WORKS

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THE

VISHṆU PURĀṆA:

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURĀṆAS,

BY THE LATE

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VISHNU PURĀNA.

BOOK III.

CHAPTER I.

Account of the several Manus and Manwantaras. Śrāvaṇa, the second Manus: the divinities, the Indra, the seven Ṛishis, of his period, and his sons. Similar details of Aúttami, Támasa, Raivata, Chákshusha, and Vaivasvata. The forms of Viśnú, as the preserver, in each Manwantara. The meaning of Viśnú.

MAITREYA.—The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Ṛishis, the generation of the four castes, the production of brute creatures, and the narratives of Dhrúva and Prahláda, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manwantaras, as well as an account of those who preside over the respective periods, with Śakra, the king of the gods, at their head.

PARĀŚARA.—I will repeat to you, Maitreya, in their order, the different Manwantaras,—those which are past, and those which are to come.

The first Manu was Śrāvyamśhuva; then came Śrāvaṇa; then, Aúttami; * then, Támasa; then, Raivata;

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* Some of my MSS. have Uttama. See note 2 at p. 5, infra.
then, Chákshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present (period), is Vaivaswata, the son of the Sun.*

The period of Swáyambhuva Manu, in the beginning of the Kalpa, † has already been described by me, together with the gods, Ṛishis, (and other personages) who then flourished.¹ I will now, therefore, enumerate the presiding gods, Ṛishis, and sons of the Manu, in the Manwantara of Swárochisha.² The deities of this period (or the second Manwantara) were the classes

¹ The gods were said to be the Yámas (Vol. I., p. 109); the Ṛishis were Maríchi, Angiras, &c. (Vol. I., p. 100, note 2); and the sons were Priyavrata and Uttánapáda (Vol. I., pp. 107, 108). The Váyu adds, to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Brahma Puráúnas, and Hari Vaúșa; substitute, for the sons, the grandsons, of Swáyambhuva, — Agníhra and the rest (Vol. II., pp 101, 102).

² This Manu, according to the legend of his birth in the Márkaúdea Puráúa, § was the son of Swarochis, so named from the splendour of his appearance, when born, and who was the son of the nymph Varúthini, by the Gandharva Kála. || The text, in another place, makes him a son of Priyavrata.¶

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* Compare the Laws of the Mánavas, I., 61, 62.
† The present Kalpa, the Váráha, from váráha, 'boar'. See Vol. I., pp. 58, 59.
‡ ŚI. 415.
§ Chapter LXIII.
|| I find Kála.
¶ See p. 11, note ‡, infra. According to the Bhágavata-puráúa, VIII., I., 19, Swárochisha was son of Agni.
called Párávatas and Tushitas;¹ and the king of the gods was the mighty Vipaścit.† The seven Rishis²

¹ The Váyu gives the names of the individuals of these two classes, consisting, each, of twelve. It furnishes, also, the nomenclature of all the classes of divinities, and of the sons of the Manus, in each Manwantara. According to the same authority, the Tushitas were the sons of Kratu;‡ the Bhágavata calls them the sons of Tushitá by Vedasíras.§ The divinities of each period are, according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

² The Váyu describes the Rishis of each Manwantara as the sons, or, in some cases, the descendants, in a direct line, of the seven sages, Atri, Angiras, Bhúgú, Kaśyapa, Pulaha, Pulastya, and Vasishtha: with some inconsistency; for Kaśyapa, at least, did not appear, himself, until the seventh Manwantara. In the present series,|| Úrja is the son of Vasishtha; Stambha springs from Kaśyapa; Práána, from Bhúgú; Rishabha descends from Angiras; Dattoli is the son of Pulastya; Niśchara springs from Atri; and Arvarivat is the son of Pulaha. The Brahma Puráña and Hari Vaúśa ¶ have a rather different list, or, Áurva, Stambha, Kaśyapa,

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¹ We read, Vol. II., p. 27, after an enumeration of twelve names: "These, who, in the Chákshusha Manwantara, were the gods called Tushitas, were called the twelve Ádityas, in the Manwantara of Vaivaswata." But our text, as now appears, places the Tushitas in the second Manwantara, not in the sixth: see p. 12, infra. Nor, according to the Váyu-puráña, were they Vishín, Śakra, &c.

† The Bhágavata-puráña, VIII., I., 20, gives Rochana as the Indra of the second Manwantara or Patriarchate.

‡ Tushitá, according to the same authority, was their mother, as in our text, p. 17, infra.

§ So, rather, the Bhágavata appears to imply: VIII., I., 21.

|| Professor Wilson seems to have followed, here, his own MSS. of the Váyu-puráña, exclusively; and they must differ greatly from those to which I, after him, have access. Instead of Úrja occurs, in these MSS., what looks like a corruption of Túrya or Úrva; for Práána, Droña; for Dattoli, Dattátri; for Niśchara, Niśchala; and, for Arvarivat, Dhávat.

¶ Śū. 417.
were Urja, Stambha, Práña, Dattoli, Šishabha, Niś-

Práña, Bṛhaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Puráṇa; the two first, Aurva and Stambha, being specified as the son of Vasishṭha and the descendant of Kaśyapa, and then the parentage of the rest being omitted: to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause,—a blundering citation of the Váyu, which is named as their authority:

एते महृश्यकात वायुभोक्ता महात्मा:।
A curious peculiarity, also, occurs in these mistakes. They are confined to the first eight Manwantaras. The Brahma Puráṇa omits all details of the last six; and the Hari Vanuśa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vanuśa had followed the Brahma, as far as it went, right or wrong, but had had recourse to the original Váyu Puráṇa, when the Brahma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vanuśa employed by M. Langlois, who makes one of the Rishis of this Manwantara, "le pénitent Atri." He is not without countenance in some such reading; for the Padma Puráṇa changes the name to Dattātreya, no doubt suggested by Datta-ātri. Dattātreya, however, is the son of Atri; whilst the Váyu calls the person of the text the son of Pulastya. There can be no doubt,
chara, * and Arvarivat; † and Chaitra, Kimpurusha, and others were the Manu's sons.¹

In the third period, or Manwantara of Auttami, ² Su-

therefore, of the correct reading; for the son of Pulastya is Dattoli. ‡ (Vol. I., p. 154.)

¹ The Váyu agrees with the text in these names, adding seven § others. The Bhágavata has a different series.  || The Padma has four other names: Nabha, Nabhasya, Prasrítī, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhra, Sukrīta, Múrti, Apar, Jyotis, Aya, Smrīta (the names of the Brahma), as the seven Prájápatis of this period, and sons of Vasishtha. The sons of Vasishtha, however, belong to the third Manwantara, and bear different appellations. There is, no doubt, some blundering, here, in all the books except the Váyu and those which agree with it.

² The name occurs Auttami, Auttama, and Uttama. The Bhágavata † and Váyu agree with our text (p. 11, infra), in making him a descendant from Priyavrata. The Márkaúdaya calls him the son of Uttama, ** the son of Uttánapáda; †† and this appears to be the correct genealogy, both from our text and the Bhágavata. ‡‡

* One MS. gives Nišchira.
† The much more frequent lection known to me is Urvrivarvát.
‡ There is, I incline to think, room for very grave doubt as to both these points. See note † in p. 4, supra.
§ I do not count so many; and those that I find are very corruptly written.
|| At VIII., I., 20, it says there were seven, but names only Urja and Stambha. Burnouf melts these two names into one.
¶ It calls him Priyavrata's son: VIII., I., 23.
** LXXII., 39. Auttama is the grandson's name, in the Márkaúdayapuráśa.
†† LXXIX., 3. Suruchi is there said to be Uttama's mother. For the same parentage, see Vol. I., p. 159, of the present work.
‡‡ Not from the Bhágavata, certainly. See note ¶, in this page. As to our text, see note ‡ at p. 11, infra.
śánti* was the Indra, the king of the gods; the orders of whom were the Sudhāmans,† Satyas, Śivas, Pradarsanas;‡ and Vaśavartins;§ each of the five orders consisting of twelve (divinities). The seven sons of Vasishṭha were the seven Rishis;² and Aja,∥ Paraśu,¶

1 The Brahma and Hari Vaṁśa** have, in place of these, the Bhānus; but the Vāyu and Mārkaṇḍeya†† concur with the text.‡‡

2 All the authorities agree in this; but the Brahma and Hari Vaṁśa§§ appear to furnish a different series, also; or even a third, according to the French translation: §§ 'Dans le troisième Manvantara parurent, comme Sapticritis, les fils de Vasichtha, de son nom appelés Vāsichṭhas, les fils d'Hiraṇyagarbha, et les illustres enfans d'Oūrđja. The text is:

वसिष्ठपुरा: सप्तास्त्राविलिता रूप विद्युता: ||
हिरण्यगर्भस्वरूप यीजा: ¶¶ नाम सुवेलस: ||

The meaning of which is: "There were (in the first Manvantara) seven celebrated sons of Vasishṭha, who (in the third Manvantara) were sons of Brahmā (i.e., Rishis), the illustrious posterity

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* Satyajit, according to the Bhāgavata-purāṇa, VIII., I., 24.
† Five MSS. have Swadhāmans.
‡ Pratardanas represents the reading of two MSS.
§ Three MSS. exhibit Vaṁśavartins. Professor Wilson put "Vasavartis".
∥ In three MSS. Prajas occurs.
¶ A single MS. reads Parabhu.
** Śr. 825.
†† In my three MSS. I find Pratardanas, as in the Calcutta edition, instead of Pradarsanas. The Calcutta edition, at variance with my copies, has Swadhāmans, for Sudhāmans.
‡‡ The Bhāgavata-purāṇa, VIII., I., 24, names the Satyas, Vedaśrutas, and Bhadras. Also see note * at p. 17, infra.
§§ Śr. 422.
¶¶ The Calcutta edition reads जला.
Divya, and others were the sons of the Manu.¹

The Surúpas, * Haris, Satyas, and Sudhís † were the classes of gods, each comprising twenty-seven, in the period of Támasa, (the fourth Manu).³ Šibi; was the

of Úrjá. We have already seen that Úrjá was the wife of Va-
sishtha, by whom she had seven sons, Rajas," &c. (see Vol. I., p. 155), in the Swáyambhuva Manwantara; and these were born again, as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are, however, very dif-
ferent from those of the sons of Vasishtha given in Vol. I., p. 155, or, Kaukuúdihi, Kuruúdi, Dálbhya, Śankha, Praváhitā, Mita, and Saṁmita. §

¹ The Váyu adds ten other names to those of the text. The Brahma gives ten altogether different. The Bhágavata || and Padma have, each, a separate nomenclature.

² Of these the Brahma and Hari Vanúša ¶ notice only the Sa-
tyas; the Matsya and Padma have only Sádhyas. The Váyu, Bhágavata,** Kúrma, and Márkaúdeya †† agree with the text.

³ He is the son of Priyavrata, according to the text, ‡‡ the Váyu, &c. The Márkaúdeya §§ has a legend of his birth by a doe;

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* One MS. has Swarúpas.
† Swadhís is the reading of one MS.
‡ Siśki is, in my MSS., almost as common a lection. And herewith agrees the Márkaúdeya-puráña, LXXIV., 58. Trišikra is the name in the Bhágavata-puráña, VIII., I., 28.
§ I have put Dálbhya for "Dalaya", on manuscript authority. The Bhágavata-puráña, VIII., I., 24, names only Pramada, out of the seven; and he is not of the family as detailed in IV., I., 41, 42. See Vol. I., p. 155, note 3.
|| VIII., I., 23: Pavana, Śfinjaya, Yajunahotra, and others unnamed.
¶ Śl. 427.
** I find—VIII., I., 28, 29—the Satyas, Haris, Víras, and Vaidhítis.
†† LXXIV., 57.
‡‡ See p. 11,* note ‡; infra; also, p. 17, text and notes † and §.
§§ Chapter LXXIV.
Indra, also designated by his performance of a hundred sacrifices, (or named Śatakruṭa*). The seven Rishis were Jyotirdhāman, Prithu, Kāvyā, Chaitra, Agni, Vanaka,† and Pīvana.¹ The sons of Tāmasa were the mighty kings Nara, Khyāti, Śāntahaya,‡ Jánujangha, and others.²

and, from his being begotten in dark tempestuous weather (तमस), he derives his name.§

¹ Severally, according to the Vāyu, the progeny of Bhrigu, Kaśyapa, Angiras, Pulastya, Atri, Vasishthā, and Pulaha. There is considerable variety in some of the names. Thus, the Matsya has Kavi, Prithu, Agni, Akapi, Kapi, Jalpa,|| Dhāmat. The Hari Vāmśa† has Kāvyā, Prithu, Agni, Jathu, Dhātri,** Kapīvata, Kapīvat. For the two last the Vāyu reads Gātra and Vanapitha. The son of Pulaha is in his place (Vol. I., p. 155, note 1),—Ar-varīvata or Vanakapīvat. Gātra is amongst the sons of Vasishtha (Vol. I., p. 155). The Vāyu is, therefore, probably, most correct, although our text, in regard to these two denominations, admits of no doubt:†† चापीवनकस्या पीवर्त।‡‡

² The Vāyu, &c. agree with the text; the Vāyu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapas, Tapomūla, &c., of which seven are the Rishis of the twelfth Manwantara. §§

* This parenthesis was supplied by the Translator.
† Five of my MSS. read Varada. Two of my MSS. of the Mārkaṇḍeya-purāṇa have Vanaka; the third, Vāmśa. The Calcutta edition, LXXIV., 50, gives Valaka.
‡ In one MS. is Śāntihaya; and, in one, Śāntihavya.
§ The Bhāgavata-purāṇa, VIII., I., 27, represents him as brother of Uttama.
|| Corrected from the printer's "Salpa". ¶ Śī. 426.
** The Calcutta edition has Janyu and Dhāman.
†† See, however, note † in this page.
‡‡ The Bhāgavata-purāṇa, VIII., I., 28, names Jyotirdhāman only.
§§ Agreeably to the Bhāgavata-purāṇa, VIII., I., 27, they were ten in number, of whom it specifies Prithu, Khyāti, Nara, and Ketu.
In the fifth interval, the Manu was Raivata;¹ the Indra was Vibhu; the classes of gods, consisting of fourteen each, were the Amitābhas, Abhūtarajasas, * Vai-kuṅṭhas, and Sumedhasas;² the seven Rishis were

¹ Raivata, as well as his three predecessors, is regarded, usually, as a descendant of Priyavrata. † The Mārkaṇḍeya§ has a long legend of his birth, as the son of King Durgama by the nymph Revati, sprung from the constellation Revati, whom Ṛitavīch, a Muni, caused to fall from heaven. Her radiance became a lake on Mount Kumuda, hence called Raivatakā; and from it appeared the damsel, who was brought up by Pramuccha Muni. Upon the marriage of Revati, the Muni, at her request, restored the asterism to its place in the skies.

² The Brahma inserts, of these, only the Abhūtarajasas, with

* Two MSS. have Ābhūtaramas; two, Ābhūtarayas; both which words look very like depravations of the reading in all my other copies, to-wit, Ābhūtarajas. The ordinary reading of the line containing this term is:

ब्रमितामामृतरसा वैकुण्ठः समुधधसः।

That the first two names must be taken as welded into a compound embodying Ābhūtarajas is attempted to be shown in note || in the next page. See, further, note ॥, p. 17, infra. And hence the "Abhūtarajasas" — i.e., Abhūtarajasas — of Professor Wilson may be open to correction, as regards its first syllable. Moreover, on the assumption that his MSS. were like mine, he has substituted the longer ending of the word for the shorter. See Vol. II., p. 101, note ॥; and p. 107, note ‡.

The Sanskrit scholar will have noticed, that, other considerations permitting, the line just quoted might yield Bhūtarajas. The reading, unquestionably, of the Bhāgavata-purāṇa, VIII., V., 3, omits the vowel at the beginning. It is Bhūtarajas; and it involves a corruption, I take it, as to its y, such as we have in Ābhūtarayas. The Mārkaṇḍeya-purāṇa, LXXV., 71, has, in my three MSS., Abhūtanayas or Bhūtanayas, which, as could be shown, may easily have grown out of Ābhūtarajas. The Calcutta edition exhibits Bhūpatis!

† In the singular, Sumedhas. Three MSS. agree in reading Susamedhases.

‡ The Bhāgavata-purāṇa, VIII., V., 2, calls him uterine brother of Tāmasa. And see p. 11, note †, infra.

§ Chapter LXXV.
Hiraṇyaroman, Vedaśri, * Úrḍhvabāhu, Veda밤, † Sudhāman, • Parjanya, and Mahāmuni. § The sons of the remark, that ‘they were of like nature (with their name):’

i.e., they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vanśa, ** has confounded the epithet and the subject: ‘dont les dieux furent les Pracritis, dépouvrus de colère et de passion.’ He is, also, at a loss what to do with the terms Pārīplava and Raibhya, in the following passage, पारिक्षण सेवकः, †† asking: ‘Qu’est-ce que Pārīplava? qu’est-ce que Rēbhyā?’ If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities: पारिक्षणों सेवक देवतागणविश्वाय।★★

1 There is less variety in these names than usual. §§ Vedabahu

* Devaśri, according to a single MS.
† In three MSS., Devabahu.
‡ Two MSS. have Swadhāman.
§ The Bhāgavata-purāṇa, VIII, V, 3, says that they were, with others, Hiraṇyaroman, Vedaśiras, and Úrḍhvabāhu.
|| The Sanskrit allows us to take the word as Ābhūtarajas; meaning, perhaps, ‘endowed with activity—rajas—as far as that possessed by the Bhūtas.’ See Vol. I, p. 83; and Vol. II, p. 74, note 2.
The Vāyu-purāṇa speaks of the Amṛitābhas and Ābhūtarajas:

अभूताभूतरजा विकुट्ठा: सन्मेच्छस:।

For, just below this, it has the line:

इतिहासी नामानि भाभुतरजसं विदुः।

On now comparing note * in the last page with note ¶ at p. 17, infra, it will be seen, that the gods under discussion were characterized by their possession, not want, of activity. In the latter passage here referred to, all Professor Wilson’s MSS., including those now at Oxford, have, like my own, संमूतो राजसः; or else संमूतो मानसः:
** Śī. 432:

देवक्षणसंक्षणामध्ययो 5 घरे।

†† Śī. 432.
∥ Of the gods of the fifth Manwantara the Bhāgavata-purāṇa, VIII, V, 3, 4, particularizes the Bhūtarayas and Vaikuṇṭhas only. See note * in the preceding page.
§§ See the Mārkaṇḍeya-purāṇa, LXXV, 73, 74.
Raivata were Balabandhu, Susaṁbhávyá, Satyaka, and other valiant kings.†

These four Manus, Swárochisha, Auttami; Támasa, and Raivata, were, all, descended from Priyavrata, who, in consequence of propitiating Vishňu by his devotions, § obtained these rulers of the Manwantarás for his posterity.

Chákshusha was the Manu of the sixth period,¹ in

is read Devabáhu; Sudháman, Satyanetra; and Mahámuni, Muni, Yajus, Vásishthá, and Yadudhra. According to the Váyu, those of the text are, respectively, of the lineage of Angiras, Bhágú, Vásishthá, Pulastya, Atri, Pulaha, and Kaśyapa. There is considerable variety in the names of the Manu’s sons.

¹ Chákshusha, according to the best authorities, descended from Dhruva (see Vol. I., p. 177): but the Márkañdeya has a legend of his birth as the son of a Kshattriya named Anamitra; of his being exchanged, at his birth, for the son of Viśránta Rája, and being brought up, by the prince, as his own; of his revealing the business, when a man, and propitiating Brahmá by his devotions, in consequence of which, he became a Manu. In his former birth, he was born from the eye of Brahmá, whence his name, from Chakshus, ‘the eye.’||

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* Saṁbhávyá is the reading of five MSS.; Swasaṁbhávyá, that of one.
† Only Arjuna and Balivindhya are named in the Bhágavata-puráña, VIII., V., 2.
‡ Uttama, as before, is here a variant. The Vishńu-puráña is at odds with itself, if it here derives Auttami from Priyavrata,—not from Úttanapáda. See Vol. i. p. 159: also, p. 5, note §; p. 7, note 3; p. 8, note §; p. 9, note ‡, supra.

“Descended from Priyavrata” translates विन्यासात्मकम्; and “for his posterity”, ब्रह्मवंशजान. We may render: “one in lineage with Priyavrata”; but hardly, considering the context, “as his kindred”, instead of “for his posterity”. Úttanapáda and Priyavrata were brothers.
which the Indra was Manojava: * the five classes of gods† were the Ádyas, ‡ Prastútas, § Bhavyas, Príthugas, || and the magnanimous Lekhas, eight of each: ¹† Sumedhas, Virajás, Havishmat, Uttama, Madhu, ** Abhináman, †† and Sahishńú were the seven sages. ² The kings of the earth, the sons of Chákshusha, were the

¹ The authorities agree as to the number, but differ as to the names; reading, for Ádyas, Áryas and Ápyas; ‡ for Prastútas, Prabhútás and Prasútás; for Príthugas, Príthukás and Príthusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois §§ omits the Prasútás, and inserts Divaukásas; but the latter, meaning ‘divinities,’ is only an epithet. The Hari Varśa || has:

\[
\text{आया: प्रसूता क्रस्व: पुष्वदाः दिवीकस:।}
\]

The comment adds: दिवीकस हृति सर्वेषां विशेषाः।

² The Váyu reads Sudháman, *** for the first name; Unnata, for Uttama; and Abhimána, for Abhináman. ††† The latter occurs

† See note * at p. 3, supra.
‡ One MS. has Áryas.
§ This reading is in none of my MSS. Two have Prasítás; all the rest, Prasútás. || Three MSS. have Príthugas.
¶ See p. 3, note †, supra.
** Maru is in one MS.
†† Every one of my MSS. has Atináman.
‡‡ The Bhágavata-puráña names the Ápyas only, of all the gods of this Patriarchate.

||| Śíl. 437.

¶¶ The Calcutta edition has आया:, प्रसूता:, and पुष्वका:.
*** And so does the Hariváhita, śíl. 435.
††† The Márkaṇdeya-puráña, LXXVI., 54, has, in one of my three MSS., Unnata, as against Uttama in the other two; and so has the Calcutta edition, with which they all concur in reading Atináman.
powerful Uru, * Puru, † Śatadyumna, and others:**

The Manu of the present period is the wise lord of obsequies, § the illustrious offspring of the Sun. The deities are the Ádityas, || Vasus, and Rudras: †† their sovereign is Purandara. Vasishtha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra, and Bharadvāja are the seven Rishis; and the nine pious sons of Vaivasvata Manu are the kings ** Ikshwáku, Nabhaga, †† Dhríshita, ++ Saryáti, §§ Narishyanta, Nábhanidishtha, |||

also Abhinámin (Matsya) and Atináman (Hari Vaúśa¶¶). The latter

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* Here—as in Vol. I., p. 177—I have corrected the Translator’s “Uru”.
† Para is the worthless reading of two MSS.; and as many have Puru, the ancient form of the name. See Vol. I., p. 177, note †.
‡ Those named in the Bhágavata-puráña, VIII., V., 7, are Paru, Purusha, and Sudyumna.
§ Śráddhadeva; often taken as a proper name. Vaivasvata is intended. See p. 2, supra.
¶ See Vol. II., p. 27, for their names.
¶¶ Add ‘etc.’ And see p. 15, note ‡, in śrau.
** See Book IV., Chapters I.—V., where I return to these kings.
†† Three MSS. have Nabhaga. As will be seen further on, this king should seem to bear another name, that of Nyiga, which word several of my copies give here, as the reading.
++ In two MSS., Dhríshťu; in one, Viśńu; the former of which lections is of no account
§§ Here I correct the “Sanyati” of the original edition. Half my MSS. have Saryáti.
¶¶¶ Not one of my MSS. has this reading. Six—like two of Professor Wilson’s, now at Oxford—give Nábága and Dishá; two, Nábhága and Arishtha; one, Nábága and Dishá; one, Nábága and Dishá; one, Nábhá and Dishá, &c. Moreover, it is shown, in the next page, that at least one of the commentators understands two kings to be here spoken of. And there is strong ground for believing that herein he is right.

Professor Wilson’s choice of name—to which there is nothing, in any of the MSS. he used, nearer than नाभो निजिष्ठ:, occurring in one of them—must have been suggested by the Nábhánedishtha of the Rájveda and other ancient writings, to whom he refers in a note to Book IV., Chapter I.

¶¶¶ ¶¶ Seat 436.
Karûsha, Pâishadhra, and the celebrated Vasumat.†

The unequalled energy of Vishûu, combining with

reads, † no doubt incorrectly, Bhrigu, Nabha, and Vivasvat, for Uttama, Madhu, and Havishmat. ‡

The sons of Châksusha are enumerated in Vol. I., p. 177.

† There is no great variety of nomenclature in this Manwan-tara. The Vâyu adds, to the deities, the Sâdhyas, Viśwas, Ma-

* The text is as follows:

कहिष्ठ गृह्यव्रत वसुमान्द्रिकविन्युः।

On this it is remarked, in one of the commentaries, the other being silent:

वसुमान्द्रिकविन्युः इति विश्वामदिकविन्युः।

वसुमान्द्रिकविन्युः इति विश्वामदिकविन्युः।

वसुमान्द्रिकविन्युः इति विश्वामदिकविन्युः।

मत्ता सतै वस पुनः महावला इति नवलमुप्तब्रजस्वरि ।

That is to say, the “Vasumat” of the text is an epithet of Pâishadhra, denoting ‘fortitudinous’.

It is thus evident how the commentator here makes out the exact tale of nine kings.

Discordantly, the Bhâgavata-purâna, VIII., XIII., 2, 3, has Ikshwâku, Nabha, Dhrishta, Saryâti, Narishyanta, Nabhâga, Disha, Karûsha, Pâishadhra, and Vasumat,—ten, as it distinctly states. Reference will be made, in the sequel, to IX., L, 12. See, for nine sons of Vaivasvata, the Márkaśideya-purâna, LXXIX., 11, 12.

At present, it need only be added, that the Vâyu-purâna, professing to name but nine sons of the reigning Manu, makes Prahûnu the last, and says nothing of Vasumat as one of his brothers. Later Purâñas than the Vâyu have manipulated its statements with a very free hand. For instance, the first line of the stanza in which it speaks of the sixth and seventh of Vaivasvata’s Rishis, served, pretty certainly, as the type of the quotation given above; and hence the creation, there, of Vasumat. This stanza is thus expressed:

पदो विकिर्षितपुनः वसुमान्द्रिकविन्युः।

वत्सार: काञ्जयप्रेष्व सतै साधुसमता: ॥

Of the two commentaries adduced in my annotations, that which I have hitherto designated as the smaller becomes, here at the beginning of Book III., considerably the ampler. From this point, not to mislead, I shall, till further notice, distinguish it as B; the other being called A.

† ŚI. 435.

‡ Havishmat and Viraka, and these only, are spoken of in the Bhâ-
gavata-purâna, VIII., V., 3.
the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras, in the form of a divinity.* Of a portion of that divinity Yajna was born, in the Swáyambhūva Manwantara, 

ruts, and gods sprung from Bhṛigu and Angiras.† The Bhágavata; § adds the Kìbbhus; and most include the two Aświns, as a class. Of the Maruts, however, the Hari Vānîśa remarks, that they are born in every Manwantara, seven times seven (or forty-nine); that, in each Manwantara, four times seven (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages

मन्वनारेण सर्वेणु मार्गदेशां सत्यसङ्का:।।

and

मन्वनारे व्यतिक्रमोऽलचा: सत्यसङ्का गणा:।।
सत्यसङ्का एकोनयेश्वराशब्दस्तो देवा: प्रतिमन्वनारे भवति। Comment.
तिमां मधी चलार: सत्यसङ्का ओढाविभागि मश्ति:। Comment.

It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that, in all the Manwantaras, classes of Rishis appear by seven and seven, and, having established a code of law and morality, depart to felicity:

मन्वनारेश्वरु सत्यसङ्का सत्य संस्कर्षेष्व:।
खला धर्मयोग्यानं प्रयासि परमं पदम्।।

The Váyu has a rather different list of the seven Rishis:** or, Vasumati, the son of Vasishthá; Vatsára, descended from Káśyapa;

* विष्णुसनिधिप्रणस्य सच्चोदित्रका स्मार्यते स्मिता।
मन्वनारेश्वरु द्वन्दनाधिविधिति॥

† With this enumeration corresponds that in the Márk.-pur., LXXIX., 1.
‡ At VIII., XIII., 4, it adds, to the Ádityas, Vasus, and Rudras, the Viśwe devas, Maruts, Aświns, and Kíbbhus.
§ For these gods, see Professor Wilson’s Translation of the Rígveda, Vol. I., p. 46, note a.
|| Śí. 444.
¶ Śí. 445.

** In this order: Viśwámitra, Jamadagni, Bharadwája, Saradwá, Atri, Vasumati, Vatsára.
the will-begotten progeny of Akúti.¹*

Viśvāmitra, the son of Gádhi, and of the Kuśika race; Jamadagni, son of Kuru,† of the race of Bhūgú; Bharadwája, son of Bríhaspati; Śaradwat, son of Gotama,‡ of the family of Utaṭhya;§ and Brahmakośa or Atri, descended from Brahmá.¶ All the other authorities agree with our text.

¹ The nominal father being the patriarch Ruchi. (See Vol. I., p. 108.)

On this the two commentaries remark: तस्मान तस्मान नारे। ब्रह्मण्यो मातारे जन्मसंव उपसो देव उपाले। प्रथमेव नारेः वस्त्रो ब्रह्मण्यो मातारे य उपाले।

According to this, “From a portion of him Yajna was born, in the Sváyambhuva Manwantara, of Akúti; or, in this first Manwantara, Yajna was born from Ruchi, a god will-begotten of Brahmá.” Hence the term mánasa must be taken to allude to Ruchi, Akúti’s husband, born from Brahmá in the first epoch of the Sváyambhuva Patriarchate. Mánasa cannot be applied to the child of a virgin. Males, not females, had will-begotten offspring.

† I find Úru; also, Kuśa. See Book IV., Chapter VII.
‡ Corrected from “Gautama”. This, importing ‘son of Gotama’, is Śaradwat’s patronymic. See Book IV., Chapter XIX.
§ Corrected from “Utaṭhya”. In Vol. I., p. 153, note 2, I have amended “Utaṭhya”.

In Professor Wilson’s Translation of the Rígveda, Vol. II., p. 63, appears “Uchathya”—recte, Uchathya—as father of Dirghatamas; and it is added, in a note: “The reading of the Puráṇas is, invariably, Uttathya.” “Utaṭhya” occurs ibid., p. 83, note 6. These spellings, which I have never met with, must be incorrect; as the etymology—uchatha, ‘praise’—of the Vaidik form of the name, Uchathya, clearly evinces.

These and suchlike minutiae are not purposeless, seeing that the great Sanskrit Dictionary of Messrs. Boehtlingk and Roth inserts so copiously, as variants, transformations of proper names which owe their existence to mere inadvertence, but the reality or unreality of which cannot be judged of in the absence of manuscripts.

¶ Sváyambhuva, in the original, § But see note ¹ in this page.
rochisha Manwantara had arrived, that divine (Yajna) was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manwantara, Tushita* was again born of Satyá, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari;† along with the Haris, the children of Hari.§ The excellent Hari was again born, in the Rai-
vata Manwantara, of Saúbhúti,|| as Mánasa, along with the gods called Abhútaraajasas.¶ In the next period, Vishnú** was born of Vikuúthi,†† as Vaikuúthā, along

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* Bhagavat then appeared as Satyasena, along with the Satyavratas, according to the Bhágavata-púráña, VIII., I, 25.
† Here a name of Vishnú.
‡ Son of Hariá and Harimedhas, says the Bhágavata-púráña, VIII., I, 30.
§ The original has the locative हृयाया, which supposes Haryá for the nominative.
|| Bhagavat manifested himself as Ajita, son of Vairaja and Saúbhúti, in the time of the sixth Manu, Chákshusha, according to the Bhágavata-púráña, VIII., V, 9. We read, in this page, that Vishnú appeared as Ajita, in the age of Swárochisha. His epiphany then was as Víbhu, son of Vedaśiras and Tushitá, declares the Bhágavata-púráña, VIII., I, 21.
¶ All my MSS.—except that four of them have मालवे for राजवे.—concur in reading:

रेवति 5 यल्लरे देवः सम्भवां मानसो 5 भवति।
सम्भृती राजवे: साधे देवदेववर्ते हरि:॥

‘In the Raiwata patriarchal period, again, Hari, best of gods, was born, of Saúbhúti, as the divine Mánasa,—originating with the deities called Rajasas’.

Mánasa is no inappropriate name for a deity associated with the Rajasas. We appear to have, in it, mánasam—the same as manas—with the change of termination required to express male personification. See Vol. I., p. 35, note *.

Saúbhúti had a son Purúñamánsa. See Vol. I., p. 153. Also see the note immediately preceding this, and note ‖, at p. 10, supra.

** In the original, Purushottama.
†† We must read Vikuúthá. The Sanskrit presents the locative case as विकुञ्जायम्.

Vikuúthá’s husband was Śubhra, alleges the Bhágavata-púráña, VIII., III.
with the deities called Vaikunthas.* In the present Manwantara, Vishnu was again born as Vaman, the son of Kaśyapa by Aditi.† With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.¹ These are the seven persons

¹ There is no further account of this incarnation in the Vishnu Purāṇa. Fuller details occur in the Bhagavata, Kūrma, Matsya,

V., 4. But, according to that authority, Vīksṇaḥ appeared in the fifth Patriarchate, not as here, in the sixth.

* That these gods appeared under Raivata, not under Chākshusha, we read in p. 9, supra.

† Hence Vāmana was brother of the Ādityas and Tushitas. See Vol. II., p. 27. Also see p. 3, note *, supra. He is called the last-born of the Ādityas, in the Bhagavata-purāṇa, VIII., XIII., 6.

‡ On the three strides of Vishnu, by reason of which he is called Trivikrama, see Professor Wilson’s Translation of the Rgveda, Vol. I., Introduction, p. xxxiv.; and Vol. IV., p. 17, note: also, Original Sanskrit Texts, Part II., pp. 187 and 214-216; Part IV., Chapter II., especially pp. 54-58, and pp. 118, 119.

Dr Muir, in his Mataparikṣa, Part I.,—p. 105 of the Sanskrit, p. 16 of the English,—and twice in pages, just referred to, of his Texts, has quoted and translated a curious relevant passage from Durga Āchārya on Yāska’s Nirukta. It is subjoined, together with Dr. Muir’s latest version of it:

विश्वुराणिनिर्कितः। कषमिति। यत्र ब्रह्म चिदा निद्रेष्ठे पदं निधित्ते
पदं निधानं पदेः। शक्ततवत। युधिथामरसिवं दिवितिश्च शाक्षर्याः
पारिष्ठो निम्भुला युधिष्ठिरं यदिचिदर्घ्यं तद्विविनलि तद्धिनितिश्च
नारिषि विश्वुक्ताध्याया। दुयोधित्स। यदुवतम। ततौ
व्रजेन्द्रपदिता। कुष्टिति। समारोहीद्विदेशगिरात्वद्यस्यमं निधित्ते
विश्वविद्रे मय्यादिनित्स नारिषि। सर्वशिरस्वर्गिरात्रिविबार्धवाम
ब्रजाचायेन मननि।

“Vishnu is the sun [Āditya]. How so? Because [the hymn] says: ‘In three places he planted his step’; i. e., plants his step, [makes] a planting with his steps. Where, then, is this done? ‘On the earth, in the firmament, and in the sky’, according to Sākapūrī. Becoming terrestrial fire, he strides over, abides in, whatever there is on earth; in the shape of lightning, in the firmament; and in the form of the sun,
by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnū, from the root Viś, 'to enter', or 'pervade'; for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might* of Vishnū.¹

and Vāmana Purāṇas. The first of these (Book VIII., Chapters 15—23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishnū, at the request of the deities, was born as a dwarf, Vāmana, the son of Aditi by Kaśyapa; who, applying to Bali for alms, was promised, by the prince, whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps, and, upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped, however, by Bali and his ancestor Prahlāda, he conceded to them the sovereignty of Pārāśurāma.

¹ See the same etymology in Vol. I., p. 4, note 2.

in the sky. As it is said (in the R. V., X., 88, 10): 'They made him to become threefold'. Aurñāvābhā Āchārya thinks [the meaning is] this: 'He plants one foot on the 'samārohaṇa' (place of rising), when mounting over the hill of ascension; [another], on the 'vishērupada', the meridian sky; [a third], on the 'gayaśiras', the hill of setting'.

* Vibhūtīyākal, 'potencies'.
CHAPTER II.

Of the seven future Manus and Manwantaras. Story of Sanjná and Chháyá, wives of the Sun. Sávarñí, son of Chháyá, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Vishnu in each of the four Yugas.

MAITREYA.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras. Now give me some account of those which are to come.

PARÁŚARA.—Sanjná, the daughter of Viśwakarman, was the wife of the Sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yamí (or the Yamuná river). Unable to endure the fervours of her lord, Sanjná gave him Chháyá,¹ as his handmaid, and repaired to the forests, to practise devout exercises. The Sun, supposing Chháyá to be his wife

¹ That is, her shadow, or image. It also means 'shade.' The Bhágavata, † however, makes both Sanjná and Chháyá daughters of Viśwakarman. According to the Matsya, Vivasvat, the son of Kaśyapa and Aditi, had three wives: Rújní, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabháta; and, by Sanjná, the daughter of Twashíitä, the Manu, and Yama, and Yamuná. The story then proceeds much as in the text.

* "Devout exercises" renders tapas.
† VIII., XIII., 8. In the next stanza it adds, that some give the Sun a third wife, Vādavā. The commentator, Śrídharā, identifies her, nevertheless, with Sanjná, who is said—VI., VI., 38—to have been transformed into a mare—vādava.
Sanjñá, begot, by her, three other children, Śanaischara (Saturn), another Manu (Śávarni*), and a daughter, Tapatí (the Taptee river). Chháyı́, upon one occasion, being offended with Yama,¹ the son of Sanjñá, denounced an imprecation upon him, and, thereby, revealed to Yama, and to the Sun, that she was not, in truth, Sanjñá, the mother of the former. † Being further informed, by Chháyı́, that his wife had gone to the wilderness, the Sun beheld her, by the eye of meditation,‡ engaged in austerities, in the figure of a mare, (in the region of Uttara Kuru§). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children,—the two Aświns|| and Revanta,—and then brought Sanjñá back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence, and, in this manner, reduced it an eighth: for more

¹ Yama, provoked at her partiality for her own children, abused Chháyı́, and lifted up his foot, to kick her. She cursed him to have his leg affected with sores and worms: but his father bestowed upon him a cock, to eat the worms and remove the discharge; and Yama, afterwards propitiating Mahádeva, obtained the rank of Lokapála, and sovereign of Tartarus.¶

* Not named, here, in the original.
† हायासंज्ञा दृढ़ी शायं यमाय कपिता यदा || तद्विद्यसो वृक्षियत्वायसीवमसूर्यंयो: ||
‡ Samádhi.
§ This parenthesis, as usual, is supplied by the Translator.
¶ See the Márkaṇḍeya-purāṇa, Chapter LXXVII.
than that was inseparable. The parts of the divine Vaishnava splendour, residing in the sun, that were filed off by Viswakarman, fell, blazing, down upon the earth; and the artist constructed of them the discus of Vishnu, the trident of Siva, the weapon of the god of wealth, the lance of Karttikeya, and the weapons of the other gods: all these Viswakarman fabricated from the superfluous rays of the sun.

The son of Chhâyá, who was called, also, a Manu, was denominated Sávarña, § from being of the same caste (Savarná) as his elder brother, (the Manu Vai-

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1 The Matsya says, he trimmed the Sun everywhere except in the feet, the extent of which he could not discern. Consequently, in pictures, or images, the feet of the Sun must never be delineated, under pain of leprosy, &c.

2 The term is Šibiká, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'.

3 This legend is told, with some variations of no great importance, in the Matsya, Márkaádeya, and Padma Puránas (Swarā Khaúda), in the Bhágavata, and Hari Vaúá, &c.

4 The Márkaádeya, whilst it admits Sávarñi to be the son of the Sun, has a legend of his former birth, in the Śvárochisha Manwantara, as Suratha Rája, who became a Manu by having then propitiated Deví. It was to him that the Durgá Mákátmáya or Chaádí, the popular narrative of Durgá's triumphs over various demons, was narrated.

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* Substituted, by the Translator, for Rudra.
† This is to translate Dhanada, one of the names of Kubera.
‡ The original has Guha.
§ Sávarña is a variant.
|| So both the commentators call it.
¶ Chapter IX.
** Chapter LXXXI.
†† Or Devi-máhátmya.
vaswata). He presides over the ensuing, or eighth, Manwantara, the particulars of which, and the following, I will now relate. In the period in which Sāvarúni shall be the Manu, the classes of the gods will be the Sutapas, Amitábhhas, and Mukhyás; twenty-one of each. The seven Rishiśis will be Díptimat, Gálava, Ráma, Kripa, Drauní, my son Vyása (will be the sixth); and the seventh will be Rishyaśringa. The Indra will be Bali, the sinless son of Virochana, who, through the favour of Vishńu, is, actually, sovereign --

1 The Váyu has Jámadagnya (or Paraśuráma), of the Kuśika race; Gálava, of that of Bhuśigu; Dwaipáyana (or Vyása), of the family of Vasishthá; Kripa, the son of Śaradwat; Díptimat, descended from Atri; Rishyaśringa, from Kaśyapa; and Aśwatháman, the son of Droú́na, of the Bháradwája family. The Matsya and Padma have Satánanda, in place of Díptimat.

* Called Sávarúni or Sávarúaka, in the Sanskrit.
† My MSS. say 'twenty'; since they read: 

तेयां गालावु \ द्रावनमिको \ विशंक: \ सृङ्गः।

And both the commentaries observe: विशंक: \ विश्वितसंख्याकः।
The Váyu-puráṇa, too, has twenty; and so the Márkaṇḍeya-puráṇa, LXXX., 5.

† Otherwise known as Paraśuráma.
§ Droú́na’s brother-in-law.
|| I. e., son of Droú́na; namely, Aśwatháman. See Book IV., Chapter XIX. Three of my MSS. have Droú́na, as has the printed Márkaṇḍeya-puráṇa, LXXX., 4. This form sins against grammar.

¶ Distinguished as Bádaráyaṇa.
** My MSS. here differ from the text, in reading:

कौशिको गालववीव जामदग्नय भार्गवः।

That is to say, Gálava was a Kausíka, and Jámadagnya, a Bhárgava. See pp. 14—16, note 1; and p. 16, note 7, supra. Also see Professor Max Müller's History of Ancient Sanskrit Literature, p. 380; and p. 418, note 1.
of part of Pátála.* The royal progeny of Sávarní will be Virajas, Arvarívat,† Nirmoha,‡ and others.§

The ninth Manu will be Daksha-sávarní.¹|| The Páras,¶ Maríchigarbhas, and Sudharmans will be the

¹ The four following Sávarnís are described, in the Váyu, as the mind-engendered sons of a daughter of Daksha, named either Suvrata (Váyu) or Priyá (Brahma), by himself and the three gods, Brahma, Dharma, and Rudra, to whom he presented her on Mount Meru; whence they are called also Meru-sávarnís. They are termed Sávarnís, from their being of one family or caste:

\[ सवर्णा मनवक्षियां सवर्णले च तेषु तत्र \]

According to the same authority, followed by the Hari Varáṇa,** it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahma, Padma, and Máraukádeya†† Puránas. The Bhágavata‡‡ and Kúrma give the same as our text; and the Váyu, which agrees very nearly with it,§§ is followed, in most

* The “Arvarívas” of the former edition was an oversight. Variants which I find are Urvarívat, Urvarávat, and Arvaríyat.
† Two of my MSS. have Nirmoka; one, Nirmoghá.
‡ According to the Bhágavata-puráṇa, VIII, XIII, 11, 12, the gods will be the Sutapas, Virajas, and Amfitaprabhas; and among the sons of Sávarní will be Nirmoka and Virajaska.
|| All my MSS. have Dakshasávarní. The ninth Manu will be son of Varuña, according to the Bhágavata-puráṇa, VIII, XIII, 18.
¶ Three MSS. give Paras.
** Śí. 463.
†† This Puráṇa should here be omitted, as it contains a full exhibition of the details referred to. See its chapters XCIV. and C.
‡‡ It will be seen, from my notes, that its agreement with our text is not of the closest.
§§ If my five MSS. are to be trusted, it deviates therefrom very widely. I have recorded only a few specimens of these deviations.
three classes of divinities; each consisting of twelve: their powerful chief will be the Indra Adbhuta. Sava, Dvutimát, Bhavya,* Vasu, Medhádhriti,† Jyotishmat, and Satya will be the seven Rishis. Dhritaketu,‡ Dvptiketu,$ Panchahasta, Nirámaya,|| Prithuvśrava,¶ and others, will be the sons of the Manu.**

In the tenth Manwantara, the Manu will be Brahmasávarñi;†† the gods will be the Sudhámans, Viruddhas,‡‡ and Satasankhyas: the Indra will be the mighty Sánti:§§

respects, by the Hari Varśa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves: calling the ninth, Rauchya; tenth, Bhauty; eleventh, Meru-sávarñi, son of Brahma; twelfth, Ritu; thirteenth, Ritadháman; and fourteenth, Viśwakṣena. The Bhágavata calls the two last Manus Deva-sávarñi and Indra-sávarñi.

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* Of three MSS. the reading is Havya; and one has Sahya.
† Professor Wilson had "Medhatithi", which I find nowhere. Two of my MSS. have Medhamrini, a bad lection for what all the rest give, the name in the text.
‡ In a single MS. is Dhritiketu.
§ The former edition had "Dvptiketu", for which I find no authority. A plurality of my MSS. read, like the Váyu-purání, as above; while five have Diptaketu; and two, Dášaketu.
|| It seems very likely that we here have nírmaya, 'free from disease', as an epithet of Panchahasta. In the Váyu-purání, it qualifies, in the plural, names preceding it.
¶ The Váyu-purání reads Prithuvśravas.
** Of the sons of this Manu the Bhágavata-purání, VIII., XIII., 18, names only Bhútaketu and Dvptaketu.
†† He is called Brahmasávarña, also, as in the original of the end of this paragraph:

ब्रह्मसार्वमपुजामुञ्जयणिति वमुघ्रासः

He will be son of Upáloka, according to the Bhágavata-purání, VIII., XIII., 21.
‡‡ One MS. gives Viśuddhas.
§§ Sanbhau: Bhágavata-purání, VIII., XIII., 22.
the Rishis will be Havishmat, Sukrīti, Satya,* Apāṁmūrti, Nābhāga, Apratimaujas, and Satyaketu;† and the ten sons of the Manu will be Sukshetra, Uttamausjas, Harisheṇa,‡ and others.

In the eleventh Manwantara, the Manu will be Dharmasāvvarṇī:§ the principal classes of gods will be the Vihangamas, Kāmagamas,∥ and Nirmāṇaratis,¶ each thirty in number;¹ of whom Vṛisha** will be the Indra: the Rishis will be Niśchara, Agnītejas, Vupushmat, Vishnū,† † Áruni,‡ ‡ Havishmat, and Anagha: §§

¹ Hence the Vāyu identifies|| | the first with days; the second, with nights; and the third, with hours. ¶ ¶

* Four of my MSS. have Sahya; and two others have corruptions of it.
† Saptaketa appears in three MSS.
‡ Four MSS. have Bhārisheṇa; and this is the reading of the Vāyu-purāṇa, and of the Bhāgavata-purāṇa, VIII., XIII., 21.
§ In the original we have the elongated form, Dharmasāvvarṇika.
∥ In the Vāyu-purāṇa, Kāmajas (or Vihangamas) and Manojayas.
¶ The Vāyu-purāṇa, by twice beginning a line with this word, proves that we are not to read Anirmāṇaratis, 'of measureless enjoyment'; for the original—which, by the by, in none of my MSS. has -विमानो—might, otherwise, be taken to combine the names of the second and third classes of gods into a compound, thus:

\[ \text{विमान: कास्मात्मानिश्रावर्तमान्तः} \]

Two copies have Nirvāṇaruchis, like the Bhāgavata-purāṇa, VIII., XIII., 26.
** Vaidhītī: Bhāgavata-purāṇa, VIII., XIII., 26.
† † One MS. has Vīshū; one, Dhūtī.
‡ ‡ Four MSS. exhibit Vāruṇi, the lection of the Vāyu-purāṇa. The reading of the Bhāgavata-purāṇa, VIII., XIII., 26, in Aruṇa.
§§ Anaya, in three of my MSS.
||| I find a different adjustment of these identifications: but my MSS. differ, perhaps, from those used by Professor Wilson.
¶¶ Muhūrtta.
the kings of the earth, and sons of the Manu, will be Sarvaga, Sarvadharman, Devásîka, and others.

In the twelfth Manwantara, the son of Rudra, Sávarnî,† will be the Manu: Ritadháman will be the Indra: and the Haritas, Lohitas, § Sumanasas, and Sukarmans will be the classes of gods, each comprising fifteen. Tapaswin, Sutapas, Taponúrti, Taporati, Tapodhríti, Tapodyuti, ¶ and Tapodhana will be the Rishis:** and Devavat, Upadeva, Devasreshtha, and others, will be the Manu’s sons, and mighty monarchs (on the earth).

In the thirteenth Manwantara, the Manu will be Rauchya:†† the classes of gods, thirty-three in each,

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¹ The son of the Prajápati Ruchi (Váyu, &c.), by the nymph Mánini, ‡ the daughter of the Apsaras Pramlocha (Márkaúdeya).

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* The “Savarga” of the former edition must have been a mere oversight. In two of my thirteen MSS., the name is Sarvatragna; that following being Sudharmátman. The Váyu-puráña has Sarvavega, followed by Sudharmán.

According to the Bhágavata-puráña, VIII., XIII., 25, the eleventh Manu will engender Satyadharman and nine other sons.

† Sávarnî, in my copies.

‡ “Ritadháman”, the name in the first edition, was simply a typographic error, I take it, as to its second syllable. One of my MSS. seems to have Kshatadháman. Similarly as in all my MSS. but one, Ritadháman is the reading of the Bhágavata-puráña, VIII., XIII., 29.

§ A single MS. has, like the Váyu-puráña, Rohitas.

|| A fourth class of gods is here omitted. Ten of my MSS. call them Táras; one, Surúpas; one, Surápas; and one, Supáras. The Váyu-puráña seems to have Suparvas.

¶ This name is implied, not expressed in full; the original being:

तपोधृतिधृतिभाष्यः सपमस्सुतपोधनः ।

** Of the Rishis under the twelfth Manu the Bhágavata-puráña, VIII., XIII., 29, names only Tapomúrti, Tapaswin, and Ágnidhraka.

†† Devasâyarnî: Bhágavata-puráña, VIII., XIII., 31.

‡‡ Málîni, in some MSS., as in the Calcutta edition, XC VIII., 5. It may be a Bengal corruption.
will be the Sutrāmans, Sukarmans, and Sudharmans; their Indra will be Divaspati: the Rishis will be Nirmoha, Tattwadarśin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

In the fourteenth Manwantara, Bhaitya will be the Manu; Śuchi, the Indra: the five classes of gods will be the Chākshushas, the Pavitas, Kanishthas, Bhṛajiras, and Vāchāvṛiddhas: the seven Rishis will be Agnibāhu, Śuchi, Śukra, Māgadha, Grīdhra, Grīdhra.

1 Son of Kavi, by the goddess Bhūtī, according to the Vāyu; but the Mārkandeya makes Bhūtī the son of Angiras, whose pupil Śanti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Śanti to demand a further

* For the "Sudhāmans" of the former edition I find no warrant. Sutrāmans is the name in the Vāyu-purāṇa. Two of my MSS. have Sūármanas.

† These are not recognized in the Bhāgavata-purāṇa, VIII, XIII, 32.

‡ One of my MSS. shows this name written over Nirmoka, the reading of the Bhāgavata-purāṇa, VIII, XIII, 32.

§ Tattwadarśa, the reading of the Bhāgavata-purāṇa, VIII, XIII, 32, occurs in a single copy.

|| Indrasāvarī: Bhāgavata-purāṇa, VIII, XIII, 34.

¶ The Vāyu-purāṇa has Bhājiras or Bhājaras.

** This is the reading of the Vāyu-purāṇa, likewise. "Vāvriddhas" is in the old edition: but it looks like an inadvertence only. Two of my MSS. have Vāchāvṛiddhas.

†† They are said to be Agnibāhu, Śuchi, Śuddha, Māgadha, and others, in the Bhāgavata-purāṇa, VIII, XIII, 35.

‡‡ Agni-āyu is in one MS.

§§ In two of my MSS. is what looks like the meaningless name Ma-mādha.

||| Such is the lection of two of my MSS.; while all the rest have Agniḥdra, as has the Vāyu-purāṇa, or corruptions thereof.

¶¶ Chapter XCIX.
Yukta,* and Ajita:† and the sons of the Manu will be Uru,‡ Gabhīra,§ Bradhna,|| and others,¶ who will be kings, and will rule over the earth.¶

At the end of every four ages** there is a disappearance†† of the Vedas; and it is the province of the seven Rishis to come down upon earth, from heaven, to give them currency again.‡‡ In every Kṛita age,

boon. Śánti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

† Although the Purāṇas which give an account of the Manwantaras agree in some of the principal details, yet, in the minor ones, they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishu, Vāyu, Kūrma, Bhágavata, and Márkaṇḍeya; and the other, the Matsya, Padma, Brahma, and Hari Vaṁśa. The Márkaṇḍeya, although it agrees precisely with the Vishu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are, evidently, of comparatively recent invention, and several of which have been, no doubt, suggested by the etymology of the names of the Manus.

* Two MSS. have Mukta.
† Arjita is the lection of two MSS.
‡ Úru, in a single copy.
§ Six MSS. give the synonymous Gambhīra.
|| One MS. has Budhna; one, Budhnya; one, Randhra.
¶ These sons, agreeably to the Bhágavata-purāṇa, VIII, XIII, 34, will be Urubuddhi, Gambhīrabuddhi, and others. The Vāyu-purāṇa has, apparently, Ojaswin, Subala, and Bhautya.
** Yuga.
†† Viplava.
‡‡ Compare the Mahābhārata, Śánti-párvan, āl. 7660, quoted and translated in Original Sanskrit Texts, Part III., p. 90.
the Manu (of the period) is the legislator or author* of the body of law, the Smṛti; the deities of the different classes receive the sacrifices during the Manwantaras to which they severally belong; and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Ṛishis, the gods, the sons of the Manu, who are the kings, and Indra,† are the beings who preside over the world during each Manwantara.

An entire Kalpa,‡ O Brahman, is said to comprise a thousand ages,§ or fourteen Manwantaras;¹ and it is succeeded by a night of similar duration; during which he who wears the form of Brahmā, Janárdana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Śesha, amidst the ocean.² Being, after that, awake, he, who

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¹ A thousand ages of the gods and fourteen Manwantaras are not precisely the same thing, as has been already explained. (See Vol. I., p. 51, note 2.)

² The order of the text would imply, that, as Brahmā, he sleeps upon Śesha: but, if this be intended, it is at variance with the usual legend, that it is as Vishnū or Náráyana that the deity sleeps in the intervals of dissolution. The commentator || accordingly qualifies the phrase Brahmaráupdhatra (ब्रह्मरणपहर) by

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* "Legislator or author" is to translate prāketi, 'promulgator'.
† Śakra, in the original.
‡ For the names of twenty-eight Kalpas, as enumerated in the Védupurāṇa, see Dr. Aufrecht's Catalogus, &c., pp. 51, 52.
§ To render yuga.
|| Rather, both the commentators.
is the universal soul, again creates all things, as they were before, in combination with the property of foulness (or activity): and, in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rishis, is the preserver of the world. In what manner Vishńu, who is characterized by the attribute of providence* during the four ages, effected their preservation, I will next, Maitreya, explain.

In the Kṛita age, Vishńu, in the form of Kapila and other (inspired teachers), assiduous for the benefit of all creatures, imparts to them true wisdom. In the Tretá age, he restrains the wicked, in the form of a universal monarch,¹ and protects the three worlds. In the Dwāpara age, in the person of Veda-vyāsa, he divides the one Veda into four, and distributes it into innumerable† branches;‡ and, at the end of the Kali (or fourth age), he appears as Kalki, and reestablishes the iniquitous in the paths (of rectitude). In this man-

the term Divá (दिवा): 'Vishńu wears the form of Brahmá by day; by night, he sleeps on Śesha, in the person of Náráyaṇa.' रात्री शीतारायणश्च शिशाहीं मेंते | This, however, may be suspected to be an innovation upon an older system; for, in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

¹ As a Chakravartin.

* Sthitī.
† Literally, 'hundreds of', šata.
‡ For a more literal rendering of this paragraph, down to this point, see Original Sanskrit Texts, Part III., p. 20.
ner the universal spirit preserves, creates, and, at last, destroys, all the world.*

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have, also, enumerated to you the Manwantaras, and those who preside over them. What else do you wish to hear?

* एवमेत्यमध्यशं परिपाति करोति च।
हन्ति चालकम्यन्ताम् नाश्विन्द्राङ्क्ष्ठान्तिरिक्ष यत्॥
CHAPTER III.

Division of the Veda into four portions, by a Vyāsa, in every Dwāpara age. List of the twenty-eight Vyāsas of the present Maňwantara. Meaning of the word Brahma.

MAITREYA.—I have learned from you, in due order, how this world is Vishúu, (how it is) in Vishúu, (how it is) from Vishúu: nothing further is to be known. But I should desire to hear how the Vedas were divided, in different ages,* by that great being, in the form of Veda-vyāsa; who were the Vyāsas of their respective eras; and what were the branches into which the Vedas were distributed.

PÂRÂŚARA.—The branches of the (great) tree of the Vedas are so numerous,† Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

In every Dwâpara (or third) age, Vishúu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is (properly, but) one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyāsa.‡ Of the different Vyāsas in the

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* Yuga, rendered by "eras", just below.
† Literally, 'by thousands', sahasraśäk.
‡ वीर तेजो वर्ष चाल्म मनुष्याशामविच वै।
हिताय सर्वभूतानां वेदवेदान्तरौति स:।

III. 3
present Manwantara,¹ and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged, by the great Rishis, in the Vaivaswata Manwantara in the Dwápara age;* and, consequently, eight and twenty Vyásas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwápara age, the distribution was made by Swayamábhú (Brahmá) himself; in the second, the arranger of the Veda (Veda-vyása) was Prajápati (or Manu); in the third, Usánas; in the fourth, Bhríhaspati; in the fifth, Savitri; in the sixth, Méityu (Death, or Yama); in the seventh, Indra; in the eighth, Vasishtha; in the ninth, Sáraswata; in the tenth, Tri-dháman; in the eleventh, Trivíshána;† (in the twelfth), Bharadvája;‡ in the thirteenth, Antariksha; in the fourteenth, Vaprívan;§ in the fifteenth, Trayáruña;²

¹ The text has: ‘Hear, from me, an account of the Vyásas of the different Manwantaras’:

यसिक्षावान्तरे ये ये बासिसााःषातात्मित्रोध मे।

But this is inconsistent with what follows, in which the enumeration is confined to the Vaivaswata Manwantara.

² This name occurs as that of one of the kings of the solar

यथा स कुष्टि तत्त्व चेतनेकं पुनः प्रमुः।

वेद्यासांभिधाना तु सा मूर्तिमेन्द्रविविधः।

Vishnú is here called “the enemy of Madhu.”

* A more exact translation of Parásara’s reply, breaking off here, will be found in Original Sanskrit Texts, Part III., pp. 20, 21.

† Three MSS. have Trivishá; and so has the Kármá-puráña.

‡ I find Bharadvája in six MSS.; and this section seems best, as the nineteenth Vyása is called Bharadvája.

§ So read seven of my MSS.; while two give Vaprívan, and others, Vajrívan, Vyághrívan, Vápo vávan, &c. &c. Professor Wilson’s “Vapra”, now discarded, I have nowhere met with.

|| Trayáruña, in two MSS. Is the name Traiyáruña, or Trajáruña?
in the sixteenth, Dhananjaya; in the seventeenth, Kṛitanjaya; in the eighteenth, Rīñajya;* (in the nineteenth), Bharadwāja;† (in the twentieth), Gautama;‡ in the twenty-first, Uttama, also called Haryātman; (in the twenty-second), Vena,§ who is likewise named Rājasravas;∥ (in the twenty-third), Saumāsūshmāyaṇa,¶ also Triśābindu;** (in the twenty-fourth), Rīksha,†† the descendant of Bhīgu, who is known also by the name Vālmiki; (in the twenty-fifth), my father, Śakti;‡‡

dynasty, and is included, by Mr. Colebrooke, amongst the per-

* The Translator has "Kīṣa", for which my MSS. furnish no warrant. Six of them exhibit Rīñajya; two, this, with Rīnādyya written over; three, Kṛitī; others, Rīnāvyya and Kīśīn.
† A single MS. has Bharadwāja. See note † in the last page.
‡ Substituted for Professor Wilson’s “Gotama”, which none of my MSS. countenances.
§ Exchanged for "Veṣa", which is in but one of my MSS.
∥ Almost as common a reading is Rājasravas: and one of my MSS. gives Vajrasravas; another, Vājrasrava. Again, three of them, including those accompanied by commentary B, have, instead of राजश्रवादु य:, वाजश्रवादय:; "of the line of Vājāśrava."
¶ Eight MSS. have Somāśūshmāyaṇa; two, Somaśūshmāpaṇa; others, Somayushmāyaṇa, Somoyushmāpana, and Somaśūshmāyaya. The Translator put "Somasūshmāpaṇa". My conjectural Somaśūshmāyaṇa would be descendant of Somaśushma, mentioned in the Šatapatha-brāhmaṇa, XI., IV., 5, and elsewhere.
That the Kūrma-purāṇa was compiled after our Purāṇa had become corrupted, as to the name in question, might be inferred from my MSS., which read:

राजश्रवादु-कविष्ट-सतस्मासुष्मादय: भाषणः परः।

** According to the Kūrma-purāṇa, Triśābindu was the twenty-thirdVyāsa, UsmApaṇa being the twenty-second. See note § in the next page.
†† In one MS., Rīkshya; in another, Daksha.
‡‡ Three MSS. have Śakti. In Vol. I., p. 8, the Translator, after speaking, in a note, of "Śakti, the son of Vasishtha," and father of Pārāśara, calls him "Śakti or Śaktī," touching the first of which, Śakti, I there hastily observe: "This is hardly the name of a male. The right
was the Vyāsa; I (was the Vyāsa of the twenty-sixth Dwāpara), and was succeeded by Jātukarṇa;* the Vyāsa (of the twenty-eighth), who followed him, was Kṛishṇa Dwāpāyana. These are the twenty-eight elder Vyāsas, by whom, in the preceding Dwāpara ages, the Veda has been divided into four. In the next Dwāpara, Draumī (the son of Droṇa) will be the Vyāsa, when my son, the Muni Kṛishṇa Dwāpāyana, who is the actual Vyāsa, shall cease to be (in that character).1

sons of royal descent who are mentioned as authors of hymns in the Ṛig-veda.† Asiatic Researches, Vol. VIII., p. 363.‡

1 A similar list of Vyāsas is given in the Kūrma§ and Vā-

word seems to be Śakti.” On this observation Dr. Keru, in his meritorious edition of the Brīhat-saṁhitā, Preface, p. 31, comments in these words: “F. E. Hall remarks that Śakti is ‘hardly the name of a male.’ As if a male were intended! Śakti is the heavenly power of Indra-Agni.” Assuredly, a male is intended; and Śaktiputra, as Parāśara is called in the Mahābhārata, is not to be rendered, as by Dr. Kern, “the son of strength”;—but “son of Śakti,”—unless we consent to regard the attribute of strength as offspring of Vasishṭha, For Parāśara, as son of Śakti, and grandson of Vasishṭha, see the Anukramaṇikā to the Ṛigveda, on I., LXV, &c. &c. And the Ṛigveda itself—VII., XVIII., 21—makes mention of Parāśara, no less than of Vasishṭha, as if he were anything but a myth. Further, Śakti, as “the heavenly power of Indra-Agni,” is, so far as I am at present informed, altogether a novelty.

* This is the reading of eleven of my MSS.; and the other two have Jātukarṇya, which seems to be the lection of the Vēyu-purāṇa. Hence I have displaced Professor Wilson’s “Jaratkārn.”

† See the Anukramaṇikā to the Ṛigveda, on V., XXVII., and IX., CX. The Vaidik form of the name is Tryarnā.


§ The list stands there as follows:

2. Prajāpati. 5. Savitṛ.
The syllable Om is defined to be the eternal monosyllabic Brahma.\textsuperscript{1} The word Brahma is derived from yu\textsuperscript{*} Purūñás. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence; being the framers, or teachers, of the religion of the Hindus, before a complete ritual was compiled.

\textsuperscript{1} We have already had occasion to explain the sanctity of this monosyllable (see Vol. I., p. 1, note 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So, in the Bhagavad-gītā:†

\begin{quote}
\textit{वै किं किं व्याकरणं तत्र या हर्नाधिकमः।}
\end{quote}

‘Repeating Om, the monosyllable, which is Brahma, and calling me to mind;’ which is not exactly the same idea that is conveyed by Schlegel’s version,§ ‘Monosyllabum mysticum OM pronuntiando numen adorans, mei meum;’ where ‘numen ado-

\begin{table}
\begin{tabular}{ll}
7. Indra. & 18. \textit{Ṛtanjaya}. \\
11. Trīvīśa. & 22. Ḫūśmāṇa. \\
12. Śatatejas. & 23. Trīśabindu. \\
14. Taraksha. & 25. Śakti. \\
15. Triyārūni. (Triyārūni?) & 26. Parāśara. \\
\end{tabular}
\end{table}

None of these sages, it is observable, has more than one appellation. Noteworthy variants, in my MSS., are: Arūnī, for Triyārūni; Ūshmānaya, for Ūshmāpaṇa. It is probable, that we should substitute, for Taraksha, Suraksha, which appears to be the reading of the \textit{Vāyu-purāṇa}.

\textsuperscript{*} See Dr. Aufrecht’s \textit{Catalogus Cod. Manuscript., &c.}, pp. 52, 53.
\textsuperscript{†} VIII., 13.
\textsuperscript{‡} This passage is referred to in the commentary.
\textsuperscript{§} P. 156 of the first edition; p. 68 of the second.
the root Bṛih (to increase); because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed. * Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe, ¹ and who is one with the four Vedas! Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates

rans, although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has, evidently, been afraid of desecrating this sacred monosyllable, and has, therefore, altered the text, writing it

\[ \text{धृष्मिकाचरं ब्रह्म द्वापराः ब्रम्हिष्ठतम्} \]

instead of

\[ \text{धृष्मिकाचरं ब्रह्म चोमिल्यवं ब्रम्हिष्ठतम्} \]

¹ The daily prayers of the Brahman commence with the formula, Om bhūr bhuvah swar: ‘Om, earth, sky, heaven.’ These are the three mystical terms called Vyāhūritis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition, preceding the Gāyatri, are fully detailed in Manu, II., 76—81. In the Mitāksharā † they are directed to be twice repeated mentally, with Om prefixed to each; Om bhūḥ, Om bhuvāḥ, Om swar; the breath being suppressed by closing the lips and nostrils: चौ भूः चौ भूवः चौ खरिति चीनाराकुखः

नासिकासूचारिष्य वायुस्मृत्यमनसा जपिते।

* बृहस्पति द्वापराण्य तद्रहिष्ठत्वभिषूष्टि।

Brahmá and Brahma are similarly etymologized in the Vēdu-purāṇa and Linga-purāṇa, respectively. See Vol. I., p. 30, note *.  
† Commenting on the Vājmavalkya-smṛiti, I., 23.
worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness)! He is the refuge of those who are versed in the Sānkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be, for ever, adoration.

That form of Vásudeva, who is the same with supreme spirit, which is Brahma, and which, although diversified as threefold, is identical, is the lord who is conceived, by those that contemplate variety in creation, to be distinct in all creatures. He, composed of the Rig-, Sáma-, and Yajur-Vedas, is, at the same time, their essence, as he is the soul of all embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them, by many subdivisions, into branches: he is the author* of those branches: he is those aggregated branches: for he, the eternal lord, is the essence of true knowledge.†

1 The form or sensible type of Vásudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhūḥ, Bhuvaḥ, Swar, and with the Vedas. Consequently, the Vyāhiris and the Vedas are, also, forms of Vásudeva; diversified as to their typical character, but, essentially, one and the same.

* Prajñātī, 'promulgator.'
† For another rendering of the Sanskrit of the latter half of this paragraph, see Original Sanskrit Texts, Part III., pp. 11, 12.
CHAPTER IV.

Division of the Veda, in the last Dwápara age, by the Vyása Kríshña Dwáipáyana. Páila made reader of the Rích; Váisam-páyana, of the Yájus; Jaimini, of the Sáman; and Sumantu, of the Atharvan. Súta appointed to teach the historical poems. Origin of the four parts of the Veda. Sánihitás of the Ríg-veda.

PARÁŚARA.—The original Veda, in four parts, consisted of one hundred thousand (stanzas); and from it sacrifice of ten kinds, the accomplisher of all desires (proceeded). In the twenty-eighth Dwápara.

1 According to the Gríihya portion of the Sáma-veda, there are five great sacrificial ceremonies: 1. Agnihostra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Darśapatúrma-mása, sacrifices at new and full moon; 3. Chátmásísa, sacrifices every four months; 4. Paśu-yajna or Áswamedha, sacrifice of a horse or animal; and, 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prákríta, 'simple', or Vaikríta, 'modified'; and, being thus doubled, constitute ten.

* Cháushpáda. † In the original, antara, i. e., Manwantara. ‡ Rather, 'normal' and 'supplemental'.

§ The commentary says: Yájña: * * * Áyáviktir páncapapátamáshyárya-śáhyáryáma iti pákavich: iti te pákavichavábhávená dásavich iti. Yájña grǖhtáñña: pákavich: sáh dásavichyajna. Five sacrifices—but not said to belong to the Sáma-veda ceremonial—are, thus, named, but not defined. The pákaví of this nomenclature is, more usually, called pákubédanha or nírúkthapaśubamihá. It is not to be confounded with the áswamedha. To the five sacrifices in question, remarks the commentator, if we add the five mentioned in the Gríihya, the ten of the text are completed. These five others—the maháyajnas of the Sáma-veda ritual—are said, in Áśáditya’s Karmayradhipahásáhá, to be the bhuktyajna, manushyayajna, pitríyajna, devayajna, and brahmâyajna. They are referred to in Chapter IX. of this Book. For the sacrifices generally, see Chapter XI., where I revert to this note.
age, my son Vyāsa separated the four portions of the Veda into four (Vedas). In the same manner as the Vedas were arranged by him, as Veda-vyāsa, so were they divided, (in former periods), by all the (preceding) Vyāsas, and by myself; and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages.* Know, Maitreya, the Vyāsa called Krīshṇa Dwaiḍāyana to be the deity† Nārāyaṇa: for who else on this earth could have composed the Mahābhārata?¹ Into what portions the Vedas were arranged by my magnificent son, in the Dwāpara age, you shall hear.

When Vyāsa was enjoined, by Brahmā, to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Ṛig-;² Vaiśampāyana, of

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¹ The composition of the Mahābhārata is always ascribed to the Vyāsa named Krīshṇa Dwaiḍāyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnū Purāṇa.
² Or, rather, ‘he took Paila as teacher.’ The expression is: Ṛigvedaśrāvakaṁ Pailaṁ jagrāha sa mahāmuniḥ:

च्छविद्यास्वरं पैलं जग्राह स महामुनिः।
Śrāvaka means, properly, ‘he who causes to hear,’ ‘a lecturer,’ ‘a preacher;’ although, as in the case of its applicability to the laity of the Buddhists and Jainas, it denotes a disciple. The commentator, however, observes, that the text is sometimes read च्छविद्यापरं, ‘one who had gone through the Ṛig-veda.'

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* Yuga.
† Prabhu.
‡ But the more ordinary reading is the one found in the Vaiṣu-puřāṇa, from which work our text seems to be taken, largely, hereabouts.
the Yajur-; and 'Jaimini, of the Sáma-veda: and Su-
mantu, who was conversant with the Atharva-veda,*
was also the disciple of the learned Vyásá. He also
took Súta, who was named Lomaharshaña,† as his
pupil in historical and legendary traditions.‡

So, in the preceding verse, it is said: 'He took four persons, well
read in the Vedas, as his disciples:'

अथ शिखान्त्स जयाह चतुरो चेद्यार्थाना।
And again it is said: 'Sumantu, conversant with the Atharva-
veda, was his disciple:'

* * * * * तखङ्काच्यस्मिद्विद्वित
सुस्तुक्तख्यिस्थों मूँढ्याबस्ख धीमतः॥

It is clear, therefore, that the Vedas were known, as distinct
works, before Kríshña Dwaipáyana; and it is difficult to under-
stand how he earned his title of arranger, or Vyásá. At any
rate, in undertaking to give order to the prayers and hymns of
which the Vedas consist, Páila and the others were rather his
coadjutors than disciples; and it seems probable, that the tra-
dition records the first establishment of a school, of which the
Vyásá was the head, and the other persons named were the
teachers.

‡ The Itihása and Puráñas; understanding, by the former,
legendary and traditional narratives. It is usually supposed, that,
by the Itihása, the Mahábhárata is especially meant. But, although
this poem is ascribed to Kríshña Dwaipáyana, the recitation of
it is not attributed to his pupil, Lomaharshaña or Lomaharshaña:

* The Sáhhitás thus disposed of are said, in the Bhágavata-puráña,
XII., VI., 52, 53, to be called, respectively, the Bahwífíchá, the Nigada,
the Chhandoga, and the Atharvángirasí.

This statement occurs in the passage referred to in Vol. I., Preface,
p. XLIV.

† All my MSS. have Romaharshaña. Also see p. 64, 65, infra.
‡ This chapter, thus far, will be found retranslated in Original Sanskrit
Texts, Part III., pp. 21, 22.
There was but one Yajur-veda; but, dividing this into four parts, Vyāsa instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhwaryu to recite the prayers (Yajusas,—or direct the ceremony); of the Hotrī, to repeat the hymns (Rīchas); of the Udgātṛī, to chant other hymns (Sāmans); and, of the Brahman, to pronounce the formulæ called Atharvans. Then the Muni, having collected together the hymns called Rīchas, compiled the Rīg-veda; with the prayers and directions termed Yajusas he formed the Yajur-veda; with those called Sāmans, the Sāma-veda; and with the Atharvans he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice.¹

it was first narrated by Vaiśampāyana, and, after him, by Sauti, the son of Lomaharshaṇa.

¹ From this account, which is repeated in the Vāyu Purāṇa, it appears, that the original Veda was the Yajus, or, in other words, was a miscellaneous body of precepts, formulæ, prayers, and hymns, for sacrificial ceremonies; Yajus being derived, by the grammarians, from Yaj (यज्), ‘to worship.’ The derivation of the Vāyu Purāṇa, however, is from Yuj, ‘to join,’ ‘to employ;’ the formulæ being those especially applied to sacrificial rite, or set apart, for that purpose, from the general collection:

यक्षित्रे च यजुवेदे तेन यज्ञमथायुजतः।
युज्ञाः स यजुवेदे रूति शास्त्रविविठः॥

Again:

प्रयुज्यते ह्रासमेघसेन च युज्ञते तु सः॥

The commentator on the text, however, citing the former of these

* Yathā-sthiti, ‘according to a fixed rule.’
This vast original tree of the Vedas, having been divided, by him, into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Ṛig-veda, and gave the two Sanhítás (or collections of hymns) to Indrapramati* and to Bāskali.† Bāskali‡ subdivided his Sanhítá into four, which he gave to his disciples,§ Baudhyya,

passages from the Váyu, reads it:

याज्ञवल्लिका यज्ञवंद्र रूति शाख्पर्ष निपुष्यः।
confining the derivation to Yaj, ‘to worship.’ The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, Śanti, &c. The function of the Brahman (चार्मकोषिकित) is not explained; but, from the preceding specification of the four orders of priests who repeat, at sacrifices, portions of the several Vedas, it relates to the office of the one that is termed, specifically, the Brahman. So the Váyu has

श्राक्षसकारोपथि च वेदनाथवर्षिणौ तु।
‘He constituted the function of the Brahman at sacrifices, with the Atharva-veda.

† Both in our text, and in that of the Váyu, this name occurs both Bāśkala and Bāśkali. Mr. Colebrooke writes it Bālkala and Bālkali.|| Asiatic Researches, Vol. VIII., p. 374.¶

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* Two of my MSS. have, here and below, Indrapramiti, a reading of no value.
† My MSS. all here give Bāśkala. But see p. 49, note §, infra.
‡ Two MSS. here have Bāśkala.
§ They are called, in the Váyu-puráṇa, Bodhya, Agninávana—in three MSS., by corruption, perhaps, of the Agnimátha of two others,—Páriśara, and Yájnavalkya. The Bhágavata-puráṇa, XII., VI, 55, has Bodhya, Yájnavalkya, Páriśara, and Agnimitra.
|| Strictly, Bālkala and Bālkali, as transliterating the ungrammatical mislections बालक and बालकी.
Agnimáthara, * Yájnavalkya, † and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Saúhitá to his son Mándúkeya; ‡ and it thence descended through successive generations, as well as disciples. § Vedamitra, (called also) Sákalya, || studied the same Saúhitá; but he divided it into five Saúhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

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1 The Váyu supplies the detail. Mándúkeya, or, as one copy writes, Márkaúdeya, ¶ taught the Saúhitá to his son Satyasra-vas; he, to his son Satyaúhita; and he, to his son Satyaśrī. The latter had three pupils: Sákalya, also called Devamitra ** (sic in MS.); Ráthuhárta; †† and another Báshkali, called also Bhára-dwája. The Váyu has a legend of Sákalya’s death, in consequence of his being defeated, by Yájuavalkya, in a disputation at a sacrifice celebrated by Janaka.

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* Agnimáthara, the lection of two MSS., and Agnimáitura, that of one, scarcely deserve noting.
† Professor Wilson had “Yájuawalka”.
‡ The Translator put “Mándúkeya”, as the name is written in five of my thirteen MSS. See III., 8, of the Prátiśákhya of the Rigveda, edited by M. Regnier.
§ तस्म शिष्यप्रशिविष्यम्: पुरुषिश्चिहरुक्माबयि ।
|| According to the Bhágavata-puráña, XII., VI., 57, as explained by Śrédhará, Sákalya was son of Mándúkeya.
¶ This is the reading of all the copies of the Váyu-puráña known to me.
** And so reads the Bhágavata-puráña, XII., VI., 56.
As the Vishión-puráña gives वेदमिच्छसू माक्क्य:; so the Váyu-puráña gives वेदमिच्छसू माक्क्य:; and we here have, probably, only an epithet of Sákalya, or, at most, his secondary appellation.
†† See note †† in the next page.
Gokhalu, * Vâtsya, † Sâliya, and Śisīra. 1 Śaka-
pūrṇi: made a different $ division of the original 
Samhitá into three portions, and added a glossary 
(Nirukta), constituting a fourth. 2 The three Samhítás

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1 These names, in the Váyu, are Mudgala, Golaka, Kháliya, ||
Mátsyá, ¶ Śaśiśreya.

2 The commentator, who is here followed by Mr. Colebrooke, 
states, that he was a pupil of Indrapramati; but, from the Váyu, 
it appears, that Śakapúrni was another name of Rathántara, the 
pupil of Satyasri, the author of three Samhitás and a Nirukta 
(or glossary); whence Mr. Colebrooke supposes him the same with 
Yáška. Asiatic Researches, Vol. VIII., p. 375.** It is highly 
probable, that the text of the Váyu may be made to correct that 
of the Vishnu, in this place, which is inaccurate, notwithstanding 
the copies agree. They read:

संहिताचित्यं चक्रेश् शाकुनिकरिचर्यतमस् † †
निश्चलमकरोततंहतुचं सुमिन्तस्तम ||

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* Probably it was from being misled by a smudged स, that Professor 
Wilson deciphered “Goswala”, which I have corrected. Five of my MSS.
have the word in the text; two corrupt it into Gohkala; one, into Yo-
khal; and four give Gomukha; one, Gálava. The Bhágavata-puráña, 
XII., VI., 57, has Gokhalya. See, further, Professor Max Müller’s Ancient 

† A single MS. has Sankha.

‡ Thus in four of my MSS., while the other nine have Śakapúrni.

Professor Max Müller—Ancient Sanskrit Literature, p. 153, note—as-
serts, that “there can be no doubt that Śakapúrni is the same name as 
Śakapúrni.” The former has much the air of being a corruption of the 
latter, due to popular etymology. The MSS. of the Váyu-puráña almost 
everywhere have Śakapúrni; and so has Yáska.

§ See note ‡ ‡ in this page.

|| Two MSS. have Kháliya; others, Kháláya, Khaláya, and Swáloya.

¶ All my MSS. give Mátsyá.


Professor Roth—Nirukta, p. 222—points out, that Śakapúrni is quoted 
by Yáska. The former cannot, therefore, be identical with the latter.

† † The bulk of MSS. at my disposal read शाकुनिकरिचर्यतर; and the
were given to his three pupils, Krauncha, Vaitálaki,*

Here, Śakapúríir atha-ītaram is the necessary construction; but, 
querc, if it should not be Śakapúríi Rathántaraḥ. The parallel 
passage in the Váyu is:

प्रोवाच संहितालिङ्गम: शाकपूर्णरथानारः। 1

निरुत्ते च पुनःक्रम चतुर्थेष्व द्वितिजस्तम्मः। 2

Now, in describing the pupils of Satyaśrá, Rathántara was named 
clearly enough:

शाकपूर्ण प्रथमकृष्यं तत्स्थाप्यो रथानारः। 3

वाक्षक्षि भार्त्राज इति शाक्षायायत्वेष्वकः। 4 $

In another passage it would seem to be implied, that this Báś-
kali was the author of the Saúhitás; and Rathántara, of the Ni-
ruktá only:

वाक्षक्षि भार्त्राजस्तिस्म: प्रोवाच संहिताः। 5

रथानारोऽन्नुष्ये च पुनःक्रम चतुर्थेकाः। 6

resulting sense is: “Now, another, Śakapúríi, made a triad of Saúhitás, 
and made, likewise, a glossary, for a fourth work.” The fact that the 
forementioned lection, with its awkwardly introduced ‘now, another,’ 
is the more ordinary one, lends considerable support to Professor Wilson’s 
suggestion, that the text is here depraved.

* Bad readings are: Vaitálaki, Vaitáliki, Táluká, and Paitálaki; each 
in one manuscript.

† All my MSS. here give रथीररः. One of Professor Wilson’s has 
शाकपूर्णरथानरः (sic).

‡ Such is, here, the prevailing lection: but रथीररः occurs, also.

§ In the original, this passage precedes that quoted just above.

|| रथीररः is the reading here, in all my five MSS., and so in every 
one of Professor Wilson’s.

Rathántara is, without question, corrupted from Rathítara. As शाक-
púríरथीररः, the reading of every one of my MSS,—see note †, above—
is an all but impossible compound name, and as the person intended is 
called, elsewhere in the Váyu-paráhá, Rathítara simply, we must read 
शाकपूर्णी रथीररः; ‘Śakapúrí, that is to say, Rathítara.’ Śakapúrí thus 
comes out a patronymic of Śakapúrí, —a fact hitherto unnoticed, I believe. 
See Páúini, IV., I, 95. In two of the three passages adduced, above,
and Baláka;* and a fourth, (thence named) Nirukta-

However this may be, his being the author of the Nirukta identifies him with Sákapúráñi, and makes it likely, that the two names should come in juxtaposition, in our text, as well as in the Váyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Váyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathautara† we have seen (Vol. I., p. 84); but, as far as is yet known, the name is confined to different prayers or hymns of the Úhya Gána of the Sáma-veda. The text of the Víshňú also admits of a different explanation regarding the work of Sákapúráñi; and, instead of a threefold division of the original, the passage may mean, that he composed a third Samhitá.‡ So Mr. Colebrooke says: “the Víshňú puráña omits them [the Sákhlas of Áśwaláyana

from the Váyu-puráña, we find, similarly, mention of ‘Báshkali, Bhá-rádwája’, i. e., sprung from Bharadwája.

We are, then, to understand, that one and the same person is referred to in the Břihaddevatá, where it speaks of Sákapúráñi and of Rathitara. See Indische Studien, Vol. I., p. 105.

Of the exceedingly rare work just named there is a MS. in the Bodleian Library, unwittingly misrepresented, in Dr. Aufrecht’s Catalogue, as the gift of Mr. William Walker.

* Instead of this, the Bhágavata-puráña, XII., VI., 58, says, that Já-túkarúya, disciple of Sákalya, digested a Sáuhítá and a Nírúkta, and gave them to his disciples, Baláka, Paija, Vaitálá, and Víraja. The commentator explains that he divided his Sáuhítá into three.

One Já-túkarúya succeeded, as a teacher, Yáska. Břihad-árañyaka Upanishad, II., VI., 3; IV., VI., 3.

† For the passage so called, see Vol. II., p. 343; supplementary note on p. 295, l. 9, ibid.

‡ संहितातित्वय, the reading of all my MSS., and also, apparently, of all seen by the Translator, can mean, in good Sanskrit, only ‘three Sáuhítás’,—not ‘third Sáuhítá’. It would be interesting to know whether Colebrooke was acquainted with a different lection; as he very rarely trips in a matter of grammar. See Pᾶśiṇi, V., II., 43.
krit, had the glossary. In this way branch sprang from branch.† Another: Bāshkali§ composed three

and Śānkhāyana], and intimates, that Śākapūrū, a pupil of Indrapramati, gave the third varied edition from this teacher.†† The Vāyu, however, is clear in ascribing three Saṁhitās, or Śākhās, to Śākapūrū.

1 In the Vāyu, the four pupils of Śākapūrū are called Ke-

nava, ¶ Dālaki, ** Śatabalāka, and Naigama.

2 This Bashkali may either be, according to the comment-
tator, †† the pupil of Paila,—who, in addition to the four Saṁhi-

* कौशी वैदांतिकपद्धताकथाकथामहामति:।
  निश्चितधचुदयोःमुखिद्विदाक्षरमः।

As the commentary observes, some MSS. begin the second line of this stanza with चतुष्यं निश्चितक्षारमः।

† द्वन्त: प्रतिशाख्यायोः यनुशाखा दिविकोट्यमः।

† The original, unsupplemented by the commentary, does not discrimi-
nate this Bāshkali from the one before mentioned:

बाकलिखापराशिष्ठ: संहिता: क्रतवविप्रजः।

See note †† in this page.

§ We read, in the Bhāgavatapurāṇa, XII., VI., 59:

बाकलिख: प्रतिशाख्यो वालखिखाखसंहितादि।
  चक्रे वालष्यानिमित्य: काकाशेन तमः द्रुः:।

Bāshkala had before been mentioned; and the Bāshkali here spoken of is said, by Śrīdhara, to have been his son: बाकलिख: पूर्वोक्तस्य बाकलखः पुत्रः। It is stated, in this stanza, that Bāshkali compiled a Saṁhitā, called Vālakhilya, from all the aforesaid Śākhās; and that Bā-
lāyani (sic), Bhajya, and Kāśāra accepted it,—or read it, according to the commentator's gloss on द्रुः: namely, तामादः: अधीतवनः।


¶ Two MSS. have Kālava.

** One MS. has Dwālākā; and two, Vāmana. Two, again, seem to intend Uddālaki. Uddālaka, son of Aruña, is a well-known Vaidik per-

sonage.

†† The commentary remarks: बाकलिख: पैत्रिलिखः। चतस्य: संहिता

नाताधक द्रूक्तमः। स एवाध्वासिनः संहिता: क्षतावानः। चैपर एव

III.
other Saṁhitās, which he taught to his disciples, Kālāyani, Gārgya, * and Kathājava. † These are they by whom the principal divisions of the Ŋīch have been promulgated. ‡

† In the Vāyu, they are called Nandāyanīya, Pannagāri, || and Ārjava.
‡ Both the Vishṇu and Vāyu Purāṇas omit two other principal divisions of the Ŋīch, those of Āśvalāyana and Śānkha-yana (or the Kaushitaki). Asiatic Researches, Vol. VIII., p. 375. ¶ There is no specification of the aggregate number of Saṁhitās of the Ŋīch, in our text, or in the Vāyu; but they describe eighteen, including the Nirukta; or, as Mr. Colebrooke states,

शाक्षसतीयां वाकलिपि: | तत्तक्षण: | कालायनिन्मक्ताष्ठयजः | ! In other words, Bāṣhkali, disciple of Paila, first redacted four Saṁhitās, and then three others. But there was a different Bāṣhkali, Śākalya's fellow-student; and his disciples were Kālāyani and the rest.

We are left to ascertain on what authority seven Saṁhitās are imposed on a single Bāṣhkali.

* Son of Balāka, mentioned a little before. See the Kaushitaki-brāhmaṇa Upaniṣhad, IV., 1.
† One of my MSS. exhibits Ājava, which looks like a mere misscript of the Vāyu-purāṇa's Ārjava.

‡ रूपस्तो बाजुर्चा: | मोक्ता: | संहिता थे: | प्रवर्तिता: | ! "These, by whom the Saṁhitās have been promulgated, were denominated Bahvřichas."

Bahvřicha is a general name for a teacher of the Ŋīgveda.

§ See the second and third extract from the Vāyu-purāṇa at p. 46, note 2, supra.
|| In two MSS., Pannagāni.
sixteen (Asiatic Researches, Vol. VIII., p. 374*); that is, omitting the two portions of the original as divided by Paila. The Kúrma Puráña states the number at twenty-one;† but treatises on the study of the Vedas reduce the Śákhás of the Řich to five.‡

† But it does not name them.
‡ The Śákulas, Báshkalas, Áśvaláyanas, Śáňkháyanas, and Máádúká-yanas. So says the Charaka-vaśiṣṭha.
CHAPTER V.

Divisions of the Yajur-veda. Story of Yajnavalkya: forced to give up what he has learned: picked up by others, forming the Taittiriya-yajus. Yajnavalkya worships the sun, who communicates to him the Vajasaneyi-yajus.

PARÁŚARA.—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaiśampāyana, the pupil of Vyāsa, compiled, and taught to (as many) disciples.¹ Amongst these, Yajnavalkya, the

¹ The Vāyu divides these into three classes, containing, each, nine, and discriminated as northern, middle and eastern:

चदीचा मध्यदेशाय प्राचायेच वृक्षविधा: ॥

Of these the chiefs were, severally, Śyāmāyani, Āruṇī, and Ānalavi (or Álambī*). With some inconsistency, however, the same authority states, that Vaiśampāyana composed, and gave to his disciples, eighty-six Sāhīhitās.†

* My MSS. have this reading.
† The Vāyu-purāṇa declares:

वैशम्भायनमीत्रोऽसै यजुर्वेदं ब्रजेष्ठत ॥

यज्ञशिलित्वा चेनोक्ता सहिता यजुष्मेव गुम्भा: ॥
शिलित: प्रदद्धै तास्य जमुक्ते विधानत: ॥
एकत्र च परिभाषाय याज्ञवल्क्याय महतत्प: ॥

यज्ञशिलित्व तखापि संहितानां विकल्पह: ॥
सचेष्यमेव तेषां वै विधा भेदः: प्रकोष्टिताः: ॥

विधा भेदास्तु ते प्रोक्ता भेदे विक्रितवमेव गुम्भे ॥

Then follows the line quoted above, and the names of the disciples, Śyāmāyani, &c.

These verses are thus edited, from Professor Wilson's MSS., in Dr. Auroreut's Catalogus, &c., p. 55; and my five copies of the Vāyu-purāṇa are of no help towards mending them into something probable. The passage, as it stands, is, in part, ungrammatical and unintelligible; and it would be venturesome to guess at its full meaning, in its unamended state.
son of Brahmaráta,* was distinguished for piety and obedience to his preceptor.

It had been formerly agreed, by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman within a period of seven nights.† Vaisampayana alone failed to keep the appointment, and, consequently, killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide, on his behalf. Without any hesitation,‡ Yájnavalkya refused, and said: “How shall I engage in penance with these miserable and inefficient Brahmans?”§ On which, his Guru, being incensed, commanded him to relinquish all that he had learned from him. “You speak contemptuously,” he observed, “of these young Brahmans: but of what use is a disciple who disobeys my commands?” “I spoke,” replied Yájnavalkya, “in perfect faith:§ but,

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1 The parallel passage in the Váyu rather implies, that the agreement was to meet within seven nights:

तत्त्वं सगङ्गः सर्वं वैश्मयायनवर्जिता: ।
प्रयु: समररावश च चं धिधि: कतोडभवत् ॥

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* One MS. has Devaráta; and so reads the Bhágavata-puráña, XII., VI., 64. Devaráta would be a violent synonym of Brahmaráta. Moreover, Daivaráti—patronymic of Devaráta—is a name of Janaka, Yájnavalkya’s patron.
† These words should end the preceding sentence. The original runs:

चरणं मतृति सर्वं न मिस्य तथा ।

‡ He says: ‘I will perform this sacred office’: चरित्रिष्टुस्मिंद्र व्रतम् ।
§ Bhaktau, “out of devotion to thee.”
as to what I have read from you, I have had enough: it is no more than this—” (acting as if he would eject it from his stomach); when he brought up the texts of the Yajus, in substance stained with blood. He then departed. The other scholars of Vaiśampāyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which, from that circumstance, were called Taittiriya;¹ and the disciples were called the Charaka professors* of the Ya-

¹ Also called the Black Yajus. No notice of this legend, as Mr. Colebrooke observes (Asiatic Researches, Vol. VIII., p. 376†), occurs in the Veda itself; and the term Taittiriya is more rationally accounted for in the Anukramaṇi, or Index, of the Black Yajus. It is there said, that Vaiśampāyana taught it to Yāska, who taught it to Tittiri, who, also, became a teacher; whence the term Taittiriya: for a grammatical rule explains it to mean, ‘The Taittiriyas are those who read what was said or repeated by Tittiri.’ तित्तिरिखा प्रोक्तमधियते | तैत्तिरियाह | Pāṇini, IV., III., 102. The legend, then, appears to be nothing more than a Paurāṇik invention, suggested by the equivocal sense of Tittiri, a proper name, or a partridge.‡ Much of the mythos of the Hindus, and, obviously, of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies,—“Telle ou telle expression cessa d’être comprise, et l’on inventa des mythes pour éclaircir ces malentendus,”—but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected, in the present instance, that the legend is posterior, not only to the Veda, but to the grammatical rule; or it would have furnished Pāṇini with a different etymology.

* Charakādhāwaryu. † Or Miscellaneous Essays, Vol. I., p. 16. ‡ Compare Professor Max Müller’s History of Ancient Sanskrit Literature, p. 174, note.
jus, from Charaṇa, (‘going through’ or ‘performing’ the expiatory rites enjoined by their master).\*  
Yájnavalkya, who was perfect in ascetic practices,† addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajus. “Glory to the Sun,” he exclaimed, “the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Řig-, the Yajur-, and the Sáma-vedas! Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumni-ray, (by which the moon is fed with light): to him who is one with the notion of time, and all its divisions of hours, minutes, and seconds:§ to him who is to be

\* This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Śákha so denominated from its teacher Charaka. (Asiatic Researches, Vol. VIII., p. 377||). So, again, Pánini, IV., III., 107: ‘The readers of that which is said by Charaka are Charakas:’ चर्किन प्रौढः चरकम्: Charaka has no necessary connexion with Char, ‘to go.’ The Váyu states, they were also called Chaṭakas, from Chaṭ (चट), ‘to divide;’ because they shared amongst them their master’s guilt. ‘Those pupils of Vaiśampáyana were called Chaṭakas by whom the crime of Brahmanicidal was shared; and Charakas, from its departure:’

\† Práháyáma. It is correctly rendered “suppression of breath”, in Vol. II., p. 89.

\‡ See Vol. II., p. 297, note *.

\§ कलाकारनिमित्यदिकालद्वारायनेन नमः ।
See Vol. L, p. 47.

meditated upon as the (visible) form of Vishňu, as the impersonation of the mystic Om:* to him who nourishes the troops of the gods, having filled the moon with his rays: who feeds the Pitřis with nectar and ambrosia,† and who nourishes mankind with rain; who pours down, or absorbs, the waters, in the time of the rains, of cold, and of heat!‡ Glory be to Brahmá,§ the sun, in the form of the three seasons:|| him who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord! To the god who is clad in the raiment of purity be adoration! Glory to the sun, until whose rising, man is incapable of devout acts, and water does not purify; and, touched by whose rays, the world is fitted for religious rites: to him who is the centre and source of purification!¶ Glory to Savitři, to Súrya, to Bháskara, to Vivaswat, to Áditya, to the first-born of gods or demons.** I adore the eye

वैश्वायनाथशास्ति चरका: समुदाहता:।
श्रवर्हवा तृ बैंसीयो चरणाचरका: खृता।||††

* In the original, paramāksha, “the supreme syllable.”
† Sudhāmśita. See Vol. II., p. 300, note *.
‡ हिमामुखपर्वतीय से कता हुता च य: प्रभुः।
§ Vedhas, in the original.
|| Kāla.
¶ सत्कर्मयोगो न जनो नवाप: श्रीचकारणम्।
यक्षिणाविविधति तस्य नमः देवायं माधवत।
स्वहो यद्दहुज्ञावोऽक्रियायोऽभिज्ञायते।
याचिबटाकारकाय तस्य शुद्धाविन नमः।||
** “Or demons” represents ádī, ‘etc.’
†† The halves of this stanza are here transposed, if my MSS. are correct.
of the universe, borne in a golden car, whose banners scatter ambrosia."*

Thus eulogized by Yájnavalkya, the sun, in the form of a horse, (appeared to him, and) said: "Demand what you desire." To which the sage, having prostrated himself before the lord of day, replied: "Give me a knowledge of those texts of the Yajus with which (even) my preceptor is unacquainted." Accordingly, the sun imparted to him the texts of the Yajus called Ayátyáma (unstudied), which were unknown to Vaisampáyana: and, because these were revealed by the sun, in the form of a horse, the Brahmans who study this portion of the Yajus are called Vájins (horses).† Fifteen branches of this school sprang from Kaúwa and other pupils of Yájnavalkya. ¹

¹ The Váyu names the fifteen teachers of these schools, Kaúwa, Vaidheya, Śálin, Madhyandina, Śápeyin, Vidagdha, Uddálin, Támráyañi, Vátsya, Gálava, Śáishári, Átavya, Parña, Víraña, and Sámparáyana, who were the founders of no fewer than 101 branches of the Vájasaneyi, or White Yajus. Mr. Colebrooke specifies several of these, as the Jábálas, Baudháyanas, Tápaniyas, &c. Asiatic Researches, Vol. VIII., p. 376. ||

* Yájnavalkya's hymn will be found in the Bhágayata-puráñá, XII., VI., 67–72.
† See, for a translation of nearly the whole of this chapter, Yájnavalkya's hymn excepted, Original Sanskrit Texts, Part III., pp. 32, 33.
‡ Two of my MSS. have Sápeyn, a reading of no value.
§ This, as I judge from all my MSS., is an error for Uddála.
|| Similarly, this seems an oversight for Támráyañi.
¶ Gálava is a variant.
** All my MSS. have Šáishári.
†† Aśevin is the most common reading; but Aśavin and Aśavin, also, are found.
‡‡ Víraúin is in all my MSS.
§§ The lection of four MSS. is सपरायणः, 'and Paráyaña.'
CHAPTER VI.


YOU shall now hear, Maitreya, how Jaimini, the pupil of Vyása, divided the branches of the Sáma-veda. The son of Jaimini was Sumantu; and his son was Sukarman; who, both, studied the same Sáñhitá under Jaimini\(^1\). The latter\(^2\) composed the Sáhasra Sáñhitá (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hirańyanábha,—also named Kauśalya\(^3\) (or, of Kośala),—and Paushyinji\(^4\): Fifteen disciples (of the latter) were the authors of as many Sáñhitás: they were called the northern chanters of

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\(^1\) The Váyu makes Sukarman the grandson of Sumantu; his son being called Sunwat. §

\(^2\) Some copies read Paushpinji. The Váyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples; but they were, all, killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

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\(^*\) Sukarman, namely.

\(^\dagger\) One of my MSS. has Káśílya. The Váyu-puráña reads Káśílya, which looks less likely than Kauśalya to be correct.

\(^\ddagger\) All my MSS. have Paushpinji. Paushyinji, a reading of no account, occurs in some copies of the Váyu-puráña. The Bhágavata-puráña—see p. 59, note *., infra,—has Paushpanji, a patronymic of Pushpanja. The meaning of Paushpinji is not evident; but it is, probably, the original name.

\(^\S\) See p. 60, note _, infra.
the Sáman.* As many more, also, the disciples of

* साहसं संहितामेतं सुकमिता तत्तुत्ततातः।
  चकार तं च तत्त्विया जगृहाति सहास्तितो॥
  हिरण्यानाम् कौश्या पौर्णिमिक द्विजोत्तम।
  उद्वीचंसमागता: शिष्याचेत्यं पम्पदशुः शुनाः॥
  हिरण्यानाभातावत्यः संहितां चैविन्दोत्तमे॥
  गृहीतात्संहिति चौचले परिष्टिः प्राच्यसामग्रे॥

The corresponding passage of the Bhágavata-puráña,—XII., VI., 76-78,—runs thus:

सुकमहा चावपि तत्त्विण्यः सामवेदवत्रां ग्रामान्।
साहसं संहितामेतं चौकारा सङ्गाते तत्तूः तिरः॥
हिरण्यानाम् कौश्या पौर्णिमिक सुकमहा॥
शिष्यां जगृहात त्वास्वाम्यायं आवङ्क्यो नारायणानः॥
उद्वीच्चा सामग्रे: शिष्या च वासान्यां श्राविनि सैः॥
पौर्णिमिकायस्यं चावपि काश्यात्काश्याम्यात्संहिते॥

Śrīdhara explains this to mean, that Hirañyānābha, Paushpinji, and Ávantya had, between them, five hundred disciples, first called northern, and, some of them, in time, eastern.

It seems possible that the name Ávantya grew out of a misreading of tāvantyaḥ,—which some of my MSS. corrupt into tāvantyaḥ,—and the suggestion of Kauśalya; both which words stand only two lines apart, in the verses quoted from the Vishnu-purāña. Ávantya does not appear in the Váyu-purāña, an older work than either the Vishnu or the Bhágavata:

तख्स शिष्योः भव्यो मानोपौर्णिमिकिजित्वत्तमा॥
हिरण्यानाम् कौश्य द्वितीयोऽभृतराणिः॥
ब्रह्मचारणूऽ पौर्णिमिक: शुभाः सयां तु संहिताः॥
ते शाक्तायास्वामामात्वा: शिष्या: पौर्णिमिक: शुभा:॥
श्राविनि पराध नैश्यान्ते संहितां च चौद्विन्यानू:॥
शिष्याः हिरण्यानाभास्व गृहीते प्राच्यसामग्रे॥

Here, distinctly, Paushpinji is said to have taught half a thousand Saṁhitáś; and his disciples were called northerners: Hirañyānābha had five hundred Saṁhitáś; and his disciples were known as easterlings.

Śrīdhara tries to harmonize with the text he is editing that of the Vishnu-purāña; quoting from it, in place of the fourth verse adduced above:

उद्वीच्चा सामग्रे: शिष्यास्य पर श्राविनि सैः।

The reading तख्स is seen, at once, to be incomparably better than
Hiraṇyānābha, were termed the eastern chanters of the Sāman, founding an equal number of schools. Lokākshi,* Kuthumi,† Kushidin; and Lāngali were the pupils of Paushyinji; and by them and their disciples many other branches were formed: whilst another scholar of Hiraṇyānābha, named Kṛiti,§ taught twenty-four Saṁhitās to (as many) pupils; and by them, again, was the Sāma-veda divided into numerous branches. ¹||

¹ The Vāyu specifies many more names than the Vishṇu; but the list is rather confused. Amongst the descendants of those named in the text, Rāyāṇaniya (or Rānāyanāniya), the son of Lokākshi, is the author of a Saṁhitā still extant; Saumitri, his son, was the author of three Saṁhitās: Pārāśara, the son of Kuthumi, compiled and taught six Saṁhitās: and Śāligotra, a son

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* Three MSS. have Laugākshi; one has Laukākshi. The former of these readings seems to be the best of all.
† Scarcely worthy of mention are the variants Kuthami and Kuśumi.
‡ This is the prevailing lection; while three MSS. have Kusidin; two, Kuśidī; two, Kuchidī; one, Kuśādī. The Vāyu-purāṇa seems to give Kuśiti, in some MSS.; in others, Kuśin.
§ Two MSS. exhibit Kṛita; and this, according to the copies of it known to me, is the name, in the Vāyu-purāṇa.
|| The history of the transmission of the Sāmaveda is briefly told as follows, in the Bhāgavata-purāṇa, XII., VI., 75—80. Jaimini had a son, Sunmantu, whose son was Sunwat; and to each of them he gave a Saṁhitā. Sukarman, another disciple of Jaimini, divided the Sāma-veda into a thousand parts. His disciples were Hiraṇyānābha, Paushyinji, and Ávantya; and their disciples were, in all, five hundred.
I will now give you an account of the Saṁhitās of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa and to Pathya. The disciples of Devadarśa were Maudga, Brahmacali, Śaulkayani, and Pippalā of Lāngali, established, also, six schools. Kṛiti was of royal descent:

ततो हिरण्णाभ्य छति: शिष्यो नृपार्जन:।

He and Paushyinji were the two most eminent teachers of the Sāma-veda.

Paushpanji's disciples, to-wit, Langákshī, Māngali, Kulya, Kuśīda, and Kukshi, received, each, a hundred Saṁhitās; Hirañyānātha's disciple, Kṛta, twenty-four; and Ávantya's disciples, the rest.

We are not told who, or how many, these last were. They must have taken four hundred and seventy-six Saṁhitās, to make up the thousand into which the Sāmaveda was partitioned by Sukarman.

* The Vāyu-purāṇa has Vedasparśa. Śrīdhara, commenting on the Bhāgavata-purāṇa, XII., VII., 1, quotes a portion of our text, and reads Vedasparśa.

† One MS. has Maunda. The name, in the Vāyu-purāṇa, is Moda.

‡ One MS. has Śaulkayānī.

§ I do not find that Rāñāyaniya is called son of Lokākshi: he seems to have been only his disciple. Nor is Saumitri represented as son of Rāñāyaniya; and no writings are credited to him. Rāñāyaniya—son of Rāñāyaniya—and he are merely stated to have been conversant with the Sāmaveda. The Sanskrit runs:

राणायनीचन्द्र: सौमित्रिः सामवेदविशारदिः॥

Again, instead of "Párasara, the son of Kuthumi," I meet with Párasāya Kauthuma and with Kauthuma Párasārya, which perhaps intend Párasāya, son of Kuthumi. Once more, the kinship of Lāngali and Śālikotra,—a better reading than Śāligotra—is left unspecified; and each of them, we are told, published six Saṁhitās:

बाणिज्य: गाणिहोच्चु पञ्चन्त्रीवाच संहिता:।

As to this line, at least, my MSS. of the Vāyu-purāṇa must differ from those which were consulted by Professor Wilson.
Pathya had three pupils, Jājali, Kumudádi; and Śaunaka; and by all these were separate branches instituted. Śaunaka, having divided his Saúhitá into two, gave one to Babhrú, and the other to Saindhaváyana; and from them sprang two schools, the Saindhavas and the Munjakeśas.¹: The principal subjects of difference§ in the Saúhitás of the Atharva-veda.

¹ According to the commentator, Munjakeśa is another name for Babhrú; but the Váyu seems to consider him as the pupil of Saindhava; but the text is corrupt:

शेत्यवी मुख्यकिशाय भित्रां चास्य विधा पुनः।

* Pishpaláda, though occurring in five of my MSS., and in some copies of the Váyu-puráṣha, can be nothing but a clerical error.

† Kumudádi is the reading of two MSS.; Kumudári, of one.

‡ The account of the Atharvaveda given in the Bhágavata-puráṣha, XII., VII., 1—3, is, in substance, this. Sumantu had two disciples, Pathya and Vedadasra. The disciples of the latter were Saúlkáyani, Brahma- bali, Modośa, and Paippaláyani; and those of the former were Kumuda, Śunaka, and Jajali. Śunaka had two disciples, Babhrú—son of Angiras,—and Saindhaváyana; and these were succeeded by the Sávariyaś and others.

I have availed myself of Saúkara’s supplementations, here and in note|| in p. 60, supra.

One MS. has, for Modośa, Modáša; another, Mediya. All my MSS., and likewise the printed editions, have the ungrammatical Pippaláyani, which I have corrected to Paippaláyani. The Bhágavata-kathá-sangraha gives, in my incorrect copies of it, Saúnakáyani, Brahmbali, Madugali, and Pippaláyani, as the disciples of Vedadasra.

§ “Subjects of difference” is the rendering of víkalpakāk, ‘divisions.’

|| Just before this line we read, almost in the words of the Víshnú- 
puráṣha, as follows:

श्रीनकलु हिधा कला तद्रविकं तु चकुचिं

विनितियों संहिता धौमस्तेन्यवायनसंस्कितं।

It is now patent why the Translator pronounced the text corrupt. Saindhaváyana and Saindhava cannot denominate the same teacher. The former must have been a descendant of the latter.
are the five Kalpas (or ceremonials): the Nakshatra Kalpa, (or rules for worshipping the planets); the Vaitána (Kalpa), (or rules for oblations, according to the Vedas generally); the Saḿhitá (Kalpa), (or rules for sacrifices, according to different schools); the Ángirasa (Kalpa), (incantations and prayers for the destruction of foes and the like); and the Sánti Kalpa, (or prayers for averting evil).1*

Accomplished in the purport of the Puránicas, Vyása compiled a Pauránik Saḿhitá, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.2† He had a distinguished disciple,

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1 The Váyu has an enumeration of the verses contained in the different Vedas; but it is very indistinctly given, in many respects, especially as regards the Yajus. The Réti is said to comprise 8,600 Réticas: the Yajus, as originally compiled by Vyása, 12,000; of which the Vájasaneyi contains 1,900 Réticas and 7,600 Bráhmaṇas; the Charaka portion contains 6,026 stanzas; and, consequently, the whole exceeds 12,000 verses. The stanzas of the Sáman are said to be 8,014; and those of the Atharvan, 5,980. Mr. Colebrooke† states the verses of the whole Yajus to be 1,987; of the Śatapatha§ Bráhmaṇa of the same Veda, 7,624; and, of the Atharvan, 6,015.

2 Or, of stories (Ákhyánas) and minor stories or tales (Upá-

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* नस्त्रक्ष्यो वेदां संहितानां संहितानं तत्वं च।
   चुतुर्य: स्थादशक्रियाः महिषक्ष्य श्रवः:।
   वेदस्वर्गविशालमिति संहितानां विकल्पकः॥

The Translator consulted, for his intercalative explanations, those of the commentary; and this understands, by the second and third kalpas, the Bráhmaṇas of the Atharva-veda, and its mantras.

† आऽनिश्चितार्युणार्थ्यन्तर्गतीभिः कक्षुयुक्तिभिः।
   पुराणसंहितां चक्र्य पुराणिंविशारदः॥

‡ Miscellaneous Essays, Vol. I., pp. 54, 60, 89.
§ “Salapalka” was, of course, an error of the press, in the first edition.
Sūta, also termed Romaharshana; and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivarchas, Mitrayu* Śāṁśapāyana,† Akṛitabrāña,‡ (who is also called Kāśyapa§), and Sāvarūi.¶ The three last composed three fundamental khyānas); of portions dedicated to some particular divinity, as the

* One MS. has, here and below, Mitrayu, a reading which is seen in some copies of the Vāyu-purāṇa, as well.
† In one MS. is Śāṁśapāyani.
‡ One MS. has Kṛitabrāna: but the reading is, perhaps, to be rejected. Akṛitabrāna, however, renders the line which it begins hypermetrical:

अक्रिताब्रानि च सावरुि: पदियान्त्रयाङ्ग चामवन्

What is conclusive,—if the MSS. are not corrupt,—the Vāyu-purāṇa has the line

आचिये: सुमतिर्धीमान्कास्यों अक्रिताब्रानि:

It is proved hereby, moreover, that Akṛitabrāna sprang from Kāśyapa. Sumati is here called descendant of Atri, too.

For the reading Kṛitavrata, see note || in this page.
§ In the Sanskrit, Kāśyapa is not named here, but in the following sentence, which the translation abridges.

|| “Six persons received the Purāṇas from Vyāsa, and were his pupils. Their names are Sūta, Lomaharsha, Sumati, Maitreyata, Śāṁśapāyana, and Suvarū.” The Translato thus renders a passage from the Agni-purāṇa, in the Journal of the Asiatic Society of Bengal, Vol. I., p. 84. Compare Professor Wilson’s Essays, Analytical, Critical, &c., Vol. I., p. 88.

Burnouf—in his edition of the Bhāgavata-purāṇa, Vol. I., Preface, pp. XXXIX., XL—quotes the original of the passage thus rendered, and translates and annotates it, as follows:

प्राथ्य या सातार्षाः दृष्टिवेच्छर्षेष्व: ||
सुमतिर्धिमान्कास्यों भिल्लेय: शांशपायन्: ||
शन्तेनस्व यास्वां भिल्लेयः पदियान्त्रयाङ्ग चामवन्: ||
शांशपायनाद्यक्रुः पुराणां तु संहिता: ||
श्राहादीनि पुराणानि हरिबिब्या दशाद्च: ||
महापरायणे चापचे वियास्क्रुः हरि: स्थित: ||

“Lomaharshaṇa le Sūta, après avoir reçu de Vyāsa les Purāṇas et le reste, eut six disciples, savoir: Sumati, Agnivartchas, Mitrayu,
Saṁhitás; and Romaharshaña himself compiled a

Śiva-gitá, Bhagavad-gitá, &c.; and accounts of the periods

Çāṅcapāyana, Kṛitavrata et Sāvarū. Çāṅcapāyana et les autres firent des collections des Purānás. Les Purānás, dont le Brāhma est le premier, sont au nombre de dix-huit; c'est la science même qui n'est autre que Hari. En effet, dans le grand Purāña nommé l'Āgnéya, Hari existe sous la forme de la science.

"M. Wilson • • • a cité ce texte qu'il regarde comme remarquable en ce qui touche à la question de l'origine des Purānás. Mais soit qu'il ait eu sous les yeux un texte différent du nôtre, soit que quelque faute d'impression se soit glissée dans son travail, il fait deux personnages de Sūta et de Lomaharshaña, et il ne nomme pas Kṛitavrata. Au lieu de Çāṅcapāyana, que donne également le Vaičhāvya, M. Wilson lit Sūnāpāyana, comme le Bhāgavata, et Māitréya au lieu du Mitrāyu ou Mitrāyu du Vaičhāvya. Ces différences viennent probablement de l'inattention des copistes qui ont compilé les index dont s'est servi M. Wilson pour ses analyses; quelle qu'en soit d'ailleurs la cause, je crois plus sûr de m'en tenir au texte que j'ai sous les yeux, que de faire deux personnages de Sūta et de Lomaharshaña. Mais je dois en même temps remarquer le peu d'accord qui se trouve entre les trois autorités originales dont je rapporte le témoignage, le Bhāgavata, le Vaičhāvya et l'Āgnéya. Les noms de Trayyārwui et de Hārīta, donnés par le Bhāgavata, ne paraissent plus dans le Vaičhāvya ni dans l'Āgnéya; d'autre part, le Śumati, l'Agnivartchas et le Mitrāyu de ces deux derniers ouvrages ne se trouvent pas dans le Bhāgavata. La liste de ce dernier Purāña contient d'ailleurs un vice radical, qui consiste à faire deux personnages de Kaçyapa (qu'il faut lire, comme je vais le dire plus bas, Kāçyapa), et d'Akṛitavrāṇa. Quand on pourra comparer un plus grand nombre de textes indiens, et surtout de commentaires, peut-être répondra-t-on ces difficultés, comme on peut le faire en ce qui touche Akṛitavrāṇa, qu'un commentateur nous apprend avoir été surnommé Kāçyapa, à cause sans doute de la famille à laquelle il appartenait; ainsi, le nom de Trayyārwui, qui est patronymique, cache probablement le nom propre de Śumati ou d'Agnivartchas. Trayyārwui rappelle le Trayaruṇa qui figure, selon Colebrooke, parmi les rois auteurs de quelques hymnes du Ṛgveda (Miscell. Essays, t. I., p. 23); et Hārīta est le nom d'un sage, auteur d'un Dharmāstra qui est quelquefois cité par Kullūka Bhaffa, dans son Commentaire sur Manu", etc.

For Trayaruṇa, the real Vaidik name, see p. 36, note †, supra; for Ātreya, the patronymic of Śumati, p 64, note †, supra. According to
fourth, called Romaharshaṇīkā;* the substance of which four Saṁhitās is collected into this (Vishūnu Purāṇa). †

The first of all the Purāṇas is entitled the Brāhma. Those who are acquainted with the Purāṇas enumerate eighteen, or, the Brāhma, Pádma, Vaishnava, Śaiva, called Kalpa, as the Brāhma Kalpa, Vāraha Kalpa, &c.§

the Vāyu-purāṇa, Bhāradvāja is Agniivarchas' patronymic; Vāsishṭha, Mitrayu's; and Sammadatti, Sāvarūi's.

The originators of the Purāṇas are thus enumerated in the Bhāgavata-purāṇa, XII., VII., 5:

च्यायानिः: काम्यपर वार्षिगंरक्तरूपाः।
वैश्वव्यवहरारौती यथा पीराष्टिका इमे॥

So read, all but consentaneously, five MSS. which I have examined. One of them has Akṛitavatana, for Akṛitabrahma; and one has—like the Bhāgavata-kathā-sangraha—Śūnśapāyana, for Vaiśampāyana. Śūnśapāyana is the name, in the Vāyu-purāṇa.

* काम्यप: संहिताकर्ता सार्वर्ण: ग्रांथपाण:।
रोमांशिष्ठिका चाब्या तिमृष्णा मूलसंहिता॥

"Kāśyapa was compiler of a Saṁhitā; and so was Sāvarūi, and so Śūnśapāyana: and the Romaharshaṇīkā was another Saṁhitā, the root of the three just specified."

The Vāyu-purāṇa says the same, in effect.
† The original of this paragraph, the scholia on it, and a translation of both, will be found in Burnouf's edition of the Bhāgavata-purāṇa, Vol. I., Preface, pp. XXXVII.—XXXIX.

‡ From the commentary: विषूनुपराणा स्वकान्धशास्त्रस्वकान्धशंकान्ध-मिष्ठिश्वासतिलिक्तखः प्रत्यागिन्नत्व चाक्ष्यायते। We learn, from this, that the Vishūnu-purāṇa has been variously reputed as consisting of ten thousand stanzas, of eight thousand, and of six thousand. The scholiast accepts the most moderate estimate. It is a great reduction from twenty-three thousand. See Vol. I., Preface, p. XXXIV., note 2, extract from the Matsya-purāṇa.

§ Most of this note is taken from the commentary, which remarks as follows: आस्मानपाराधितं: सह पुराणसंहितां चक्री। वास स्त्रित श्रीयं। तत्र देवगृहाक्यकथन प्राणरावणकं बुधा। सुतविंशस्त्रेष्ठकथासुमाल्याकान्न प्रचरते। गाथा पितृपूज्यदिविगीता। क्षयशुद्धिकाराहादिधिमानिष्ठेऽः।
Book III., Chap. VI.

Bhágavata, Náradíya, Márkaṇḍeya, Agneya, Bha-
vishyat, Brahma Vaivarta, Lainga, Váráha, Skánda,
Vámana, Kaurma, Mátsyá, Gáruda, Brahmánda. The
creation of the world, and its successive reproductions,
the genealogies (of the patriarchs and kings), the
periods of the Manus, and the transactions of the
(royal) dynasties, are narrated in all these Puráñas.*
This Puráña which I have repeated to you, Maitreya,
is called the Vaishñava, and is next, in the series, to
the Pádma; and in every part of it, in its narratives
of primary and subsidiary creation, of families, and of
periods, the mighty Vishnú is declared, in this Puráña¹.

The four Vedas, the (six) Angas (or subsidiary por-
tions of the Vedas), (viz., Śikshá, rules of reciting
the prayers, the accents and tones to be observed; Kalpa,
ritual; Vyákaraña, grammar; Nirukta, glossarial com-
ment; Chhandas, metre; and Jyotisha, astronomy),
with Mímámsá (theology), Nyáya (logic), Dharma
(the institutes of law), and the Puráñas, constitute the
fourteen (principal) branches of knowledge: or (they
are considered as) eighteen, (with the addition of
these four), the Áyur-veda, (medical science, as taught
by Dhanwantari), Dhanur-veda, (the science of ar-
chery or arms, taught by Bhrígu), Gándharva-(veda),
(or the drama, and the arts of music, dancing, &c., of

¹ For remarks upon this enumeration, see Introduction.†

* See Vol. I., Preface, p. VII., note 1; and the supplementary anno-
tation thereon, in p. 199, ibid. See, further, the note at the end of the
present chapter.
† Vol. I., Preface, pp. XXIII. et seq.
which the Muni Bharata was the author), and the Artha Śāstra, (or science of government, as laid down first by Brāhaspati). *

There are three kinds of Rishis (or inspired sages): royal Rishis, (or princes who have adopted a life of devotion, as Viśvāmitra), divine Rishis, (or sages who are demigods also, as Nārada), and Brahman Rishis, (or sages who are the sons of Brahmā, or Brahmans, as Vasishṭha and others). †

* A similar enumeration is given in the Vāyu, with some additions. Rishi is derived from Rish, ‘to go to’, or ‘approach.’ The Brahmārshis, it is said, are descendants of the five patriarchs who were the founders of races or Gotras of Brahmans; or, Kaśyapa, Vasishṭha, Brāhiğu, Augiras, and Atri. The Devarshis are Nara and Nārāyaña, the sons of Dharma; ‡ the Vālikhīyas, § who sprang from Kratu; ‖ Kardama, the son of Pulaha; Kubera, the son of Pulastya; † Achala, the son of Pratyūsha; ** Parvata and Nārada, the sons of Kaśyapa. Rājarṣhis are Ikshvāku and other

† On these, and other descriptions of Rishis, see Original Sanskrit Texts, Part I., p. 109, note 11.
§ Such is the more ordinary spelling, in MSS. known to me. For the Vālikhīyas, see the Mahābhārata, Ādi-parvan, Chapters XXX., XXXI. I am not aware that these pigmies had anything to do with the portion of Veda called Vālikhīya. See p. 49, note §, supra.
¶ The original, as will be seen in the next page, has Pulastya; and this does not necessarily signify “son of Pulastya”; but it does so, there. Kubera was Pulastya’s grandson, and son of Viśravas, according to the Bhāgavata-purāṇa, IV., I., 36, 37. See Vol. I., p. 154, note 2.
** See Vol. II., p. 23.
BOOK III., CHAP. VI.

I have, thus, described to you the branches of the Vedas, and their subdivisions; the persons by whom they were made; and the reason why they were made (or, the limited capacities of mankind). The same branches are instituted in the different Manwantaras.* The (primitive) Veda, † that of the progenitor of all things, ‡ is eternal: these (branches) are but its modifications (or Vikalpas). §

princes. The Brahmashris dwell in the sphere of Brahmá; the Devarshis, in the region of the gods; and the Rájarshis, in the heaven of Indra. ||

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* सर्वमन्बन्तरविवें शाखाम्ब्रद : समा : सृता : 
† Śruti, in the Sanskrit.
‡ Prájápatya, 'derived from Prajápati'.
§ See Original Sanskrit Texts, Part III., p. 11.
|| The passage of the Védya-puráṇa is as follows:

चित्य श्रवर्षयः पूवं तेभो देवर्षयः पुनः ।
राजर्षयः पुनस्तेश्य चा यमक्रतनसः ॥
तेभ चायम्बतयो मुनिभं सहस्त्रत्रतिः ।
कश्यपु नसिद्धु तथा मुनान्यहोर्चितः ॥
पश्चिमेनु जावले गोविषु श्रववादिनः ।
श्रववायति श्रववायं तेन श्रवर्षयं: सृताः ॥
धर्मशालिः पुलस्वस्त धर्मशालिः पुलहस्त ।
प्रवृत्तस्वस्त प्रभास्वस्त कश्यपस्त तथा पुनः ॥
देवर्षयः सुताकोऽनामस्वाभिसोधत।
देवर्षी धर्मसुवी तृ जनाताः श्वामवृणी।
वालिखिष्यः कर्तः पुचा कर्मसं पुलहस्त तु।
कुबेरत्व पीलस्य: प्रवृत्तांशाचल: सृत: ॥
पर्वतो नारदशेत कश्यपस्ताभाज्यवुभारी।
अष्टम्भ देववायसाति तत्तहारवर्षयं: सृता: ॥
मानि वेईनति (?): वशिष्ठे वशिष्ठे च च नृपा: ।
ऐडा ऐत्याका नामया चित्या राजर्षयस्तु ते॥
I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed?  

1 No notice is taken, here, of a curious legend which is given in the Mahâbhârata, in the Gadâ Parvan. * It is there said, that, during a great drought, the Brahmins, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Rishi Sâraswata, alone, being fed with fish by his mother Saraswatî, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine, the Brahmins repaired to him, to be taught; and sixty thousand disciples again acquired a knowledge of the Vedas from Sâraswata. This legend appears to indicate the revival, or, more probably, the introduction, of the Hindu ritual by the race of Brahmins, or the people, called Sâraswata: for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmins who chiefly inhabit the Punjab. (Asiatic Researches, Vol. VII., p. 219; † Vol. VIII., pp. 338, 341.) The Sâraswata Brahmins are met with in many parts of India, and are, usually, fair-complexioned, tall, and handsome men. They are classed, in the Jâti mûlâs, or popular lists of castes, amongst the five Gaudâ Brahmins, and are divi-
ded into ten tribes. They are said, also, to be, especially, the Pur\- 
robitas or family-priests of the Kshattriya or military castes‡;—
(see the Jati mâlâ, printed in Price's Hindee and Hindoostanee
Selections, Vol. I., p. 280)—circumstances in harmony with the
purport of the legend, and confirmatory of the Sâraswatas of the
Punjab having been prominent agents in the establishment of the
Hindu religion in India. The holy land of the Hindus, or the
primary seat, perhaps, of Brahmanism, has, for one of its bound-
daries, the Saraswati river. See Vol. II., p. 142, note 4.

Note referred to at p. 67, supra.

Burnouf, in his edition of the Bhâgavata-purâna, Vol. I., Preface,
pp. XLIV.—I.L., dwells at length on the definition of the term Purâna.
After citing, from the Śatadaksapadrūma, a passage of the Brahmava-
arta-purâna, where the topics of a Purâna are said to be ten, he trans-
lates an extract from the Bhâgavata-purâna,—XII., VII., 8–19,—in
which these topics are enumerated almost in the same manner. Sub-
joined is his translation, with the original prefixed.
"Écoute, ô Brâhmane (dit Sûta à Çânnaka), en y appliquant ton intelligence, la définition d'un Purâña, telle que l'ont données les Brahmanes, d'accord avec les diverses écoles des Védas. La création de cet univers et la création distincte, l'existence, la conservation, les intervalles [de chaque Manu], la généalogie, l'histoire des familles postérieures, la destruction, la cause, la délivrance: voilà ce que les savants reconnaissent pour un Purâña, ouvrage qui a dix caractères particuliers. D'autres, distinguant les Purânas en grands et en petits, disent qu'un [petit] Purâña a cinq caractères. On entend par Sarga, création, l'origine du principe dit de l'intelligence, qui vient du mouvement des qualités qui appartiennent à la Nature, celle du principe de la Personnalité qui est triple et qui sort de l'intelligence, celle des molécules subtiles, celle des sens et des éléments grossiers. On entend par Visarga, création distincte, l'association de tous ces principes fécondés par Purachâ association qui leur rappelle leur ancienne activité; il en résulte tout ce qui se met comme ce qui ne se met pas, de même qu'un germe sort d'un autre germe. Par Vritti, existence, on entend que les êtres servent à l'existence les uns des autres, ceux qui ne se meuvent pas, à celle de ceux qui se meuvent; mais les moyens qu'a l'homme de soutenir son existence sont, par une suite de sa nature propre, volontaires ou nécessaires. La Rakcha en conservation de l'univers, c'est l'action d'Atchhya (Vichû) qui descend, à chaque Yuga, dans des formes d'animal, d'hommes, de Richis, de Dêvas, pour anéantir les ennemis du triple Vêda. Par Manvantara, intervalle de chaque Manu, on entend une époque où se trouvent les six espèces d'êtres suivantes: un Manu, des Dêvas, des fils de Manu, des chefs de Souras, des Richis, des incarnations partielles de Hari (Vichû). Par Vasha, généalogie, on entend la succession des rois, nés de Brâhma, pendant les trois parties de la durée; et par Vâichânoutcharîta, histoire des familles postérieures, on entend la conduite de ceux qui ont perpétué les familles de ces rois. Les chantres inspirés nomment Sasthâ, destruction, la dissolution de cet univers qui est de quatre sortes, savoir; Nàimitika, Prakritika, Nitya et Atyantika, et qui résulte de sa nature propre. Par Hêtu, cause de la création et des autres états de l'univers, on entend l'âme individualisée qui accomplit des actes sous l'influence de l'Avidyâ (l'ignorance). Cette cause, quelques-uns l'appellent le principe [intelligent] qui s'endort [au temps de la destruction de l'univers]
au sein de l'Être suprême]; d'autres, le principe [matériel] non développé. On entend par Aparaíyata, délivrance, Brahma auquel il appartient d'être présent et absent tout à la fois, pendant que s'accomplissent les fonctions de la vie, de la veille, du sommeil et du sommeil profond, fonctions qui sont l'œuvre de Mayá."

This passage, and that from the Brahmavaivarta-puráña, before adverted to, are of interest, as evincing the comparatively recent date of these compositions; only five constitutive and characteristic topics of a Puráña being recognized by so late writers as the commentators on the Amara-koka. See Vol. I., Preface, p. VII., where the commentators on Amarasiáha are inadvertently identified, in respect of their views touching the subject-matters of a Puráña, with the vocabularist himself.
CHAPTER VII.

By what means men are exempted from the authority of Yama, as narrated, by Bhíshma, to Nakula. Dialogue between Yama and one of his attendants. Worshippers of Vishnú not subject to Yama. How they are to be known.

MAITREYA.—You have, indeed, related to me, most excellent Brahman, all that I asked of you. But I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres,—this whole egg of Brahmá,—is everywhere swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now, all these are captives in the chains of acts, and, at the end of their existence, become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like; and, thus, living beings, as the Śástras apprise us, perpetually revolve. Now, the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama.

Páráśara.—This question, excellent Muni, was once asked, by Nakula,1 of his grandfather Bhíshma;

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1 Nakula is one of the Pándava princes, and, consequently, grand-nephew, not grandson, of Bhíshma: he is great grandson of Páráśara; and it is rather an anomaly for the latter to cite a conversation in which Nakula formerly bore a part.
and I will repeat to you the reply made by the latter.

Bhidsha said to the prince: "There formerly came, on a visit to me, a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni who retained the recollection of his former births, and by whom what was and what will be was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he, at last, communicated it to me; and what he related I have never met with elsewhere.

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni, —the great mystery that had been revealed to him by the pious sage who remembered his former existence, —a dialogue that occurred between Yama and one of his ministers.

"Yama, beholding one of his servants with his noose in his hand, whispered to him, and said: 'Keep clear of the worshippers of Madhusúdana. I am the lord of all men, the Vaishñavas excepted. I was appointed, by Brahmá,* who is reverenced by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishñu is of power to govern and control me. As gold is one sub-

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* Dhátá, in the Sanskrit.
stance, still, however diversified as bracelets, tiaras,* or ear-rings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised, by wind, from the earth, sink into the earth again, when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation† of the qualities, are reunited, when that disturbance ceases, with the eternal. He who, through holy knowledge, diligently adores the lotos-foot of that Hari, who is revered by the gods, is released from all the bonds of sin; and you must avoid him, as you would avoid fire fed with oil.'

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said: 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?' Yama replied: 'You are to consider the worshipper of Vishńu him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishńu. Know him to be a devout worshipper of Hari, who has placed Janárdana in his pure mind, which has been freed from fascination, and whose soul is unfiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishńu, who, looking upon gold in secret, holds that which is another's wealth

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* Mukuṭa.
† Kalusha, 'suculence'.
but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal: for how can Vishńu abide in the hearts of men with malice, and envy, and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vásudeva ever present in his heart. As the young Śála-tree, by its beauty, declares the excellence of the juices which it has imbibed from the earth, so, when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,¹ whose minds are daily dedicated to the imperceptible deity,* and who are exempt from pride, uncharitableness, and

¹ Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies, under the first head, absence of violence or cruelty to other beings (Ahimsá), truth (Satya), honesty (Așeya), chastity (Brahmacharya), and disinterestedness, or non-acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śaucha), contentment (Santosha), devotion† (Tapas), study of the Vedas (Swádhyáya), and adoration of the supreme (Īswara-praṇidhána).

* "Imperceptible deity" here renders achyuta, on which term see Vol. I., p. 15, note 3.
† Rather, 'mortification'.

malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it: as darkness cannot continue in the world, when the sun is shining. The eternal makes not his abode in the heart of that man who covets another’s wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janár-dana occupies not his thoughts who envies another’s prosperity, who calumniates the virtuous, who never sacrifices, nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishńu, who, through avarice, is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vásudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vásudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotos-eyed Vásudeva, Vishńu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable* soul resides; for he is defended from my power by the

* Avyaya. See Vol. I., p. 17., note *.
discus of his deity: he is designed for another world, (for the heaven of Vishńu).’

‘‘Such,’ said the Kalinga Brahman, ‘were the instructions communicated by the deity of justice, the son of the Sun, to his servants, as they were repeated, to me, by that holy personage, and as I have related them to you, chief of the house of Kuru’ (Bhíshma). So, also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came, from his country of Kalinga, to visit me. I have, thus, explained to you, as was fitting, that there is no protection, in the ocean of the world, except Vishńu; and that the servants and ministers of Yama, the king of the dead himself, and his tortures, are, all, unavailing against one who places his reliance on that divinity.”*

I have, thus, resumed Paráśara, related to you what you wished to hear, and what was said by the son of Vivaswat.¹ What else do you wish to hear?

¹ Or Vaivaswata. This section is called the Yama gítá.

* Keśava, in the original.
CHAPTER VIII.

How Vishnú is to be worshipped, as related, by Aurva, to Sagara.

Duties of the four castes, severally and in common: also in
time of distress.

MAITREYA.—Inform me, venerable teacher, how
the supreme deity, the lord of the universe, Vishnú, is
worshipped by those who are desirous of overcoming
the world; and what advantages are reaped, by men
assiduous in his adoration, from the propitiated
Govinda.

PARÁSARA.—The question you have asked was
formerly put, by Sagara, to Aurva.¹ I will repeat to
you his reply.

¹ Sagara, as we shall see, * was a king of the solar race.
Aurva was a sage, the grandson of Brīgū. † When the sons

* Book IV., Chapter III.
† "In the Mahábhárata, Ádi-parvan, verse 2610, * * * we have the
parentage of Aurva thus specified: 'Arushi, the daughter of Manu, was
the wife of this sage [Chyavana, son of Brīgū]: the illustrious Aurva
was born of her, having separated his mother's thigh.' In the Harivais-
śa, verse 1456, he seems to be identified with Īchika, father of Jamad-
gni; Īchika being Aurva, or the son of Úrva," &c. Original Sans-
krit Texts, Part I., pp. 172, 173.

Subjoined are the originals of the passages here referred to:

आरस्यं तु मनोः कन्या तथा च ययी मनोक्षेपः ||
ब्रीवेशायं समवन्दृष्टे भित्त्वा महाव्याः ||

Mahábhárata.

ब्रीवेशायं विचक्षक च ययी महाव्याः ||
जम्मुन्पिक्षेवं योर्वाय्य व्रजविविद्वां परः ||

Harivaisā.

The name of the father of Jamadagni should, then, be read Úrva,—not
Kuru, nor Úru, nor Kuśa, as at p. 16, note †, &c., supra.
Sagara, having bowed down before Aurva, the

of king Kśitavirya persecuted and slew the children of Bṛigu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bṛigu, in order to preserve her embryo, secreted it in her thigh (Ūru), whence the child, on his birth, was named Aurva. From his wrath proceeded a flame, that threatened to destroy the world; but, at the persuasion of his ancestors, he cast it into the ocean, where it abode, with the face of a horse. Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Āgneyāstra, * or fiery weapon, with

* The Translator—in Professor Johnson's Selections from the Mahābhārata, pp. 1, 2,—thus annotates on ś. 5107 of the Adi-parvan: "Āgneyāstra, 'the weapon of fire',—a kind of fire-arms. Fiery arms or rockets were, possibly, employed by the Hindus in remote antiquity, as well as in recent times; whence came the notion of certain mysterious weapons framed of the elements, and to be wielded only by deities and demigods. These make a great figure in the battle-scenes of the Mahābhārata and Rāmāyaṇa, and, to readers who are not Hindus, spoil descriptions which would, else, be not without spirit. For a further account of these weapons, see Translation of the Uttara Rāma Charitra."

The further account here spoken of is found in Professor Wilson's Specimens of the Hindu Theatre, Vol. I., p. 297, second edition. "These weapons are of a very unintelligible character. Some of them are, occasionally, wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual,—such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. In the usual strain of the Hindu mythology, they are supposed to assume celestial shapes, endowed with human faculties, and, in this capacity, are alluded to in the text. The list of them, one hundred, is given in the first book of the Rāmāyaṇa; and there, also, they are described as embodied, and address Rāma, saying: 'Command us, O Rāghava, of mighty arm. Here we are, O chief of men: command us. What shall we do for thee?' The son of Rāghu replied: 'Depart, all of you, and, in time of necessity, when called to mind, render me assistance. They then circumambulated Rāma, and, having said so be it, received permission to depart, and went whence they came.' The Rāmāyaṇa calls them, also, the sons of Kṛṣṇāwa, and the III.
descendant of Bhṛigu, asked him what were the best

which he conquered the tribes of barbarians who had in-

sons of Jayá and Vijayá, the daughters of Prajápati. (Rámâyāna, Book I., Sections 20, 26, and 42.)"

For the armiform progeny of Kṛiṣáśwa, see the present work, Vol. II., p. 29, text and note 2.

Mention is made of a similar mysterious weapon, in the Bhāgavata-
purāṇa, I., VII., 18—32. The text and Burnouf's translation here follow:
means of pleasing Vishúu, and what would be the
vaded his patrimonial possessions. Mahabhárata, Ádi Par-

“Mais l’assassin des enfants de Dráupadi, qui avait mis pied à terre, troublé à la vue d’Ardjuna qui accourait de loin sur son char, s’enfuit pour sauver sa vie, de toute la rapidité de sa course, comme le soleil reculant de créant devant Rudra (Civa).

“Voyant que ses chevaux fatigués le laissaient sans ressource, le fils du Bráhmane songea, pour sauver sa vie, au javelot nommé Brahmaçiras (Tête de Brahma).

“Alors, dirigeant sa pensée sur cet objet, et s’étant plongé dans l’eau, il lança le javelot, quoiqu’il ignorât le moyen de le retenir, s’il venait à mettre en danger les êtres vivants.

“Il en sortit un feu indomptable qui enveloppait tout le ciel; alors prévoyant le danger qui menaçait les créatures, Ardjuna dit à Vishúu:

“Krichúa! Krichúa au bras puissant! toi qui donnes la sécurité à ceux qui te sont dévoués! tu es le seul qui puisses délivrer du monde les créatures qui y sont consumées.

“Oui, tu es le Seigneur suprême, Purucha, ce premier être, supérieur à la Nature, qui se dégageant de Mâyâ par l’énergie de sa pensée, subsiste absolu en lui-même.

“C’est toi-même qui, par ta puissance, établis sous la forme de la loi et des autres avantages ce qui donne le salut au monde des créatures, dont l’intelligence est troublée par Mâyâ.

“De même, cette incarnation [sous laquelle tu te manifestes à mes yeux], tu l’as revêtue pour te charger du fardeau de la terre, et pour offrir un perpétuel sujet de méditations à ceux qui te connaissent et dont la pensée n’a pas d’autre objet que toi.

“Dieu des Dévas! j’ignore quelle est cette merveille et quelle en est la cause; de tous côtés s’avance à ma rencontre un feu dont l’ardeur est intolérable.

“Bhagavat dit: Tu le connais; c’est le javelot de Brahmâ que le fils de Dróña veut t’opposer; mais lui-même ignore le moyen de le retenir, au moment où il va détruire les êtres.

“Certes, aucun autre javelot quel qu’il soit n’est capable de le domp-
consequence of obtaining his favour. Aurva replied: "He who pleases Vishńu obtains all terrestrial enjoyments; heaven, and a place in heaven; and what is best of all, final liberation:* whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that, also, I will, O king, impart to you, agreeably to your desire. The supreme Vishńu is propitiated by a man who observes

van,† Dána Dharma Parvan; Hari Vauśa.‡

ter; mais puisque tu en connais le secret, anéantis, avec un feu semblable, le feu de ce javelot déchaîné.

"Sûta dit:

"À ces mots, Phálguna (Arджuna), redoutable aux guerriers ennemis, portant de l’eau à ses lèvres et tournant autour de Kṛichńa, opposa le javelot de Brahmá au javelot de Brähmá.

"Les feux de ces deux javelots, avec les flèches dont ils étaient entourés, s’étant confondus l’un dans l’autre, comme le soleil et le feu [au temps de la destruction des mondes], augmentèrent de violence, enveloppant la terre, le ciel et l’atmosphère.

"En voyant l’immense éclat de ces javelots des deux guerriers, qui portaient l’incendie dans les trois mondes, toutes les créatures, consommées par le feu, crurent que le jour de l’embrasement de l’univers était arrivé.

"Arджuna remarquant la détresse des créatures, le danger des trois mondes et l’intention du fils de Vasudēvā, retint les deux javelots."

In stanzas 10—16 of the chapter following that just quoted from, the brahmaśiras is again introduced, with other fire-tipped darts. It has been thought worth while to give the preceding passage at length, since it shows, quite as clearly as any other that I have met with, the sort of fiery weapon known to the Hindus of old times.

An interesting and learned disquisition on ancient and oriental firearms will be found in Sir Henry M. Elliot’s Bibliographical Index to the Historians of Muhammadan India, Vol. I, Note H,—pp. 340–375.

* This expression here translates nireñāṇa.
† In sl. 6340, the brahmaśstra is named.
‡ The brahmaśiras is spoken of in sl. 1344.
the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices sacrifices to him; he who murmurs prayer prays to him; he who injures living creatures injures him: for Hari is all beings. Janárdana, therefore, is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahmaṇ, the Kṣatráya, the Vaiśya, and the Śúdra, who attends to the rules enjoined his caste,* best worships Vishṇu. Keśava is most pleased with him who does good to others; who never utters abuse, calumny, or untruth;† who never covets another’s wife or another’s wealth, and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmaṇs, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, O monarch, who conforms to the duties enjoined, by scriptural authority, for every caste and condition of life is he who best worships Vishṇu: there is no other mode.”

Aurva having thus spoken, Sagara said to him: “Tell me, then, venerable Brahmaṇ, what are the duties of caste and condition:¹ I am desirous of know-

¹ Most of the Puráṇas—especially the Kúrma, Padma, Vámana, Agni, and Garuda,—contain chapters, or sections, more or

* Dharma, in the original.
† पराापवादयेज्ञमनुभा भाषयति। अन्यायोजकरे चापि तोषति: तेन किष्मः॥
ing them." To which Aurva answered and said: "Attentively listen to the duties which I shall describe, as those, severally, of the Brahman, the Kshattriya, the Vaiśya, * and the Súdra. The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence, he may offer sacrifices on behalf of others, and may instruct them in the Śástras; and he may accept presents, of a liberal description, in a becoming manner (or, from respectable persons, and at an appropriate season). He must ever seek to promote the good of others, and do evil unto none; for the best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles, and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

"The man of the warrior-tribe should cheerfully

less in detail, upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahábhárata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Paurániik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Ācháras, or personal and social obligations of the Hindus. The tenour of the whole is conformable to the Institutes of Manu; and many passages are the same.

* The Sanskrit has the shorter form, Viś.
give presents to Brahmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is, indeed, his especial province. By the discharge of this duty a king attains his objects, and realizes a share of the merit of all sacrificial rites. By intimidating the bad, and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

"Brahmá, the great parent of creation,* gave to the Vaiśya the occupations of commerce and agriculture, and the feeding of flocks and herds;† for his means of livelihood: and sacred study, sacrifice, and donation are, also, his duties, as is the observance of fixed and occasional rites.

"Attendance upon the three regenerate castes is the province of the Śúdra; and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is, also, to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.¹

¹ The Pákayajña,‡ or sacrifice in which food is offered, implies either the worship of the Viśwadevas, the rites of hospitality, or occasional oblations, on building a house, the birth of a child, or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a Brahan; as a Śúdra cannot repeat the

* Loka-pitámaха.
† Páṣupálya.
‡ Vide infra, p. 110, note §; and p. 112, note §.
"Besides these, their respective obligations, there are duties equally incumbent upon all the four castes.* These are: the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of deco-

Mantras, or prayers, that accompany them: and it might be a question how far he might be present; for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share; and the Śúdra must present the cakes: but it must be done without Mantras; as the Mitákshará:†

“This rite (the presentation of cakes) must be performed by the Śúdram, without formulae, on the twelfth day:"  

The Váyu Puráña directs the performance of the five great sacrifices by Śúdram, only omitting the Mantras:

\[ \text{१००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००००

It may be suspected, that the Puráñas relaxed, in some degree, from the original rigour; for it may be inferred, that the great ceremonies were altogether withheld from Śúdram in the time of Manu, who declares, that none have any right or part (Adhikára) in his code, except those who perform rites with Mantras,—or the three regenerate castes (II., 164),—and denounces, as heinous sins, teaching the Vedas to Śúdram, performing sacrifices for them, or

* अष्टमानं च सर्वावमिति सातामाध्यत्वम्।

This comes, in the original, immediately after the stanza quoted in note *, p. 90.

† On the Yájnavalkya-smérti, I., 255.

‡ निषिद्धादिपरमशानामस्म नन्देिश्चोदितो विधि।

तस्य शास्त्रियमधिकारी सिद्धेन्यो नास्त्वख कस्मिचित।

“For him whose rites, from fecondation to the cemetary, are enjoined to be performed with mantras, a title to read this śāstra is to be recognized,—not for any one besides,”

For him whose rites, from fecondation to the cemetary, are enjoined to be performed with mantras, a title to read this śāstra is to be recognized,—not for any one besides,”
ration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from de-

taking gifts from them: X, 109, 110, 111.* Yajnavalkya,† however, allows them to perform five great rites with the Namas-
kára, or the simple salutation:

नमस्कारिः मलेश पव्व यज्ञान हापयति।

which Gotama confirms:‡ Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Śūdras to use
those of the Purāṇas; as Śūlapáni: न वैद्यमधिकारो गूढ़र्ख
विखते पुराणेषवधिकारः। And the Tithi Tatwa is cited, in the
Śūdra Kamalákara,§ as allowing them any Mantras except those of
the Vedas: वैद्यमतस्तत्तपाटे गूढ़र्खाधिकारः।

* प्रतियहावाजनाध्य तत्ववधायणांतःपि।
प्रतियह: प्रथमः प्रवेश विप्रस्थ गद्यहि॥
याजनाधार्यप्तिनिहिं क्रियति संकृतावनाम॥
प्रतियहासु क्रियति गूढ़र्खायण्यचाबम्भ॥

dपालिकैलियातो याजनाधार्यप्तिः। चतुम्॥
प्रतियहानिन्यति तृ व्याग्रित तपस्विणः॥

"Among these three acts, done against rule, namely, accepting gifts, assisting to sacrifice, and teaching the Veda, the accepting of gifts is especially base in this world, and, in the world to come, is, to a Brāhman, matter of condemnation:

"For that the acts of assisting to sacrifice and teaching the Veda always have reference to the initiated; whereas the act of accepting gifts has reference even to the Śūdra, most low of birth.

"The sin committed in wrongfully assisting to sacrifice or in wrongfully teaching the Veda is expiated by oblations in the form of silent prayer; but that consequent on illegally accepting gifts, by relinquishment of what is given and by mortification."

Medhátithi, at variance with Kullácá, but more concisously, reads the second stanza as above. On the beginning of the third he says: जपेन हृदेन्त च पापस्मिति विद्यति। In this interpretation of japaha-
koma I have not followed him.

† I, 121.

‡ तुमलोकक्ष नमस्कारो मतः। Gotama is thus cited by Śūlapáni.
§ This is the popular title of the Śūdra-dharma-Tattva, by Kama-
traction. These, also, are the duties of every condition of life.*

"In times of distress, the peculiar functions of the castes may be modified, as you shall hear.† A Brahman may follow the occupations of a Kshattriya, or a Vaisya; the Kshattriya‡ may adopt those of the Vaisya; and the Vaisya, those of the Kshattriya.§ But these two last should never descend to the functions of the Sudra, if it be possible to avoid them¹; and, if

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lākara Bhaffa. The passages which the Translator refers to Śulapānī and to the Tithi-tattva occur there in these words, according to two manuscripts, with which agrees the Bombay edition of Śaka 1783, fol. 7 b: [Page 90]

चतु चतुर्भिखो मन्नेश गृह्यते रक्षत्र वैदिको मन्नेश विप्रतः योरा-प्राणसु गृह्यं पदनीयः।

न वेदद्विधिकारो हि कष्टवृक्षयिव विषयते।

पुराणविधिकारो मे द्रष्टिलो ग्राह्यशीर्ष ह।

इति गृहपाली पाठोत्ते। भीमस्तोपेयम्। तिथितले सार्थेशु वैदिके-केतरमन्लकाठे गृह्यस्याधिकारः।

Śulapānī's own words, in his Dipakulikā, a commentary on the Yājñavalkya-smṛti, are: नमस्कारिष मन्नेश न वैदिकर पीरास्किलन। Kamalākara considers them as based on the enunciation of the Padmapurāṇa which he adduces. It is a broken fragment of the Paurāṇik stanza which the Translator gives as the words of Śulapānī.

* नैन्यमूहा तथा तद्विद्विद्विधीकेष नरेश।

अन्नमाया च सामाया वर्षानां कथिता गुणा:।

† गृहस्याधिकारवृक्ष चिमाद्विगग्रिमात्मकः।

‡ Rājanya, in the original.

§ My MSS. contain nothing corresponding to the words "and the Vaiśya, those of the Kshattriya." Witness the original:

चार्च कर्म द्विजस्वाते वैष्णवस्य कतपदि।

राज्यस्य च वैष्णवस्य गृह्यस्य न चैतपदि:।
that be not possible, they must, at least, shun the functions of the mixed castes. I will now, Rájá, relate to you the duties of the several Áśramas, or conditions of life."

of distress, to descend to the servile acts of a Śúdra. X., 98.*

* वैश्योऽजीवनस्थितमेष्य सूनुष्टुत्थापि वर्त्येत् ।
अनाचरस्वरुपायाय निवत्ते च शक्तिमान् ॥

"A Vaisya who does not derive subsistence from his proper duties may occupy himself with the functions even of a Śúdra; he not engaging in what ought not to be done: and, when possessed of a competency, let him desist."
CHAPTER IX.

Duties of the religious student, householder, hermit, and mendicant.

AURVA continued.—"When the youth has been invested with the thread (of his caste), let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices; and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhyā, he is first to salute the sun; in the evening, fire;* and, then, to address his preceptor with respect. He must stand, when his master is standing; move, when he is walking; and sit beneath him, when he is seated: he must never sit, nor walk, nor stand, when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.¹ Let him bathe in water which has first been used for his preceptor's ablutions; and, every morning, bring fuel, and water, and whatsoever else may be required.

"When the scriptural studies appropriate to the

¹ These directions are the same as those prescribed by Manu, though not precisely in the same words: II., 175, et seq.

* उमे संधे रवि भूप तत्वाचार्य समाहितः।
This seems to imply, that, alike morning and evening, he is to address the sun and fire. The commentary is here silent.
student have been completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder, and, taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge, to the best of his ability, the duties of his station;¹ satisfying the manes with funeral cakes;* the gods, with oblations; guests, with hospitality; the sages, with holy study; the progenitors of mankind, † with progeny; the spirits, with the residue of oblations; ‡ and all the world, with words of truth. ² A householder secures heaven by the faithful discharge of these obligations. § There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world, to see the earth,

¹ So Manu, III., 4, &c.
² The great obligations, or, as Sir William Jones terms them, sacraments,—the Maháyajnas, or great sacrifices,—are, according to Manu, but five: Brahmayajna, sacred study; Pitiyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Náyajna, hospitality: III., 70, 71. || The Prajápatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are, apparently, later additions.

* Nīpāpa.
† My MSS. have Prajápati, namely, Brahmá.
‡ Bali-karman, 'an offering of food'.
§ प्रामोिि लोकानुिथ्य निजञानमसमििितान. || अध्यायां च द्वायां पितृयिज्ञानान्तत्पन्थम्।
हृद्य देवो वासस्मिती नृयोज्जिनां तिथिपूजनम्।
पवित्रां महायाज्ञान हायपूजन शक्ति।
सृष्टेऽपि वसतिः संसारोष्ये बः स्वामिः।

See p. 40, note §, supra; and p. 112, note §, infra.
and perform their ablutions, with rites enjoined by
the Vedas, at sacred shrines,—houseless, and without
food, and resting, for the night, at the dwelling at
which they arrive in the evening. The householder
is, to them, a constant refuge and parent:* it is his
duty to give them a welcome, and to address them with
kindness, and to provide them, whenever they come
to his house, with a bed, a seat, and food. A guest
disappointed by a householder, who turns away from
his door, transfers to the latter all his own misdeeds,
and bears away his religious merit.† In the house
of a good man, contumely, arrogance, hypocrisy, repi-
nings, contradiction,§ and violence are annihilated: and
the householder who fully performs this, his chief
duty of hospitality, is released from every kind of
bondage, and obtains the highest of stations, (after
death).

"When the householder, after performing the acts
incumbent on his condition, arrives at the decline of
life, let him consign his wife to the care of his sons,
and go, himself, to the forests." Let him there subsist

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* To translate yoni.
† अतिविधर्मेन भग्राशो गुद्धात्मतिनिवतंते ।
 स नसं दुःखृतः दलवा पुष्पमाद्रयं गच्छति ॥
This stanza is quoted in the Hitopadesa: Book L, sl. 64. See Professor
‡ Paritāpā.
§ Upaghāṭa.

॥ शिशुव्युक्तातो नित्यं पवाप्रीनिपम युक्तः ।
सर्वं युक्तमाद्रे ब्राह्मणं न निविठो वसन् ॥
upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground. His dress* must be made of skin, or of Kāśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality. He must beg alms, and present food to all creatures; he must anoint himself with such unguents as the woods afford; and, in his devotional exercises,† he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vānaprastha), consumes, like fire, all imperfections, and conquers, for himself, the mansions of eternity.

"The fourth order of men is called that of the mendicant; the circumstances: of which it is fit, O king, that you should hear from me. Let the unimpassioned§ man, relinquishing all affection for wife, children, and possessions, enter the fourth order.¹ Let him forego the three objects of human existence (pleasure, wealth, and virtue), whether secular or religious, and, indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong—in act, word, or thought,—to all creatures, human or brute; and equally avoid attachment

¹ Manu, VI., 33, &c.

* The original specifies his lower garment and his upper, paridhāna and uttarāyaka.
† This expression is to render tayas.
‡ Swarūpa.
§ Nirdhūtānatsāra.
to any. Let him reside but for one night in a village, and not more than five nights, at a time, in a city; and let him so abide, that good-will, and not animosity, may be engendered.* Let him, for the support of existence, apply, for alms, at the houses of the three first † castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant; call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and, by means of his spiritual fire, he proceeds to his own proper abode. But the twice-born man ¹ who seeks

¹ The text uses the term Dwijáti, which designates a man of the three first castes. The commentator cites various authorities, to prove that its sense should be Brahman only, who, alone, is permitted to enter the fourth order.—

गतिशुद्धात्रोमि नासित्र वाङ्कोशवयोः; क्षार्चीत।
तुर्यात्रोमि गतिं। मक्का मुख्वानां स्वर्यमुखः।
ृति हर्तति चरियोक्ति। नाभक्षः प्रत्येर्तुहार्तिन्ति यमसंवर्त्तावधायणवचनाश।
“Entrance into the fourth order is never for the Kshatriya and Vaiśya. Entrance into the fourth order is for Brahmanas, according to Swayaṁbhū:’ so says Dattātreya. ‘Let the Brahman proceed from his dwelling’ is, also, the expression of Yama, Saṁvarta, and Baudhāyana,” But this is not the general understand-

* तथा तिष्ठिवथा प्रीतिद्विपेय वास्त्र न जायते।
† Explanatory of the original, praśasta.
‡ Pāricchedī.
for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahmá, which is tranquil, and is as a bright flame that emits not smoke.”

* मोचाश्रयं वच्यते यावोकं
    गुरुं: स्वसंभावितबुद्धियुक्तः।
    ऋविन्यथा स्योतिरिव प्रशान्तः
    स ब्रजजोतं जयति द्विजाति॥

* The law of the land; nor was it, originally, so restricted, apparently. Manu does not so limit it.

III. 7
CHAPTER X.

Ceremonies to be observed at the birth and naming of a child.
Of marrying, or leading a religious life. Choice of a wife.
Different modes of marrying.

SAGARA then (addressed Aurva, and) said: "You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me; for all things are known, chief of Bhrigu's race, unto you." To this Aurva replied: "I will communicate to you, O king, that which you have asked,—the invariable and occasional rites which men should perform. Do you attend.

"When a son is born, let his father perform, for him, the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śrāddha, which is a source of prosperity." Let him feed a couple of Brahmans, seated with their faces to the east; and, according to his means, offer sacrifices to the gods and progenitors. Let him present to the manes\textsuperscript{1} balls

\textsuperscript{1} To the Nándimukhas. The Pitīs, or progenitors,\textsuperscript{†} are so termed, here, from words occurring in the prayer used on the occasion of a festive Śrāddha. Asiatic Researches, Vol. VII., p. 270.\textsuperscript{‡}

\textsuperscript{*} Abhyudayatmaka.
\textsuperscript{†} The Nándimukhas are a special class of manes.
of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajápati.¹ Let a Brahman perform such a Śráddha, with all its offerings and circumambulations, on every occasion of good fortune.²

"Next, upon the tenth day (after birth), let the father give a name to his child,—the first term of which shall be the appellation of a god; the second, of a man; as Sarman or Varman: the former being the appropriate designation of a Brahman; the latter; of a warrior; whilst Gupta and Dása are best fitted for the

¹ With the Daiva tirtha, the tips of the fingers; or with the Prájápatya tirtha, the part of the hand at the root of the little finger. Manu, II., 58, 59.* The second is called, by Manu, the Káya tirtha, from Ka, a synonym of Prajápati.

² The Śráddha is, commonly, an obsequial or funeral sacrifice; but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony, on an occasion of rejoicing, or an accession of prosperity; this being termed the Abhyudaya or Vṛiddhi Śráddha. Asiatic Researches, Vol. VII., p. 270.†

* अन्वयं विष्णुर्विश्रे्णं विज्ञातात्मसुप्रभृतिः
वायुविद्यकाम्यं व न पिताम्य नाद्राचन इति
प्रकटं मूलस्थ तैत क्रिया तीर्थं प्रवचनेति
वायुमुखीस्वलिष्ठं तैवं पितृं तथोरतः इति

And we read, in the Yājnavalkya-smṛti, I., 18, 19:
ब्रह्मां ब्रह्मण तीर्थं द्विजो नित्यसुपः
वनिष्टेष्वन्त द्वात्मसुक्तिमयं करसि च

names of Vaiśyas and Śúdras. A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long, nor too short, nor too full of long vowels, but contain a due proportion of short vowels, and be easily articulated.* After this and the succeeding initiatory rites, the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

1 So Manu, II., 30, 31, 32.† The examples given, in the comment, are Somaśarman, Indravarman, Chandragupta, and Śivadāsa,—respectively, appropriate appellations of men of the four castes.

2 Or Saṁskāras; initiatory ceremonies, purificatory of the individual at various stages.

* नामदीर्घत् न चाशस्त्र नायमुखत्वम्।
नामकः शूचिप्रकार वा नाम कुशाकलाभम्॥
नामादिर्घिः न इस्तं वा नामितुलग्रताधितम्।
सुखीस्वर्यं तु नामम् कुर्याकलाभम्॥
† नामितमयं देवमयं तु द्रादेशं वास्त्र वास्त्रमेव।
पुरस्तिथिः सुधरते वा नजरते वा गुस्तिथं॥
मकः श्राधार्श्च स्वात्त्वचिच्छिः वचारितम्।
वैश्वक सदसंबुधं गुरुष्क सुकुमितम॥
श्राधार्श श्राधार्श्च श्राधार्श्च श्राधार्श्च रचासमन्वितम्।
वैश्वक पुष्मसंबुधं गुरुष्क प्रीतसंवितम॥

Kullāka gives, as typical designations of persons of the four castes, Subhaśarman, Balavarman, Vasubhūti, and Dīnādaśa. The endings sarman and deva for names of Brāhmans, varman and trāṭī for those of Kshatriyas, bhūti and datta for those of Vaiśyas, and dāsa for those of Śūdras, are expressly sanctioned by the stanza which he cites from the lawgiver Yama:

श्रमय देवश्र विश्रल बमी चाता च भुमुक्त।
भूतिर्दत्तदेवक्ष दास गुरुष्क कारिणत॥
“When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain, as a student, with his teacher,—first making a vow to that effect,—and employ himself in the service of his preceptor and of that preceptor’s descendants; or he may, at once, become a hermit,* or adopt the order of the religious mendicant, according to his original determination.¹

“If he marry, he must select a maiden who is of a third of his age;² one who has not too much hair, but

¹ Or the vow or pledge he has taken, that he will follow, for life, the observances of the student, or ascetic; both of which are enumerated, in the Nirñaya Sindhu, as acts prohibited in the Kali age. A man is not to continue a student or Brahmachárin, i. e., a cænobite, for life; nor is he to become a mendicant, without previously passing through the order of householder. In practice, however, the prohibition is, not unfrequently, disregarded.

² By this is to be understood, according to the commentator, merely a young girl, but, at the same time, one not immature; for, otherwise, he observes, a man of thirty,—by which age he completes his sacred studies,—would espouse a girl of but ten years of age.† According to Manu,; however, the period of religious study does not terminate until thirty-six; and, in the East, a girl of twelve would be marriageable. The text of Yájnaval-
is not without any; one who is not very black, or kya* has merely the word Yavīyasi, 'a very young woman.' It

*I, 52:

अविश्वसनीयवचनोऽर्चनां सरिष्यमुद्वेदः।
नानापुरुषविका कानामसरिष्या चवीयसीम्॥

Vijnāṇeswara, Aparāditya, and Śūlapāṇi, commentators on Yājna-valkya, leave his term yavīyasi unexplained.

The following dicta on the time when a female should marry are cited, by Jīmūtavāhana, in the Dīgabhāga; pp. 272, 273, Calcutta edition of 1829. The first extract is from the Vasishtha-smṛti, Chapter XVII.:

यावघु कयासूतव: सूरशति
तुष्कः सकामानिः याचमानाम्।
तावलिः भूतानिः हतानिः ताशां
मातापितृभािमित्रिः दर्शेवादः॥

"So many seasons of menstruation as overtake a maiden feeling the passion of love and sought in marriage by persons of suitable rank, even so many are the beings destroyed by both her father and her mother: this is a maxim of the law."

Paiṭhinasi is alleged as declaring: यावघुकत्वति स्तनिः तावदेव

द्रेया। ध्रुव ध्रुवमति भवति तदा त्राता न्यायशीता च करकमावसिति

पितृपितामहमित्रिमित्रिमित्रियम्हाव विद्वेयते ज्ञातनमि।

"A damsels should be given in marriage, before her breasts swell. But, if she have menstruated [before marriage], both the giver and the taker fall to the abyss of hell; and her father, grandfather, and great-grandfather are born [insects] in ordure. Therefore she should be given in marriage while she is yet a girl."

The preceding translations are taken from the Two Treatises on the Hindu Law of Inheritance, by Colebrooke, p. 186. His earlier renderings of the passages will be found in his Digest of Hindu Law, &c., London edition, Vol. II., p. 387.

In the Panchatantra,—III., sl. 213; p. 189, ed. Kosegarten,—we find the ensuing stanza:

बस्मान्तरजा गीकी प्रसि रजसि रोहिशी।
बम्बाना नवेवल्मशौ कुच्छ्रिणा च नोपणा॥

Nagnikā is here vaguely said to signify a girl without breasts. This word, which Colebrooke renders by "yet a girl", is understood, by Valābhagāni, to intend a maiden of eight years. If he be right, it is a synonym of gauri. No ordinary lexicographical authority seems to make the nagnikā more than ten: see Colebrooke's Amarakosa, sub voce. But,
yellow-complexioned, and who is not, from birth, a

is worthy of remark, here, that neither that text, nor the text
of Manu, nor the interpretation of our text, authorizes the pre-

to judge from my next extract, the term appears to be, in some in-
stances, as comprehensive as kanyā, ‘virgin.’

In the Nirñayasindhu of Kanalakara,—Bombay edition of 1857, III. A, 
fol. 31 r and 32 r,—occurs the following extract, credited to the Mahābhā-

rata:

विश्वदृढः पोड़वार्तां भाषौं विज्ञेत नामिकाम्।

dशवर्योऽद्वर्यं वा घरमैः सीद्धि सलरः।

अन्तो प्रमुखे रजसौ कव्यं द्वारापिणा साहसः ॥

Whence came these lines? The first two look like a mixing up, from 
misrecollection, of the stanza cited in p. 104, note †, āgyra, with the Anu-
śasana-parvan, XLIV., 14, (Bombay edition), which runs thus:

विश्वदृढः पद्मयोऽभाष्यं विज्ञेत नामिकाम्।

eववंशिवृतिमा वा सत्वशामवामयात् ॥

“Let a man of thirty years marry, for wife, a damsels of ten years; 
or let a man of twenty-one years secure a damsel of seven years.”

The next quotation, also, is referred to the Mahābhārata:

सप्तवश्चतुराद्धे विवाहः सार्ववर्षिना।

कव्याः स्वयों राजमयिणा धर्मगहिनः ॥

“The marriage, for all the castes, of a girl after her seventh year is 
commended, O king. Her marriage otherwise is reproved by the law.”

Of the first of the last three passages the first line is quoted,—immetri-
cally, incorrectly, and, probably, from memory,—and without mention of its 
source, in Jagannātha Tarkapanchānana’s Vivādabhāṅgārāva. See Cole-

Mādhava says, in his commentary on the Pādārā-smrīti:

जन्मतत्स धर्माधारायं पद्मावर्तामः शुभम्।

कुमारीवर्षं द्रामा रेखायात्वनम् तथा ॥

This approves the selection of a girl, for matrimony, at an interval 
of five years from the time she was born or conceived.

An extract from the Jyotir nibandha may be added, for its superstitious 
oddity:

पद्माधिनो नीराध्या कव्यं वर्षाद्यं चतुः।

सीमो भृजुः तत्तत्त्वस्य सर्वायं तत्पत्रः ॥

“A maiden should not be married within her sixth year: because Soma
cripple or deformed.* He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring
sent practice of the nuptials of children.† The obligation imposed
upon a man, of a life of perfect continence, until he is more than
thirty, is singularly Malthusian.

[the Moon?] enjoys her for two years; then, in like manner, a gandharva
and, similarly, Fire.”
She has, thus, three inhuman husbands, before she is wived by a man.
In the Yājnavalkya-smṛiti, I., 71, we read:

सीम: श्रीचं दूसी स्त्रीयां गन्धर्वे गुभां गिरम् ||
पावक: सवसंघलं मेधा वै योषितो ह्यत्: ||

“On women Soma bestowed brilliancy; a gandharva, a pleasant voice;
Fire, universal purity. Therefore are women truly pure.”

The author of the Mitākṣharā, in commenting on this stanza, expresses
himself much to the effect of the Jyotir-nibandha. His words are:
परिष्नेत्राणां सोमस्वेतमेधा: स्त्रियो मुक्ता चयः क्रमं तासा श्री-
चंद्रध्वचनस्मेतेप्यवर्तते दृढःवचः ||

For similar ideas, see the Panchatantra, ed. Kosegarten, pp. 188, 189.
An anonymous stanza is there given, authorizing the nuptials of a damsel
of eight years of age.

* The original has adhikāndi, “possessing superfluous limbs.”
† Professor Wilson must have overlooked “Manu”, IX., 94:

िविश्रावः चबलक्याः हुयां द्वदशवार्षकीयम्
अध्वर्षां द्वादशवार्षिकीयम् वा घने सीद्वित सलर: ||

“Let a man of thirty years wed a lovely maid of twelve; or a man of
twenty-four, a maid of eight. If his virtue is being impaired, let him be
expedientious.”

The meaning seems to be, according to Kullāka, that, in case a young
man is disposed to usurp on the rights of the married state, he should
lose no time in taking a wife; provided, always, that his proficiency in
scriptural knowledge is satisfactory.

In the Nīrāyāsindhu’s citation of the preceding stanza, अधिवर्षं,
‘of sixteen years’, is read for अधिवर्षं, ‘of twenty-four years.’ But
Medhātithi and Kullāka know nothing of this lection.

It has just been evinced, that, as to the marriage of an immature
girl, venerable warrant is adducible for it, beyond the pages of the
Vishnu-purāṇa. The point, whether this work does not constructively
furnish justification of such a practice, is discussed in a note near the
end of Chapter XVI. of the present Book.
under disease;* one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick, or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ankles; or one who has dimples in her cheeks, when she laughs.¹ Let not a wise and prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart and resemble tusks. Let a householder marry a maiden† who is, in kin, at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law.²

“The forms of marriage are eight,—the Bráhma, Daiva, Ársha, Prájápatya, Ásura, Gándharva, Rákshasa, and Paiśácha; which last is the worst:³ but

¹ For the credit of Hindu taste, it is to be noticed, that the commentator observes, the hemistich in which this last clause occurs is not found in all copies of the text.
² See Manu, III., 5, &c.
³ These different modes of marriage are described by Manu, III., 27, &c.

If only as doing away with something like tautology, the reading atirosislih, *very irascible,* is to be preferred to atirogiih. Just before we have aroghām, rendered "unhealthy".
† The term used hereabouts is kanyā.
the caste to which either form has been enjoined, as lawful, by inspired sages, should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives, from such a wife, great benefits.”
CHAPTER XI.

Of the Sadácháras or perpetual obligations of a householder. Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: ceremonies to be observed at meals, at morning and evening worship, and on going to rest.

SAGARA (again) said (to Aurva): "Relate to me, Muni, the fixed observances* of the householder, by attending to which he will never be rejected from this world or the next."

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from (all) defects; and the term Sat means the same, or Sádhu. Those practices or observances (Ácháras†) which they follow are, therefore, called Sadácháras, 'the institutions or observances of the pious.' The seven Rishis,

1 Sir William Jones renders Áchára (आचार), 'the immemorial customs of good men'; (Mann, II., 6); following the explanation of Kullúka Bhatta, which is much the same as that of our text: आचार: कब्जावल्लकावा चार्चरयं। साधूनां धार्मिकाणार्। 'Áchára means the use of blankets, or bark, &c., (for dress). Sádhus are pious (or just) men.' Ácháras are, in fact, all ceremonial and

* Sadáchára.
† My MSS. have ácháraṇa.
‡ It is आचार: • • साधूना that Sir William Jones thus renders. Colebrooke expresses áchára by "law", "conduct", "received usage", "established usage", "immemorial good customs", &c. &c. Medhátithi explains it by uyaṇāhára, 'practice'.
the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhúrta of Brahmá (or, in the third Muhúrta,—about two hours before sunrise *), and, with a composed mind, meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him, also, think upon desire, as not conflicting with the other two, and, thus, contemplate, with equal indifference, the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world.† Having risen,

purificatory observances, or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

* That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they dis-

* Part of this is the commentator’s explanation: ग्राह्य सुखते। सूर्यो- 

द्यान्ते ृत्तियं सुखते। Pitámaha is cited, in the Sabdakalpadruma, as ruling:

रातिकाल प्रकाश यामि सुखताम स्राहम उच्यते।

† परिक्षेत्यंव्राजिनाम धर्मस्मृतंयोक्ति नृप।

धर्मसमयसुखोद्भवे चोकाविकुष्ठायमेव च॥

We read, to the same effect, and almost in the same words, in the Laws of the Mánavas, IV., 176:

परिक्षेत्यंव्राजिनाम यो स्वातां धर्मवविन्ति।

धर्मं चायसुखोद्भवे चोकाविकुष्ठायमेव च॥

This stanza Sir William Jones thus translates: “Wealth and pleasures, repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind.”

Kullukka instances, as illustrative of the “lawful acts,” etc., the giving away, in charity, of his entire possessions by a man on whom a large
he must offer adoration to the sun,* and then, in the south-west† quarter, at the distance of a bow-shot or more, or any where remote from the village,‡ void the impurities of nature. The water that remains after washing his feet he must not§ throw away into the court-yard of the house. A wise man will never void

agree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers.§ Again, it is enjoined, in certain ceremonies, to eat meat, or drink wine:¶ but these practices are generally reprehended by pious persons; and a man may, therefore, disregard the injunction.

family depends for subsistence, and the immolation of a cow on the madhyamāḥṣṭakā and other holydays. The madhyamāḥṣṭakā—sometimes called maṁśadāḥṣṭakā—faɪs, according to one authority, on the eighth day after the full moon in Māgha.

One occasion on which it seems that a cow was formerly slain, and that for purposes of hospitality, was a marriage. See Colebrooke’s Miscellaneouss Essays, Vol. I., pp. 203, 208.

* “Rising at break of day, let him go to stool”, says the Sanskrit:

तत: कब्रं समुत्वाच कुर्यायामेत्र नरिबर ||

The Translator mistook, for mitra, ‘the sun’, maitra, n., ‘alvine exoneracion’, which is said to come from maitra, m., ‘the anus’, of which the Sun is the guardian deity. Ratnagarha etymologizes maitra. Also see the Laws of the Māṇavas, IV., 152, and Kullūka’s gloss thereon.

† I have corrected “south-east”; the original being naṁrītyām. This is a compromise between the directions to be observed by day and by night, or north and south, respectively. See the Laws of the Māṇavas, IV., 50, and our text, just below.

‡ Thus, or by grāma, the commentator explains bhū, the word here used. The Sanskrit adds Ṛurāṇaḥस्वाचात, which means, according to the commentary, “or, if that be impracticable, at least away from the house.”

§ I have inserted this word, translating na. Compare the Laws of the Māṇavas, IV., 151.

¶ Or by tigers. The commentary has: भाष्चोरराजसमाजानावतीर्थ-गमनादि।

¶ Drinking spirits at the sautrāmaṇi, &c., says the commentator.
urine on his own shadow, nor on the shadow of a
tree, nor on a cow, nor against the sun, nor on fire,
nor against the wind,* nor on his Guru, nor on men of
the three first castes;† nor will he pass either excre-
ment in a ploughed field, or pasturage, or in the com-
pany of men, or on a high road, or in rivers and the
like which are holy;‡ or on the bank of a stream, or
in a place where bodies are burnt, or anywhere
quickly.§ By day, let him void them with his face to
the north, and, by night, with his face to the south,
when he is not in trouble. Let him perform these
actions in silence, and without delay; covering his head
with a cloth, and the ground with grass. Let him not
take, for the purposes of cleanliness, earth from an
ant-hill, or a rat-hole,‖ or from water, or from the
residue of what has been so used, nor soil that has
been employed to plaster a cottage, nor such as has
been thrown up by insects,¶ or turned over by the
plough. All such kinds of earth let him avoid as means
of purification. One handful is sufficient, after voiding
urine; three, after passing ordure: then, ten handfuls
are to be rubbed over the left hand, and seven over both
hands.** Let him, then, rinse his mouth with water

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* See p. 140, infra, text and note **.  † Dwiīḍī.  
‡ "Places of pilgrimage", tirtha. Insert "or in water", nāpśu.
§ My MSS. give nothing corresponding to "or anywhere quickly."
Probably the Translator read nābu for nāpśu. See the last note.
‖ Literally, "dug up by a rat", mūshakottkhaṇa.
¶ अन्तःक्रानिन्. Antākprāṇin signifies kṛta, "a worm", alleges
the commentator. But he mentions a variant yielding anukrāṇin, "a
minute animal."

** एका लिंगः गुढः तिस्तो द्यृश्यानि कामकर्ये तथा।
हसादवेच सनाथ्या मृदुः शैवोपपादिका। ‖
Compare, herabouts, the Vasishṭha-smṛti, Chapter VI.
that is pure, neither fetid, nor frothly, nor full of bubbles, and again use earth to cleanse his feet, washing them well with water. He is to drink water, then, three times, and again wash his face with it; and, next, touch, with it, his head, the cavities of the eyes, ears, and nostrils, the forehead, the navel, and the heart.\footnote{Many of these directions are given by Manu, IV.}

\footnote{Instead of "his head, the cavities of the eyes, ears and nostrils," read "the orifices of the head." The original, —see note \footnote{1}, below,— \textit{sirshanyāni khāni}, is thus glossed by the commentator: \textit{शीर्षंखानि । शिरः खानि । रूद्धयर्क्ष्ठ्राणि ।} \textit{शिरः खानि । रूद्धयर्क्ष्ठ्राणि ।}

\textit{† Read "head" \textit{murdhan}; and insert "arms", \textit{bāhū}.}

\textit{‡ I should render \textit{hridaya} by "breast".}

\footnote{1 \textit{चिर: पितेस्वलिङ तन तथा दिः परिमार्जः । शीर्षंखानि ततः खानि सूर्धान च समालेभः । बाहः नाभिः च तोङ्गेन हुद्यं चापि समपृशेष्टः ॥}

Of all the ancient Hindu legislators, Daksha is most minutiose on the subject of daily ablution. His injunctions, as incorrectly cited by Ratnagarbha, I have rectified by reference to two manuscripts and the Calcutta edition of the \textit{Daksha-smṛiti}; and I have compared them as quoted in various ceremonial treatises, more particularly in an ancient copy of Āśāditya's \textit{Karmapradipabhisheka}. The passage, as I would read it, is as follows:

\textit{प्रचालम् हस्तो पादी च ति: पितेश्वर वीर्यवतम् । सम्बृवाः ज्ञानस्वलिङ दिः प्रमुखात्तो मुखम् ॥ सन्तो तिबस्विं: पूर्वामाक्षेयवसयुःशेष्टः । ततः पादी सम्बुवः चक्षुः खानि समपृशेष्टः ॥ अहुः अद्रेशिङ्ग्नि द्राङ्ग्नः प्रजार्थनारम् । चक्षुः अकामिकांस्ते च चंचलः चोङ्ग्नः पुनः पुनः ॥ कान्तिकाङ्ग्नोनीस्विं हुद्यं हूः तलेन च । चान्तिकाङ्ग्नोनीस्वि शिरः पत्राङ्ग्नाचारिया संपृशेष्टः ॥}

"After bathing his hands and feet, let him thrice sip water in sight, \textit{i.e., any at hand}. Then let him compress his mouth, and rub it twice with the root of his thumb. Let him, likewise, touch his face with three \textit{fingers} joined, and, next, wet his feet \textit{again}, and touch his limbs. Im-
Having, finally, washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes.* He is, then, according to the custom† of his caste, to acquire wealth, for the sake of subsistence, and, with a lively faith, worship the gods.‡ Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,§ are comprehended in wealth: therefore, let men exert themselves to acquire wealth for these purposes.¹

45, &c.||

¹ That is, wealth is essential to the performance of religious rites; and it is, also, the consequence of performing them. A

mediately afterwards, let him touch his nose with his thumb and forefinger; and his eyes and ears, again and again, with his thumb and ring-finger; and his navel and breast, with the root of his little finger and thumb. Let him, afterwards, touch the crown of his head with all his fingers, and, finally, his arms.”

The genuineness of the fourth line is open to suspicion. It is wanting in several places where these stanzas are adduced.

* आचार्यान्तः तत्: कुष्ठियुतमान्विक्षः प्रसाधनम्।
आदेशाज्ञमस्मकःतः वेणालक्षणानि म।

Professor Wilson must have thought that he saw गावकः, instead of गावकः, in the original. For “garlands, and perfumes,” read “sandal, dūrva, &c.” Dūrva ordinarily means a certain sweet-scented grass. The oil expressed from it seems to be here denoted.

† Dharma, “duty”.
‡ The original is simply jāvet, “let him pray inaudibly.”
§ These sacrifices are called, in the original, somasahsthd, havīsahsthd, and pākasahassthd. On the meaning of pāka,—‘little,’ or ‘good’—in pākasahassthd, see Professor Max Müller’s Ancient Sanskrit Literature, p. 203; or Dr. Stenzler’s edition of Āśvalāyana’s Gṛhyasūtra, Part II., p. 2, § 2, 2.

|| On the topic of ablution, see, particularly, ibid., II., 60, 61; also, the Yājñavalkya-smṛti, I., 20, etc.
"As preparatory to all established rites of devotion, the householder should bathe in the water of a river, a pond, a natural channel,* or a mountain torrent; or he may bathe upon dry ground, with water drawn from householder should, therefore, diligently celebrate them, that he may acquire property, and, thus, be enabled to continue to sacrifice. According to Gautama,† there are seven kinds of each of the three sorts of sacrificial rites particularized in the text,—or those in which the Soma juice, oiled butter, or food, are presented. Of the latter, according to Mann, there are four varieties,—the offering of food to the Viśwadevas, to spirits, to deceased

* Devakhātajala.
† He is quoted, by the commentator, for his enumeration of sacrifices. These, as I find, on reference to the Gautama-smṛiti, are named as follows:

<table>
<thead>
<tr>
<th>Pākasasāsthas</th>
<th>Havīksaśāsthas</th>
<th>Somasasāsthas</th>
</tr>
</thead>
</table>

They have almost identical names, throughout, but are somewhat otherwise arranged, in Nārāyāna’s commentary on Śāṅkhyā-yāna’s Gṛhītā-sūtra, as adduced by Dr. Stenzler, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. VII., p. 527, note 2. See, further, ibid., Vol. IX., p. LXXIV. According to Āpastamba—see the Taittirīya-saṁhitā and Commentary, in the Bibliotheca Indica, Vol. I., p. 957,—several of the sacrifices of the first class bear appellations widely different from those given above. Baudhāyana, quoted in the same place, gives them all still different names.

In note 5 to p. 40, supra, a passage is cited from Ratnagarbha, comparable to which, as concerns its groupment of sacrifices,—an understanding of which demands further inquiry,—I here quote another from Śāṅkara’s Commentary on the Brīhad-āraṇyaka Upaniṣhad, I., III., 1:

च चापियोत्तद्गुप्तमस्चातुमांशपशुवधिसोमां वर्षणं खत कस्यनिखलविवेकोऽचित्।

III. 8
a well, or taken from a river, or other source, where there is any objection to bathing on the spot. * When bathed, and clad in clean clothes, † let him devoutly

ancestors, and to guests. II., 86. ‡ The seven of Gautama.§ are: offerings to progenitors on certain eighth days of the fortnight, at the full and change of the moon, at Śrāddhas generally, and to the manes on the full moon of four different months, or Śrávaṇa, Agrahāyaṇa, Chaitra, and Āświna.

1 A person may perform his ablutions in his own house, if the weather, or occupation, prevents his going to the water. If he be sick, he may use warm water; and, if bathing be altogether injurious, he may perform the Mantra snāna, or repeat the prayers used at ablution, without the actual bath.

* कुपेषुवृत्ततोर्मेयः खानं कुवित्त वा मुखि।

खार्द्दीन्ततोर्मेयः भास्वा मुख्यसमः॥

The commentator adds,—somewhat as in note 1 in this page,—that he is permitted to take water to his house, for bathing, if he must; that he may substitute warm water, when necessary, for cold; and that, in exigency, it is lawful for him to make shift with a mantra-snāna,—in other words, to commute ablation for a prayer. Compare Colebrooke’s Miscellaneous Essays, Vol. I., pp. 124, 136.

† The commentator observes, that the bathing and worship here described belong to noon-day.

‡ Four pākaṇyajnas are there spoken of; but their names are not specified in the text. Kullūka says they are the vaiśvadevahoma, halikaranman, nityaśráddha, and atithibhajana. These are four out of five pākaṇyajnas which belong to a classification different from, and later than, that which Gautama recognizes. See p. 40, note §; and p. 93, notes 2 and †, supra: also, Kullūka on the Laws of the Mānasas, III., 67; Dr. Stenzler’s edition of Āśvalāyaṇa’s Gṛhyasthātra, Part II., p. 6, § 1; and Professor Max Müller’s Ancient Sanskrit Literature, p. 93.

§ The third and fourth pākaṇyajnas or pākaṇasāṃsthās, in Āpastamba, correspond with the first and second of Gautama. The remaining five are called aupāsahahoma, vaiśvadeva, māsi śráddham, surpabali, and iṣānabali.
offer libations to the gods, sages,\* and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods; as many times, to please the Řishis; and once, to propitiate Prajápati: he must, also, make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to the manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father; and, at pleasure, to his own mother, and his mother's mother\† and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations,\¹ to a dear friend, and to the king. Let him, also, after libations have been made to the gods and the rest, present others, at pleasure, for the benefit of all beings, reciting inaudibly this prayer: 'May the

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¹ The whole series is thus given by Mr. Colebrooke: Asiatic Researches, Vol. V., p. 367. \* Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grandfather, and great-grandfather; to the mother, maternal grandfather, great-grandfather, and great great-grandfather: and single libations are to be offered to the paternal and maternal grandmother and great-grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

\* Řishis.

\† Pratiti. This word has escaped the lexicographers.

\² Or Miscellaneous Essays, Vol. I., p. 145.
gods, demons,* Yakshas, serpents, Gandharvas, Rákshasas, Piśáchas, Guhyakas,† Siddhas, Kúshmándas,† trees, birds, fish,§ all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them! This water is given, by me, for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those injunctions, wheresoever they may be!"|| Presentations of water, given in the manner, O king, which I have described, yield gratification to all the world; and the sinless man who, in the sincerity of faith, pours out these voluntary libations obtains the merit that results from affording nutriment to all creatures.

"Having, then, rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer: 'Salutation to Vivasvat, the radiant, the glory of Vishńu; to the pure illu-

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1 The first part of this prayer is from the Sáma-veda, and is given by Mr. Colebrooke. Asiatic Researches, Vol. V., p. 367.¶

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* Asura.
‡ See Vol. I., p. 166.
§ There is no word for this, in the original.
|| Several of my MSS. omit the stanza which this sentence translates.
minator of the world; to Savitri, the granter of the fruit of acts!" He is, then, to perform the worship of the house, presenting to his tutelary deity† water, flowers, and incense. He is, next, to offer oblations with fire, not preceded by any other rite, to Brahmá.‡ Having invoked Prajápati, let him pour oblations,§ reverently, to his household gods,|| to Kášyapa, and to Anumati,² in succession. The residue of the obla-

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1 The rite is not addressed to Brahmá, specially; but he is to be invoked to preside over the oblations offered to the gods and sages, subsequently particularized.

2 Kášyapa, the son of Kaśyapa, is Áditya,⊥ or the Sun. Anumati** is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Mr. Colebrooke gives an account (Asiatic Researches, Vol. VII., p. 236††), and from the form of oblations given by Ward (Account of the Hindus, Vol. II., p. 477); but, as

* नमो विवस्ति ब्रह्माभास्ति विषुवेजिसे।
जगतविच मुच्ये साबिचे करंद्राबिचे॥

The commentator prefers the reading ब्रह्माभास्ति, but notes ब्रह्म-
भास्ति.

† Abhíháta-surá.

‡ अपूर्वममिहोंच च कुर्भात भाग्यसन्देश ततः।

Apúrva the commentator elucidates by ananyaprakáti: vide supra, p. 40, notes 1 and †. A variant, he says, is appúrva, ‘previously sprinkled.’ For the agnihotra, here spoken of, see p. 40, note 1; and p. 113, note †, supra.

§ Áhuti.

|| Gtíya.

† For the twelve Ádityas, see Vol. II., p. 27, and pp. 284 et seg.


tion let him offer to the earth, to water, and to rain,* in a pitcher at hand; and to Dhātrī and Vidhātrī, at the doors of his house; and, in the middle of it, to Brahmā. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama,† Varuṇa, and Soma;‡ at the four cardinal points of his dwelling.§ the east and the rest; and, in the north-east quarter, he will present it to Dhanwantari.¹ After having thus worshipped the domestic deities, he will, next, offer part of the residue to all the gods (the Viśwadevas); then, in the north-west quarter, to Vāyu

observed by Mr. Colebrooke, oblations are made "with such ceremonies, and in such form as are adapted to the religious rite which is intended to be subsequently performed." Asiatic Researches, Vol. VII., p. 237.||

¹ See, also, Manu, III., 84, &c., and the Asiatic Researches, Vol. VII., p. 275.¶

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* The ordinary reading is:

तच्चेष्ठ मित्रविभृट्य परिवाय चिपिन्तत्।

But the commentator notes a variant, गृहवर्णवांशः, which Professor Wilson seems to have preferred. And he explains मित्राचाय—above rendered "in a pitcher at hand",—by जलाधारसम्मिति, 'near a pond.' Personifications are, of course, intended here. The commentator calls these offerings the bhūtayajna. This is the same as the baliyajna. See p. 33, notes 2 and ||, supra.

† Dharmarāja, in the original. ‡ Substituted for Indu.
§ The Sanskrit of this sentence begins:

गृहस्व पुष्पवान्धि देवलिङापि मे मृतुः।

"Hear from me, man-tiger, the house's gods of the quarters, also."

The Translator rarely renders the vocative epithets with which this work abounds; and these constitute one of its quaintest features.

(wind); then, in all directions, to the points of the horizon, to Brahmá, to the atmosphere, and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitris, to twilight. Then, taking other rice, let the householder, at pleasure, cast it upon a clean spot of ground, as an offering to all beings; repeating, with collected mind, this prayer: 'May gods, men, animals, birds, saints, Yakshas, serpents, demons, ghosts, goblins, trees, all that desire food given by me; may ants, worms, moths, and other insects, hungered, and bound in the bonds of acts; may all obtain satisfaction from the food left them by me, and enjoy happiness! May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment!' Inasmuch

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1 Or this ceremony may be practised instead of the preceding.
2 This prayer is said, by Mr. Colebrooke, to be taken from the Puráñas (Asiatic Researches, Vol. VII., p. 275). §§ He translates

*निर्वंपर्दिवसं च कर्म कुर्याद्रत्र परम्।
वाच्ये वाच्ये दिनु समस्यासु तत्र दिजाम॥

† Antariksha.
‡ Viśve deváḥ.
§ My MSS. concur in reading:

यक्षाणं च समुष्टिः वली द्रवानरेस्वर।
There is nothing, here, of "twilight". Yakshman, in this passage, may be Consumption, personified as a divinity. The commentary is silent.
|| Anna, 'food', as just below; not, necessarily, 'rice'.
¶ Siddha.
** Daitya, preta, and piśácha.
†† Pipilika, 'termites'.
;++ Patangaka.

as all beings, and this food, and I, and Vishṇu, are not different, I, therefore, give, for their sustenance, the food that is one with the body of all creatures. May all beings that are comprehended in the fourteen orders of existent things\(^1\) be satisfied with the food bestowed, by me, for their gratification, and be delighted!’ Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment\(^*\) of all kinds of beings: for the householder is, thence, the supporter of them all. Let him scatter food upon the ground, for dogs, outcasts,\(\dagger\) birds, and all fallen and degraded\(:\) persons.

“The householder is then to remain, at eventide, in his court-yard, as long as it takes to milk a cow,\(^1\)—or

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the last clause: “May they, who have neither * * * * * * food, nor means of obtaining it.” In our text, the phrase is

\[ \text{चेष्यं * * * * * * नेवातिसिद्धिः तथात्तमसिद्धिः} \]

which the commentator explains by \[ \text{चेष्यामः नामिः चेष्यं च सत्य-पश्चात् सिद्धिः पाकायधं नाखीवर्थं; } \]
understanding Anna siddhi to mean ‘means of dressing food,’ Pāka sādhanā. The following passages of the prayer are, evidently, peculiar to the Vishṇu Purāṇa.

\(^1\) Either fourteen classes of Bhūtas (or spirits); or the same number of living beings,—or eight species of divine, one of human, and five of animal, creatures.

\(^2\) This, according to the commentator, is equal to the fourth part of a Ghaṭikā, which, considering the latter synonymous with

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\* Upakāra.
\(\dagger\) Chaṅḍāla.
\(\ddagger\) Apātra. Some MSS. have aputra, ‘sonless’. The former term imports ‘undeserving of exequial offerings’,—śraddhāyogya,—says commentary B.
longer, if he pleases,—to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality,* and he is to be civilly and kindly spoken to; and, when he departs, to be sent away, by his host, with friendly wishes.† A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá: reverence a guest, without inquiring his studies, his school, his practices, or his race.†§

Muhúrta, or one thirtieth of the day and night, would be twelve minutes.||

† These precepts, and those which follow, are of the same tenour as those given by Manu, on the subject of hospitality (III., 99, &c.), but more detailed.

* Śraddhá. Elsewhere the Translator renders this word by “faith”.

† गक्ष्त्रङ्कायाम् ब्रह्मदेहभ्यः

It is, thus, directed, that, when the guest departs, his host should bear him company,—for a short distance, only, of course. The less common reading anupáñéna must yield the same sense. The unique lection anupáñéna might move an imaginative speculator to attribute the idea of the stirrup-cup to the ancient Hindus.

† The Sanskrit directs the householder to reverence his guest ‘by regarding him as if he were Hirañyagarbha,’—hirañyagarbha-buddhyá.

§ “School,” “practices,” and “race” here render gotra, charaka, and kula, ‘stock,’ ‘school,’ and ‘family’. The commentator gives charaka two meanings,—vedása and áchára.

"A householder should, also, at the perpetual Śrād-dha,* entertain another Brahman who is of his own country, whose family and observances are known, and who performs the five sacramental rites.† He is, likewise, to present, to a Brahman learned in the Vedas, four handfuls of food, set apart with the exclamation Hanta;‡ and he is to give, to a mendi-

* Piturtham, 'for the sake of the manes'. It is explained by nitya-śriddhārtham, in the commentary.
† Vide supra, p. 93, note 2.
‡ सदायं च समुद्र्यह तुलिकारित्रकलितितम्।
  निर्वियापूर्त्यन्मोल श्रद्धायोपपद्येत।॥

"Let him, O king, also set apart the choicest of food, and present it, by way of appropriation, hallowed by the utterance hanta, to a Brāhman versed in holy writ."

The commentator says: अन्तर्मल भोजनाधिकारवशिष्ठम्। अन्तर चोकम्।

गाःसामाचा भविष्यवा अन्तर्मल गाःसचतुष्यम्।

अन्तराखेष्व तु चला रि हत्तारि प्रचारव श्रद्धारि॥

मनुष्यार्घ्य इनामीत मलेश्योपपत्तितमिन्हं हत्तारिकारित्यमिस। निर्वियापूर्त्य श्रद्धारित्यमि॥

A stanza, the same in meaning as the one here quoted, is adduced, from Hemachandra's scholiast, in Messrs. Boehtlingk and Rieu's edition of the Abhidhānachintāmani, p. 386:

गाःसामार्ग भिवा श्रद्धारि गाःसचतुष्यमि।

अन्तर्मल चतुर्गुण्य प्राङ्ख्रङ्खतारि द्विजोत्तमाः॥

Anāgra and hantaka, rendered by 'the choicest of food' and 'the utterance hanta', have, thus, denoted specific quantities,—four mouthfuls and sixteen. But neither of these acceptations—which are, probably, of late date,—seems to be intended in the passage under annotation. One or other of them is there impossible.

The following is taken from the Brāhīd-āranyaka Upanishad,—V., VIII.: वां धिनुगुप्सात्। तस्यार्कार: सन्ना: साहारौ वस्त्रारौ हन्त- कार: स्त्राहारः। तस्यौ दौ सन्नी देवा उपजीवित्य स्थानारि च वस्त्रारौ च हत्तारिं मनुष्या: स्त्राहारि रिजत:। तस्या: मानव कशः-भो मनो वतः। "One should reverence speech as a cow. Hers are
cant* religious student, three handfuls† of rice, or according to his pleasure, when he has ample means.; These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquires himself of the debt due to his fellow-men.§ The guest who departs, disappointed, from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder’s merits. || Brahmā,* ¶ Prajāpati, Indra,** fire, the Vasus, the Sun, are present in the person of

four dugs: the utterance svadhā, the utterance vashat, the utterance hanta, the utterance svadhā. By two of her dugs, the utterance svadhā and the utterance vashat, the gods are sustained; by the utterance hanta, men; by the utterance svadhā, the manes. Life is her bull; the organ of imagination, her calf.”

Of svadhā and vashat Śrīdhara says: अथवा हविदीयते देवेयः; of hanta, हन्तै द्वित मनुष्योऽक्ष्यं यौन्हति; of svadhā, स्वाधारिण र्हि पितृभ: स्वाधायाम प्रवर्तितः।

For Śvāhā and Swadhā, see Vol. I., p. 109; for Vashat, Vol. II., p. 29, notes 3 and §. * Parivārīj.
† Grāsura, ‘mouthfuls’.

¶ रक्ष्या च नरो द्वाहिभवें संवातितम।
§ हृतेऽवितिषयः भेजता: प्राप्ता किंचिवव चे।
चतुरः पूज्यमेतात्तवृज्ञातामूलये।

“These are called guests: and one showing honour to the four above-mentioned eleemosynaries acquires,” &c.

The commentator says that these persons are: the unknown Brāhmaṇa, the known Brāhmaṇa, the Brāhmaṇa versed in holy writ, and the mendicant religious student.

|| This is almost a verbal repetition of what we have had before. Vide supra, p. 94, text and note †. The Sanskrit here runs thus:

ऋतिनिर्मियः भनायो गृहाबालयवतोमुः।
स द्वष्य दुःखते तस्म प्रकाशमादाय गृह्ष्या।

¶ Dhātṛi, in the original. ** Substituted for Śakra.
a guest, and partake of the food (that is given to him). Let a man, therefore, be assiduous in discharging the duties of hospitality: for he who eats his food, without (bestowing any upon) a guest, feeds only upon iniquity.

"In the next place, the householder must provide food for a married damsel remaining in her father's dwelling;* for any one who is ill; for a pregnant woman; for the aged, and the infants (of his house); and then he may eat, himself. He who eats, whilst these are yet unfed, is guilty of sin (in this life), and, when he dies, is condemned, in hell, to feed upon phlegm. So, he who eats without performing ablutions is fed, (in hell), with filth; and he who repeats not his prayers,† with matter and blood; he who eats unconsecrated food, with urine; and (he who eats) before the children and the rest (are fed, is stuffed, in Tartarus), with ordure. Hear, therefore, O king of kings, how a householder should feed, so that, in eating, no sin may be incurred, that invariable health and increased vigour may be secured, and all evils and hostile machinations may be averted.‡ Let the householder, having bathed, and offered libations to the gods§ and manes, and decorated his hand with jewels, proceed to take his meal, after having repeated the

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* Swāsīni.
† The gāyatrī and so forth, the commentator says.
‡ भवसरिपछारिति वैरिपचारिति।
The gloss on this line is as follows: भवसरिपछारिति तस्मानि।
वैरिपचारिति मनोज्ञातामभिचारिति विनाशशीलि।
§ Insert 'Rishis'.
(introductory) prayers, and offered oblations with fire, and having given food to guests, to Brahmans, to his elders, and to his family. He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed, and wearing garlands of flowers: he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north:* and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water,† procured from no vile person, nor by improper means, nor improperly cooked.‡ Having given a portion to his hungry companions, let him take his food, without reproach,§ out of a clean handsome vessel, which must not be placed upon a low stool|| (or bed). He must not eat in an unfit place, or out of season,¶ or in an incommmodious attitude;** nor must he first cast any of his meal into the fire. Let his food be made holy with suitable texts; let it be good of its kind: and

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* The directions he must face when bathing. See the Laws of the Mānavas, II, 61: and compare VIII., 87. Also viido infra, p. 127.
† "Boiled with clean water" translates प्रोचितं प्रोचयोदि:; "sprinkled with water for sprinkling,"—with a view to ceremonial purification.
‡ निव जुगम्मांवदस्स्तुतं, "not disgusting, nor unhallowed." This is to be substituted for "nor by improper means, nor improperly cooked." I find but one reading.
§ Akupita, 'undisturbed by wrath.'
|| Asandi; 'wooden, three-legged, &c.' says the commentary: दारमचिन्दवाकि।

¶ Nakāke: as at noon, or either of the twilights, it is said. The commentator adds a variant, nakāke, 'not in the open air.'
** Atisankirke, "in a place much littered over", I should think. The commentator says nothing.
it must not be stale, except in the case of fruit or meat;¹ nor must it be of dry vegetable substances, other than jujubes² or preparations of molasses; but never must a man eat of that of which the juices have

¹ By stale,* as applied to meat, is intended, in this place, probably, meat which has been previously dressed, as part of an offering to the gods or manes; meat which is dressed in the first instance for an individual being prohibited; as by Yajnavalkya:† वृषामसं• वर्जयंति। ‘Let him avoid flesh killed in vain;’ or, ‘that which is not the residue of an offering to the gods, &c.’: देवावर्जनाविदिषं यत् भवति।‡ So, also, Manu, V., 7.§

² By dried vegetables, &c., (शुष्कशास्त्रादिहि), is to be understood unboiled vegetables, or pot-herbs dressed without being sprinkled with water: जलोपयंके विना पक्षम। || Instead of वद्विकेम्,§ ‘jujubes,’ the reading is, sometimes, हृतिकेम्:** myro-

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* Paryushita means ‘kept over night’. See the Mitakshara on the Yajnavalkya-smriti, I., 167; and Śridhara on the Bhagavad-gītā, XVII., 10. † I., 167, 168.
‡ This is the Mitakshara’s elucidation of the words of Yajnavalkya.
§ Add IV., 213. But V., 34, is most explicit on the enormity of the offence here denounced:

न ताहुंश भविन्नो मुगहनुर्ध्वार्थिन:।
याहुंश भवित प्रेम वृषामासानि खाद्यः।

“The sin of him who kills deer for gain is not so heinous, with respect to the punishment in another life, as that of him who eats flesh-meat in vain, or, not previously offered as a sacrifice.” Sir William Jones’s Translation.

|| The commentary further says, that the bare mention of ‘pot-herbs, &c.’ implies, that they are unaccompanied by fried grain and the like:

श्रावादिकं सहादिकं विचेति श्रेष्ठः।

¶ I nowhere find this reading, but बद्वरिकेम्, ‘preparations of jujubes,’ according to the gloss, बद्वरिकेम्.

** The reading preferred by the commentator, and explained by चय-कलिङ्गादिद्यः, “things to be licked, and the like, uncooked.”
been extracted.¹ Nor must a man eat so as to leave no residue (of his meal), except in the case of flour-cakes,² honey, water, curds, and butter.† Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things, in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner, let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle.‡ Having eaten sufficiently, the householder is, then, to rinse his mouth, with his face turned towards the east or the north;§ and, having again sipped water, he is to wash his hands, from the wrist downwards.¶ With a pleased and tranquil spirit, he is, then, to take a seat,¶ and call to memory his tute...
ments of this frame, and, in the space afforded by the ethereal atmosphere, cause it to digest, and yield me satisfaction! * May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed † gratification! ‡ May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten! May they grant me the happiness which its conversion into nutriment engenders; and may health (ever) animate my form! May Vishńu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For, verily, Vishńu is the eater, and the food, and the nutriment: § and, through this belief, may that which

* ऋगिरारायणयजुः पारिष्वं पवनेरितः।

दृष्टावकाशं नमसा जर्यलसु म सुखम्।।

The comment on this runs thus: पवनेरितो वहिन्नमसा दृष्टावकाशं मया भूलमयं जर्यत। तत्तत्तिन्ते पारिष्वं देहायुणमायणययः।

According to this, the stanza signifies: "May fire, excited by air, effect the digestion of any food under heaven, eaten by me; and then may it, viz., fire, by the juices of food, prosper the earthy elements of my body: may there be happiness to me!" Independently of the scholiast, however, one would feel inclined to translate as follows: "May fire, excited by air, prosper all earthy food under heaven, and cause it to be digested: may there be happiness to me!"

† Ayyuṣhata, 'uninterrupted.'

‡ Nearly all my MSS. here interpolate, if they do not substitute for what just precedes, as follows:

प्रायकाष्ठ्यां सम्मतानामुद्रानब्यासयोक्त्या।

ब्रम्व पुष्किरां चालु समास्त्वाहं सुखम्।।

The copies containing the commentary give this unimportant stanza, but in such a way, in some, that it is doubtful as to its genuineness. It is left unexplained. For ब्राह्म, &c., see Goldsticker's Sanskrit Dictionary, sub voce.

§ Read "digestion", pariádima.
I have eaten be digested!"

"Having repeated this prayer, the householder should rub his stomach with his hand, and, without indolence, perform such rites as confer repose; passing the day in such amusements as are authorized by holy writings and are not incompatible with the practices of the righteous, until the Sandhya, when he must engage in pious meditation. At the Sandhya at the close of the day, he must perform the usual rites before the sun has quite set; and, in the morning, he must perform them before the stars have disappeared.¹: The morning and evening rites must never

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¹ So Manu, II., 101, § and IV., 98. ||
be neglected, except at seasons of impurity, * anxiety, sickness, or alarm. He who is preceded by the sun, in rising, or sleeps when the sun is setting,—unless it proceed from illness and the like,—incurs guilt which requires atonement; † and, therefore, let a man rise before the sun, in the morning, and sleep not until after he has set. † They who sinfully omit both the morning § and the evening service go, after death, to the hell of darkness. || In the evening, then, having again dressed food, let the wife (of the householder), in order to (obtain the fruit of) the Vaiśwadeva rite, give food, without prayers, ‡ to outcasts and unclean spirits. **

Let the householder himself, according to his means, again show hospitality to any guest who may arrive; welcoming him with the salutation of evening, †† water for his feet, a seat, a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one

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* Sātakāśāucha. Sātaka is ceremonial uncleanness resulting from the birth of a child; āsāucha, that resulting from death. Commentary.
† Compare the Laws of the Mānavas, II., 221:

§ See, on the sinfulness of this omission, Vol. II., p. 252.
|| Tāmāra. See Vol. II., p. 215, notes || and \.
‡ Instead of पल्यमन्त्र, “wife”, “without prayers”, some MSS. read पल्या साधेढ, ‘with his wife.’ The commentator notices this variant.

** In the original, खपधारिभ्यः. Adī, ‘etc.’, is here rendered by “unclean spirits.”

†† Prahwa-suvaṭatokti means ‘a salutation and a welcome’; prahwa being explained by prahwatōca, i. e., praṇāma. But, in several MSS., the reading is prahwaḥ, ‘complaisant.’
who arrives by day. A man should, therefore, most especially show respect to one who comes to him in the evening, for shelter; as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, pot-herbs, water; a bed, a mat, or, if he can do no more, ground on which to lie."

"After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is

* शयनसङ्गीतमहीपदानिर्हवापि तमः

So read most of my MSS. The commentary says: शयनं कमलादि।

क्षरं: कन्तुशा। शहरं खलसाथवापि। Several MSS. of the text, and one of the commentary, have prastara, for srastara; one MS. has srastara altered into sahstara, 'a couch'; and one has swastara. "Bed" denotes, then, 'a blanket, &c.;' and the srastara, which the Translator calls "mat", consists of 'a mat, straw, etc.' In the Laws of the Ma. navas, II., 204, the reading, according to Kullüka, is srastara; but he does not explain it. Sir William Jones gives "a pavement of stones." Medhatithi has the lection prastara, which he defines to be: द्वादितु-शाकीयं चाकरं; 'a rug strewed with darbha or other grass.' In Gulzar Pandit's Hindi version of the Mánavadharmasistra, srastara is rendered chátáti, 'mat'. In the unfinished Calcutta translation of the same Code,—made, I am told, by Tárächandra Chakravartin,—this term is interpreted "a seat made of sprouts and leaves", with the following comment: "Srastara is a word which is not much in use. It is not found in the Sanskrit dictionaries commonly consulted, nor even in the voluminous compilation of Dr. Wilson; and yet, unaccountable as the thing must appear, the word is left unexplained by the commentator [Kullüka]. We have found it, however, with the meaning given above, in a dictionary which was compiled and published some years ago, and is entitled Pránakriśha-sabdamudhi. These circumstances considered, it will not appear improbable, that Sir William Jones took it to be a mistake, in the manuscript, for prastara, 'stone'; or that he found the word to be prastara, in his manuscript, and gave the rendering accordingly." The Sabdamudhi, ed. of 1856, defines srastara 'seat', 'support for sitting.' Finally, srastara, on the faith of the Šabdakalpa- druma, is found in the Šuddhitattwa, and is equivalent to āśana, 'seat.'

The word prastara recurs in p. 150, infra.
to be entire, and made of wood;* it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south: any other position is unhealthy. In due season, a man should approach his wife, when a fortunate asterism† prevails, in an auspicious moment, and on even nights;‡ if she is not unbathed,§ sick, unwell,|| averse, angry,¶ pregnant,:** hungry, or over-fed. He should be, also, free from similar imperfections, should be neatly attired and adorned, and animated by tenderness and affection.†† There are certain days on which uguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon,¹ and the

¹ So Manu, IV., 128.††

* This will do, in default of one of ivory, observes the commentator. A variant is ekadārumāya, 'made of a single pine', apparently. Oriental cots are light and easily portable.

† Punnāmṛtyukshe. The asterisms referred to are, according to the commentator, ten in number: Aśvinī, Kṛttikā, Rohiṇī, Punarvasu, Pushya, Hasta, Anurādhā, Sravāśa, Pūrvabhadrapāda, Uttarabhadrapāda.

‡ ज्ञेहुग्रासु राचिचु. Commentary: ज्ञेहुग्रासु राचिचु ज्ञेहुग्रासु उच्चरोत्रं गुमासिकवयं।

§ After her courses. Commentary. || Rajasvalām, 'menstruous.'

¶ There is an omission, here, of "not an object of evil report," nā-praśastām; apraśasta meaning, the scholiast says, pārivaśāदिदूषित.

** The original adds other epithets, besides the two, that follow in the translation:

चार्चियां नानाकामां नातकामां नामितिसम।
चुर्वामामतिबुकां वा स्वयं चैभिमुन्यितुष्ट।

†† खात: खागच्यूंकस्तो नाधारा: चुधनोत्पि वा।
सकाम: सानुरूगश व्यवायं पुष्पो व्रजेत।

॥ ब्रमावास्थागतं च पीर्यमासों चतुर्दशोम।
ब्रह्मचारी भविष्यतपथयूँति खातको द्विज।
entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food.* Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects,† or in public or holy places. Let him not think incontinently of another’s wife, much less address her to that end; for such a man will be born, in future life, as a creeping insect.‡ He who commits adultery is punished both here and hereafter: for his days, in this world, are cut short; and, when dead, he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times.”§

* This clause about punishment is not found in my MSS.
† Two terms used in the original—for which see note § in the present page,—are thus expounded by the commentator: अन्ययोगी। अशाद्य—योगी। चयोगी। मुखाटी। See, further, Goldstücker’s Sanskrit Dictionary, article अयोगी.
‡ This explanation of the text is taken from the commentary.
§ The conclusion of this chapter is much abridged, as here translated. The original is as follows:

चतुर्दशिमी चैव अभावासाथ पुष्क्रिमा।
वाक्षिन्तानि राजिन्द्र रविवंक्राक्षिरिंव च।
तैत्तिरीयांसंभोगी पर्यंतितिपू सुप्रान।
विष्णुभोजनं नाम प्रयतिति नरकं मृतः।
श्रीसुपर्यंतिपू तरःसांयमिरहेधः।
मानवं सचञ्चलितविवाहानानंदपरिणारी।
नान्योणायोगी वा नीपयुक्तवधसद।
द्विजदेवगुरुणसं च भार्यायी नान्यसे भोजे।
वेब्यथविचारियु मोहे नैव चतुस्लिचे।
नैव प्रमशालोपवनसूक्लिस्य।
प्रोक्तपर्वेश्वरैश्यु नैव भूपाल संध्यायोऽ॥
गक्कृपावाय मस्तिमान्न मृत्योदयारपीठितः॥
पर्वेश्वराक्षीसमयो दृव्वा पापप्रद्दो नूप।
भुवि रोगावहो नृणामप्रशक्तो जलाशये॥
परदाराम गक्कृपासमसायि कठाचन।
किमु वाचासिङ्गवन्धोषसि नासि तेषु व्यवायिनाम॥
मृतो नरकमेघंति हीथिंति चापि चायन।
परदारागतः पुंसामुभयाचापि सीदीत॥
इसति मला स्वदारिषु चनुमलसु वधो व्यवित॥
संहोतादीपहीनसु सकामिषिन्जग्नावपि॥
CHAPTER XII.

Miscellaneous obligations, purificatory, ceremonial, and moral.

AURVA continued.—"Let a respectable householder ever venerate the gods, kine, Brahmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyás, and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes, and always go handsomely attired, decorated with garlands of white flowers.† Let him never appropriate another’s property, nor address him with the least unkindness. Let him always speak amicably, and with truth, and never make public another’s faults. Let him not desire another’s prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river, (which may fall upon him). A wise man will not form a friendship, nor walk in the same path, with one who is disesteemed, who is a sinner, or a drunkard,‡ who has many enemies, or who is lousy,§ with a hariot, or her gallant, with a pauper,|| or a liar, with a prodi-

* Siddha.

† सदानुपहः वस्त्रे प्रसन्नायं तथीषधि:।
गाहुडाचि च रत्नावि विकृयात्रयति नरः॥
प्रसिद्धामलवेयाय सुमन्धितान्वेशशुष्कः।
सिता: सुभवसिस्वा विकृयात्र नर: सदा॥

‡ Patita and unnatta.
§ Atikifaka, ‘very verminous.’
|| Kshudra. It is glossed अज्ञानाभोजितसिन्, ‘elated by petty gain.’
gal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb* to the top of a tree, nor (in company) clean his teeth or blow† his nose, nor gape without covering his mouth, nor clear his throat; nor

* As will be seen below, to climb a tree to any height, apparently, is considered to be objectionable. The heterogeneous collection of maxims dictated by prudence, propriety, and superstition, of which this chapter is, in good part, made up, may be fitly accompanied by the subjoined extract from Varadarāja’s Girvunāpadamani, or, as the work is called, in one copy, Dhuñdhirāja’s Girvunavāgmanjari or Girvunā-śabdapadamani: सर्वव दुराचारः स्थिष्ठव हि। द्रवहवर्तियः कलि मातुलवक्तशायापिण्यन दुराचारः। * * * आनाविदर्धेशं हला-चरणं दुराचारः। करोधावेशं स्त्रायं विगा मोजनं दुराचारः। तास्मापि गद्यादिनिर्भिषिणं दुराचारः। महाराजं उच्चभवन्तं दुराचारः। केष्ठं परिलख्यं कनिष्ठक्ष्यं विवाहकरणं दुराचारः। * * * द्रविक्षेत्रयः स्वासां कुच्चप्रदेशं दुराचारः। पथं परिच्रितम-भवनं दुराचारः। केरलवेशं चपरिशुरतं दुराचारः। कोाक्तशेषं वृद्धारोहयं दुराचारः। गुजरातेशं चमोलवपानं तृतोयदिनं रज- स्त्रालाखणं दुराचारः। उत्तरशं कलि मांसभवनं दुराचारः। पर्वत- तेशं कवित्ववर्तीं त्रेवरिणं सुतोत्यतितिदृभारः। कपिलक्ष्मामस- चरणं दुराचारः। * * सिद्धगोविंदशेषं सदृ सताभिषेङ्यं दुरा- चारः। गीतेशं बढ़लागी दुराचारः। कान्तकुलशेषं पश्चात्कालं च- क्रमशं दुराचारः। विवाहालीं मोजनसमयं परस्यराशिणं दुराचारः। उत्तरशेषं मुखसुरतं दुराचारः। गीतेशं द्रविक्षेत्रहीलात-विशेषं पश्चात्कालभवनं दुराचारः। सर्वाव यथा तामूल- भवनं दुराचारः। चमकात्मपाथ्यशोवं- गमनं दुराचारः। कामसमीयाः द्रव्या केवलं रवन्नमायं। हृतु तेषं दुराचारायं गणधौिष्ठ नासिः॥ Thus read, in combination, my two MSS., so far as they are legible. The book from which this passage is taken emanated, at least in one of its two forms, from Mahārāṣṭra; and it imparts instructive hints as to the opinions, on the dark side, entertained, by certain Hindus, of certain others.

† The verb here used is kush, ‘to scratch.’ The commentary says न कुषीयात्। कौतिकादेयत।

‡ Read ‘nor sigh’. The substantive here used is śvāsa.
cough, nor laugh loudly, nor emit wind with noise, nor bite* his nails, nor cut grass, nor scratch the ground,† nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies,‡ when he is unclean.¶ Let him not express disgust at a corpse; for the odour of a dead body is the produce of the moon. Let (a decent man) ever avoid, by night, the place where four roads meet, the village-tree,§ the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image of a deity, of a flag,∥ of a heavenly lumi-

* Khádayet. But a common reading is vídáyet. He is, then, not to snap his nails, apparently.
† क्षीरीघमिच्छ: शशालि। But the commentator notes a variant, क्षीरीघमिधारशशालि, which he takes to mean क्षीरीघि चचु:प्रिक्कू- 
क्षालि क्रम्रेणानि पुरीषादृशि चश्लालि चमक्क्लालि; that is to say, “things injurious to the eyes, filthy, and insauspicious.”
But compare the Mánavadharmásástra, IV., 142:

न चापि पश्चिद्गुचि: सुखो क्षीरीघणान्विचि।
‡ Here follows the line:

नम्प्यं परस्तिच्च चैव सूर्य चासमनोद्येः।

Other objects forbidden to be looked at are, thus, ‘another’s naked wife, and the sun at its setting or rising.’

According to the Laws of the Mánavas, IV., 53, a man may not see even his own wife in a state of nudity.
§ Chaitya-taru. I find a variant, chaitya-tanu, ‘the interior of a temple’, perhaps.
∥ The original words, occurring in the midst of a compound, are devadhvaja, which may mean ‘the banner of a god’.

In the former edition there was an unintentional comma after “image”.

¶ सोढ़मद्रो वृष्रंधरो नववादो च धो नरः।
स विनाशं ब्रजवस्तु मूच्छःशुचिरिः च॥
nary.¹ Let him not travel alone through a forest, nor sleep* by himself in an empty house.² Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes,† chaff, and earth³ wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey;‡ and let him not tarry long, when he has risen from sleep. Let him not lie in bed, when he is awake; nor encounter fatigue, when it is time to rest.§ A prudent

¹ Manu, IV., 130. ||
² Ib., id., 57. ¶
³ Ib., id., 78. **

* I find vaset, 'dwell.' † Balibhasma.
‡ Preferably, 'a vicious beast'; vyāla being interpreted dushta-mriga.

§ अतोष्य जागरस्त्रे तबत्स्यानासि बुधः।

न सेवत तथा श्रयां वायामं च चरेयय ||

"Let the wise man shun excess as to watching and sleeping; likewise, as to standing and sitting; and so, as to his bed and as to labour, O King."

One MS. has jāgarasvapnau, which we should rather expect. Perhaps the writer preferred jingle to good grammar. Further, several MSS. read snāna, 'bathing', for sthāna, 'standing'; and one gives chiram, 'for a long time', instead of tathā, 'so.' The scholiast says: अतोष्य जागरा-द्रीम्म च सेवत नाभ्येत्। स्थान गतिनिवृत्तिम्। आसमुपविधवनम्। शयनवभवाययोष्पलवनम्। वायामं अभम्।||

|| देवतानां गुरो राजा। स्थानाचारयोक्तितथा।

नाकासिमकतद्रीकायां चसुष्णो द्रीम्मितस्य च ||

According to Kullūka and Medhātithi, idiols are intended by the first word of this stanza.

¹ तेजः। शययानुपपुष्ट्य स्थानं न प्रविधीत।

² अधिकरित्र्य वेदांकुरु न महासिद्धांविपयितो।

न कापिसार्यः न तुधान्त्यमिन्युञ्जिविवः॥
man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind,* and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth,† whilst he is naked; he must not wash his mouth, nor perform any sacred rite, with his waistband unfastened; and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer;‡ with only one garment on.§ Let him never associate with immoral persons: half an instant is the limit for the intercourse¶ of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

"When a man has bathed, he must not wipe his limbs with a towel or with** his hands; nor shake his hair, nor rinse his mouth before he has risen.†† Let

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1 Manu, IV., 45.‡‡

* Read ‘the east wind’, puro-vāta.
† Upasprīśēt is so explained by the commentator.
‡ As the original of "nor salute a Brahman, nor utter a prayer", I find, with न • प्रवलत in the context, द्विजवाचनके जपे, "nor engage in prayer which he has procured to be said by the twice-born." The commentator explains द्विजवाचनके भुष्याहवाचन. The prayer referred to is, thus, understood to be that at a ceremony for which the Brāhmans have pronounced a certain day to be lucky.
§ Compare p. 125, supra. || Sakdśita. ¶ Sahnikarsha. ** Snånasāti.
†† The Sanskrit has only utthiśat, implying ‘after he has stood up’.

‡‡ नामसन्यादेशवाचसा न नम्: खानमाचरितः.
him not (when sitting) put one foot over another, nor stretch forth* his foot, in the presence of a superior, but sit, with modesty, in the posture called Vírásána (or, on his knees). He must never pass round a temple upon his left hand, † nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person; ¹ nor will he void urine standing, nor upon the highway. He will never step over phlegm, ordure, urine, or blood: nor is the expectoration of the mucus of the throat; ² allowable at the time of eating, offering sacrifices or oblations, or repeating prayers, ³ or in the presence of a respectable person.

"Let not a man treat women with disrespect; nor let him put entire∥ faith in them. Let him not deal impatiently with them, † nor set them over matters of

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¹ Mānu, IV., 52.**

* This—prasárayet—is the commentator’s explanation of nayet.
† अपसवं न गणक्ष दिवागारचुप्पथान्।
‡ Add ‘or nose’. The original is श्रीमासिंहानासिकोत्सगः। Commentary A adds: सिंहानके चुर्तम्। सिंहानी नासिकोझावः। सिंहानके वाटित्ती। श्रीम्या। चुर्तान्तित कृचितः।
§ वल्लभकुरवादस्य न होमि।
∥ This all-important qualification is not in the original.
† ह म्य दिवेशुभिगत। The commentary gives येशु = avahishku.

** प्रवांिं प्रतिः सुखं च प्रति सीमोदकदिवाण्। प्रति गां प्रति चारं च प्रभा नश्यति मेहतः∥

Compare p. 110, supra.
importance.* A man who is attentive to the duties of his station will not go forth from his house without

*The Hindus, in their literature, here and there manifest a due esteem for womankind. In the subjoined extract from the Mahābhārata it is to be hoped that their misogyny found its utmost limit. Those verses—selected from a slanderous effusion of a member of the celestial demimonde, the apsaras Panchachūḍā,—are to be met with in the Anuśāsaṇaparvan, śī. 2212—2230 (Chapter XXXVIII., śī. 11—29, in the Bombay edition of Śaka 1784—5.).

“Women, though born in noble families, themselves beauteous, and married to worthy husbands, remain not within the bounds of duty: this, Nārada, is the fault of women.

“From the want of a motive for deviation, or through fear of the
saluting the chaplets,* flowers, gems, clarified butter, and venerable persons in it. At proper seasons, he will salute, respectfully, the places where four roads meet, when engaged† in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas.†

people or of their kindred, unbridled women may remain within the bounds of duty, faithful to their husbands.

"But neither through fear of moral law, nor through severe reprehension, nor from any motive of regard for wealth, nor on account of their connexion with kindred and family, are women constant to their husbands.

"Matrons envy women who live by prostitution the bloom of youth they possess, and the food and apparel they receive.

"Though men be lame, divine Sage! or otherwise contemptible, there is not any man, in this world, great Sage! insufferable to women.

"If they have no possible access to men, O thou inspired by Brahmá! they seduce each other: truly, they are not constant to their husbands.

"From not finding men, or through fear of their kindred, or apprehension of stripes or confinement, they guard themselves.

"But fire is not satiated with wood, nor the ocean with rivers, nor death with all beings, nor woman with man.

"This, divine Sage! is another hidden quality of all women: at the very sight of a handsome man, the heart of a woman melts with desire.

"Women bear not much affection to their husbands, though giving them what they desire, doing what they wish, and protecting them from danger.

"They do not so much value the gratification of their wishes, abundance of ornaments, or hoards of wealth, as they do sensual pleasures.

"Final destiny, wind, death, the infernal regions, the fire of the ocean, the edge of a razor, poison, venomous serpents, and devouring fire, all united, are no worse than women."

This translation is by Colebrooke, and may be found in his version of Jagannátha Tarkapanchánana's Digest of Hindu Law, Vol. II., pp. 393, 394, London edition.

* Mangalya.
† Read "and will engage"; the Sanskrit being हीमपरो भेत।

: दीनानमुखदर्जाधूषुपासित बज्रयुतान।

"Let him aid the needy; and let him reverence the virtuous, if very learned."

This is in accord with the commentary, which says: साधुवेव बज्रयु-तानुपासित नेतारान्।
He who is a worshipper of the gods and sages, who gives cakes and water to the manes, and who exercises hospitality, obtains the highest regions, (after death). He who* speaks wisely, moderately, and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout,† and who reverences wisdom, his superiors,‡ and the aged, goes to § heaven.

"On the days called Parvans, on periods of impurity, upon unseasonable thunder, and the occurrence of eclipses or atmospheric portents,∥ a wise man must desist from the study of the Vedas.¹ The pious man who suppresses anger and envy, who is benevolent to all, and allays the fears of others, secures, as the least of his rewards, enjoyment in Swarga.¶ A man should carry an umbrella, as a defence against sun and rain; he should bear a staff, when he goes by night, or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along, he should not look up, or about him,** or

¹ Manu, IV., 101, &c. The legislator is much more copious, on this subject, than the author of the Purāṇa.

* In the Sanskrit, काले वश्यामा यः; "the person of subdued affections who, at the proper time."
† Kshamāyukta, 'forbearing.' Here follow two untranslated epithets, āṣṭika and vinayānvīta, 'pious' and 'meek'.
‡ Abhijana; his 'family', perhaps.
§ Insert 'the highest', anuttama.
∥ "Or atmospheric portents" is to render ādika, 'etc.'
¶ गङ्गा न्याति यः कृद्यामथे ब्रह्मचर्यमस्ती ई।
मैतालश्रावसानक्तादः खर्गः खर्गाः फलमै।
** Tiryag.
afar off, but keep his eyes upon the ground, to the extent of a couple of yards, *

"The householder who expels all sources of imperfection is, in a great degree, acquitted of the three ordinary objects of existence,—desire, wealth, and virtue; sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp.† The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath.§ Let, therefore, a wise man (ever) speak the truth, when it is agreeable; and, when the truth would inflict pain, let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence." ¹ A considerate

¹ So Manu, IV., 138. "Let him say what is true; but let him say what is pleasing. Let him speak no disagreeable truth; nor let him speak agreeable falsehood. This is a primeval rule."**

* Yuga-mātra, defined by hasta-chatuṣṭaya.

† दोषभूतन्यायांत्र वशात्मा यो निरक्षिति ।
   तथा धर्मार्थानां हानिन्त्यापि जायते॥

‡ परिप्रथाप: परिप्रेरणारम्बोऽभिविधि प्रियार्थि च: ।
   मैत्रीत्वानं: करणालस्य मुक्तिः करेऽखिता॥

§ चे कामनीणधोभानां भीतराया न गोचरीः ।
   सदा चारेखिताखिंधामुशाविधुता मही॥

|| प्रयत्नं सुकुशं विदत्करितं मलं न तत्तदित ।
   संन्यास हितं वाचं चवप्यवत्सनमप्रियम्॥

†† सत्यं ब्राह्मणं ब्राह्मणं ब्राह्मणं ब्राह्मणं ब्राह्मणं
   प्रयत्नं चे नानूतं ब्राह्मणं धर्मं सनातनः॥

** This is Sir William Jones's rendering.
man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next.”¹

¹ That the preceding chapter agrees, in many respects, very closely with the contents of the fourth book of the Institutes of Manu, on economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.
CHAPTER XIII.

Of Śrāddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekoddishā or monthly Śrāddha, and the Sapiúdāna or annual one. By whom to be performed.

AURVA continued.—“The bathing of a father, without disrobing, is enjoined, when a son is born; and he is to celebrate the ceremony proper for the event,* which is the Śrāddha offered upon joyous occasions.†

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1 The offerings of the Hindus to the Pitrís partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203†), in words repeated in the Váyu and Matsya Puráñnas, and Hari Vahśa, to be of more moment than the worship of the gods:

देवकार्यादिपि सदा पितृकार्यं विशिष्यते।

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitrís in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Niráaya Sindhu, in a passage referred to by Mr. Colebrooke (Asiatic Researches, Vol. VII.§), specifies the following Śrāddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishā, or obsequial offerings.

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* Expressed, in the original, by jāta-kārman, for which see Colebrooke’s Digest, &c., Vol. III., p. 104, note †.
† देवकार्यादिपि जातीयां पितृकार्यं विशिष्यते।
With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left hand, and give them food.* Standing with his face to the east, † he should present, with the parts of the hand sacred to the gods on account of a kinsman recently deceased: 3. The Kámya, voluntary; performed for the accomplishment of a special design (चर्मितितसिद्धे): 4. The Vṛiddhi; performed on occasions of rejoicing or prosperity: 5. The Sapiúdana; offerings to all individual and to general ancestors: 6. The Párvāña Śráddha; offerings to the manes, on certain lunar days called Parvans, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshthi; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose: 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śráddha: 9. The Karmánga; one forming part of the initiatory ceremonies, or Saúskáras, observed at conception, birth, tonsure, &c.: 10. The Daivika; to which the gods are invited: 11. The Yátra Śráddha; held by a person going a journey: and, 12. The Pushú Śráddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing: च यार्थियोक्षित्र नृदिशिकाल्यासाधनं चतुर्विधमेव सुखम्। Nirúaya Sindhu, p. 271.

* युगमान्द्रवांसिक पित्रांनिः सम्यकस्वर्गमाहिष्यान।

पूजप्रार्थनां तत्तथा नान्मालसः।

"With mind intent thereon, i.e., on the son born, and on nothing else, let him duly circumambulate—keeping them on his left—Bráhmans, in couples, those set apart for the service of the gods and those set apart for the service of the manes; and let him worship and feed those same Bráhmans."

† Add “or to the north”; for the original has प्रायुंवांश्च ल्वांगिणि च।
and* to Prajápati, balls of food, with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nándímukha is propitiated.² A

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¹ Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III., 215. † Kullukā Bhalīka explains, however, the oblation to consist partly of Anna (अन्न),—food, or boiled rice. The latter is the article of which the balls chiefly consist. Yājnavalkya; directs them to be made of rice and sesamum-seeds. The Vāyu Purāṇa adds, to these, two ingredients, honey and butter: but various kinds of fruit, of pulse, and of grain, and water, frankincense, sugar, and milk, are, also, mixed up in the Piúās. Their size, also, differs; and, according to Angirasa, as quoted by Hemádri, in the Śráddha Mayúkha, they may be of the dimension of the fruit of the jujube, or of the hog-plum, of the fruit of the Bel, or of the wood-apple, or of a fowl's egg. Some authorities direct Piúās of a different size for different Śráddhas; prescribing them no larger than the wood-apple, at the first or pure funeral ceremony, and as big as a cocoa-nut, at the monthly and annual Śráddha. In practice, the Piúā is, usually, of such a magnitude, that it may be conveniently held by the hand.

² We have, here, the authority of the text for classing the Nándímuḥkas amongst the Pitris (see p. 98, supra). The verse is:

नान्दीमुख: पितुगणस्तेन याख्या याधिकारिष्।
प्रीययिन्ते तपस्ति कर्तव्यः पुरुषः: सर्वेऽप्रविशः॥

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* The original has vā, 'or'; the injunction allowing an option. The expressions here connected are daivatirtha and kāya, on which vide supra, p. 99, notes 1 and 2. The daivatirtha is sometimes called the tirtha of the Rishis,—ārsha.

† ब्रीमुखः तस्यादिविश्यातिविश्यात्मानं नमस्तिष्टः।
ब्रद्विनिव विधिना निर्यपेदिविद्धिकारिष्॥

‡ ?

§ This work has Nilakaúśha for its author. Hemádri wrote the Śráddhas-kalpa.
householder should diligently worship the Pitris so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies,* at the binding of the mother’s hair during gestation, or on (first) seeing the face of a son, or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, O king, the rules for the performance of obsequial rites.

"Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations (to the deceased), addressing him by name, and adding, ‘wherever thou mayest be.’¹ They then re-

And the same Gaña or class is presently again named:

नान्द्रिमुख पितृगय पूजनित्रयतो गुही।
The Mantra of the Viśdhi or festival Śrāddha is, also, said, in the Nirāaya Sindhu, to be नान्द्रि मुखियः पितृः खाहा। According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nándímukhas; and they are addressed both as Pitris and gods; being, in the former case, either the ancestors prior to the great-grandfather,—ancestors collectively, or a certain class of them; and, in the latter, being identified with the Viśwadevas, or a class of them called also Úrdhavaktra. The term Nándímukha is, also, applied to the rite itself, or to the Viśdhi Śrāddha, and to one addressed to maternal ancestors. Nirāaya Sindhu, pp. 268, &c.

¹ "An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family

* Chudákarmádika.
turn, along with the cattle (coming from pasture), to
the village, and, upon the appearance of the stars, re-
tire to rest, sleeping on mats spread upon the earth.*
Every day (whilst the mourning lasts), a cake (or ball)
of food¹ is to be placed on the ground, (as an offering)
to the deceased; and rice, † without flesh, is to be
daily ‡ eaten. Brahmans are to be fed for as many
days as the mourner pleases; for the soul of the de-
funct derives satisfaction accordingly as his relatives
are content with their entertainment.§ On the first
day, or the third, or seventh, or ninth (after the death

from which he sprung, and saying, "May this oblation reach
thee."") Asiatic Researches, Vol. VII., p. 244. || The text has:

चत तत्र स्थितार्थतद्द्वृत्तार्थिति वादिनः।

¹ The proper period of mourning is ten days, on each of
which, offerings of cakes and libations of water are to be made
to the deceased, augmenting the number of cakes each day, so
that, on the last day, ten cakes are presented. When the period
is shorter, the same number of ten cakes must be distributed
amongst the several days; or they may be, all, presented on one
day. Nirñaya Sindhu, p. 429.

* कटबमासितः कुर्यबूःती सकरशाचिनः।

Here—compare p. 181, note, supra,—we encounter the unusual vo-
cable srastara, with the variants prastara, saññastara, and svastara. Com-
mentary A has srastara; commentary B, prastara: but, as both give
the same definition, तृणश्चायः, it is presumable that one or other of
them is sophisticated as to the term defined.

On the expression कटबमासित, the commentator remarks प्रज्ञायाचि.

† So the commentator explains bhakta.
‡ Divd, ‘by day.’

§ प्रज्ञासितं तथा याति बन्धुव्याधेष मुख्ति।

of a person), his kinsmen should change their raiment,* and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day,† the ashes and bones should be collected; after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person, without thereby incurring impurity); and those who are related only by presentation of water‡ are qualified for any occupation.§ The former class of

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* It should be, more correctly, on that day on which the mourning ceases, or, as previously mentioned, the first, third, seventh, or ninth: but the authorities vary; and, besides these, the second and fourth days, and certain days of the fortnight or month, are specified. Nirûaya Sindhu, p. 432.

† They are no longer unclean. The Sapiûdas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending; the Samânodakas, or those similarly connected by presentations of water, to fourteen degrees.¶

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* The words वस्त्रायां छल्ला imply that the clothes should be laid aside for the second funereal ablation. As we have seen just above, they are to be retained during the first. According to some MSS., however, which have ततोऽनु बनहुवर्गेशु भवि द्वातिनितोदकम् instead of वस्त्रायां बहि: छल्ला द्वातिनितोदकम् there is no bathing prescribed for this latter occasion.

† Samánasalîla. It means the same as samánodaka.

‡ In the Mitaksharî, where it expatiates on the Yajñavalkya-smriti, II., 136, the following lines are quoted from Brîhan-Manu:

सपिन्धता तु पुष्पो समाधे विनिवर्तिते ||
समालोकावशस्य सविनिवर्तिताचुड़ेशात ।
जागन्योऽयौ: स्नातेरेके तत्तपं गीतासुखे ||

“The relation of the sapiûdas (or, kindred connected by the funeral oblation,) ceases with the seventh person: and that of samânodakas. (or,
relatives may use beds;* but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected, (until the mourning is over). When the deceased is a child,† or one who is abroad,‡ or who has been degraded, or a spiritual preceptor,§ the period of uncleanness is but brief,|| and the ceremonies with fire and water are discretionary.¶ The food of a family in which a kinsman is deceased is not to be partaken of for ten days;¹ and, during, that period, gifts, acceptance, sacrifice, and sacred study are suspended. The

¹ That is, a mere guest, or stranger, is not to partake of it. The food directed to be given to Brahmans is given, in general, only to the relatives of the deceased who are already unclean. In this respect, our text and the modern practice seem to differ

those connected by a common libation of water,) extends to the fourteenth degree; or, as some affirm, it reaches as far as the memory of birth and name extends. This is signified by gotru (or, the relation of family-name)." Colebrooke's Two Treatises on the Hindu Law of Inheritance, pp. 351, 352.

Compare the Laws of the Mánavas, V., 60.

* Add 'and seats', dsana.

† That has not yet cut its teeth, says the commentator.

‡ And has been so for upwards of a year, the commentary adds.

As explanatory of what is meant by "abroad", the following stanza is cited:

महानवंतरं चच गिरिर्वा यवधायकः ।
वाचिय यच विभिवनेत तद्यशानरर्मितिः ॥

§ Guru. A common variant, and preferred by commentary A, is muni.

|| Sadyas. It is stated, by the scholiast, that it lasts only three nights, for one who dies abroad.

¶ वालि दैशानात्रखी च पतिते च युरी मृति ।
सच: शैव तच्चाकाटो जलार्युद्धपञ्चादिपु ॥

After "brief" read: "likewise, optionally, as regards persons who die from water, fire, or hanging."
term of impurity for a Brahman is ten days;* for a Kshatriya, † twelve; for a Vaiśya, half a month; and a whole month, for a Śúdra.\(^1\) On the first day (after uncleanness ceases), the nearest relation of the deceased should feed Brahmins at his pleasure, but in uneven numbers, and offer to the deceased a ball of rice upon holy grass‡ placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff; as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

"The Śrāddha enjoined for an individual§ is to be repeated on the day of his death, (in each month, for a year),\(^2\) but without the prayers and rites performed

from the primitive system, as described by Manu, III., 187. ||

The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed, and when Brahmins are to be invited. Nirñaya Sindhu, p. 437.

\(^1\) The number of Piṅḍas, however, is, for each case, the same, or ten. Nirñaya Sindhu, p. 429.

\(^2\) So Manu, III., 251. ¶ It may be doubted if the monthly

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* The ceremonial uncleanness of the Brāhman lasts as long as that of the Kshatriya, according to my MSS., which here read:

विप्रश्तैत्वा द्विशां राजनि ब्राह्मणादशा चौकम्।

But the Translator has the support of the Mānavadharmāśāstra, V., 83.

† Rājanya, in the original.

‡ Darbha.

§ This phrase is to render ekoddishta.

॥ पूजा दुरपरेर्वृत्वा आच्छकमयमुपश्चिते।

निमल्येत अवरास्मास्मिप्रायोगियोदितान॥

¶
on the first occasion, and without offerings to the Viśwadevas.* A single ball of food is to be offered to the deceased, as the purification of one person; and Brahmans are to be fed.† The Brahmans are to be asked, by the sacrificer, if they are satisfied; and, upon their assent, the prayer ‘May this ever satisfy such a one’ (the deceased,) is to be recited.‡

“This is the Śrāddha called Ekoddisha, which is to be performed (monthly,) to the end of a twelve-month (from the death of a person); at the expiration of which, the ceremony called Sapūḍana§ is to be observed. The practices of this rite are the same as those of the monthly obsequies; but a lustration is to be made with four vessels of water, perfumes, and sesamum. One of these vessels is considered as dedicated to the deceased; the other three, to the progenitors in general; and the contents of the former are

Śrāddha was part of the ancient system, although Kullāka Bhaṭṭa supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

* मूलाह्वि च कर्मस्यकेदित्रयमतः परम् ।
   चाहानादिक्रियादशिवनियोगरहितं हि तत् ॥

The commentator says that the Viśve devas are here intended; and the Translator has substituted his explanation.

† एकोपर्ष्चत्र द्रात्वयस्तवेवेकं पविचकम् ।
   प्रताय पिष्को द्रात्वो भुक्तवस्मु द्विजातिसु ॥

‡ प्रश्नङ्गु तताबिरतिर्यामन्वेवंहर्मानाम ।
   भज्ज्यमसुक्षेति वक्तव्य चिरती तथा ॥

§ The term here used, in the original, is saviḍīkaraṇa, as a little below.
to be transferred to the other three,* by which the deceased becomes included in the class of ancestors, to whom worship is to be addressed, with all the ceremonies of the Śrāddha. The persons who are competent to perform the obsequies (of relations connected by the offering of the cake) are the son, grandson, great-grandson, a kinsman of the deceased,† the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, (the ceremony may be instituted) by those related by presentations of water only, or those connected, by offerings of cakes or water, to maternal ancestors. Should both families (in the male line) be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions;‡ or by any one who becomes possessed of the property of a deceased kinsman.§

"Obsequial rites are of three descriptions,—initiative, intermediate, and subsequent.¹ The first are those which are observed after the burning (of the corpse),

¹ Pūrva, 'first'; Madhyama, 'middle'; and Uttara, 'last'.

* पार्व प्रेतां तत्वं पार्व प्राच्यां तथा ||
   सेच्छेदित्युपायित्युप प्रेतपार्व नृप विपु ||

† Bandhu. "Bandhu, cognate or distant kin, corresponding nearly to the Cognati of the Roman law." Colebrooke's Two Treatises on the Hindu Law of Inheritance, p. 352, note.

‡ The phrase "associates of the deceased," &c. is to represent saṅghāti-tintargata, on which the commentator observes: संघातः साध्यः याचिकसुदरायः। तत्च मुन्तस्य तदन्तगते। प्रेतक्रियानिविभागः। समानप्रवर्तसमानशाखादिरूपः। संघात इति रूपितचित्।

§ Utsanna-bandhu.
until the touching of water, weapons, &c., (or, until the cessation of uncleanness); the intermediate ceremonies are the Śrāddhas called Ekoddhita, which are offered every month; and the subsequent rites are those which follow the Saptādikaraṇa, when the deceased is admitted amongst the ancestors of his race: and the ceremonies are, thenceforth, (general or) ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother,—whether connected by the offering of the cake or of water,—by the associates of the deceased, or by the prince who inherits his property. The first and the last rites are, both, to be performed by sons and other relations, and by daughter’s sons, and their sons; and so are the sacrifices on the day of the person’s death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be, also, performed by females. As the ancestral rights are, therefore, most universal, I will describe to you, O king, at what seasons, and in what manner, they should be celebrated.”

*Sanghātāntaryagata.*

† तंकाकुत्तरसंबंधा या क्रिया तां ग्रणु पार्श्वं।
यदृश्यद्रव च कर्तव्यं विधिनं येन चानां*
CHAPTER XIV.

Of occasional Śrāddhas or obsequial ceremonies: when most efficacious, and at what places.

AURVA proceeded.—"Let the devout performer of an ancestral oblation\(^1\) propitiate Brahmá, Indra, Rudra,

\[\text{\textsuperscript{1} We may here take the opportunity of inquiring who are meant by the Pitris: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiúdikaraña, has been duly performed. The Pitris collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Vāyu, Matsya, and Padma Puráñas, and Hari Vaúśa, profess to give an account of the original Pitris. The account is much the same, and, for the most part, in the same words, in all. They agree* in distinguishing the Pitris into seven classes; three of which are without form (अभूतंत्र:), or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal (समूतंत्र:). When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Vāyu and the Hari Vaúśa, the first Pitris were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of ex-}

\*[From the Harivauṣa, āl. 932:]

\[\text{सप्तां बतात श्रेष्ठ सबं पितृगं: स्वतं:।}
\[\text{चलारो मूर्तिमलो वै चव एवामृतं:॥}
the Aświns,* the sun, fire, the Vasus, the winds,† the Viśwadevas, the sages, birds, men, animals,‡ reptiles,§

piation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitṛis.

तिषु पुराणमवनीता लघुमंजा दिवीक्षसः।
यूयम् वै पितरोऽसांकं दैवतं प्रतिवंदीता॥

So the Matsya has:

मन्वसरस्य जायते पितरो देवसंस्वानः।

‘The Pitṛis are born, in the Manvantaras, as the sons of the gods.’ The Hari Vaṁśa॥ makes the sons assume the character of fathers; addressing them, ‘Depart, children:’

गम्यतां पुत्रका एवं पुष्पक्षाश तेन तदा॥

Again, the Vāyu Purāṇa declares the seven orders of Pitṛis to have been, originally, the first gods, the Vairājas, whom Brahmā, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods:

बोधा: सांस्कारिका नाम यच विश्वनति महोत्सः।
तेन वैराजा इति ख्याता देवानां दैविष्टं देवता॥

* * * * * * * * * *

आद्वेंवरं इति ख्याता महासत्ता महोदयसः॥

* * * * * * * * * *

तेषां सत्स समाख्याता गणानि बोधपुरणिता:॥

ब्रम्हे तन्त्ररत्नें योमारक्षु सम्यक्ते॥

Again, in the same work, we have the incorporeal Pitṛis called Vairājas,¶¶ from being the sons of the Prajāpati Virāja:¶¶

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* Nāsatyas, their synonym, in the original.
† Māruta is the Sanskrit expression. For the Maruts, or Mārutas, deities so called, see Vol. II, p. 79.
‡ Paśu. § Sarisṛipa.
|| This is from the Vāyu-purāṇa. Compare the Harivaṁśa, sl. 917, 918. ¶ Sl. 912.
** Here I have filled out a line which Professor Wilson, it should seem, was not enabled, from the illegibility of his MSS., to decipher in its entirety.
progenitors, and all existent things, by offering adoration to them monthly, on the fifteenth day of the

The Matsya agrees with this latter statement, and adds, that the gods worship them:

The Hari Vānśa* has the same statement, but more precisely distinguishes the Vairājās as one class only of the incorporeal Pitris. The commentator† states the same, calling the three incorporeal Pitris, Vairājas, Agnishwattas, and Barhishads;‡ and the four corporeal orders, Sukālas, Ángirasas, Suswadhas,§ and Somapas. The Vairājas are described as the fathers of Menā,|| the mother of Umā. Their abode is variously termed the Suntānika, Sanatana, and Soma loka.¶ As the posterity of Virāja, they are the Somasads of Manu.** The other classes of Pitris

seems that Vairāja is one with Manu. Who, then, is the praējāpati Vairāja? And was Vairāja corrupted into Virāja? Nilakaṇṭha says that Virāja’s sons were mānasas, which term he explains by manomitravarīra. Arjuna Miśra, another scholiast on the Hari Vānśa, identifies Virāja with Brahmā.

* Śī. 935, 936:


§ Vide infra, p. 164, note **.


Also vide infra, p. 162, note ||.

¶ For their residence in the Tapoloka, &c., see Vol. II., p. 227, text and note 1.

** In III., 195, we read that the Somasads were sons of Virāj:

See note ?? in the preceding page.
moon’s wane (or dark fortnight),* or on the eighth day of the same period in certain months,† or at particular‡ seasons, as I will explain.

the three Puráñas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity.§ They are the following:—

Agnishwáttas—sons of Maríchi, and Pitris of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achelhodá (Matsya, Padma, Hari Varúša †). The Váyu** makes them residents of Viraja-loka, sons of Pulastya, †† Pitris of the demigods and demons, and parents of Pívari; omitting;‡‡ the next order of

* This, the commentator observes, is the dárka-bráddha.
† For these months,—three, or four, according to different authorities,—vide infra, p. 168, text and note †.
‡ Kámya.
§ In the Márkandéya-púráña, XCVI., 40—42, the Agnishwáttas, Barbhshados, Ájyapás, and Sómapas are attached to the east, south, west, and north, respectively.
|| See the quotation in note || in the preceding page.
¶ Śī. 953, 954:

बोकाः सौमय्या नाम सरीच्छि भैः मुता: ||
पितरी दृविव वर्तनि देवाश्चाभव्यवन्धुता: ||
ऋषिष्ठात्ता इति खाता: सर्व एवामितीजसः: ||
एतेषां मानसी कर्मा चक्षुदा नाम निष्गमा ||

** विरजा नाम ते बोकाः दृविव रोचनि ते गष्ट: ||
ऋषिष्ठात्ता: कृतास्वच पितरी भास्त्रमभा: ||
तच ते द्रानव्यशा रचोगह्ववंन्विन्नव: ||
भूतसन् प्रसभाच्छ भावयनित्वां सा राजार्थिन: ||
एते पुत्रा समाखा: पुल्हस्स प्रजापति: ||
चर एते गष्टा: प्रोक्ता धर्मस्वर्तिशदा: पुर्भा: ||
एतेषां मानसी कर्मा पीवरी नाम विद्युता: ||
योगिनी योगिपत्ती च योगिपत्ता तथा च च ||

†† My MSS. have Pulaha. See the last note.
‡‡ Without doubt, there is a hiatus in my MSS. of the Váyu-púráña. These contain, nearly word for word, the three lines—all but their
"When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on

Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vaniśa* derives the name from Aguisla (अगुळ), ‘in or by oblations to fire,’ and Ātta (आत्ता:), ‘obtained,’ ‘invoked.’

Barhishads—sons of Atri, and Pitris of the demons (Manu†): sons of Pulastya, Pitris of the demons, residents in Vaibhurāja,‡ fathers of Pivāri (Matsya, Padma, Hari Vaniśa§).

opening, निर्ता दिवि — ending the extract in note § in p. 165, infra; and there was, probably, mention, in what preceded, of the Barhishads. These personages were, then, it seems, regarded as sons of Vasishtha, as dwellers in Jyotirbhāsin, and as parents of a mind-born daughter by name Go. It should be added, that my MSS. of the Vāyu-purītka elsewhere mention the Barhishads again and again; as in the line:

ऋभिहर्दन्ता वाहिष्यदृश: पितरो दिविधिह: स्नुता: |
Also see Vol. II., p. 303, notes 1 and 8.

• अगुळ ऋभिहर्दन्ता कर्मः ऋता: गृहीता: पित्तार्न्दिविधिह: |
Nilakaṅśha.
† III., 196:

ईङ्कर्वलं गतेवन्दचार्य च स्नुता वाहिष्यदृशिविचा: ॥
‡ Nilakaṅśha, commentator on the Harivamīśa, glosses this word thus:

वैषभाज इति । विभाज: सूर्येश्वरे वैषभाज: ।
§ Śi. 974—977:

वैषभाज नाम छोकसि दिवि भानि सूदर्शनः ॥

यथ वाहिष्झदृश: ग्नाम पितरो दिविविद्युता: ॥

तान्त्रानवत्सरः सर्वे यज्ञवंचराः ।

नागा: सप्त: सुपर्णाः प्रकाशस्मिताः ॥

एति पुष्च महाभार: पुल्यविह्यय यवापाते: ।

महाभारतो महाभागात्मिजोयुक्तास्पद्यश्च ॥

एतेऽपि मानसी कन्या पीवरी नाम विद्युता ।

योगा च योगिपतिः च योगिन्तात तथेऽव च ॥

Also see note † † in the preceding page.

III. 11
which account ancestral ceremonies are appropriate, he should celebrate them.* He should offer a volun-

These three are the formless or incorporeal Pitris.

Somapās,—descendants of Bhīṣma, or sons of Kavi by Swadhā, the daughter of Agni;† and Pitris of the Brahmans (Manu‡ and Vāyu Purāṇa§). The Padma calls them Uṣhmapās. The Hari Vāṃśa || calls the Somapās—to whom it ascribes the same de-

* अत्याद्वितीयां त्र्यं विष्णुमये द्वितीयम्।
     अत्याद्वितीयां विष्णुमये द्वितीयम्।

† Swadhā appears, in Vol. I., p. 109, as daughter of Daksha and Pra-
sūti. For her husbands, vide ibid., pp. 156, 157. Also vide supra, p. 122, note ‡, ad finem.

Nilakaṃśha, commentator on the Harivāṃśa, says that Hiraṇyagarbha, mentioned in the passage in note ||, below, intends Agni: कवित्वुःहि-

-तरित्राहायां। हिरिंगवर्मेश्वरी: मुदतः।

‡ III., 197, 198:

सीमपास नाम विष्णुमये चतुष्पासं द्वितीयम्।
वैष्णवमात्राय नाम गृहस्यां तु सुकलिनिः।
सीमपासु कविः पुनः हिरिंगवर्मेश्वरि सुताः।
पुजास्वामात्राय: पुनः वसिस्वच्छ सुकलिनि:।

§ My five MSS. of the Vāyu-purāṇa do not here tally with those on which Professor Wilson depended.

|| 61. 997—999:

उत्तरा ये स्त्रावाय ते सीमपास वे कविः सुताः।
हिरिंगवर्मेश्वरी सुताः। गृहस्यां भाषययतः।
मानसा नाम ते लोका यत्र तिर्यानं ते दिव।
तेथं वे मानसी कविः जरोद्वा सहितं वरा।
यां भाषयति। भूतां दक्षिणापथग्रामानिमिनम।
जनवी वस्त्ररितः ता पुजास्वामात्राय:।

The Somapās are here—as in the Matsya-purāṇa,—said to dwell in Mānasa, and to have the river Narmadā for mind-born daughter. In 61. 941, Menā, too, is their mind-born daughter. But vide supra, p. 159, note ||. Compare, also, note ‡ in p. 165, infra.
tary sacrifice, upon any atmospheric portent,* at the equinoctial and solstitial periods, at eclipses of the sun

scented as the Vāyu,—the Pitris of the Śūdras; and the Sukālas, the Pitris of the Brahmins.†

Havishmats‡—in the solar sphere, sons of Angiras, and Pitris of the Kshatriyas (Manu,§ Vāyu, || Matsya, Padma, Hari Vāniśa ¶).


† In the Nārāyasindhu, III., B, fol. 11 r, Bombay edition, the Nandipūrāṇa—not called an Upapūrāṇa—is quoted as follows:

\[\text{अर्थिक्याता} \text{प्राण्याणां पितर: परिकीर्तिताः} ||
\text{राज्यां वाहिनियो नाम विप्रां काया: प्रकृतिताः} ||
\text{सुकालिनवलु शूक्राणां व्यामा खेच्छात्मात्तिष्ठु} ||

Here the Agnishwatās are declared to be the pitris of the first caste; the Barbishads, of the second; the Kāvyaśas, of the third; the Sukālaśas, of the fourth; and the Vyāmas,—‘Fumes’, mere smoke,—of mulechchhas and the lowest castemen.

Of the Vyāmas I know of no mention except in passages from the Nandipūrāṇa, for which see Dr. Aufrecht's Catalogus, &c., p. 81; also, note || in the next page, and p. 166, śvāra, note ‡.

‡ Here I have corrected “Havishmantas”.* § See the next note.

|| As is seen in note ‡ in the preceding page, a Havishmat is synonymously denominated a Havirbhuj. A third designation is Upahūta, which occurs in the following passage and elsewhere:

\[\text{मारिचिविशभो} \text{सोवास्मार्थाल दिव} \text{निम्नत:} ||
\text{एवं ब्रह्मिरस्य पुष्चा: साध्ये: सह विविधित:} ||
\text{उपवहत:} \text{नूतास्त:} \text{तु पितरो भास्त्रा दिव} \text{विषेषः} ||
\text{तान्वतिविग्याः दुष्टा भावनित्वम् फलाशिन्तिः} ||
\text{एतयं मानसी कथा यशोदा नाम विस्मृत:} ||
\text{पती सा विपन्नहेत:} \text{सुया वै विविधश्रेष्ठस्:} ||

These beings are here said to inhabit Marichigarbha, and to have a mind-born daughter Yasūdā.

Nilakaṇṭha thus comments on the first term in this passage: मारिचिवि-

भो || सूचनिविषमकाष्ठान।

¶ In ili. 988—990, we have almost the very words of the extract in the

11*
and moon, on the sun’s entrance into a zodiacal sign, upon unpropitious aspects* of the planets and as-

Ájyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kā-
maduha-loka † (Manu, ‡ &c.); but the lawgiver calls them 
the sons of Pulastya.§ The Pitris of the Vaiśyas are called 
Kāvyas, in the Nandī Upapurāṇa;|| and, in the Hari Vaiśṣā ‡
and its comment, they are termed Suswadhas,** sons of Kardama,
descended from Pulaha.

preceding note; except that the line is omitted which names the pitris 
under description, and that Yasodā is said to be daughter-in-law of 
Vṛiddhasārman.

* “Unpropitious aspects” is to represent piddä, which signifies ‘occultation.’

† This seems to be a mistake. The Mātsya-purāṇa has Kāmadugha; 
with which compare the Mahābhārata, Vana-parvan, 81 15460. In the 
Harivaiśṣā, the name is Kāmaga. See note ‡ in this page.
‡ Vide supra, p. 162, note ‡.
§ We read, in the Vaiśvī-purāṇa:

आज्यपा नाम पितरः कर्मसङ्क प्रजापतिः।
समुप्रासु गुलहाऩ्डुङ्गात्सः से पुनः।
लोकेष्टिष्ठु वर्तेति कामगीयु विहंगमः।
एतावैश्लेष्मणा: अधि भावयति फलार्थिनः।
एतेषा सात्वसी कथा विरजन्यानाम विविधता।
यथातिष्ठनी साधी पत्री सा नक्षा च।

It is stated here,—compare note ‡, below,—that the Ájyapas live in 
Kāmaga, and that they have a mind-born daughter Virajā.

|| See note † in the last page, and p. 166, note ‡, ṛṣtra; also, Vol. I., 
Preface, p. LXXXVII.

¶ 81 993—996:

सुस्थवर्णानाम पितरः कर्मसङ्क प्रजापति�।
समुप्रासु गुलहाल्लाकालो द्विवर्णभाः।
लोकेष्टिष्ठु दिविव वर्तेति कामगीयु विहंगमः।
तां शाम्भववाढात भावयति फलार्थिनः।
तेत्ता वै वाच्यसारसा कथा विरजन्यानाम विविधता।
यथातिष्ठनी प्रभावविश्वी नक्षयसः।

** My best Mss. yield Sumedhas, which reading seems to be preferred 
by Arjuna Miśra. The Mātsya-purāṇa appears to exhibit Swaswadhas.
terisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest. * The Pitris derive sa-

Sukālins—sons of Vasishtha, and Pitris of the Śūdras (Manu† and Vāyu Purāṇa ‡). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris:

अमूर्तिस्मिन् पितरो वसिष्ठकुलिनः।
नाथा तु मानसः सब्र शर्मे ते धर्ममूर्तिः॥

It may be suspected that the passage is corrupt. The Hari Vāmśa § makes the Sukālas sons of Vasishtha, the Pitris of the Brahmins; and gives the title of Somapas to the Pitris of the Śūdras. In general, this work follows the Vāyu, but with omissions and transpositions, as if it had carelessly mutilated its original.

* Navasanyāgama.
† See note † in page 162, supra.
‡ They are there called Sukālas:

सुकाला नाम पितरो वसिष्ठकुलिनः।
हिरण्यगर्भस्मुता: शुद्रशस्त्राध्यावधान्य्युत॥
मानसः नाम ते चोला चर्चिते चर्चा ते दिवि।
एविं मानसी कथा नर्मदा सरिता वर्ता।
सा भावयति भूतानि द्रविषाचर्यगमिनी॥
जननी चसः-चकिर्मिः पुष्पकुलपरियाः॥

The personages here spoken of are said to have their home in Mānas; and a mind-born daughter is affiliated on them, in the form of the river Narmadā. Compare note || in p. 162, supra.

For discrepancies between this extract and that in the next note, additional to those pointed out by the Translator, vide supra, p. 160, note ||

The Matsya-purāṇa, by evident corruption, gives the Sukālins—as it calls them—the synonym Mānasas.

§ Sl. 985, 986:

सुकाला नाम पितरो वसिष्ठकुलिनः।
निरहरा दिवि लोकीषु व्यातिसिषु भार्यव॥
सर्वाकामसुक्तिः द्रविषाचर्यवस्वत॥
तेषां वै मानसी कथा गौरीच्च दिवि विश्रुता॥
tisfaction, for eight years, from ancestral offerings upon the day of new moon when the star of the conjunc-

Besides these Pitřis or progenitors, other heavenly beings* are, sometimes, made to adopt a similar character. Thus, Manu† says: “The wise call our fathers Vasus; our paternal grand-
fathers, Rudras; our paternal great-grandfathers, Ádityas; agree-
ably to a text of the Vedas:” that is, these divine beings are to be meditated upon, along with, and as not distinct from, progeni-
tors. Hemádri quotes the Nandi Upapuráña‡ for a different prac-
tice, and directs Vishňu to be identified with the father; Brahmá, with the grandfather; and Śiva, with the great-grandfather. This, however, is Śaiva innovation. The Vaishñavas direct Aniruddha to be regarded as one’s-self; and Pradyumna, Sankarshaña, and Vásudeva, as the three ancestors. Again, they are identified with Varuña, Prájápatya, and Agni; or, again, with months, seasons, and years. Nírňaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which.§ in the most essential particulars, they are derived.

* Also vide supra, p. 98, note †; p. 163, note †. The Saumyas and Kávyas are mentioned in Vol. II., p. 303, text and note 1; also, with the Agnidagdhas and Anagnidagdhas, in the Mánavadharmásástra, III., 199:

बप्रवर्तया यज्ञस्थानमपि त्रित्येकअनन्तर्यामिन्य गतिः।
बप्रतिभाहस्य कौस्मिक्यं विष्णुभावमेव निर्दिष्टम ||

In Goldstücker’s Sanskrit Dictionary, the Agnidagdhas are said to be certain pitřis “who, when alive, kept up the household flame, and presented oblations with fire”; the Anagnidagdhas, pitřis, “apparently, who, when alive, did not observe religious rites.”

† III., 284:

बमूल्यदन्त्र व विनितचूर्तापि विनितमहां।
प्रपि्तामहास्त्रादिभावन्यतिरित्रा सनातनी ||

‡ Some extracts from the Nandi-puráña,—as Hemádri, like the Nírňa-
yasindhu, calls the work here named,—and further particulars touching the pitřis, will be found in a note at the end of the volume.

For the Nandi-puráña, vide supra, p. 163, note †.

§ Where?
tion is Anurádhá,* Viśákhá, or Swáti; and, for twelve years, when it is Pushya, Ádrá,† or Punarvasu. It is not easy; for a man to effect his object, who is desirous of worshipping the Pitris, or the gods, on a day of new moon when the stars are those of Dhanishthá, Púrvabhadrapadá, or Šatábhishejá.§ Hear, also, an account of another class of Śráddhas, which afford especial contentment to progenitors,|| as ex-

* The Sanskrit has its synonym, Maitra.
† Raudra, its synonym, is the word used in the original.
‡ वासवाचिकपद्धति पितृणां गुःतिस्वित्तात्मः |
वाशणं वाचमाचारसं नेवाणामपि दुवेभा ||

"For those who wish to propitiate the progenitors, or the gods, a day of new moon under the asterism Vásava, or Ajaikapád, or Varuña, is hard to find."

Compare what is said of Dhanishthá in p. 169, infra.
§ Substituted for "Śatábhishejá". The three names in the Sanskrit are as in the last note. The commentator wrongly interprets Vásava by Jyeshthá.

|| नवसृष्टमालास्य यथेत्ययनिष्ठे |
तदा गुर्ग्रिमद्वं आर्ध पितृणां गुरुषु चापरस ॥

"When, O king, the day of new moon falls under any of these nine asterisms, then exequeial rites are propitiatory of the progenitors. And listen further."

This stanza comes immediately after that in note ‡, above. The Translator passed by the first line of it, and connected the second with what follows; namely:

गोत्स सन्तुसारिणय वादेताय महाबलां |
पृज्ञते पितृभक्ताय अद्यावन्ताय च ॥

¶ Or Miscellaneous Essays, Vol. II., table opposite p. 322.
plained, by Sanatkumára, (the son of Brahmá), to the
magnanimous Purúravas,* when, full of faith and de-
votion to the Pitris, he inquired (how he might please
them). The third lunar day of the month Vaisákha
(April, May), and the ninth of Kárttika (October, No-
vember), in the light fortnight; the thirteenth of Nabha
( July, August), and the fifteenth of Mágha (January,
February), in the dark fortnight; are called, by ancient
teachers, the anniversaries of the first day of a Yuga
or age (Yugádyya), and are esteemed most sacred. On
these days, water mixed with sesamum-seeds should
be regularly presented to the progenitors of mankind;
as well as on every solar and lunar eclipse; on the
eighth lunations of the dark fortights of Ágraháyaña,
Pausha, and Mágha† (November—February);‡ on the
two days commencing the solstices, when the nights

* Called, in the Sanskrit, by his metronym, Aíla, i.e., son of Ilá.
† For an account of the maññisashtáká festival, see Professor Wilson’s
Essays and Lectures, &c., Vol. II., pp. 181, 182. Also vide supra, p. 106,
note †.
‡ The text has only “on the three eighth days after the full moon”,
चिंतुकासु; the months not being specified: but their names are stated
in recent commentary A,—though not in old ones, nor in com-
mentary B,—in the following couplet, professedly taken from the Kármupuráña:

मार्गशीरे तथा पुष्च माघमासे तेष्व च |
तिस्रोष्टका: समाख्याता: कुष्ठपचे च शूरिन्म: ||

The months here named are Márgaśiriha, Pushya,—a rare substitute
for Pausha,—and Mágha. I have, accordingly, corrected the Translator’s
“Agraháyaña, Mágha, and Phálguna (December—February).”

According to Áswaláyana’s Grihy-a-sútra, II., IV., 1, the great ashta-
kás are four in number, coming in the frosty and the dewy seasons,
that is to say, in Márgaśiriha, Pausha, Mágha, and Phálguna. Sánkhá-
yana, in his Grihy-a-sútra, recognizes but three. See Dr. Stenzler’s
Áswaláyana, Part II., p. 71; also, Kullúka and Medhátithi on the Mánava-
vadharmásútra, IV., 150.
and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manwantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena.* A Śrāddha at these seasons contents the Pitris for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatabhishaj†), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishthā is combined with the day of new moon, content the Pitris for ten thousand years; whilst they repose for a whole†† age, when satisfied by offerings made on the day of new moon when Ārdrā is the lunar mansion.§

* चन्द्रचायो माधवमासिस यत्र
dinaśgṛṣṭाययनतथयं च |
मवन्तरावासिस्ययस्यश्रीव
cṛṣṭा जाग्लिः वातिपातकालः ||
These verses occur in only a few of my MSS. Commentary B recognizes them, but in silence; while commentary A omits them. Professor Wilson's translation supposes readings materially different from those here given.

On Chhāyā gajasya, “the shadow of the elephant”; see Vol. II., p. 264, note *; and pp. 276, 277; also, the Laws of the Mānavas, III., 274. For vyatipāta,—the same as vyatipāta,—see p. 163, note *; supra.

Compare, respecting the seasons most appropriate for exequial offerings, the Laws of the Mānavas, III., 122, 276; IV., 150; also, the Yājnavalkya-smṛti, I., 217, 218. † Altered from “Śatābhishā.”
‡ Samagra. There is a variant, sahasra, ‘a thousand.’

§ तथैव चंद्राद्रपदाष्टु पूर्वः
कालित् तदा चत्त्रियते पितृभः ||
“He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlaj, * Vipásá (Beas), Saraswati, † or the Gomati at Naimisha, ‡ expiates all his sins. The Pitris also say: ‘After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Māgha.’ § The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you: || ‘That enlightened

आष्ट्रे धरणं तुस्सिमुपेत्र तेन्
युगं समयं जितरं स्वयंमिति ||

This is the only reading that I find; and the asterism mentioned is Purvabhādrapādā,—not ‘Ādrā’, which, on a rapid glance, might be surmised in the first line.

* Ṣatadrū, in the original.
† See, for the Ṣatadrū, Vipāsā, and Saraswati rivers, Vol. II., pp. 130, 131, and 142—144.
‡ In the Sanskrit, Naimisha-gomati, the Gomati of the country—apparently—in which lies the Naimisha forest, as distinguished from the better-known Gomati in Oude; for which see Vol. II., p. 146, text and note 3. A third Gomati, a feeder of the Sindhu, is spoken of in the Ṛgveda, X., LXXV., 6. For the locality of Naimisha, see Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 137.

§ गयानि चैतित्वितरं सदैव
वषोमधातुत्तिस्मस्वाय मुयः।
प्राचारितानि गुरुभीषणेश्वरी
योश्याम तुस्सि तन्चाहिद्दृशः ||

No other reading appears in my MSS.; and I would substitute, in lieu of “satisfaction for a twelvemonth”, “satisfaction under the asterism Maghā during the rainy season.”

Compare the Laws of the Mānavas, III., 273.
|| What follows is known as the Pitṛ-gitā.
individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who, in honour of us, gives to the Brahmins, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain,* or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesame-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground; † or he must gather, as he may, ‡ fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres,§

* Dhānya-māna, i. e., as much as a man can eat, says the commentator.

† तत्स्यः सम्प्राथिर्माणि समवेतान्न्मााक्षरोन। । भविनम् समुहिष्ठ मुखेशाक्ष प्रदवति॥

Instead of “and sprinkle”, &c., read: “or, bowing in devotion, he will offer to us, by name, on the ground, handfuls of water, with seven or eight grains of sesame.”

‡ “Whencesoever he can”, yataḥ kutaschit.

§ Lokapāla. This word, it should seem, more properly designates the four superintendents named in Vol. II., pp. 86 and 261–263. But it is also used, as here, for dīkṣāla. The dīkṣālas—see Vol. II., pp. 112, 118; also, p. 118, supra.—are, at least in the later Hindu writings, eight in number. I owe to Dr. Muir the indication of a passage in the Taittiriya-brāhmaṇa,—III., XI., 5,—where seven devatās or deities are
and say, aloud: I have no money, nor property, nor grain,* nor anything whatever fit for an ancestral offering. Bowing, therefore, to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitris themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha.”

assigned as follows: Agni, to the east; Indra, to the south; Soma, to the west; Mitra and Varuṇa, to the north; Bṛhaspati, to the region above; and Aditi, to the region here below.

For a long list of lokapālas, see Professor Wilson’s Select Specimens of the Theatre of the Hindus, Vol. I, p. 219, note †.

* My MSS., and likewise the commentator, have dhana only; reading:

न में तिवि विस्त न धनं न चावयति।

It may be conjectured that the Translator, supposing the lection to be न धातं, wrote “nor grain”, and forgot to strike it out, when he came to prefer “nor property.”
CHAPTER XV.

What Brahmans are to be entertained at Šráddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

AURVA proceeded:—“Hear, next, O prince, what description of Brahman should be fed at ancestral ceremonies." He should be one studied in various triplets of the Rig- and Yajur Vedas;¹ one who is

¹ The Brahmans here particularized are termed Trińāčiketa, Trimadhu, and Trisuparśa, and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāthaka branch of the Yajur-veda, commencing with the term Trińāčiketa; the second, from three Anuvākas of the same Veda, beginning Madhuvatā, &c.; and the third, from a similar portion, commencing Brahmavan namāmi.† The first and third terms

† The commentator’s words are: ब्रह्माण्डक्षालयोः सुवाका-रिश्वाचितेत्; | तद्यथायों तदनुषिधता च विषाचितेत्। सधु वातान्तित तुच्छायायोऽत्नतथ इष्टैः। | ॥ ब्रह्मण्डानामीश्वालयोऽनुवाक्यय-यायी तदद्वाय अक्षुपायः। The trińāčiketa is, thus, said to be so called from three anuvākas of the second Kāthaka, denominated trińāčiketases; the trimadhu, from three śiches, beginning with the words madhu vātāk; and the trisuparśa, from three anuvākas, beginning with the words brahmavan namāmi.

Of the passage referred to the Kāthaka I am unable to say anything at present. The three versescicles opening with the words madhu vātāk appear first in the Rīgveda, as L., X.C., 6–8; and they reappear in the White Yajurveda, as XIII., 27–29. The position of the Vaidik passage alleged to be connected with the trisuparśa has not been traced out.

Aparáditya, commenting on the Yājñavalkya-smṛiti, L., 200, gives this definition of trimadhu, denoting a person: चिमथवास्थम प्रत डलास-पद्धेक्षमवेदमाध्यविं स चिमथः।
acquainted with the six supplementary sciences of the Vedas;¹ one who understands the Vedas; one who practises the duties they enjoin;² one who exercises occur in Manu, III., 155; and Kullūka Bhaṭṭa explains Triṇāchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparṇa, a part of the Rīch, and the Brahman who is acquainted with it. The Nirūya Sindhu explains the terms in a like manner, but calls the Trisuparṇa, as well as the Triṇāchiketa, prayers, portions of the Yajus. The Trimadhu it assigns to the Rīch. Other explanations are also given to the terms Triṇāchiketa and Trisuparṇa; the first being explained a Brahman who thrice performs the ceremony called Chayana;† and the last, one who, after the seven ascending generations, worships the Pitris termed Somapas.‡ These explanations are, however, considered less correct than the preceding, and which are thus given in the authority cited: चिन्द्राचिन्तनमिनिकुंवलसुपर्णाणि यजुर्वेदेऽर्वन्देयेऽधित्यायिनः। • • • चिन्नध्रु अमिवेदेऽर्वन्देयेऽधित्यायिनः।

¹ For the six Angas, see p. 67, supra.
² So the commentator§ distinguishes the Vedavit,—the Brah-

* Shadāngavit.

† कविचिन्तनं चयनं चि: छतवानिर्धर्ममाङः। And herewith agrees Śankara, where commenting on the Katha Upanishad, I., 17; चिन्द्राचिन्तनं, चि: नाचिन्तनोऽधिष्ठितं चन स चिन्द्राचिन्तनं तत्तत्त्वादिश्रावणरुपणवान।

‡ चयन सम्पर्ण संयोगसः चिन्द्राचिन्तनं दुः प्रेषेऽधित्। “He of whom seven forefathers have drunk the juice of the moon-plant is a trisuparṇa: so says Bopadeva.” These words occupy the blank, indicated by asterisks, in the passage quoted at the end of the note here supplemented; and the definitions preceding them are referred to the same author.

§ His words are: चेद्वित्त। चेद्वित्तचारकं। अद्रिच्छ। तद्ध्वानुभुतात। In the Mūdakṣhād, I., 219, we read: अद्रिच्छ। युताध्ययनस्यपः। Kullūka, on the Mānavadharmasūtra, III., 128, says: क्षत्रियाचाराध्यायी अद्रिच्छ। Medhātithi has: अद्रिच्छ। कालमस: क्षत्रियाचाराध्यायी अद्रिच्छी।
penance;* a chanter of the principal Sáma-veda,† an officiating priest,‡ a sister’s son, a daughter’s son, a son-in-law, a father-in-law, a maternal uncle, an ascetic,§ a Brahman who maintains the five fires,‖ a pupil, a kinsman; one who reverences his parents.¶ A man should first employ the Brahmans first specified in the (principal) obsequial rite; and the others, (commencing with the ministering priest), in the subsidiary ceremonies** instituted to gratify his ancestors.

man who understands the meaning of the text of the Vedas,—from the Śrotriya, who practises the rites he studies.

† Portions of the Sáman contained in the Ārañyaka are called the Jyeshṭha, ‘elder’ or ‘principal’, Sáman.††

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* Yogin.
† Ritwig.
‡ Tapo-nishtha.
§ According to Ánanda, the five fires, spoken of in the Katha Upanishad, III., 1, are called gárhapatya, dakshihágni, áhavaníya, sabhyá, and ávasathiyá. Also see the Mitákshará, I., 221. The more technical name of the dakshihágni or dakshihá is anváháryapacháma; as we learn from the Chhándogya Upanishad, IV., XII., 1. The three first-named fires, out of the five, are the principal. See, regarding them, the Translator’s last note on Chapter VI. of Book IV.
‖ Sákhbandhin, ‘a relation by marriage.’
¶ Compare the Laws of the Mánivas, III., 148.
** Anukalpa.

†† The commentator says that the jyeshṭha-sáman opens with the rich beginning with the words mūrdhá-nam divákkar: Mūrdhán divákkar-yágyam | tathatā yágyam: | Professor Wilson should seem to have preferred the authority of Kulluká, who thus explains the term jyeshṭha-sámana, occurring in the Mánavadhrmakastra, III., 185: yágyam sámanam yárhakhi grihin | tathá gata | The stanza in question is found in the Rigveda, VI., VII., 1; and it is met with twice in the Sávaveda,—as I., 67, and as II., 490.
"A false friend, a man with ugly nails* or black teeth,† a ravisher, a Brahman who neglects the service of fire and sacred study, a vender of the Soma-plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents;‡ the protector of the husband of a woman of the servile caste,§ or the husband of a woman of the servile caste;|| and a Brahman who ministers to idols †⁺—are not proper persons to be invited to an ancestral offering.¹ On the first day, let a judicious man invite eminent teachers of the Vedas,** and other Brahmans, and, according to their directions, determine what is

¹ Manu, III., 150, &c.

* Kunakhin. The commentator explains this term to mean ‘with nails naturally bad.’ Neither Kullūka nor Medhātithi justifies Sir William Jones’s rendering, “a man with whitlows on his nails.” See his Translation of “Menu”, III., 153.
† ‘A eunuch’, kilba, is omitted.
‡ Rather, an ‘abandoner’ of them, ujjhaka.
§ Vṛishali-sūti-poshti, “the support of the offspring of a vṛishali”, who seems to be a woman sprung from a man that has lost caste.
Professor Wilson read, for sūti, pati, which I find in some MSS. But the gloss, शून्त्राप्तवःपौष्टकः, shows that pati is a clerical error.
|| Vṛishali.
†⁺ Devalaka. He must have been so for three years, says the commentator, to incur disqualification. And yet an idol was reputed so holy that it was sacrilege to pass over its shadow. Vide supra, p. 137, text, and p. 138, note ||.
** Śrōtriya. Vide supra, p. 174, note §.
to be dedicated to the gods, and what to the Pitris.*
Associated with the Brahmans, let the institutor of an
obsequial rite abstain from anger and incontinence.†
He who, having eaten, himself, in a Śrāddha, and fed
Brahmans, and appointed them to their sacred offices,
is guilty of incontinence, thereby sentences his pro-
genitors to shameful suffering.: In the first place, the
Brahmans before described are to be invited: but those
holy men.§ who come to the house without an invita-
tion are, also, to be entertained. The guests are to be
reverently received with water for their feet, and the
like; and the entertainer, holding holy grass in his
hand,|| is to place them, after they have rinsed their
mouths, upon seats. An uneven number of Brahmans
is to be invited in sacrifices to the manes; an even, or
uneven, number, in those presented to the gods; or
one only, on each occasion.¶

"Then let the householder, inspired by religious
faith, offer oblations** to the maternal grandfather,
along with the worship of the Viśwadevas,¹ or the ceremony called Vaiśwadeva,* (which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general).† Let him feed the Brahmans who are appropriated to the gods and to maternal ancestors, with their faces to the east; and those set apart for the paternal ancestors and ancestors in general, with their faces to the north.‡ Some say, that

¹ The worship of the Viśwadevas§ (see p. 158, supra) forms a part of the general Śrāddhas, and of the daily sacrifices of the householder. According to the Vāyu, this was a privilege conferred upon them, by Brahmā and the Pītris, as a reward for religious austerities practised, by them, upon Himalaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods,|| as the name Viśwadevas implies. They appear, however, as a

* तथा मातामहायां वैष्वदेवसमन्वितम्।
कुर्वीत भक्तिसंपन्नस्य वा वैष्वदेवकम्॥

† "It consists in oblations to the gods, to the manes, and to the spirits." Coler Brooke's Miscellaneous Essays, Vol. I., p. 188.

‡ The original passage, in correct MSS., runs thus:
प्रायुक्तायोगोपेत्रिसमात्मकानासुखार्थकान्।
पितुमातामहायां च भोजयेत् वायुमहायान्॥

“For both sets of his ancestors let him feed, with their faces to the east, Brahmans retained for the gods called Viśwadevas; and let him also feed, with their faces to the north, Brahmans retained for his paternal and maternal manes.”

The Translator, corrected above, transposed “east” and “north”.

Comment: उभयार्थकान्। पितुमातामहायां वैष्वदेवकान्। पितुमातामहावर्गेऽर्थियानुकूलित वायुः।

Compare the Yajnavalkya-smṛiti, I., 228:
हौ दाइन प्राकृतं पित्रं उदगैत्तेकमेव वा।

§ See note at the end of this chapter.

|| So the term signifies, literally: but I have never found it expressed by the compound “Viśwadevas”, as it is by Professor Wilson.
the viands of the Śraiddha should be kept distinct for
these two sets of ancestors; but others maintain, that
they are to be fed with the same food, at the same
time.* Having spread Kuśa grass for seats,† and of-
fered libations: according to rule, let the sensible
distinct class, in the Vedas;§ and their assumption of this char-
acter is, therefore, of ancient date. The daily offering to them
is noticed by Manu, III., 90,|| 121;¶ and offerings to ‘the gods’
are, also, enjoined at the beginning and end of a Śraiddha. Kul-
lūka Bhatṭa understands, here, the Viśwadevas; and it probably
is so: but, in another verse, different divinities are specified:
“First, as it is ordained, having satisfied Agni, Soma, and Yama,
with clarified butter, let him proceed to satisfy the manes of his
progenitors.”** Verse 211.†† Manu also directs them to be wor-
shipped first and last in order. See Asiatic Researches, Vol. VII.,
pp. 265, 271, &c.;‡‡

* पुष्यत्वायः बहुध्राणः आदिस्य करण्य नृप।
   एक्षेत्रिकन पारिकन वदनब्ये महर्षयः। II
† Visñavā.‡ Aryha.
§ Professor Wilson has elsewhere observed, that “The Viśwadevas are,
sometimes, vaguely applied to divinities in general; but they also form
a class, whose station and character are imperfectly noticed, but who
are entitled, at most religious rites, to share in the solemnity.” Trans-

Bhaga, Mitra, Aditi, Daksha, Asrīdī, Aryaman, Varuṇa, Soma, and
the Aświns, named together in the Rigveda, LXXXIX., 3, are said to
be considered as Viśwe’dēvas.

Of all these Daksha alone is included in any of the various lists of
post-vaṇḍik Viśwe devas collected in the last note in p. 189, infra.

|| विश्वभूव देवभो वातिमहाकाश उत्तिपित।
   दिवाचारियो भूतभो नक्षत्राचारियं एव च। II
¶ See Vol. II., p. 22, note §. ** Sir William Jones’s translation.

†† अथायं सोमामध्यमां च क्षत्वायायनमादिति।
   हर्विन्द्रिण विविधवपश्चातगतिपितता॥

12*
man invoke the deities, with the concurrence of the Brahmans who are present.¹ Let the man who is acquainted with the ritual offer a libation to the gods, with water and barley; having presented to them flowers,² perfumes, and incense.† Let him offer the same to the Pitris, placed upon his left; and, with the consent (of the Brahmans), having first provided seats of Kuśa; grass doubled, let him invoke, with (the usual) prayers, the manes (to the ceremony), offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road:§ for holy saints and ascetics, || benefactors

¹ The text is तदनुमय, 'with their assent'; but no noun occurs, in the sentence, with which the relative is connected. It must mean the Brahmans, however; as in this passage of Vṛiddha Parāśara: "Let the sacrificer place his left hand on the Brahman's right knee, and say, 'Shall I invoke the Viśwadevas?' And, being desired to invoke them, let him address them with the two Mantras, 'Viśwadevas, he is come!' 'Viśwadevas, hear him!''

II. तत् सच्च करं न्यूष्विन्धेश्चििरागुनि।
देवाल्लाहार्विशेष हृतिति वाचस्मृदीर्वेत॥
आवाहीयेदनुचाती विशि देवा: स चागतुः।
विशि देवा: नृपुरुसितेःशिति मन्वदयं पठेत्॥

* Srag, 'garlands.'
† Add 'lights', dipa.
‡ Darbha, in the original.
§ काल्य तच्चतिथिः प्राप्तमद्वकामं नृपध्रवगम।
|| The original has only one word, yogī, for "holy saints and ascetics."
¶ Bṛhad-Parāśara's Dharmasāstra, V., 184, 185.
of mankind, are traversing this earth, disguised in various shapes.\(^1\) On this account, let a prudent man welcome a person who arrives at such a season: for inattention to a guest frustrates the consequences of an ancestral offering.

"The sacrificer is then to offer food, without salt or seasoning,* to fire,\(^2\) three several times, with the consent of the assistant Brahmans; exclaiming, first: 'To fire, the vehicle of the oblations;† to the manes! Swáhá!' Next, addressing the oblation‡ to Soma, the lord of the progenitors,§ and giving the third to Vai-vaswata.∥ He is then to place a very little of the residue of the oblation¶ in the dishes of the Brahmans; and, next, presenting them with choice viands, well-dressed and seasoned, and abundant, he is to request them, civilly, to partake of it at their pleasure."\(^2\) The

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\(^1\) This notion occurs, more than once, in the Váyu, in nearly the same words:

किन्ना हि विग्रहः प्रस्तूत चरणि पृथिवीविषमाः।
तस्यादितिः याज्ञवल्क्यामिश्रितः सुवक्तः॥

\(^2\) This places the initiatory oblations noticed by Manu (see p. 178, note 1, supra) subsequent to the offerings to the Viśwa-devas.

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\* Vyanjana; explained, by the scholiast, to denote pot-herbs and the like.
† Kavya.
‡ Akuti.
§ Púrímát, 'attended by the manes.'
∥ The commentator observes: वैवक्ताय यमाचिति पृथगाहुलि:

\* Huta.

** ततोऽनिष्ठा वर्त्मदिति मीमांसिः सत्तुताः।

दला जुस्थाभिचारातो वाचमेतदिनहुरस॥
Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly,* but with devout faith.

"Having, next, recited the prayer for the discomfiture of malignant spirits,¹ and scattered sesamum-seeds upon the ground, the Brahmans (who have been fed) are to be addressed,† in common with the ancestors (of the sacrificer), in this manner: 'May my father, grandfather, and great-grandfather, in the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire!: May my father, grandfather, and great-grandfather derive satisfaction from the balls of food placed, by me, upon the ground! May my father, grandfather, and great-grandfather be pleased with what I have, this day, offered§ them in faith! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings! May all the gods|| experience gratifi-

¹ The Rakshogha Mantra,—the extinguishing of a lamp lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. Asiatic Researches, Vol. VII., p. 274.¶

* अखुध्यता चालरता।
† Dhyeya, 'to be meditated on.'
‡ पिता पितामहस्तव सतीत्र अपितामहः।
मम तृसि प्रवात्तम्भिहोमायाथानितत्सौऽस॥
§ For idhrītā, 'here offered,' there is a variant, uddhrītā, 'spoken.'
||Viśeva devāḥ.
cation, and all evil beings* perish! May the lord of sacrifice,† the imperishable; deity Hari, be the accepter of all oblations made to the manes or the gods!§ And may all malignant spirits,‖ and enemies of the deities,‖ depart from the rite!"

"When the Brahmins have eaten sufficiently, the worshipper must scatter some of the food upon the ground, and present them, individually, with water, to rinse their mouths. Then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms; and, with the same part of his hand, he must present cakes to his maternal ancestors.** He should, in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and

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* Yātudhāna. See Vol. II., p. 292, note, near the foot of the page.
† Yojaścavara. See Vol. II., p. 124, note ‡.
‡ Auyadr̥mata, 'immutable.' See Vol. I., p. 17, note •.
§ This is to translate हृदयस्मशक्यभोज़का।
‖ Rakshas.
¶ "Enemies of the gods" renders asura.

** तुशिष्य तेषु विजिरिद्वतं विश्रिष्य भूतलि।
द्वाशाचाममायय तैयो वारिसङ्कलं ह।
शुद्धिष्ठेत्तुश्राअ: सर्वेदस्तै: भूतली।
सर्वजितसङ्गतः पिष्टाचास्यमद्यासामाहित:।
पिष्टास्तीत्व तत: जलाजाधिक।
मातामिह्वस्विनिव पिष्टास्तीत्व निविवेषत।।

"Instead of "Then, with their assent," &c., read: "Authorized by them, they being fully satisfied, let him, collectedly, then duly offer, on the ground, funeral cakes made of all sorts of food and of sesame."
the Brahmans). Upon Kuśa grass, the tips of which are pointed to the south, and lying near the fragments (of the meat), let the householder present the first ball of food, consecrated: with flowers and incense, to his father; the second, to his grandfather; and the third, to his great-grandfather: and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.

After presenting balls of food to his maternal ancestors, in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water, to rinse their mouths; and then, with attention and piety, he is to give the Brahmans gifts, according to his power, soliciting their benedictions, accompanied

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1 Part of this passage is in the words of Manu, III., 207:

*चर्काकिल्युर चोपिषु नदरीरियु चिव हि।*

It is omitted in the MSS. in the Bengali character.

2 Manu, III., 216.

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*देशविशामाव्रवं चिव प्रयाजनीपपादकैत।*

*चर्काकिल्युर चोपिषु अलतीरियु चिव हि॥*

"And he should carefully select a southerly slope, in a pure place, and also by the side of water."

Compare the *Yājnavalkya-smṛiti*, I., 227:

परिशृष्टे शुचीं देशविशामव्रवेन तथा॥

† Darbha, its synonym, in the original; and so just below, and frequently.

‡ Pājita.

§ दर्षिन्मूले तेषपमुजः प्रीयदेशिपश्चर्षिषीः॥

|| Pītrebhik, 'to the manes,' whom the Brahmans represent. Vide supra, p. 182.

† नृथ पिष्ङ्डास्तसांस्तश्च यत्वौ विधिपूर्वंकः॥

तेषु देशेषु त इथ निमज्जाकिल्यपभाविनाम॥
with the exclamation ‘Swadhā!’\(^1\) Having made presents to the Brahmans, \(\dagger\) he is to address himself to the gods, \(\ddagger\) saying: ‘May they who are the Viśwadevas be pleased with this (oblation)!’ Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors, and then the gods. The order is the same with the maternal ancestors and the gods, in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal ancestors, and then for ancestors on the mother’s side.\(\S\) Let him dismiss the

\(^1\) “Then let the Brāhmens address him, saying swadhā; for,

\* Sūkṣmabharṣiṣṭa puṣṭaṁ dvaścchaturas ca dhvijām

We are to read, then: “and let him give, according to his ability, a present, accompanied with the benediction suswadhā.”

\(\dagger\) ‘To them’, agreeably to the Sanskrit. See note \(\parallel\) in the preceding page.

\(\ddagger\) Vaiśwadeviṣka.

\(\S\) tathātāt chīrī saṁśtingaṁ prārthiniyāyaḥkahṣirośaṁ

parādkhāyādhitvādāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyāmāyामायामायामायāmāyāmāyायामायामायāmāyायामायामāyायामायामायामायामायāyāmāyāmāyायामायामायामāyāmāyायामāyāmāyायāyāyāyāyāyāyāyāyāyāyāyāyāyāyāyायāyāyāyायāyāyāyāyāyāyायāyāyायāyायāyāyāyāyāyāyāyāyāyāyāyāyायāyायāyायायāyायायायāyायायायायायायাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযাযায অং

“And, ‘so be it’ having been uttered by those Brāhmans, blessings are, likewise, to be solicited: and then let him dismiss, first, the Brāhmans entertained in the service of the manes, and, afterwards, those entertained in the service of the gods, O great-souled. For the maternal ancestors, too, along with the gods,—all these being represented by Brāhmans,—the order is laid down the same, as to food, donation according
Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted, by them, to return. The wise man will then perform the invariable worship* of the Viśwadevas, and take his own meal, along with his friends,† his kinsmen, and his dependants.

“In this manner, an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies,—a daughter’s son,‡ a Nepal blanket,

in all ceremonies relating to deceased ancestors, the word swadḥā is the highest benison.”§ Manu, III., 252.[[

to ability, and, in like manner, as to dismissal. In the Viśwadeva ceremony, let him first do everything, beginning with the purification of the feet, for the Brahmans entertained in the service of the gods; but let him first grant dismissal to the personated paternal ancestors and maternal ancestors.”

On this passage the commentator remarks as follows: रिंगुः पञ्चाविं सजेन्द्रित्वम्। चन्द्रिन विसर्जनमपि पितृपूज्यकमिति। चतोष वल्सवे द्वावरहितां विधि सामस्वार्थं वैवेद्वतलप्रेस्यासि। शापादित्वा पादप्रावलनात्मुल्यति द्वाराधीनां श्राख्यानां स्वं प्रथमं कुरबानवृतं पितृवगीयं सत्तत्ता मातमहवगीयंगापिति। विसर्जनं लिति। दविणि याया उपलब्धं पूर्वेन्दोक्षालात्।

*Nitya-kriya.
† Pāśya = mānya, Commentary.
‡ The MSS. have both dauhitram and dauhitraḥ. And see note † in the next page.
§ This is Sir William Jones’s rendering.

॥ स्त्राधासिंक्षिप्तं तैः श्रायामयेश्वक्षुदनन्तरम्।
स्त्राधाकारः परा ह्रास्ती। सप्तवृष वितृकमन्वः ॥
and sesamum-seeds;¹ and the gift, or naming, or sight,

¹ We have, here, the words of Manu:

III., 235. ‘Three things are held pure, at such obsequies,—the daughter's son, the Nepal blanket, and sesamum-seed.’ Sir William Jones’s translation of these terms rests upon the explanation of Kullúka Bhañña of this and the verse preceding:

वत्सःकर्मणि दीर्घिं च यत्र यथना भोजयेत।
कुतप्यं चासने द्वारालेखं विकिर्विहारम्॥

‘Let him give his daughter's son, though a religious student, food at a Śrāddha, and the blanket for a seat,’ &c. The commentator on our text says,† that some understand, by Daulhítra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate, or dish, of buffalo-horn.‡ Kutapa he interprets by Āśhíma Mañhúrta, the eighth hour of the day, or a little after noon; although he admits, that some render it a blanket made of goat's wool.§

† III., 234.
‡ His words are: दीर्घिः दृष्टिः चुनति:। कुतप्यः दृष्टिः मुखते।।

§ Thus Vijnáneswarā understands it, in his comment on the Yäjnavalkya-smṛti, I., 186: कुतप्यः। पार्वतीयच्छागरोमणिति: कविषः।।
of silver (is, also, propitious). The person offering a Śraddha should avoid anger, walking about, and hurry: these three things are very objectionable.* The Viśwadevas, and paternal and maternal ancestors, and (the living members of) a man’s family, are, all, nourished by the offerer of ancestral oblations.

"The class of Pitris derives support from the moon; and the moon is sustained by acts of austere devotion.† Hence, the appointment of one who practises austerities ‡ is most desirable. A Yōgin set before a

These explanations are also noticed in the Nirñaya Sindhu, p. 302; and, upon the authority of the Matsya Purāṇa, Kutapa is said to mean eight things which equally consume (Tap) all sin (Ku), or,—noon, a vessel of rhinoceros-horn, a Nepal blanket, silver, holy grass, sesameum, kine, and a daughter’s son:

मध्याह्नः किन्नरपाच च तथा नेपालकम्बः।
रोयं द्विभोजिता गावी दृश्चिन्ह्रस्वातः स्थुतः॥
पायं क्रृत्सत्मिथ्वाङ्कुशः संतापकारिणः॥

चतुर्यंते चतुर्भक्षात्कृतपा चृति विस्तुता:॥

1 So the Matsya Purāṇa has ‘the gift, sight, and name, of silver are desired;’

रज्जुत्तथा तथा द्वावं द्रश्वेन नाम चेत्ति।

The notion originates with Mann, III., 202.**

* BhūkṣuṇapītCa RaṇeśTre CchāṃmēsTv ShākhTe.
† Sīmādhār: pīṭhāgāṇe Yogādāravā Cchūṭāma:.
See Vol. II., pp. 298—303; and compare Vol. I., p. 90.
‡ Yōgīn.
§ I find dṛścīṁchāṭṭam śrūtam, also.
|| Quoted in the Nirñayasindhu.
¶ This line is cited by the commentator.

" RaṇeśTreśmēnīrVāmaMhō vā RaṇaśannīTī:||

वाच्यपि च द्रव्यस्मिन् इत्यमपयोपकल्पते॥
thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires.”

The same doctrine is inculcated by the Vāyu Purāṇa:† but it appears to be a Paurāṇik innovation; for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogin. III., 134.‡

* सहस्रशापी विमारणां योगी चेतुर्व: स्थित:।
सवायामेत्यायर्यति यजमानं तथा नूप।॥

Instead of “enables,” &c., read “saves all the eaters, and, likewise, the sacrificer.”

† Cited thus, in the commentary:

आदि प्रीता: पुन: सोम पितरो योगमार्थं:।
ञ्ज्ञायवाचल योगन वेलोकं तेन चावते।॥

Just before, the scholiast quotes the ensuing stanza,—ś. 939—from the Harivāṃśa:

एतत् स्वायत्सात योगिनां योगवर्धना:।
ञ्ज्ञायवाचल चे पूवं सोम योगवलन वै।॥

In these passages, the manes are represented as nourishing the moon by their devotion of yoga.

† भागवनिधा द्विऊः: कैतिच्योनिषिद्धायापरे।
तपस्वाययिनिधाय कर्मनिषिद्धायापरे॥

Note referred to at pp. 178, 179, supra.

The names and functions of the post-vaidik Viśwe devas are set forth, in the Lōkhaṇa-sūtrī, as follows:

कुर्देशी वसु: सव: काल: कामो धृतरोचनी।
पुक्त्रवा मात्रमाच विभेदे देवा: प्रकृतिता:॥

इद्याचि कुर्देशी वसु: सव: देविवेदी।
काल: कामोऽित्यष्णु काम्येषु धृतरोचनी।
पुक्त्रवा मात्रमाच पार्बेणु निवोजयत॥

Here the Viśwe devas are said to be Kratu, Daksha, Vasu, Satya, Kāla, Kāma, Dhuri, Rochana, Pururavaś, and Mādravas; ten, in all.

In Hemādri’s Śraddhakalpa, the Bṛhaspati-sūtrī is named as the source of these lines:
As well as of these:

इदित्रियाचि कृतद्रवः सत्यो नान्दीमुखे वसुः।
नैमितिके कालकाली काम्ये च धनिरोचनी।
पुष्करवा आद्यव्यवन पार्व्ये समुदाहिते॥

This last extract, slightly varied, is, in the Śrāddhatattva, likewise credited to Brhaspati.

And the following verses are professedly taken, by Hemaúdri, from the Śankha-sūrūti:

इदित्रियाचि कृतद्रवः संकीलिं वैद्यदैविकः।
नान्दीमुखे सखवसु काये च धृतिरोचनी॥

But I can find nothing of the sort in Brhaspati and Śankha.

In the Agni-purāṇa, we read, according to Colebrooke’s best MS., copied in the time of Akbar:

कृतद्रवः वसुः सत्यः कामः कामस्याय धनिः।
रोचकाद्रववाचवै तथा चायः पुष्करवः।
विशेषे देवा भवते द्रुष् सर्वच गुणिता॥
विशेषे देवे कृतद्रवी सर्वालिधिसू विख्यती।
निम्ने कालमुख्याचि वसुस्वेये च पौष्टिकः॥
नवात्मकश्चने देवी कालकाली सदेव हि।
आपि कःश्च गतसूत्रे अण्डे वा धनिरोचनह।
पुष्करवाद्रववाचविशेषे देवे च पर्भवे॥

The last half of this extract, slightly varied, is quoted in the Nirñaya-yasindhu, in Rāmacrīshna’s Śrāddhayaśapati, and in other works, as from the Āditya-purāṇa.

The ensuing enumeration is referred, in the Rājyāhishhekāpadādhati, to the Agni-purāṇa; but I have not been able to find it there:

कृतद्रवः वसुः सत्यः कामः कालो घृतिरेष्य।
पुष्करवा माद्रवाचविशेषे देवाय रौचन।॥

Here the Viśve devas number eleven; the additional one being Jaya.

In the Nīlīnayukha and Pūrtakamalīkara, we meet with the subjoined verses, taken, perhaps, from the Vasishthha-sāhhitā:

कृतद्रवः वसुः सत्यः कामः कामो मुनिलया।
धृतिमाग्निुजवैव रोचमालक्षेत्रः।
एते िमविभिन्तु विशेषे देवाय द्रुष॥

The name Muni, in the first line, looks exceedingly like a mere clerical error.
We read, further, in the Sārasangraha:

पुरुरवा माध्रवाच क्रणुद्वै परर्ष्ववा: ||
नान्दिके वसुसभी च कामिः तु धरिरोचनी: ||
कालकामी तु विक्षेपियो विन्ध्यकावेय विजोभम: ||
विख्ये त्रेवा: समाख्याता: बालकम्बसु सर्वं द्वा: ||

We have, thus, to choose between Dhuri, Dhvani, and Muni; between Rochana, Rochaka, Rochamana, and the Rochana of some MSS.; between Pururavas and Dhritimat; and between Mādravas, Ādravas, Ādrava, and Manuja. I incline to think that the मा-, in the reading पुरुरवा मा-

dravā, may have been corrupted out of चा-, and this out of च्र. The Nirāyasaṅgītha, like other treatises, in quoting the second passage which Hemāḍri refers to Bṛhaspati, and the extract from the Agni-puruṣa, gives, instead of the immaterial पुरुरवा चात्मकवेये, and पुरुरवाच-  
dravā, पुरुरवाच्छेये चेव. Possibly, this originated from पुरुरवो-

dravēya चेव, which yields, at all events, in lieu of two unintelligible names, two intelligible,—Pururavas and Ādrava. The termination of the unmeaning Mādravas and Ādravas was, perhaps, suggested by that of Pururavas.

The Vāyu-puruṣā, in my MSS., declares:

क्रणुद्वै: अव: सत्य: काल: कामो धुनिस्वया ||
कुस्तानमवांशिय रोचमानस ते द्रश: ||
धर्मपुत्रा: श्रुता हृदेते विश्वायां जाज्ञोरे शुभा: ||

Here the Viśve devas, called sons of Dharma and Viśvā,—see Vol. II., pp. 21, 22,—are said to be ten in number, namely: Krata, Daksha, Śrava, Satya, Kāla, Kāma, Dhuni, Kuruvat, Āmat, and Rochamana.

Śrava, possibly, here grew out of Vasu, with its consonants transposed. Dhuni, again, could easily be corrupted from Dhuri; or vice versa.. See Vol. II., p. 23, note §. For Kuruvat it is obvious to propose Puruvat,—the original, perhaps, of the readings Pururavas and Dhritimat; as Amavat may have been of Ādravas, &c.

It is a suggestive fact, that none of the dozen or more law-books which I have examined for the Viśve devas refers to these verses,—the oldest, not impossibly, of all that are cited in this note. Is this omission to be accounted for by the desuetude of the Vāyu-puruṣā? And can that work be more ancient than the Likhita-smṛti, in the form of it which has been derived to us?

Perhaps it was even some older work than the Vāyu-puruṣā that led Śankara—in his commentary on the Bṛhad-āraṇyaka Upanishad, I., IV., 12,—to count Viśvā’s sons, the Viśve devas, at thirteen.

In the Harivānśa, st. 11541—4, I make out, as the result of collating several MSS.:
Here, subject to correction, I read the names of thirteen Viśwe devas, to-wit: Daksha, Vasu, Suta, Sudharman, Śankhapād, Prīthu, Vapushmat, Ananta, Mahāraṇa, Viśvāvasu, Suparvan, Nishkumbha, and Ruru. The first seven are said to be connected with the Manu Chākshusha. Vide supra, p. 11.

It is alleged, by the Translator,—Vol. II., p. 22, note 1,—that there are twelve Viśwe devas, according to the Matsya-purāṇa. The passage, in that work, which names these supernals,—but without numbering them,—is much too corrupt, in my MSS., to invite conjectural mending. For the most part, if not throughout, it has, without question, a close genetic relationship to the last extract transcribed.
CHAPTER XVI.

Things proper to be offered, as food, to deceased ancestors: prohibited things. Circumstances vitiating a Śrāddha: how to be avoided. Song of the Pitris or progenitors, heard by Ikshwákú.

AURVA continued.—“Ancestors are satisfied, for a month, with offerings of rice or other grain,* with clarified butter,† with fish, or the flesh of the hare, of birds, of the hog, the goat, the antelope,‡ the deer,§ the Gayal, or the sheep, or with the milk of the cow, and its products. They are for ever satisfied with

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1 See Manu, III., 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.

2 The expression Gavya (गव्य) implies all that is derived from a cow: but, in the text, it is associated with ‘flesh’; and, as the commentator observes, some consider the flesh of the cow to be here intended: सांसमध्यपाठाद्वांसमविश्वाये || But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical; or, a bull was turned loose, instead of being slaughtered: and

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* There is nothing, in the original, corresponding to “offerings of rice or other grain.” The scholiast, however, suggests such an addition.
† Aśña, adjective of śña.
‡ Ruru; explained, in the commentary, by prīshata. In Vol. I., p. 72, it is translated “antelope”.
§ Gavaya.
|| The commentator here refers, in terms, to a variant of the text.
¶ ततो युगान्तरोषमिलिकाविरेष्यम्।
** The five pure products of the cow are milk, curds, butter, her urine, and her dung.

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flesh (in general), and with that of the long-eared white goat,* in particular. The flesh of the rhinoceros, the Kālaśākā (pot-herb); and honey are, also, especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors, who performs, at the due time, their obsequial rites at Gayā. Grains that spring up spontaneously;† rice growing wild;‡ panic§ of both species (white or black∥); vegetables that grow in forests;† are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse,** and mustard.†† On the other hand, a

this is still practised, on some occasions:‡‡ In Manu, the term Gavya is coupled with others, which limit its application:

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* Vārdalākṣaṇa. Some, according to the commentator, understand this word to denote a bird with a dark throat, a red head, and white wings.

† Prasāti. The scholiast says: प्रसातिका देवधान्याभि | चार- क्ष्यत्रीहिस्तियवायाम् | चेतत्सुका हृति वेचित् | Commentary A.

‡ नीवारा रत्नशूक्ला: | Commentary A. In the comment on the text of Vol. I., p. 95, nivāra is defined चारख्या त्रीक्षुः:

§ Śyāmāka.

∥ So adds the commentator.

** Vanaushadhi.

Nishāpava is said, in one commentary, to be the same as vallaka; in the other, the same as sīhyā; and a gloss gives yugapatra as the synonym of kovīdāra. For these and other vegetable products named in this chapter, see the list in Vol. I., p. 95.

†† Unlike the list referred to in the preceding note, this does not profess to be exhaustive. In the former, we find the names of fourteen articles; in the latter, the names of twelve. This mentions five species of grains,—prasadikā, mudga, nishāpava, kovīdāra, and sarshapa,—omitted in the other; while the remaining seven species are common between both.

householder must not offer any kind of grain that is not consecrated, by religious ceremonies, on its first coming into season;* nor (the pulse called) Rájamásha,† nor millet,‡ nor lentils, nor gourds,§ nor garlic, nor onions,|| nor nightshade,¶ nor camels’ thorn,** nor salt, nor the efflorescence of salt deserts,†† nor red vegetable extracts,‡‡ nor anything that looks like salt, §§ nor anything that is not commendable: nor is water fit to be offered at a Śráddha, that has been brought by night, or has been abandoned, or is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undi-
vided hoofs, of a camel, a ewe, a deer, * or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society, † an outcast, a heretic, a drunken man, or one diseased, by a cock, ‡ a naked ascetic, † a monkey, a village-hog, § by a woman in her courses or pregnant, ¶ by an unclean person, or by a carrier of corpses, †† neither gods nor progenitors will partake of the food. The ceremony should, therefore, be performed in a spot carefully enclosed.** Let the performer cast sesamum on the ground, and drive away malignant spirits. ††† Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel; ‡‡ or stale. §§ Whatever suitable food is presented with pure faith, and with the enunciation of name and race, |||| to ancestors,

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1 Nagna is, literally, 'naked', but, as explained in the following chapter, means a Jaina mendicant. No such person is included, by Manu (III., 239, &c.), amongst those who defile a Śrāddha by looking upon it. The Vāyu contains the same prohibition: नवाद्रो न पशूः।

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* The original word is mārya. But there is a variant, chhāya, 'of a goat.'
† Apaviddha; defined महाजनपरिख्यं. ‡ Krikavāku.
§ I have corrected the printer's blunder "a village-hag"; the original being grāma-śikara.
¶ Sūtikā. This, according to the commentator, is a woman ceremonially unclean by reason of recent childbirth.
†† Mrītahāra; explained by शवनिहिरण्वृत्ति, in the commentary.
** तस्मात्परिवेशते कुष्टाक्षरां अवशासनिन्ति।
††† Yātudhāna. See Vol. II., p. 292, near the foot.
‡‡ Abhishava; synonymized by कृष्णिका, in the commentary.
§§ Paryushita. The scholar says it means प्रक्ष राज्यनिरितम। Also vide supra, p. 126, note ◦. |||| Gotra.
at an obsequial oblation, becomes food to them (or, gives them nourishment).* In former times, O king of the earth, this song† of the Pitris was heard by Ikshwáku,‡ the son of Manu, in the groves of Kalápa, (on the skirts of the Himálaya mountains§): ‘Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gayá. May he be born in our race, who shall give us, on the thirteenth of Bhádrapada and Mágha,|| milk, honey, and clarified butter; or when he marries a maiden,¶ or

* अष्टासमविद्वैर्व तिन्म्य नामन्यथत: ।
यद्राहारासु ते चातास्त्राहारसनेति तत: ॥

† Gáthá.
‡ See, for him, Book IV., Chapter I.
§ It is a village there, says the scholiast, from whom this parenthesis is borrowed. His words are: कलापो हिमवत्यार्ब्बती यामविविध्य: ।
The village of Kalápa is mentioned in Book IV., Chapter IV., ad finem.

|| The words “of Bhádrapada and Mágha” correspond to वर्षासु च मघासु च, which means, “during the rainy season, and under the asterism Maghá.” Only one period, however, is intended; and that is during the month of Bhádrapada, according to the scholiast: वर्षासु ॥

भाद्रपदे मण्डालचि वर्षोद्धर्षिः प्रायः । Compare note § to p. 170, supra.

¶ Gauri. In definition of this term, the commentator addsuces, from some unnamed Smriti, the ensuing stanza:

ऋष्ट्रवर्षी भविष्ट्री नववर्षी तु रोहिष्यो ।
दशवर्षो भविष्कर्षा ध्रुत ज्ञति रजस्वः ॥

It appears, herefrom, that gauri signifies a girl of eight years; rohüśi, one of nine; and kanyá, one of ten; after which age, a female is to be considered as a woman.

With this the stanza which I have quoted from the Panchatantra, in p. 102, note *, supra, is unaccordant, as regards the rohüśi.

For what seems to be intended for the above, cited in a corrupt and curtailed form by Vallabhaagaṇi, see Goldstücker’s Sanskrit Dictionary, sub voce अश्रवस।

By its acceptance of the strains of the pitris, our text sanctions the marriage of a gauri. We have seen that this technicality is held to denote a maiden of eight; I nowhere find that it means a damsel more
liberates a black bull, or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!"

1 Nīla vrīsha. But this animal is not altogether, or always, black. In the Brahma Purāṇa, as quoted in the Nirñaya Sindhu, it is said to be of a red colour, with light face and tail, and white hoofs and horns; or, a white bull, with black face, &c.; or, a black bull, with white face, tail, and feet.

2 Very full descriptions of the Śrāddha occur in almost all advanced; and it may be doubted whether the compiler of the Vīshnu-purāṇa took a different notion of its import.

Kanyā—vide supra, pp. 102—105,—is often used in the vague sense of ‘virgin’. Such may, then, be a gauri.

The commentator quotes, as follows, from the lawgiver Śaṅkara:

```plaintext
गोरी दृष्टान्तं वैकुञ्ठ याति रोषियम्।
कण्या दृष्टान्तोऽरूपवं तु रजस्वला।

“He who gives away a gauri goes to Nākaphishtha; he who gives away a rohini, to Vaiśānava; he who gives away a kanyā, to Brahmaloka; but he who gives away a damsel whose courses have commenced, to Raurava.”

Nākaphishtha is the highest heaven of the three specified. Raurava is a hell; see Vol. II., p. 216.

Ratnagarbha would have proved himself inconsistent indeed, if, while citing the two preceding stanzas with tacit approval, he had expressed himself as represented in note 2 to p. 101, supra.

* I find only this reading:

यशेष्ट बालिवेधिन विधिवद्विचिरावता।

This is to be rendered: “or offers a hippocaut accompanied by renumeration agreeably to rule.”

† The Brahma-purāṇa is there quoted much to this effect. The Brahmana-purāṇa—with many other authorities,—is adduced, by Hemādri, as follows:

चरणाशये सुखे पुष्के यथा भ्रमिते।

† In the Āchārachandrikā, bulls of different colours are appropriated to different castes.
the Puráñas,—especially in the Váyu, Kúrma, Márkaúdeya, Vámana, and Garúdá. The Matsya and Padma (Śrishti Khaúda) contain descriptions which are much the same as that of the Váyu. The accounts of the Brahma, Agni, and Varáha are less full and regular than in some of the others; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the Śráddha Mayúkha and the Nirñaya Sindhu should be consulted.*

* The prime authority on the subject of obsequies is, beyond all question, the voluminous Śráddhakalpa of Hemádri,—a work which the Śráddhamayúkha and Nirñayasindhu perpetually lay under contribution.
CHAPTER XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasishtha to Bhishma: the gods, defeated by the Daityas, praise Vishnu: an illusory being, or Buddha, produced from his body.

PARÁŚARA.—Thus, in former days, spake the holy Aurova to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised (by mankind): and thus I have explained to you the whole of those observances against which no one ought to transgress.*

MĀTRIYEYA.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation;† what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

PARÁŚARA.—The Rig-, Yajur-, and Sāma-Vedas constitute the triple covering of the several castes; and the sinner who throws this off is said to be naked (or apostate).‡ The three Vedas are the raiment of all the orders§ (of men); and, when that is discarded,

* सत्यायितःश्रवणं ऋषितं भवति द्विजः।
सुमुखः सदाचारं क्षित्यवामोक्ति शोभनम् ॥
† यथापविद्यमुखा विविधाग्ने महावशम्।
उद्विवाचाय च च स्वं नयमिक्षामि वेदितम् ॥
‡ चार्यकः सामवक्षेतः चयी वर्षावृत्तिर्दिन्यं।
एतामुक्तः योधौ मोहात्स नम्यं पातकी स्मृतं ॥

§ Varāṇā.
they are left bare.\textsuperscript{1} On this subject hear what I heard my grandfather, the pious Vasishtha, relate to the magnanimous Bhishma:

There was, formerly, a battle between the gods and demons,\textsuperscript{*} for the period of a divine year, in which the gods were defeated by the demons\textsuperscript{†} under the command of Hrada.\textsuperscript{2} The discomfited deities fled to the northern shore of the milky ocean,\textsuperscript{‡} where, engaging in religious penance, they thus prayed to Vishnu: “May

\textsuperscript{1} This idea is expressed in nearly the same terms, in the Vayu Purana:

\textit{सबेयामिव भूतानां चयी संवरण खोता।}

\textit{परिखजननं यैं मोहाति वै नमात्रयो जना।} ॥

“The three Vedas are the covering of all beings; and they who throw it off, through delusion, are called Nagnas, naked.” The notion is, probably, original with neither of the Puranas; and the metaphorical sense of the term is not that in which it was first employed: ascetics, whether of the Budhha or of the Digambara order of Jainas, being, literally, Nagnas,—or, going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic; and, therefore, his nudity was understood to be, rejecting the raiment of holy writ. Thus, the Vayu Purana extends the word to all ascetics—including naked Brahmans,—who practise austerities fruitlessly, that is, heretically or hypocritically:

\textit{वृषाटिर्नो वृषासुण्डी वृषानपश्च यो दिव।}

\textit{वृषालिर्नी वृषाजापि तेष नमाद्रयो जना।} ॥

“The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers,—all such persons are called Nagnas and the like.”

\textsuperscript{2} A son of Hira\textsuperscript{ā}yaka\textsuperscript{ś}īpu (Vol. II., p. 30).

\textsuperscript{*} Asura. \hfill \textsuperscript{†} Daitya. \hfill \textsuperscript{‡} See Vol. II., p. 200.
the first of beings, the divine Vishnú, be pleased with the words that we are about to address to him, in order to propitiate the lord of (all) worlds; from which mighty cause all (created things) have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee, although thy true power and might be not within the reach of words.* Thou art earth, water, fire, air, ether, mind,† crude matter,‡ and (primeval) soul.§ All this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock,∥ diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotos springing from thy navel, for the purpose of creation! Glory to thee,† who art Indra,** the sun, Rudra, the Vasus,†† fire,‡ the winds, §§ and even, also, ourselves! Glory to thee, Go-

"तथायारातिविप्लुस्प्रत्येकीया भवायिनः।
लोकालंकल्लोकोऽस्या यास्वात्मा नैव गोविरे॥

"Albeit thy real selfhood is not within the scope of words, yet we, whose might has been destroyed by discomfiture at the hands of our enemies, being solicitous of renewed welfare, will, according to our understanding, laud thee."

The commentator explains this stanza in detail.

† Antalikarana.
‡ Pradhana. See Vol. I., p. 20, note *.
§ Pūnis. It is qualified by tatpara, ‘superior thereto’, viz., to pradhana.

∥ भाष्यपत्र्येन्तरम्। We have, here, the very words with which the Sānkhya-pravachana, III., 47, begins.

* Supply ‘identical with the gods’, devatman.
† Sakra, in the original.
‡‡ See, for the Vasus, Vol. II., pp. 22, 23.
†† I find ‘the Aświns’; for whom vide supra, p. 21.
§§ ‘The Maruts.’ See Vol. II., p. 79.
vinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control!* Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade!† Glory to thee, who art all fiends that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel!‡ Glory to thee, Janárdana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven!§ Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements!|| Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth! Glory to thee, who art one with the Rishis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity! Glory to thee, O lotos-eyed, who art one with time, the form that devours, without remorse, all created things, at the ter-

* हर्मायमसंवशी तितिष्ठादस्वस्तिना ।
 यथूर्त्त तव गीतबन्ध तस्थै दैवातनि नमः ॥

† नातिर्धन्वहा यक्षस्वाद्यस्चिनितिवहिः ।
 श्रद्धादिस्तौस्म चतुष्क तुर्य चाक्षानि नमः ॥

‡ कौर्यमायामयं चौरं यथू रूपं तवासितम ।
 विदुरुचारानि तस्थै नमस्कृतिः पुष्पयोगम ॥

§ स्वर्गेषुद्धर्भि सदर्मखोपकरणं तव ।
 धमान्यं च तथा रूपं नमस्कृतिः जगादिः ॥

|| हर्मायमसंवशी गतिम्भवमनादिशु ।
 सिद्धाखंस्य च भूर्तं तस्थै सिद्धातनि नमः ॥
ministration of the Kalpa!* Glory to thee, who art Rudra, the being that dances (with delight), after he has swallowed up all things,—the gods and the rest,—without distinction! Glory to thee, Janárdana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness! Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions!† Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe! Glory to thee, who art everything, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods!§ Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose

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* Bhāṣyabhāṣya कपालि भूतानि यद्वारितम् इ। तद्वृत्तं पुष्करीकाच तस्मात् काव्यांनि नामः। For Purāṇākārka, see Vol. I., p. 2, note 1.

† चषुत्वालिख्यितं यदृपं तामसं तथ। उवांगाधिं सर्वादसंस्तं पर्यावरणानि नामः। Some MSS. have the reading चषुत्वालिख्यितं, to which the commentator, followed by the Translator, gives the preference.

§ तिर्यक्कन्याकथायादि वीमशस्वाधिकं च यत। रूपं तदादि। सर्वस्य तस्मात् सर्वोदानि नामः। For Anga.
primeval nature there is nothing that can be compared! We bow to thee, O lord, who hast neither colour, nor extension, nor bulk,* nor any predicable qualities; and whose essence,† purest of the pure, is appreciable only by holy sages.‡ We bow to thee, in the nature of Brahma, uncreated, undecaying;§ who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vásudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit,‖ and, in substance,¶ the whole of this (universe)."

Upon the conclusion of their prayers,** the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said: "Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of

* Ghana.
† Rūpa.
‡ Paramarshi.
§ Avyaya. See Vol. I., p. 17, note *.
‖ Paramapaddhatāvat.
¶ Rūpa is here rendered by both "essence" and "substance".
** Stotra.
its separate existence. Engaged in the duties of their respective orders, * and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable, † instruct us in some device by which we may be able to exterminate the enemies of the gods!"

When the mighty Vishṇu heard their request, he emitted from his body an illusory form, § which he gave to the gods, and thus spake: "This deceptive vision || shall wholly beguile the Daityas; so that, being led astray from the path of the Vedas, they may be put to death: for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!" ¶

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* Varṇa.  † Amṛyatman.  ‡ Asura.
§ Māyāmohā, "the deluder by illusion."  || Māyāmohā.
¶ Most of my MSS., including all those accompanied by the commentary, here add:

पराशुर उवाच ।
इत्युतः प्रशीपलेन ययुद्धेऽवच स्वागतम ।
सार्थाय महायो तेऽ साग्यय यय यज महायुरा:)||
CHAPTER XVIII.

Buddha goes to the earth, and teaches the Daityas to contemn the Vedas: his sceptical doctrines: his prohibition of animal sacrifices. Meaning of the term Baudhā. Jainas and Baudhās: their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagna. Consequences of neglect of duty. Story of Śatadhanu and his wife Śaibyā. Communion with heretics to be shunned.

PARĀŚARA.—After this, the great delusion,* having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, upon the banks of the Narmadá river;¹ and, approaching them, in the semblance of a naked mendicant,† with his head shaven, and carrying a bunch of peacock’s feathers,² he thus addressed them, in gentle accents: “Ho, lords of the Daitya race, wherefore is it that you practise these acts of penance?

¹ The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jaina faith in the west of India, in the eleventh and twelfth centuries (Asiatic Researches, Vol. XVI., p. 318), or, perhaps, a century earlier, and is a circumstance of some weight, in investigating the date of the Vishńu Puráṇa.

² A bunch of peacock’s feathers is still an ordinary accompaniment of a Jaina mendicant. According to the Hindí poem, the Prithu Rai Charitra, it was borne by the Buddhist Amara Simha. But that work is not, perhaps, very good authority for Baudhā observances,—at least, of an ancient date.

* Māyāmohā.
† Digambara.
Is it with a view to recompense in this world? or in another?” “Sage,” replied the Daityas, “we pursue these devotions, to obtain a reward hereafter. Why should you make such an inquiry?”* “If you are desirous of final emancipation,” answered the seeming ascetic,† “attend to my words; for you are worthy of a revelation; which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation: there are none beyond, or superior to, them.§ By following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such (lofty) doctrine.” By such persuasions, and by many specious arguments,|| did this delusive being mislead the Daityas from the tenets of the Vedas; teaching, that the same thing might be for the sake of virtue and of vice; might be, and might not be; might, or might not, contribute to liberation; might be the supreme object,¶ and not the supreme object; might be effect, and not be effect; might be manifest, or not be manifest; might be the duty of those who go naked, or who go clothed in much raiment. And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth

* पारञ्जाफलांबाय तपस्या सहास्ती।
बश्सतारियतमारब्धा किवा तेजः विचित्रितम् ॥
† Māyamoha.
‡ Dharma.
§ धमो मिस्ततारहोपथ्यं नेत्रवादपि च परः ॥
|| एथमकारिवा कम्बियुक्तिदिशनविधिनि: ॥
¶ Paramārtha.
of contradictory tenets;\(^1\) and they were called Arhatas,\(^2\) from the phrase he had employed, of “Ye are worthy (Arhatha) of this great doctrine,”—that is, of the false doctrines which he persuaded them to embrace.\(^\dagger\)

The foes of the gods: being, thus, induced to apostatize from the religion of the Vedas, by the delusive person (sent by Vishnu), became, in their turn, teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Ve-

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\(^1\) In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, whence they are called, commonly, Syadvadin, assertors of probabilities, or of what may be. These usually form seven categories, or: 1. a thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are also termed Saptadvadins and Saptabhangins, assertors and oppugners of seven propositions. Asiatic Researches, Vol. XVII., p. 271;\(^\S\) and Transactions of the Royal Asiatic Society, Vol. I., p. 555.\(\|\)

\(^2\) Here is further confirmation of the Jainas being intended by our text; as the term Arhat is, more particularly, applied to them, although it is also used by the Buddhists.

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* इत्यथानाथवादं च मायामौदिनं वैकथा।
  तेन दृश्यता देवा: स्वधमांस्वाभाविता हिज॥
† उस्तेंम महाधमेम मायामौदिनं ते यतः।
  प्रोक्ताकामाध्यिता हर्ममाहितासिं तेःभवन॥

\(\dagger\) Asura.
\(\S\) Or Professor Wilson’s collected essays, Vol. I., pp. 315, 316.

III. 14
das were, in a short time, deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them: "If (mighty) demons, you cherish a desire either for heaven or for final repose,* desist from the iniquitous massacre of animals (for sacrifice), and hear (from me what you should do). Know that all (that exists) is composed of discriminative knowledge.† Understand my words; for they have been uttered by the wise. This world subsists without support;‡ and, engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, "Know!" (Budhyadhwam), and they replying, "It is known" (Budhyate), these Daityas were induced, by the arch-deceiver, to deviate from their religious duties§ (and become Baudharas), by his repeated argu-

* Nirvāṇa.
† Vijnāna. The commentator explains this term by buddhi. He says that the doctrine of the Yogāchāras—a sect of Baudharas,—is here set forth. According to Colebrooke,—Miscellaneous Essays, Vol. I., p. 391,—the Yogāchāras "except internal sensation or intelligence (vijnāna), and acknowledge all else to be void. They maintain the eternal existence of conscious sense alone."
‡ This is the faith of the Mādhyamikas, agreeably to the scholiast. These "maintain that all is void (sarva śūnya); following, as it seems, a literal interpretation of Buddha's sūtras." Colebrooke's Miscellaneous Essays, Vol. I., p. 391. See, further, on the Yogāchāras and Mādhyamikas, Burnouf's Introduction à l'Histoire du Buddhisme Indien, Vol. I., pp. 449 et seq.
§ I find no reading but this:

एवं वृद्धसत्त्र वृद्धसत्त्री सत्त्रमभिमोक्षम् ।
मायामोहः स हैतित्याचर्मभूतविश्वासम् ॥
ments and variously urged persuasions. When they had abandoned their own faith, they persuaded others to do the same: and the heresy spread; and many deserted the practices enjoined by the Vedas and the laws.

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Baudhāyaṇa heresies; but, with various erroneous tenets, he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmins. "The precepts," they cried, that lead to the injury of

1 We have, therefore, the Baudhāyas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the tenth or eleventh century.

"Saying 'thus understand, understand, understand thus,' he, the deluder by illusion, caused the Daityas—i. e., sons of Dīti—to forsake their own religion."

The commentary recognizes budhyata, not budhyate; as it says: एवं बुधतत्तब ।

Burnouf, evidently without looking at the original of the passage here rerendered, departs still further from its literal sense than Professor Wilson, for whose "arch-deceiver" (māyāmoha) he boldly substitutes Buddha: "Connaisses (budhyadham), s'écrit le Bouddha aux Dément qu'il voulait séduire. Cela est connu (budhyate), répondirent ses auditeurs." Introduction à l'Histoire du Buddhisme Indien, Vol. I., note 1 in pp. 70, 71.

* The translation adds the words "Jaina" and "Baudhāyaṇa" to the original.

† The commentator explains: लोकायतिकमतम्: "with varieties of the secularist belief."
animal life (as in sacrifices,) are highly reprehensible. To say, that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds, at least, upon leaves. If an animal slaughtered in religious worship is, thereby, raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one, at a Śrāddha, gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person.”

“First, then, let it be determined what may be (rationally) believed by mankind; and then,” said their preceptor, “you will find, that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is, alone, to be acknowledged by me, and by such as you are.”

1 That is, according to the commentator, a Śrāddha may be performed, for a man who is abroad, by any of his kinsmen who are tarrying at home: it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

2 We have, in these passages, no doubt, allusion to the Bār-
Daityyas were perverted, so that not one of them admitted the authority of the Vedas.

haspatyas, or followers of Brhaspati, who seem to have been numerous and bold at some period anterior to the fourteenth century. Asiatic Researches, Vol. XVI, p. 5.


I subjoin Dr. Muir's translation of a metrical passage, quoted in the Sarvadarsanasangraha, purporting to represent the views of Brhaspati:

"There is no heaven, no final liberation, no soul [which continues to exist] in another world, nor any ceremonies of castes or orders which are productive of future reward.

"The Agnihotra sacrifice, the three Vedas, the mendicant's triple staff (tridrida), and the practice of smearing with ashes, are the means of livelihood ordained, by the Creator, for men who have neither understanding nor energy.

"If [it be true, that] an animal slaughtered at the Jyotishfoma sacrifice is [in consequence,] exalted to heaven, why does not the worshipper immolate his own father?

"If a traddha (offering of food to the manas) satiates even defunct creatures, it is quite superfluous to furnish people who are settling out upon a journey with any provisions; [as their friends who remain behind can offer food to them].

"Since [as you say,] persons in heaven are filled by oblations presented upon earth, why is not food similarly offered [by those below,] to people on the roof of the house?

"While a man does live, let him live merrily, let him borrow money, and swallow clarified butter. How can a body return to Earth, after it has once been reduced to ashes?

"If a man goes to another world, when he quits his body, why does not affection for his kindred impel him to come back?

"Hence, ceremonies for the dead are a mere means of livelihood devised by the Brhmans, and nothing else.

"The three composers of the Veda were buffoons, rogues, and goblins. Every one has heard of jarbhari, turphari, and such other [nonsensical] exclamations of the Pandits.

"It is well known, that, in an askwamedha (horse-sacrifice), the embraces of the horse must be received by the queen; and it is, in like manner, well known what other sorts of things, also, are to be grasped by those
When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities, accordingly, were renewed; but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them; and upon its abandonment followed their destruction.1*

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1 We may have, in this conflict of the orthodox divinities and heretical Daityas, some covert allusion to political troubles, buffoons. In the same way, the eating of flesh is prescribed by those goblins." Journal of the Royal Asiatic Society, Vol. XIX., pp. 299—301.

Dr. Muir's learned and instructive notes must, for want of space, be omitted.

* The original of these two paragraphs has been more accurately rendered, by Dr. Muir, as follows: "The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time, these Asuras (= Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others, the gods; others, the ceremonial of sacrifice; and others, the Brāhmans. This [they exclaimed] is a doctrine which will not bear discussion: the slaughter [of animals, in sacrifice,] is not conducive to religious merit. [To say, that] oblations of butter consumed in the fire produce any future reward, is the assertion of a child. If Indra, after having attained to godhead by numerous sacrifices, feeds upon sams and other foods, then an animal which eats leaves is superior to him. If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? If a man is really satiated by food which another person eats, then śraddhas should be offered to people who are travelling abroad; and they, trusting to this, should have no need to carry any food along with them. After it has been settled, that this doctrine is entitled to credence, let the opinions which I express be pondered, and received as conducive to happiness. Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are ac-
Thus, Maitreya, (you are to understand, that) those who have seceded from their original belief are said to be naked, because they have thrown off the garment of the Vedas. According to the law, there are four conditions (or orders of men of the three first castes),—the religious student, the householder, the hermit, and the mendicant.* There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchoret or a mendicant, is (also,) a naked (seceder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs, thereby, sin for one day; and, should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must (stop to) gaze upon the sun, after looking upon a person who has allowed a year to elapse without the observance of the

growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasion of India by the Mohammedans, and prepared the way for their victories.

cepted by me, and by other [intelligent] persons like yourselves. Thus, by numerous methods, the Daityas were unsettled by the great Deceiver; so that none of them any longer regarded the triple Veda with favour. When the Daityas had entered on this path of error, the deities mustered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times, they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished." Journal of the Royal Asiatic Society, Vol. XIX., p. 302.

For the remainder of this note, see the end of the volume,

* Parivarīj.
perpetual ceremonies; and they must bathe, with their clothes on, should they have touched him: but, for the individual himself, no expiation has been declared. There is no sinner, upon earth, more culpable than one in whose dwelling the gods,* progenitors, and spirits† are left to sigh,, unworshipped. Let not a man associate, in residence, sitting, or society,‡ with him whose person, or whose house, has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities,§ or association∥ with a man who, for a twelvemonth, has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him, instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquishe pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous.

* Insert ‘Rishis’.
† Bhūta.
‡ Parichchhada.
§ Anupraśna.
∥ Here insert, by transfer, the words “for a twelvemonth.” The original runs:

संभाषणानुभाषयति सहास्यं चैव कुर्वत्: ।
जायते तुष्टता पुःस्विनिनेच हिंज वस्तरसः ॥

The commentator says: संवस्त्रं कुर्वत्: । तेन । नप्रेन ।
Men fall into hell, who converse with one who takes his food without offering a portion to the gods, the sages, * the manes, spirits, and guests. Let, therefore, a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors, if it be looked upon by apostates. †

It is related, that there was, formerly, a king named Śatadhanu, whose wife, Šaibyā, was (a woman) of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion. ‡ The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kártta, and had bathed in the Bhágírathí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja’s military preceptor. § The Raja, out of respect to the latter, entered into conversation with the heretic; but not so did the princess. Reflecting that she was observing a fast, she turned from him, and cast

* Rishi.
† श्रवावक्षि कहत यदायवाचान्यतुपितामहान न प्रीणयुति तक्षान्ते यदिविरवलोकितम् ॥
‡ पतिनर्ता महाभागा सवधोचद्चान्यतता। सर्वक्षणसंपत्ता विनयेन नयेन च ॥
§ Chápáchárya; literally, ‘archery-master.’
her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After a time, the Raja, triumphant over his enemies, died; and the princess ascended the funeral-pile of her husband.

In consequence of the fault committed by Satadhanu, by speaking to an infidel, when he was engaged in a solemn fast, he was born again, as a dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her preexistence, accomplished in every science,* and endowed with every virtue. Her father was anxious to give her, in marriage, to some suitable husband: but she constantly opposed his design; and the king was prevented, by her, from accomplishing her nuptials.† With the eye of divine intelligence, she knew that her own husband had been regenerate as a dog; and, going, once, to the city of Vaidisha, she saw the dog, and recognized her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage-rites and prayers:‡ but he, eating the delicate food presented to him, expressed his delight, after the fashion of his species. At which she was much ashamed, and, bowing reverently

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* Vijnana.
† तां पिता द्रातुकामीहृदराय विविधारितः।
   तदैव तत्त्वा विरतो विवाहारश्रतो नूपः॥
‡ The original has:
   दद्री तको वराहारं सल्कारप्रवण शुभम्।
   “She bestowed on him excellent cates and kind treatment.”
   This is instead of “she placed • • prayers.” The cates are referred to just below.
to him, thus spake to her degraded* spouse: “Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?” Thus reminded, the Raja recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit, he went forth from the city, and, falling dead in the desert, was born anew, as a jackal. In the course of the following year, the princess knew what had happened, and went to the mountain Koláhala, to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal: “Dost thou not remember, O king, the circumstance of conversing with a heretic, which I called to thy recollection, when thou wast a dog?” The Raja, thus addressed, knew that what the princess had spoken was true, and, thereupon, desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest, and awakened his remembrance of his original state. “No wolf art thou,” she said, “but the illustrious sovereign Satadhanu. Thou wast then a dog, then a jackal, and art now a wolf.” Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. “Prince,” she exclaimed, “recollect yourself: away with this uncouth form, to which the sin of

* Kuyoniya.
conversing with a heretic has condemned you!" The Raja was next born as a crow; when the princess, who, through her mystical powers, was aware of it, said to him: "Thou art now, thyself, the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."  

1 Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself, and petted, and fed, constantly, with such food as isagreeable to birds of its class. The king of Kāśi* instituted, at that time, the solemn sacrifice of a horse. In the ablutions with which it terminated,† the princess caused her peacock to be bathed; bathing, also, herself: and she then reminded Śatadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was, then, born as the son of a person of distinction;‡ and, the princess now assenting to the wishes of her father to see her wedded, the king of Kāśi caused it to be made known, that she would elect a bridegroom from those who should present themselves as suitors.

1 There is a play upon the word Bali, which means 'tribute', or 'fragments of a meal, scattered abroad to the birds', &c.

* The original has जनको राजा, 'King Janaka'; thus revealing the monarch's name. This Janaka is nowhere else mentioned in the Viṣṇupurāṇa.

† Avabhṛtha. See the Laws of the Mānasas, XI., 83.

‡ We read, in the Sanskrit:

ब्रह्मच जनकशीव पुचोस्सी सुमहानमः

"And he was born as son of the very magnanimous Janaka."

Here, then, emerges still another Janaka; unless we suppose the princess to have married her own brother or half-brother.
for her hand.* When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together;† and, upon her father's decease, Satadhanu ruled over the country of Videha.‡ He offered many sacrifices, and gave away (many) gifts, and begot sons, and subdued his enemies in war; and, having duly exercised the sovereign power, and cherished (benignantly,) the earth, he died, as became his warrior-birth,§ in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted, cheerfully, his funeral pile. The king, then, along with his princess, ascended beyond the sphere of Indra, to the regions where all desires are for ever gratified,|| ob-

* तत्: सा पितरं तन्वी विवाहार्थमचोद्यत।
स चापि कार्यामास पिता तत्स्का:ः खयंवरम् ॥
† वुभुजः च तथा साधि सभोगास्यपनन्दनः।
"And the prince, with her, governed Sabha." Of this country I know of no other notice. There are obvious objections to reading स भोगातः; and I find no lection सभोगातः.
‡ The text seems to point to some close connexion between Kāśī, Vaiḍiśā, and Videha. For Kāśī, see Vol. II., p. 163, notes 12 and ॥; and, for Videha, ibid., p. 165, notes 9 and ॥.
Vaiḍiśā—perhaps intended by Vaiḍiśā,—is mentioned in Vol. II., p. 150, note 6. The word Vaiḍiśā may be due to the confusing, by ignorant or heedless copyists, of the i with the a of old MSS. transcribed by them. Every one who has used such MSS., or has had to do with medieval inscriptions, must have encountered, repeatedly, the particle व so written as to be all but, if not quite, undistinguishable from चि, and vice versa. Perhaps the unjustifiable Triyārūni may now be accounted for: vide supra, foot of p. 37. Also see p 158, note ॥; and Burnouf's Introduction, &c., Vol. I., p. 86, note 2, on Viśālā and Vaśālī.
§ This phrase is an expansion of dharmatas.
|| This translates lokān kāmaduhāh. For the region called by the equivalent name Kāmaduha, vide supra, p. 164, Translator’s note.
taining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realized reward of conjugal fidelity.\(^1\)

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse,\(^\dagger\) as I have narrated them to you. Let, therefore, a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice.\(^\ddagger\) If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation, after encountering one who has wholly abandoned the Vedas, one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts,\(^\S\) pretended saints,\(^\|\) scoundrels, sceptics,\(^2\) and hypocrites. Intercourse with such

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\(^1\) The legend is peculiar to the Vishnú Puráña, although the doctrine it inculcates is to be found elsewhere.

\(^\dagger\) Haitukas, 'causalists;' either the followers of the Nyáya or

\(^\ddagger\) Páñcaśálikas, Páñcāśikas, or Śaiva Śamkhás, āvartalaksāṇātikas.

\(^\S\) Vikarma'sha.

\(^\|\) Baidālvaratika. The original of 'hypocrites' is bakavṛiti.

\(^2\) The patrons of the Veda, like their analogues of all times and climes, have a just dread of the exercise of right reason; and haituka, or 'rationalist,' is, of course, a designation of evil omen to orthodox Hindus. The annexed extract from the Gīrvānakapadamānjari of Varadarāja, or
iniquitous wretches, even at a distance,—all association

‘logical’ philosophy, or Baudhás; those who take nothing upon authority, and admit nothing that cannot be proved: or it is ex-

Varada Bhatta,—vide supra, p. 136, note *,—may remind the reader of Sir William Hamilton’s demolition, quotationwise, of the mathematics. One hapless logician, we here read, was cursed to become a jackal; while another was transformed into a ghoul. A person who addicts himself to the Nyáya is to be reckoned a dog; and Sáṃkara Áchárya is said to stigmatize such a one as a bull sans tail and horns. The extract here follows:

स सै दृष्टिवत सन ग्रामादिवर्जयत।
स पुराज्ञानब्यास गोतमादिवहायसः।
जीवभोगाभासासु पुनःगीत गोतमादयः॥ दृति।

चतैव हृयंस्विरपारे।
कामिल्लासागद्धेऽन्नीको नण्डः एव च।
ऋषिक्षामासा एते ग्रामाखिया विषोहनम्॥ दृति।

मौखिका [Read Anudásana-parvan, sl. 2195—6]।
ऋणविविविषां तक्षामागुरतो निरार्थिकां।
हेतुवादाभिर्मयतः सर्वं ग्रामाधिकाः।
यथेऽऽहासं फलकृतासं: गृहशस्त्रं भव दिवः।
न ततःशास्त्रंद्वधायं न वाच्यं पिसुनाय च॥ दृति।

ग्रामाधिका।
ऋणविविषां स्वासंस्ते नरं ग्रामं च तं विदुः।
ऋणलिपुराणे।
बृहा वैशिष्ट्या जीणा सहिष्ण्डित कली युगे।
प्रत्युराणे।
कणांदे गोतं शास्त्रमुपस्येयं च जैमिनिम्।
ऋषिक्षामासा एते शास्त्रमिया विषोहनम्।
मक्त्यविषिष्णेषवेदो मम गोपित:॥ दृति।

रामायणे 5 योधारण्यः।
शास्त्रविविषां सुकृतिविविषां दुर्धारा।
बुद्धिविविषां ग्रामं निर्मयं प्राप्तं निपिता ते॥
with schismatics,—defiles. Let a man, therefore, care-

plained, those who, by argument, cast a doubt upon the efficacy

भवित्यण्डितमानी हो ब्राह्मणो वैदिनिैैृ।
चारापिच्छिंक बश्चितममुरुक्तो निरिश्चितकः।
हृदत्वादिनो नृवक्तस्तु निमित्ता हृदत्वादिनः।
कोष्ठा चारचित्वकः च ब्राह्मणानां संदैव हि।
सर्वारपश्चः सृढ़ा बालश्र नानावागिप।
बोधव्यक्तसनां नरस्यां च तं विदुः।
चतुर्व चारमततं वृष्णु हतुं चाववसृष्टे।
एवं संभाषणार्थी स हि प्राष्ठवधाय च।

मिताशरायास।
हृदत्वादिनावक्तु कीैै। बारा चिनापर मार्गयेव नाम्भेवत।
तकाराप्रिपान्नादिति बायसमुखसम [II, I , 11]। के सवा तरेल संतरापणीया
हि युक्ति: [Katha Upanishad, II, 9]। पापि पार्वती प्रतीश्च ब्राह।
मक्कलयाविशिष्टीवर्मी: समोमानान तत: परस्म।
कणादिन तु संपीतं श्रास्त्रैैैवीष्णिंकं महतु।
गोविन्दे नवं जाय सोऽस्त्य तु कपिलेन च।
जीवन्नाभिन्न विभीयिन्ना पूवं अद्वद्यार्थं:।
निरीक्षिणं वादिनं छते शास्त्रं महत्मम।

पाराशरीपुर्णगे।
अच्छापापेश्वरीदी च कावादि साल्लोगिरो।
वाल्यं अतिविभिर्वाै। चुलेक्ष्मुरुबौधीै।
जीविनियै च वैयासी विद्वांशो न कावः।

काशीमावारः। तरक्षासनं पतिललान्य परिमार्य महाकालिकं जातं।
तद्रनादमगममनादिनं कला मातुलानां मचाणं कला शिखरवान।
कद्यंदेशं कलिन्विशेषे स्थापिताचो भूला विद्वानः प्रियवानः।
बिष्णुदेवे नाम कावन ब्राह्मण द्वारादि सर्वं सुप्रीये। भत एव बहुदा-
रूपाध्यायी अचारीनाचरणातम। पुक्तस्वित्वरं श्रीतसाहबिनकोष्ठे।
प्रवविवत्ति इति। तस्य ईशवरं न पठनीपिकियते।

Varadarája’s citations and references are careless in the extreme. To the source of the extract which he professes to take from the Rámâyana a clue is indicated by the verses wrongly attributed to the Moksha-
dharma; and the line which he assigns to the Mídikshará is the very
passage of the Vishnú-púrāṇa to which this note is appended.
fully avoid them.*

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation: speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter; † and speaking to whom effaces whatever merit he may, that day, have obtained. Men, indeed, fall into hell, as the consequence of only conversing with those who unprofitably: assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits, and guests; § and those who are excluded from the presentation of cakes and libations of water to the manes.

of acts of devotion. ||

* दूरादपास्य संपर्कः सहासापि च पापिभः।
पापशिष्यमुदराचारिसक्षाराचाताम्परिवर्जयत्॥

† एते पापशिष्ठः पापा न ह्रीतानालपिंदुः।

This is the only reading that I find. Professor Wilson may have read áśrayet, for ālapet; mistaking its meaning.

‡ Vrithá.

§ मोधाशिष्ठाश्चिनिःपराणराक्तनाम्।

|| This last explanation is the only one given by the commentator,— in a line in the midst of an anonymous metrical quotation:

संदेहश्चेतुभिः सत्कर्मसु स हेतुकः।

But see the Mānavadharmaśāstra, XII., 111, and Kullūka's gloss thereon.

In his Essays, Analytical, &c., Vol. I., pp. 5—7, Professor Wilson has given an account of the measures which he took, in India, towards preparing the materials that served as the basis of his Analyses of the Purāṇas, a series of papers ultimately abandoned unfinished. Under his oversight, we read, "indices were drawn up in Sanskrit. To convert

III.

15
them into English, I employed several native young men, educated in
the Hindu College, and well conversant with our language; and to them
the Pandits explained the summary which they had compiled. The origi-
nal and translation were examined by myself, and corrected wherever
necessary. When any particular article appeared to promise interest or
information, I had that translated in detail, or translated it myself; in
the former case, revising the translation with the original."

From among all the works thus dealt with, none was the object of
greater care than the *Vishñu-purāṇa*. Of this a very large part was
thought worthy of unabridged reproduction in English. Out of the
scattered portions left untranslated, the longest occurs in the Book here
completed, embracing Chapters VIII.—XVIII.

This being an appropriate place for a general note, and it being of
interest to know the relation of the present version to that made in India,
I shall here add a few specimens of the latter,—now the property of the
India Office Library,—indicating the locality of the corresponding passages
in the former.

Vol. I., p. 87, l. 6 *ab infra.*

"As the characteristics of seasons are seen (to be the same and iden-
tical in all their returning), so in that manner they are the same in
every beginning of the Yuga, &c. Thus, he creates, again and again,
on the commencement of the Kalpas. This (Brahmā) is desirous of creat-
ing, has the power of so doing, and is joined with the power of making
creations."

Vol. II., p. 223, l. 6.

"He who thinks on Vásudeva during his prayers, sacrifices, and worship,
despises even the state of Mahendra."

Vol. II., p. 241, l. 5.

"In the same manner, O Maitreya, as the sun shines here in the mid-
day, so does he shine in the other Dwipas in the midnight. He is always
seen opposite, in the time of his setting and rising, (whether seen) from
the cardinal points or the corners. Whoever observes the sun from any
place, he is rising there; and wherever he disappears, he is setting there.
The sun is constantly present, and is neither setting nor rising (in any
place, in reality). The ideas of his setting and rising are obtained
merely from his being either visible or invisible (in any particular place)."

Vol. II., p. 244, l. 6.

"The rays of the sun and fire, identical with light and heat, pervade,
during both day and night, being mingled with each other."

Vol. II., p. 281, note *.

"Both these waters are productive of virtue and destructive of sin.
These waters, O Maitreya, are of the Mandákini; and it is the bathing
in them that is called *Divyasthāna.*"
BOOK III., CHAP. XVIII. 227

Vol. II., p. 309, l. 4 ab infra.

"When the world, being freed from works, is rendered void of defects, pure in its real form, and identical with knowledge, then the tree of desire produces no fruits, and all distinctions of matter are lost."

Vol. II., p. 320, l. 8.

"The earth, feet, legs, buttocks, thighs, belly, &c., are, thus, depending upon one another. In the same manner, therefore, as this palanquin is upon my shoulder, so you do bear a load, also."

Vol. III., p. 17, l. 7.

"In the Raivata Manwantara, he, the Vishnu, who is the superior of all the Devatás, was born in the womb of Sáñbhúti, with the Rájasagaña, under the title of Mánasa."

Vol. III., p. 65, l. 1.

"A fourth Sáñhitá was written by Romaharshaña, called Romaharshañiká. The essence of these four Sáñhitás, O Muni, or Maitreya, I have given in this Vishnu Puráña, which I shall communicate to you."

Further, we have, in Vol. III., "Bhagadheya" for "Nábhanidishťa", p. 13, last line; "twenty-one", p. 23, l. 5; "Medhátithi", p. 25, l. 3; "Savarga", p. 27, l. 2; an omission of "Táras", p. 27, l. 6 and note ||; &c. &c. &c.
VISHṆU PURĀṆA.

BOOK IV.

CHAPTER I.


MAITREYA.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have, also, described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties (of the kings who have ruled over the earth).

1 The complete series of the different dynasties is found elsewhere only in the Váyu, the Brahmáṇá (which is the same), the Matsya, and the Bhágavata Puráṇas. The Brahma Puráṇa and the Hari Vaṁśa, the Agni, Linga, Kárma, and Garuḍa Puráṇas have lists of various extent, but none beyond the families of Páṇdu and Krishña. The Márikaúdeya contains an account
PARÁŚARA.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmá, and graced by a number of religious, magnanimous,* and heroic princes. Of which it is said: “The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmá.”¹ Listen, therefore, Maitreya, to the (entire) series† of the princes of this family, by which all sin shall be effaced.

Before (the evolution of) the mundane egg, existed Brahmá, who was Hiraíyagárbbha, the form of (that supreme) Brahma which consists of Vishűu as identical with the Rig-, Yajur-, and Sáma-‡ (Vedas); the primeval, uncreated cause§ of all worlds. From the right thumb of Brahmá was born the patriarch Da-ksha:² his daughter was Aditi, who was the mother|| of

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of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rámaíyaíä, Mahábhárata, and in the other Puráñas, occasional short genealogies and notices of individual princes occur. In general, there is a tolerable conformity: but this is not invariably the case; as we shall have occasion to observe.

¹ In the historical passages of all the Puráñas in which such occur, and, especially, in the Vishűu and Váyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may, also, be noticed, as a peculiarity of this part of the Pu-ráña, that the narration is in prose.

² Daksha is elsewhere said to have been one of the mind-born sons of Brahmá, or to have been the son of the Prachetasas. See Vol. II., p. 9, note 1.

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* Víra, which the commentator defines by utsáhavat, ‘energetic’.
† Ánapúrávā, ‘succession.’ ‡ The original adds ‘etc.’ § Adibhūta.
|| The father being Kaśyapa, according to the Bhāgavata-puráña, IX., I., 10.
the Sun.* The Manu (Vaivasvata) was the son of the celestial luminary; and his sons¹ were Ikshwákú,

¹ According to the nomenclature sometimes followed, and, as we shall have reason to conclude, intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine; considering Nábhága-nedishátha but one name, or, Nedishátha the father of Nábhága.† The number is generally stated to be nine; although there is some variety in the names, particularly in this name, which occurs Nábhágadishátha, Nábhágáristhá;‡ and also separated, as Nábhága, Nabhága, or Nábhága; Nedishátha, Dishá, and Arishtá: the latter, as in the Kúrma, distinctly stated, नामामी द्विरिद्:। Again, नेदिष्टः सतम: खृतः:। Brahma Puráña. The commentator on the Hari Vaśása quotes the Vedas for Nábhágadishátha: नामागारिद्ध वै मानवमित युनेः।§ But the name occurs as Nábhánedishátha in the Aittareya Bráhma-ni of the Rigveda, where|| a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life: नामासिद्ध वै मानव ब्रह्मचर्ये वसलं धातिरो निरभजन। See, also, Asiatic Researches, Vol. VIII., p. 384.¶ The name, as ordinarily written, Na-bhága, 'no-share,' has, nevertheless, an obvious connexion with the legend. The name of Nríga is found only in our text, the Padma, and the

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* Vaivasvata; and so in the next sentence.
For Vaivasvata's wives, vide supra, p. 20, text and note 1.
† नामागार धिपता नेदिष्ट रथिः। नृशिक्षिद्धवीच दिष्ट रथिपि संज्ञा। Dishta is here recognized as a substitute, "somewhere", for Nedishátha. Vide infra, p. 240, notes 2, †, ‡, and †‡.
‡ Corrected from "Nábhágarishtha".
§ This quotation is from Nila-káthá on the Harivíshása, sl. 614. Only I find, invariably, the reading नामासिद्ध, yielding Nábhánedishátha.
Nṛiga,* Dhrishta, Śaryáti,† Narishyanta, Prámuśu, Nábhága, Nedishtha; Karúsha,§ and Príshadhra.

Bhágavata: the Váyu has Najava.|| Prámuśu is, also, the reading of the Váyu and Agni, but not of the rest,¶ which have Vena, Vanya, Daúda, Kušanúbhha, or Kavi, in its place. The Mahábbhúrata, Ádi Parvan,** p. 113, has: Vena,†† Dhrishtíu, Narishyanta, Nábhága, Ikshwáku, Karúsha, Śaryáti, Ilá, Príshadhra, and Nábhágárishta. The Padma Puráña, in the Pátála Khaúda, says there were ‘ten,’‡‡ and names them Ikshwáku, Nṛiga, Diskha, Dhrishtíu, Karúsha, Śaryáti, Narishyanta, Príshadhra, Nábhága, and Kavi.

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* Vide supra, p. 13, note ‡‡; et infra, p. 256, notes • and §.
† Several MSS. have Saryáti.
‡ Substituted, here and in numerous instances below, for the unmeaning “Nedishtha”.
§ In three MSS. I find Kárúsha.
|| This seems to have been mistaken for Nahava, into which one of Professor Wilson’s MSS. corrupts Nahusha, itself an error for Nabhaga.
¶ But see note ‡‡, below.
** ŚZ. 3140—3142. The last person of this group is called, in the text, the tenth; and Nlakásthita, the commentator, says, of him: चुिया-नामागात्वोऽथ नामागारिष्ठो द्वषमः. We are to understand, then, by नामागेष्ठां, not one name, but an irregular combination of two.
†† The commentator Arjuna Misra here reads Veúu.
‡‡ And so says the Bhágavata-puráña,—IX., I, 11, 12,—which gives the same names, save Nabhaga for Nábhága. At VIII., XIII., 2, 3, it has, among ten names, both Nabhaga and Nábhága, omitting Nṛiga; and it puts Vasumati for Kavi. Vide supra, p. 14, note •.

Like our text at pp. 13, 14, supra, the Márákádeva-puráña, LXXIX., 11, 12, says that the Manu had nine sons: Ikshwáku, Nabhaga, Dhrishtíu, Śaryáti, Narishyanta, Nábhága, Diskha, Karúsha, and Príshadhra. The Calcutta edition of the Márákádeva-puráña has, here, such bad readings as Íarmati, Kuriša, and Prushadhru. See, likewise, the same Puráña, CXL, 4, 5.

In the Harivánśa, 613, 614, the names, in the best MSS., are, substantially, as in the Márákádeva-puráña; except that, instead of Nábhága and Diskha, we find Prámuśu and Nábhágárishta, with the variant Daúda and Nedishtha. Further, Dhrishtíu is a common substitute for its synonym Dhrísha.
Before their birth, the Manu, being desirous of sons, offered a sacrifice* (for that purpose,) to Mitra and Varuṇa; but, the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilá, † was produced. Through the favour of the two divinities,

¹ तत्रापहते होतुरपचारादिला नाम कवा बभूत। “That sacrifice being wrongly offered, through the improper invocations of the Hotri,” &c. It is also read अपहते, ‘frustrated.’ This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications. §

The Vāyu-purāṇa has two several lists of the sons of the Manu. The first names Ikshwákú, Nabhaga, Drhishhú, Śaryátí, Narishyanta, Nábhága Arishfa, Karúsha, Přishadhra, and Praúšu; the second, Ikshwákú, Nabhaga, Drhishhá, Śaryátí, Narishyanta, Praúšu, Nábhága Arishfa, Karúsha, and Přishadhra.

As each of these lists distinctly states that it reckons up only ten persons, we are to find but one in नामागारिः, which stands, here, in lieu of the more ordinary नामागारिः.

See the preceding page, note **; also, p. 240, note **, and p. 256, note *, infra.

* Ishú.

† See the references in note * to p. 236, infra; also, Professor Wilson’s Translation of the Rigveda, Vol. I., p. 82, note a.

‡ It is to this effect that the passage is to be understood, if we read अपहते, which lection the commentator prefers: तस्सन्नमेव मनुपञ्च वक्याथ्याप्रार्थितस्य माधितेषु होतुरपचारात्मक्यामस्वक्षमपात। अपहते विकाले जति सति कवाभूत। He adds: अपहतेरिति पाठेपञ्चपञ्चाकोवाचितोरिचयः। I nowhere find Professor Wilson’s reading अपहते.

§ Premising the names of the Manu’s ten sons, the Bhágavata-puráña, IX., I., 13—16, says, as translated by Burnouf:

“Avant leur naissance, quand le Manu n’avait pas encore d’enfants, le bienheureux Vasichśha, ce puissant sage, avait célébré le sacrifice de Mitra et de Varuṇa, pour lui donner des fils.

“Alors Čraddhā, la femme du Manu, qui s’était soumise au vou du lait, s’étant rendue auprès de l’officier, se jeta à ses pieds, et le supplia de lui donner une fille.

“Mais à l’instant où le Brähmane faisant les fonctions d’officier,
however, (her sex was changed, and) she became a man, named Sudyumna. At a subsequent period, in con-

According to the Matsya, no change of sex took place, in the first instance. The eldest son of Manu was Ida or Ila (रक्ष or रक्ष), whom his father appointed sovereign of the seven Dwipas. In his progress round his dominions, Ila came to the forest of Sambhu or Siva; entering into which, he was changed to a female, Ilá, agreeably to a promise made, formerly, by Siva to Párvati,—who had been, once, unseasonably broken in upon by some sages,—that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him, and, finding him thus metamorphosed, applied to Vasishtha, their father’s priest, to know the cause. He explained it to them, and directed them to worship Siva and his bride. They did so, accordingly; and it was announced, by the deities, that, upon the performance of an Aśwamedha by Ikshwáku, Ila should become a Kímipuruṣa, named Sudyumna, and that he should be a male one month, and a female another month, alternately. The Váyu, which is followed by most of the other authorities, states, that, upon Manu’s offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born; according to the Vedas: रक्षा जन्म रति स्थिति: । Manu desired her to follow him:

तामिलिख्य हेवाच समुद्भवधर्म: सूति: ।
ब्रजुगच्छासि महे ते तमिला प्रेयवाच ह \|

Whence her name Ilá (from ila or ida, ‘come’). There, however, Manu propitiates Mitra and Varuṇa; and the girl Ilá is

venait de recevoir ses instructions de celui qui récite le Yadjus, et tenait entre ses mains l’offrande, l’attention qu’il donnait à la prière de Çraddhâ, lui fit commettre une erreur dans la manière dont il prononça le mot Vachat.

“La méprise de l’officiant donna lieu à la naissance d’une fille qui fut nommée Ilá.”

* In Ilávītā, the scholiast says,
sequence of (becoming subject to the effects of) a male-diction once pronounced by Śiva,* Sudyumna was changed into the boy Ila, or Sudyumna, by their favour: as the Márkaṇḍeya:†

तथेष्ठि तम्म्यामुले तु देवाम्यां सेव कन्यका ।

रक्ष रक्ष: समभवतुपुण्य रूपि विष्णु: ||

Sudyumna's subsequent change to a female again is told much as in the Matsya; but his being alternately male and female is not mentioned in the Vāyu, any more than it is in our text. The Bhāgavata agrees, in that respect, with the Matsya; but it has, evidently, embellished the earlier part of the legend, by the introduction of another character, Śraddhā, the wife of the Manu. It is said, that it was by her instigation,—as she was desirous of having a girl,—that the ministering Brahmans altered the purpose of the rite; in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilos of the Phœnicians. "The Phenician Il is the masculine Ila of the Hindoos and Indo-Scythe; and Ila was a title of Menu or Buddha, who was preserved in the ark, at the time of the deluge." Vol. I., p. 156. And he thence concludes, that Ila must be Noah; whilst other circumstances in his Phenician history identify him with Abraham. Vol. I., p. 159. Again: "Ilos or Il is a regular Cuthic name of Buddha, which the Phœnicians, I have no doubt, brought with them from their settlements on the Erythrean sea: for Buddha or Menu, in the character of Ila, is said to have married his own daughter, Ila, who is described as the offspring of an ancient personage that was preserved in an ark, at the time of the general deluge." Vol. I., p. 223. Now, whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ilā 'the earth,' and Ilos 'slime,' there is no very obvious

* Īśvara, in the original.
† CXL, 11, 12.
again transformed to a woman, in the vicinity of the
hermitage of Budha, the son of (the deity of) the Moon.
Budha saw and espoused her, and had, by her, a son
named Purúravas.* After his birth, the illustrious†
Rishis, desirous of restoring Sudyumna to his sex,
prayed to the mighty Vishńu,‡ who is the essence of
the four Vedas,§ of mind,|| of everything, and of
nothing;¶ and who is in the form of the sacrificial

resemblance between the Pauránik legends of Ilá and the Mosaic
record; nor do the former authorize the particulars of Ila stated
by Mr. Faber, on the authority, probably, of Colonel Wilford.
The Manu Satyavrata, who was preserved in the ark, is never
called Ila; nor is he the father of Ilá. Buddha was not so pre-
served; nor is Ila ever a title of Buddha. Budha (not Buddha),
the husband of Ilá, never appears as her father; nor is he a
Manu; nor is she the daughter of any ancient personage preser-
vied in an ark. There is not, therefore, as far as I am aware,
any circumstance in the history of Ila or Ilá which can identify
him either with Abraham or Noah.

* सातुरागञ्ज तख्या बुधः पुरुरवसमाधवसुपादयामास।
Thus it is indicated, observes the commentator, that the Solarian race
sprang from the Lunarian.

For Ilá and Purúravas, see Chapter VI. of this Book. Ilá is dwelt
on, in great detail, by Burnouf, in his Bhágavata-puráña, Vol. III.,
Preface, pp. LXX.—XCII.

See, for another version of the original, Dr. Muir’s Original Sanskrit
Texts, Part I., p. 44.
† Amitatejas.
‡ In all my MSS., Vishńu is qualified, first of all, as ‘identical with
sacrifice,’ iśtaḿaya.
§ The epithet ‘one with the law’, dharmamaya, here follows, in nearly
all my MSS.
|| Here all my best MSS. insert ‘identical with intelligence’, jñānamaya.
¶ This is not in all MSS.
male;* and, through his favour, Ilá once more became Sudyumna; (in which character) he had three sons, Utkala, Gaya, and Vinata.†

In consequence of his having been, formerly, a female, Sudyumna was excluded from any share in his paternal dominions: but his father, at the suggestion of Vasishtha, bestowed upon him the city Pratisithána;‡ and he gave it to Pururavas.†

1 The Matsya calls the name of the third, Haritáswa; the Váyu, &c., Vinatáswa; the Mártakádeya,† Vinaya; and the Bhágavata, § Vimala. All but the last agree in stating that Utkala (Orissa) and Gayá (in Behar) are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Váyu makes him king of the west.|| The Bhágavata calls them, all three, rulers of the south.†

2 The authorities agree in this location of Sudyumna. Pratisithána** was situated on the eastern side of the confluence of the Ganges and Jumna, the country between which rivers was the territory of the direct male descendants of Vaivasvata. In the

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* Yajnapurusha. See Vol. I., p. 61, note 1; p. 163, note 1; and pp. 180, 181: also, Vol. II., p. 136.
† One MS. has Purushavara.
‡ CXL., 15.
§ IX., I. 41.
|| The Váyu-puráña says:

उत्कल्योक्तलं राज्य विनतास्वसपं पवित्रम्
दिक्यूवृत्तस्तत्स राज्यस्य तु गया पुरी ||

We are, thus, told, that the kingdom of Vinatáswa lay to the west of Utkala.

With this compare the Harivañcaka, śl. 632; and the Lingá-puráña, Prior Section, LXV., 27.

† द्रिचिदाष्टपराजानो बभुवुधर्मवल्लभा: ||
Vide infra, p. 240, note ||.

** See Burnouf's Bhágavata-puráña, Vol. III., Preface, pp. XCVII., XCVIII.
Of the other sons of the Manu, Prishadhra, in consequence of (the crime of) killing a cow,* was degraded

Hari Vaṁśa,† it is said that he reigned in Pratishtabhāna, having killed Dhṛishāka, Ambarisha, and Daṁda:

ṣuṣrava: kāryāmās pratiṣṭhāte ṣrṣṭākṣaṃ.  

ṣuṣravatāmarīṣadva daṃṣṭṛitī hṛtavay:  ||

M. Langlois had,‡ no doubt, suṣravya: in his copy; as he renders it:§ 'Il donna * * * naissance à trois enfants;' though, as he observes, Hamilton|| had called these the sons of Ikshwāku. The Brahma Purāṇa has not this passage; nor does the commentator on the Hari Vaṁśa give any explanation: neither does anything of the kind occur elsewhere. We have, however, subsequently, in the text,¶ Daṁda named as a son of Ikshwāku; and, in the Pādma Purāṇa, Śrīshū Khaṇḍa, and in the Uttara Kāṇḍa of the Rāmāyāṇa, we have a detailed narrative of Daṁda, the son of Ikshwāku, whose country was laid waste by an imprecation of Bhārgava, whose daughter** that prince had violated. His kingdom became, in consequence, the Daṁḍaka forest. The Maḥābhārata, Dāna Dharma,†† alludes to the same story. If, therefore, the preferable reading of the Hari Vaṁśa be Suta, 'son,' it is at variance with all other authorities. At the same time, it

* The Sanskrit has 'his teacher's cow'.  
† Śl. 637.
‡ Since he puts "Dandaça", a word of three syllables, it is more than probable that he followed some such reading as daṃṣṭṛitī, which I find to be the most ordinary. In some MSS., daṃṣṭṛitī suṣravya: occurs. The lection hṛtavay: is of no account. It seems like a corruption of the last syllables of daṃṣṭṛitī, which is read in one of Professor Wilson's MSS.
§ Vol. I., p. 54.
|| The fact as to Mr. Hamilton's statement is more correctly expressed in these words: "Fr. Hamilton dit que ce roi, et par conséquent ses frères, étaient fils d'Ikshwācou." See Genealogies of the Hindus, &c., p. 64.
¶ Vide infra, p. 259.
** Abjā, by name.
†† A part of the Śanti-parvan.
to the condition of a Śúdra. From Karúsha descended the mighty warriors* termed Kárúshas, (the

must be admitted, that the same work is singular in asserting any collision between Dañda and his brothers and Sudyumna; and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vañśa so perpetually presents. It is, not improbably, a gratuitous perversion of this passage in the Matsya:

नामाणिकाकरीष्टत्वु धृष्टव च स्वतचयम् ।

'Ambarisha was the son of Nábhága;† and Dhñishtha had three sons.'‡

1 This story has been modified, apparently, at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Váyu says he was hungry, and not only killed, but ate, the cow of his spiritual preceptor, Chyavana. In the Márkaṇḍéya,§ he is described as being out a hunting, and killing the cow of the father of Bábhravya, mistaking it for a Gavaya or Gayal. The Bhágavata,|| as usual, improves upon the story, and says that Prishadhra was appointed, by his Guru, Vasishtha, to protect his cattle. In the night, a tiger made his way into the fold; and the prince, in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities, the effect is the same; and the imprecation of the offended sage degraded Prishadhra to the caste of a Śúdra. According to the Bhágavata, the prince led a life of devotion, and, perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is, to account for the origin of the different castes from one common ancestor.

* Kshatriya.
† Vide infra, p. 257.
‡ For their names, vide infra, p. 255, note 2.
§ Oh. CXII.
|| IX., II., 3—14.
sovereigns of the north.) The son of Nedishtha, named Nabhaga, became a Vaisya. His son was Bhalan-

1 The Bhagavata also places the Kuru-shas in the north:||

2 But the country of the Kuru-shas is, usually, placed upon the Puripatra or Vindhyana mountains. See Vol. II., p. 158, note 2.

2 The Vayu has 'Nabhaga, the son of Arishtha:' Nambhagasaridarshu. The Markaudeya has 'the son of Dishtha:' D Vishnu Purana

The Bhagavata also calls him the son of

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* I do not find this parenthesis in the original; nor is it taken from the commentary.
† One MS. has Dishtha. Vide supra, p. 231, note †.
‡ See Original Sanskrit Texts, Part I, pp. 45, 46. § IX., II., 16.
|| By the term uttarapatha, used in the original, the regions to the north of the Vindhyana mountains are intended. The regions to the south of those mountains are, similarly, denominated dakshinapatha. Vide supra, p. 237, note ¶.
¶ But also see Vol. II., p. 123, text and note 1; p. 133, text and note †.
** The verse, as I find it, runs:

That is to say, Bhalandana is declared to be son of 'Nabhaga Arishtha.' The purport of the verse is, manifestly, to set forth the paternity of Bhalandana. Besides this, not to increase the Vayu-purana's tale of the Manu's sons from nine to ten, Nabhaga Arishtha must be taken together, as denoting one person. The sense would not be changed, while the grammar would be amended, by reading Nabhagariishtha—which, as we have seen, occurs elsewhere. Vide supra, p. 232, notes ** and ‡‡; also, p. 256, note *; infra.

†† CXIII, 2. And so the Linga-purana, Prior Section, LXVI., 53.
‡‡ IX., II., 23:

The commentator on the Vishnu-purana says: D Vishnu Purana
Dishfa. According to that authority, he became a Vaiśya by his actions. The other Purāṇas generally agree, that the descendants of this person became Vaiśyas; but the Matsya and Vāyu do not notice it. The Mārkaṇḍeyya details a story of Nābhāga's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purāṇa and Hari Vaṁśa† assert, that two sons of Nābhāgārīśa again became Brahmans: but the duties of royalty imply the Kshatriya caste of his posterity; and the commentator on our text observes,‡ that the son of Nābhāga was born before his father's degradation, and, consequently, the race continued Kshatriya;—an assertion unsupported by any authority: and it must, therefore, appear, that a race of Vaiśya princes was recognized by early traditions.

1 Bhanandana:§ Bhāgavata.
prī: his son was Prāṃṣu;† whose son was Prajāni; 2 whose son was Khanitra; 3 whose son was the very valiant Kshupa; 4 whose son was Viṃṣa; 5

1 Vatsaprīti: Bhāgavata. Vatsaśrī: Mārkaṇḍeya. § The latter has a story of the destruction of the Daitya Kujāmbha by Vidūratha, the father of Sunandū, the wife of Vatsaśrī. The Vāyu has Sahasrārī.||

2 Pramati: Bhāgavata. ¶

2 According to the Mārkaṇḍeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.

4 Chākhusha: Bhāgavata. **

5 Vīra: Mārkaṇḍeya. ††

* All my best MSS. give Vatsaprīti once, or twice, several having both Vatsaprīti and Vatsaprī; for the name is repeated, in the original, in connexion with Prāṃṣu. Vatsaprī, and as son of Bhālandana, is mentioned several times in the Anukramanikā to the Ṛgveda.

† Where (for a single instance out of several,) Prāṃṣu—p. 232, supra, —is called one of the "sons" of Manu, are we to understand, by "sons", "descendants"? Or is the Prāṃṣu here spoken of a second person of that name? He was one of twelve sons of Vatsaprī, according to the Mārkaṇḍeya-purāṇa, CXVIII., 1, 2.

According to the Vāyu-purāṇa, Prāṃṣu was son of Bhālandana:

नवाद्रशक पुरोष: सूक्ष्मार्द्धनोम सहायय:।

‡ My MSS. read, without exception: तत्त्व खनिनः। तत्त्वात् चुप:।

शुपाप्रात्भितवल्पराक्रमी विंप्रोक्षभवत। Professor Wilson, mistaking the particle cha, ‘and’, for part of the name, printed “Chākhusha”, which I have altered as above.

See note § in the next page. That the name is Kshupa is, further, evident from several passages of the Mārkaṇḍeya-purāṇa; as CXX., 1:

चुप: खनिन:पुष्पु ग्राम्य राज्य यथा पिता।

§ My best MSS. of the Mārkaṇḍeya-purāṇa have, like the Calcutta edition, Vatsaprī.

|| In the Vāyu-purāṇa, as known to me, there is no name at all here. See the line quoted in note †, above.

¶ The Vāyu-purāṇa and the Mārkaṇḍeya-purāṇa have Prajāti.

** Pretty certainly, there is, here, a gross mistake in the Bhāgavata-purāṇa. See note ‡, above. †† CXX., 13.
whose son was Viviṁśati, whose son was Khaṁnetra; whose son was the powerful, wealthy, and valiant Karandhama; whose son was Avikshi (or Avikshiti); whose son was the mighty Marutta, of whom this well-known verse is recited:

1 Rambha precedes Viviṁśati: Bhāgavata.¶
2 Balāśwa, or Balakāśwa, or Subalāśwa, according to the Mārkaṇḍeya, which explains his name Karandhama to denote his creation of an army,— quando besieged by his revolted tributaries,—by breathing on his hands (कर + धम:).
3 Both forms occur, as the commentator observes: चिंचिदविविधिदिव्यम् नाम। The Mārkaṇḍeya has a long story of this prince’s carrying off the daughter of Viśāla, king of Vaidīśa.†† Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also be-

* I find no reading but Viviṁśa, if Viṁśa—which is, of course, a mere clerical inadvertence,—is left out of account. Viviṁśa is, also, the lection of the Mārkaṇḍeya-purāṇa, CXX., 14, 15: and see note §, below. For this word, as denoting a caste, see Vol. II., p. 193.
† Nearly all my MSS., including every one of the best, here interpose Ativibhūti, or else Vibhūti, as son of Khanīnetra and sire of Karandhama.
‡ In the Vāyu-purāṇa I find Avikshita; and he is named immediately after Kaniṭra, as if his son. But, almost certainly, there is here, here, a hiatus in my MSS. Avikshita is, also, the reading of the Mārkaṇḍeya-purāṇa, Ch. CXXIII.
§ In the Mahābhārata, Aśvamedhika-parvan, Chap. IV., we find the following genealogy, referred to the Kṛita-yuga: Manu, Prasandhi, Kahaṣa, Ikṣubākṣa, Viṁśa (one of a hundred sons, all kings), Viviṁśa, Khanīnetra (one of fifteen sons), Karandhama, Avikshita, Marutta.
|| I find “two stanzas”: चिंचिदविविधिदिव्यम् नाम। And two stanzas are immediately afterwards quoted.
¶ In my MSS., Rambha follows Viviṁśati; and Viṁśa is omitted.
** This appears to be the true reading of the Mārkaṇḍeya-purāṇa.
†† From the original, वैनिष्ठाष्टित; it is safest, pending the production of explicit proof that there is such a name as “Vaidīśa,” to infer, in preference, Vaidīśa. Vide supra, p. 221, note †.

16*
"There never was beheld, on earth, a sacrifice equal to the sacrifice of Marutta. All the implements and utensils* were made of gold. Indra was intoxicated† with the libations of Soma-juice; and the Brahmins were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite, as guards; and the assembled gods attended, to behold it."¹: Marutta was a Chakravartin (or universal coming an ascetic, met with him in the woods; and they were, finally, espoused: but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Viśāla.

¹ Most of our authorities quote the same words, with, or without, addition.§ The Vāyu|| adds, that the sacrifice was conducted by Sāṁvarta, whom the Bhāgavata terms a Yōgin, the

* " Implements and utensils" is to render vastu.
† The commentary explains अमावत् by अतितुष्या इष्टो चमुखः।
‡ अमावतं इष्टो: सोमिन्द दुभिलिभिंतिर्वातः।
महत् परिवेद्य: सदसाय दिवोक्स:॥
According to the scholiast, the Maruts purveyed food, &c., on the occasion: महत् देवा: परिवेद्य अमावतं परिवेद्यकः।
§ Whence the first of these stanzas was derived I am unable to say; but we probably have the prototype of part of the second in the following quotation in the Aitareya-brāhmaṇa, VIII., 21:
महत् परिवेद्यारी महत् ग्राब्बासुष्ठुः।
आविषिष्कृतः कामप्रीविष्णु देव: समास्तः॥
See, also, the Satapatha-brāhmaṇa, XIII., V., IV., 6; and compare the Bhāgavata-purāṇa, IX., II., 27, 28.
|| Its words are:

सूक्तम् दिवं नीत: समुदृतः सांवत्वः।
विवाही च महानासितास्तिस्तंस्ति वृहस्थित:॥
चबिं इष्टा तु च चार्द्धस्त्वस्तिः बृहस्थित:।
सूक्तम् हुने बच्छ चुकीप सम्भवं तदा।
लोकानां स हि नागः देवतंहि असारंति:॥
monarch: he had a son named Narishyanta; his son was Dama; his son was Rájyavardhana;* his son was Sudhríti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha; his son was Trínabindu, who had a daughter

son of Angiras; and that Bṛhaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Saḿvarta. How it involved the king is not told; but, apparently, in consequence, Marutta, with his kindred and friends, was taken, by Saḿvarta, to heaven. According to the Márkaṇḍeya,† Marutta was so named from the paternal benediction, ‘May the winds be thine,’ or ‘be propitious to thee’ (महत्तव शिवायाःसूक्त). He reigned, agreeably to that record, 85000 years.

1 Omitted in the Bhágavata.

2 A rather chivalric and curious story is told of Dama, in the Márkaṇḍeya.‡ His bride, Sumaná, daughter of the king Daśárha,§ was rescued, by him, from his rivals. One of them, Vapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama, in retaliation, killed Vapushmat, and made the Pińḍa (or obsequial offering) to his father, of his flesh: with the remainder he fed the Brahmans of Rákshasa origin: such were the kings of the solar race.

बुधुपत्तथ सङ्खित पिष्टदानेऽपि चवार हि
ब्राह्मणोऽविशालामास रचः कुस्मूलसुक्वावान.
एवाचित्त हि राजानी बमुनः सूयेयंवशजा: "||
² The Bhágavata has Bandhavat, Oghavat, and Bandha.¶

* The Váyu-puráṇa has Ráśhtrávardhana.
† CXXVIII., 33.
‡ Ch. CXXXIV.
§ I find शुचा दशाश्चारिपति:, “daughter of the king of Daśárha”.
¶ I find, in all the MSS. I have examined, Bandhumat and Vegavat; while the prevailing reading of the third name is Bandhu, of which Bandha and Budha are variants. The Váyu-puráṇa agrees, as to all three names, with the Vishnu-puráṇa.
named Ilavilā. The celestial nymph Alambushá, becoming enamoured of Trīńabindu, bore him a son named Viśāla, by whom the city Viśālī was founded.

1 The Váyu and Bhágavata both add, that she was the wife of Viśravas, and mother of Kubera. In the Linga Puráṇa, she is said to have been the wife of Pulastya, and mother of Viśravas. The weight of authority is in favour of the former statement. See Vol. I., p. 154, note 2.

2 The Bhágavata names three sons, Viśāla, Śúnyabandhu, and Dhúmaketu. Viśālī is a city of considerable renown in Indian tradition; but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Viśālá, another name of Ujjayini:

उन्मधभिभि छाविमारवनि पुष्पकरबिणी|
Hemachandra. Also, in the Megha Dúta:

प्रायाववनीसोदयकथाकोविद्यामवधाना |
पूविहिहिहिमारण दूरी सनिभिवालीविशाबान |

‘Having arrived at Avanti, * * * proceed to the illustrious city before indicated, Viśālā.’ विशाबावाभिभादासुनिधियिनां गुरीम |
‘To the city Ujjayini, named Viśālā.’ Comment. Viśālī††, however, appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Sákya; and his first disciples, it is the same as Prayága,

* Only one of my MSS. has this name; one has Ilivilā; and all the rest have Ilivilā. Also see note †, below.

† The Bhágavata-puráṇa, IX., II., 31, represents Ilavilā as daughter of Trīńabindu and Alambushá.

†† The Váyu-puráṇa has Ilviā, and calls her mother of Viśravas:

कवा तु तस्म िविभा माता िविभवसी हि सा |

§ Called Dhanada, in the Bhágavata-puráṇa.

|| I find Dhúmaketu. § Abhidhána-chintámani, IV., 42.

** Śū. 32, Prof. Wilson’s second edition.

†† The genuine Rámagv has Viśālā; the Bengal recension, Viśālī. The latter name, Burnouf maintains, is that which was known to the Buddhists. Introduction à l’Histoire du Buddhism Indien, Vol. I., p. 86, note 2.

†† Corrected from “Sákya.”
BOOK IV., CHAP. I.

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The son of the first king of Vaiśālī was Hemachandra; his son was Suchandra; his son was Dhūmrāśwa; his son was Sṛṅjaya;¹ his son was Sahadeva;² his son was Kṛśāśwa; his son was Somadatta, who celebrated, ten times, the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.³ These were the

or Allahabad;† but the Rāmāyaṇa (I., 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was, therefore, in the modern district of Sāran, as Hamilton (Genealogies of the Hindus;‡) conjectured. In the fourth century, it was known, to the Chinese traveller Fa-hian, as Phi-she-li, on the right bank of the Gandak, not far from its confluence with the Ganges.§ Account of the Foe-küe-ki: Journal of the Royal Asiatic Society, Vol. V., p. 128.

¹ Dhūmrāksha and Saṁyama: Bhāgavata.¶

² The text is clear enough; सूक्ष्मात्सहद्विः: तत: कःश्रः:। But, as elsewhere noticed (Hindu Theatre, Vol, II., p. 296), the commentator on the Bhāgavata** interprets the parallel passage,

तत्त्वातसंयमादासील्कृष्णाः। सहद्विः।

very differently, or: सहद्विः। देवजेन सहित:। †† 'Kṛśāśwa with Devaja,' or, as some copies read, Devaka, or Daivata, as if there were two sons of Saṁyama.

³ The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati: or Pramati; Vāyu. Sumati, king

* Four of my MSS. have Swamati.
† Burnouf, where referred to in note †† in the preceding page, shows this opinion to be groundless.
‡ Pp. 37, 38.
§ General Cunningham, with others, thinks it is now represented by Basāh, a village twenty-seven miles nearly north from Patna. Journal of the Asiatic Society of Bengal, 1863, Supplementary Number, p. lxi.
|| The article referred to was written by Professor Wilson.
¶ The Bhāgavata-purāṇa, IX., II., 34, makes Hemachandra father of Dhūmrāksha, father of Saṁyama, father of Kṛśāśwa and Devaja.
** IX., II., 34.
†† The commentator adds: पाठानिर नामायलमात्र | चचेष्टा स एव।
kings of Vaiśāḷi;* of whom it it is said:† "By the favour of Tṛiṇābindu, all the monarchs of Vaiśāḷi: were long-lived, magnanimous, equitable, and valiant."

Śaryāṭi (the fourth son of the Manu,)§ had a daughter named Sukanyā, who was married to the holy sage Chyavana:|| he had, also, a righteous son called Ānarta.

of Vaiśāḷi, is made contemporary with Rāma: Rāmāyaṇa, I., 47. 17. The dynasty of Vaiśāḷa kings is found only in our text, the Vāyu, and Bhāgavata. Hamilton ¶ places them from 1920 to 1240 B. C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B. C.** The contemporary existence of Sumati and Rāma, however, is rather unintelligible; as, according to our lists, the former is the thirty-fourth, and the latter, the sixtieth, from Vaivaswata Manu.

' The circumstance of their marriage, of Chyavana's appropriating a share of offerings to the Aświni Kumāras, and of his quarrel with Indra, in consequence, are told, in detail, in the Bhāgavata and Padma Purāṇas.

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* Expressed by vaiśālaka.
† ब्रोकोर्ष्य च गीतम्। And what follows is a stanza. It occurs in the Vāyu-purāṇa, as well, but not as if a quotation.
‡ Vaśikilaka.
§ The Aitareya-brāhmaṇa, IV., 32, and VIII., 21, speaks of Śaryāṭa, son of Manu. The R̄igveda, also, has Śaryāṭa. Perhaps this name is here a metronym.
|| "The Kishi Chyavana married his [Vaivaswata's] daughter; and a solemn sacrifice was held on the occasion, at which Indra and the Aświns were present. Chyavana appropriated to himself the share of the oblation intended for the Aświns, at which Indra was very angry; and, to appease him, a fresh offering was prepared. The Scholiast quotes this story from the Kaushitaki Brāhmaṇa." Professor Wilson's Translation of the R̄igveda, Vol. I., p. 139, note a.
¶ Genealogies of the Hindus, &c., p. 38.
** ?
The son of the latter was Revata, who ruled over the country (called, after his father,) Ánarta, and dwelt at the capital, (denominated) Kuśasthali. The son of this prince was Raivata, or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter; and (not finding any one worthy of her hand,) he repaired, with her, to the region of Brahmá, to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers Háhá, Húhú, and others were singing; before Brahmá; and Raivata, waiting till they had finished, imagined the ages that elapsed during their

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1 In most of the other Puráñas, Reva, or Raiva. The Linga and Matsya insert a Rochamána before him; and the Bhágavata adds, to Ánarta, Uttánabarhis and Bhúrisheúa.

2 The Bhágavata ascribes the foundation of Kuśasthali to Revata, who built it, it is said, within the sea. The subsequent legend shows, that it was the same, or on the same spot, as Dwáракá; and Ánarta was, therefore, part of Cutch or Gujerat. See Vol. II., p. 171, note 4.††

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* The reading of my MSS. is तस्स च रेवती नाम कथा, “and he had a daughter, Revati.”
† Gandharva. For Háhá and Húhú, see Vol. II., pp. 286, et seq.
‡ अतितान्त नाम द्रियं गान्धवर्वसमीयत। The piece of music which they were executing was an atitána,—a certain song, according to the commentary. A variant for gánadharvam is gánidháram, qualifying atitánam. The scholiast takes note of it.
§ The original has Raivataka, here and below.
∥ My MSS. of the Váyu-púrâha have these two readings, and Rava, as well.
¶ XI., III., 27.
** IX., III., 28:
सौः स्मृत्र नगरीं विनिमेयं कुशक्षलीम।
†† Also see Vol. II., p. 172, note 2.
performance to be but as a moment.* At the end of their singing, Raivata prostrated himself† before Brahmá,‡ and explained his errand. “Whom should you wish for a son-in-law?” demanded Brahmá; and the king mentioned to him various persons with whom he could be well pleased.§ Nodding his head gently, and (graciously) smiling, Brahmá said to him: “Of those whom you have named the third or fourth generation no longer survives; for many successions of ages have passed away, whilst you were listening to our songsters.** Now, upon earth, the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand.†† You must, therefore, bestow this virgin gem‡‡ upon some other husband: for you are, now, alone; and your friends, your ministers, ser-

* Muhùrta. The Sanskrit is: तावतप्रिमार्गपरिवर्तःनेनकुण्डपरिवर्तः न प्रश्वनः सहस्वकेष्टिकाविर्भवितां ग्रहण. Trimârga is here a musical technicality.
† Prañâmya.
‡ Here, and just above, and also below, designated by his epithet of abjayoni, 'lotus-born.'
§ And he further solicited Brahmá's advice as to a choice: ज एवं भगवतोऽस्मात् कस्चन्निमात्र प्रविष्टिमीति.
¶ The Sanskrit is अयुपापयसंतति:।
∥ Châturýuga.
** Literally, 'this music,' etad gândharvam.
†† साप्रतं भूतसि ताविष्टितमभवस्म स नोत्वट्वगमतित्साम्। आस्क्री हि तत्कलिः। Comment: अस्त्र रूपस्य मनोरंठाविष्टितम् चतुर्युगं गतप्रायम्।
What is meant is, that, in the meantime, twenty-eight four-yuga cycles of the manvantara or patriarchate then current had nearly elapsed, &c. Compare the Bhâgavata-purâna, IX., III., 33.
For the length of a manvantara, see Vol. I., pp. 50-52.
‡‡ Kanyâ-ratnā.
vants, wife, kinsmen, armies,* and treasures have long since† been swept away by (the hand of) time.” Overcome with astonishment and alarm,‡ the Raja then said to Brahmá: “Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given.” And the creator of the world,§ whose throne is the lotos,|| (thus benignantly) replied to the prince, as he stood bowed and humble ¶ before him:** “The being of whose commencement, course,†† and termination we are ignorant; the unborn and omnipresent;¶ essence §§ (of all things); he whose real and infinite|| nature and essence ¶¶ (we do not know), is the supreme Vishńu.*** He is time, made up of moments, and hours, and years;††† whose influence;‡‡ is the source of (perpetual) change. He is the universal form of all things, from birth to death. §§§ He is eternal, without name or shape. Through the favour of that imperishable |||| (being) am

* Bala.
† Atyanta, ‘entirely.”
‡ The two substantives are to render sádhwasā.
§ Sapta-loka-guru.
|| Abjayoni.
¶ Kṛtidviṣali-bhūta.
** All the rest of this chapter is in verse.
†† Madhya.
‡‡ Sarvagata.
§§ Dhātu.
||| Para.
|||| Sāra.
*** “Supreme Vishńu” corresponds to parameswarā.
††† Kalāmuhūrtādi.
‡‡‡ Viśhūti.
§§§ I find अनन्तर्नामस्य समस्मृतर्नामस्मप्यस्य सनातनस्य। According to this, he is said to be ‘unborn and indestructible,’ &c. &c.
I the agent of his power in creation; through his anger is Rudra the destroyer (of the world); and the cause of preservation, Purusha, proceeds, also, from him. The unborn, having assumed my person,* creates (the world); in his own essence,† he provides for its duration; in the form of Rudra, he devours all things; and, with the body of Ananta, he upholds them. Impersonated as Indra‡ and the other gods, he is the guardian of mankind;§ and, as the sun and moon, he disperses darkness. Taking upon himself the nature of fire, he bestows warmth and maturity, and, in the condition of the earth, nourishes all beings.|| As one with air,¶ he gives activity to existence;** and, as one with water, he satisfies (all wants); whilst, in the state of ether, associated with universal aggregation, he furnishes space for all objects.†† He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed: and, as the indestructible,‡‡ he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-

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* Rūpa.
† Purusha-swarūpin.
‡ Śakra, in the original.
§ Viśva.
|| पाकाय योगिलसुपेक्ष लोका-निर्माति पृथ्वीपुरुवयात।
¶ Śwasana, 'breath.'
** Loka.
†† द्रष्टि विष्णुप्रितिसंविष्णितसु सर्वोत्काप्य न नमःखद्यय।
‡‡ Avyayātman. See Vol. I., p. 17, note *. 
born, is again present in the world.* That (mighty) Vishńu, who is paramount over all beings, is now, in a portion of himself, upon the earth. That (city) Kuśasthāla, which was, formerly, your capital, and rivalled the city of the immortals,† is now (known as) Dwáракā;¹ and there reigns a portion of that divine being,‡ in the person of Baladeva. To him, who appears as a man, present her, as a wife. He is a worthy bridegroom for this excellent damsel; and she is a suitable bride for him.”§

Being thus instructed by the lotos-born (divinity), Raivata returned (with his daughter,) to earth, where he found the race of men dwindled in stature, reduced in vigour; and enfeebled in intellect. Repairing to the city of Kuśasthāla, which he found (much) altered,‖ the wise monarch bestowed his (unequalled) daughter on the wielder of the ploughshare,¶ whose breast was

¹ So called from its many Dwāras, or gateways:

क्षत्री द्वारवती नाम ब्रजद्वारां मनोरमाम

Váyu.

* Compare the Bhagavad-gitá, Chapter IX., passim.
† The Sanskrit has amaravatīva, “like Amarávati.” For this city, see Vol. I., p. 137; and Vol. II., p. 240, text and notes.
‡ Keśava, in the original.
§ तस्मात् लम्बनं तन्मयं जनः
प्रयक्त मायामुनाय जायाम्
श्राधा स्वरूपेऽसी तन्मयं त्वदेः
स्त्रीरथमूता सहिः हि योगः

‖ Because, says the commentator, Kríshńa had reclaimed from the sea a shire of country measuring twelve yojanas in circumference, and, with the aid of Viśwakarman, had renovated the city. For Dwáракā, vide infra, Book V., Chapters XXIII. and XXVIII.
¶ Sira-dhwaja, ‘plough-banneered’. 
as fair and radiant as crystal.* Beholding the damsel of excessively lofty height, the chief whose banner is a palm-tree† shortened her with the end of his plough-share, and she became his wife. Balaráma‡ having espoused, agreeably to the ritual, Revatí, the daughter of Raivata, the king retired to the mountain Himálaya,§ (and ended his days) in devout austerities.¹

¹ The object of this legend, which is told by most of the authorities, is, obviously, to account for the anachronism of making Balaráma contemporary with Raivata; the one, early in the Tretá age, and the other, at the close of the Dwápara.

* Sphatíkáchalábha, “brilliant as a mountain of crystal.”
† Tálaketu.
‡ Indicated, in the Sanskrit, by his epithet siráyuḍha.
§ Himáchala, in the original.
CHAPTER II.

Dispersion of Revata’s descendants: those of Dhritis: those of Nabhaga. Birth of Ikshwaku, the son of Vaivasvata; his sons. Line of Vikukshi. Legend of Kakustha; of Dhundhumara; of Yuvanaswa; of Mandhati: his daughters married to Saubhari.

PARASARA.—Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahma, the (evil spirits or) Rakshasas named Puuyajana* destroyed his capital, Kusasthal. His hundred brothers, through dread of these foes, fled in different directions; and the Kshattriyas, their descendants, settled in many countries.†

From Dhritis, the son of the Manu, sprang the Kshatriya race: of Dharshtaka.²

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¹ According to the Vayu, the brothers of Raivata founded a celebrated race called Sarvata, from Sarvati. The Brahma Purana says, they took refuge in secret places (gahanas); for which the Hari Varma substitutes (parvata gaña) mountains. The Vayu has neither, and says, merely, that they were renowned in all regions: विख्यात दिः सवारः।

² So the Vayu, Linga, Agni, Brahma, and Hari Varma.§ The Matsya names three sons of Dhritis,—Dhritisaketu, Chitranatha, and Ranaadhrisita. The Bhagavata adds, that the sons of Dhritis...

* Puuyajana is usually considered as synonymous with yaksha. For the Yakshas, see Vol. I., p. 83; Vol. II., p. 75.
† सर्बदीनिष्ठभवन्।
‡ Kshattr, in the original.
§ St. 642. The Calcutta edition has Dhritis and Dharshtaka. Also vide supra, p. 232, note  ††.
∥ IX., II., 17. Also vide infra, p. 280, note 2.
The son of Nabhağa* was Nabhağa;¹ his son was

shía obtained Brahmanhood upon earth, though born Kshattriyas:

¹ But who is Nabhağa? For, as above observed, (p. 231, note i.), the son of the Manu is Nabhağa-nedishtā;² and there is, in that case, no such person as Nabhağa.₃ On the other hand, if Nabhağa and Nedishtā be distinct names, we have ten sons of Vai-
vavaswata, as in the Bhágavata.⁴ The descendants of Nedishtā, through his son Nabhağa, have been already specified; and, after all, therefore, we must consider the text as intending a distinct

* This is the ordinary reading of my MSS., of which three, however, give Nabhağa. It will contribute to harmonize the Viṣṇu-purāṇa with itself, if we surmise,—vide supra, p. 13,—that there is, here, an error for Nabhağa. So Ambarisha’s grandfather is called in the Bhágavata-purāṇa, IX., IV., 1; though the person there meant is, as the context evidences, identified with Nabhañedishtā of the Aitareya-brāhmaṇa. The Vāyu-
purāṇa, likewise, in every MS. to which I have access, irregularly derives Nabhağa from Nabhağa:

Those Purāṇas which speak of Nedishtā (or Dīśṭa, &c.) preceded by Nabhağa, in composition or apart, and also speak of Nabhağa (or Nabhağa), recounting, of the latter, the story told in note i., above, have explicitly misrepresented ancient tradition, inasmuch as this story relates to Nabhañedishtā (नाधिन्द्र preceded by नाभ = नाभी), in whose name we have the source of Nabhañedishtā and numerous other corruptions previously particularized. There seems to be no authority, older than epic and Paurāṇik, for such a person as Nedishtā, or Dīśṭa, or Arishtā, father of a Nabhağa.

† The Vāyu-purāṇa has:

‡ This should be Nabhaṅedishtā.

§ See the conjecture ventured in note *, above. Also vide supra, p. 232, text and note *; and the Translator’s last note on Chapter V. of the present Book. But the Bhágavata-purāṇa, IX., II., 17, 18, gives an irreconcilable account of the offspring of Nēga.

|| Changed, here and just below, from “Nedishta.” Also read Nabhağa, and so further on.

⁴ Vide supra, p. 14, note *; p. 232, note __;
Ambariśa; his son was Virūpa; his son was Pṛī-

person by the name Nabhāga; and such a name does occur, in
the lists of the Agni, Kūrma, Matsya, and Bhāgavata, unquestion-
ablely distinct from that with which it is also sometimes compounding. The Bhāgavata repeats the legend of the Aitareya Brāhmaṇa,† with some additions, and says, that, Nabhāga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and, Nabhāga acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognize but one name here, variously read either Nabhāga or Nābhāga, the father of Ambariśa. The Vāyu, as well as the Bhāgavata, concurs with the text.‡

1 The Bhāgavata§ considers Ambariśa as a king who reigned, apparently, on the banks of the Yamunā. He is more celebrated as a devout worshipper of Vishnū, whose discus protected him from the wrath of Durvāsas, and humbled that choleric saint, who was a portion of Śiva:—a legend which, possibly, records a struggle between two sects, in which the votaries of Vishnū, headed by Ambariśa, triumphed.

2 The Agni, Brāhma, and Matsya stop with Ambariśa. The Vāyu and Bhāgavata proceed as in the text; only the latter|| adds, to Virūpa, Ketumati and Śambhu.

† V., 14. For Nābhānedīśhśa, there mentioned, see, further, the Rigveda, X., LXI. and LXII.; and the Taittiriya-samhitā of the Yajurveda, III., 1., IX., 4.
‡ It does not appear so from my MSS. See note * in the preceding page.
§ IX., IV., 13, 30. || IX., VI., 1.
shadaśwa; his son was Rathítara, * of whom it is sung: “These, who were Kshattriyas by birth, the heads of the family of Rathítara, were called Angirasas (or sons of Angiras), and were Brahmans as well as Kshattriyas.”†

1 The same verse is cited in the Váyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently; ‡ Kshattriyas by birth become Brahmans by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhágá’s assisting the sons of Angiras to complete their sacrifice, referred to in a former note; § although the same authority has devised a different explanation. Rathínara || (or Rathítara, as read in some copies, as well as by the Bhágavata † and Váyu,) being childless, Angiras begot on his wife sons

* The “Rathínara” of the former edition I have altered, here and below, being convinced that it is merely a clerical error of a very few MSS.

† एते चच्चभूमुख्ता वै पुनःशाक्षिरसः सृष्टा:।
रघुनिराणोऽवरः चच्चोपिता ब्रजातय:।

“These were born in a Kshattrya or Kshattriya race, and were subsequently known as Angirasas. They were the chief of the Rathítaras,—Brahmans possessing the rank of Kshattras.”

One of my MSS. gives यमवा: for प्रवराः.

Commentary: एते रघुनिर्युक्तः प्रवरा गौर्जा:। चच्चभूभूता: चच्चिया
अन्नज्ञान रघुनिर्युक्तः भार्यायामणिरसः जातिलात। तथापि तयोऽथ
मात्युनरञ्जितसः ब्राह्मणा:। सृष्टा:। अत: चच्चोपिता ब्रजातय:।

This explanation I have not accepted in full.

See Dr. Muir’s remarks on this passage, in Original Sanskrit Texts, Part I., pp. 46, 47.

‡ Vide infra, p. 280, note 2.
§ Note 1 in p. 256, supra. || See note *, above.
Ikshwáku was born from the nostril of the Manu, as he happened to sneeze.\textsuperscript{1} He had a hundred\textsuperscript{*} sons, of whom the three most distinguished\textsuperscript{†} were Vikukshi, Nimi, and Dańda. Fifty (of the rest), under Śakuni,\textsuperscript{‡} were the protectors of the northern countries. Forty-eight were the princes of the south.\textsuperscript{2}

radiant with divine glory, who, as the sons of the monarch by his wife, were Kshattriyas, but were Brahmans through their actual father. This, however, is an afterthought, not warranted by the memorial verse cited in our text.

\textsuperscript{1} So the Bhágavata:§

चूँकि यह मनोरञ्जन हृद्याकुष्णाणान्: मुनि: \textsuperscript{।}

\textsuperscript{2} The Matsya says, that Indra (Devaráj) was born as Vikukshi, and that Ikshwáku had one hundred and fourteen other sons who were kings of the countries south of Meru, and as many who reigned north of that mountain. The Váyu and most of the other authorities agree in the number of one hundred, of whom

\begin{quote}
एते चेतप्रसूता वे पुनस्लाभिःप्रसा: स्मुता: \textsuperscript{।}
रथीतरागाय प्रवराः: चचोथिपतिः विजाताः: \textsuperscript{॥}

These stanzas are thus rendered by Burnouf:

"Rathitara n'eut pas d'enfants; c'est pourquoi il pria Angiras de lui donner des successeurs, et Angiras eut de la femme du prince des fils brillants de l'éclat du Véda.

"Quoique nés de la femme de Rathitara, ces fils d'Angiras n'en sont pas moins reconnus comme Angirasides; ils sont pour les Rathitaras les ancêtres, auteurs de leur race, et ils appartiennent aux deux tribus des Kchatrriyas et des Bráhmanes."

\textsuperscript{*} The scholiast considers that 'a hundred' is here used, as a round number, instead of 'a hundred and one.'

\textsuperscript{†} Pravara. In the Váyu-puráña and Bhágavata-puráña, the word is jyeshtá, 'eldest'.

\textsuperscript{‡} शुक्लिनिमुखा: \textsuperscript{।} Read, therefore, for "under Śakuni," "Śakuni and others".

§ IX., VI., 4.

17"
Upon one of the days called Ashtaká,° Ikshwáku (being desirous of celebrating ancestral obsequies,) ordered Vikukshi to bring him flesh suitable for the offering. The prince, accordingly, went into the forest, and killed many deer and other wild animals,* (for the celebration). Being weary (with the chase), and being hungered, he (sat down and) ate a hare, after which, (being refreshed), he carried the rest of the game to his father. Vasishtha,+ the family-priest: of the house of Ikshwáku, was summoned to consecrate the food;§

fifty, with Šakuni at their head,|| are placed in the north; and forty-eight in the south,—according to the Váyu,—of whom Vímati ¶ was the chief. The same authority specifies, also, Nimi and Daúda, as sons of Ikshwáku, as does the Bhágavata, ** with the addition of their reigning in the central regions.†† The distribution of the rest, in that work, † † is, twenty-five in the west, as many in the east, and the rest elsewhere,—that is, the commentator adds, north and south. It seems very probable, that, by these sons of Ikshwáku, we are to understand colonies or settlers in various parts of India.

° See pp. 168, 169, supra.

¶ The name appears to be Viúñáti: विन्धनायिती; “Víñáti and others.” Different MSS. of the Hariváhsa give, in 6. 684, Vaúáti, Vasáti, and Šaúáda.

†† That is to say, between the Himálayas and the Vindhya. So explains the commentator Śrídhará.

6 Vikukshi, Nimi, and Daúdaka. IX., VI., 4.

† * The original has only mrga.

†† Several of my MSS. omit this name.

‡‡ IX., VI., 5.

तेन वर्षादभवन्तियोऽवते नृपा नृपः
पश्चिमंश्ति: पश्चात चचो मेघेऽपरं स्थितः ॥
but he declared that it was impure, in consequence of Vikukshi’s having eaten a hare from amongst it; (making it, thus, as it were, the residue of his meal). Vikukshi was, in consequence, abandoned by his offended father; and the epithet Saśāda (hare-eater) was affixed to him by the Guru.* On the death of Ikshwáku, the dominion of the earth descended to Saśāda,† who was succeeded by his son Puranjaya.

In the Tretá age, a violent war² broke out between the gods and the Asuras, in which the former were vanquished. They, consequently, had recourse to

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¹ The Váyu states, that he was king of Ayodhya, after the death of Ikshwáku.‡ The story occurs in all the authorities, more or less in detail.

² The Váyu§ says, it was in the war of the starling and the stork (धाकड़चंगके पुंड्र), a conflict between Vasishtha and Viśvámitra, metamorphosed into birds, according to the Bhágavata;|| but that work assigns it to a different period, or the reign of Haríśchandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners with armorial devices were, as we learn from the Mahábhárata, invariably borne by princes and leaders.

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* भाषा | चलनीयाधीनाधीनाधीन | दुराधानाधन ते पुरवेधः श्रवांसुम्
पहुँच यतोंनेन श्रवको भविष्यतः। तत्तत्सी विवृत्तियुक्तिवृत्तिः
श्रवादसंयुक्तमवाप विद्यापि च परिवर्तः।
† Paranjaya is a variant of common occurrence, and the name sanctioned by the scholiast. Vide infra, p. 263, note 1.
‡ एक्वाकरसंख्यते सत्यस्थास पुराणवर्गितमाम्ल।
प्राप्तं परमधनोधासवतोधार्था पभवत॥
§ And so the Hariwánsa, ś. 668.
|| IX., VII., 6. Also vide infra, p. 287, note 1.
Vishňu, for assistance, and propitiated him (by their adorations). The eternal ruler of the universe, Náráyaṇa, had compassion upon them, and said:* "What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince † named Puranjaya, the son of a royal sage‡ into his person I will infuse a portion of myself; and, having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya, for the destruction of your foes."§ Acknowledging, with reverence, the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: "Most renowned Kshattriya, we have come to thee, to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes."|| The prince replied: "Let this your Indra, the monarch of the spheres, (the god) of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries, as your ally." The gods and Indra readily answered: "So be it"; and, the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal † ruler of all movable and immovable

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* Prasannabh Deva prasanna prájñāprāyaścīh gāyatrī prāh.
† Kṣattriya.
‡ Rājarshi. And the Sanskrit adds 'Ṣaśāda.'
§ Tathārthāṁ ham śabdāṁ sthitam evaśātyāṁ tānāśāyāṁ śrīrāśiḥ śāhānām ānāntāṁ ānāntaṁ.
† Tārāīśva prabhāyaḥ śrīprabhaścīḥ caféyaṁ kāyaṁ kāriyāṁ kāyaṁ.
|| Pranāya.
things, he destroyed, in the battle that ensued, all the enemies of the gods; and, because he annihilated the demon-host, whilst seated upon the shoulder (or the hump, Kakud,) of the bull, he, thence, obtained the appellation Kakutstha (seated on the hump).¹

The son of Kakutstha was Anenas² whose son was Prithu, whose son was Vişwagaśwa,³* whose son was Árdra,⁴† whose son was Yuvanaśwa,‡ whose son was Śrāvasta, by whom the city of Śrāvastī⁵ was founded.

¹ The Bhāgavata adds, that he captured the city of the Asuras,§ situated in the west; whence his name Puranjaya, ‘victor of the city.’ He is, also, termed Paranjaya, ‘vanquisher of foes;’ he is, also, called Indravāha, ‘borne by Indra.’

² Suyodhana: Matsya, Agni, Kūrma.¶

³ Viśwaka: Linga. Viśwagandhi: Bhāgavata.** Vishītarāśwa: Brahma Purāṇa and Hari Vaṁśa.††

⁴ Ándhra: Vāyu. Áyu: Agni. Chandra: Bhāgavata.‡‡

⁵ Śāvasta and Śāvasti: Bhāgavata.§§ Śravastī:|| Matsya, Linga,¶¶ and Kūrma; which also say, that Śravastī was in the country of Gauda, which is eastern Bengal.*** But it is, more usually,

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* One MS. has Viśwaga; another, Viśwagata. The Vāyu-purāṇa seems to give Dīshādaswa.
† Two MSS. have Chandra. The Linga-purāṇa, Prior Section, LXV., 33, has Árdaka.
‡ Yavanāśwa seems to be the reading of the Vāyu-purāṇa.
§ Daityas, in the original. || IX., VI., 12—16.
¶ And so the Linga-purāṇa. ** IX., VI., 20.
†† Śī. 669. ¶¶ IX., VI., 20. §§ IX., VI., 21.
|| So reads the Vāyu-purāṇa.
¶¶ Prior Section, LXV., 34. I find Śāvasti, also; and the king is there called Śāvasti.

*** The term Gauda has not only this signification, but a much wider. See the references and quotations in Messrs. Böhtlingk and Roth’s Sanskrit-Wörterbuch.
The son of Śrávasta was Bṛihadaśwa,* whose son was Kuvalayāśwa.† This prince, inspired with the spirit of Vishṇu, destroyed the Asura Dhundhu, who had harassed the pious sage: Uttanka;§ and he was, thence, entitled Dhundhumāra.¹ In his conflict with the demon, placed in Kośala,|| by which a part of Oude is commonly understood. In my Dictionary I have inserted Śrávanti, upon the authority of the Trikānda Śesha;¶ but it is, no doubt, an error for Śrávasti. It is, there, also called Dharmapattana, being a city of some sanctity, in the estimation of the Buddhists. It is termed, by Fa-Hian, She-wei; by Hwen Tsang, She-lo-va-si-ti; and placed, by both, nearly in the site of Fyzabad in Oude. Account of the Foe-kue-ki.**

¹ This legend is told, in much more detail, in the Vāyu and Brahma Purāṇas. Dhundhu hid himself beneath a sea of sand, which Kuvalayāśwa and his sons dug up,—undeterred by the flames which checked their progress,—and finally destroyed most of them. The legend originates, probably, in the occurrence of some physical phenomenon, as an earthquake, or volcano.

* According to the Vāyu-purāṇa, like our text, he had a most numerous family:

चुढ़िलोकपुजारश्वासन सहस्राष्ट्रवृक्षिकृति;

† The Vāyu-purāṇa has Kuvalāśwa:

चुढ़िलोकपुजारश्वासन सहस्राष्ट्रवृक्षिकृति;

And from several passages that follow this it is evident that the name is Kuvalāśwa. The Harivānśa, śl. 671, etc., likewise has Kuvalāśwa; and so has the Ādi-purāṇa.

‡ Maharshi.

§ In two MSS. I find Utanka, the lection of the Bhāgavata-purāṇa, IX., VI., 22. The Harivānśa, śl. 676, has, in different MSS., Utanka and Uttanka. The Vāyu-purāṇa gives, in my MSS., Uttanka.

|| See Vol. II., p. 172, notes 2, etc.

¶ II., 1., 13.

** By Professor Wilson; in the Journal of the Royal Asiatic Society, Vol. V., pp. 122, 123.

Also see M. Vivien de Saint-Martin’s Mémoire Analytique, etc., p. 105; and General Cunningham, in the Journal of the Asiatic Society of Bengal, 1865, pp. 250—267.
the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Driidhahswa, Chandraswa,* and Kapilaswa;† and the son and successor of the elder of these: was Haryaaswa:§ his son was Nikumbha; his son was Samhataswa;|| his son was Kriisaswa; his son was Prasenaajit; and his son was (another) Yuvanaswa.1

1 The series of names agrees very well to Samhataswa, called Barhaanaswa in the Bhagavata. † We have, there, some variations, and some details not noticed in our text. The Vayu, Brahma, Agni, Linga, Matsya, and Kurma ascribe two sons to Samhataswa, whom the two first name Kriisaswa and Akriisaswa, and the rest, Kriisaswa and Ranaaswa.** Senajit+++ or Prasenaajit+++ is, generally, though not always, termed the son of the younger brother; but the commentator §§ on the Hari Varsha calls him the son of Samhataswa, whilst the Matsya, Agni, Linga, and Kurma omit him, and make Mambhaatri the son of Ranaaswa.|| The mother of Prasenaajit and the wife of Akriisaswa or Samhataswa,—according to the different interpretations,—was the daughter of Himavat,

* In the Vayu-purana the name is Bhadraswa.
† The Bhagavata-purana, IX., VI., 24, has Dridhahswa, Kapilaswa, and Bhadraswa.
‡ The original here again names Dridhahswa, but says nothing of his seniority: त्रिवेदि. त्रिवेदि. I
§ The Linga-purana, Prior Section, LXV., 37, interposes Pramoda between Dridhahswa and Haryaaswa.
|| One MS. has Hitaswa; another, Saumhitaswa. The latter is the reading of some MSS. of the Vayu-purana; others giving Samhataswa.
¶ IX., VI., 25.
** The Linga-purana distinctly calls Yuvanaswa son of Ranaaswa.
+++ Bhagavata-purana, IX., VI., 25.
+++ So reads the Vayu-purana.
§§ Nilakantha, on sl. 709. Arjuna Miira comments to the like effect.
||| The Linga-purana represents Mandhaatri to be son of Yuvanaswa.
Yuvarásva had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity (for his childless condition); and they instituted a religious rite, to pro-
known as Drishadvatí, the river so termed* (Vol. II., p. 142, note 4). The wife of Yuvarásva, according to the Váyu, or of Prasenajit, according to the Brahma, was Gaurí, the daughter of Rántínara,† who, incurring the imprecation of her husband, became the Bähudá river (Vol. II., p. 142, note 3). The Brahma and Hari Varúnā,‡ call Yuvarásva her son; but, in another place, § the Hari Varúnā contradicts itself, calling Gaurí the daughter of Matínára,|| of the race of Puru, the mother of Mándhátí; here following, apparently, the Matsya, in which it is so stated. The Brahma Puráña is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátí, with the addition, that he was called Gaurika, after his mother:

तस्कासु मौरिकः पुत्रस्वाक्षरति वचनम् ह
मान्यता यीवनास्रो च चैलोक्षविजयी नृपः ||

Mándhátí’s birth from Gaurí is the more remarkable, as it is incompatible with the usual legend, given in our text and in the Bhágavata, which seems, therefore, to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata,¶ Mándhátí is also named Trasaddasyu, or “the terrifier of thieves.”

* The Váyu-puráña states:

कृष्णस्याक्षरस्य संहितास्मसुताबुभि

Compare the Harivánśa, śl. 709, 709.

† I have much doubt as to the correctness of this name.

‡ Śl. 709.

§ Śl. 1715, 1716.

|| Erroneously printed, in the former edition, “Matimara.”

¶ IX., VI., 33:

चस्यामोहितम्ब्रोऽसः विद्यापै नाम तस्काः च

वस्माच्छस्वति हयुगमा दस्यवो राविशाद्यः ||
cure him progeny. One night, during its performance, the sages, having placed a vessel of consecrated water upon the altar, had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and, unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search, he came to the water in the jar, which had been sanctified and endowed with prolific efficacy* by sacred texts, and he drank it. When the Munis† rose, and found that the water had been drunk, they inquired who had taken it, and said: “The queen; that has drunk this water shall give birth to a mighty and valiant son.” “It was I,” exclaimed the Raja, “who unwittingly drank the water:” and, accordingly, in the belly of Yuvanáswha was conceived a child. And it grew; and in, due time, it ripped open the right side of the Raja, and was born: and the Raja did not die. Upon the birth of the child, “Who will be its nurse?” said the Munis; when (Indra,) the king of the gods appeared, and said, “He shall have me for his nurse” (mām ayaṁ dhāsyati); and, hence, the boy was named Mándhāṭri. Indra put his fore-finger into the mouth of the infant, who sucked it, and drew from it (heavenly) nectar.§ And he grew up, and became a mighty monarch,∥ and reduced the seven continental zones under his dominion. And here a verse is recited: “From the rising to the going down of the sun, all that is irra-

* Aparimeya-māhātmya.
† Śrīhi, in the original.
‡ The original has: राम्भा युवनास्वभ पति।
§ Amṛita.
∥ Chakravartin.
diated by his light is the land of Mándhátrí, the son of Yuva-\nánása."\n
Mándhátrí married Bindumáti,* the daughter of Śa-\nśabindu,† and had, by her, three sons, Purukutṣa,‡ Am-\nbarísha, and Muchukunda:§ he had, also, fifty daugh-\nters.²

The (devout) sage Saubhāri, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Saṁmāda,

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¹ The Váyu cites this same verse, and another, with the remark, that they were uttered by those acquainted with the Pu-\nráñas and with genealogies:

\[ \text{चचायुद्धार्स्मी झोकी गौराभिका ब्रजः} \]
\[ \text{यात्रुस्वेष उद्यो यावद्दृष्टमन् भवेत} \]
\[ \text{सर्वच गीवनायक्स्म माधवाः ब्राह्मणः च भ्राते} \]
\[ \text{चचायुद्धार्स्मीं झोकें वंशविद्धं जनः} \]
\[ \text{शीवनायं महावर्यं राजानस्मिताभिजभम्} \]
\[ \text{माधवांरेंन तमु विषधो पुराणः प्रचतिन पुराणः} \]

² The Brahma and Agni omit Ambarísha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhāri occurs, elsewhere, only in the Bhágavata,†† and there, less in detail.

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* A Bindumáti is spoken of, in the Harṣhacharīta, as having slain Vidúratha. See my Vásavadattā, Preface, p. 53.
† Compare the Hariváṃśa, ś. 712.
‡ One MS. has Purushakutṣa, a reading of no value; the like of which I often pass by unnoticed. The Purukutṣa of the Rgveda—see IV., XLII., 8, 9,—is called son of Durgāha, who is again named in the same work, VIII., LIV., 12.
§ The Līṅga-puḍāṇa seems to read Muchukunda.
|| Kishī. \[ \text{Bhākrīca. Vide supra, p. 50, note ‡.} \]
** In the Viṣṇu-puḍāṇa this verse is read thus:
\[ \text{यात्रुस्वेष उद्दित्ति स यावद्दृष्टं प्रतिलिङ्गिति} \]

†† IX., VI., 39—55.
of large bulk, had a very numerous progeny. His children and his grandchildren* were wont to frolic around him, in all directions; † and he lived amongst them happily, playing with them night and day. Saubhari, the sage, being disturbed, in his devotions, by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected: "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young! Of a truth, he awakens, in my mind, the wish to taste such pleasure; and I, also, will make merry amidst my children."‡ Having thus resolved, the Muni came up, hastily, from the water, and, desirous of entering upon the condition of a householder, went to Mándhátri, to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation, § and treated him with the most profound respect. Having taken a seat, Saubhari said to the Raja: "I have determined to marry. Do you, king, give me one of your daughters, as a wife. Disappoint not my affection.|| It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the

* पीत्र्यैहिवा: "sons' sons and daughters' sons."
† The original says that they "frolicked at his sides, in front of him, on his back, and over his breast, tail, and head": पार्वेंतोऽप्रत्यत: पृष्ठोति वचःपुष्च्चिरसं चोपरि भमलः।
‡ The translation, hereabouts, is greatly compressed.
§ Arghya.
|| Prajñaya.
earth to whom daughters have been born; but your family is, above all, renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters. Give one of them to me; that so I may be relieved from the anxiety I suffer through fear that my suit may be denied."

When Mándhátri heard this request, and looked upon the person of the sage, emaciated by (austerity and) old age, he felt disposed to refuse his consent: but, dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Ṛishi, observing his hesitation, said: "On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded. And what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?" To this, the king, apprehensive of his displeasure, answered and said: "Grave sir; it is the established usage of our house to wed our daughters to such persons only as they shall, themselves, select from suitors of fitting rank; and, since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity; and I am at a loss what to do." This answer of the king was fully understood by the Ṛishi, who said to himself: "This is merely a device of the Raja, to evade compliance with my suit. He has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of

* Śópa, 'curse'.
his daughters.* Even be it so: I will be a match for him.” And he then spake aloud, and said: “Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace.† Should any of the maidens, your daughters, be willing to take me for a bridegroom, I will have her for my bride. If no one be willing, then let the blame attach alone to the years that I have numbered.”‡ Having thus spoken, he was silent.

Mándhátrí, unwilling to provoke the indignation§ of the Muni, was, accordingly, obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits.|| His conductor, addressing the princesses, said to them: “Your father, young ladies, sends you this pious sage,¶ who has demanded of him a bride; and the Raja has promised him, that he will not refuse him any one of you who shall choose him for her husband.”** When the damsels heard this, and looked upon the person of the Rishi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing

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* बृंहोऽयमनभिमत: स्त्रीशाः किमुत कन्यानामिलबुद्गुना संचिल्विभिः

† स्विवं तदादिश्तमश्चां प्रवींशाय कन्यान: पुर्वविष्ठरः

‡ अयशा चेत्तद्वमश्चाकमितेऽत्तितकालारक्षीशा

§ Śāpa.

|| Śiddha and gandharva, in the original.

¶ Brahmarshi.

** मया चाक्ष्य अतिष्ठासं यवथाकि काविज्ञवतं वर्यति तत्त-न्यायाप्रक्ष्ठं नाहं परिपन्यानं करिष्यामि।
the favours of the master of the herd, they all contended for the choice.* "Away, away, sister!" said each to the other: "this is my election; he is my choice; he is not a meet bridegroom for you; he has been created, by Brahmá, on purpose for me, as I have been created in order to become his wife; he has been chosen, by me, before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi; and, as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred.† Perplexed, more than ever, by this information, the Raja exclaimed: "What is all this? And what am I to do now? What is it that I have said? And, at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Vişvakarman,—equal, in taste and skill, to Brahmá himself;‡— to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches, and seats, and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds

* करिष्य द्विभूषपति तमुपिसहस्रिभिमिकया वर्याम्बूः।
† Hereabouts the rendering is rather freer than usual.
‡ विधातार्मिवान्यम्।
of lotus-flowers. The divine artist* obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which, by command of Saubhari, the inexhaustible† and divine treasure called Nanda took up his permanent abode; and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.§

After some period had elapsed, the heart of King Mándhátírī yearned for his daughters; and he felt solicitous to know whether they were happily circumstanced. Setting off, therefore, on a visit to the hermitage of Saubhari, he beheld, upon his arrival, a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes: “Dear child, tell me how it is with you. Are you happy here, or not? Does the great sage treat you with tenderness? Or do you revert, with regret, to your early home?” The princess replied: “You behold, my father, how delightful a mansion I inhabit,—surrounded by lovely gardens and lakes,

1 The great Nidhi. A Nidhi is a treasure, of which there are several belonging to Kubera. Each has its guardian spirit, or is personified.

* Twashti. † Anapáyin.
‡ It is not clear why Professor Wilson here personifies nanda, as if this Purâna were a Tantra. In his Essays, Analytical, &c., Vol. II., pp. 379, 380, there is a valuable note on the nine nidhis of Kubera.
§ The translation of this paragraph is not very close; and the same may be said of the remainder of the chapter.

III. 18
where the lotos blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment,* soft beds, and every enjoyment that affluence can procure. Why, then, should I call to memory the place of my birth?† To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this: my husband is never absent from my dwelling; solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided. There was, also, the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Mándhátrí heard the same story, from each of his daughters, in reply to his questions; and, with a heart overflowing with wonder and delight, he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power. The like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and

* The original here supplies but one epithet, mavinukūta, to four substantives.

† The question of the princess rather implies, that, in spite of this very luxury, she cannot forget her early home: तथापि केन वा ज्ञामु-मिने स्मरिते।
been received, by him, with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time, the daughters of Mándhátri bore to Saubhāri a hundred and fifty sons; and, day by day, his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self. 1 "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will, then, grow up to youth, and to manhood; I shall see them married, and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time; and, at last, he exclaimed: * "What exceeding folly is mine!† There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the de-

1 Of Mamatá, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

* एवचादिमनोरथमनुदिनकालसंपत्तिवृत्तिमवेशेतसचिनायामास।
"Having discovered that some such desire kept pace with the daily increase of time, he took thought as follows."

So the commentary explains this passage, and very naturally: अनुदिनमालक्ष संपत्तिसराधिकं तस्मा वृत्तिमवेशवर्तेन यत मनोरथ्यं तमविव भावना चाचिन्यत। एतद्वसामायमा।

† The rest of the chapter, from this point, is in verse.
scendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body is now augmented by the cares attached to fifty others, and is further multiplied by the numerous children whom the princesses have borne to me.* The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety.† My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence; and I have been beguiled by that desire for progeny which was communicated to me by association with Saṁmada.‡ Separation from the world

* कुःक्ष चद्वैक्षरीरजन
शताधिसंख्य तदति प्रसुत्म ।
परिप्रेष्य विचित्रिप्रमब्रजानां
सुतीर्वकैक्षिंतित तद् ॥
† “Individual anxiety” is to render mamatā, for which see the Translator’s note in the preceding page.
‡ चोशे तपो चतु जनाश्रयेश
तखिरेपा तपोः सजराय ।
मलक्ष्म संगादमवच्च वो से
सुतादिरागो मुषितोः मक्षि तेन ॥
is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-de-nial falls from perfection, by contracting worldly at-tachments. How much more likely should one so fall, whose observances are incomplete!* My intellect has been a prey to the desire of married happiness: but I will, now, so exert myself, for the salvation of my soul, that, exempt from human imperfections, I may be ex-onerated from human sufferings.† To that end, I will propitiate, by arduous penance, Vishńu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods.‡ On his everlasting body, which is both discrete and indiscrete substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more! To him I fly for refuge; to that Vishńu who is the teacher of teachers, who is one with all beings, the

* निःसंगता मुक्तिपर्देसा यतीनां
संगाद्ेषवा: अभवनलि द्रोषा:।
श्रव्योपोषिक्य निपायकुते।धः
समेत योगी किमुताद्वसिन्धिः॥
† च्छ्रही तारिक्षास्मि तथाक्षास्मातेऽर्थे
परियह्याह्गुहीतbdः।

यथा हि भुक्तं परिवीण्टोत्तो
जन्म दु:खिभीवता न दु:खी॥
‡ सर्वेषा धातार्मचिन्त्ववृत्त
समकोरङ्गःसमस्थितप्रमाषమ्।

सितासितं चिन्तर्मीगराणाम-
माराधियश्च तपस्वेन विष्णुम्॥
pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”

* तात्षानन्दश्रीधैविसर्वस्यपि—
खंडालिविश्वस्थतनावननि।
भवं चित्तमपेतदृशं
सदासू विश्वावभवाय भूयः ॥
समस्यमूतादमाध्यानन्ति—
तर्केचराद्यदन्तनादिमथरात्।
यथार्थं किंचित्तमहं गुरुख्यां
परं गुरे संत्रयमेवि विष्णुः ॥
CHAPTER III.

Saubhar and his wives adopt an ascetic life. Descendants of Mándhátri. Legend of Narmadá and Purukutsa. Legend of Triśanku. Bāhu driven from his kingdom by the Haihayas and Tálajanghas. Birth of Sagara: he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offerings to fire and the study of the Vedas.

HAVING thus communed with himself, Saubhāri abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhánasas* (or anchorets having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the (sacramental) fires;† and became a religious mendicant.‡ Then, having consigned all his acts to the supreme,§ he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration, or death. Whoever reads, or hears, or remembers, or understands this legend of Saubhāri and his espousal of the daugh-

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1 So Manu; "Having reposed, as the law directs, the holy fires in his breast," &c. VI., 25.¶

* The vaikhánasa is the same as the vánaprastha, for a detail of whose duties, and of those of the bhikshu, vide supra, pp. 94—97.
† Bhikshu.
‡ Bhagavat.
§ Avikāra.
¶ Avadhārayati.

∥ अनन्तिनिरनित्यं देवतानायकसमारोपयथाविधिः।
अनन्तिनिरनित्यं: स्मासुनिमूलकलाभेन:॥
ters of Mándhátṛi shall never, for eight successive births, be addicted to evil thoughts; nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Mándhátṛi is now resumed.

The son of Ambariśha, the son of Mándhátṛi, was Yuvanāśwa: his son was Harita, from whom the Angirasa Hāritas: were descended.

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1 The Váyu, Linga, Kúrma, and Bhágavata§ agree in this series: the others omit it.

2 The words of the text are: तत्तत्तीतो यतोङ्क्रितो हारितार्य:। अर्थे आराम्भिकं पुत्रं चालोपेता द्विजातयः॥

‘Harita was the son of Yuvanāśwa, whose sons were the Hāritas. They were on the part (or followers) of Angiras, and were Brahmins with the properties of Kshattriyas.’ The Váyu has:

हरितो युवनास्य हारिता भूमय: सृज्ञा:। अर्थे आराम्भिकं पुत्रं चालोपेता द्विजातयः॥**

‘Harita was the son of Yuvanāśwa, from whom were many

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* The Bhágavata-puráṇa, IX., VII., 1, has Yauvanāśwa. See the next page, note ।.
† Some MSS. have Hārīta, like the Bhágavata.
‡ All my best MSS., supported by the commentary, yield ‘Hāritas’.
§ But see note । in the page next following.

|| I find: अमरीवर्ग युवनास्य प्रयद्यस्वनामया यतो हरितः-हारितार्य: आराम्भिको हिस्या हरितीयोर्ज्ञवरः। अर्थ हरितानामपक्याया आराम्भिकसृणामयायान्त्वित्वार्ज्ञवरचाति।

प्र प्र रीतक जुवनास्य प्रयद्यस्वनामया यतो हरितः-हारितार्य: आराम्भिको हिस्या हरितीयोर्ज्ञवरः। अर्थ हरितानामपक्याया आराम्भिकसृणामयायान्त्वित्वार्ज्ञवरचाति।

॥ Prior Section, LXV., 40, 41.

** My MSS. differ, as to this stanza, from those followed by Professor Wilson. Vide infra, p. 288, note ण.
In the regions below the earth,* the Gandharvas called Mauneyas† (or, sons of the Muni Kaśyapa), who
called Hāritas. They were sons of Angiras, and Brahmans with
the properties of Kshattriyas.† The Bhāgavata‡ has only: मान्धातुप्रवर्तर इम। These (Ambarīsha, Purukutsa, and Hārita,) were,
according to Śrīdhara Śvāmin’s comment, the chiefs of Māndhātrī’s
descendants; being founders of three several branches: or it may
mean, he says, merely that they had Māndhātrī for their proge-
nitor; Māndhātrī being, by some, also named Angiras, according
to Aśwalāyana.§ It may be questioned if the compilers of the
Purāṇas, or their annotators, knew exactly what to make of this
and similar phrases,|| although they were, probably, intended to
intimate, that some persons of Kshatriya origin became the dis-
ciples of certain Brahmans, particularly of Angiras, and, after-
wards, founders of schools of religious instruction, themselves.
Māndhātrī himself is the author of a hymn in the Ṛig-veda. Asiatic
Researches, Vol. VIII., p. 385.¶ Hārita is the name of an individual

† The commentator says they were Chitrāsaṇa and others: see Vol. II.,
p. 285, note †. The term seems to be a general epithet of the Gan-
dharvas, derived from their mother, Muni: see the Mahābhārata, Adi-
parvan, śl. 2552; Harivamśa, śl. 11553. In Vol. II., p. 75, it is the Apsa-
rases that spring from Kaśyapa and Muni; the Gandharvas being the off-
spring of Kaśyapa and Aśrītā.
‡ IX., VII., 1. Subjoined are the original and Burnouf’s translation:
मान्धातु पुण्मवर्तर योगमवरिष्ठ प्रकीर्तित: ।
पितासमेव महुतो योगवाडस्य तत्सु: ।
हारीतस्कास पुपोम मून्मान्धातुप्रवर्तर इम॥

"Le fils aîné de Māndhātrī qui est célèbre sous le nom d’Ambarīsha,
fut adopté par son grand-père Yuvanāśva; c’est pourquoi le fils d’Am-
barīsha est nommé Yāuvanāśva. Ce dernier prince eut pour fils Hārita;
cest [trois] personnages (Ambarīsha, Yāuvanāśva et Hārita) ont, pour
auteur commun Māndhātrī.”

§ See Professor Max Müller’s History of Ancient Sanskrit Literature,
p. 383.
|| Vide supra, p. 255, note 2; p. 258, note 1.
were sixty millions in number, had defeated the tribes of the Nágas (or snake-gods), and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lótos-eyes opened, while listening to their hymns.* They said: “Lord, how shall we be delivered from this great fear?” Then replied the first of males,† who is without beginning: “I will enter into the person of Purukutsa, the son of Mándhátśi, the son of Yuvanáswa; and in him will I quiet these iniquitous Gandharvas.” On hearing these words, the snake-gods bowed and withdrew, and, returning to their country, despatched Narmadá, to solicit the aid of Purukutsa.¹

Narmadá accordingly went to Purukutsa, and conducted him to the regions below the earth,‡ where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmadá’s services, conferred upon her, as a blessing, that, who-

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sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is, probably, rather that of a school, however, than of an individual.

¹ Narmadá, the personified Nerbudda river, was, according to the Bhágavata,§ the sister of the Nágas.||

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* The rendering here is somewhat lax.
† Purushottama. See Vol. I, p. 16, note ‡.
‡ Rasatata.
§ IX., VII., 2.
|| For another origin of her, vide supra, p. 162, note ||; p. 165, note ‡.
soever should think of her, and invoke her name, should never have any dread of the venom of snakes.* This is the invocation: "Salutation be to Narmadā in the morning; salutation be to Narmadā at night; salutation be to thee, O Narmadā! Defend me from the serpent's poison."† Whoever repeats this, day and night, shall never be bitten by a snake, in the dark, or in entering a chamber; nor shall he who calls it to mind, when he eats, suffer any injury from poison, though it be mixed with his food. To Purukutsa, also, the snake-gods announced, that the series of his descendants should never be cut off.

Purukutsa had a son, by Narmadā, named Trasadasyu,‡ whose son was Sambhūta,§ whose son was

* We have some varieties here. Instead of Trasadasyu, the Matsya has Dussaha, whom it makes the husband of Narmadā, and father of Sambhūti, the father of Tridānwan. The Bhāgavata|| omits Sambhūti; the Linga¶ makes him the brother of Trasadasyu; and the Agni has, in his place, Sudhanwan.

† नर्मदायय सा नमः प्रातार्नर्मदायय नमो निमिषः।
नमोः सु नर्मदे तृत्यं रवं मां विषावर्षत्॥

‡ Some MSS. read, like the Bhāgavata-purāṇa, Trasadasyu. Vide supra, p. 266, note ¶, for this word as an epithet.

§ The Vāyu-purāṇa reads, in my MSS.:

नर्मदायया संभुव: संभुवस्व चा।

It seems, then,—vide supra, p. 165, Sanskrit extract in note †,—that Trasadasyu and Sambhūta are one, unless they are brothers.

|| IX., VII., 3. It says that Anarāniya was son of Trasadasyu.

¶ Prior Section, LXV., 41, 42. Then follows:

विषपूजय नमस्तो नमस्तोऽवच्च दुस्तता:।
एवं हन्निचितस्टे: परे चतुरपति: समांचित्ता:।
सम्भृतिर्पर्यं पुष्पमनर्कमानजजन।॥
Anarāṇya, who was slain by Rāvana, in his triumphant progress through the nations.* The son of Anarāṇya was Pṛishadaśwa;† his son was Haryaśwa; his son was Sumanas;‡ his son was Tridhanwan; his son was Trayāruṇa; and his son was Satyavrata, who obtained the appellation of Triśanku,§ and was degraded to the

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1 Bṛishadaśwa: Vāyu. || The Matsya, Agni, and Brahma omit all between Sāmbhūta and Tridhanwan. † The Bhāgavata** has a rather different series, or, Anarāṇya, Haryaśwa, Aruṇa, Tribandhana, Triśanku. As Anarāṇya is famous in Hindu story, †† and Trayāruṇa;‡‡ is a contributor to the Rig-veda, their omission shows careless compilation.

Saṃbhūti is, thus, provided with two sons, Vishnūvīddha—founder of the Vishnūvīddhas,—and Anarāṇya.

The first two of these lines—only with the substitution of पुत्र: for पर्वतेऽ—occur in the Vāyu-purāṇa, likewise. Vide supra, p. 280, note †. * The Vāyu-purāṇa distinctly says, in my MSS., that he slew Rāvana:

रावणो निहतो चेन चिन्तोकिविजं गुरं।

† Bṛishadaśwa. Linga-purāṇa. And so, I think, the Vāyu-purāṇa is intended to read.

‡ One MS. has Trayāruṇī.

§ Vide infra, p. 286, note †.

|| There, as in the Linga-purāṇa, Prior Section, LXV., 45, I find Vasumanas, with Dṛishadwati—which name seems to have been misread Bṛishadaśwa—for his mother:

हरिवा० हाग० जणे वसुमना नूपः।

Vasumanas, son of Rohiḍāśwa, is mentioned in the Anukramaṇikā to the Rigveda, X., 179.

¶ The Harīvaṇa, śl. 715, 716, has, also, Saṃbhūta, Sudhanwan, Tridhanwan.

** IX., VII., 4.

†† Particularly in the Rāmāyana.

‡‡ Read “Tryaruṇa.” Vide supra, p. 36, note †. In the Rigveda, V., XXVII., 3, Tryaruṇa and Trasadasyu are mentioned as if contemporaries.
condition of a Chándála (or outcaste).  

During a twelve years’ famine,† Triśanku provided the flesh of deer, for the nourishment of the wife and children of Viśvámitra; suspending it upon a (spreading) fig-tree; on the borders of the Ganges,§ that he might not subject them to the indignity of receiving presents from an outcaste.|| On this account, Viśvámitra, being highly

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1 The Váyu states, he was banished, by his father, for his wickedness (Adharma). The Brahma Puráṇa and Hari Vañśá detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man;—one of the citizens, according to the two former; of Vidarbha, according to the latter. For this, his father, by the advice of Vasishthá, banished him; and he took refuge with Śwapákas. The Rámáyaña** has a different story, and ascribes Triśanku’s degradation to the curse of the sons of Vasishthá, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described†† as a pious prince (सच्चादी जितेन्द्र); and the object of his sacrifice was to ascend to heaven.

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* For Triśanku, a Chándála king known to Buddhist tradition, and probably the same person, see Burnouf’s Introduction à l’Histoire du Buddhisme Indien, Vol. I., pp. 207, et seg.
† Literally, ‘drought,’ añdvrishti.
‡ Nyagrodha.
§ Jáňnaví, in the original.
|| An expansion of चुङ्खालमण्डिताययपरिश्वार्काय।
¶ Śí, 717, et seg.
** Bála-káñda, LVIII.
†† Ibid., LVII., 10.
pleased with him, elevated him, in his living body, to heaven.¹

¹ The occurrence of the famine, and Satyavrata’s care of the wife and family of Viśwāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vaṃśa.* During the famine, when game fails, he kills the cow of Vasishtha; and, for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Triśanku (tri, ‘three’, śanku, ‘sin’).† Vasishtha refusing to perform his regal inauguration, Viśwāmitra celebrates the rites, and, on his death, elevates the king, in his mortal body, to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive,—Viśwāmitra’s resentment of the refusal of the gods to attend Triśanku’s sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśwāmitra, by which Triśanku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśwāmitra. The Bhāgavata‡ has an allusion to this legend, saying that Triśanku is still visible in heaven:

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† Triśanku—“he of three delinquencies,”—was so called, according to the commentator on the Viśhnu-purāṇa, because he ate what was unhallowed, slew his spiritual teacher’s cow, and disobeyed his father’s commands: चः मोचात्मवियुज्ज्विद्धिद्धितिचत्राक्षरां हनक्षेपित्रभि: शुक्ल भिरिव हुदिवयाप्तुभितस्तिशश्कुसंज्ञामवाप। Then follows a quotation of the Harivāṃśa, śī. 748, 749:

पन्नुक्षषपरिवर्तीपुरुषोद्दिन्योदीविधे।
चप्रोदितोपयोगाबिविधोऽविभवः॥
एवं चीर्वते श्रुतः श्रुतं ताति द्रुता महापिया:॥
त्रिशश्कुरिन्ती होवाच त्रिशश्कुरिन्ती स सुरत।॥

Also see Śrīdhara on the Bhāgavata-purāṇa, IX., VII., 5.
‡ IX., VII., 5.
The son of Triśanku was Hariśchandra;¹ his son

The Vāyu furnishes some further information, from an older source:

ऋतापृत्राहत्रीयान्य स्तोत्री पीराशिका जनः।
विश्वामित्रं प्रसङ्गे विश्वासुदिर्वि राजते॥
दैवी: सार्थे महात्माजानुष्ठातर्थ धीमत्॥
शान्त्याति रस्यदैवी चन्द्रमणिकिता।†
श्रानकन्ता वित्तियतमर्गशिरयहूधरिता॥

Both my copies leave a blank, where it is marked; and a similar passage does not elsewhere occur: but the word should, probably, be निश्व; and the whole may be thus rendered: “Men acquainted with the Purāṇas recite these two stanzas: ‘By the favour of Viśwāmitra, the illustrious Triśanku shines in heaven, along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornamented with the constellation Triśanku.’” This legend is, therefore, clearly astronomical, and alludes, possibly, to some reformation of the sphere by Viśwāmitra, under the patronage of Triśanku, and in opposition to a more ancient system advocated by the school of Vasishṭha. It might be no very rash conjecture, perhaps, to identify Triśanku with Orion, the three bright stars of whose belt may have suggested the three Śankus (stakes or pins) which form his name.‡

¹ The Paurāṇik lists generally dismiss Hariśchandra very summarily; but he makes a conspicuous figure in legends of an apparently later date. In the Mahābāhārata, Sābhā Parvan,§ it is

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¹ According to the Harivamśa, śl. 754, he married Satyarathā, of the Kaikaya family. And so says the Vāyu-purāṇa.

† The MSS. of the Vāyu-purāṇa used by me, and to which the Translator had access, read this line thus:

श्रीरपिजरक्षा रस्यदैवी चन्द्रमणिकिता।

The missing word is, then, चर्वल, ‘a woman.’ In the next verse, my MSS. have भावि; instead of यामि:.

‡ The reading of the Vāyu-purāṇa, as now restored, militates against this conjecture.

§ Chapter XII.
was Rohitáswa;¹ his son was Harita;² his son was stated, that he resides in the court of Indra, to which he was elevated for his performance of the Rájasúya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Márkańdeya* and Padma Puráñas, of his having given his whole country, his wife and son, and, finally, himself, to Viśvámitra, in satisfaction of his demands for Dakshińá. In consequence, he was elevated, with his subjects, to heaven, from whence, having been insidiously led, by Nárada, to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent; and he and his train paused in mid-air. The city of Hariśchandra is popularly believed to be, at times, still visible in the skies. The indignation of Vasishtha at Viśvámitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śaráli (a sort of Turdus,) and the Baka (or crane). In these forms they fought for a considerable term, until Brahmá interposed, and reconciled them. The Bhágavata alludes to this story, in its notice of Hariśchandra; but the Váyu refers the conflict to the reign of a different prince: vide supra, p. 261, note 2. According to the Śiva Puráña, Hariśchandra was an especial worshipper of that deity; and his wife Satyavati was a form of Jayá, one of Durgá's handmaids.

¹ Also read Rohita. † Traces of his name appear in the strongholds of Rotas, in Behar; and in the Punjab. The Bhágavata has a legend of his having been devoted to Varuńá, before his birth, by his father, who, having, on various pleas, deferred

* Chapter VIII.
† In the Váyu-puráña; in the Bhágavata-puráña, IX., VIII., 8; in the Linga-puráña, Prior Section, LXVI., 11, 12; and in the Harivamśa, pl. 756.
‡ The Harivamśa states that he founded Rohitapura.

"Hariśchandra was a very great conqueror; and his son Rohita or Rohitáswa founded, and is said to have resided at, the fortress which, from him, is called Rohitás, a name corrupted, in our maps, to Rotás." Hamilton's Genealogies of the Hindus, &c., p. 32.
Chunchu,* who had two sons, named Vijaya and Sudeva. † Ruruka* was the son of Vijaya, and his own son was Vṛīka, whose son was Bāhu (or Bāhuka§). This prince was vanquished by the tribes of Haihayas and Tālajanghas,|| and his country was overrun by them;

offering his son, as promised, was afflicted by a dropsy. Rohita, at last, purchased Śunaliśepha, ¶ who was offered, as a victim, in his stead: see hereafter, note on Śunaliśepha.**

* Several MSS. give Chunchu; and other Purāṇas, and also the Hari-vaihāṣa, exhibit the same variety.
† Vijaya was son of Sudeva, according to the Bhāgavata-purāṇa, IX., VIII., 1. Instead of Sudeva, the Linga-purāṇa, Prior Section, LXVI., 12, has Sutejas.
‡ One MS. has Vṛīsha. The Vāyu-purāṇa reads, in different MSS., Vṛitaka and Dhritaka.
§ I find this, the longer, form only in the Bhāgavata-purāṇa, IX., VIII., 2.
|| These are said to be a branch of the Haihayas. See the Translator’s last note on Chapter XI. of this Book.
¶ Corrected, here and just below, from “Śunahśephas.” See the Bhāgavata-purāṇa, IX., VII., 19, 22.
** Chapter VII. of this Book.
†† I find Harita, followed by Dhundhu, in the Linga-purāṇa, Prior Section, LXVI., 12:

हरितो रोहितक्षाथ धुनुहिदारित उच्चति।

‡‡ See the preceding note.
§§ I find Champāpūrī.
|| IX., VIII., 1.
¶¶ Chapter XVIII. of this Book.
*** This Purāṇa has Ruchaka, in some MSS.
††† IX., VIII., 2.
in consequence of which, he fled into the forests, with his wives. One of these was pregnant; and, being an object of jealousy* to a rival queen, the latter gave her poison, to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Báhu, having waxed old, died in the neighbourhood of the residence† of (the Muni) Aurva. His queen, having constructed his pile, ascended it, with the determination of accompanying him in death; but the sage‡ Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying: "Hold! hold! This is unrighteous. A valiant prince, the monarch of many realms,§ the offerer of many sacrifices, the destroyer of his foes, a universal emperor,|| is in thy womb. Think not of committing so desperate an act!" Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and, after some time, a very splendid boy was there born. Along with

is the twelfth, and the second, from one who is the eighteenth, in the lunar line; and both are, thus, contemporary with a prince who is the thirty-fifth of the solar dynasty. The Váyu adds, that they were assisted by Śakas, Yavanas, Kámbojas, Páradas,¶ and Pahlavas.

* This is an inference. The original runs: तन्मात्र सपत्वा गर्भस्य नाय गरो दृतः.[
† Ábrahma.
‡ Bhagavat.
§ औष्ठिकम्भूमण्डलपतितरतिविचर्यपराक्रमः।
|| Chakravarthin.
¶ Corrected from "Párvas,"—a typographical error, presumably.
him, the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth,* gave him (on that account) the name of Sagara (from Sa, ‘with’, and Gara, ‘poison’). The same holy sage celebrated his investure with the cord of his class, instructed him (fully) in the Vedas,† and taught him the use of arms, especially those of fire, called after Bhárgava.‡

When the boy (had grown up, and) was capable of reflection, he said to his mother, (one day): “Why are we dwelling in this hermitage? Where is my father? And who is he?” His mother, in reply, related to him all (that had happened); upon hearing which, he was highly incensed, and vowed to recover his patrimonial kingdom, and exterminate the Haihayas and Tálajanghas,§ by whom it had been overrun. Accordingly, (when he became a man), he put nearly the whole of the Haihayas to death, and would have, also, destroyed the Śakas, the Yavanas, Kámbojas, Páradas, and Pahlavas,¹ but that they applied to Vasishtha, the family-

¹ The Haihayas∥ we shall have further occasion to notice. The

* जातकर्मादिकां क्रियां निष्ठावः | The jāta-karman is described as “a ceremony ordained on the birth of a male, before the section of the navel-string, and which consists in making him taste clarified butter out of a golden spoon.” Colebrooke’s Digest, &c., Vol. III., p. 104, note †.

† Insert ‘and all sciences’, शास्त्रायणशिवाणि |

‡ Read “called after Bhrigu”: ब्रह्म च चाचियं भर्गवाश्चम | The Vāyu-purāṇa alleges that Sagara’s instructor in the use of such arms was Bhrigu himself. For Hindu fiery weapons, vide supra, p. 81, note •.

§ Add “and others,” ádī.

∥ For mention of this race in a medieval inscription, see the Journal of the Asiatic Society of Bengal, 1862, p. 117, line 1.
priest* (of Sagara), for protection. Vāsishtha, regarding them as annihilated (or deprived of power), though

Śakas† are, no doubt, the Scæ or Sakai of the classical geographers,—Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India, and who are, not improbably, connected with our Saxon forefathers. The Yavanas‡ are the Ionians or Greeks. The Kāmbojas§ were a people on the northwest of India, of whom it is said, that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Camojes of Kaferistán, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone’s Account of the Kingdom of Caubul, &c., 1st ed., p. 619: see, also, Vol. II., p. 182, note 1). The Pāradas∥ and Pahlavas¶ or Pahnivas may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhāgavata** enumerates Barbaras.†† The Vāyu adds Māhishikas,‡‡Dārvas, §§ Chaulas,∥∥ and Khaṣas;¶¶ the two former

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* Kula-guru.
† See Vol. II., p. 165, note 8.
‡ See Vol. II., p. 181, note 6.
§ See Vol. II., p. 182, notes 1, etc.; p. 183, note 3, and annotations thereon.
∥ See Vol. II., p. 182, note 4; p. 183, note †.
¶ This, undoubtedly, is the right word; and, on the authority of all my best MSS., I have amended the text accordingly, in the preceding page, and in p. 294, infra. See Vol. II., p. 187, note §. At p. 339 of that volume, I have silently corrected the statement previously made at p. 168, note ||, that the Pahlavas are not named in the genuine Rāmāyana.
** IX., VIII., 5. Along with the Barbaras are there named only the Tālajanghas, Yavanas, Śakas, and Haihayas.
†† See Vol. II., p. 176, notes 8 and **; p. 178, note §.
‡‡ See Vol. II., p. 168, notes 8, etc.
§§ See Vol. II., p. 178, text and notes † and ††.
∥∥ Identified, here, with the Cholas, for whom see Vol. II., p. 178, note 13. The Harivaniṣa, in the corresponding passage, has Cholas.
¶¶ See Vol. II., p. 186, note 5.
living,* thus spake to Sagara: “Enough, enough, my

of which are people on the Malabar and Coromandel coasts; the
two latter are, usually, placed amongst the mountaineers of the
Hindu Kush. The Brahma Purâña lengthens the list with the
Kolas (the forest races of eastern Gondwana), the Sarpas,† and
the Keralas,‡ (who are the people of Malabar). The Hari Varśa.§
still further extends the enumeration with the Tusháras or To-
kháras|| (the Turks of Tokharestán), the Chínas †† (Chinese), the
Madras** (people in the Punjab), the Kishkindhas ††† (in Mysore),
Kauntalas ‡‡ (along the Nerbudda), Bangas §§ (Bengalis), Šálwas ||
(people in western India), and the Konkañas ‡‡‡ (or inhabitants of
the Concan). It is evident, from the locality of most of the ad-
ditions of the last authority, that its compiler, or corrupter, has
been a native of the Dekhin.

* Jivannmritaku. The scholiast hereupon quotes the following stanza
from some unnamed Smṛiti:

यः लघुमीत्याविवाय विप्रमैव चिह्नितः ।
स जीवन्त्र्य लोकेष्यश्चैव रूढंभिधीयते ||

“He who has fallen away from his duty, and is cast out by Brāh-
mans, though living in this world, is declared to be dead.”

† In the corresponding passage of the Narivainśa,—namely, at Íl. 782,—
I find, much more frequently than कोलस्याः,—yielding Kolas and
Sarpas, or else Kolasarpas,—कोलिस्याः; कोलिस्यशि:; &c. All these,
I strongly suspect, are corruptions of कलिस्यशि:, an epithet which the
Vāyu-purāṇa—see a few lines before, in Professor Wilson’s foot-note,—
applies to the Māhišikhas.

†† See Vol. II., p. 178, notes 1 and §. § ili. 782—784.
** See Vol. II., p. 163, notes 11, etc.
††† Tradition places the Kishkindhas in Oûra, or Orissa. See the Śab-
dakalpadruma, sub voce; also, Vol. II., p. 177, note 3.
‡‡ Some MSS. have Kantañas. And see Vol. II., p. 157, notes 9, etc.
I know not on what authority M. Langlois asserts, that these people,
“aux longs cheveux étaient près des Tchinás.”

|| See Vol. II., pp. 133—135; p. 156, note *.
‡‡‡ See Vol. II., p. 178, notes 14 and §.
son! Pursue no further these objects of your wrath, whom you may look upon as no more. In order to fulfil your vow, † I have separated them from affinity to the regenerate tribes, and from the duties of their castes.” Sagara, in compliance with the injunctions of his spiritual guide, contented himself, therefore, with imposing upon the vanquished nations peculiar distinguishing marks. ‡ He made the Yavanas¹ shave their heads entirely; § the Śakas he compelled to shave (the upper) half of their heads; the Páradas wore their hair long; and the Pahlavas let their beards grow; in obedience to his commands. ² Them, also, and other

¹ And Kámbojas: Váyu.
² The Asiatic nations generally shave the head, either wholly, or in part. Amongst the Greeks, it was common to shave the fore part of the head; a custom introduced, according to Plutarch, by the Abantes,—whom Homer calls ὀψιθέν κομίδωντες,—and followed, according to Xenophon, by the Lacedemonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Mohammedans; but it is not universal. The Śakas (Scythians, or Tartars) shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himalaya shave the crown of the head, as do the people of Kaferistán, with exception of a single tuft. What oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy

* शब्दप्रेमितयोक्तिव्यक्तिकर्मः: ।
† Pratijnd.
‡ Vedántyutwa.
§ Muśīṭa-śiras.
|| Hiiad. II., 542,
Kshatriya races, he deprived of the established usages of oblations to fire* and the study of the Vedas; and, thus separated from religious rites,† and abandoned by the Brahmins, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth, with undisputed dominion.‡

beards, as the Perseopolitan sculptures demonstrate. In Chardin's time, they were out of fashion; but they were again in vogue, in that country, in the reign of the last king, Fath Sháh.

1 So the Váyu, &c.; and a similar statement is given in Manu, X., 44, where,§ to the Śakas, Yavanás, Kámbojas, Páradas, and Pahlavas,|| are added the Pauṇḍrakas¶ (people of western Bengal), Ódras** (those of Orissa), Drávidas†† (of the Coromandel coast), Chinas (Chinese), Kirátas (mountaineers), and Daradas;‡‡ (Durds of the Hindu Kush). From this passage, and a similar one in the Rámáyána, in which the Chinas§§ are mentioned, the late Mr. Klaproth inferred those works to be not older than the third century B. C., when the reigning dynasty of Thesin first gave that

* Vashatkára. See Vol. II., p. 29, note §.
† Dharma.
‡ सागरीय खमचिद्धानमागम्या सक्लितवः: सत्तरीपतितामासुरविन्ध प्रश्नासः
§ See Vol. II., p. 183, note 3, and annotations thereon.
¶ Professor Wilson had "Pauṇḍras," which I do not find in the original. For the Pauṇḍrikas, see Vol. II., p. 177, note ††.
** This is, perhaps, to be altered. See Vol. II., p. 184, note †; p. 177, notes 3 and **.
†† Elsewhere read Drávidas. See Vol. II., p. 177, text and note 5.
‡‡ See Vol. II., p. 185, notes 3, etc.
§§ It is only in the Bengal recension of the Rámáyána that the Chinas are mentioned. See Vol. II., p. 176, note **.
name to China (see, also, Vol. II., p. 181, note 7). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B. C., when their arms extended to the Oxus: but it is difficult to reconcile this date with the difference of style between the Rámáyána, particularly, and the works of the era of Vikramáditya. It would seem more likely, that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.
CHAPTER IV.

The progeny of Sagara: their wickedness: he performs an Aśwamedha: the horse stolen by Kapila: found by Sagara's sons, who are all destroyed by the sage: the horse recovered by Arśumati: his descendants. Legend of Mitraluha or kalmashapāda, the son of Sudāsa. Legend of Khañwānga. Birth of Rāma and the other sons of Daśaratha. Epitome of the history of Rāma: his descendants, and those of his brothers. Line of Kuśa. Bṛihadvata, the last, killed in the Great War.

SUMATI, the daughter of Kaśyapa, and Kešini,† the daughter of Raja Vidarbha,‡ were the two wives of Sagara.†† Being without progeny, the king solicited

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* This was the elder wife, the Vāyu-purāṇa alleges.
† In the Vāyu-purāṇa and Hariwaṅṣa, he is called simply Vidarbha.
‡ The following genealogy is given in the Rāmāyaṇa, Bāla-kāṇḍa, LXX., 19—37: Brahmā, Marichi, Kaśyapa, Vivasvat, Manu, Ikshwāku (first king of Ayodhyā), Kuκshi, Vikukshi, Bāṇa, Anarāṇya, Pṛithu, Triśānu, Dhundhumāra, Yuvanāśwa, Māndhātú, Susandhi, Dhruvasandhi (with Prasenajit), Bharata, Asita, Sagara. The same detail is found in the Ayodhyā-kāṇḍa, CX., 5—24.

In the Bengal recension of the Rāmāyaṇa, Ādi-kāṇḍa, LXXII., Angiras and Prachetas intervene between Kaśyapa and Manu, Vivasvat being omitted; as is Kukshī, also.

The Ayodhyā-kāṇḍa, CXIX., in the same recension, names, somewhat discrepantly: Brahmā, Marichi, Kaśyapa,—and then, a break being announced,—Vivasvat, Manu, Ikshwāku, Kukshi, Vikukshi, Reśū, Pushya, Anarāṇya, Pṛithu, Triśānu, Dhundhumāra, Yuvanāśwa, Māndhātū, Susandhi, Dhūrtasandhi (with Prasenajit), Bharata, Asita, Sagara.

Most of this is very different from what we meet with in the Purāṇas.
§ Bāla-kāṇḍa, XXXVIII., 3, 4.

|| This is another name of Kaśyapa. See Vol. II., p. 28, note 2. For the stanza there cited from the Mahābhārata, see the Sānti-parvan, st. 7674.

¶ Vana-parvan, st. 8833.
the aid of the sage Aurva, with great earnestness;* and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Kesinī chose to have the single son; Sumati, the multitude: and† it came to pass, in a short time, that the former bore Asamanjas,‡ a prince through whom the dynasty continued; and the daughter of Vinatā,§ Sumati, had sixty thousand sons. The son of Asamanjas was Âmśumat.

Asamanjas was, from his boyhood, of very irregular conduct.§ His father hoped, that, as he grew up to manhood, he would reform; but, finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed, in the world, by the sons of Sagara,∥ the gods repaired to the Muni†

gara and his descendants is told at length in the Rāmāyaṇa, First Book; and in the Mahābharata, Vana Parvan, III., 106, et seq.; as well as in most of the Purāṇas.

1 Or Panchajana:** Brahma.††

* Samādhi, = chittākṣāgroṇa, the scholiast says.
† Insert "the Rishi having pronounced 'So be it'": तच्चति च चन्द्रि-शासिति 
‡ See Vol. II., pp. 26 and 73. § Apavṛttta.
∥ सागृहिरर्त्थवनस्याधिश्वरवर्थमेव जयति।
†† Substituted for Rishi.
** This is an epithet of Asamanjas, in the Harivānśa, śl. 802, et seq.
Kapila, who was a portion of Vishnu, free from fault, and endowed with all (true) wisdom. Having approached him with respect, they said: "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form,† for the protection of the afflicted universe."

"Be satisfied", replied the sage: "in a brief time, the sons of Sagara shall be, all, destroyed."

At that period, Sagara commenced the (performance of the solemn) sacrifice of a horse, who was guarded by his own sons: nevertheless, some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course, with perseverance, until, coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards, each, for a league.‡ Coming to Patala, they beheld the horse wandering freely about; and, at no great distance from him, they saw the Rishi Kapila sitting, with his head declined in meditation,§ and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky.|| Exclaiming "This

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* Purushottama, in the original.
† "Visible form" is to render sarira, 'body'.
‡ वसुधातलभमेको योजन योजनमवनिभाल।
§ This specification does not appear in the original. See the next note.

|| भगवन्मयापने श्रव्कालिगिकोमिति तेजोमितिवरतस्वयमध्याशाय-या दिश्योद्मासायां कपिलाधिकमयान। Commentary: ब्राह्मण । ब्राह-गतमेघ।
is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!” they ran towards him, with uplifted weapons. The Muni slowly raised his eyes,* and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person. ¹

¹ The Bhāgavata† has, for a Purāṇa, some curious remarks on this part of the story, flatly denying its truth:

“The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness;—the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was one with the Supreme, and who has promulgated that Sāṅkhya philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?”‡

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* The original, परिच्छितलोचन, implies that he cast his eyes about.
† IX., VIII., 12, 13.
‡ Burnouf’s more exact translation of this passage is as follows:

“Elle n’est pas vraie la tradition qui prétend que les fils du roi furent détruits par la colère du sage; comment en effet les Ténèbres que produisit la colère eussent-elles pu exister chez un sage, dont la Bonté était le corps, et qui purifiait le monde? c’est comme si l’on voulait attribuer au ciel la poussière née de la terre.

“Comment est-il pu croire à des distinctions [comme elles d’ami et
BOOK IV., CHAP. IV.

When Sagara learned that his sons whom he had sent in pursuit of the (sacrificial) steed had been destroyed by the might of the great Rishi Kapila, he despatched Aṃśumāt, the son of Asamanjas, to effect the animal’s recovery. The youth, proceeding by the (deep) path which the princes had dug, arrived where Kapila was, and, bowing respectfully, * prayed † to him, (and so propitiated him), that the saint said: “Go, (my son), deliver the horse to your grandfather; and demand a boon. Thy grandson shall bring down the river of heaven ‡ (on the earth).” Aṃśumāt requested, as a boon, that his uncles § who had perished through the sage’s displeasure || might, although unworthy of it, be raised to heaven, through his favour. “I have told you,” replied Kapila, “that your grandson shall bring down upon earth the Ganges (of the gods); and, when her waters shall wash the bones and ashes of thy grand-

d’ennemi], ce sage identifié avec l’Esprit suprême, qui dirigea ici-bas le solide vaisseau de la doctrine Sānkhya, à l’aide duquel l’homme désireux de se sauver traverse le redoutable océan de l’existence, ce chemin de la mort?”

A tolerably full account of Kapila will be found in my edition of the Sānkhya-sāra, Preface, pp. 13—21. Several things, however, are to be corrected there; as the work was sent out, by the Asiatic Society of Bengal, without my authority, and while I was known to be still employed on what would have made ten or twelve pages of additional matter, including various readings of MSS. collated since I left India, besides minute indexes and numerous emendations. The copies of the Daśa-rūpa in circulation are similarly unamended and imperfect.

* Bhakti-namra. † Tushātva, ‘lauded’.
‡ “River of heaven” is for Ganga, the word in the Sanskrit.
§ Aṃśumāt rather strangely calls them πίτσι, ‘fathers’. The scholiast explains that the term is used for πित्तίयα.
|| The original has ब्रह्मदेहस्यतान्, “smitten by the punishment of a Brāhman.”
father’s sons, they shall be raised to Swarga. Such is the efficacy of the stream that flows from the toe of Vishňu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those, even, shall obtain Swarga, whose bones, skin, fibres, hair, or any other part, shall be left, after death, upon the earth which is contiguous to the Ganges.” Having acknowledged, reverentially, the kindness of the sage, Aṁśumat returned to his grandfather, and delivered to him the horse.† Sagara, on recovering the steed, completed his sacrifice, and, in affectionate memory of his sons, denominated Ságara the chasm which they had dug.¹:

¹ Ságara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilásrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the Himálaya, where the Ganges descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tra-

* “Thy grandfather’s sons” is an expansion of the word for ‘them’.
† सागरः चाणक्यमीला पुत्र्वै कल्याणास | चतुर्थ माताय पितामहयज्ञमात्रं | “and, from love of his sons, he set up the ocean as a son.”
Ságara, the word here used for ‘ocean’, is, in form, patronymic of Sagara. The commentator says: सागरः समरसुन्तः खननादिधितमः। चतुर्थ एवा-त्रज्ञमीला पुत्र्वै कल्याणास खापयामास। तास्मानुभविं कहतवा-मिक्ष्य ये। § In the Padma-purásña, Kapila is said to have dwelt in the village of Indraprastha.
The son of Amśumāt was Dilīpa;¹ his son was Bhagīratha, who brought Gangā down to earth; whence she is called Bhagīrathī.² The son of Bhagīratha was Śruta;³† his son was Nābhaga;⁴ his son was Ambarīsha; his son was Sīndhudwīpa;⁵‡ his son was Ayutāśwa;⁶§ his son was Ṛituparṇa,|| the friend of Nala, skilled profoundly in dice.⁷ The son of Ṛituparṇa was

dition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya, and Saugor (Sāgara) was at Haridwāra.

¹ Or Khaṭwāṅga: Brahma and Hari Varśa:** but this is, apparently, an error. Videinfra, p. 311, note 1.
² Omitted: Matsya and Agni. Viśrutha:†† Linga.
³ Nābha:‡‡ Bhāgavata.
⁵ अवहद्युम्बः, 'knowing the heart of the dice.' The same epi-

* The Vāyu-purāṇa hereupon gives the following quotation:

चन्द्रयुक्ताहर्णीमिद्हीपीणाराशिकाजनाः ।
भगीरथस्तु तां गंगामानयामासकर्मभि: ।
तस्मानागीरश्रीगंगकथतेवंशवित्तमेव: ॥

Two stanzas are here promised; but only one is cited.
† A single MS. has Suhotra.
‡ According to the Bhāgavata-purāṇa, IX., IX., 16, he was son of Nābha; Ambarīsha being there omitted.
§ In two MSS. the name is Ayutāyus.
|| The Harivāṃśa has Ṛitaparṇa, and gives the patronym Ārtaparṇa to Sudāsa.
¶ Sahāya.
** Śū. 808. Khaṭwāṅga is given there as Dilīpa's surname. Khaṭwāṅga, as the name of a royal sage, appears in the Bhāgavata-purāṇa, II., I., 13.
†† I find Śruta.
‡‡ Corrected from "Nābhīn".
§§ So, too, reads the Bhāgavata-purāṇa.
||| This is the reading of the Harivāṃśa, also.
Sarvakáma; his son was Sudásā; his son was Saun-
dása, named, also, Mitrasaha.†

and place Sarvakáma, or Sarvakarman, after him. † See further on. ‡

The Váyu, Agni, Brahma, and Hari Varásha read Amitrasaha, ‘foe-enduring’; § but the commentator on our text explains it Mitra, a name of Vasishtha, Saha, ‘able to bear’ the imprecation of; || as in the following legend, which is similarly related in the Bhágavata. ¶ It is not detailed in the Váyu. A full account occurs

* The Bhágavata-puráña, IX., IX., 18, says that he was called Kalmáshángiri, also. This is a synonym of Kalmáshapáda, for which epithet vide infra, p. 308.

† In the Harivańsha, sl. 817, Sarvakarman appears as son of Mitrasaha. In the next two stanzas, the names of his successors are: Anaránya, Níghna, Anamitra (and Raghú, his brother), Dúlinduha, Dílipa.

‡ Vide infra, p. 313, note 1.

§ The first and fourth works named have—as has, also, the Linga-purańa, Prior Section, LXVI., 27,—नास्त्रा मित्रसह; the second and third, राजा मित्रसह:. The words of our text are सौदासो मित्रसहनामा; and here, but for the commentary, there is just as good reason as there is in the other instances, to infer that the name is Amitrasaha. The momentary indignation of Saudása against Vasishthá justifies but ill the supposition that the term amitra, ‘enemy’, was applied to the latter. The Bhágavata-puráña, IX., IX., 18, in its चाभामित्रसहं यं, reads Mitrasaha, unmistakably; and so does the Mahábhárata, Ádi-parvan, sl. 6720; Ásvamedhika-parvan, sl. 1690.

In Dr. Goldstücker's Sanskrit Dictionary there is, however, an article चाभामित्रसह, which word there points to our king, “also called Saudása: according to the Váyu, Agni, Brahma-Pur, and the Harivańsha; the Vishnu-Pur. calls him Mitrasaha.” Were not these particulars taken from the note under annotation? Even a reference to so accessible a work as the Harivańsha would have suggested a doubt of there being such a name as Amitrasaha.

|| The commentator's words are: निर्च वसिष्ठे प्रतिशन्ति समर्थेकः पि

बहेते ख। तेन मित्रसहनाम। This imports, that Mitrasaha was so called, because, though he had it in his power to retaliate, in kind, the curse of his friend (mūra), namely, Vasishtha, he forborne (sahate sna, from sah).

¶ IX., IX., 19—39.

III.
The son of Sudāsa, having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer. The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it became that of a fiend of fearful figure and hideous aspect.

in the Mahābhārata, Ádi Parvan, s. 176, but with many and important variations. Kalmāshapāda, whilst hunting, encountered Śakti; the son of Vasishṭha, in the woods, and, on his refusing to make way, struck the sage with his whip. Śakti cursed the king to become a cannibal; and Viśvāmitra, who had a quarrel with Vasishṭha, seized the opportunity to direct a Rākshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmāshapāda for food; and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Śakti, that the king should become a cannibal; which taking effect with double force, Kalmāshapāda began to eat men. One of his first victims was Śakti, whom he slew and ate, and then killed and devoured, under the secret impulse of Viśvāmitra’s demon, all the other sons of Vasishṭha. Vasishṭha, however, liberated him from the Rākshasa who possessed him, and restored him to his natural character. The imprecation of the Brahman’s wife, and its consequences, are told, in the Mahābhārata, as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities; the prince’s designation being, at length, Mitrasaha Saundāsa Kalmāshapāda, or, ‘Mitrāsaha, son of Sudāsa, with the swelled feet.’

* Apamṛiga.
† Rākshasa.
‡ On the correct name, Śakti, vide supra, p. 35, note ‡‡.
Its companion, threatening the prince with its vengeance, disappeared.

After some interval, Saudāsa celebrated a sacrifice, (which was conducted by Vasishṭha). At the close of the rite, Vasishṭha went out; when the Rākshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishṭha, and (came and) said (to the king): “Now that the sacrifice is ended, you must give me flesh to eat. Let it be cooked; and I will presently return.” Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasishṭha. As soon as the Muni returned, the king offered to him the dish. Vasishṭha, surprised at such want of propriety* in the king, as his offering him meat to eat, considered what it should be that was so presented, and, by the efficacy of his meditations, discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying: “Inasmuch as you have insulted all such holy men† as we are, by giving me what is not to be eaten, your appetite shall, henceforth, be excited by similar food.”

“It was yourself;” replied the Raja to the (indignant) sage, “who commanded (this food to be prepared).” “By me!” exclaimed Vasishṭha. “How could that have been?” And, again having recourse to meditation;*

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* Daukātya.
† Tapasvin.
‡ Samādhi.
he detected the whole truth. Foregoing, then, all displeasure towards the king,* he said: "The food (to which I have sentenced you) shall not be your sustenance for ever: it shall (only) be so for twelve years."
The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vasishthä was his spiritual guide,† and, being reminded,‡ by Madayanti, his queen, that it ill became him to denounce an imprecation upon a holy teacher who was the guardian divinity of his race,§ abandoned his intention.|| Unwilling to cast the water upon the earth, lest it should wither up the grain,—for it was impregnated with his malediction,—and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet.¶ Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white;** and he, thence, obtained the name of Kalmásha-páda, or he with the spotted (kalmásha) feet (páda).††

* अश्चातुद् चकारः।
† In the original, this consideration is suggested by Madayanti.
‡ Prasadita, 'appeased.'
§ कृपाद्वात्मूलमाचार्यमः।
|| This, though implied, is not expressed in the Sanskrit.
¶ सख्यास्नयदृश्यं तप्तायामु नोवी नाकाष्टि चित्तै तेनव स्व-पादी सिविषेच। "That water for cursing he threw neither on the earth nor into the air, for sustenance of the grain or of the clouds; but he sprinkled his own feet with it."
** This is borrowed from the scholiast, who says: कबायतां कबायपा-ङ्ग्वात्।
†† तेन कृष्णूविनाशस्सा दृश्यस्या तत्पादाः कबायतामूलगती। तत्स्ससं कबायपादसंवायामवाय।
In consequence of the curse of Vasishtha, the Raja became a cannibal* every sixth watch of the day,† (for twelve years), and, in that state, wandered through the forests, and devoured multitudes of men. On one occasion, he beheld a holy person‡ engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the (regal) Rakshasa (overtook and) seized the husband. The wife of the Brahman, then, also desisted from flight, and earnestly entreated the savage.§ (to spare her lord), exclaiming: “Thou, Mitrasaha, art the pride|| of the (royal) house of Ikshwaku,—not a (malignant) fiend.¶ It is not in thy nature, who knowest the characters of women, to carry off and devour my husband.”** But all was in vain; and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer.†† The Brahman’s wife, furious with wrath, then addressed the Raja, and said: “Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the conse-
quence of your associating with your queen."* So saying, she entered the flames.

At the expiration of the period of his curse, Saudāsa returned home. Being reminded of the imprecation of the Brahmani, by his wife, Madayantī, he abstained from conjugal intercourse, and was, in consequence, childless; but, having solicited the interposition of Va-sishtha, Madayantī became pregnant.† The child, however, was not born for seven years, when the queen, (becoming impatient), divided the womb with a (sharp) stone, and was thereby delivered. The child was, thence, called Aśmaka (from Aṣman, ‘a stone’). The son of Aśmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females;‡ whence he was denominated Nārīkavacha (having women for armour).† The son of Mūlaka was Daśaratha; his son

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* His name, Mūlaka, or ‘the root’, refers, also, to his being the stem whence the Kshatriya races again proceeded.§ It may be doubted if the purport of his title Nārīkavacha is accurately explained by the text.||

† Hereabouts the rendering is free.
‡ Rather, “surrounded and guarded by garmentless women”: स्त्रीभिः चिब्बिष्ठाभिः परिवारं रचितः. I find no other reading than this.
§ See the Bhāgavata-purāṇa, IX., IX., 40, and Śrīdhara’s supplementation thereof.
|| The Vāyu-purāṇa reports, as follows, on the origin of Mūlaka’s epithet:
was Ilavila; * his son was Viśwasaha; † his son was Khatwānga, ‡ (called, also, ) Dilipa, † who, in a battle between the gods and the Asuras, being called, by the former, to their succour, killed (a number of) the latter. Having, thus, acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them: "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life." "The length of your life is but an hour;" § the gods replied. On which, Khatwānga, who was swift of motion, || de-

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1 This prince is confounded with an earlier Dilipa by the Brahma Purāṇa and Hari Vamsa. †

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Paraśurāma is here intended, according to Śrīdhara, in his comment on the parallel passage in the Bhāgavata-purāṇa,—IX., IX., 40. Two verses, which, it may be conjectured, closely correspond, in a correct reading, to the stanza quoted in the preceding extract, appear in the Linga-purāṇa, Prior Section, LXVI., 29.

* Not one of my MSS. has this name. Four give Ilivila; others, Ilavila and Alavila. The Vāyu-purāṇa reads, in different MSS., Idavida, Idivida, and Aidivida; the Linga-purāṇa, Ilavila; the Bhāgavata-purāṇa, Aidavīda. Compare the variants noticed in p. 246, note *, supra.

† The Linga-purāṇa interpolates Vṛiddhāśarman before Viśwasaha.

‡ This name is frequently and variously corrupted, especially into Kātwānga and Khatwānga. It does not seem necessary to dwell on these deprivations.

§ Muhūrta.

|| Laghima-guṇa, "endowed with lightness." Laghiman is "the faculty of assuming levity," illustrated by "rising along a sunbeam, to the solar orb." It must be equally easy to the adept to travel a ray downwards. See Celebrooke’s Miscellaneous Essays, Vol. I., p. 250.

† Vide supra, p. 303, note 1; p. 305, note †.
descended, in his easy-gliding chariot, to the world of mortals. Arrived there, he prayed, and said: "If my own soul has never been dearer to me than (the sacred) Brahmins; if I have never deviated from (the discharge of) my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vásudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Rishis: "Like unto Khatwánga will be no one upon earth, who, having come from heaven, and dwelt an hour amongst men, became united with the three worlds, by his liberality and knowledge of truth."  

1 The term for his obtaining final liberation is rather unusual; the three worlds were affected.

* VAkhshādika.
† Achyuta.
‡ Paramātman.
§ Guru.
∥ Sattā-mātratman.

Comment: Sūkhta Jīvita Prāya Bhaṅga. Bhaṅga vāsūtrāṇa: svabhānti chaṅgii. Yāhāṁ समपेदं खण्डनमिति वा प्रविष्कारणमिति यात्रिनाभिसंहिताः विषयोक्तांशयो लोकाः। विश्री प्रविष्कारिता रघुर्धि।

According to this, partially accepted, the last two lines may be ren-
The son of Khatwanga was Dirghabahu; his son was Raghu; his son was Aja;* his son was Dasaratha.†

or beloved: † विषयीक्तता:, ‡ the three worlds being identified with their source, or the Supreme. The text says, of this stanza, यूति; and the Vayu, citing§ it, says, रति यूति.: || The legend is, therefore, from the Vedas.

* The lists here differ very materially, as the following comparison will best show:

<table>
<thead>
<tr>
<th>Vishnu</th>
<th>Matsya</th>
<th>Rama*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalmashapada</td>
<td>Kalmashapada</td>
<td>Kalmashapada</td>
</tr>
</tbody>
</table>

dered: "by whom, arrived here below from paradise, having obtained an hour's prolongation of life, the three worlds were mastered through wisdom and self-surrender."

The scholiast puts much more of Vedantism into these verses than it is likely they were intended to convey.

Compare the Harivamsha, sl. 809. The ordinary reading, there, in the last line, is ब्रूंसंधिता.

* The Bhagavata-purana, IX., X., 1, has Raghu, Prithusrasas, Aja.
† अभिसंधित can scarcely bear either of these meanings. Its most probable signification, here, is 'contemplate thoroughly'.
‡ This means ‘experienced’, i.e., recognized as vanity.'
§ The Vayu-purana has only the last two verses, and does not call them a citation. It reads स्वेन for दुनिन.

|| The Vayu-purana uses this expression in connexion with something else:

कहांगुदा is, moreover, the form here presented.

¶ Whether the names particularized here, as in many other lists throughout this work, are correctly represented, or not, I do not pretend to pronounce. To this point I have already adverted; giving the reason why we must, at present, look with distrust, in most cases, upon any express or implied claim to punctual accuracy as regards Pauranik minutiae: see Vol. I, p. 153, note ‡. In annotating these volumes, all that, as a rule, I have undertaken to do, touching the numerous works referred to in the Translator's commentary, has been, to restrict myself to the most important and most accessible of them, and to collate these, in such manuscripts as are within my reach, and in the printed editions, with my best diligence.

** Bala-kāśa, LXX., 40-43; Ayodhyā-kāśa, CX., 29-34.
The god from whose navel the lotos springs became fourfold, as the four sons of Daśaratha,—Ráma, Laksh-

<table>
<thead>
<tr>
<th>Vishnú</th>
<th>Matsya</th>
<th>Rámaśašña</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aśmaka</td>
<td>Sarvakarman</td>
<td>Śankhaśašña</td>
</tr>
<tr>
<td>Múlaka</td>
<td>Anarańya</td>
<td>Sudarśana</td>
</tr>
<tr>
<td>Daśaratha</td>
<td>Nighna</td>
<td>Aṇivarna</td>
</tr>
<tr>
<td>Ilavila</td>
<td>Anamitra</td>
<td>Śīgraga</td>
</tr>
<tr>
<td>Viśwasaha</td>
<td>Raghu</td>
<td>Maru</td>
</tr>
<tr>
<td>Dilipa</td>
<td>Diliṇa</td>
<td>Praśuśruka</td>
</tr>
<tr>
<td>Dirghabáhu</td>
<td>Aja</td>
<td>Ambarisha</td>
</tr>
<tr>
<td>Raghu</td>
<td>Dirghabáhu</td>
<td>Nahusha</td>
</tr>
<tr>
<td>Aja</td>
<td>Ajapála</td>
<td>Yāyāti</td>
</tr>
<tr>
<td>Daśaratha</td>
<td>Daśaratha</td>
<td>Nábhaga</td>
</tr>
</tbody>
</table>

The Váyu, Bhágavata,§ Kúrma, and Linga agree with our text, except in the reading of a few names: as, Śataratha,|| for Daśaratha the first; Vairivíra, for Ilavila; and Kṛitaśarman, Vṛiddhaśarman, or Vṛiddhakarman, for Viśwasaha.¶ The Agni and Brahma and Hari Vaṁśa agree with the second series, with similar occasional exceptions;** showing that the Puráṇas admit two series, differing in name, but agreeing in number. The Rámaśašña, however, differs from both, in a very extraordinary manner; and the variation is not limited to the cases specified; as it begins with Bhagiratha, as follows:

* Corrected from "Śankana." The Bengal recension of the Rámaśašña has, in the Aḍi-káśā, Śankhana; in the Ayodhyá-káśī, Khanitra.
† For the Pauránik son of Maru, vide infra, p. 325, l. 6.
‡ Both the genuine Rámaśašña and the Bengal recension omit Yāyāti in the Ayodhyá-káśī.
§ The readings of this Purána I have detailed, as will have been seen.
|| So read the Váyu-puráña and the Linga-puráña.
¶ Vide supra, p. 311, note †.
** All these, so far as the Harivásha is concerned, have been specified in my annotations.
maṇa, Bharata, and Śatrughna,*—for the protection† of the world. Rāma, whilst yet a boy, accompanied Viś-
wāmitra, to protect his sacrifice, and slew Tāḍakā. He afterwards killed Mārīcha with his resistless shafts;‡

Purāṇas. Rāmāyaṇa.§
Bhagiratha Bhagiratha
Śruti Kakutstha||
Nābhāga Raghu
Ambarīsha Kalmāshapāda
Sindhudwipa
Ayutāśwa
Rituparna
Sarvakāma
Sudāsa
Kalmāshapāda

The entire Paurāṇik series comprises twenty descents; and that of the Rāmāyaṇa, sixteen. Some of the last names of the poem

* Insert ‘as parts of himself,’ भामाणेन.
† Sthitī, ‘stability’.
‡ यद्वे च मारीचिमिश्रवाताहि तू रचिचिप ि। “And, at the sacrifice, he hurled to a distance Mārīcha, struck by the blast of his shaft.”

We read, in the Rāmāyaṇa, Bála-kāḍa, XXX., 16–18:
र्षुक्ता वचनं रामयोपि संधाय वेगवान।
मानवं परमदारमस्तं परमभास्मरम।
चिचिप परमकुदो मारीचौरसि राधवः।
स तेन परमाश्रेण मानवेन समाहितः।
संपूर्णे योजनशतं चिसः सागरसंखवें।

It appears, from this, that Mārīcha, struck, in the breast, by the weapon Mānava, discharges from Rāma’s bow, was projected, by the impact, a hundred yojanas, into the sea.

The story of the death of Mārīcha, in the guise of a golden deer, at the hands of Rāma, is told in the same poem, Ārahyā-kāḍa, XLIV.
§ Bála-kāḍa, LXX., 39, 40; Ayodhyā-kāḍa, CX., 28, 29.
|| Corrected from the impossible “Kakutstha.”
† Vide supra, p. 303, notes 4, §, §§, and ||||.
and Subâhu and others fell by his arms. He removed the guilt of Ahalyâ, by merely looking upon her. In the palace of Janaka, he broke, with ease, the mighty bow of Maheśvara, and received the hand of Sítá, the daughter of the king, self-born from the earth,* as the prize of his prowess.† He humbled the pride of Para-şurâma, who vaunted his triumphs over the race of Haihaya,‡ and his repeated slaughters of the Kshattriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty,§ he entered the forest, accompanied by his brother (Laksha- maña) and by his wife, where he killed, in conflict, Virá- dha, Khara, Dúshaña,|| and other Râkshasas, (the headless giant) Kabandha, and Bálin ¶ (the monkey monarch).

occur amongst the first of those of the Purânas; but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Râma, has, for his immediate predecessors, Raghu, Aja, Daśaratha, as in our text; and the author of the Raghu Vâmaṇa agrees with the Purânas,** from Dilîpa downwards.

* Ayonijâ.
† Virya-śulgâ.
‡ अश्रृण्यहीनयुक्तिभूतम्।
§ अगमितराज्याभिलापः।
|| Corrected from "Kharadúshana". The original is विराधकर्दूप- शादीन। For Khara and Dúshaña, see the Râmâyana, I., I., 47; the Raghuvâsa, XII., 42, 46; the Bhâgavata-purâṇa; IX., X., 9; &c. &c.
¶ कवयुक्तिविविची। Hence I have altered "Bali", which, however, is a form that occurs elsewhere.

** With which of them, except the Agni-purâṇa? In the Raghuvâsa, VI., 74–78, we find Dilîpa, Raghu, Aja, and then, in VIII., 29, Daśa- ratha.
Having built a bridge across the ocean,* and destroyed the whole Rákshasa nation, he recovered (his bride,) Sítá, whom their ten-headed (king, Rávaṇa,) had carried off, and returned to Ayodhyá, with her, after she had been purified, by the fiery ordeal, from the soil contracted (by her captivity), and had been honoured by the assembled gods, (who bore witness to her virtue).¹

¹ This is an epitome of the Rámaṇya, the heroic poem of Válmíki, on the subject of Ráma's exploits. A part of the Rámaṇya was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name. † A summary of the story may be found in Sir William Jones's Works, Maurice's Hindustan, Moor's Pantheon, &c. It is, also, the subject of the Uttara Ráma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,

* बध्या चामोनिधिम | † For Signor Gorresio's edition of the spurious Rámaṇya, see Vol. II., p. 190, note *. The genuine Rámaṇya—which Professor Wilson does not seem to have known, save in Schlegel's composite edition of the first two books,—has been lithographed at Calcutta and Bombay. For some idea of the difference between the two, the reader is referred to the Journal of the Royal Asiatic Society, Vol. XIX., pp. 303—308, and to Dr. Muir's Original Sanskrit Texts, Part IV., pp. 377—418. I have seen, in India, no less than seven different commentaries on the real Rámaṇya; a copy of one of which, accompanying the text, was transcribed nearly five hundred years ago.
Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them,* and Śatrughna, having killed the Rákshasa chief, La-va-na, the son of Madhu, took possession of his capital, Mathurá.†

Having, thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Ráma, Lakshmaṇa, Bharata, and Śatrughna reascended to heaven, and were followed by those of the people of Kośala: who were fervently devoted to these incarnate portions of the supreme (Vishnú).§

Ráma (and his brothers) had (each,) two sons. Kuśa and Lava were the sons of Ráma; those of Lakshmaṇa were Angada and Chandraketu;|| the sons of Bharata

the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lanká by Ráma.

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* The original says that he destroyed thirty millions of terrible gan-
dharvas: उगमनष्टअकोटिसी हजान।

† Rather, “founded Mathurá”; the Sanskrit being niśeśitā. Moreover, the original has nothing corresponding to “his capital”.

The Váyu-puráṇa reads:

माधवं लवणं हला गला मधुवनं च तत्।
शुद्धिन पुरी तत्र मधुरा संविविध्वत।

And the Bhyāgavata-puráṇa says, at IX., XI., 14:

शुद्धिन मधयो: पुच्छ लवणे नाम राष्ट्रसम।
हला मधुवनं चक्षु मधुरा नाम वी पुरीम।

Three of my copies of the Vishnú-purāṇa, and two of the Váyu, have Madhurá, instead of Mathurá. It is not altogether certain that Madhurá was not the original name, and even that heard by Hiouen Thsang.

‡ Strictly, “people of the city of Kośala,” कोशलनगरजनपदः।

§ This sentence is very freely rendered.

|| A Chandraketu, prince of the city of Chakora, who was killed by an emissary of King Śûdrika, is mentioned in the Harshacharita. See my edition of the Vásavadattā, Preface, p. 53.
were Taksha* and Pushkara;† and Subáhu and Śūrasena‡ were the sons of Śatrughna.

* Two MSS. have the elongated form, Takshaka.
† One of my MSS. has Pushkala; and so has the Bhāgavata-purāṇa.
‡ All my MSS., and most of those of the Vāyu-purāṇa, have Sūrasena. Ārutasena: Bhāgavata-purāṇa, IX., XI., 13.
§ My MSS. have Chandraketu,—the reading of the Rādhavaṇīa, XV., 90, also. But Chitrakeṭu is the name in the Bhāgavata-purāṇa, IX., XI., 12.

|| हिमवत्त्वं बालामासं खोतो जनपदी तयोः ||
अंगादि या तु देश कारपेः पुरी ||

Āngadī is, here, located in Kārapatha; as I find the name spelled. In the line following this stanza, the country seems to be named, of which Chandraketu’s Chandravaktrā was the capital; but, unfortunately, it is illegible in all my MSS.

The Rādhavaṇīa, XV., 90, places both the brothers in Kārapatha.

¶ A large number of useful references bearing on this city will be found in Messrs. Boehtlingk and Roth’s Sanskrit-Wörterbuch, sub voce.

** गंधारविषये सिद्धि तयोः पुरौं महाब्राह्मणोः ||
तच्छ दिबु विख्याता रम्या तबशिला पुरी ||
पुकरसापि दीर्घ विख्याता पुकरानानि ||

Takshaśilā and Pushkaravati have been identified with the Tažiela of Ptolemy and the Περσελωνίς of Arrian. For the people of Gandhāra, see Vol. II., p. 174, note 2.
†† See Vol. II., p. 156, note 2.
‡‡ In Chapter XI. of this Book.
The son of Kuśa was Atithi; his son was Nishadha; his son was Nala;* his son was Nabhas;* his son was Puṇḍarīka; his son was Kshemadhanwan; his son was Devānīka; his son was Ahīnagu;† his son was Pārī-

(northern) Kośala:*

कुशक्ष कौशल्यं राज्यं पुरी चापि कुशशली।
रम्या निवेशिता तेन विन्ध्यपर्वतसागरु।
उत्तरकोशले राज्यं कवशिच महातमा।
आवशी चोकविश्वाता कुशवश निवोधत।§

The Raghu Vamsa,|| describes Kuśa as returning from Kuśavati to Ayodhyā, after his father's death; but it seems not unlikely, that the extending power of the princes of the Doab, of the lunar family, compelled Rāma's posterity to retire more to the west and south.

1 The Bhāgavata is the only Purāṇa that omits this name; as if the author had been induced to correct the reading,¶ in order to avoid the necessity of recognizing two Nalas. Vide supra, p. 303, note 5.

2 Here, again, we have two distinct series of princes, inde-

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* Nabha, in a few MSS.
† Ruru has here been omitted by the Translator. One of my MSS. ‒ that which, I believe, Professor Wilson generally, and all but exclusively, used, here exhibits the mutilation सुऽऽति भक्ति च. There is no Ruru, however, in the Vāyu-purāṇa.
‡ Query, कोशले, in 'Kosāla'?
§ This extract is from a somewhat long quotation in the Vāyu-purāṇa.
In a verse a little before these, we are told that Rāma established a rule of ten thousand years:

दृश्व वर्षेकस्यापि रामो राज्यमकारयत।
With this compare the Lōṅga-purāṇa, Prior Section, LXVI., 37.
|| XVI., 25. From the same work, XV., 97, it appears on what ground the Translator identified one of the Kuśasthalis with Kuśavati. See Vol. II., p. 172, note ‡‡.
¶ He reads—IX., XII., 1,—Nabha, in its stead:

कुशक्ष चातिरिविवक्ष्यात्रिष्ठधसङ्कुटो नमः।
And Nabha's son is Puṇḍarīka.
pátra;* his son was Dala;† his son was Chhala;‡ his son was Uktha;§ his son was Vajranábha; his son

pendently of variations of individual names. Instead of the list of the text, with which the Váyu and Bhágavata nearly, and the Brahma and Hari Varúśa indifferently, conform, we have, in the Matysa, Linga, Kúrma, and Agni, the following: Ahinagu,|| Sahasráśwa (Sahásráya, or Sahasrabala),¶ Chandrávaloka, Tárapída (or Tárádhíśa), Chandragiri, Bhánumatha (or Bhánumitra),** and Srutáyus, with whom the list ends, except in the Linga, which adds Búbula,†† killed by Abhimanyu: enumerating, therefore, from Devánika, but seven or eight princes, to the Great War, instead of twenty-three, as in the other series. The Raghu Varúśa gives much the same list as our text, ending with Agnivarúña.||

1 Bala: Bhágavata. Nala: Hari Varúśa.
2 Sthala: Bhágavata. Śala:§§ Váyu and Brahma. Śila: Raghu Varúśa.||
3 Omitted: Bhágavata. ††

* My MSS. leave it very dubious whether the name is Páripátra or Páriyátra. There are two mountain-ranges, one imaginary, and the other real, regarding which there is, likewise, uncertainty as to the name being Páripátra or Páriyátra. See Vol. II., p. 123, note †; p. 128, notes, l. 8.
† A single MS. gives Bala.
‡ I find Śala in one MS.
§ The Harivarśa, śl. 825, 826, has Ahinagu, Sudhanwan, Śala, Uktha.
For Śala I find Nala and Gaya, in some MSS.
|| In some MSS. of the Linga-puráṇa the name is Ahinara.
¶ Here, I believe, the Linga-puráṇa inserts Šubha.
** Bhánuchandra seems to be the reading of the Linga-puráṇa.
†† I find Búhadála.
†† Vide infra, p. 324, note ||.
§§ My MSS. of the Váyu-puráṇa have Bala.
||| Not so. The Raghuvamśa, XVIII., 17, make Śila son of Páriyátra, and mentions no one corresponding to Chhala.
¶¶ The Raghuvamśa has Unnábha, son of Śila. The Váyu-puráṇa seems to exhibit Auka.

III. 21
was Śankhanábha; his son was Dhyushításval

1 Śankha: Brahma. Khagáña: Bhágavata. §

* One MS. gives Śankháná; one, Chhampaña.
† By the kindness of Professor Monier Williams, of Oxford, I am enabled to state, that one of the MSS. of the text of the Vishńu-púráná which formerly belonged to Professor Wilson has tákṣādúṣṭításval, i.e., Adhyúshitásval; another, tátío ústhításval, the same name, or else Dhyúshításval; another, tátío úṣṣhitásval, i.e., Vyúthításval, or Ávyúthításval. Again, all Professor Wilson’s and all my own MSS. that contain both the text and the commentary here read tátío úṣṭításval, while my other MSS.—except one which has tátío úṣṭításval,—give tákṣā úṣṭításval, or sháśmáúṣṭításval, i.e., Dhyúshításval and Vyúshításval. Dhyúshításval is the name—corrupted, in some copies, into Vyúshításval,—in the Váyu-púráná, where we read:

śáśmá ústhito vísthitádÚṣṭításval iti sût:।
úṣṭításval samapati raja viśvaśaḥ: kīt II

In the Harivañśa, likewise, the true reading, as shown by my best MSS., is, undoubtedly, Dhyúshításval. This has been corrupted into Vyúshításval, and regularized into Adhyúshításval. Vyúshításval looks like a heedless and uninquiring venture at emendation, on the part of the commentator on the Vishńu-púráná.

Conclusively, we find, in the Raghuvañśa, XVIII.: 23:

tákṣaśaśaśa śrīrādádádáma
pítiḥ premé piśmaśīyaḥ:।
vájantípúṣṭétisváno
puraśvādi va ñúṣṭításvalaḥ:।

"On his [Śankhaná’s] death, one ended with the effulgence of the sun, handsome as the Áświns, and whom those conversant with antiquity call Dhyúshításval,—the horses of his troops having encamped on the declivity of the sea-shore,—ascended to the dignity of his fathers."

My best MSS. of the Raghuvañśa read as above; and the best MSS. of Mallinátha’s commentary that I have access to give, likewise, Dhyúshításval. Moreover, from a grammatical point of view, Kálidásá’s very etymology, and, similarly, Mallinátha’s gloss, unquestionably favour this name, as against Vyúshításval.

The strange, but not unjustifiable, name Dhyúshításval would naturally
son was Viśvasaha;¹ his son was Hiraṇyanaḥha, † who was a pupil of the mighty Yogin Jaimini, and communicated the knowledge of spiritual exercises: to Yājnavalkya. ² The son of this saintly king was

¹ Omitted: Brahma and Bhāgavata.
² Omitted: Brahma and Hari Vaiśā; but included, with similar particulars, by the Vāyu, § Bhāgavata, and Rāghu Vaiśā.

prove to a careless scholar, a surmise of mistake; and the close resemblance between Ṛ and Ṛ, hastily written, may have seemed to support such a surmise. We thus see how, in all likelihood, Vyuṣhitāśwa originated.

"Abhyuthtāśwa", the name in the former edition of the work under annotation, is in none of the MSS. that were used by Professor Wilson; and I have dismissed it for Dhyushītāśwa. It may be added, that Vyuṣhtītāśwa is the name in the translation of the Viṣhū-purāṇa that was prepared for the Professor in Bengal.

Messrs. Boehtlingk and Roth, in their Sanskrit-Wörterbuch, referring to Professor Lassen,—who confessedly copies from Professor Wilson,—insert Adhyushītāśwa, an unavowed alteration of Adhyuṣhitāśwa.

Turning, for comparison, to the Sanskrit Dictionary of Dr. Goldstücker, we here find that very critical work not only scrupulously holding with Professor Wilson, even to his long and short vowels, but doing so in silence, and, manifestly, without any care of verification. Abhyuthtāśwa is registered; and equally is Adhyuṣhitāśwa,—a name I have found nowhere,—for the constituent participle of which, rendered "very diseased," recourse is had to the verb ird, agrotare, a mere invention, there is reason to suspect, of the grammarians. At the same time, Kālidāsa's word should seem to have escaped the observation of the learned and researchful lexicographer.

† And Harivaniha. § Šankhaṇa: Viṣyu-purāṇa and Raghuvraṇa.
|| On this and "Dūṣhitāśwa", see note † in the preceding page and the present.

* And so reads the Viṣyu-purāṇa.
† In one view, the Bhāgavata-purāṇa, IX., XII., 2, 3, has, instead of Ahinagu, &c., Anīha, Pāriyātra, Bala, Sthala, Vajranābhha, Khagāṇa, Viḍhiṭi, Hiraṇyanābhha.
‡ The expression "knowledge of spiritual exercises" is to render yoga.
§ Premising the name of Viśwasaha, the Viṣyu-purāṇa states:

हिरङ्गनामः कौशिको चसिद्धसत्तो शभवत्

Hiraṇyanābhha seems, thus, to be called the Vasishtha of Kośala. But
Pushya;* his son was Dhruvasandhi;¹ his son was

See, also, p. 58, supra, where Kauśalya is, likewise, given as the synonym of Hiraṇyānābha;† being, as the commentator observes, his Viṣeṣṭha, his epithet or attribute,—born in, or king of, Kośala. The Vāyu, accordingly, terms him हिरण्यनाभ: कौशल्यः; but, in the Bhāgavata,‡ the epithet Kauśalya is referred, by the commentator,§ to Yājnavalkya, the pupil of Hiraṇyānābha: यज्ञवल्क्यो व यिनिसतः सहितवाचो यिनिसतः। The author of the Raghu Vaṃśa, not understanding the meaning of the term, has converted Kauśalya into the son of Hiraṇyānābha.|| Raghu Vaṃśa, XVIII., 27. The Bhāgavata, like our text, calls the prince the pupil of Jaimini; the Vāyu, more correctly, जीविने: पीछु शिष्यः, ‘the pupil of the sage’s grandson’. There seems to be, however, something unusual in the account given of the relation, borne by the individuals named, to each other. As a pupil of Jaimini, Hiraṇyānābha is a teacher of the Sāma-veda (vide supra, p. 58); but Yājnavalkya is the teacher of the Vāja-saneyi branch of the Yajus (vide supra, p. 57). Neither of them

some MSS. have Kauśilya, not Kauśalya. Vide supra, p. 58, note †.
Then follows the stanza:

पीछु जीविने: शिष्यः कौशल्य: सूतः सर्वेणु समस्तु ।
शनानि सहितवाचो तु पञ्च योगधितवाचाः।

Here, as before, Hiraṇyānābha is associated with five hundred Sāhkhītās.
* In the Harivaṃśa, sl. 827, 828, we find Dhyushhitāśva, and then Pushya.
† Corrected from “Hiraṇyagarbha”, a mere slip of the pen.
‡ IX., XII., 4:
शिष्यः कौशल्य: च्याचार्य: चाचाचार्योः यथागातः।
योगं महोदयमप्रिहाद्यान्यिमभेदनम॥

“C’est de ce maitre que le Rîchi Yâdâjnavalkya, qui était né dans le Kočala, apprit le Yôga de l’Esprit suprême, ce Yôga qui donne des facultés si puissantes, et qui tranche le lien du cœur.”
§ Śrîdhara.
|| The Raghuvaṃśa, proceeding, makes Kauśalya father of Brahmishṭha; him, father of Putra; and him, father of Pushya.
Sudarśana; his son was Agnivarna; his son was Śighra; his son was Maru, who, through the power of devotion (Yoga), is still living in the village called Kalāpa, and, in a future age, will be the restorer of the Kshattriya race in the solar dynasty.† Maru had a son named Prasuṛrta; his son was Susandhi; his son was Amarscha; his son was Mahaswat; his son was Viśrutavat; and his son was Brīhadvabala, who was killed, in the

is specified, by Mr. Colebrooke, amongst the authorities of the Pātanjala or Yoga philosophy; nor does either appear as a disciple of Jaimini, in his character of founder of the Mīmāṃsā school. Transactions of the Royal Asiatic Society, Vol. I.**

1 Arthesiddhi: Brahma Purāṇa and Hari Varṇa.
2 Maruta: Brahma Purāṇa and Hari Varṇa. These authorities omit the succeeding four names.
3 Sahaswat: Vāyu.
4 Viśvasahwan; Bhāgavata.

* The Harivamśa has Kalāpadwipa; some MSS. reading Kāliyadwipa. For the situation of the village of Kalāpa, vide supra, p. 197, note [l].
† आगामिगुणे सूर्यबश्च लघुमास्वर्तीयता भविष्यति। The Vāyu-purāṇa seems to declare, that he will reestablish the Kshattras in the nineteenth coming yuga:

एकोविश्लेषयुगां चल्लम्बर्त्तकं प्रसन्नत:।
Some MSS. read एकोविश्लेष, "twenty-ninth."

‡ All my MSS. but two—showing Susandhi,—have Sugavi. Sandhi is the reading of the Bhāgavata-purāṇa, IX., XII., 7. The Vāyu-purāṇa has Susandhi, distinctly.
§ Amarscha: Bhāgavata-purāṇa.
|| One MS. has Viśvasahā.
¶ The Bhāgavata-purāṇa, IX., XII., 7, 8, names Viśvasahwan, Prasenajit, Takshaka, Brīhadvabala.
†† Harivamśa, ēl. 829, 830.
‡‡ Corrected from “Viśwasaha.”
Great War,* by Abhimanyu, the son of Arjuna. † These are the most distinguished princes in the family of Ikshwáku. Whoever listens to the account of them will be purified from all his sins. ¹‡

¹ The list closes here; as the author of the Puráñas, Vyása, is contemporary with the Great War. The line of Ikshwáku is resumed, prophetically, in the twenty-second chapter.

* Bhádrata-yuddha.
† The former edition had “Anjuna”, by error of the press.

†† एते हीच्छाकुमुपाला: प्राधान्येन मयोदिता:।
एतेषां चरितं चुक्तंसर्वंपर्षे: प्रमुच्छते॥

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CHAPTER V.


THE son of Ikshwāku, who was named Nimi, instituted a sacrifice that was to endure for a thousand years, and applied to Vasishṭha to offer the oblations. Vasishṭha, in answer, said, that he had been preengaged, by Indra, for five hundred years, but that, if the Raja would wait for some time, he would come and officiate as superintending priest.† The king made no answer; and Vasishṭha went away, supposing that he had assented.‡ When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned, with all speed, to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse, to this effect, that, since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasishṭha, Nimi

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1 None of the authorities, except the Vāyu and Bhāgavata, contain the series of kings noticed in this chapter.

* “Chose Vasishṭha as the hotṛ,” literally.
† Rātwig.
‡ Here the scholiast quotes a proverb, मीन संततिलच्चन, which may be translated, almost word for word, “Silence implies consent.”
should, thenceforth, cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he, in return, denounced, as an imprecation upon his unjust preceptor; that he, also, should lose his bodily existence, as the punishment of uttering a curse upon him, without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vāsiṣṭha, also, leaving his body, was united with the spirits of Mitra and Varuṇa, for a season, until, through their passion for the nymph Urvaśī, the sage was born again, in a different shape.* The corpse of Nimi was preserved from decay, by being embalmed with fragrant oils and resins; and it remained as entire as if it were immortal.† When the sacrifice was concluded,

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* This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśi Kaṇḍa, s. 30, an account is given of a Brahman who carries his mother's bones, or, rather, her corpse, from Setubandha (or Rāmeśvara) to Kāśi. For this purpose, he first washes it with the five excretions;† of a cow, and the five pure fluids, (or, milk, curds, ghee, honey, and sugar).§ He then embalms it with Yakshakardama ||

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† निमेरपितंत्चररमिनीहरंतलगन्धादिभिः पण्डिते सितराचारी दोषवाप। सतो मृतभिव तखी। The whole of this paragraph would admit of being much more closely Englished.

‡ They can hardly be generalized as "excretions". For particulars, see note ** to p. 193, supra.

§ So says Raghunandana, in the Jyotistattva.

|| According to Colebrooke, in his edition of the Amara-kośa, it consists of "camphor, agallochum, musk, and bdellium (or else the three first, with saffron and sandal-wood), in equal proportions."
the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life; but Nimi declined its acceptance, saying: "O deities, who are the alleviators of all worldly suffering, there is not, in the world, a deeper cause of distress than the separation of soul and body. It is, therefore, my wish to dwell in the eyes of all beings, but nevermore to resume a corporeal shape." To this desire the gods assented; and Nimi was placed, by them, in the eyes of all living creatures; in consequence of which, their eyelids are ever opening and shutting.*

(a composition of agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola), and envelopes it, severally, with Netra vastra (flowered muslin), Pālīmbarā (silk), Surasa vastra (coarse cotton), Māṇjīśhāvāsas† (cloth dyed with madder), and Nepāla Kambala (Nepal blanketing). He then covers it with pure clay, and puts the whole into a coffin of copper (Tāmra saṁpuṣaka). These practices are not only unknown, but would be thought impure, in the present day.

* ततो भूतान्युस्मितिनिमिय चः। This legend would connect the word nimisā, 'wink', with the name of Nimi.
† Corrected from "Māṇjīṣṭha", which means only "dyed with madder".

In the text of my MS., pālīmbara and surasa vastra do not appear; but the latter is given as a gloss on netravāstra.
As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince, * and produced, from it, a prince, who was called Janaka, from being born without a progenitor. † In consequence of his father being without a body (videha), he was termed, also, Vaideha (the son of the bodiless); and (he, further, received the name of) Mithi, from (having being produced by) agitation (mathana).¹ The son of Janaka was Udá-

¹ These légends are intended to explain, and were, probably, suggested by, the terms Videha‡ and Mithilá, applied to the country upon the Gunduk and Coosy§ rivers, the modern Tirhoot. The Rámáyaña‖ places a prince named Mithi between Nimi and

* अष्टुच्च तथा भूमक्ष शरीरमाराजकभीरवती सूनयोःरश्या ममत्वः।
All my MSS. have चरख्याः, by which we are to understand the nether piece of timber used to produce fire, by attrition, at sacrifices,—the arañi containing a socket, into which the king’s body was introduced, by way of upper arañi. On the reading चरख्या, things would be reversed, and a socket for the upper arañi would be furnished in the royal corpse.

The Váyu-puráña says:

तथा पुजा सिद्धिः काम जनित: पवित्रमित्रिमः।
चरख्यां मध्यमानाया प्राणभृंती महायथा: ।
भावं मिथिरिपति खातो जननायजनकोभवत ॥
A very complete dissertation on the arañi will be found in Dr. Goldstücker’s Sanskrit Dictionary, sub voce.

† तथा कुमारी अथिची जननायजनकसंक्ष्यां चासाववाप। It was by reason of the peculiar way in which he was engendered, that he was called Janaka.

The Bhágavata-puráña, IX., XIII., 13, says:

जनना जनक: सौभूषैवस्तुकु विद्विज्ञः।
“On l’appela Djanaka à cause de la manière dont il était né”, etc.

‡ Corrected from “Vaideha”. See Vol. II., p. 165.

§ For these two rivers, see Vol. II., p. 146, note 3.

‖ Bāla-kāvīda, LXX., 4.
vasu;* his son was Nandivardhana; his son was Suketu;† his son was Devaráta; his son was Bríhaduktha;‡ his son was Mahávírya;§ his son was Satyadhúti;|| his son was Dhrishtaketu; his son was Haryáswa; his son was Maru; his son was Pratibandhaka;¶ his son was Krítaratha;** his son was Kríta;†† his son was Vi-

Janaka, whence comes the name Mithilá. In other respects, the list of kings of Mithilá agrees, except in a few names. Janaka, the successor of Nimi, is different from Janaka who is celebrated as the father of Sítá. One of them—which, does not appear,—is, also, renowned as a philosopher, and patron of philosophical teachers. Mahábhárata, Moksha Dharma. According to the Váyu Puráña, Nimi founded a city called Jayanta, near the Áśrama of Gautama.‡‡ The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

* Two of my MSS. have Udárvasu.
† The majority of my MSS. have Swaketu. But Suketu is the accepted reading, as in the Rámdáyaña, Bátá-káhála, LXXI, 5, 6; &c. &c.
‡ Bríhadratha: Rámdáyaña.
§ Mahávíra: Rámdáyaña.
|| Two MSS. give Sudhúti, the reading of the Rámdáyaña and Váyu-puráña. The Bhágavata-puráña exhibits Sudhúti and Sudhúti in one and the same stanza.
¶ In one copy I find Pratíka. Pratíndhaka is read in the Rámdáyaña, and Váyu-puráña, and is, almost certainly, the correct name. Pratípaka is the Bhágavata’s ordinary corruption. The Bengal Rámdáyaña has, according to Signor Gorresio, Prasiddhaka.
** One MS. has Kritiratha; another, Srutiratha. Kiritiratha is the reading of the Rámdáyaña and Váyu-puráña. The Bengal Rámdáyaña has Kritiratha, in Signor Gorresio’s edition.
†† I find Kriti. The Rámdáyaña, the Váyu-puráña, and the Bhágavata have Devamidhá.

‡‡ योंस्री निवेश्यामास पुरं देवपुरोपपम्।
वचनसिंहितां सिंहारं गौतमसङ्गामाभं:॥
budha;* his son was Mahádhriti;† his son was Krítirátai;‡ his son was Mahároman;§ his son was Suvarñaroman;|| his son was Hraswaroman; his son was Síradhwaja.

Síradhwaja ploughing the ground, to prepare it for a sacrifice (which he instituted), in order to obtain progeny, there sprang up, in the furrow,¶ a damsel, who became his daughter, Sítá.** The brother of Síradhwaja

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1 This identifies Síradhwaja with the second Janaka, the father-in-law of Ráma. The story of Sítá's birth, or, rather, discovery, is narrated in the Áraiyá Kánda of the Rámáyána, the Vána Parvan of the Mahábhárata, and in the Váyu, Brahma Vaivarta, Káliká, and other Puránás.

* Viśruta is the name in the Bhágavata-puráñá.
† The Váyu-puráñá shows both this and Dhítí. One of them is, perhaps, for the sake of metre. Vide infra, p. 335, note †. The Rámáyána seems to have Mahídhraka, corrupted, in some copies, into Mahádnhraka; while the Bengal recension has Andhaka.
‡ Krútirátai occurs in one MS. Krítirátai: Rámáyána and Váyu-puráñá.
§ The inferior character of the Bengal recension of the Rámáyána is evidenced by the fact that it here reads, at variance with all authority, Ktíroman.
|| A single copy has Swarñaroman, the synonymous reading of the Rámáyána, of the Váyu-puráñá, and of the Bhágavata.
¶ Sítre, 'on his ploughshare'; for which the word for 'plough' seems to be here used by synecdoche. In the Bhágavata-puráñá, IX., 13, 18, we read as follows:

Sítá Sítáraññi játá tábátsaśīrāgjan: śrūt: |

** The Váyu-puráñá, having named Síradhwaja, says:

uddhítatva klpoté chen Sítá raññá yasháññi |

Sámsádpâyana interrupts with questions, which the other interlocutor, Súta, answers as follows:

ôpibhibhi labháyä viśaśendé mahágaññ: |

vidhína sunyugññitân tábátsaśússmúññitâ ||
was Kuśadhwaja, who was king of Kāśi:¹ he† had a son, also, named Bhānumat.² The son of Bhānumat was Śatadyumna;‡ his son was Śuchi;§ his son was Īrjavāha;|| his son was Satyadhwaja;‡ his son was

¹ The Rāmāyaṇa² says, 'of Sāṅkṣāyā', †† which is, no doubt, the correct reading.‡‡ Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpooree. §§ Account of the Fo-kü-kü-kí.||| The Bhāgavata makes Kuśadhwaja the son of Śiradhwaja.¶¶

² The Bhāgavata differs from our authority, here, considerably, by inserting several princes between Kuśadhwaja and Bhānumat; or, Dharmadhwaja, who has two sons, Kṛitadhwaja and Khāḍīkya: the former is the father of Keśidhwaja; the latter, of Bhānumat.*** See the last Book of the Vishnū.

* The text of all my MSS. but two has सांक्षायाधिपितिः, 'king of Sāṅkṣāyā'. And herewith agrees the Vāyu-purāṇa. See the quotation in note ***, below. I have corrected the Translator's "Sankaṣya". † Namely, Śiradhwaja. ‡ One MS. gives Sudyumna. Pradyumna: Vāyu-purāṇa. § In the Vāyu-purāṇa the name is Muni. || Or the equivalent Īrjavāha, in some copies; as in the Vāyu. One MS. has Urja.

¶ Variants, each in one MS.: Śatadhwaja and Bharadwaja.

¹² Bāla-kāhīla, LXXI., 19. Just before, the Rāmāyaṇa states that Kuśadhwaja conquered Sāṅkṣāyā from Sudhanwan. †† And so reads the Vāyu-purāṇa. See note ***, below. ‡‡ See the note next following.


¶¶ See the next note.

*** This requires correcting. According to the Bhāgavata-purāṇa, IX., XIII., 19—21, Śiradhwaja begot Kuśadhwaja; he, Dharmadhwaja; he, Kṛitadhwaja and Mitadhwaja; Kṛitadhwaja, Keśidhwaja; Mitadhwaja, Khāḍīkya; Keśidhwaja, Bhānumat.

But the Vishnū-purāṇa has the support of the Vāyu-purāṇa, with regard to the relationship between Śiradhwaja, Kuśadhwaja, and Bhānumat:

सीरधवानः भानुमः भानुमः मैयियियः
वाता कुशधवानः साङ्क्षायाधिपिनिधिः
Kuṇi;* his son was Anjana;† his son was Rituji;‡ his son was Arishtanemi;§ his son was Śrutāyus;¶ his son was Supārśwa;|| his son was Sanjaya;¶ his son was Kshemāri;¶¶ his son was Anenas;¶¶ his son was Mīnaratha;¶¶¶ his son was Satyaratha; his son was Sātyarathī;¶¶¶ his son was Upagūra;¶¶¶ his son was Śruta;¶¶¶ his son was Śāśwata;¶¶¶ his son was Sudhanwan;¶¶¶ his son was Subhāsa;¶¶¶ his son was Suṣruta;¶¶¶ his son was

1 Śakuni; and the last of the series, according to the Vāyu.||
2 Between this prince and Śuchi the series of the Bhāgavata is: Sanadhwaja, Urṣhwaketu, Aja, Purajit.¶¶ The following variations are from the same authority.
3 Chitraratha. 4 Kshemādhī.***
5 Omitted. 6 Samaratha.
6 Omitted. 7 Upagūra.
9 Upagupta. 10 Vaswananta.
11 Yuyudhan, ††† Subhāshaṇa, Śruta.

* The Vāyu-purāṇa has Śakuni; and then follow Swāgata, Suvarcha, Sutoya, Suṣruta, Jaya, &c.
† In one copy, Arjuna.
‡ Kratuji, in two MSS.; Kuntiṣṭi, in one.
§ A single MS. gives Śatāyus.
|| Supārśwaka, the longer form, in the Bhāgavata-purāṇa.
¶ One MS. has Kshemādhi; another has Kshemavat, followed by Vāramathā, after whom comes Sātyarathī.

** One copy has Mānaratha. Also see the last note.
†† In one MS. the name is Upagupta. In another MS., which I purchased at Ajmere, occur Upagu, Upagupta, Upayuta, Swāga (Swāgata?), Suvarcha, Supārśwa, Sustuta, Jaya, &c. Compare note *, above.
‡‡ Vasuvarchas, in one copy.
§§ One MS. gives Subhāvyā.
||| See note *, above.
¶¶ Corrected from “Pruṣṭi”.
*** Corrected from “Kshemadhi”.
††† Corrected from “Yuyudhāna”.

The Vāyu-purāṇa has Śakuni; and then follow Swāgata, Suvarcha, Sutoya, Suṣruta, Jaya, &c.
Jaya; his son was Vijaya; his son was Rīta; his son was Sunaya;¹ his son was Vītahavya; his son was Dhṛiti;† his son was Bahulāśwa; his son was Krīti,‡ with whom terminated the family of Janaka. These are the kings of Mithilā, who, for the most part,§ will be proficient in spiritual knowledge.³

¹ Śunaka.

² आवधिवाचायिणो मविष्णु || is the reading of all the copies; but why the future verb, ‘will be’, is used does not appear.

³ Descendants of two of the other sons of the Manu are noticed in the Bhāgavata. From Nṛīga, it is said, proceeded Sumati, Bhūtajyotis, Vasu, Pratika, Oghavat, and his sister Oghavati, married to Sudarśana.¶ The Linga** gives three sons to Nṛīga,—Vṛisha, Dhrīshṭaka, and Raṇadhṛisṭa, †† and alludes to a legend of his having been changed to a lizard, by the curse of a Brahman. Narishyanta’s descendants;‡‡ were Chitrāṣena, Daksha, Madhwaṭ, §§ Pūrva, Indrasena, Vītiḥotra, Satyaśravas, Uruśravas,

* Kṛīta seems to be the name in the Vāyu-purāṇa.
† The Vāyu-purāṇa seems to place, here, Manohṛiṇī, whom it forthwith calls Dhṛiti. Perhaps the first name is a lengthening of the second, to fill out the line. Vide supra, p. 332, note †. One of my MSS. of the Vishnu-purāṇa, which I procured from Barrah, gives, instead of Vītahavya, Dhṛitahavya, followed by Sanjaya, Jītīśwa, Dhṛiti.
‡ The Bhāgavata-purāṇa gives him a son, Vaśin.
§ Prāchuryeṇa, ‘abundantly’.
¶ One of my MSS. has the present, मविष्णु; and this tense is implied in the parallel passage of the Bhāgavata-purāṇa.

** Prior Section, LXVI. 46; where, however, I find Dhrīṣṭa, Dhrīṣṭaketu, and Raṇadhṛisṭa.
†† It looks as if there were some confusion between these persons and the Matsya-purāṇa’s sons of Dhṛīṣṭa and their father. Vide supra, p. 255, note 2.
‡‡ Bhāgavata-purāṇa, IX., II., 19—22.
§§ I find Mādhwas. Professor Wilson’s “Madhwaṭ” is, almost certainly, wrong. Paurāṇik names that are restrictively so, are, with rare exceptions,
Devadatta, Agnivesya (also called Játukarña*), a form of Agni, and progenitor of the Ágniveśya Brahmans.† In the Brahma Puráṇa and Hari Vaṁśa, the sons of Narishyat—whom the commentator on the latter considers as the same with Narishyanta,‡—are termed Śakas (Sace or Scythians); whilst, again, it is said, that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu: but this is only a proof of the carelessness of the compilation; for, in the Vishńu, § Váyu, and Márkaúdeya Puráṇas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Disha or Nedishtha.||

significant. In the generality of instances, it is only when we recede into rather remote antiquity, that there is a difficulty in making Hindu proper names amenable to etymological investigation.

* Likewise called Kânîna.
† The Ágniveśyáyanas.
‡ We have, here, only two forms of one name.
§ Vide supra, p. 353.
|| Corrected from “Nedishţa.”
CORRIGENDA, &c.


P. 4, l. 1. Read Úrja.

P. 11, note ‡. See Vol. II., p. 100, note 1. We read, in the Bhágavata-puráña, V., I., 28: चन्द्रशामपि जायायां चय: पुत्रा चरामृत: मक्खानमृि रैवत दृिि मन्त्रितराधिपतयः।

P. 13, l. 1. Read Úrja.

P. 13, note §. For the Manu’s wife, Śraddhā, see p. 233, note §. The Manu’s correct epithet, as Dr. Muir reminds me, is Śraddhādeva, of which Śraddhādeva is a corruption. Śraddhādeva is, however, appropriate to Yama. See Original Sanskrit Texts, Part I., p. 209, note 66 (2nd ed.). Also see the Mahābhārata, Śánti-parvan, śl. 9449.

P. 13, note ‡‡. For Dhīshīν read Dhīshīṇa. See p. 232, note ‡‡, foot of the page.

P. 13, note §§. Burnouf, in his Bhágavata-puráña, Vol. III., Preface, p. CVI., takes the printer’s error “Sanyati”, in the former edition, for a real reading.

P. 14, note †, end. The commentary there spoken of asplerter than the other is so, I am now convinced, only by interpolations; and these are comparatively rare, after the first few chapters of Book III.

P. 16, note *. Its last sentence may be a misstatement. See note below, on p. 24, note 1.

P. 16, note †. See p. 80, note †.

P. 22, l. 2 ab infra. I owe to Dr. Muir the indication of sávaríṣya and sávaruṇi in the Rigveda, X., LXII., 8—11; and of the Muni Sáµvaruṇa, in the same Veda, Válakhilya, III., 1. See, further, Original Sanskrit Texts, Part I., p. 217, note 71 (2nd ed.).

P. 24, note 1. I am unable to decipher, in any of my MSS. of the Váyu-puráña, the passage there abstracted in translation.

P. 24, l. 3. The ninth Manu and the eleventh are called Dakshaputra and Dharmaputra, in a Paurálík extract already referred to: see Vol. II., p. 339, supplement to p. 131, note ‡.

P. 26, l. 1. Read Ríshis.


P. 28, l. 6. Many particulars regarding the Manus, which I have not incorporated in my annotations, may be found in Messrs. Boehtlingk and Roth’s Sanskrit-Wörterbuch, sub voce समुदार.

P. 29, notes, l. 2 ab infra. Read Śánti-parvan.

P. 34, notes, l. 7. For याः read याः.

P. 34, note §. For Vamra, son of Vikhanas, see Professor Wilson’s Translation of the Rigveda, Vol. I., p. 293, note a,

P. 34, notes, last line. For Trajáruṇi read Trajáruṇí.

P. 37, notes, l. 11 ab infra. See p. 221, note †.

P. 40, notes, l. 11 ab infra. Read द्वायविधलम्.

P. 40, notes, l. 9 ab infra. Read paśubandha.

P. 44, notes † and †. The commentator on the Vishnu-puráña says: बाजकं एव बाजकस्य नायेः रूपः।

III. 22
P. 52, note 1, line 1. \textit{Read युवरेण्द्र}.

P. 58, note 1. \textit{See p. 323, note §}.

P. 63, l. 3. For the technicality \textit{vaitāna}, see Dr. Stenzler's edition of \textit{Āśvalāyana's Gṛhyasūtra}, Part II., p. 1, note 1.

P. 66, note §. See, in explanation of \textit{gāthā}, the same work, Part II., p. 90, III., 1, note 2.

P. 67, l. 1. \textit{Read Āgneya}.

P. 68, l. 2. For the artha-śāstra, see the \textit{Mitaksharā} on the \textit{Yājñavalkya-smṛiti}, II., 21.

P. 84, note 1. In the \textit{Matsya-purāṇa}, Chapter CXXVIII., the \textit{brahmastra} is represented as shot from a bow.

For Bhīṣma, in connexion with fiery weapons, see p. 291, text and note 7.

P. 86, l. 4. \textit{Read Śūdra}.

P. 88, notes, l. 8. \textit{Read वादशशिङ्गः}.

P. 89, note 1. In the \textit{Nirīkṣyasindhu}, the passage cited is attributed to Gautama.


P. 90, notes, l. 2 \textit{ab infra}. \textit{Read चाचन}.

P. 93, note 2. Sāyāna Āchārya, however, commenting on the \textit{Aitareya-brāhmaṇa}, VII., IX., cites the following \textit{śrutī}: च द्वाराणधीवः
वेदार्थांधीवः पापाद्य। "Sacrifice to the gods, read the Vedas, beget offspring."

See, further, the \textit{Kauśitaki-brāhmaṇa Upanishad}, and the \textit{Bṛhadāraṇyaka Upanishad}, VI., IV.


P. 98, l. 7 \textit{ab infra}. Compare pp. 146, 147, text and notes.


P. 104, notes, last line. \textit{See p. 197, note ¶}.

P. 107, note 1. The \textit{Mitaksharā}, commenting on the \textit{Yājñavalkya-smṛiti}, I., 7, has: सदाचारः। सता शिष्यानन्दाचारारीषुहानम्।

P. 109, note 1. For Mitra, \&c., see, further, the \textit{Laws of the Mānavas}, XII., 121.

P. 118, ll. 5, \textit{et seq}. \textit{See p. 171, note §}.

P. 123, notes, l. 9. For \textit{svaḥ}, see Professor Wilson's Translation of the \textit{Ṛgveda}, Vol. I., p. 34, note a.

P. 139, l. 2 \textit{ab infra}. The double asterisks should be attached to the word "towel".

P. 141, note 1, l. 12 \textit{ab infra}. \textit{Read द्रमन्येच}.

P. 146, ll. 1—4. The original is as follows:

\textit{सचिवलक्ष पिताः स्त्रां जाति पुच्छे विधियते।
जातकमेव तथा कुर्या चावमयुद्यैः च यत् ॥}

"When a son is born, the bathing of the father, in his clothes, is enjoined. Let him perform the \textit{jāta-karmā}, also, and the \textit{śraddhā} for joyous occasions."

Compare p. 98, ll. 7—4 \textit{ab infra}, the original of which is as follows:

\textit{आराध्य जातकमौदि क्रियाकारः प्रमयत्।
पुच्छः कुर्वित पिता वाचः चावमयुद्यावरकम् ॥}
P. 146, note *. See p. 291, note *.

P. 151, notes, l. 4 ab infra. Read चिवतेता चतुर्दशातः.

P. 152, note †. Compare the following stanza, referred to the Kārnapurāṇa, quoted in the Nīrāyasindhu, Bombay edition, III., C. fol. 18 v.:

आपादेवयं आदाय निधि सत्यसन्तुष्टादिर्भिः।
विनितं तश्च नाशीचं नापि काब्योदककिर्या॥

P. 158, note ‡. See p. 221, note †.

P. 159, notes, l. 12 ab infra. For विष्णुता: read विष्णुता:.

P. 160, note †. See p. 147, notes, l. 1.

P. 161, notes, l. 3. Read अत्ताः.

P. 162, note ‡, l. 1. Read चत्वियाः.

P. 166, note †. Hemādrī's quotations from the Nāndi-purāṇa are, I find, too incorrect to be transcribed. They recognize five classes of pītṛs: Agnīśwātta, Barhishā, Kāvyas, Sukālins, and Vyāmas. The Nāgara-bhāṣā of the Skanda-purāṇa names six classes: Agnīśwātta, Barhishās, Ájyapas, Somapās, Rasānipas, and Upahūtas. In the Vishnuśarmottāra we find seven classes, in two groups: Subhāsvaras, Barhishās, Agnīśwātta, without form; Kravyādas, Upahūtas, Ájyapas, Sukālins, possessing forms. The Śrāddhakalpa, from which these particulars are taken, is very full on the subject of the pītṛs.

The Vahni-purāṇa reckons seven classes of pītṛs, entitled Subhāsvaras, Barhishās, Agnīśwātta, Ájyapas, Upahūtas, Kravyādas, and Sukālins. It agrees, thus, precisely, with the Vishnuśarmottāra, as just above referred to.

In the Mahābhārata, Subhā-parvan, sl. 341, the names are given of classes of pītṛs called, agreeably to the best MSS. within my reach, Phenapās, Ushmapās, and Sudhāvats. In sl. 461—463, seven classes are enumerated: Vairājas, Agnīśwātta, Gārhapatyas, Somapās, Ekaśringas, Chaturvedas, and Kālas:

पितुरिणा च गणानिद्धि सत्यवपये।
मूर्तिमोहो च चतुरसङ्कोपययायवशरीरिणा॥
वैराजाय महाभागा चतुर्वत्ताय भारत॥
गाहित्या नाकधरा: पितरो जिवकियुताः॥
सोम्यपा एकामुखायच चतुर्वंद्वा: कलाकाला॥
एति च चुप्पन्य वनस्पति पितरी नृप॥

The last-named classes are said to be honoured among the four castes. Compare p. 163, note †.

In the Rigveda, X., XIV. and XV., we read of the Kāvyas, Barhishās, Agnīśwātta, Upahūtas, &c. &c.; and—compare p. 166, note *,—the distinction is, thus early, made of pītṛs into the divisions of Agnidādhas and Anagnidādhas.

To exhaust the subject of these demiurges, or even to collect all the more ancient passages in which they figure, would require considerable research.
In the Vṛgya-purāṇa, the origin of the pīṭhis is stated as follows:

पितरो भुपपचाभ्यां राज्यहद्धार्तरामुख्यत्र
तब्येति पितरो देवा: पुलवे तेन तूरु ततः
यथा सुद्राः पितरस्यां तन्नु व विप्रघात

“Regarding himself as a father, he [Prajāpati] thought upon these sons: he created Fathers (Pīṭhis) from his armpits, in the interval between day and night. Hence these Fathers are gods: therefore that sonship belongs to them. He cast aside the body with which the Fathers were created.” Original Sanskrit Texts, Part I., pp. 78, 79. (2nd ed.).

P. 170, note ||. In p. 68, note §, the Pīṭhi-gital is instanced as a specimen of a gītalā.

P. 175, note §. For further information regarding the sacrificial fires, see Sānkara Āchāryya’s commentary on the fourth chapter of the Prāṇa Upanishad.

P. 184, notes, last line. For त हस्त read त हस्त.

P. 188, l. 2. Read Śrāddha.

P. 190, l. 15. The work there named seems to be entitled, in preference, Vahita-purāṇa.

P. 190, l. 18. Read रोचकान्तावाचीव.

P. 194, note **, l. 1. Read priyangu.

P. 196, note ||. Compare p. 130, note •.

P. 198, notes, l. 9. Read vague sense.

P. 205, ll. 6 et seq. ab infra. The original is as follows:

चैतोम यज्ञभागाय द्विध्रुपुरोगमि
हृते नो श्रवणस्याचारमुख्य परमेश्वर
वचारणशिवमन्तु यथा त्वं च तवाश्चातः

तथाविविदेश्च भिन्न यज्ञानां जगत

P. 209, note 1. Were the Sāptatantavas a sect of Jainas? They are named, as are the Jainas, in the Harshacharita. See my edition of the Vāsavadattā, Preface, p. 53.

P. 215, notes, l. 2 ab infra. Trisanku, the Buddhist, uses the following language regarding Brāhmans: “Quand ils veulent manger de la viande, voici le moyen qu’ils emploient: ils tuent les animaux en prononçant des Mantras, parce que, disent-ils, les brebis ainsi immolées vont droit au ciel. Mais si c’est là le chemin du ciel, pourquoi donc ces Brāhmans n’immolent-ils pas aussi avec des Mantras eux et leurs femmes, leur père et leur mère, leurs frères et leurs sœurs, leurs fils et leurs filles? * * * Non, il n’est pas vrai que l’eau lustrale et que les Mantras fassent monter au ciel les chèvres et les brebis; toutes ces inventions sont des moyens employés par ces méchants Brāhmans pour satisfaire leur désir de manger de la viande.” Burnouf’s Introduction à l’Histoire du Bouddhisme Indien, Vol. I., p. 209.

P. 221, notes, l. 6. Read स भोगान and संभोगान.

P. 221, notes, l. 6 ab infra. Read Triyāruni.

P. 230, note ||. See, further, Vol. II., p. 27.

P. 231, note ||. The legend of the Aṅkareya-Brāhmaṇa, there referred to, is translated, by Dr. Muir, as follows: “The brothers of Nābhāne-
dishfha disinherited him, whilst he was living in the state of a Brah-
mačahrīn. Coming (to them), he said: 'What share have you given
to me?' They replied: 'We have given thee this judge and di-
viding, (as thy share).' In consequence, sons, even now, speak of their
father as the 'judge and divider.' He came to his father, and said:
'Father, they have given thee to me, as my share.' His father
answered: 'Do not, my son, care about that. These Angirasas are per-
forming a sacrifice, in order to (secure) the heavenly world; but, as
often as they come to the sixth day (of the ceremony), they become
bewildered. Make them recite these two hymns (R. V., x., 61 and 62)
on the sixth day; and, when they are going to heaven, they will give
thee that provision of a thousand which has been made for the sacri-
fice.' He said: 'So be it.' He approached them, saying: 'Receive me,
the son of Manu, ye sages.' They replied: 'With what object dost
thou speak?' He said: 'Let me make known to you this sixth day;
and then you shall give me this sacrificial provision of a thousand,
when ye are going to heaven.' 'Let it be so,' they answered. He
made them repeat these two hymns on the sixth day. They then
knew the sacrifice and the heavenly world. Hence, when any one
repeats these two hymns on the sixth day, it is with a view to a
knowledge of the sacrifice, and to the revelation of the heavenly
world. When they were going to the heavenly world, they said to him: 'This
thousand, O Brahma, is thine.' As he was collecting (the thousand),
a man in dark clothing rose up before him, from the north, and said:
'This is mine; what remains on the spot is mine.' Nabhândishtha
replied: 'But they have given it to me.' (The man) rejoined: 'It
belongs to (one of us); let thy father be asked.' He went to his
father, who asked: 'Have they not given thee (the thousand), my
son?' 'They did give it to me,' he replied; 'but a man in dark
clothes rose up before me, from the north, and took it from me, saying,
'This is mine; what remains on the spot is mine.' 'His father said:
'It is his; but he will give it to thee.' He returned, and said (to the
man): 'This is thine, reverend sir; so my father says.' (The man)
replied: 'I will give it to thee, who hast spoken the truth.' Where-
fore one who has this knowledge should speak only truth. That is a
hymn which bestows a thousand,—that Nabhândishtha hymn. A
thousand falls to his lot, he knows the heavenly world on the sixth
day—the man who knows this.' Original Sanskrit Texts, Part I.,
pp. 192, 193, (2nd ed.).

A relative passage, referred to in p. 257, note †, is then given,
from the Taittiriya-saṅhitā of the Yajurveda: "Manu divided his
property to his sons. He disinherited his son Nabhândishtha, who
was living as a Brahmacahrīn. He came and said: 'How hast thou
disinherited me?' 'I have not disinherited thee,' replied (his father);
these Angirasas are celebrating a sacrifice. They do not know the
heavenly world. Declare to them this Brâhma; and, when they
are going to heaven, they will give thee the cattle they have.' He
declared the Brâhma to them; and, when they were going to
heaven, they gave him the cattle they had. Rudra came to him, as
he was on the place of sacrifice, employed with the cattle, and said:
'These are my cattle.' 'But,' replied Nabhândishtha, 'they have
given them to me.' 'They have not power to do so: that which is
left on the place of sacrifice is mine,' answered Rudra. Hence, the
place of sacrifice must not be approached. (Rudra further) said: 'Give
me a share in the sacrifice, and I shall not injure thy cattle.' He offered him this libation of soma and flour. Then Rudra did not injure his cattle. Whenever any one knows this libation of soma and flour, and offers it up, Rudra does not injure his cattle."

P. 232, notes, l. 6 ab infra. According to the Linga-purāṇa, the Manu's sons were nine; and their names are as in the Mārkaṇḍeya-purāṇa, saving that Dhṛisńu and Arishṭa take the places of Dhṛisńa and Dīśa. Except for Arishṭa instead of Dīśa, the nine names, in the Bhārata-purāṇa, are the same as those in the Mārkaṇḍeya-purāṇa. The Vālmiki-purāṇa gives Manu ten sons, with appellations altogether peculiar, as a whole; and the same may be said of the Matsya-purāṇa, my MSS. of which here present, for the rest, a good number of various readings.

P. 238, notes, l. 13. Read Rāmāyaṇa.

P. 240, notes, last line. Read वेश्यां.

P. 246, note *. See p. 311, note *.

P. 248, note ||. The ensuing legend is taken from the Satapatha-brāhmaṇa, IV., V., 1, etc.: Chyavana of the race of Brīghu, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Sāryāta, the descendant of Manu, wandered over this [world], with his tribe. He sat down in the neighbourhood [of Chyavana]. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Sāryāta. He created discord among them, so that father fought with son, and brother with brother. Sāryāta bethought him, 'what have I done, in consequence of which this calamity has befallen us?' He ordered the cowherds and shepherds to be called, and said, 'which of you has seen anything here to day?' They replied, 'this shrivelled magical body which lies there is a man. Fancying it was something worthless, the youths pounded it with clods.' Sāryāta knew, then, that it was Chyavana. He yoked his chariot, and, taking his daughter Sukanyā, drove off, and arrived at the place where the Rishi was. He said, 'Reverence to thee, Rishi! I injured thee, because I did not know. This is Sukanyā: with her I appease thee. Let my tribe be reconciled.' His tribe was, in consequence, reconciled; and Sāryāta, of the race of Manu, strove that he might never again do injury to any one. Now, the Aśvins used to wander over this world, performing cures. They approached Sukanyā, and wished to seduce her; but she would not consent. They said to her: 'Sukanyā, what shrivelled magical body is this by which thou liest? Follow us.' She replied: 'I will not abandon, while he lives, the man to whom my father gave me.' The Rishi became aware of this. He said, 'Sukanyā, what was this that they said to thee?' She told it to him. When informed, he said, 'If they address thee thus again, say to them, 'ye are neither complete nor perfect, and yet ye speak contemptuously of my husband;' and, if they ask 'in what respect are we incomplete and imperfect?' then reply, 'make my husband young again, and I will tell you.' Accordingly, they came again to her, and said the same thing. She answered, 'Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband.' They inquired, 'In what respect are we incomplete and imperfect?' She rejoined, 'make my husband young again, and I
will tell you.' They replied, 'take him to this pond, and he shall come forth with any age which he shall desire.' She took him to the pond; and he came forth with the age that he desired. The Aświns then asked, 'Sukanyā, in what respect are we incomplete and imperfect?' To this the Rishi replied: 'The other gods celebrate a sacrifice in Kurukshetra, and exclude you two from it. That is the respect in which ye are incomplete and imperfect.' The Aświns then departed, and came to the gods who were celebrating a sacrifice, when the Bahishpayamāṇa text had been recited. They said, 'Invite us to join you.' The gods replied, 'We will not invite you; for ye have wandered about very familiarly among men, performing cures.' The Aświns rejoined, 'Ye worship with a headless sacrifice.' They asked, 'How [do we worship] with a headless [sacrifice]?' The Aświns answered, 'Invite us to join you, and we will tell you.' The gods consented, and invited them. They offered this Aświna draught (graha) to the Aświns, who became the two adhvaryu priests of the sacrifice, and restored the head of the sacrifice. It is related, in the Brāhmaṇa of the Divākārtiyas, in what manner they restored the head of the sacrifice," etc., etc. Dr. Muir, in the Journal of the Royal Asiatic Society, New Series, Vol. II., pp. 11—13

P. 259, l. 1. The proper name Ikshwāku occurs in the Rāgveda, X., LX., 4., on which Professor Max Müller remarks: "This is the first mention of Ikshwāku, and the only one in the Rāgveda. I take it not as the name of a king, but as the name of a people,—probably, the people who inhabited Bhājeratha, the country washed by the northern Gangā or the Bhāgrāthī." Journal of the Royal Asiatic Society, New Series, Vol. II., p. 462, note 1.

P. 264, note †. Read वृहद्भृस्मुत्पापि.
P. 269, note †. Prāshhataś rather means, there, 'behind him.'
P. 283, notes, l. 7 ab infra. For note † read note ‡. There must be an omission, in the Vāyu-purāṇa, before the verse there quoted from it.

P. 297, note †. Another inconsistency of the Rāmāyana may be mentioned. In the Aṣṭāḥṣākā, XIV., 8, 9, Marichi, Kaśyapa, and Vivasvat are spoken of as sons of Brahmā. Elsewhere in the same poem, as we have seen, they are represented as being, respectively, grandfather, father, and son.

P. 308, note ‡. A better rendering is as follows: "With a view to the preservation from injury of the grain and the clouds, he threw that water for cursing neither on the earth nor into the air," &c.

P. 312, notes, l. 4 ab infra. Read जीवित.

P. 313, note ‡. A special reason for my having declined to enter into particulars as to what is found in the Matsya-purāṇa is, that the copies of it accessible to me are, for the most part, exceedingly incorrect, and, in the matter of proper names, exhibit the widest discrepancy. I may add, that my MSS. seem to support the list of names to which this note is appended.

P. 316, notes, l. 5 ab infra. Read Bāli.

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