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WORKS

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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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BOOK I. (continued).

CHAPTER XV.

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

WHILST the Prachetasas were thus absorbed in their devotions, the trees spread, and overshadowed the unprotected earth; and the people perished. The winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry; and the fierce fire consumed them; and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said: "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have II.
nourished, with my rays, this precious maiden, the daughter of the woods. She is called Marishá, and is, assuredly, the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhruva. From a portion of your lustre and a portion of mine, O mighty sages, the patriarch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

"There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomati river. The king of the gods sent the nymph Pramloché to disturb his penance; and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years, during which the mind of the Muni was wholly given up to enjoyment. At the expiration of this period, the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century, the nymph once more said to him, with a smiling countenance: 'Brahman, I depart.' But the Muni, detaining the fine-eyed damsel, replied: 'Nay, stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly
two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired, by him, to remain. Dreading to be cursed by him, and excelling in amiable manners, well knowing, also, the pain that is inflicted by separation from an object of affection, she did not quit the Muni, whose mind, wholly subdued by love, became, every day, more strongly attached to her.

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day', he replied, 'is drawing fast to a close. I must perform the Sandhyā worship; or a duty will be neglected.' The nymph smiled mirthfully, as she rejoined: 'Why do you talk, grave sir, of this day drawing to a close? Your day is a day of many years,—a day that must be a marvel to all. Explain what this means.' The Muni said: 'Fair damsel, you came to the river-side at dawn. I beheld you then; and you then entered my hermitage. It is now the revolution of evening; and the day is gone. What is the meaning of this laughter? Tell me the truth.' Pramlochá answered: 'You say rightly, venerable Brahman, that I came hither at morning dawn. But several hundred years have passed since the time of my arrival. This is the truth.' The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society. To which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him that they had spent but one day together. To which Pramlochá replied, that she
should not dare, at any time, to tell him who lived in
the path of piety an untruth, but, particularly, when
she had been enjoined, by him, to inform him what
had passed.

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

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1 Or, 'immersed in the six Ûrmis' (ज्ञेशुवीकृतं), explained hunger,
thirst, sorrow, stupefaction, decay, and death.

* न ता करोम्यं भक्ष कोपतीर्थं चहिर्मा।
सत्तां सास्पदं मैत्रामुखितों हृ तथा लह ||
thou committed? Why should I be wroth with thee? The sin is wholly mine; in that I could not subdue my passions. Yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions,—vile bundle of delusion!"

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

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

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

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

परः परः विषुपारापारः
परः परिम् ए परसार्धी ॥
स श्च पारां: परपारमृतः
परः पराङ्गिं पारापारः ॥

Para means ‘supreme, infinite’; and Pára, ‘the further bank or limit’, the point that is to be attained by crossing a river or sea, or, figuratively, the world or existence. Vishńu, then, is Paraṁ, that which nothing surpasses; and Páraṁ, the end or object of existence: he is Apárapára\textsuperscript{1}, the furthest bound of that which is illimitable, or space and time: he is Paraṁ parebhyah, above or beyond the highest, being beyond or superior to all the elements: he is Paramáartharúpi, or identical with final truth, or knowledge of soul: he is Brahmapáraḥ, the object or essence of spiritual wisdom. Parapárabhútaḥ\textsuperscript{1} is said to imply the further limit (Pára) of rudimental matter (Para). He is Parāḥ, or chief, Paráñām, of those objects which are beyond the senses: and he is Párapárah, or the boundary of boundaries; that is, he is the comprehensive

\textsuperscript{1} The MSS, which I have examined exhibit, without exception, परिम्: परिम् ॥
The Prachetasas said: "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kañḍu propitiated Kesáva." On which Soma repeated as follows: "Vishńu is beyond the boundary of all things; he is the infinite; he is beyond that which is boundless; he is above all that is above; he exists as finite truth; he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might. He is the cause of cause; the cause of the cause of cause; the cause of finite cause; and, in effects, he, both as every object and agent, preserves the universe. He is Brahma the lord; Brahma all beings; Brahma the progenitor of all beings; the imperishable. He is the undecaying, eternal, unborn Brahma, incapable of increase or diminution. Purushottama is the everlasting, uncreated, immutable, Brahma. May the imperfections of my nature be annihilated (through his favour)." Reciting this eulogium, the essence of divine truth, and propitiating Kesáva, Kañḍu obtained final emancipation.*

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

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

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

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

* कृपयांपत्तमायुक्ता सर्वेऽप्रयत्नवत्।
बधोभिन्ना च जातिः स जातिर्दावदधीष्टम॥
† पृथ्व: च युक्तकाममतिविषयप्रारंभम।
प्रजापतिर्गुरुवीश्वेत: स जातिर्गुरुवी।

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

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

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

1 The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Puráñas in a similar manner. It is, perhaps, the original legend; for Daksha seems to be an irregular adjunct to the Prajápatís or mind-born sons of Brahmá (see Vol. I., p. 100, note 2); and the allegorical nature of his posterity in that character (Vol. I., p. 109) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahábhárata; although the existence of two Dakshas is especially remarked there (Moksha Dharma):

**तथा जनमो वोके द्वैः क दृति चोच्यति।**

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

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

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

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

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

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

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

अन्तप्रतिन निरोधत्म निलं भुतिनं वार्षिव।
छाययो न सुम्भविन विद्विस्विंह्ये जनः।

'Birth and obstruction are constant in all beings. But Rishis, and those men who are wise, are not perplexed by this'; that is, not, as rendered above, by the alternation of life and death, but, according to the commentator on the Hari Vaṁśa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny', is the result of their will; Nirodha, ‘obstruction’, is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake: निरोधाय निखलसविष्टाय पुड्डहिति नियमः। to which Rishis and sages are not subject, either from their matrimonial unions being merely Platonic, or from the bad example set by Brahmā, who, according to the Vedas, approached his own daughter: प्रजापतिनां स्वहितं तरस्वमध्यायदिति सूतिः। a mystery we have already had occasion to advert to (Vol. I., p. 104, note 2). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

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

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

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

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1 This is the usual account of Daksha’s marriage, and is that of the Mahābhārata, Ádi Parvan (p. 119), and of the Brahma Purāṇa, which the Hari Varṣa, in the first part, repeats. In another portion, the Puekhara Māhātmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed:

त्रै: महिषंकः जन्मायां जन्मयतः।
देहार्धायोगविधिना वर्या: पज्जनिभाषणः॥

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

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∗ कानिछ्या कीर्तिमिथेय पूर्वं सामूहिकोज्यतम ।
तप एव गरीवोऽभुवभावद्वै कारकम्॥
See Original Sanskrit Texts, Part I., p. 27.
† Dānava.
‡ Rakshas.
§ Gandharva.
‖ Asura.
supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Nárada, the divine Rishi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: “Illustrious Haryaśwas, it is evident that your intention is to beget posterity. But first consider this—why should you, who, like fools, know not the middle, the height, and depth of the world, propage offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?”* Having heard the words of Nárada, the sons

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

शुवः प्रमाणं सर्वं शालोर्ध्वंसध एव च।

* गारुद उवाच।
हे हर्शसा महार्शी! प्रजा यूर्यं वारिण्यं
देवस्वी लक्ष्मीति भावो भवतां चुद्वासातितिं
वालिष्ठा वत यूर्यं वे नासा वा नामोति वे शुवः।
चन्द्रकृष्ण्यमधूषियिं कर्म सच्चिदं वे प्रजा। ||
जरं र्शः दिशरमधूषियच न्यास्तितिता वालिष्ठा।
श्रृदुश्च वालिष्ठा वाच श्रव्यं वृक्षं वालिष्ठा।

The larger commentary remarks as follows, on the last two of these stanzas: वालिष्ठा चतुद्वारितं बालवो।तर्काद्वान्धिज्ञारियं
प्रजामुखाचिदं द्विश्चारितं संवाधिनम्। चहो यूर्यं वालिष्ठा चज्ज
यतो खं शुवः संसारार्थिविधिम विमुक्तश्रीरश्च उपस्थितम्
जर्थेन्वसानस्। चतुर्मेंद्रं च न बानीत। चतो मौषमार्गम्याला
कर्म किमित्ति प्रजा: सच्चिद्य यूर्यम्। तत्रतत्त्वाद्वान्धिज्ञारियं
स्नानं तद्वेद बालवश्याम। जर्थेन्मिति। अधं ववतं: पुर्वमवस्तमेव।
of Daksha dispersed themselves through the regions, and, to the present day, have not returned; as rivers (that lose themselves) in the ocean (come back no more).

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

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¹ Nárada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahābhārata (Ādi Parvan p. 113) notices only one set of sons, who, it is said, obtained Moksha or liberation through Náreda's teaching them the Sānkhya philosophy. The Brahma, Matsya, Váyu, Linga, Padma, Agni, and Bhágavata Puráṇas tell the story much as in the text, and, not unfrequently, in the same words. In general, they merely refer to the imprecation denounced upon Nárada, as above. The Bhágavata specifies the imprecation to be perpetual peripateticism. Daksha says to him: 'There shall not be a resting-place for thee in all these regions:'

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अधिकारिकायांशः क्रमान्तर: वालभेनि यथा तथा। निधि:हि अवांशिति विषारे स्वरूप सर्वमतिर्ययंधर्मा। अभाविता। असंभावनादिरहिता। अधिकारिकायांशः क्रमान्तर: वालभेनि विषारूपायः विषारूपायः न द्वेषं तद्दानि यथा विष न कुश्चेति:।
appears, through ignorance of the products of the first

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

"Çuka dit: Le puissant Pradjápati, dont la Mâyá de Víchúu augmentait les forces, eut de sa femme, fille de Panchadjana, dix mille fils, nommés les Haryáqvas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II.
Then, Maitreya, the wise patriarch, it is handed

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

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

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

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

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

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

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

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

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

\[
\text{इवर्षि: प्रविष्टब्रह्माः चार्दः: प्रागरातिदत्तस्} \text{।}
\text{गायत्र वर्ष तेऽपि शापाययायायनथाय।}
\text{यं कक्ष्य: यूतिः कीर्ति परसेन्दी बलीवनन्त} \text{।}
\]
down to us, being anxious to people the world, created

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

\[
\text{द्रच्छख ै दुःहितारि द्रच्छखामपभवायुष्मः।}
\text{पूर्वेण स हि समुद्भो नारदः परसेहिद्भ।}
\text{सांसीमाय सैरखां मृतै द्रच्छखि वसतस्मः।}
\text{सं भूवो जनवासास पितवं मुनिपुरुक्तस्।}
\text{तेन द्रच्छख पुष्च भि द्रच्छायः हृति बिशुद्धा।}
\text{संस्कृत्यं नाशिताः सन्त्रितिः च न संत्रिः।}
\text{कस्मिन्तित्वां दृष्टो गान्धारामातिनिवकम्।}
\text{प्रायः सृंगुरत: तथा चायिवः परसेहिद्भ।}
\text{ततो तस्मि च संस्कृतं च ै द्रच्छख परसेहिद्भ।}
\text{कस्मिन्तित्वां नारदोऽभि तथ पुष्च भवेदित।}
\text{ततो द्रच्छः भूतः मृदुः प्रायः भवेदित।}
\text{व नारदोऽभि द्रच्छखामपभवायुष्मः।।}
\]
sixty daughters of the daughter of Víraña;\(^1\) ten of whom he gave to Dharma, thirteen to Kaśyapa, and

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

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

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

In the account of Kártavirya, in the Brahma Puráña and Hari
Vaṃśa, Nárada is introduced as a Gandharva, the son of Varī-
dása; being the same, according to the commentator on the latter,
as the Gandharva elsewhere called Upabarhaṇa.

\(^1\) The prior specification (p. 10) was fifty. The Mahábhárata,
(Ādi Parvan, 118, and, again, Moksha Dharma), has the
same number. The Bhágavata, Kúrma, Padma, Linga, and Váyu
Puráñäs state sixty. The former is, perhaps, the original; as
the fullest and most consistent details relate to them and their
posterity.

\(^*\) Harivánsa, 140.
\(^†\) Stanza 125.
twenty-seven to Soma, four to Arishṭanemi, two to Bahuputra, two to Angiras, and two to Kṛśāśwa. I will tell you their names. Arundhati, Vasu, Yāmī,† Lambā, Bhānu, Marutwati, Sankalpa, Muhūrta, Sādhyā, and Viśwā were the ten wives of Dharma,¹ and bore him the following progeny. The sons of Viśwā were

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

<table>
<thead>
<tr>
<th>Padma</th>
<th>Hārī Vaṃśa</th>
<th>Matsya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakṣmī</td>
<td>Lakṣmī</td>
<td>Lakṣmī</td>
</tr>
<tr>
<td>Saraswati</td>
<td>Kirtti</td>
<td>Saraswati</td>
</tr>
<tr>
<td>Gangā</td>
<td>Sādhyā</td>
<td>Sādhyā</td>
</tr>
<tr>
<td>Viśveśā</td>
<td>Viśwā</td>
<td>Viśveśā</td>
</tr>
<tr>
<td>Sāvitrī</td>
<td>Marutwati</td>
<td>Ürjaswati</td>
</tr>
</tbody>
</table>

There is evident inaccuracy in all the copies; and the names may, in some instances, be erroneous. From the succeeding enumeration of their descendants, it appears that Kāma was the son of Lakṣmī; the Sādhyas, of Sādhyā; the Viśvadevas, of Viśwā; the Maruts,§ of Marutwati; and the Vasus, of Devī, who may be either the Saraswati, or Sāvitrī, of the previous enumeration.

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

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

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

साध्याः नाम सहभागः कन्या च श्रामानिं।
स्वें मृत्युरीरा: ||

The same work names twelve, which are, all, names of sacrifices and formulas; as: Darśa, Paurúma, Bribadaśwa, Rathantara, &c. The Matsya Puráṇa, Padma Puráṇa, and Hari Varša have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Íśa, Aruní, &c. 

* Professor Wilson had “Maruts or winds”. The Marutwats, “attended by the winds”, are the Indras. The mother of the Maruts was Diti. See Chapter XXI. ad finem.
† Called, in the original, Muhúrtajas. The Bhágavata-puráṇa, VI., 6, 9, calls them Mauhúrtikas.
‡ ? The larger commentary observes: नागवीरी | चर्चिताः कर्मात्मकां च चर्चिताः | चर्चिताः कर्मात्मकां चर्चिताः | चर्चिताः कर्मात्मकां चर्चिताः | चर्चिताः कर्मात्मकां चर्चिताः |
|| § साध्याः लक्ष्म-सिद्धां पन्थमा वच्चि हरेत्।
वै नामितासायं चात्मिकोधियते। ||

¶ The Márkaśheya-puráṇa, I., 7, 62, speaks of only five.

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

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

अतियाचायं ते दीया आप्या: सर्वतो दिशम्।

वस्मोच समाष्टातः:॥¶

* Here this word occurs with the last syllable short; as in the Bhá-gavata-puráña, VI., 6, 4 and 6.
† For “Dhava” in the former edition,—a typographical error. ‡ ?
§ Nowhere do I find this reading, but Dhuni, Bhuri, Dwani, and Dhuri.
¶ Varáña and Rávána are variants.

Professor Wilson has since defined them as “the personified solar rays.” Translation of the Rig-veda, Vol. II., p. 122, note.
intelligent sons.\(^1\) The sister of Váchaspati,\(^*\) lovely and virtuous, Yogasiddhá, who pervades the whole world, without being devoted to it, was the wife of Prabhásá, the eighth of the Vasus, and bore to him the patriarch Viśwakarman, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the (self-moving) chariots of the deities, and by whose skill men obtain subsistence. Ajaikapád, Ahirvra- dhna,\(^†\) and the wise Rudra Twash्त्री, were born; and the self-born son of Twash्त्री was also the celebrated Viśwarúpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurúpa, Tryambaka, Aparájita, Vrishákapi, Śamibhu, Kapardin, Raivi- vata, Mrigavyádha, Śarva, and Kapálín.\(^2\) But there are

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

\(^2\) The passage is:

\[ \text{वैष्णवपाद्यम्} \text{प्रस्लवा श्रद्धा वुजिस्मान।} \]
\[ \text{लहुर्पुकार: पुनः विन्यस्तैं महायाम:।} \]

Whose sons they are does not appear; the object being, according to the comment, to specify only the ‘eleven divisions or modifications of the youngest Rudra, Twash्त्री;’ लहुर्पुकार शहद्विन्यस्तैं महायाम। We have, however, an unusual variety of reading, here, in two copies of the comment:‡ ‘The eleven Rudras, in whom the family of Twash्त्री (a synonym, it may be observed, sometimes, of Viśwakarman) is included, were born. The enumeration of the Rudras ends with Aparájita, of whom Tryambaka is the epithet;’ वैष्णवपाद्यम् विन्यस्तैं महायाम।

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\(^*\) The original has Bráhaspati.

\(^†\) All the MSS. that I have seen give Aahirbudhnya or Ahirbudhna.

\(^‡\) The extract just preceding is from the smaller commentary; that which follows, from the larger.
a hundred appellations of the immeasurably mighty Rudras.¹

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

<table>
<thead>
<tr>
<th>Váyu</th>
<th>Matsya</th>
<th>Bhágavata¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajaikapád</td>
<td>Ajaikapád</td>
<td>Ajaikapád</td>
</tr>
<tr>
<td>Abhirvradhna</td>
<td>Abhirvradhna</td>
<td>Abhirvradhna</td>
</tr>
<tr>
<td>Hara</td>
<td>Hara</td>
<td>Ugra</td>
</tr>
<tr>
<td>Nirṛita</td>
<td>Nirṛiti</td>
<td>Bhúma</td>
</tr>
<tr>
<td>Íswara</td>
<td>Pingala</td>
<td>Váma</td>
</tr>
<tr>
<td>Bhuvana</td>
<td>Dahana</td>
<td>Mahat</td>
</tr>
<tr>
<td>Angárika</td>
<td>Aparájita</td>
<td>Baburúpa.</td>
</tr>
<tr>
<td>Ardhaketu</td>
<td>Mṛigavyádha</td>
<td>Vrīshákapi</td>
</tr>
<tr>
<td>Mrityu</td>
<td>Senání</td>
<td>Aja</td>
</tr>
<tr>
<td>Sarpa</td>
<td>Sajja</td>
<td>Bhava.</td>
</tr>
<tr>
<td>Kapálín</td>
<td>Kapálín</td>
<td>Raivata.</td>
</tr>
</tbody>
</table>

The Brahma (or Hari Vaṁśa), the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jatádhara, they are Ajaikapád, Abhirvradhna, Virúpáksha, Súreyśvara, Jayanta, Baburúpaka, Tryambaka, Aparájita, Vaivasvata, Sávitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thou-
sand and eight names, according to the Linga Puráña.

¹ The posterity of Daksha’s daughters by Dharma are, clearly,
The daughters of Daksha who were married to Kasyapa were Aditi, Diti, Danu,² Arishthá, Surasá, Khasá, Surabhi, Vinatá, Támrá, Krodhavasá, Idá, Kadrú, and Muni;¹ whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, called Tushitas,² who, upon the approach of the present

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

¹ There is some, though not much, variation, in these names, in different Puránas. The Bhágavata has Saramá, Káshihá, and Timí, the parents, severally, of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatá, Khasá, and Kadrú; disposing of the first and last differently. The Váyu has Pravá, in place of Arishthá, and Anáyus (or Danáyus) for Surasá. The Padma Puráña, second series, substitutes Kálá, Anáyus, Siúbhiká, Piśáchá, Vách, for Arishthá, Surasá, Surabhi, Támrá, and Muni; and omits Idá and Khasá. In the Uttara Khaúda of the same, Kasyapa’s wives are said to be but four: Aditi, Diti, Kadrú, and Vinatá.

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

¹ Some MSS. here insert Kálá.
‡ This name is omitted in several MSS.
; The more ordinary reading, it seems, is Irá.
§ VI., 6, 25, et seq. In place of Irá, or Ídá, it has Ídá.
period, or in the reign of the last Manu, Chákshusha, assembled, and said to one another: "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manwantara; for, thereby, we shall again enjoy the rank of gods." And, accordingly, they were born the sons of Kaśyapa, the son of Maríchi, by Aditi, the daughter of Daksha; thence named the twelve Ádityas; whose appellations were, respectively, Vishńu, Śakra, Aryaman, Dháatri,* Twashṭrī, Púshan, Vivaswat, Savitṛi, Mitra, Varuṇa, Amśa,† and Bhaga.† These, who, in the Chákshusha Manwantara, were the gods called Tushitás, were called the twelve Ádityas,‡ in the Manwantara of Vaivaswata.

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

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

* The first edition had "Dhátri", an error of the press.
† One MS. has Amśu.
‡ Professor Wilson appends the following note to the mention, in the Rig-veda, II., 27, 1, of five Ádityas, namely, Mitra, Aryaman, Bhaga, Varuṇa, and Amśa: "The Ádityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the Taittiriya for eight; adding Dhátri, Indra, and Vivaswat to those in the text, and adding Amśu for Amśa. The Pauránik enumeration is, universally, twelve; Vishńu, Púshan, Twashṭrī, and Savitṛī being added to the eight of the Taittiriya." Translation of the Rig-veda, Vol. II., p. 274.

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

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

The twenty-seven (daughters of the patriarch) who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour. The wives of Arishthanemi bore him sixteen children. The daughters of Bahuputra were the four lightnings. The excellent Pratyangirasa Richas were the children of An-

1 The Nakshatra Yoginis, or chief stars of the lunar mansions, or asterisms in the moon’s path.

2 None of the authorities are more specific on the subject of Arishthanemi’s progeny. In the Mahabharata, this is said to be another name of Kasypa:

The Bhagavata substitutes Tarksha for this personage, said, by the commentator, to be, likewise, another name of Kasypa. His wives are Kadrú, Vinatá, Patangi, and Yámíni, mothers of snakes, birds, grasshoppers, and locusts.

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

* VI., 6, 21 and 22:

Burnouf translates these verses as follows:

“Tarkcha eut pour femmes Vinatá, Kadrú, Patangi et Yámíni; Patangi donna le jour aux Patagas (les oiseaux), et Yámíni aux Çalabhás (les sauterelles).

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

1 The Ṛichas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhāgavata* calls the wives of Angiras, Swadhá and Satí, and makes them the mothers of the Pitṛis and the Atharva-veda, severally.

2 The Śastradevatas, ‘gods of the divine weapons’. A hundred are enumerated in the Rāmāyaṇa; and they are there termed the sons of Krīśāśwa by Jayá and Vijayá, daughters of the Prajāpati, that is, of Daksha. The Bhāgavata† terms the two wives of Krīśāśwa, Archis (flame) and Dhishaṇā. The former is the mother of Dhumrakeśa; (comet); the latter, of four sages; Vedaśīra, Devala, Vayuna, and Manu. The allegorical origin of the weapons is, undoubtedly, the more ancient.

3 This number is founded upon a text of the Vedas, which, to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajāpati (either Brahmá or Daksha) and Vashākāra,§ ‘deified oblation’: चत्ती वसव एवादथ चत्रा द्रादशाहिव्या: प्रावपतिवेशैः

* VI., 6, 19.
† VI., 6, 20.
‡ Professor Wilson had “Dhumaketu.”
§ “Utterance of the word vasahat, at the moment of pouring the butter on the fire.” Professor Wilson’s Translation of the Rig-veda, Vol. I., p. 80, note.

|| Vide ibid., Vol. I., p. 97, note.
It has been related to us that Diti had two sons, by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyākṣa. She had also a daughter, Śimhikā, the wife of Viprachitti. Hiraṇyakaśipu was the father of four mighty sons: Anuḥlāda, Hlāda, the wise Prahlāda, and the heroic Saṁhlāda, the augments of the Daitya race. Amongst these, the illustrious Prahlāda, looking on all things with indifference, devoted his whole faith to Janárdana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vásudeva was cherished; and all the earth trembled, when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Viṣṇu; and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Swarga, earth received him.

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

काश्यपस्यात्मको ती च सब्रेम् पूर्वस्वी खृष्टी ।

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

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

Inquiries of Maitreya respecting the history of Prahlāda.

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

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

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

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

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

The illustrious son of the Daitya king, Prahláda,
being yet a boy, resided in the dwelling of his pre-
ceptor, where he read such writings as are studied in
early years. On one occasion he came, accompanied
by his teacher, to the court of his father, and bowed
before his feet, as he was drinking. Hirañyakaśipu
desired his prostrate son to rise, and said to him:
“Repeat, boy, in substance, and agreeably, what, dur-
ing the period of your studies, you have acquired.”
“Hear, sire”, replied Prahláda, what, in obedience to
your commands, I will repeat,—the substance of all I
have learned. Listen attentively to that which wholly
occupies my thoughts. I have learned to adore him
who is without beginning, middle, or end, increase or
diminution; the imperishable lord of the world, the
universal cause of causes.” On hearing these words,
the sovereign of the Daityas, his eyes red with wrath,
and lip swollen with indignation, turned to the pre-
ceptor of his son, and said: “Vile Brahman, what is
this preposterous commendation of my foe, that, in
disrespect to me, you have taught this boy to utter?”
“King of the Daityas”, replied the Guru, “it is not
worthy of you to give way to passion. That which
your son has uttered, he has not been taught by me.”
“By whom, then”, said Hiraṇyakaśipu to the lad, “by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him.” “Vishnú, father”, answered Prahláda, “is the instructor of the whole world. What else should any one teach, or learn, save him, the supreme spirit?” “Blockhead”, exclaimed the king, “who is this Vishnú, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?” “The glory of Vishnú”, replied Prahláda, “is to be meditated upon by the devout: it cannot be described. He is the supreme lord, who is all things, and from whom all things proceed.” To this the king rejoined: “Are you desirous of death, fool, that you give the title of supreme lord to any one, whilst I survive?” “Vishnú, who is Brahma”, said Prahláda, “is the creator and protector, not of me alone, but of all human beings, and even, father, of you. He is the supreme lord of all. Why should you, sire, be offended?” Hiraṇyakaśipu then exclaimed: “What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?” “Not into my heart alone”, said Prahláda, “has Vishnú entered, but he pervades all the regions of the universe, and, by his omnipresence, influences the conduct of all beings, mine, father, and thine.”¹ “Away with the wretch”, cried the king:

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

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

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

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

Hiraṇyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs. And, thereupon, the great snakes, Kuhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part of his body. But he, with thoughts immovably fixed on Kríshña, felt no pain from their wounds; being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said: “Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts: but the skin of the youth is still unscathed. Have recourse, monarch of the Daityas, to some other expedient.” “Ho, elephants of the skies!” exclaimed the demon, “unite your tusks, and destroy this (deserter from his father, and) conspirer with my foes. Is it thus that often our progeny are our destruction; as fire consumes the wood (from which it springs).” The young prince was then assailed by the elephants of the skies, as vast as mountain-peaks, cast down upon the earth, and trampled on, and gored by their tusks. But he continued to call to mind Govinda; and the tusks of the elephants were blunted against his breast. “Behold”, he said to his father, “the tusks of the elephants, as hard as adamant, are blunted. But
this is not by any strength of mine. Calling upon Janañádana is my defence against such fearful affliction.”

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

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

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

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

¹ This is the purport of the sentence, apparently, and is that which the comment in part confirms.⁶ Literally it is: 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire pleasure by exercise.' The commentator divides the sentence, however, and reads it: 'As fatigue would be like pleasure to paralysed limbs; and a blow is enjoyment to those who are blinded by delusion, that is, by love: for, to them, a slap, or even a kick, from a mistress would be a favour.' It is, not improbably, an allusion to some such venerable pastime as blindman's buff. This interpretation,
phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell.* The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger. By other circumstances their contraries are equally agreeable.† The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom. For, as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large

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

अतिक्षिप्तिवादान्त बाह्यमिन सुखिविराम।
आतिक्षिप्तिवादान्त महारौंधि पुहायति।

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

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

स्वितिविरामः युवराजस् ब्रजोपासंहतः।
हैं चतुर्वित्तिवादान्त भविष्यति।

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

बरोति हैं इवयुवा चावत्त्वार्थ परिरहस।
तावत्त्वार्थ स एवास दुःख चतुर्वित्तिवक्षति।

In the larger commentary we read: कलक्षेपनिष्ठानविद्ययोऽदुःखेकः

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

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

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

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

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

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

चच भद्रावि भूतानि हीनशक्तिरथ परमः 
सदें तथापि कुर्यात्त हाविघर्षणं यत्: ॥

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

चच भद्रावि हाविघर्षणं परमः परात्त भूतानि ॥

‘Whence (from feeling pleasure) the abandonment of enmity is, verily, the consequence.’

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* See Original Sanskrit Texts, Part III., p. 224.
† Parjanya, in the Sanskrit.
‡ The Translator’s definition of Varuṇa.
or earth;* by Yakshas, Daityas, or their chiefs; by the serpent-gods, or monstrous demigods of Swarga;† which shall be uninterrupté by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,¹ or hatred, envy, male, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishṇu, whose adoration is perfect calm. What, here, is difficult of attainment, when he is pleased? Wealth, pleasure, virtue are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom."

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

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

: ज्ञात्रिरोगांतवलासचस्यादिसबिधिषं.
CHAPTER XVIII.

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

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

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

इति वेदान्ते इत्यु इतिविवाक्ते इत्तरम्।
उभी तौ न विज्ञानीयो गार्थं इति ग इब्धति॥

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

* महाद ज्ञान।
कः केवल इब्धते वनुमैतुरः कः केवल रक्षति।
इति रक्षति भवतां भवतास्तु भवाचरण॥

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

to slay, or the slain to be killed: this (spiritual existence) neither kills nor is killed. The same is inculcated, at great length, and with great beauty, in the Bhagavad Gitá:

१० वै वै विद्युती शक्तिः वै वै दृष्टि पानः।
वै वै वै वैद्यककायो न वैष्णवति मात्रतः।

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

* Sūta, a pike.
† II., 23.
II. 4
Kṛishṇa, the eternal, for succour, and said: “O Janár-dana, who art everywhere, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishńu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishńu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault, in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life.” Thus having prayed, the Brahmans immediately rose up, uninjured and rejoicing; and, bowing respectfully to Prahláda, they blessed him, and said: “Excellent prince, may thy days be many; irresistible be thy prowess; and power, and wealth, and posterity be thine.” Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.
CHAPTER XIX.
Dialogue between Prahláda and his father: he is cast from the top of the palace, unhurt: baffles the incantations of Śambara: he is thrown, fettered, into the sea: he praises Vishńu.

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

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

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

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

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

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

अंद्री दृष्ट: साम द्वारमितिक्याप्यतंत्र
duri drishta: same doormitikyaptyantam

* विवायुक्तिरविवायाम्ब्राह्माणातात्त बाप्तेः।
वायोभिनि किन न खोतममुरेस्यर मन्वते॥

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

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

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

† Sariséipa.

* न चिन्तयति को राज्यं को धर्मं गाभियाध्ययति।
  तथापि भावमैदेतुभं प्राप्ति च नः: ॥

† Sariséipa.

: एतद्विज्ञानं सर्वं जगन्ध्वाभर्वकुशसम।
  दृढ्यमाहास्मश्चन्तोद्धं वियवप्रृष्ट: ॥

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

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

* With Nāgāpāsas, ‘snake-nooses’; tortuous and twining round the limbs, like serpents.

† Nāgabandhana.

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

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

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* Puńdrakásha.
† Purushottama.
‡ Brahmāntadeva.
§ टूँगा चचाफँगः किंतु गात्र गर्वलिंगः॥ पिशाचः राक्षसावै नमः प्रभुभ्रां ते ॥
पशुः खलवर्गावै पिपोलिंगः रिवायः ॥
मृगापियं धिमंगो वायुः स्वल्पाभ्रां रसः ॥
ईंग गच्छो नगो तुषिराम्या बालभ्रां तुषः ॥
एतेन् परसान्तिः च सर्वसेवलोकचुः ॥
discontinuance of acts;¹ thou art the acts which the Vedas enjoin.* Thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishṇu, who art the soul of all, art the fruit of all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee.† Thou alone, identical with the gods and the fathers of mankind,† receivest burnt offerings and oblations.² The universe is thy intellectual form,³ whence proceeded thy subtle form, this world. Thence art thou all subtle elements and elementary beings, and the subtle principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtle or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory be to thee, Purushottama! And glory to that imperishable form, which, soul of all, is another manifestation⁴ of thy might, the asylum of all

¹ Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.
² Havya and Kavya, oblations of ghee or oiled butter; the former presented to the gods, the latter, to the Pītṛis.
³ Mahat, the first product of nature, intellect.
⁴ The preceding passage was addressed to the Purusha or spiritual nature of the supreme being. This is addressed to his material essence, his other energy, चपरा शक्ति: I that is, to Pradhāna.

* विषालिके भवान्सब्रमसम ले विषामुते।
प्रवृत्तं च निवृत्तं च कर्म वेददिनं भवान II
† There is nothing, in the original, answering to "holy" and "pious".
‡ Pītṛis.
qualities, existing in all creatures! I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise.* Om! Salutation to Vāsudeva; to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all! Glory be to the great spirit, again and again; to him who is without name or shape; who, sole, is to be known by adoration; † whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore! For they behold not his incalculable nature.: I glorify the supreme deity Viṣṇu, the universal witness, who, seated internally, beholds the good and ill of all. Glory to that Viṣṇu, from whom this world is not distinct! May he, ever to be meditated upon as the beginning of the universe, have compassion upon me! May he, the supporter of all, in

* कुपं महीनि विमात्र विषं
तति शूर्यं बमदेव्यं।
क्ष्यातिः सत्याश्च बुधुमेदाः-
खेरकाराकामतीर्थ शूर्यं।
तथापात सुखाति विषेषाश्चाना-
मण्डोचरे यवयमाक्रमे।
विक्ष्मधार्मखं तद्हृपमक्ति
तत्नी नमक्ष्मे शुष्क्ष्वरसय।।
वर्षभूसतु सत्याश्च भक्तिपरा तव।
गुणात्मके नमस्करी शाशुराचे श्रुतेर।
वाजीनांवरा वारां मनवं चाविषेष्या।
शाश्वाट्परिश्वेषा तां वर्षे वेयीरं पराम।।
† नमस्करी नमस्करी नमस्करी महाबले।
जानेन कुपं न बलीको देवसिलिनोपख्याते।।

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

¹ Or, rather, ‘woven as the warp and woof’:

चर्मं तथा च चचब्रह्माय च ।
उत्तमऽऽिनमण्डोति।

उत meaning ‘woven by the long threads’, and शृङ्खल, ‘by the cross threads.’
CHAPTER XX.

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

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

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

Whilst, with mind intent on Vishńu, he thus pronounced his praises, the divinity, clad in yellow robes,

* Paramáarthártha.

† महाद उवाच।
चोः नमः परमायोः खुल्स मुखः चराचरः।
व्यक्तित्वक वज्ञानीत सबलेष्व निरुज्जः॥
सुखाजनं सुखाधारं निरुपाधारणं निर्भितं॥
सुमुन्तं महामुनं सुमुंतं स्वस्तमुटः॥
बराह वीमवर्नवाक्षारिवायाविनाया संपायुतः॥
संदुहूपं संभाव सदस्माव्यायवन॥
विनानिगम प्रवधार्षितस्य प्रवधार्षितामस्य निष्क्रियं॥
एकोऽन्मुखं नामस्य वारुद्दवादिकायाः॥
वः खुल्सुः प्रवधार्षितोऽः
वः स्वस्तमुटः च स्वस्तमुटः।
विहं चतुर्दिविनृहृदिहृष्टः
ज्ञोऽः तस्य पुष्पोत्तमः॥
suddenly appeared before him. Startled at the sight, with hesitating speech, Prahláda pronounced repeated salutations to Vishnu, and said: “O thou who removest all worldly grief, Keśava, be propitious unto me! Again sanctify me, Achyuta, by thy sight.” The deity replied: “I am pleased with the faithful attachment thou hast shown to me. Demand from me, Prahláda, whatever thou desirest.” Prahláda replied: “In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay.* May passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee.” Bhagavat answered: “Thou hast, already, devotion unto me, and ever shalt have it. Now choose some boon, whatever is in thy wish.” Prahláda then said: “I have been hated for that I assiduously proclaimed thy praise. Do thou, O lord, pardon, in my father, this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me. But all this, and whatever ill, beside, has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed. And do

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To परमाष्टियाँ the commentator prefers परमाष्टियां; and he remarks:

परमाष्टियां भोषक्षाय | परमाष्टियाँचति पाठः हे परमाष्टियांनाथकप

Instead of गुणाकार, he reads परकार, and, for बराह सौम्भवाकृत्यः, बराहकृम्य सौम्भावं:

* Achyuta. There is a pun here.
thou, therefore, free my father from this iniquity.” To this application Vishnú replied: “All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura.” Prahláda answered and said: “All my desires, O lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love are as nothing: for even liberation is in his reach whose faith is firm in thee, root of the universal world.” Vishnú said: “Since thy heart is filled, immovably, with trust in me, thou shalt, through my blessing, attain freedom from existence.” Thus saying, Vishnú vanished from his sight; and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead,¹ and embraced him, and shed tears, and said: “Dost thou live, my son?” And the great Asura repented of his former cruelty, and treated him with kindness. And Prahláda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishnú, in the form of the manlion,² Prahláda became the sovereign of the Daityas;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

oreilles raides et dressées, une bouche d'une profondeur merveilleuse et semblable à une caverne, des narines élargies et des mâchoires qui s'en-trouchraient d'une manière horrible.

"Il touchait au ciel; son col était gros et court, sa poitrine large, sa taille ramassée, son corps parsemé de poils, jaunes comme les rayons de la lune; ses bras nombreux se développaienautour de lui comme cent bataillons; ses ongles étaient de véritables armes.

"Tel se montrait le Dieu, inabordable et chassant devant lui les Dāityas et les Dānavas avec toutes les armes irrésistibles qu'il possédait ou qu'il avait empruntées, quand l'Asura se dit: Sans doute c'est Hari, c'est ce grand magicien qui croit ainsi pouvoir me tuer; mais ses efforts seront vains.

"Et aussitôt, poussant un cri, le héros des Dāityas armé de sa massue s'élança contre Nṛsiṁha; mais semblable à l'insecte qui tombe dans le feu, l'Asura disparut absorbé par la splendeur de son ennemi.

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

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

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

"Au moment où, impétueux comme le vauteur, il s'élançait dans les voies du glaive, frappant sans relâche en haut, en bas, Hari, poussant un violent et terrible éclat de rire, saisit avec une irrésistible rapidité son ennemi qui fermaît les yeux.

"Semblable au reptile qui saisit un rat, Hari s'empara de son adversaire, qui s'agitait en tous sens dans les douleurs de cette étreinte; et le renversant sur sa cuisse à la porte [du palais], il déchaîna en se jouant avec ses ongles cette peau impénétrable à la foudre, comme Garuḍa déchire un serpent venimeux.

"Roulant des yeux dont la fureur qui l'animait rendait l'aspect intolérable, léchant de sa langue les coins de sa large bouche, Hari, avec sa tête entourée d'une crinière rouge par le sang qui en dégouttait, semblable au lion qui après avoir égorgé un éléphant, s'est fait une guirlande de ses entrailles,
blessed with a numerous progeny.* At the expiration of an authority which was the reward of his meritorious acts, † he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

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

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

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

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

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

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

¹ The legend of Prahláda is inserted, in detail, in the Bhágavata and Nárada Puráñas, and in the Uttara Khańḍa of the Padma. It is adverted to, more briefly, in the Váyu, Linga, Kúrma, &c., in the Moksha Dharma of the Mahábhárata, and in the Hari Váma. 
CHAPTER XXI.
Families of the Daityas. Descendants of Kaśyapa by Danu. Children of Kaśyapa by his other wives. Birth of the Maruts, the sons of Diti.

The sons of Saṁhráda,* (the son of Hirañyakaśipu), were Ayuṣmat, Śibi, and Bāškala.† Prahláda had a son named Virochana; whose son was Bali; who had a hundred sons, of whom Bāṇa was the eldest.‡

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

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

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

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

|| According to the Bhágavata-puráña, VI., 18, 15, Bāškala—who had a brother, Mabisha—was son of Anuhráda and Súrmyá.

|| Variants of this name are Urjhora, Bhúrbhúra, Bhúrbhúva, Karkara, and Pútaná.

|| At VI., 18, 13 and 14, it speaks of one son of Saṁhráda, Panchajana, with Káti for his mother; and of Vátaipi and Ilvala, sons of Hráda, by Dhamani.
tasantápana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti.¹

The children of Kaśyapa, by Danu, were Dwimúrdhan, Śankara, * Ayomukha, Śankusíras, Kapila, Śambara, Ekachakra, and another † mighty Táraka, Swarbhánú, Vrishaparvan, Puloman, and the powerful Viprachitti. These were the renowned Dánavas or sons of Danu.²

Swarbhánú had a daughter named Prabhá;³ and Śarmishthá⁴ was the daughter of Vrishaparvan, as were Upadánávī and Hayaśiras.⁵

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

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

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

⁴ Married to Yayáti, as will be related. ¶

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

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* In two MSS. inspected the reading is Śankura.
† The Sanskrit, in the MSS. I have examined, has nothing correspondent to this word. It should seem that mention is made, in the present chapter, of only one Táraka, but of two Kálanábhas.
‡ Only in the text accompanying what I have called the smaller commentary do I find Táraka. Elsewhere the reading is Kálanábha.
§ At VI., 6, 29 and 30, it names Dwimúrdhan, Śambara, Ariśítá, Hayagriva, Víbhávasu, Ayomukha, Śankusíras, Swarbhánú, Kapila, Arúña, Puloman, Vrishaparvan, Ekachakra, Anutápana, Dhúmrakesá, Virúpáksa, and Viprachitti. Many of these names occur again at VIII., 10, 19-22.
‖ VI., 6, 31. The reading which I find is Suprabhá.
¶ In Book IV., Chapter X. And see the Bhágavata-puráña, VI., 6, 31.
Vaiśwānara had two daughters, Pulomā and Kālakā;* who were both married to Kaśyapa,† and bore him sixty thousand distinguished Dānavas, called Pauломas and Kālakanjas,‡ who were powerful, ferocious, and cruel.

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

were the daughters of Vaiśwānara;‖ and the Bhāgavata⁷ has: “The four lovely daughters of Vaiśwānara were Upadānāvi, Hayaśirā, Pulomā, and Kālakā.” The Padma substitutes Vajrá and Sundari for the two former names. The Vāyu specifies only Pulomā and Kālakā as the daughters of Vaiśwānara, as does our text. Upadānāvi, according to the Bhāgavata,⁸ is the wife of Hiranyaśekha; and Hayaśirā, of Kratu.

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

‡ The word is also read Kūlakas and Kālakeyas.†† The Mahābhārata, I., 643, has Kālakanjas.

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* Professor Wilson had “Kālikā”, for which I have discovered no warrant. And see the Bhāgavata-purāṇa, VI., 6, 32, et seq.
† The original gives Mārichi.
‡ Variants are Ilvaś, Ilbana, and Itthana.
§ It appears that this name is as often written Anjika.
‖ It is scarcely so, if I may confide in my MSS.; the text being as follows:

श्वानोष्ठम प्रभा ब्रह्मा श्रमिष्ठा वार्षपर्वती ||
चय्यानव इत्यादि: प्राकात प्रशक्तकः ||
वेदान्तरस्तेव बोधे पुष्पोभा काल्पना तथा ||

¶ VI., 6, 32.
** VI., 6, 33.
†† The most ordinary reading is, apparently, Kālakanjas, as against Kālakanjas. One MS. seen by me has Kālīkeyas.
bhānu, and the mighty Vakrayodhin. These were the most eminent Dānavaś, through whom the race of Danu was multiplied, by hundreds and thousands, through succeeding generations.

In the family of the Dāitya Prahlāda, the Nivātakavachas were born, whose spirits were purified by rigid austerity.

Tāmrā (the wife of Kaśyapa) had six illustrious

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1 The text omits the two most celebrated of the Sainhikeyas or sons of Siṁhikā, Rāhu (see Vol. I., p. 148, note) and Ketu, who are specified both in the Bhāgavata† and the Vāyu; the former, as the eldest son. Of the other sons it is said, by the Vāyu, that they were all killed by Parasurāma.

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

3 The Bhāgavata says the Paulomas were killed by Arjuna, who, therefore, the commentator observes, were the same as the Nivātakavachas. But the Mahābhārata describes the destruction of the Nivātakavachas, and of the Paulomas and Kālakeyas, as the successive exploits of Arjuna. Vana Parvan, 8: I., 633. The story is narrated in detail only in the Mahābhārata, which is, consequently, prior to all the Purāṇas in which the allusion occurs. According to that work, the Nivātakavachas were Dānavaś, to the number of thirty millions, residing in the depths of the sea; and the Paulomas and Kālakanjaś were the children of two Dāitya damas, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

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* Vakrayodhin occurs in three MSS. that I have seen.
† The Bhāgavata-purāṇa, VI., 6, 35, speaks of Rāhu as being the eldest-born of the Ketuś, who were a hundred in number:

विमृष्टि: सिंहिकाया शर्त बर्षकमजीविनति ।
राजषेष्ठ नीतुशत यहलं ग उपागता: ||
daughters, named Śuki, Śyení, Bhásí, Sugríví, Suchi, and Grídhriká. Śuki gave birth to parrots, owls, and crows;¹ Śyení, to hawks; Bhásí, to kites; Grídhri,* to vultures; Suchi, to water-fowl; Sugríví, to horses, camels, and asses. Such were the progeny of Támrá.

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

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

¹ All the copies read

which should be, ‘Śuki bore parrots; and Ulúkí, the several sorts of owls.’ But Ulúkí is nowhere named as one of the daughters of Támrá: and the reading may be उत्सुकोत्सुकव्याः।† ‘Owls and birds opposed to owls’, i. e., crows. The authorities generally concur with our text. But the Váyun has a somewhat different account, or: Śuki, married to Garuḍa, the mother of parrots; Śyení, married to Aruṇa, mother of Saṁpáti and Jatáyu; Bhásí, the mother of jays, owls, crows, peacocks, pigeons, and fowls; Kraunchi, the parent of curlews, herons, cranes; and Dhrita-rásíhri, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuḍa.

² Most of the Puránas agree in this account. But the Bhágavata makes Vinatá the wife of Tárksha, and, in this place, substitutes Saramá, ; the mother of wild animals. The Váyun adds the metres of the Vedas, as the daughters of Vinatá; and the Padma gives her one daughter, Saudámini.

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

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

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

substituted for Surasá, in the Váyu, and in one of the accounts of the Padma. ¹ The Bhágavata says§ Rákshasas were her offspring. The Matsya has both Surasá and Anáyas; making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

¹ The Váyu names forty; the most noted amongst whom, in addition to those of the text, are Airávata, Dhritarásśra, Mahánila, Baláhaka, Anjana, Pushpadánśśra, Durmukha, Káliya, Puńśārika, Kapila, Náhusha, and Mańi.

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

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

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

कर्म कृदवशिष्य विस्तुर तत्तथा: सर्वं स द्वितिय:।
खल्ल्या: पतियोऽव्याष्ठ दृश्या: पिथुतात्वमः।।

"Know thus her irascible brood", &c.

It is Kadrú that is referred to; and there is no mention of "Krodhavásá".

ǁ Vide supra, p. 26, note 1.

§ It says—VI., 6, 26—Yátudhánas. These are a sort of goblins (?).
ǁ According to the Bhágavata-puráṇa, VI., 6, 27, the serpents and other reptiles were offspring of Krodhavásá.
Surabhi was the mother of cows and buffaloes;¹ Irá,* of trees, and creeping plants, and shrubs, and every kind of grass; Khasá, of the Yakshas² and Rákshasas; Muni, of the Apsarasas;³ and Arishtá, of the illustrious Gandharvas.

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

¹ The Bhāgavata; says, of animals with cloven hoofs. The Váyu has, of the eleven Rudras, of the bull of Šiva, and of two daughters, Rohitá and Gandharví; from the former of whom descended horned cattle, and, from the latter, horses.

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

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

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

कौझ तु बनवायाम सिम्याचार्य महावल्लाम ।

But three copies have, instead of कौझ तु, माखु थे ।

‡ VI., 6, 26.

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

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

2 We have a considerable variation, here, in the commentary; and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmá, the grandsire of the Gandharvas, &c., appointed the seven Rishis, who were born in a former Manwantara, to be his sons, or to be the intermediate agents in creation. He created no other beings himself, being engrossed by the sacrificial ceremony:’ पुर्वन्तत्र राजारक्षीस्य वाख्यवाक्यार्थवाक्यवादीनां पितामहस्य प्राप्तवेले प्रायागोधिकारे क्षयमा्यास। न तवयाचार्ये लघुं तत्कृत्ये वापनुल्ल। Instead of “putratwe”, ’in the state of sons’, the reading is, sometimes, “pitratwe”, ’in the character of fathers’, that is, to all other beings. Thus, the gods and the rest, who, in a former Manwantara, originated from Kaśyapa, were created, in the present period, as the offspring of the seven Rishis. The other explanation agrees with the preceding, in ascribing the birth of
Diti, having lost her children, propitiated Kaśyapa;

all creatures to the intermediate agency of the seven Štásias, but
calls them the actual sons of Brahmá, begotten, at the sacrifice
of Varuña, in the sacrificial fire: एवं वधा तत्र कात्रं बापुर्तम्
व्रज्ञा दैवधवासद्वेशसंग्रेश्वरः लेरिताद्वृतता उत्ते जाता: समष्टिः
पुष्केन जान्त्यतं दृष्टि।* The authority for the story is not given, beyond
its being in other Puráṇas, पुराणकारिणिः। It has the air of a
modern mystification. The latter member of the passage is
separated altogether from the foregoing, and carried on to what
follows; thus: “In the war of the Gandharvas, serpents, gods,
and demons, Diti having lost her children”, &c.; the word
‘virodha’ being understood, it is said: विरोध दृष्टि देवि। This
is defended by the authority of the Hari Vaniṣa, where the pas-
sage occurs, word for word, except in the last half-stanza, which, instead of

गन्धर्वमोहिनिविवासं द्राघवासं च सत्तम।

occurs

ततो विरोधे देवानं द्राघवासं च भारत।†

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

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

The passage annotated is as follows:

एवं मन्त्रानि सर्वम् प्रज्ञास्तारोपिषि खूदः।
दीपस्वते च महति वादेशि वितंते कतः॥
वुक्तानां प्रज्ञाओ तै प्रज्ञास्तं दृहोषति।
पूर्वं च च च प्रज्ञानेन गत्वानस शाक्यवासा॥
पुष्करि क्षायासाखं कथमेव पितामहः।
गन्धर्वमोहिनिविवासं द्राघवासं च सत्तम॥

† Harivānśa, 238. But the Calcutta edition has, in place of द्राघवासं
च, द्राघवाणां दैव।

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

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

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

* In the original, Śakra.
† Here the Sanskrit inserts the name of Maghavat.
‡ चक्कला पाद्योऽ श्रीं दितिः शान्तमाविष्टः ।
नित्यं बाहुरथमाकं तथः कृतं प्रविष्टं सः ॥
वस्पाशिष्णेष्ठानं विक्षेपादं स सत्थः ॥
and Indra* repeatedly attempted to console and silence it, but in vain. On which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Maruts (winds). They derived this appellation from the words with which Indra † had addressed them (má rodih, 'weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt. ¹

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

* Śakra, in the Sanskrit.
† The original has Maghatav.
² Since the publication of his Víshéṣu-puráṇa, Professor Wilson has dwelt at length on the Maruts, repeating, besides, from Hindu authorities, the various etymologies of the word that have been proposed.

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

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

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

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

Note referred to at p. 75, supra.

The following account of the Apsaras is taken from Goldstücker's Sanskrit Dictionary, pp. 292 and 293:

"The Sīma-veda makes no mention of them; the Rig-veda names, as such, Urvāśi, (the Anukram. of the Rig-v., two Apsarasas Śikhaṇḍini, as
authoresses of a hymn); in the Vājasan.-ν. of the Yajur-veda there occur five pairs of Apsarasas,—Punjikasthālā and Kratusthālā, Menakā and Sahajanyā, Pramlochanti and Anemlochanti, Viśwāchī and Gḥīṭāchī, Urvāśī and Pūrvachittī; in the Satapatha-br., Śakuntalā and Urvāśī; in the Atharva-veda, Ugrämpasī, Ugrajit, and Rāṣṭrabhīṣī. In the Adi-parsvan of the Mahābhārata, several of these deities are enumerated under two heads, the first comprising Anūchānā (v. l. Anūnā, another Mā, Anūnā), Anavadyā, Gūsāmukhī (v. l. Priyamukhī), Gūvāvarā (v. l. Gāvāvarā), Adrīkā (v. l. Attikā), Somā (v. l. Sāchī), Miśrakeśī, Alambushā, Marichi, Śuchikā (v. l. Ishukā), Vidhyutparā, Tilottamā (v. l. Talā and Anagahā), Ambikā, Lakshāṇā, Kehmē, Devī, Rambha, Manoramā (v. l. Manohara: or devī ‘divine’ and manoramā (or manohara) ‘beautiful’ are, perhaps, epithets of Rambhā), Asitā, Subāhū, Supriyā, Vāpus (v. l. Suvapus), Puṇḍarikā, Sugandhā, Surāsā (v. l. Surathā), Pramāthinī, Kāmī, and Śāradwati; the second comprising the following eleven: Menakā, Sahajanyā, Karīkā (v. l. Parīnī), Punjikasthālā, Rāṭhasthālā (v. l. Kratusthālā), Gḥīṭāchī, Viśwāchī, Pūrvachittī (v. l. Vīprachittī), Umlochā, Pramlochā (v. l. Pramālā), and Urvāśī. (Hemachandra mentions two Apsarasas, Saudāmini and Chitrā. Other names, too, will occur in the following.)

“As regards their origin, the Rāmāyana makes them arise from the Ocean, when it was churned by the gods, for obtaining the Amṛta; Manu represents them as one of the creations of the seven Manus, themselves created by the seven Prajapatis, Marichi, Atri, &c.; in the later mythology, they are daughters of Kasyapa by Muni (e. g., according to the Viṣṇu and Bhāgav.-pur.), or by Vāch (according to the Padma-p.), or some by Muni, some by Prādhā; while a third class is created by the mere will of Kasyapa. Thus, according to the Harivāṃśa, the daughters of K. and Prādhā are Anavadyā, Anūkā, Anūnā (v. l. Arūnā), Arūnaprīyā, Anugā, Subhaṅgā, (two names seem omitted); of K. and Muni, Alambushā, Miśrakeśī, Puṇḍarikā, Tilottamā, Surūpā, Lakshmanā, Keshmē, Rambha, Manoramā (or ‘the beautiful Rambhā’), Asitā, Subāhū, Suvṛttā, Sumukhī, Supriyā, Sugandhā, Surāśa (v. l. Surāmā), Pramāthinī, Kāmī, (v. l. Kāṣyā), and Śāradwati. Those created by the will of the Prajapati, and called the Vaidik Apsarasas, are Menakā, Sahajanyā, Parīnī (v. l. Parīnkā), Punjikasthālā, Gḥīṭasthālā, Gḥīṭāchī, Viśwāchī, Urvāśī, Anumlochā, Pramlochā, and Manovati. The two Śīkhaṇḍinis of the Aṅk. of the Rg.-v. are also daughters of K.). Another and more elaborate list is that of the Vāgvy-purāṇa. [It is omitted in two E. I. H. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severally, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśī instead of Mitrakeśī, Punjikasthālā for Punjakastanā, Kratusthālā for Vṛītastanā, &c., the correction appeared safe; in others, it was preferable to give the doubtful reading.] This Purāṇa mentions, in the first place,
thirty-four Apsaras, called the Gandharva-Apsaras, or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the MSS. in question give only twenty-nine, or, if Devi and Manoramā are proper names, thirty-one, names): Antachārā, Daśavadyā (?), Priyaśishyā, Surottamā, Miśrakēśī, Śachi, Piśāḍī (v. i. Parṇī), Alambushā, Mārīchī, Śūchikā, Vidyudwarī, Tilottamā, Adrikā, Lakṣhaṇā (?), Devi, Rambhā, Manoramā (or, the divine, beautiful Rambhā), Sucharā, Subhū, Sūrītā (?), Sūrītā (?), Suprāsimhī, Puṇḍrikā, Akṣhagandhā (v. i. Sugandhā), Sudantā, Suṣrā, Hemā, Śāradwati, Saṃfittā, Kamalāchāryā, Subhujā, Haṃsapādā; these are called the laukika or worldly Apsaras; then six daughters of Gandharvas: Suṣrā, Gāndharvā, Vidyāvatī, Āśavatī, Suṃkhi, Varānā; and four daughters of Suṣrā, also called Apsaras: Lauheyī, Bharatā, Kriśāngī (v. i. Kriśhāngi), and Viśālā; then eight daughters of Kaśyapa, by Arīśā: Anavadyā, Anavasā, Atyantamadanapriyā, Surūpā, Subhagā, Bhāsī, Manovatī, and Sukeśī; then the daivati or divine Apsaras: Vedaka (sic, but v. i. Menakā), Sahajanyā, Pārīnī, Puṃjikasthalā, Krutasthalā, Ghṛitāchī, Viśāchī, Purvachītī, Pramlochā, Anumlochānti, to whom are added Urvasī, born from the thigh of Nārāyaṇa, and Menakā, the daughter of Brahmā. Besides these, the Vāyu-p. mentions fourteen gaṇas or classes of Apsaras: 1. The Śobhayantyas, produced by the mind (manas) of Brahmā, 2. the Vēvagatas, born in heaven (th the MSS. नायकः, 3. the Uryās (?), perhaps Ūrjas, cf. Vējas., 18, 41), produced by Agni (cf. Vējas., 18, 38), 4. the Āyuνatīs, by the Sun (cf. Vējas., 18, 39), 5. the Subhancharas, by Wind (cf. Vējas., 18, 41), 6. the Kurvākas (?), by the Moon (MSS.: .. समुद्र स्वर्यभव: गुरुः:); perhaps their name is Bhekurayas, as occurring also in another passage of one MS.; cf. Vējas., 18, 40), 7. the Subhas (?), by Sacrifice (? their name is, perhaps, Stāvas, cf. Vējas., 18, 42), 8. the Vahnavas (? perhaps, Eshfayas, cf. Vējas., 18, 43), by the Rīchā and Sāman-verses, 9. the Amrītas, by Amṛita, 10. the Mudās, by Water; (three MSS. have गणसार, and one MS., वादुविन्द्र; which, however, must be corrected to वादुविन्द्र, since वादुविन्द्र occurs under 5; cf. Vējas., 18, 38), 11. the Bāhavas (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavas, by Death (cf. Vējas., 24, 37), and 14. the Śobhayantyas, by Love: (this list is, probably, meant by the author of the Kādambarī, who—ed. Calc., p. 122—professes to give fourteen classes of Apsaras, but, in fact, names only thirteen; fathering, moreover, one class on Dañka). The Harivinśa (v. 6798) speaks of seven gaṇas of Apsaras, but without naming them. Vyādī, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhavatī, as born from a hole in the ground for receiving the fire consecrated to Brahmā, Vedavatī, as born from an altar-ground, Sulechanā, from Yama, Urvasī, from the left thigh of Vishnu, Rambhā, from the mouth of Brahmā, Chitralekha, from his hand, and, from his head, Mahāchittā, Kākaliṇī, Mārīchī, Śūchikā, Vi-
dyutparśā, Tilottamā, Adikā, Lakṣahatā, Kshemā, the divine and beautiful Rāmā (or Divyā, Rāmā, Manoramā), Hemā, Sugandhā, Suvasu, Subhā, Suvarā, Asitā, Śāradvatī, Puṇḍarikā, Suraśā, Śunītā, Suvātā, Kāmalā, Hamesapadi, Sunukhi, Menakā, Sahajanyā, Purunī, Punjikasthalā, Ritusṭhalā, Gṛhitāchi, and Viśwāchī.

"Originally, these divinities seem to have been personifications of the vapours which are attracted by the Sun, and form into mist or cloud. Their character may be thus interpreted in the few hymns of the Rāg-veda where mention is made of them. At a subsequent period, when the Gandharva of the Rāg-veda,—who personifies there, especially the Fire of the Sun,—expanded into the Fire of Lightning, the rays of the Moon, and other attributes of the elementary life of heaven, as well as into pious acts referring to it, the Apsaras become divinities which represent phenomena, or objects both of a physical and ethical kind, closely associated with that life. Thus, in the Yajur-veda, Sunbeams are called the Apsaras associated with the Gandharva who is the Sun; Plants are termed the Apsaras associated with the Gandharva Fire; Constellations are the Apsaras of the Gandharva Moon; Waters, the A. of the G. Wind; Sacrificial gifts, the A. of the G. Sacrifice; Ṛich and Śūman hymns, the A. of the G. Manas (creating will). In another passage of the Vājas., Fire is connected (Mahāharā, in the two months of Vasanta or spring) with the two Apsaras, Punjikasthalā and Kṛatusthalā (considered, by the comm., as personifications of a principal and an intermediate point of the compass), Wind (Viśvakarman), with Menakā and Sahajanyā (comm., in the two months of Grīshma or the hot season), Sun (Viśwavyāchas), with Pramlochānti and Anumlochānti (comm., in the two months of Varsā or the rainy season), Sacrifice (Sāmyadwasu), with Viśwāchī and Gṛhitāchi (comm., in the two months of Śarad or the sultry season), Paṇjanya (Arvāgasu), with Uṛvasi and Pūrvachitti (comm., in the two months of Hemanta or the cold season). This latter idea becomes, then, more systematized in the Purāṇas, where a description is given of the genii that attend the chariot of the Sun in its yearly course. Thus, the Bhāgavata-p. mentions that, besides the Ṛishis, Gandharvas, &c., also one gaṇa or troop of Apsaras pays adoration to the Sun every month; and the Viśha-p., that, among the genii who preside each in every month over the chariot of the Sun, Kṛatusthalā performs this function in the month Madhu, Punjikasthalā, in the month Mādava, Menā, in Suchi, Sahajanyā, in Śukra, Pramlochā, in Nabhas, Anumlochā, in Bhādrapadā, Gṛhitāchi, in Āświna, Viśwāchī, in Kārṭtikeya, Uṛvasi, in Agrahāyaṇā, Pūrvachitti, in Pausage, Tilottamā, in Māghe, Rambhā, in Phālguna. An analogous description is given in the Vāyu-p., with the only difference that Viprachitti takes the place of Pūrvachitti, apparently with less correctness; as this account is a strict development of the quoted passage of the Yajur-veda (Vājas., 15, 15-19). In the last mythological epoch,
when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarases appear, amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but, more especially, as wives of a licentious sort; and they are promised, too, as a reward to heroes fallen in battle, when they are received into the paradise of Indra; and, while, in the Rig-veda, they assist Soma to pour down his floods, they descend, in the epic literature, on earth, merely to shake the virtue of penitent sages, and to deprive them of the power they would have, otherwise, acquired through unbroken austerities. To this association of the ethical with the physical element, in the character of the Apsarases, belongs, also, that view expressed by Mann, according to which the soul, in its transmigrations, is reborn as an Apsaras, when it was, in its previous existence, under the influence of rajas or passion; and probably, too, the circumstance, that, in the Atharva-veda, they are fond of dice: and three Apsarases, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice."
CHAPTER XXII.

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

Paráśara.—When Púthu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation.* Soma was appointed monarch of the stars and planets, of Brahmans and of plants,† of sacrifices and of penance. Vaiśravaṇa was made king over kings, and Varuṇa, over the waters. Vishnú was the chief of the Ádityas; Pávaka, of the Vasus; Daksha, of the patriarchs; Vásava, of the winds.‡ To Prahláda was assigned dominion over the Dáityas and Dánavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitrís). Airávata was made the king of elephants; Garúda, of birds; Indra,§ of the gods. Uchcháishrávas was the chief of horses; Vrishabha, of kine. Śesha became the snake-king; the lion, the monarch of the beasts: and the sovereign of the trees was the

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* यदाहिष्ठितः स पुष्कः पूर्वं राजे महाविनः: ||
  ततः कमि राज्यानि द्रौधी जोषापितामहः: //
† Vírudh.
‡ Marut.
§ Vásava, in the original.
holy fig-tree.\textsuperscript{1} Having thus fixed the limits of each authority, the great progenitor\textsuperscript{*} Brahma stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairaja,\textsuperscript{\dag} the regent of the east; Sankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hiranyaroman, the son of the patriarch Parjanya, regent of the north.\textsuperscript{2} By these the whole earth, with its seven continents and its cities, is, to the present day, vigilantly protected, according to their several limits.

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

\textsuperscript{1} These are similarly enumerated in the Vayu, Brahma, Padma, Bhagavata, \&c.,\textsuperscript{§} with some additions; as, Agni, king of the Pitræ; Vayu, of the Gandharvas; Sulapani (Siva), of the Bhutas; Kubera, of riches and of the Yakshas; Vasuki, of the Nagas; Takshaka, of serpents; Chitraratha, of the Gandharvas; Kama, of the Apsarasas; Viprachitti, of the Danavas; Rahu, of meteors; Parjanya, of clouds; Sanvatsara, of times and seasons; Samudra, of rivers; Himavat, of mountains, \&c.

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

\* Prajapatipati. \dagger Professor Wilson had "Viraja".

\textsuperscript{§} Also see the Bhagavad-gitã, X., 21-37; the Ishvara-gitã, from the Kûrma-pûrâña, in Colonel Vans Kennedy's Researches into the Nature and Affinity of Ancient and Hindu Mythology, pp. 450 and 451; and Goldstücker's Sanskrit Dictionary, pp. 279 and 280.
kings who have been, and all who shall be; are all, most worthy Brahmā, but portions of the universal Vīshnū. The rulers of the gods, the rulers of the Daityas, the rulers of the Dānavas, and the rulers of all malignant spirits;* the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind, are but portions of the universal Vīshnū. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested, severally, with the attributes of foulness, goodness, and gloom.† By a fourfold manifestation does Janārdana operate in creation, preservation, and destruction. In one portion, as Brahmā, the invisible assumes a visible form; in another portion, he, as Marichi and the rest, is the progenitor of all creatures;‡ his third portion is time; his fourth is all beings. And thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world, he is, in one portion, Vīshnū; in another portion, he is Manu and the other patriarchs; he is time, in a third; and all beings, in a fourth portion. And thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all

* Pāñcatiṁ.
† The original is रक्षसस्तवादिशृंगेऽ।
‡ यशोऽविलेखः पत्थरः प्रजातिमभागः।
things, the unborn deity becomes, in one portion, Rudra; in another, the destroying fire; in a third, time; and, in a fourth, all beings. And thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.*

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

* विभागबद्धा प्रज्ज्वलयते सार्वबाहिकः
† The Sanskrit is दक्षार्ण; “Daksha and the like”.
‡ Dháti, in the original.
§ Here, and in the following sentence, “patriarchs” represents “Marichi and the like,”
world—being threefold—in the several seasons of creation, preservation, and destruction; according to his assumption of the three qualities. But his highest glory¹ is detached from all qualities. For the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

MAITREYA. —But, Muni, describe to me, fully, the four varieties of the condition of Brahma, and what is the supreme condition.²

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

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¹ Vibhúti, † superhuman or divine power or dignity.
² The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.
³ Of Brahmabhúta (व्रहम्भूत); of him who, or that which, becomes identified with the supreme spirit, which is the same, respectively, with absolute wisdom, Jñána (ज्ञान), and discriminative

* Prabhádayáma.
† The original is परमे पद्म, in such MSS. as I have seen.
knowledge that is to be acquired by the Yogan, whose end is escape from suffering, or eternal felicity.* The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishnu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support.¹

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

¹ The epithets of Jnana, 'wisdom', here employed, are taken from the Yoga philosophy. ‘Requires no exercise’, Nirvyapara

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* शापनास्यम्य श्लाष्य मुनि योगिनी द्वि तत ।
य नेत: प्रथमः ब्रह्मालूकस्य मे युनि ॥
युक्तं: श्रीशुभक्ष्यं सात्यं यज्ञश्रोतिपथिनः ।
तदामस्य विद्या त्रिविदयं यो महासुने ॥

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

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

* एवंग्रहारम्भमे निःशः वापकमश्चयमः ||
समस्तायेवप्रहितं विष्णुः सर्वं पदमः ||

(निखोपर), is explained, ‘without the practice of abstract contemplation’, &c. (अनाधिबृह्य). ‘Not to be taught’, Anākhyeya (अनाखेयय); ‘not capable of being enjoined’ (अनिर्देशायय). ‘In-
ternally diffused’, Vyāptimātra (व्याप्तिमाट), means ‘mental iden-
tification of individual with universal spirit’ (समस्त प्रथायार-
tतमाम्भुवम्). The phrase चाह्यसम्बोधिविषयः translated ‘the
object of which is self-illumination’, is explained सम्रायायः.
‘Simply existent’ (समस्तायः) is said to mean, ‘being unmixed
by the accidents of happiness’, &c. (सम्प्रदायविभिषधृयः): con-
sequently it is not to be defined (समस्तायः). So the Yoga Pradipa
explains Samādhi or contemplation to be the entire occu-
pation of the thoughts by the idea of Brahma, without any effort of
the mind. It is the entire abandonment of the faculties to one all-
engrossing notion (समस्तायभिषधृयः प्रथायारतथा विषिियां समस्तायात
तातात्त्वादो समाधिर्मिभृत्तिः). ‘Tranquil’, Praśānta (प्रशान्त)
is ‘being void of passion’, &c., (रागादिभृत्तिः). ‘Fearless’; not dread-
ing agitation or perplexity by ideas of duality (द्वितत्त्वारंभगम). ‘Pure’; undisturbed by external objects (विषिष्य). ‘Not the
theme of reasoning’ (विष्णवृ见到); that is, ‘not to be ascertained
by logical deduction’ (विषिष्यय्ययय). ‘Stands in no need of support’
(संस्तित्व); not resting or depending upon perceptible objects
(विश्ववधादासिधुष्म).

* एवंग्रहारम्भमे निःशः वापकमश्चयमः ||
समस्तायेवप्रहितं विष्णुः सर्वं पदमः ||
the distinction of vice and virtue, from suffering, and from soil.

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

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

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* The original has Brahma for “being”.
† For “attendant spirits” the Sanskrit has “Daksha and the like”.
‡ Insert “wild beasts”, mṛīga.
§ Sarīśīpa.
|| This represents वृक्षशाखावपि, “trees, shrubs, and the like”. 
is accompanied by suitable elements, is effected\(^1\) by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence: and in him, therefore, is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified, in nature, with his ornaments and weapons.*

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

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

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\(^1\) The great Yoga is produced (सहायक: * * * अति). This great Yoga or union is to have its relation or dependence (सास्रवण), which is Vishńu (वैष्णव); and its seed (सवीच), or mystical ejaculations; and to be accompanied with Mantras and silent repetitions or Japa (संवेद्यपदिसहित).†

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* सुर्यदर्शिनियो विषयः स्वन्तः श्रवणः परम च।
२ युते चतुर्दशिनिः पूर्व दोगारस्तेयु चिन्तते।
सास्त्रिवान्वितो महापुरुषः सवीचः वच संख्यतः।
मनुष्यवाहिते सन्मद्भवतां भाष्यते सुहे।

3 परः पराशरीणो श्रवणः समनवारः।
मूर्च्छ्वस्य महाभास सर्वस्माववयो हुरिः।
तव सर्वामेव औतमेत्वं वैवाचिन्व वज्गत।
ततो जग्न्यवत्वकम्ब्र जग्न्यादिबिं चुने।

4 चार्यरस्यो विषयविवर्णिकास्मीवः।
पूवावास्यहंतमयं मूवावास्यसुधारः।

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

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

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* पद्मकम्या तु या माण्ड बैवयकी महाभुतः।
वा भूततिथिवंचातो भूतमाला च व द्विज॥

† Asi-ratna.

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

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

¹ Ákhyánáni (चाक्षानानि) is said to denote the Puráñas, and Anuváda (चगुवाद), the Kalpa Sútra, and similar works containing directions for supplementary rites.

* कपारावात्रिमिनियादिरिंदैववववहायिनीः ।
वाजवायुः भवस्वामिनाः इहिरितव्यः ॥
भृजोविवश भृजोविवश: स्मार्जिको सुविशेषम् ।
सहवेदवगः सह: सम्बोधा दृस्ये निश्चु: ॥
is said or sung; are the body of the mighty Vishnu, assuming the form of sound.* All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnu. I am Hari. All that I behold is Janardana. Cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

Thus, Brahman, has the first portion of this Purana been duly revealed to you; listening to which expiates all offences. The man who hears this Purana obtains the fruit of bathing in the Pushkara lake¹ for twelve years, in the month of Karttika.† The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.‡

¹ The celebrated lake Pokher, in Ajmure.

* छैनो धौणि सामानि तर्थवाचर्याशानि वे।
भूतिथारूपवेदाशु वेदालेषु तवोऽक्षयः।।
वेदालेषु समसानि सम्बंधितं विविधतां च।
शाश्वास्त्रविकाराचारानामनुवादाः पूर्वम्। कांति।
काव्यावापये वैचिन्द्रवाचकविभावम्।।

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

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

BOOK II.

CHAPTER I.

Descendants of Priyavrata, the eldest son of Swāyaṁbhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwīpas or isles of the earth. Agnighra, king of Jambu-dwīpa, divides it into nine portions, which he distributes amongst his sons. Nābhi, king of the south, succeeded by Ṛishabha, and he, by Bharata: India named, after him, Bhārata: his descendants reign during the Swāyaṁbhuva Manwantara.

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

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

¹ The text reads Kanyā:

कर्मोक्षायान्त्र कन्यामुपयोगी प्रिययत्रः

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

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

† These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhágavata.|| That has an almost entirely different series of names, or: Agnidhra, Idhmajihwa, Yajnabáhu, Mahávira, Hirañyaretas, Ghritaprishítha, Savana, Medhatithi, Vítihotra, and Kavi; with one daughter, Úrjaswatí. It also calls the Manus, Uttama, Támasa, and Rai-vata, the sons of Priyavrata, by another wife.

* In my MSS., daiyta, "cherished".
† This is the reading of all the MSS. accessible to me; and it is that of the Bhágavata also. Professor Wilson had "Savala",—probably the corruption of a Bengal pandit, or of a fly.
‡ This is from the smaller commentary, the unabridged words of which are: चालवामीरसीं कन्या | कन्यासंवाचार्मिति च। The first place is, therefore, accorded to the view that Kanyá is not intended as a proper name, but signifies "daughter". And herein concurs the larger commentary: चालवामीरसीं कन्या | कन्या चालवीरतिः च।§ V., 1, 24. || V., 1, 24, 25, and 28.
the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha,² Agnibáhu, and Putra, adopted a religious life. Remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons.¹† To Agnidhra: he gave Jambu-dwípa; to Medhátithi he gave Plaksha-dwípa; he installed Vapushmat in the sovereignty over the Dwípa of Śálimali,§ and made Jyotishmat king of Kuśa-dwípa; he appointed Dyutimat to rule over Krauncha-dwípa, Bhavya, to reign over Śáka-dwípa; and Savana he nominated the monarch of the Dwípa of Pushkara.

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

¹ According to the Bhágavata,|| he drove his chariot seven times round the earth; and the ruts left by the wheels became the beds of the oceans, separating it into seven Dwípas.

² A corruption of Medhas, just above. For kindred deprivations, see my third note at p. 107, infra.

† चित्ररूपसे दृढ़ै तेषां सत्कारां सुनिन्तनम्।
विभवे वस दीपानि मनोच खुभाबन्गनम्॥

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

† V., 16, 2: तत्रापि प्रयवत्तरस्रविवर्थिणाति: समविन् सम विश्व
उपशुस्त्:। चतु एगस्या। समविन्तिविवक्षास्वयम् भवव्यहुः
वृंचित्:। And see the same work, V., 1, 31.
equal, in splendour, to the patriarchs. They were named Nábhi, Kimpurusha, Harivarsha, Ilávrita, Ramya, Hirańvat, Kuru, Bhadrása, and Ketumála,¹ who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnídhra apportioned Jambu-dwīpa amongst his nine sons. He gave to Nábhi the country* called Hima, south (of the Himavat, or snowy mountains). The country of Hema-kúta he gave to Kimpurusha, and, to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Ilávrita, and, to Ramya, the countries lying between it and the Nila mountain. To Hirańvat his father gave the country lying to the north of it, called Śweta; and, on the north of the Śweta mountains, the country bounded by the Śringavat range he gave to Kuru. The countries on the east of Meru he assigned to Bhadrása; and Gandhamádana, (which lay west of it), he gave to Ketumála.² Having installed his sons sovereigns in these several regions, the pious king Agnídhra retired to a life of penance at the holy place of pilgrimage, Śálagrāma.³

¹ Even the Bhágavata† concurs with the other Puráñas in this series of Priyavrata's grandsons.
² Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.
³ This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is

* Varsha.
† V., 2. 19. But it has Ramyaka and Hirańmaya instead of Ramya and Hirańvat.
BOOK II., CHAP. I.

103

The eight Varshas or countries, Kimpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice; nor difference of degree, as better or worse; nor any of the effects produced, in this region, by the revolutions of ages.*

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

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

* ताइ त्रिविष्णुस्तैः त्वर्षाकारः सहास्यम प्रकरणम्
   तेषां त्रिविष्णुकेष्वे विक्रमोऽस्ति त्युत्तरः
   तेषां त्रिविष्णुकेष्वे विष्णुवते त्युत्तरः
   तेषां हस्त्वेति त्रिविष्णुकेष्वे विष्णुवते

† The Translator inadvertently put “Himáhwa”, a word which—p. 102, l. 7, supra,—he has rendered by “called Hima”.
‡ Two excepted, all the MSS. that I have seen give Pulasta.
collection of skin and fibres, he put a pebble in his mouth, and, naked, went the way of all flesh."* The

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

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

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

* Bhágavata-puráña, V., 6, 10 and 11:

† Bhágavata-puráña, V., 15, 1:

भरतसाधन: युमतिनामाचित्रितो चतु: व वचित्तसाधिक्षर

खसभद्रावस्तवार्तां द्वेवतां समगीतां पारीनि चतु: कस्मिन्विद्यां महामायैः विनिबृत्तिः स्मरणेतः तं भास्माधिपति: तोमराधिपति: तुष्यमोहकोणां विजयायते।

चेतु: याब बली समुदायमोहितं बल्निबिधितां बल्निबिधितां बल्निबिधितां बल्निबिधितां बल्निबिधितां बल्निबिधितां बल्निबिधितां बल्निबिधितां

Burnouf’s rendering of this passage is as follows:

“Well, it is said that the precepts are fatal to one who does not follow the true path, and who despises the religion of the age Kali, a prince, after having abandoned the right path of his father, would always resort to the other path of intelligence, and become a fool.

“C’est par ses efforts que dans l’âge Kali, égarés par la divine Mâyâ, les derniers des hommes, méconnaissant les devoirs de leur loi et les règles de la pureté, adopteront suivant leur caprice des pratiques injurieuses pour les Dêvas, comme celles de négliger les bains, les ablutions, les purifications, ou de s’arracher les cheveux; et que troublés par l’injustice toujours croissante de cet âge, ils outrageront le Vêda, les Brâhmans, le sacrifice et le monde de Purucha.”
relinquished to Bharata by his father, on his retiring to the woods.¹

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

From the illustrious Sumati was born Indradyumna. His son was Parameshtin. His son was Pratihāra, who had a celebrated son, named Pratihartrī. His son was Bhava; † who begot Udghita; who begot Prastā-

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

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

空前合力 試箋玄謨 禮張\\n
The Vāyu has, in another place, the more common explanation also:

\[\text{Himālā द्रिष्टवर्ष तथा (अरतस) माघा विबुधिः} \]

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

This was the creation of Swayambhuva (Manu), by

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

प्रेमवतं बंधुसिंहं विरजस्रवसीर्वस्:।
चतरोदङ्गस्य मीर्च्चा विषु: सुरगण चता॥

* Prastava likewise occurs: and the smaller commentary has Prastavi.
† Mahatman is a variant.

II लहा लहुष विरवो रघवक्षा क्षमुत्तु:।
महविष्कर्षस्य अङ्गे पुष्पमात्र सुने॥

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

§ Bharati, in the Sanskrit.

|| At V., 15, the Bhagavata-purana traces Satajit as follows: Sumati, Devatajit, Devadyumna, Parameshthi, Pratiha, Pratihartri, Bhuman, Udgitha, Prastaha, Vibhu, Pithushheha, Nakta, Gaya, Chitaratha, Sauraj, Marichi, Bindumatt, Madhu, Viravrata, Manthu, Bhuvana, Twashtri, Viraja, Satajit.

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

¹ The descendants of Priyavrata were the kings of the earth in the first or Swáyambhva Manwantara. Those of Uttánapáda, his brother, are placed, rather incongruously, in the second or Swárochisha Manwantara; whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.
CHAPTER II.

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


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

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

The seven great insular continents are Jambu, Plaksha, Śálmali, Kuśa, Krauncha, Šáka, and Pushkara; and they are surrounded, severally, by seven great seas, the sea of salt water (Lavāna), of sugar-cane juice (Ikshu), of wine (Surā), of clarified butter (Sarpis), of curds (Dadhī), of milk (Dudhā), and of fresh water (Jala).²

² The geography of the Puráṇas occurs in most of these works, and, in all the main features,—the seven Dwipas, seven seas, the divisions of Jambu-dwipa, the situation and extend of Meru, and the subdivisions of Bhárata,—is the same. The Agni and Brahma are, word for word, the same with our text; and the Kúrma, Linga, Matsya, Márkaññeya, and Váyu present many

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* Two MSS. which I have consulted give Śálmala.
Jambu-dwipa is in the centre of all these. And in the centre of this (continent) is the golden mountain passages common to them and the Vishnú, or to one another. The Váyu, as usual, enters most fully into particulars. The Bhágavata differs, in its nomenclature of the subordinate details, from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahábhárata, Bhishma Parvan, has an account essentially the same; and many of the stanzas are common to it and different Puránas. It does not follow the same order, and has some peculiarities; one of which is, calling Jambu-dwipa Sudarśana; such being the name of the Jambu-tree. It is said, also, to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.*

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

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

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

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

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

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

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

"To the north of Lanká lies the Himagiri [mountain], and, beyond that, the Harakúra [mountain], and, beyond that, again, the Nishadha [mountain]. These three mountains stretch from sea to sea. In like manner, to the north of Siddha-[para] lies, in succession, the Śringavat, Śukla, and Nila [mountains]. To the valleys lying between these mountains the wise have given the name of Varshas.

"This valley [which we inhabit] is called Bhāratavarsha. To the north of it lies Kiýnāravarsha, and, beyond it, again, Harivarsha. And know that to the north of Siddhapura in like manner are situated the Kuru, Hirañmaya, and Rāmayaka Varshas.

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

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

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

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

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

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

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

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

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

"Meru divided itself into three peaks, upon which are situated the three cities sacred to Múrári, Ka, and Púrári [denominated Vai kuútha, Brahmapura, and Kailása]; and beneath them are the eight cities sacred to Śatamakha, Ivalana, Antaka, Rakshas, Ambúpá, Anila, Śása, and Já [i.e., the regents of the eight diák [or directions], viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairrīta, the west, sacred to Varúna, the north-west, sacred to Váyu, the north, sacred to Kubera, and the north-east, sacred to Śiva].

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

"[Of the four streams above mentioned], the first, called Sitá, went to Bhadrasáwa, the second, called Alakananda, to Bháratavarsha, the third, called Chakshu, to Ketumála, and the fourth, called Bhadré, to Utparakuru [or North Kuru].

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

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

"Here in this Bháratavarsha are embraced the following nine khanadas [portions], viz., Ainádra, Káśerú, Támrápáraa, Gabhastimáti, Kumáriká, Nágá, Saunyá, Várúna, and, lastly, Gándhárva.

"In the Kumáriká alone is found the subdivision of men into castes. In the remaining khanadas are found all the tribes of antyajas [or outcaste tribes of men]. In this region [Bháratavarsha] are also seven
thousand; so that this mountain is like the seed-cup of the lotos of the earth.\footnote{1}

1 The shape of Meru, according to this description, is that of an inverted cone; and, by the comparison to the seed-cup, its form should be circular. But there seems to be some uncertainty, upon this subject, amongst the Paurâniks. The Padma compares its form to the bell-shaped flower of the Datura. The Váyu represents it as having four sides of different colours, or, white on the east, yellow on the south, black on the west, and red on the north; but notices, also, various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhágu, a thousand. Sávaná calls it octagonal; Bháguri, quadrangular; and Varsháyani says it has a thousand angles. Gála makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotos; its western, golden; and its northern, coral. The Matsya has the same colours as the Váyu, and both contain this line;

चतुर्वर्षेषु बीवरयातृर्ष्णम् समुच्चितम्।

‘Four-coloured, golden, four-cornered, lofty!’ But the Váyu

kuláchas, viz., the Mâhendra, Súkti, Malaya, Rikshaka, Páriyâtra, Sahya, and Vindhya hills.

‘The country to the south of the equator is called the bhair-loka, that to the north, the bhuvâ-loka; and Meru [the third] is called the swar-loka. Next is the mahâ-loka: in the heavens beyond this is the jana-loka; then, the tapo-loka, and, last of all, the satya-loka. These lokas are gradually attained by increasing religious merits.

‘When it is sunrise at Lankâpura, it is midday at Yamakótipúr [30° east of Lanká], sunset at Siddhapura, and midnight at Romaka-pattana.’

\textit{Bibliotheca Indica, Translation of the Góla\-dhyāya of the Siddhánta-girnâtî, III., 21-44.} I have introduced some alterations.

The Gomeda continent, in place of the Plaksha, is mentioned in the \textit{Malaya-purâna} also. See Dr. Aufrecht’s \textit{Catalog. Cod. Manuscript., &c.}, p. 41.

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

II.
The boundary mountains (of the earth) are Himavat, Hemakūṭa, and Nishadha, which lie south (of Meru); and Nila, Śweta, and Śringin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Nila) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas, as it lies more remote from the centre). They are two thousand (Yojanas) in height, and as many in breadth.¹ The Varshas (or countries between these ranges) are: Bhārata (India), south of the Himavat mountains; next, Kīmpurusha, between Himavat and Hemakūṭa; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Nila

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

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

प्रतावनभिमाणाष्च चतुर्षः समाहितः ।

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

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

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

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

³ The Bhágavata † and Padma call these Mandara, Meruman- dara, Supárswa, and Kumuda.

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

भारते प्रथम वचन तत्त: चिपुषितं खृतम् ।
हरिपथे तदविवशेषोदिन्वितो दिवं ॥
रथम्बु चोसरः वद्धे तदविवु ग्रिहस्वं ॥
उत्तरा: उत्तरायं चत्रा व भारतं तथा ॥

† V., 16, 12.

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

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

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

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

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Śitánta, Mukunda, Kurari, Mályavat, and Vaikanka; on the south, Trikúta, Śiśira, Patanga, Ruchaka, and Nishadha; on the west, Śikhi-vásas, Vaidúrya, Kapila, Gandhamádana, and Járudhi; and on the north, Śankhakuṭá, Rishabha, Hamsa, Nága, and Kálanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.2

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

2 The Váyu gives these names and many more, and describes, at great length, forests, lakes, and cities of gods and demigods, upon these fabulous mountains, or in the valleys between them. (As. Res., Vol. VIII., pp. 354, et seq.)
On the summit of Meru is the vast city of Brahmá, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.¹ The

¹ The Lokapálas, or eight deities in that character: Indra, Yama, Varuṇa, Kubera, Vivasvat, Soma, Agni, and Váyu.*

Other cities of the gods are placed upon the spurs, or filament-mountains, by the Váyu; or that of Brahmá on Hemaśringa, of Śankara, on Kálanjara, of Garuda, on Vaikanka, and of Kubera, on Kailása. Himavat is also specified, by the same work, as the scene of Śiva’s penance, and marriage with Umá; of his assuming the form of a Kiráta or forester; of the birth of Kárttikeya, in the Śara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunder-
stood by Colonel Wilford, is made the theme of one of his fanciful verifications. “Here, says he”, [the author of the Váyu†], in the forest of Śankha, was born Shaḍánanā, or Kárttikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauncha, Germany, part of Poland, &c., to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is, probably, to be found.” As. Res. Vol. VIII., p. 364. The text of which this is, in part, a representation is:

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तच शुरवर्यः नाम बच जातः वह्रानपः।
च वैष कलोलाहः कौषिकवर्म प्रति॥
चिन्होद्विभिन्नक्षुस्कृतिः कौषिक च विषयः॥
देवाभिकृतमः रस्मो च एकत्विपियत्रभानः॥
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* See note at the foot of p. 112, supra.

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

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

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

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

† V., 17, 1.

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

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

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

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

§ पूर्वेष श्रीवालौता हुँ श्रीम याखनारिष्णम्।
ततः पूर्ववर्तम भद्राकृतिः सार्ववस्॥

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

विष्कम्बे ततो गंगा हरो विनुक्तर: प्रति।
तक्षां तिनुक्षमानायं सस्त्रोतांसि जतिर॥

स्त्राहिनी श्रावणी वैव गलिन्यां च तथेऽव च।
तिष्य: स्त्रायं दिशं जग्नेन्द्र: शिववाल: युक्त:॥

सुन्तुष्कृत श्रीमा च सिद्धुष्कृत महादरी।
तिष्यवेदा दिशं ब्रम: स्ततीर्षो हु दिशं युक्त:॥
Meru, then, is confined between the mountains Nila

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

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

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

Apparently, eight rivers are here named; the fourth being the Saraswati. The commentator Nilakantha, who adopts the reading सस्मी at the end of the second verse, asserts that Pāvani and Saraswati are one name only, i. e., the purifying Saraswati. His words are: पावणी सरस्वती-लिखित:

The commentator Arjuna Miśra, who is silent on this point, adopts the reading सस्मी, in place of सस्मी, and explains it as denoting that the Sindhu is "the seventh division", namely, of the Ganges: एवमापि सिन्धुः सस्मी: | सस्मी: मेदिः: |

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

† Professor Wilson has since written as follows: "According to one Purāṇik legend, the Ganges divided, on its descent, into seven streams, termed the Nalini, Pāvani, and Hādini, going to the east; the Chakshu, Sitā, and Sindhu, to the west; and the Bhāgirathi or Ganges proper, to the south. In one place in the Mahābhārata, the seven rivers are termed Vaswokasāra, Nalini, Pāvani, Gangā, Sitā, Sindhu, and Jambūnādi; in another, Gangā, Yamunā, Plakshagā, Rathasthā, Saryu, Gomati, and Gandakī. In a text quoted and commented on by Yāṣaka, we have ten rivers, named Gangā, Yamunā, Saraswati, Śudārśi, Parushā, Āśikā, Marudvīdhā, Vītastā, Ārjikīya, and Sushomā. Of these, the Parushā is identified with the Irāvati, the Ārjikīya, with the Vipās, and the Sushomā, with the Sindhu. Nir., III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Purāṇas." Translation of the Rīg-veda, Vol. I., p. 88, note.

The text above referred to, as quoted by Yāṣaka, in the Nirukta, is the Rīg-veda, X., 75, 5.
and Nishadhā (on the north and south), and between Mālyavat and Gandhamādana¹ (on the west and east).

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

केतुमालाः सहारीं गानाशेखरविवर्तते।

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

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

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

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

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

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

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

In (the country of) Bhadráswa, Vishnu resides as Hayasthas (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kúrmá); in Kuru, as the fish (Matsya); in his universal form, everywhere: for Hari pervades all places. He, Maitreya, is the supporter of all things: he is all things. In the eight realms, of Kímputrsha and rest, (or all exclusive of Bhárata), there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension: their inhabitants are exempt from all infirmity and pain, and live (in uninterrupted enjoyment) for ten or twelve thousand years. Indra* never sends rain upon them: for the earth abounds with water. In those places there is no distinction of Kúta, Tretá, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains;‡ from which, O best of Brahmans, hundreds of rivers take their rise.¹

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

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

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

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

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

The seven main chains of mountains in Bhárata are Mahendra, Malaya, Sahya, Šuktimat, Riksha, Vindhyā, and Páripátra.‡

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

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

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

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

* चत: संभाष्यते शमनां मुखिमकाल्यासातिः न।
सिद्धिमां तत्तस्य चापि यास्यत: पुष्यमुसे॥
हत: शंरेच मोचच मर्थं चास्यु गम्ये॥
ग खल्लव्र वहीनां कर्म सुभृती निविधाच्ये॥

† For Professor Lassen’s speculations as to the situation of these mountains, see Indische Alterthumskunde, Vol. III., pp. 121, 123, and 163.
The Varsha of Bhárata is divided into nine portions, which I will name to you. They are Indra-dvípa, Kašerumat,* Támravarína,† Gabhastimát, Nága-dvípa, Saumya, Gándharva, and Váruña. The last or ninth Dwípa is surrounded by the ocean, and is a thousand Yojanas from north to south.\footnote{1}

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

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

\footnote{* Variants are Kaśeru and Kasetu.\footnote{\dagger} Two MSS. have Támraparína.\footnote{\ § In the Matsya-puráňa it is called Mánava. Dr. Aufrecht, Catalog. Cod. Manuscrypt., \&c., p. 41.\footnote{\parallel} And it occurs in Bháskara Áchárya’s enumeration. See note in p. 112, supra.\footnote{\|} V., 19, 30. In place of “Mandahára”, it gives Mandaraharína.}

II. 9
in their respective duties of sacrifice, arms, trade, and service.¹

The Śatadrú, Chandrabhágá, and other rivers flow from the foot of Himálaya;* the Vedasmríti and others, from the Páripátra mountains; the Narmadá and Surasá, from the Vindhya hills; the Táptí, Payoshú, and Nirvindhyá,† from the Řiksha mountains; the Godá-varí, Bhimarathí,; Krishñaveñí,§ and others, from the Sahya mountains; the Křitamálá, Támraparíňí, and others, from the Malaya hills; the Trisámá, Řishikulyá,∥

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

२७ तैविन्दिया जनपदा चार्या लिख्या निक्षयः। **

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

* Himavat, in the original.
† Some MSS. here add “&c.”; others, Káverí.
‡ One MS. has Bhimarathá. And see the Märkavígya-puráña, LVII., 26.
§ Krishñaveñá seems to be almost as common a reading.
∥ In two MSS. I find Aryakulyá, which—as we immediately afterwards read of a Řishikulyá river—may be preferable. It is the lection of the smaller commentary.
¶ For the Kírántis, a tribe of the Central Himálaya, see Hodgson, Journal of the Asiatic Society of Bengal, 1856, pp. 446, et seq.
** Compare the Märkavígya-puráña, LVII., 15.
BOOK II., CHAP. III.

&c., from the Mahendra; and the Řishikulyá, Kumárt,*
and others, from the Šuktimat mountains. Of such as
these, and of minor rivers, there is an infinite number;
and many nations inhabit the countries on their bor-
ders.†

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1 This is a very meagre list, compared with those given in
other Puráṇas. That of the Váyu is translated by Colonel Wil-
ford, As. Res., Vol. VIII.; and much curious illustration of many
of the places, by the same writer, occurs As. Res., Vol. XIV.
The lists of the Mahábhárata, Bhágavata, and Padma are given
without any arrangement: those of the Váyu, Matsya, Márkaúdeya,
and Kúrma are classed as in the text. Their lists are too long
for insertion in this place. Of the rivers named in the text, most
are capable of verification. The Šatadrú, ‘the hundred-channelled’,
—the Zaradrus; of Ptolemy, Hesidrus of Pliny—is the Sutlej.
The Chandrabhágá, Sandabalí, § or Acesines,|| is the Chinab.
The Vedaśmṛiti, † in the Váyu and Kúrma, is classed with the
Vetravatí or Betwa, the Charmanwati or Chambal, and Sípré,
and Párá, rivers of Malwa, and may be the same with the Beos
of the maps. The Narmadá (or Nerbudda), the Namadus of
Ptolemy, is well known. According to the Váyu, it rises, not
in the Vindhya, but in the Řiksha mountains; taking its origin,

* All my MSS. read Kumára.
† In none of the MSS. accessible to me is there anything to which
the latter clause of this sentence answers.
‡ Zadadrus is another reading.
§ Ptolemy has नवदशंला, which has been surmised to be a clerical
error for नवदशया.
|| M. Vivien de Saint-Martin is of opinion that the 'Ἀξεσοῦς of Ptolemy
represents the Asikní. This—a Vaidik name—and Chandrabhágá, he sup-
poses, were, probably, already in the days of Alexander the Great, applied
to the same stream. Étude sur la Géographie Grecque et Latine de
‡ In a Pauráṇik passage quoted in the Nítimáyákha and Pártakama-
lákara, the Vedaśmṛiti is named between the Mahánada and the Vedasini.
The principal nations of Bhárata are the Kurus and Pánchálas, in the middle districts; the people of Kámarúpa, in the east; the Puúdras,* Kalingas, Magadhas, (and southern nations) are in the south; in the extreme

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

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* Variants: Udras and Rudras.
† The Nūimanjari and Pārtakamalākara, in a passage which they cite, mention it between the Kuntí and the Palásini.
‡ In the Revamahātmya, Chapter III., it is distinguished by the epithet of “the southern Ganges”:

गोदावरीति विख्याता बंगा सा दक्षिणा खुटा।

§ Colonel Wilford would identify this river with the Árbiš, or Háb, on the west coast of India. See Journal of the Asiatic Society of Bengal, 1851, pp. 250 and 264.
west are the Saurásíras, Śúras, Ābhíras, Arbudas; the Kárúshas and Málavas, dwelling along the Páripátra mountains; the Sauvíras, the Saindhavas, the Húnas, the Śálvas, the people of Śákala, the Madras, the Rámas, the Ambashthás, and the Párasikas, and others.¹ These nations drink of the water of the rivers

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

* The original, गुराभीरा:, was read, by Professor Wilson, गुरा मीरा:, whence his "Śúras, Bhíras", which I have ventured to alter.

The Śúras are associated with the Ābhíras in the Bhágavata-puráṇa, XII., 1, 36:

ौराभीराये गुराच च्वङ्कार्याया: ।

In the Mahábhárata, Sálya-parvan, 2119, mention is made of the Śútras and Ābhíras in conjunction.

In the Harivásha, 12,837,—where the Calcutta edition has महाभीरा:, "Madras and Ābhíras",—M. Langlois reads गुराभीरा:, i. e., "Śúras and Ābhíras", whom he has welded into "Śúrábhíras". See his translation, Vol. II., p. 401.

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

† Márkas and Márukas are variants.

‡ One MS. has Bhádras.

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

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

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

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

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

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

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

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

base, चाम्ह. The necessary inference, however, to be deduced from this analysis of चाम्ह (into चाम्व and म्ह) is, then, that the plural of the word could not have been चाम्ह:—like पद्यालो: of पाण्ड:; अत्र: of अत्र, &c.—but, at the time of Pāṇini, was चाम्ह:; Since, on the other hand, however, no military people of the name of चाम्ह: occurs in the literature—so far as it is known to me—subsequent to Pāṇini, it follows, that the older name of the people was चाम्ह-छी:, and that, by a wrong grammatical analogy, it became, at a later period, चाम्ह:.”

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

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

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

* जानीम देतत्त्व वर्य विसीने
  स्वर्गप्रदे वर्तमानि देहनबधम्।
  प्राप्त्वाम भवत: खङ्ख वे मुश्या:
  चे भारते जन्मियाविप्राहीया।॥

The larger commentary says: युवाखमिपि स्वर्गभोगानं भारते जन्मा
  महत्वतोति स्वर्गक शापन दुःखान। जानीमिति। स्वर्गप्रदे कर्मस्वा
  जीवन विसीने सति दुःख देहसंबन्धम जन्मा प्राप्त्वाम रूपित न जानीम।
  चे लय भारते मुश्या: सति ते खङ्ख निचित जन्मा। बायाविने
  स्वर्गस मोच्या वा प्राप्त:। रूढ़ियाविप्राहीया चचपुष्कादयति तु च न
  मनन्वित। रूढ़ियावलम्बिता तदुभविते।॥

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

And see Original Sanskrit Texts, Part I, pp. 188 and 189.
I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwipa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.
TOPOGRAPHICAL LISTS,
From the Mahābhārata, Bhīshma Parvan, ś. 317-378.

MOUNTAINS AND RIVERS.†

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

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

† See, for a general note, the conclusion of this extract from the Mahābhārata.
Mahendra, Malaya, Sahya, Suktimat,¹ Gandhamá-

believe, afford much accurate and interesting information: they are not common. Colonel Wilford speaks of having received a number from Jaypur: but, upon his death, they disappeared. After a considerable interval, some of his MSS. were purchased for the Calcutta Sanskrit College: but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal (Calcutta Quarterly Magazine, December, 1824). The details were accurate and valuable, though the compilation was modern.

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

¹ The printed edition reads Saktimat, which is also found in some MSS.: but the more usual reading is that of the text. I
dana, Vindhya, and Páripátra are the seven mountain ranges. As subordinate portions of them are thousands of mountains: some unheard of, though lofty, extensive, and abrupt;† and others better known, though of lesser elevation, and inhabited by people of low stature. There pure and degraded tribes, mixed too-

may here add, that a Śuktimat mountain occurs in Bhúma’s invasion of the eastern region: Mahábhárata, Sabhá Parvan.

1 Gandhamádana here takes the place of Řiksha.

2 For additional mountains in the Váyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhágavata,§ Padma, and Márkaideya|| add the following. Maináka, which, it appears from the Rámáyána, is at the source of the Sone; that river being termed Mainákaprabhava: Kishkindháyá Káñá. Trikúta, called, also, in Hemachandra’s vocabulary,‡ Suvela. Řishabha, Kútaka, Konwa,** Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Řishyamúka, in the Deccan, where the Pámpá rises. Śríśaila or Śríparvata, near the Káshná (Asiatic Researches, Vol. V., p. 303). Yenkaí, the hill of Tripati. Várdhára, Mangalaprátha, Dróña, Chitrakúta (Chitrakote in Bundelkhand), Govardhana (near Mathurá), Raivatka,†† the range that branches off from the western portion of the Vindhya; towards the north, extending nearly to the Jumna: according to Hemachandra, it is the Gírnar range; it is the Árávalí of Tod. Kakubha, Nila (the blue mountains of Oriása),§§ Gokámukha, Indrakíla,§§ Ráma-

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* Sárawat.
† Chitraśámu, “having fair plateaus”. But compare the Márkaideyapúráśa, LVII., 12.
‡ Árya and mechchha.
§ V., 19, 16. || LVII., 13, et seq. ¶ IV., 96.
** The ordinary reading is Kollaka.
†† See Lassen’s Indische Alterthumskunde, Vol. I., p. 626.
‡‡ Rather, the “Neîgherries”?
gether, drink\(^1\) of the following streams: the stately Gangá, the Sindhu, and the Saraswati,\(^2\) the Godávari, Narmadá, and the great river Bándudá;\(^3\) the Śatadrú, Chandrabhágá,\(^*\) and great river Yamuná; the Drishadhwatí,\(^4\)

giri† (Ramtek, near Nágpur). Valakrama, Sudháman, Tungaprasatha, Nág (the hills east of Ramgurh\(^*\)), Bodhana, Pánára, Durjaya, Arbuda (Abú in Gujerat), Gomanta (in the western Ghats\(§\)), Kátásila, Kátasmara, and Chakora.|| Many single mountains are named in different works.

\(^1\) See note at p. 180.

\(^2\) The Sursooty, or Caggur or Guggur, N.W.\(\&\) of Thanesur. See the fourth note in this page.

\(^3\) The Bándudá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata\(\&\) has, amongst the Tir-thas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswati, one, more to the east. Hemachandra†† gives, as synonyms, Arjuni and Saítaváhini; both implying the ‘white river’. A main feeder of the Mahánada is called Dhavalí, or Dhauli, which has the same meaning.

\(^4\) The Drishadhwatí is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

\(\*\) Vide p. 131, supra, foot-note.

† It seems that the usual lection is Kámagiri.

Here ends the list of mountains named in the Bhágavata-puráña.

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

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

|| Kora\(\&\) The printed edition of the Márkaṇḍeya-puráña, LVII., 15, reads:

\\[\text{जीर्षेक्तयो नैरृत्य शत्रुभो विपर्यता:}\\]

\(\&\) In Sirhind. The Sursooty is a tributary of the Guggur.

\(\&\&\) Vana-parvan, 8323 and 8513.

\(\&\&\) IV., 152. The Amara-kósá, I., 2, 3, 32, also identifies the Bándudá with the Saítaváhini.
Vipásá, and Vipápá, with coarse sands; the Vetra-
exist. According to Manu, it is one boundary of the district called Brahmávarta, in which the institution of castes, and their several duties, had for ever existed; implying, that, in other places, they were of more recent origin. This holy land, ‘made by the gods’, was of very limited extent. Its other boundary was the Saraswati. That the Driśhadwati was not far off, we learn from Manu; as Kurukshetra, Matsya, Panchála, and Śūrasena, or the upper part of the Doab, and country to the east, were not included in Brahmávarta: they constituted Brahmashideśa, contiguous to it: प्रशासनीतिष्ठन्तः। Kullúka Bhaṭṭa explains Anantara, ‘something less or inferior’; विश्रविद्वृत:। But it, more probably, means ‘not divided from’, ‘immediately contiguous’. We must look for the Driśhadwati, therefore, west of the Jumna. In the Tirtha Yátra of the Mahábhárata † we find it forming one of the boundaries of Kurukshetra. It is there said: ‘Those who dwell on the south of the Saraswati, and north of the Driśhadwati, or in Kurukshetra, dwell in heaven’:

दिव्येष वरस्थितः वृषद्धपरिश्राविः।
द्वे वरस्तिः कुशलिः ते वरस्तिः शिविष्ये।

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

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* II., 17, 18, and 19:
सरससतीर्याधिश्चेष्ठं वरस्तिः।
त स्वामिनिः से चाष्ट्र ग्रामावति प्रभावति।
तत्तत्र च चाष्ट्र: याराजातः पारंपर्यह्रास्मातः।
वर्षागतो दामोदारास्मात: च क्षेत्रं च प्रभाववर्षास्मातः।
कुशलेऽवं मथास्तिथ्यास्मात: प्रकृतिवनिः।
प्रश्नासिर्यीं वै मथास्ताद्विस्तरः।

See Original Sanskrit Texts, Part II., pp. 416, et seq.
† Vana-parvan, 5074.
vart, the deep Krishna, the Iravati, Vistha, Payashini, and Devika; the Vedasmrit, Vedavati.

Delhi. According to Wilford, the Drishadwati is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himalaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarsuti or Saraswati), which then runs south-west, and is lost in the desert. There have, no doubt, been considerable changes here, both in the nomenclature and in the courses of the rivers.

1 The Vipasa is the Beas, Hyphasis, or Bibasis. The Iravati is the Ravi, or Hydotes, or Adris.

2 The Jhelum, but still called, in Kashmir, the Vistha: the Bidaspe or Hydaspes.

3 This river, according to the Vishnupura, rises from the Riksha mountains; but the Vayu and Kurna bring it from the Vindhya or Saptuda range. There are several indications of its position in the Mahabharata, but none very precise. Its source appears to be near that of the Krishna. It flows near the beginning of the Daunda forest, which should place it rather near to the sources of the Godavari: it passes through Vidarbha or Berar; and, Yudhishtira, having bathed in it, comes to the Vaidurya mountain and the Narmada river. These circumstances make it likely that the Pain Gang is the river in question.

4 The Deva or Goggra.

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

* From a modern geographical treatise in Hindi it appears that the Chandrabhaga, Iravati, Satadru, Vipasa, and Vistha are now called, in that language, Chenab, Ravi, Satlaj, Byasa, and Jhelam.

† Vide p. 130, supra.

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

According to the Revamahatmya, XL., the Payoshni, or Payoshnika, rises in the Vindhya mountains, and falls into the Tapsi—the Tapti, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshni and Vara is called Somavarta.
Tridivá,1 Ikshumálavi,2 Karíshiíni, Chitravahá, the
the latter is read Vedasini and Vetasini. In the Rámaýána occur Vedá and Vedavainásiká, which may be the same, as they seem to be in the direction of the Sone. One of them may be the

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

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

एते ग्रुत्ति वह्न: पयवाच्च द्रिष्यापञ्चमु।
बचनीमृगसत च समतिक्रम पर्यतम॥
एव विभलो महाशिव: पयोश्चि च समुद्राग।
आश्चर्याय सहस्तीयां वहमुख्यान्तिताः॥
एव पद्म विद्वदासार्थी ग्रुत्ति कोष्कान्।
लत: परं च देहीसंघं द्रिष्यं द्रिष्यापञ्चमु॥

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

Ritter, what between his deference to Bopp’s Nalus and his deviations from Bopp where right, strangely renders the preceding verses as follows: “Vielfältig diese Landstrassen laufen südlicher Richtung nach,
deep Chitrāsenā, the Gomati, the Dhūtapāpā, and the great river Gaṇḍakī;¹ the Kauśikī, Niścitā;² Kṛityā,³

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

¹ From Pañipātra, Kūrma: from Mahendra, Vāyu.†

² One copy has Ikshumālinī; two others, Ikshulā and Krimi. One MS. of the Vāyu has an Ikshulā, from Mahendra: the Matsya has Ikshudā. Wilford's list has Drakshalā.‡

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

⁴ In different MSS. read Michitā and Niśritā. In the Vāyu and Matsya, the Niśchirā or Nirvirā is said to flow from the Himālaya.

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

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

* For the Vedavati, see the Mahābhārata, Anuśāsana-parvan, 7651. The Vedasini is mentioned in my sixth note at p. 131, supra; and the Vedavaināsikā is named, and said to be in the east, in the Bengal recension of the Rāmāyaṇa, Kishkindhā-kānda, XL., 21.

† The Trivā and Alāyā—or, perhaps, Trividālayā—are mentioned in a list of rivers cited, apparently from some Purāṇa, in the Niti-mayikha.

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

§ Hodgson—Journal As. Soc. Beng., 1849, p. 766—states that the Gunduk has seven affluents,—the Barigū, Nārāyāhi, Swetigandhikī, Marsyāngdī, Daramdi, Gañḍi, and Trisūl.

The Coosy, also, is made up, he says, of seven streams,—the Milamuchi, Bhoti Cosi, Tāmba Cosi, Likhu Cosi, Dūd Cosi, Arun, and Tamor. Journal As. Soc. Beng., 1848, Part II., pp. 646—649; 1849, p. 766.
FROM THE MAHÁBHÁRATA.

Nichitá, Lohatáriíní,1 Rahasyá, Śatakumbhá, and also
the Šarayú,2 the Charmaṅwátí,3 Chandrabhágá,4 Hasti-
somá, Diś, Šarávatí,4 Payoshní, Pará,5 and Bhíma-

1 Also Lohatáraña and Lohacháriíní.
2 The Šarayú or Surjoo is commonly identified with the Devá.
Wilford says it is so by the Pauráníkas: but we have, here, proof
to the contrary.† They are also distinguished by the people of
the country. Although identical through great part of their course,
they rise as different streams, and again divide, and enter the
Ganges by distinct branches.
3 The recurrence of the same name, in this as in several simi-
lar subsequent instances, is, possibly, an error of the copyist:
but it is, also, sometimes likely that one name is applied to dif-
ferent rivers. In one MS. we have, in place of this word, Chai-
travatí, and, in another, Vetravatí.‡
4 Read, also, Śatávari. According to Wilford,§ the Šarávatí
is the Bángangá.
5 The Váyu has Párá, which is a river in Malwa, the Párvatí. ||
MSS. read Vání and Veání.

† See Asiatic Researches, Vol. XIV., p. 411. That the Deviká is not
one with the Šarayú is, again, pretty clear from the Mahábháraña, Anu-
kásana-parvan, where, in a list of rivers, the former is mentioned in sl.
7645, and the latter in sl. 7647. The Deviká and the Šarayú are also
clearly distinguished from each other in the Amara-kósá, I, 2, 3, 35.
In the Bengal recension of the Rámagáña, Kishkindhá-kášá, XII, 13,
a Deviká river is placed in the south.
‡ The Rája-nighaítu thus dilates, metrically, on the river Tápaní:

तपानी दृष्टे वल्ल सुमपुरं वाहिनिम् दुहिद्रम्।

The Tápaní is here made one with the Vetravatí. In the Šábdśa-kalpa-
druma—which reads tápíini—the Vetravatí is asserted to be the same as
the Vetravatí, or Betwa: see p. 131, supra, foot-note. Further, that
dictionary, professing to follow the Rája-nighaítu, identifies the Tápiní
with the Tápi.
|| As. Res., Vol. XIV., p. 408. I question their identity. See, for the
Párá, Mahábháraña, Adi-parvan, 2926; Márkañdegá-puráña, LVII, 20.
Further, there is a feeder of the Godavery called Párá.

10*
thi, Káverí, Chulaká, Víňá, Šatabalá, Nívárá, Mahitá, Suprayogá, Pavitrá, Kuńdalá, Sindhu, Rájaní, Pu-ramálniní, Púrvábhirámá, Vírá, Bhímá, Oghavátí, Pa- lásiní, Pápahará, Mahendrá, Pátalávatí, Karíshiiní,

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

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

3 Read Chuluká.

4 Read, also, Tápi; the Taptee river of the Deccan.†

5 Read Ahitá and Sahitá.

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

7 Read Vichitrá.

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

9 Also Vájiní.

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

11 From Śuktimat: Kúrma and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánada, which may be the Palásiní, if the mountain be in this direction.

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

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

The Himá-kola, IV., 150, gives Ardhajáhnávi as a name of the Ká- verí; and the Trikánda-śesha, I., 2, 32, gives Ardhagangá. These terms signify Half-Ganges.

Compare a name of the Godávari in my third note at p. 132, supra.
†† See my foot-note at pp. 144, 145, supra. In the Trikánda-śesha, I., 2, 31, Tápi is a synonym of Yamuná.
§ Vana-parvan, 5026. It there seems to be in or near the Punjab.
FROM THE MAHÁBHÁRATA.

Asikni,* the great river Kuśachírá,1 the Makari,2 Pra- vará, Mená,3 Hemá, and Dhritavati,4 Purávatí,5 Anu- shná,6 Śaibyá, Kápi,7 Sadánírá,8† Adhrishyá, the great river Kuśadhárá,9 Sadákántá,10 Śivá, Viravati, Vástu, Suvástu,11 Gaurí;† Kampaná,12 Hiraṇwati,§ Vará, Víra-

1 Also Kuśavirá.
2 Also Mahiká and Maruńdáchí.
3 Also Śená.
4 Read Kṛitavatí and Ghṛitavatí.
5 Also Dhusulyá.
6 Also Atikrishná.
7 In place of both, Suvártháchí.
8 From Páripátra: Váyu and Matsya.
9 Also Kuśanárá.
10 Also Śaśikántá.
11 Also Vastrá and Suvastrá.
12 One of the Tirthas in the Mahábhárata.||

* See my fourth note at p. 131, supra.
† The Amara-kosa, I., 2, 3, 32, and the Haima-kosa, IV., 151, make Sadánírá and Karatojá to be names of one and the same stream. But there appear to have been more than one Sadánírá. Thus, a second seems to be located, by the Mahábhárata, Sabhá-parvan, 793, et seq., between the Gañdaki and the Śarayú. See Original Sanskrit Texts, Part II., p. 423; and M. V. de Saint-Martin’s Mémoire Analytique sur la Carte, &c., p. 95.
‡ For identifications of the Suvástu and Gaurí, see Indische Alterthumskunde, Vol. II., p. 132. On the former, also see M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 63, 64,
Professor Wilson—Ariana Antiqua, pp. 183, 190, 194—considered the Soastus and Garroes of Arrian as denoting but one river.
§ This stream is named again in the Mahábhárata, to-wit, in the Anuśásana-parvan, 7651.
The Little Gunduk is called Hiraṇa, a corruption of its ancient name, Hiraṇyavati. See Gen. A. Cunningham, Journal As. Soc. Beng., 1863, Supplementary Number, p. lxxvii.
|| Vana-parvan, 8094. On the Kampaná and the Hiraṇwati, see Indische Alterthumskunde, Vol. II., p. 132.
kará, Panchamí, Rathachitrá, Jyotirathá, Viśwámitrá,1* Kapinjalá, Upendrá, Bahulá, Kuchirá,2 Madhváhíni,3 Vainadí,4 Pinjalá, Veñá,† Tungaveñá,5 Vidiśá,6 Krishñaveñá;.

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

* The tirtha of Viśwámitra is mentioned in the Mahábhárata, Vánaparv, 7009.
† According to the Padma-puráña, there is a river Veñí, and it falls into the Krishñá. See Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 68.
‡ For the Krishñaveñá or Krishñaveñí, see pp. 130 and 132, supra. The Krishñaveñá is ranked among the rivers of the south in the Rámadgana, Krishñá-kánda, XLII., 9. On the Veñá, Tungaveñá, Krishñaveñá, and Upaveñá, consult Indische Alterthumskunde, Vol. I., p. 576, third foot-note. For the Krishñá, see p. 152, infra, fourth foot-note.
§ This river is commemorated in the Mahábhárata, Anukásana-parvan, 7646.
¶ I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bháilla,—from bhá, ‘light,’ and the Prakrit termination ita, denoting possession. There was a temple to Bháilla at or near Bhilsa, which name I take to be a corruption of bháilla + ita, or bháilleṣa. See Journal As. Soc. Beng., 1862, p. 112.
Reasoning from such data as are now known to me, it would be equally riskful to assert and to deny the identity of the sites of Vidiśá and Bhilsa.
¶¶ See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 337, foot-note on verse 161 of the translation of the Meghadúta.
Támrá, Kapilá, Salu, Suvámá, Vedáswód, Hariśrává, Mahopamá, Šíghrá, Pichchhilá, the deep Bháradaswáj, the Kauśkí, the Sóna, Báludá, and Chandráma, Durgá, Antrašilá, Brahmabodhyá, Bríhadwátí, Yavakshá, Rohí, Jámbúnadí, Sunasá, Tamásá, Dásí.

1 The Vámá or Suvámá, ‘the beautiful river’, Wilford identifies with the Rámangá.
2 Also Mahápágá, ‘the great river’.
3 Also Kuchchhilá.
4 The Sone river, rising in Maináka; or Amarkantak, and flowing east to the Ganges.
5 This and the preceding both rise from the Vindhya mountain. The latter is also read Antahšilá, ‘the river flowing within or amidst rocks’.
6 Also Parokshá.
7 We have a Suraṇá in the Váyu; and Surasá, in the Kúrma and Matya; flowing from the Ríksa mountain.
8 The Tamásá or Tonse, from Ríksa.

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

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

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

† Asiatic Researches, Vol. XIV., p. 410.
‡ See p. 141, second foot-note, supra. Mount Tekala—not Maináka—is given as the source of the Sone in the Bengal recension of the Rá-máyana, Kishkindhá-kánda, XI., 20.
152  TOPOGRAPHICAL LISTS: RIVERS.

Vasá, Varaná, Ási, Nálá, Dhritimatí, Púrnásá, * Tá-
masí, Vráshabhá,† Bráhmamedhyá, Bríhadwátí. These
and many other large streams, as the Kríshná, § whose
waters are always alabundant, and the slow-flowing

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

2 Parásá§ or Varánásá, from the Páripátra mountain.

3 Also Mánávi.

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

* In the Calcutta edition of the Mahábhárata, this stream, and two
others named before, the Panchami and the Tungavéna, have the epithet
of ‘great river’, which is omitted by the Translator.
† The text, from “Brahmabodhíyá” to “Vráshabhá”, both names in-
cluded, has, to me, the air of an interpolation. Some MSS. omit it;
and in the Calcutta edition there is Varaná for “Varaná”.
‡ Sic in orig. See the Vámana-púrāna, Chap. XV. The prototypes
of ‘Benares’ given in Professor Wilson’s Sanskrit Dictionary are Var-
ánasi, Varánasi, and Varáñasí. The second of these three forms is the
most usual, and is as old as the Mahábhárata, II, 1, 16, for instance;
but only the first can possibly come from Varaná† Ási. The Ási, pace
M. de Saint-Martin, is a real brook, and not a fiction, if I may trust
my own senses. I have often crossed the bridge over it.

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

On what authority, one may inquire, besides Hiouen Thsang wrested,
does this geographer place a river Varánásí near the city of Benares?
See his Mémoire Analytique, &c., pp. 95, 110, 111.
§ See, for a river thus denominated, Mahábhárata, Anukáñana-parvan,
7647. Varánásá = Bannás, the name of two Indian rivers.
|| Vide p. 150, supra, text and notes.
Mandaváhini, the Brahmaráti, Mahágauri, Durgá, Chitropalá, Chitrarathá, Manjulá, Mandákini, Vaitarañi, the great river Kośá, the Muktimatí, Ma-

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

* The Pratápa-mártañḍa speaks of the river Chitrotpalá, in the country of Uktala, that is to say, within the limits of the present Orissa. On this river see Colonel Wilford, Asiatic Researches, Vol. XIV, p. 404.
† Here, in the original, the Váhini is interposed. Possibly the Translator took the word to be epithetical.
‡ There were more Mandákinis than one. See Original Sanskrit Texts, Part II, p. 429, foot-note 88.
§ Asiatic Researches, Vol. XIV, p. 404. It is well known.
|| A tórtha called Bráhmáñi is mentioned in the Vana-parvan, 8036.
¶ Vana-parvan, 8200, 8201.
** It is a northern river in the Bengal recension of the Rámáyana, Kishkindhá-káśi, XLIV., 94.
†† Vana-parvan, 10098.
‡‡ The Bengal recension of the Rámáyana, Kishkindhá-káśi, XLIV., 65, locates a Vaitarañi river in the north.
§§ See my fourth note at p. 132, supra.
ningá, Pushpaveñi, Utpalávatí, Lohityá, Karatoyá, Vrishakáhwá, Kumári, Rishikulyá, Márishá, Saraswati, Mandákiní, Puñyá, Sarvasangá. All these, the universal mothers, productive of abundance, besides hundreds: of inferior note, are the rivers of Bhárata.

Wilford considers it to be the Swarñarekhá of Cuttack.

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

2 Part of the Brahmaputra.

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

4 Also Vrishasáhwá. ||

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

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

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

* In the Mahábh., Anuśās.-parvan, 7647, a river Lohita is spoken of; and the Bengal recension of the Ráimáyaña, Kish.-káhá, XL., 26, places the "great river" Lohityá in the east. And see As. Res., Vol. XIV., p. 425.

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

‡ The original speaks of these rivers as existing "by hundreds and by thousands": शतशौ 5 य सहस्राणः.


|| This and "Vrishakáhwá", if real readings, I take to mean "the river named Vrishaká" and "the river named Vrishasá." The printed Mahábhárata has Vrishakáhayá.

¶ See pp. 130—132, supra. As to the Visháhu-púrāña, though it may be uncertain whether it derives a Rishikulyá river—rather than the Árya-

kulyá—from the Mahendra mountains, there is scarcely room to doubt that it refers to the Śuktimat mountains a stream so named.

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

sulted several occur not comprehended in the text, as the Kuhú and Ikshú,† from the Himálaya; Vítraghni, Chandaná‡ (Chundun of Bhagalpoor), Mahi (the Mahy of Western Malwa), Śiprá,‡ and Avantí (rivers near Oojean), from Páripátra; Mahánada in Orissa, Drumá, Daśārúá (Dhosaun § in Bundelkhand), Chitra-
kútá, Śrońi (or Śyená), Piśāchiká, Banjulá, Bálaváhiní, and Matkuńá, all from Rikśa; Nirvindhýa, Madrá, Nishadhá, Śiñi-
báhu, Kumudwati, and Toyá, from Vindhyá; Banjula, from Sahya; Kṛtamálá, Támraparí, Pusphajáti, and Utpalavati, from Malaya; Lángulíni and Vanśadáhá, from Mahendrā; and Mandágá and Kripá (or Rúpá), from Śuktimát. In the Rámáyána we have, besides some already specified, the Ruchirá,|| Pampa, Eastern Saraswati,¶ Vegavati or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhárata and dif-
ferent works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

* For the Ikshumát, the Ḫέ̄γιος of Arrian, see As. Res., Vol. XIV., pp. 420, 421; also Indische Alterthumskunde, Vol. I., p. 602, first foot-note; and, for the Ikshumálaví, &c., p. 145, supra, with the Translator’s note thereon. Further, the Nitis-mayúkka names the Ikshuká.

† In the Bengali recension of the Rámáyána, Kishkindhá-káśí́da XL., 20, the Chandani, in the east, is spoken of; and a Mount Chandana, in the south, at XL., 3.

‡ See p. 134, supra, foot-note. It should seem that Śiprá is no va-

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

A Daśáráá river is said, in the Puránas, according to Professor Wilson, to rise in a mountain called Chitrakúta. See his Essais, Analytical, &c., Vol. II., p. 336, first foot-note.

|| Signor Gorresio takes this word as an epithet of the Kusilá: Bengali recension of the Rámáyána, Kishkindhá-káśí́da, XL., 20.

¶ Kishkindhá-káśí́da, XL., 24, Bengal recension. In the corresponding passage of the genuine Rámáyána, XL., 21, the Saraswati appears un-
qualified; and also in the Bengal recension, as a southern river, at XLI., 57.
PEOPLE AND COUNTRIES.

Next hear from me, descendant of Bharata, the names of the habitants of the different countries. They are the Kurus, Pánchálas,¹ Sálwas,² Mádreyas, and dwellers in thickets (Jángalas),³ Śūrasenas,⁴ Kalingas,⁵ Bodhas,⁶ Málas,⁷ Matsyas,⁸ Sukus,⁹

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

² The Śūrasenas were the habitations of Mathurá,—the Su-raseni of Arrian.

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

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

* Vide pp. 133—135, supra; and compare the Márkañdeyapuruśa, LVIII, 6. In the Bengal recension of the Rámâyana, Kishkindhā-kánda, XLIII, 23, they are classed among the western nations. In the Haimaka, IV., 23, we have the Sálwas or Kárákukshiyas.

† The original is सद्रेयजांगला, Mādreyajāngalas, the meaning of which is, not “Mádreyas and dwellers in thickets”, but ‘dwellers in the Madra thickets’. Similarly we have the Kurujāngalas. That there was, however, a tribe called Jángalas, is clear from the Mahābhárata, Udyoga-parvam, 2137. Also see pp. 161, 163, and 176, infra.

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


Field, apparently, to the Bábýa river, of which mention is made in the Niti-mayukha.
FROM THE MAHÁBHÁRATA.

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tyas,7 Saubalyas,8 Kuntalas,9 Kásikošalas,10 Chedis,11†

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


7 Read Kuśaṇḍas, Kuśalyas, Kuśádhyas, Kisádhyas, and placed in Central India.

8 Also Saúsalyas and Sauśulyas.

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

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

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

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7 In the Haima-kóla, IV., 27, they have the synonym Upáshálokas.
† Professor Wilson put “Chedyas”.
‡ I find, in MSS., that the Márkañđeya names the Máladas and Gavavartias amongst the eastern nations. The printed edition reads—LVII., 43—Mánadas and Mánavartikas.
+++ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 272, foot-note. The authority for the statement is Major Mackenzie.
** See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 280.
+++ Kishkimáth-káśída, X.L., 22. For the country of the Kosalas, see the Translator’s second note at p. 172, infra.
§§ The history of this view I have given at length, and, moreover, have proved conclusively that Chedi was collocal, at least in part, with the present District of Jubulpoor. See Journal of the American Oriental
Matsyas, Kárúshas, Bhojas, Sindhupulins—

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


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

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

§ In the Mahábhárata, Sabhá-parvan, 1105 and 1108, notice is taken of the king of Masya and of the Aparamasyas; and, at 1082, the Masyas figure as an eastern people. They are placed among the nations of the south in the Ramáyana, Kishkindhá-kánda, XLII., 11; while the Bengal recension, Kishkindhá-kánda, XLIV., 12, locates them in the north.

|| The passage referred to is the Mahábhárata, Sabhá-parvan, 1102, where, however, no people called Masyas is intended.

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

** See Book IV., Chap. I., and the note there on the various localities assigned to the Kárúshas; also p. 170, infra, my fourth note.
dakas, * Uttamas, ¹ Daśárṇas, ² Mekalas, ³ Utka-
different times, appear to have occupied different positions. ♩
They were a kindred tribe with the Andhakas and Vrishnís,
and a branch of the Yádavas. § A Bhoja Rája is amongst
the warriors of the Mahábhárata. || At a later period, Bhoja, the Rájá
of Dhár, preserves an indication of this people; ¶ and from him
the Bhojpuris, a tribe still living in Western Behar, profess to
be descended. They are, not improbably, relics of the older
tribe. Bhoja is also used sometimes as a synonym of Bhoja-
kata, ⁴ a city near the Narmadá, founded by Rukmin, brother-in-
law of Kúśásñiva, and, before that, prince of Kunduña or Condavir.

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

* As the original has विन्दुवृत्तिधि, it may be that we should read
‘Sindhus and Pulindakas’. That pulinda means “barbarian” is unproved.
† The Rámaṇya, Kíshkíndhá-kádá, XLI., 9, makes mention of cities
of Daśárṇa in the south; and the Mahábhárata, Sahá-parvan, 1189,
places Daśárṇas in the west. Also see p. 176, supra, text and notes,
and my first note at p. 178.
∥ They are ranked among the nations of the south in the Bengal recension
of the Rámaṇya, Kíshkíndhá-kádá, XLI., 15.
§ In the Rígveda—see Professor Wilson’s Translation, Vol. III., p. 85—
mention is once made of people called Bhojas, whom Sáyána explains
to be Kahtriya descendants of Sudás. ‡ Sahá-parvan, 596, et aliter.
¶ It is now ascertained, from inscriptions and other sources,
that there have been several Hindu celebrities, some of whom dwelt remote
from Central India, denominated Bhoja. Of Kanauj alone there were
two Rájás so named; and it was, probably, from one of them that
Bhojpur, near Farrukhabad, derived its designation. Jaina traditions have
even preserved the memory of a Bhoja, king of Ujjayini. See Journal
As. Soc. Beng., 1862, pp. 5, 6; and the Vásavadattá, Preface, pp. 7, 8.
** Vidé infra., Book V., Chap. XXVI., ad finem. Also see the Mahá-
bhárata, Sahá-parvan, 1115, 1166.
†† In the Bengal recension of the Rámaṇya, Kíshkíndhá-kádá, XLI.,
17, and XLIV., 12, the Pulindas appear both in the south and in the
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

Pánchálas, Kauśijas, Naikaprīshthas, Dhus-

2 In the other three Puráñas we have Uttamarás, on the Vindhyas range.

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

4 A Vindhyas tribe, according to the other Puráñas. The locality is confirmed by mythological personations; for Mekalás is said to be a Šrīhi, the father of the river Narmadá; thence called Mekalá and Mekalakanyá. ‡ The mountain where it rises is also called Mekaládri. § The Ráma-yána places the Mekalas amongst the southern tribes.

5 Utkala is still the native name of Orissa.

6 These may be the southern Pánchálas. When Drońas overcame Drupada, king of Panchála, as related in the Mahábhárata, Ádi Parvan, ‖ he retained half the country, that north of the north. The real Ráma-yána, K.-k., XLIII., speaks of the northern Pulindas.

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

* As in the Márkaṇḍeyya, LVII., 53.

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

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

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

‡ Abhidhána-ratna-málatá, III., 52; Mekalakanyaká, in the Amara-kóša, I., 2, 3, 32; etc.

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

The Narmádá is said to spring from the Rikshavat mountains in the Ráma-yána, Yuddha-káśita, XXVII., 9; or Bongal recension, III., 10. Compare the reference to the Véyu-puráña at p. 131, foot-note, supra.

‖ As in the Bengal recension, so in the genuine work, Khiskhindhá-káṇḍa, XLI., 9.

¶ Ślokas 5511—5513.
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randharas,9 Sodhas,10 Madrabhujingas,11 Kāsis,12 Apa-
Ganges, and restored to its former chief the other half, south of that river, as far as to the Chumbul. The capital of the latter became Mākandī on the Ganges; and the country included also Kāmpilya, the Kampil of the Mohammedans, but placed, by them, in the Doab.* The capital of the northern portion was Ahikshatra, a name traceable in the Adisathrus of Ptolemy,† though the position differs. But Ahikshatra, or Ahichchhatra,‡ as it is also written, seems to have been applied to more than one city.§

† Perhaps the people of Tirhoot, along the Coosy.

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

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

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


‡ A kingdom so called is spoken of in the Mahābhārata, Ādi-parvan, 5515; and the city of Ahichchhatrā is named in the stanza next following.

§ In his note to Selections from the Mahābhārata, p. 34, Professor Wilson writes as follows: “Ahichchhatrā, in the country of Ahichchhatra, is a city of some importance in Hindu tradition; as the Brahmans who introduced their religion into the Deccan are said to have come from thence. We have no indication more precise of its position than as is here stated—north of the Ganges.” For Ahikshatra, etc., also see the Translator's Essays, Analytical, &c., Vol. I., pp. 48, 291, and the notes thereon.

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

∥ The passage of the Rāmāyaṇa here referred to runs thus, in the genuine work, Kishkindhā-kāhā, XL., 26, 27:

वर्षास्मात् वशविहितं तथा वशविहितं कश्चिद्

धर्मोहितं वशविहितं जनयास्वयं जनयास्वयं

अवास्मात् वशविहितं तथिव वशविहितं

किरातात्त्विको नृत्तं हुस्मानं प्रवत्तमि

II.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

rakāsīs, Jātharas, Kukuras, Daśāṁas, Kuntis, Avan-
works, enumerated amongst tribes, the Karu-prāvaraṇas, 'those
who wrap themselves up in their ears';* Ashīa-kariākas, 'the
eight-eared,' or Oshtha-kariākas,† 'having lips extending to
their ears;' Kākamukhas, 'crow-faced;' Ekapādakas, 'one-footed,
or rather 'one-slippered:' exaggerations of national ugliness, or
allusions to peculiar customs, which were not literally intended,
although they may have furnished the Mandevilles of ancient;
and modern times with some of their monsters. The spirit of
the nomenclature is shown by these tribes being associated with
Kiraţas, 'barbarians,' and Yavanas, either Greeks or Moham-
medans.

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

Here we have, named with the Kiraţas, the Karu-prāvaraṇas, Oshtha-
kariākas, Lohamukhas, and Ekapādakas.

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

Professor Wilson's Yavanas—an inferior reading—thus disappear; and
his Kākamukhas become Lohamukhas. The Bengal recension of the Rāmā-
yya here has Kālamukhas, 'black-faced'.

* See the Asiatic Researches, Vol. XVII., p. 456, foot-note; and Sir
H. M. Elliot's Historians of Muhammedan India, Vol. I., p. 34, first foot-note.
† In the Mahābhārata, Sahā-parvān, 1175, we read of the race of
Ushtrakariākas, or the 'Camel-eared'. Captain Fell—Calcutta Annual
Register for 1822, Chapter V., p. 50—reads 'Oshtha-karṇakas'; and upon
this word Professor Wilson there remarks: 'The Oshtha-karṇakas, or
people whose lips and ears join, remind us of some of the marvels of
Ctesias; if allusion is not intended to the thick-lipped race of the Eastern
Archipelago.'

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

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

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

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

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

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

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

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

† I find mention of the Madrakas in the Kishkindá-kánda, XLIII., 11, as a northern race.

¶ At one time, as I have pointed out,—Journal As. Soc. Beng., 1862, p. 5, third foot-note—Káši was, presumably, the more popular name of the city of Benares, while the circumjacent territory was known as Váráñasi.

Conversely, we read, in Lakshmi Vallabha’s Kalpa-drúma-kaliká, of the city of Váráñasi, in the territory of Káši.

11*
The inhabitants of Oojin.

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

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

The more usual reading is Khandaś: one MS. has Paruña.

A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital: but the kingdom seems to have corresponded with the great part of Berar and Khandesh. It is mentioned, in the Rāmāyaṇa; and the Puruṇas, § amongst the countries of the south.

Also Rūpavāsikas. There is a Rūpā river from the Śuktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Puruṇas.

Read, also, Aśmalas and Aśmakas. The latter are enumerated amongst the people of the south in the Rāmāyaṇa, || and in the Vāyu, Matya, and Mārkaṇḍeya ¶ Puruṇas. There is a prince of the same name, of the solar dynasty.

Gova or Kuva is an ancient name of the Southern Konkan, and may be intended, in this place, by the Gopa country. Or it may imply 'the district of cow-herds,' that is, of nomadic tribes.

Also read Kulatis and Pānítakas.

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

‡ Kīshkindhā-kāśā, XLI., 10.

§ As in the Mārkaṇḍeya, LVII., 47.

|| But only in the Bengal recension: Kīshkindhā-kāśā, XLI., 17.

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


¶ LVII., 48.
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Adhivájya,1 Kuládyá,2* Mallaráshára,3 and Kerala;4 the Várapásis,5 Apaváhas,6 Chakras,7 Vakratapás and Śakas,8 Videhas,9 Mágadhas,10 Śwakshas,11 Malas-1

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

* Printed अद्वियाकुल्याय, i.e., Adhivájyakuládyá, if anything.
† And see p. 166, infra, note 6. ‡ Mahábhárata, Sabha-parvan, 1077.
On the Malli of Pliny, see the same work, pp. 295, 296.
|| This, as जीवल, is the best reading. It qualifies Mallaráshára.
¶ In the Kalpa-druma-kaliká of Lakshmivallabha, the Jaina, we read of a country called Mahávidéha. In its western section were the towns of Pratisháhána and Muká; and to its eastern section belonged the town of Vitasokha, in the district of Sailliávati. ** Mahábh., Sabha-p., 1090,
yas, the Angas, Vangas, Kalingas, and Yakrilomans, Mallas, Sudellas, Prahladas, Mahikas

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

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

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

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

4 Eastern Bengal.

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

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

7 Uniformly read, in the MSS., Sudeshna.

8 Three copies read Māhishas. We have Māhishakas amongst the southern people, in the Puranas; and a Māhishiki in the Rāmāyana, also in the south. The latter may be connected with Māhishmati, which Sahadeva visits, in his southern invasion.

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

† They appear as an eastern people in the Bengal recension of the Rāmāyana, Kish-kâṅda, XL, 25. As in the Mārkandeya, LVIII., 43.

§ The Bengal recension of the Rāmāyana—Kishkindā-kâṅda, XLI., 8—places Angas in the west; and in the East, also, as does the real Rāmāyana.

¶ Mahābhārata, Sahā-parvan, 1077 and 1086. And see the Translator's third note in the last page.

** As in the Mārkandeya, LVII., 46. And we find them in the Rāmāyana, Kishkindā-kānda, XLI., 10, among the southern nations.

†† There is a Māhishikâ river in the Bengal recension of the Rāmāyana, Kishkindā-kâṅda, XL., 21.


§§ See the Mahābhārata, Sahā-parvan, 1130, where we find Māhishmati.
and Śaśikas, 1 Bāhlikas, 2 Vātadhānas, 3 Ābhīras, 4 and
and which has been elsewhere conjectured to be in Mysore. (Calcutta Annual Register, 1822. *) There is, also, a Mābhsmatī on
the road to the south (Mahābhārata, Udyoga Parvan), which is
commonly identified with Chulī Maheśvar, † on the Narmada.

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

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

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

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

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

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

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

In the Mārku-pur., LVIII., 27, the Rishikas are assigned to the south.
|| Mahābhārata, Sābhā-parvan, 1033—1036.

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

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

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

†† See the passage translated by Professor Wilson in the Asiatic Res-
searches, Vol. XV., pp. 108, 109. Also see Lassen’s De Pentapotamia
Indica, pp. 73, et seq.
Kálahoskas, Aparántas, Parántas, Pahnavaš.

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

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

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

The MSS. read Kálatoyakas; a people placed, by the Puráṇas, in the north.

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

Also Pahlavaš, a northern or north-western nation, often mentioned in Hindu writings, in Manu, ‡‡ the Rámaṇya, || the

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* For some rather hazardous speculations about this word, see M. V. de Saint-Martín’s Étude sur la Géog. Grecque, &c., p. 103.
† See the Mahábhárata, Sabhá-parvan, 1190.
‡ Vide p. 133, supra, and my first note there; also p. 184, infra, text and notes.
§ The Márkaṇḍeya-puráṇa, LVII, 47, and LVIII, 22, locates Ábhíras in Southern India.
|| Only in the Bengal recension: Kishkinnhá-kánda, XLIII, 5.
¶ Sloka 1192.
** On the meaning of this term, see Goldstücker’s Sanskrit Dictionary, p. 170, where it is is shown that by Parántas “the inhabitants of the western borders” are probably here intended.
†† See my third note at p. 183, infra. ‡‡ X, 44.
||| Bengal recension only, Kishkinnhá-kánda, XLIII, 21. The Pahlavaš are there named as dwelling in the western region.
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Charmamaṇḍalas,¹ Atavíšikharas and Merubhútas,² Upávṛittas, Anupávṛittas, Swaráshíras,³ Kekayas,⁴ Kuṭāpārántas,⁵ Māheyas,⁶ Kakshas,⁷ dwellers on the Puráṇas, * &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.†

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

‡ Read Marubhaumus; more satisfactorily, as it means the inhabitants of Marubhúmi, § “the desert;” the sands of Sindh.

² Also Suráshíras, which is, no doubt, more correct; the inhabitants of Surat.

³ The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahábhárata; their king being a kinsman of Kríshná. The Rámáyaña, II., 53, specifies their position beyond, or west of, the Vípásá.¶

⁴ We have, in the Puráṇas, Kuṭāppacharańñas and Kuṭāppávarańñas amongst the mountain tribes.¶

⁵ These may be people upon the Mahí river.** They are named amongst the southern nations by the Váyu, &c.; but the west is, evidently, intended.

⁶ Read, also, Kachchhas.†† The Puráṇas have Kachchhiyas.

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* As in the Márkańdegas, LVIII., 30, 50.
† Lassen thinks they are the Λάξινοι of Herodotus. See Indische Alterthumskunde, Vol. I., pp. 432, 433.
‡ M. V. de Saint-Martin—Étude sur la Géog. Grecque, &c., p. 205—most improbably allies the Charmae with the Chamárs of the present day. But see Sir H. M. Elliot’s Supplemental Glossary, Vol. I., pp 177, 178.
§ The Marubhúmis are named—between the Gánḍháras and the Kákeyas—as a western people, in the Bengal recession of the Rámáyaña, Kish-bindha-kańda, XLIII., 24.
¶ See Lassen’s De Pentapotamia Indica, p. 12; also M. V. de Saint-Martin’s Mémoire Analytique, &c., p. 82; and his Étude sur la Géog. Grecque, &c., pp. 110 and 400.
†† The Kuntaprávarańñas—or, it may be, two tribes, the Kunts and the Právarańñas—are enumerated among mountain tribes in the Márkańdegas-puráńcá, LVII., 57. Kuthapravaraya is a variant of some MSS.
** See note 7 at p. 154, supra. †† See my second note at p. 164, supra.
sea-shore, and the Andhas and many (tribes) residing within and without the hills; the Malajas, Mágadhas, Mánavarjakas; those north of the Mahí (Mahyuttaras), the Právrisheyās, Bhárgavas, Puñdras, Bhar-

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

1 Also read Adhya, Antya, and Andhra. The latter is the name of Telengana; the Andhri of Pliny.

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

3 Also Mánavalakas.

4 A people of the east.

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

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* The Calcutta text has ‘transmontane Angas and Malajas.’
† See the Rámáyana, Kishkindhá-kánda, XLI, 12.
‡ In the Aitareya-bráhmaṇa, VII., 18, it is said that the elder sons of Viśwámitra were cursed to become progenitors of most abject races, such as Andhras, Puñdras, Şábaras, Pulindas, and Mútibhas. See Dr. R. Roth’s Zur Litteratur und Geschichte des Weda, p. 133.
§ The Maladas are taken to be the Molindas of Pliny, by M. V. de Saint-Martin, in his Étude sur la Géog. Grecque, &c., p. 298, 299.

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

|| Mahâbhârata, Sabha-parvan, 1082. In the Drońa-parvan, 183, they are placed in the north. The Márkaideya-puṟâṇa, LVII., 43,—where the Calcutta edition has Máandas—locates them in the east of India.
¶ Some inconclusive dissertation on the abode of the Bhárgavas will be found in M. V. de Saint-Martin’s Géographie du Védâ, pp. 153—155.
** In the Rámáyana, Kishkindhá-kánda, XLI., 12, Puñdra is a southern country. Also see my third note in this page.
FROM THE MAHĀBHĀRATA. 171

gas,¹ Kirātas, Sudeshṭas; and the people on the Ya-
munā* (Yāmunās), Śakas, Nishādas,² Nishadhās,³
Ānartas;⁴ and those in the south-west (Nairṛtas), the
Fachetō, Palamow, and part of Chunar. See an account
of Puūdra, translated from what is said to be part of the Brahmāṇḍa
section of the Bhaviṣyaṭ Purāṇa. Quarterly Oriental Magazine,
December, 1824.

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

² These are foresters and barbarians in general.

³ Notwithstanding the celebrity of this country, as the king-
dom of Nala, it does not appear exactly where it was situated.;
We may conclude it was not far from Vidarbha (Berar); as that
was the country of Damayanti. From the directions given by
Nala to Damayanti, it is near the Vindhya mountain and Pa-
yoshúi river; and roads lead from it across the Riksha mountain
to Avanti and the south, as well as to Vidarbha and to Košala.§
Nalopákyána, Sec. 9.

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

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* The people on or about Mount Yāmuna? This mountain is named
in the Rāmāyana, Kīshkindhā-kāṇḍa, XL., 21. It is in the east.
† Mahābhārata, Sabhā-parvan, 1083.
‡ Colonel Tod,—Annals of Rajasthan, Vol. I., p. 89,—following oral
tradition, locates Nala at Nurwur, in Bundelkhand, where stands a ce-
lebrated stronghold. Col. R. R. W. Ellis has brought to light, from that
vicinity, an inscription, dated Samvat 1177, or A. D. 1120, in which the
fortress of Nalapura is mentioned. That of Nurwur is, probably, thereby
intended: but what Nala was he of Nalapura? See Journal of the Ar-
chaeological Society of Delhi, Jan., 1853, pp. 42—46.
For the tradition connecting Nurwur with a Rājā Nala, also see Mr.
M. Martin’s Eastern India, Vol. II., p. 458.
§ See, for the original—with a literal translation—of what is here ab-
stracted, my note at pp. 144—146, supra. The only inference to be
drawn from the passage in question, as to Nala’s locality, is, that it
was to the north of Avanti. If by Avanti we are to understand Oojin,
he could not have been very near to Vidarbha; and he may have been
a long way from it.
|| As by the Rāmāyana, Bengal recension, Kīshkindhā-kāṇḍa, XLIII., 13.
Durgalas, Pratimáyas,¹ Kuntalas, Kuśalas,² Tíragra-
be the descendants of Ánarta, the son of Śaryáti, who founded
the capital Kuśasthalí, afterwards Dwárraká, on the sea-shore in
Gujerat. *

¹ Also Pratimáyas; those opposite or adjacent to the Matsyas.
² Also Kuśajas and Kośalas. The latter is, probably, correct;
as the name does not occur in any other form than that of Ká-
śikóśala above. † Kośala; is a name variously applied. Its ear-
est and most celebrated application is to the country on the
banks of the Śaryú, the kingdom of Ráma, of which Ayodhýa §
was the capital. Rámáyaña, I., S. 5. || In the Mahábhárata we
have one Kośalá ¶ in the east, and another in the south, besides
the Prák-kośalas ** and Uttara-kośalas †⁺ in the east and north.
The Puráñas place the Kośalas amongst the people ‘on the back
of Vindhyá;’ and it would appear, from the Váyu, that Kuśá,
the son of Ráma, transferred his kingdom to a more central po-
sition; he ruled over Kośala at his capital of Kuśasthalí or Ku-
śávatí, ″ built upon the Vindhyán precipices: विन्ध्यापवर्तकालसुः |
The same is alluded to in the Pátaḷa Khaṇḍa of the Padma Pu-
ráña, and in the Rághu Varśa, §§ for the purpose of explaining

* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson
asserts that Ánarta was “part of Cutch or Gujerat”.
† Vide p. 157, supra.
‡ Professor Wilson here had “Kośalá”. And throughout the note here
annotated he used Kośala and Kośálá—that is to say, the name of a
country and that of its capital—indiscriminately.
§ Itself called Kośálá and Uttarakośalá. See the Haima-kośa, IV., 41;
and the Tríkáñḍa-śeṣha, II., 1, 12.
|| Búla-kánda, V., 5.
¶ Sabhá-parvan, 795.
** Ibid., 1117.
†† Ibid., 1077.
⁺⁺ Kuśasthalí is a synonym of Dwárraká: see Professor Wilson’s fourth
note in the last page. The authority for recognizing a second Kuśasthalí,
identifiable with Kuśávatí, is not known to me.
§§ XVI., 25.
the return of Kuśa to Ayodhya. Certainly in later times, the
country of Kośala lay south of Oude; for, in the Ratnávali, the
general of Vatsa† surrounds the king of Kośala in the Vindhya
mountains (Hindu Theatre, Vol. II., p. 305): and, as noticed in
the same work, (p. 267,) we have, in the Puráṇas, Sapta Ko-
śalas, or seven Kośalas.‡ An inscription found at Ratnapur in
Chhattisgarh, of which I have an unpublished translation, states
that Śrī-deva, the governor of Malahari Mañđala, having obtained
the favour of Prithwideva, king of Kośala, was enabled to build
temples, and dig tanks, &c.; indicating the extension of the power
of Kośala across the Ganges in that direction. The inscription
is dated Saṅvat 915, or A. D. 858. The Kośala of the Puráṇas
and of the dramatic and poetic writers was, however, more to
the west, along a part of the Vindhya range.§ Ptolemy has a
Kontakossula in the south; probably one of the Kośalas of the
Hindus.||

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

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

¹ One of the chief tribes engaged in the war of the Mahábhá-
rata. The Rámáyaña places them in the west; the Puráñas, in the north. The term Sindh shows their position to have been upon the Indus, apparently in the Punjab.

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

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

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

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

¹ Bengali recension, Kishkindhá-kánda, XLIII., 11.
† As in the Markandeya, LVII., 36: also see LVIII., 30. There were Sauvíras in the east: Mahábhárata, Droñá-parvan, 184. And see pp. 133, 134, supra. Sauvíra = Kumárika: Haima-kóka, IV., 26.
‡ Vol. V., p. 117. The paper was written by Professor Wilson.
|| See Professor Wilson’s Ariana Antiqua, p. 190.
¶ See Lassen’s Indische Alterthumskunde, Vol. II., Appendix, pp. XXXIX. and XL.; Mahábhárata, Droñá-parvan, 3360; Karña-parvan, 3652.
** See the Translator’s third note in the next page.
†† The Kulútás—not Kulútás—are a real people. See Professor Wilson’s Hindu Theatre, Vol. II., p. 165; M. V. de Saint-Martin’s Mémóire Analytique, &c., pp. 81—84; and his Étude sur la Géog. Grecque, &c., pp. 300—303.
‡‡ Bengal recension, Kishkindhá-kánda, XLIII., 8.
Šaiválas, 1 and Báhlikas; 2 the people of Darví, 3* the Vánavas, Darvas, † Vátajámarathoragas, Bábubádhas, 4 Kauravyas, Sudámans, 5 Sumallikas, Badhnas, Karisha-

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

* This is to translate दरवी, which, however, cannot be a plural. Moreover, where was “Darvi”? I would read, not दरवी, but दरवीच, Darvichas. Have we, in दरवीच, a Sanskritisation of دویش, dervish? But I suspect corruption in the lection. Some MSS. have दरवीच.
† What is the relation between the Darvas and the Darvas? But should not we here read Vánavadarvas?
†† I assume that Professor Wilson’s “Vátajámarathorajas” was only an inadvertence. Further, may not Vátajámas and Ráthoragas be preferable?
§ For the Báhlitas, see p. 167, Translator’s second foot-note, supra.
|| Bengali recension of the Rámáyaña, Kishkindhá-káňda, XLIV., 13.
¶ Rámáyaña, Kishkindhá-káňda, XLII., 6; XLIII., 5, in the Bengali recension.
** Mahábhárata, Sábhas-parvan, 1030.
†† See the Translator’s fourth note in the last page; also, Lassen’s Indische Alterthumskunde, Vol. II., p. 138, foot-note.
The Dárvases are supposed to be the Ναυβανιος of Ctesias.
‡‡ Mahábhárata, Sábhas-parvan, 1096.
§§ See Lassen’s De Pentapotamia Indica, p. 12, second foot-note.
kas, Kulindopatyakas, * Vátáyanas, ¹ Daśáranás, ² Romans, ³ Kuśabindus, Kakshas, ⁴ Gopálakakshas, ⁵ Jánagálas, ⁶ Kuruvarñakas, ⁷ Kirátas, ¹ Rural Barabas, ⁸ Siddhas,

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

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

Vaidehas, Támrailiptakas, Auðras, Pauñdras, dwellers in sandy tracts (Śaśīkatas*), and in mountains (Párvatýyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidas, Ke-

* Also Dáhas, in which we should have a resemblance to the Scythian Dahæ.
† Or Támaliptas, or Dámaliptas; the people at the western mouth of the Ganges, in Midnapoor and Tamlook. Támalipti was a celebrated sea-port, in the fourth century, (Acc. of the Foe-küe-ki, †) and retained its character in the ninth and twelfth. Daśa Kumāra Charitra§ and Brihat Kathá; || also J. R. As. Soc. ¶

* The people of Odra or Orissa. **
† The inhabitants of Puñdra: see note 5 at p. 170, supra. ††
‡ The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken. **

* The Calcutta edition has Saisikatas. Neither reading is Sanskrit.
† See Burnouf's Commentaire sur le Yáṣṇa, pp. c.—cii.; also M. V. de Saint-Martin's Étude sur la Géog. Grecque, &c., p. 65, third foot-note.
¶ The Dámalipta there spoken of is said to be a city of Subma.

** The Auðras are the inhabitants of Udra, or, possibly, of Odra. The Odras are named, as a southern people, in the Bengal recension of the Rámdáyana, Kishkindhá-káśi da, XLI., 18, and as a northern people also, XLIV., 13. But the word Odra—like Drávida, ibid., XLI., 18—does not seem to be of much antiquity; whereas the Udras are repeatedly spoken of in the Mahábhárata, and once, at least—Sabhá-parvan, 1174—in association with the Keralas. According to the Haima-kosa, IV., 27, the Udras and the Keralas were the same.

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

†† The Panúdras are, probably, the same as the Pauñdrakas, clearly distinguished from the Puñdras, who are named with them, in the Mahábháratas, Sabhá-parvan, 1872. §§ See my seventh note at p. 180, infra.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

ralas, Práchyas, Múshikas, and Vanavásakas; the Karñátakas, Máhishakas, Vikalyas, and Múshakas, Jillikas, Kuntalas, Sahrídas, Nalakánanas, Kaukútakas, Cholas, Kaunkañas, Málavánakas, Samangas, Karakas, Kukkuras, Angáras, Dhwa-

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

* They are again mentioned in the Mahábhárata, Sabhá-parvan, 1872. The Trikáñā-śeṣha, II., 1, 10, makes them the same as the Daśáras.
The Bengal recension of the Ramáyana, Kishkindhá-káṇḍa, XLI., 14, names the Kukuras, immediately after the Daśáras, as a southern people. Should we there read Kukkur and Daśáras? Vide pp. 159, 176, supra.
† The Calcutta edition of the Mahábhárata here adds, by an almost in-dubitável blunder, the Márishas. ‡ Vide p. 165, text and foot-notes, supra.
§ See the Rája-tarangíni, IV., 159. Professor Wilson had previously
jinyutsavasanketas, Trigartas, Šálwasenis, Šakas, Kokarakas, Proshthas, Samavegavāsas. There are also the Vindhyachulkas, Pulindas and Kalka-

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

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

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

4 Kokavakas and Kokanakhas.

5 Sáras and Vegasáras; also Parasanchárakas.

6 Vindhyapālakas and Vindhyamulikas. The latter, those at

written: “The seven Konkañas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Rāma Kahestra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tulunga or Tuluva, Govarāshīra (or Goa), Konkaña proper, Karatoha, Varalatta, and Barbāra.” Asiatic Researches, Vol. XV., p. 47, foot-note.

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

§ Mahābhārata, Sabhá-parvan, 1191. And see Indische Alterthums-kunde, Vol. II., pp. 154, 155.

|| As in the Sabhá-parvan, 1096. In the Márkaideya-purána, LVII., 57, the Trigartas are reckoned among mountain-tribes.

¶ From V., 144, it only appears that it lay between Cashmere and Gujerat. The Haïma-kota, IV., 23, gives Jālandhara and Trigarta as synonyms.

** “Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotoch, which is still called, by the people, Traigart kā mulk.” Professor Wilson, in Prof. Johnson’s Selections from the Mahābhārata, p. 64, eighth foot-note.

†† Márkaideya-purána, LVII., 33.


12"
las, \(^1\) Málavas, \(^2\) \* Mallavas, \(^3\) Aparavallabhas, Kulindas, \(^4\) Kálavas, \(^5\) Kuúthakas, \(^6\) Karatás, \(^7\) Múshakas, Tanabálas, \(^8\) Sanítas, \(^9\) Ghafasrínjayas, \(^10\) Alindas, \(^11\) † Pásivátas, \(^12\) Ta-
the foot of Vindhyá, are named, in the Purá́ník lists, † among the southern tribes.

1. Balwala and Valkaja.
2. Also Málaka and Májava.
3. Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhi makes a great figure in the traditions of Rajputana. See Tod's Rajasthan. §
4. One of the tribes in the west, or north-west, subdued by Arjuna. ||
5. Kálada and Dohada.
6. Kuúdala, Karantha, and Maúdaka. The latter \(\ddagger\) occurs, in the Rámáyaña, \(\ddagger\) amongst the eastern nations.
9. Satírtha, Satiya, Náriyá.
10. The Srínjayas are a people from the north-west, amongst the warriors of the Mahábharata. The reading may be incorrect. It occurs also Pútisrínjaya.
11. Also Aninda.
12. Also Sírata, Sírála, Syuvaka.

\* Vide pp. 133, 134, supra. There were Málavas in the north: Ma- hábháratas, Drona-parvan, 183. The Rámáyaña, Kishkindhá-kánda, XL., 22, places them in the east. The Bengal recension does not know of them.
† Formerly printed “Alindayas”—by oversight, I suppose.
‡ In the Márkaíáya-paráá, LVII, 47, I find Vindhyamaunlayas.
§ Also see Indische Alterthumskunde, Vol. III., pp. 501, et seq.
|| Mahábh., Sábha-parvan, 397. Professor Wilson—in Prof. Johnson’s Selections from the Mahábháratas, p. 65—says that the Kulindas, “as appears from the context, are mountaineers. They were, probably, neighbours of the Tráigartas.” Also see Indische Alterthumskunde, Vol. I., p. 547.
\(\ddagger\) Of which Maúduka is a variant recognized by the commentator.
\(\ddagger\) In one MS. of the Bengal recension of this poem, Kishkindhá-kánda, XL., after stanza 24, is a half-stanza which registers, as eastern peoples, the Drávidás, Málivas (sic), Madras, Pattanas, and Maúdakas. See Signor Gorresio’s edition of the Rámáyaña, Vol. VIII., p. 333, note 40.
FROM THE MAHĀBHĀRATA. 181

nayas, Sunayas, Daśāvidarbhās, Kántikas, Tanga-
ñas, Paratangaṅgas, northern and other fierce barba-
rians (Mlechchhas), Yavanaṅgas, Chinas, Kámbo-

1 Tanapa, Stanapa, Sutapa.
2 Pallipanjakaka and Vidarbha.
3 Dadhividarbha; but three copies have Ēśhika. Great va-
riety, and, no doubt, great inaccuracy, prevails in the MSS., in
several of the names here given. They are not found elsewhere.
4 The reading of three copies is Kákas. There is a tribe so
called on the banks of the Indus, as it leaves the mountains.
5 These and the following are mountaineers in the north-west.
The former are placed, by the Puráṅgas, in the north; and the
Váyu includes them also amongst the mountain tribes. The Rá-
médiaṅga† has Īankaṅgas in the north.
6 The term Yavanaṅgas, although, in later times, applied to the
Mohammedans, designated, formerly, the Greeks, as observed in
the valuable notes on the translation; of the Birth of Umá, from
the Kumāra Saṁbhava. (Journal As. Soc. of Bengal, July, 1833,
p. 336.) The Greeks were known, throughout Western Asia, by
the term Yāvan, Yavan; or Ion, Ἰον, of the Hindus; or, as it occurs in its Prakrit form, in the very curious
inscription deciphered by Mr. Prinsep, (Journal As. Soc. of Ben-
gal, Feb., 1888, p. 159,) Yona: the term Yonarāja being there
associated with the name Antiochus, in all likelihood Antiochus
the Great, the ally of the Indian prince Sophagasenas, about
B. C. 210. That the Macedonian or Bactrian Greeks were most
usually intended is not only probable, from their position and re-
lations with India, but from their being usually named in con-
currence with the north-western tribes, Kámbojas, Daradas, Pá-
radas, Bálhikas, Śákas, &c., in the Rámáyaṅa, Mahābhārata, Pur-
áṅgas, Manu, and in various poems and plays.
7 Chinas, or Chinese, or, rather, the people of Chinese Tar-

* As by the Márkaṇḍeya, LVII., 41, in MSS.: only the Calcutta edition
reads Tunganas. The same Puráṅga, LVII., 56, has, in MSS., Tangaṅgas
among the mountain-tribes; for which the Calcutta edition exhibits Gurgaṅgas.
† Bengal recension, Kishkindha-kāṅda, XLIV., 20.
‡ By the late Rev. Dr. W. H. Mill,
jas;¹ ferocious and uncivilized races, Sakridgrahas,² Kulatthas,³ Huñas, * and Parasikas;⁴ also Ramatary, are named in the Rámayana † and Manu, † as well as in the Puráñas.§ If the designation China was derived from the Tsín dynasty, which commenced B. C. 260, this forms a limit of antiquity for the works in question. The same word, however, or Tsín, was the ancient appellation of the northern province of Shen-sy; and it may have reached the Hindus, from thence, at an earlier period.||

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

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

² Also Sakridwaha or Sakridguha.

³ Also Kulachchas and Kuntalas. The Puráñas || have Ku-pathas amongst the mountain tribes.

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

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*See my second note at p. 134, supra. †See my seventh note at p. 176, supra.
‡ X., 44. § As in the Márkaññeya, LVII., 39.
|| See Indische Alterthumskunde, Vol. I., p. 857; and the Translator's last note on Book IV., Chap. III. of this work.
** They are thus associated in the Mahábhárata, Vana-parvan, 12839, 12840; and in the Drohá-parvan, 182.
†† See the Mahábhárata, Drohá-parvan, 182.
‡‡ Bengal recension, Kishkindhá-kíndá, XLIV., 14. There they are not named with the Yavanas and Sakas; but they are so named in the corresponding passage of the true Rámayana, Kish.-kíndá, XLIII., 12.
§§ For the Kambojas, see Original Sanskrit Texts, Part II., pp. 368—370.
||| As the Márk., LVII., 56, in some MSS. The Calcutta ed. reads Kurus-
FROM THE MAHĀBHĀRATA.

ñas, 1 Chīnas, Daśamālikas, 2 those living near the Kśattriyas, and Vaiśyas and Śūdras; 3 also Sū-

rāñas, 4 although it is in poetical writings; 5 denoting, no doubt, the Persians, or people of Pars or Fars. The latter, also read Pāradas, 6 may imply the same, as beyond (pāra) the Indus.

1 We have, Rāmathas in Nakula's Dig-vījaya, § and in the Vāyu and Matsya.

2 Daśamānas and Deśamānikas, in the north: Vāyu and Matsya.

3 The passage occurs in the Vāyu and Mārkaṇḍeya || Purāṇas, as well as in the Mahābhārata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter, it occurs:

चतुर्यो वैनिष्ठयां वीष्मुज्जवलि बुजालि क। 7

5 Vide p. 133, 176, supra, for Rāmas, Romas, Romans, &c.

6 As in the Raghuvamsa, IV., 60. There, as at p. 133, supra, we find Pārašika, the ordinary form of the word. I have corrected Professor Wilson's "Pārašika" in the text, as violating the metre of the original.

7 "Pāradas is used, in the Puranic lists, to represent people who live beyond the Indus; just as ra nūba is used, in the Periplus of the Erythrean sea, to signify the ports beyond the straits." Sir H. M. Elliot, Historians of Muhammedan India, Vol. I., p. 36, third foot-note.

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

At one time Professor Lassen considered it as "vix dubium" that the Pāradas were the Parthians. See De Pentapotamia Indica, p. 61. Subsequently he was minded to identify them with the Ḡāvūtai of Ptolemy. See Indische Alterthumskunde, Vol. I., p. 525, second foot-note. But at p. 556, fifth foot-note, he finally came to think that they were the inhabitants of Ḡapadnāvā.

§ Mahābhārata, Sabhā-parvan, 1194.
|| LVII., 38.

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

चतुर्यायोवैनिष्ठयाः वीष्मुज्जवलि क।

The people here spoken of are 'those who wear the garb of the offspring of Kshattriya mothers, and tribes of Vaiśyas and Śūdras,'
The latter pada is the same in all: the former, in a fourth copy, is \textit{चियोपरिवेशाण}। In two copies of the Vāyu, it is \textit{चियो-परिवेशाण}। None of these are intelligible; and the Mārkaṇḍeya furnishes the reading followed, \textit{चियोपरिवेशाण}। Modern geographers have supposed the Cathaei, Cathari, and Čhatrūzē of the ancients, in the lower parts of the Punjab, to mean a people of Kshatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant; and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Śūdra (servile or low) tribes, living either near to, or after the manner of, Kshatriyas. In that case, a better reading would be:

\textit{चियोपरिवेशाणि वैश्याणुक्तानि च।}

According to Manu, various northern tribes, the Kāmbojas, Śakas, Pāradas, Pahlavas, Kīrātas, Daradas, and Khasas, and even the Chinas and Yavanas,† are degraded Kshatriyas, in consequence of neglecting religious rites: X., 43, 44.‡ According to the Paurāṇik legend, they were overcome in war by Sāgara, and degraded from their original caste. See Book IV.§

† Here we have a people called Śūdras by all the authorities, and placed in the west or north-west,|| towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,¶ to be the Oxydracæ; for Śūdraka is equally correct with

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* See the Translator’s fourth note at p. 168, \textit{supra}.
† The Pauṇḍrakas, Auḍras, and Draviḍas are named with them. But none of them are called “northern tribes.”
The reading Auḍras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andhras.
‡ On the subject of southern tribes considered as degraded, see \textit{Original Sanskrit Texts}, Part I., p. 177; Part II., pp. 268, 439, 440.
§ Chapter III., \textit{ad finem}.
|| See the \textit{Mahābhārata}, \textit{Droṇa-parvan}, 183.
¶ See his \textit{De Pentapotamia Indica}, pp. 26, 27; \textit{Zeitschrift für die Kunde des Morgenlandes}, Vol. III., pp. 199, \textit{et seq.}; \textit{Indische Alterthums-
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tis,⁴ Khaśiras,⁵ Antacháras (or borderers), Pahna-

Śūdra; and, in place of Ὄψφραξατ, various MSS. of Strabo, as quoted by Siebenkees, read Σιδράξατ and Συδράξατ. The latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander’s eastern conquests, or those hitherto inaccurately called Oxydracae.

² These are always conjoined with the Śūdras, as if conterminous.⁶ Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.

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


⁵ M. V. de Saint-Martin would identify the Śūdras with the Sodris and the Sohdas. See his Étude sur la Géog. Grecque, &c., pp. 152, 162.

⁶ Some idea of the real state of the case may be formed from my first foot-note at p. 133, supra. To what is there remarked it may be added that, while we find the Ābhiras mentioned, in the Mahābhārata, as in the Sabhā-parvan, 1192, along with the Śūdras, we see them named between the Pāradas and the Kitavas, Sabhā-parvan, 1832; in company with the Śūras, Vana-parvan, 12840; and between the Dravīdas and the Pudāras, Abhamedīkā-parvan, 832.

The term शुरभीराज्यः of the Bengal recension of the Rāmāyana, Kishkindhā-kānda, XLIII., 19,—where the southern tribes are enumerated—is rendered, by Signor Gorresio, “le sedi dei Śūrabhiri”. That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śūras and the Ābhiras.

In the book and chapter just referred to, stanza 5, the Bhadras and the Ābhiras occur side by side.


⁸ We read of the Daradas in the Bengal recension of the Rāmāyana, Kishkindhā-kānda, XLIV., 15. The corresponding passage in the real Rāmāyana, viz., Kishkindhā-kānda, XLIII., 12, has, instead, Varadas.
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vas, and dwellers in mountain caves (Girigahwa-

the Himálaya, just before it descends to India; a position which might well be taken for its head.*

* Also read Pasús, 'brutes'. If the term might be altered to Palli, it would imply 'village or pastoral tribes'.

† Also Khasikas and Khasíkas. The first of these is, probably, most correct; being equivalent to Khasás, barbarians named, along with the Śakas and Daradas, by Manu; &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Khashyas. Or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukháras; and the same occurs in the Rá-máyaña.§ The Váyu has Tusháras; but the Máarkáṇḍeya, Tukháras.¶ These are, probably, the Tochari, Tachari, or Thogari; a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.**

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‡ See the Translator's third note at p. 183, supra.

§ Bengal recension only. See my seventh note at p. 176, supra.

In the same recension of the Rámáyaña, Ádi-káanda, LVII., 3, the Tusháras, or Tukháras, or, perhaps, Bukháras, are spoken of, in company with the Kirátkas. See Signor Gorresio's edition of the Rámáyaña, Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real Rámáyaña exhibits, in the corresponding passage, namely, Bála-kánda, LV., 3, not Tusháras, but Háritas.

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

¶¶ Mahábhárata, Sabhá-parvam, 1850; named between the Śakas and the Kankás.

** See Indische Alterthumskunde, Vol. I., pp. 852, 853; also M. V. de Saint-Martin's Mémoire Analytique, &c., p. 35.
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ras), Átreyaś, Bháradwájas, Stanayoshikas, Proshakas, Kalingas, and tribes of Kiráṭas, Tomaras, Haúsamárgas, and Karabhanjikas. These and

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

7 The Rámyaúña has Gahwaras.|| The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

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

9 The latter member of the compound occurs poshikas, páyikas, and yodhikas, 'cherishers,' 'drinkers,' or 'fighters.' The first term denotes the female breast.

10 Also Droński, 'people of valleys.'

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

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

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

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

† Placed, by the Márkaúdaya-puráña, LVII., 41, with the Tomaras, in the north; and again, at LVII., 56, in the mountains.

‡ The Calcutta edition has Karabhanjikas.

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

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

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

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

* In sútras IV., 1, 168—173, Páṇini teaches how, from nominal bases implying at the same time a man of the Kshatriya caste and the name
from the lists referred to, in the Vāyu, Mataya, and Mārkaṇḍeya

of a country, patronymic bases—and, as Kātyāyana, IV., 1, 168, vadrt. 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called त्रािा affixes,—(IV., 1, 174) च (technically, जब, जल), च (techn., चकऽ, चल), and र (techn., रध्), which require विद्धिः in the first syllable of the base. Thus, from Panchala—the name of a Kshatriya, being also that of a country—would come, in the sense of an individual belonging to, or of a king of, that country, Panchala, &c. (IV., I, 168); and, in the same sense, from Gandhāri, Gandhāra, &c. (IV., I, 169); from Magadha, Magadha, &c. (IV., I, 170); from Kosala, Kausalya, &c. (IV., I, 171); from Kuru, Kauravya, &c. (IV., I, 172); from Pratyagrattha, Pratyagratthi, &c. (IV., I, 173).—In sūtra II., 4, 63, however, Pāṇini says that, if such names are used in the plural, except in the plural of the feminine, the affixes taught in IV., 1, 168—173—together with the effect they would have on the base—are dropped. Thus, though an individual, or king, of the country Anga is, in the sing. (nom.), Angaḥ, the Kshatriya—or the people—of this country are, in the plur. (nom.), Angaḥ; and, similarly, the people of Kalinga are called Kalingaḥ, though one individual belonging to it would be Kalingaḥ. (According to the restriction named, women of those countries, however, would be called Āngyāḥ, Kālingyāḥ. Several vārttikas are appended to this rule by Kātyāyana; but some of them have no bearing on the formation of bases implying names of individuals, or kings, of countries, whereas others appear superfluous. Thus, it scarcely required an additional rule to teach that, for instance, many people to whom one individual of the Vanga country is dear—मियो बाझ एवाम—as are called मियवाण:—not मियवाण:—or, on the other hand, that, for instance, ‘one man who has passed beyond the people of Anga’—चतिकानो ओ ब्रह्म—is called चलब्रह्म:—not चलब्रह्म:—; for, in the former case, the base Vanga implies the singular, and, in the latter, the base Anga, the plural, number.)—In sūtra IV., 2, 67, Pāṇini teaches that names of places (देश) may be derived from nominal bases in the sense that the object expressed by the latter exists, or may be found, in such a place; e. g., that, from udumbara, ‘fig-tree’, may be derived audumbara, in the sense of a country in which there are such trees; in IV., 2, 68, that other such names may be formed in the sense that the place was founded by the person implied by the original base; e. g., Kauśambi, the city so
Purāṇas, as well as several capable of verification, from the Rāmāyaṇa and other passages of the Mahābhārata. This is not
called, from Kuśāmba, the name of its founder; in IV., 2, 69, that other
such names may be derived from bases in the sense that the object ex-
pressed by the latter lives in the place; e. g., auṣṭhira, ‘a place where
camels live’, from uṣṭhra; and, in IV., 2, 70, that such names may be
likewise formed in the sense that the place is not far from that which
is expressed by the original base; e. g., haimavata, ‘the country not far
from Himavat’. Again, in IV., 2, 81, Pāṇini teaches that, if, however,
such a name, formed to yield any of the four meanings just mentioned,
is that of a country (जनपदं), there is a loss (चुंब) of the affix which
would be required to effect the formation of any of these bases,—together
with the effect which that affix would have on the base; and, in I., 2, 51,
he says that, if such a loss (चुंब) of the affix has occurred, the gender
and number of the word whose base has undergone such a loss would
be the same as those of the word containing the original base. Hence,
according to these last rules—IV., 1, 82, and I., 2, 51 combined,—
the country inhabited by Panchalas is called पञ्चाली; and, similarly, the
country of the Kurus, Matsyas, &c., कुर्क्, मत्स्य:; चहरा; चहरा;
मुगड़ा; पुण्डर्क:; &c. The Kāśikā, which supplies these in-
stances, adds that the loss of the affix—and the consequent use of the
plural—does not apply to expressions like चीत्तरे जनपदः; वैदिको
जनपदः; since these are not names of countries: रूह तन्त्राय भवति।
उद्देण्यरा भविस्थति। चीत्तरे जनपदः। वैदिको जनपदः हृति।
तत् जनपदः (IV., 2, 67) जति। न च चाल चुब्रद्ध देशनामध्ये भवति।

“In the foregoing references, dēka is to be understood as denoting
space in general, as, for instance, a village, town, district, country;
whereas janapada is the strict term for country.”

The inference to be drawn from these remarks is, that, as many
Hindu compositions ordinarily reputed to be of great age, as the Ma-
ḥābhārata, Rāmāyaṇa, Māṇava-dhāma-dēstra, &c., deviate, in their mode
of naming the habitants of countries, from the criterion accepted even by
Kātyāyana, a grammarian so much later than Pāṇini, they must appertain,
at least in the form in which we know them, to a stage of the Sanskrit
language with which, being subsequent to his time, he was unac-
quainted.

As to the age of Kātyāyana, it is the opinion of Professor Goldstücker,
as expressed in an essay read before the Royal Asiatic Society in 1864,
but not yet published, that, as contemporary with Patanjali, he flourished
about B. C. 140—120. See, on the time of Patanjali, Pāṇini: His Place
in Sanskrit Literature, p. 234.
the place, however, to exhaust the subject; and it has been pro-
secuted too far, perhaps, already. It is evident that a very con-
siderable proportion of the names recorded can be verified, and
that many of them may be traced in the geographical notices of
India left by the historians of Alexander’s expedition. That more
cannot be identified is owing, in a great measure, to incomplete
research; and a more extensive examination of the authorities
would, no doubt, discover passages where circumstances as well
as names are given by which the places would be recognized.
It is evident, however, that much embarrassment also arises from
the inaccuracy of manuscripts, which vary widely and irrecon-
cilably. I have given instances from four different copies of
the text; one in my own possession, three in the library of the
East India Company;* all very excellent copies, but, manifestly,
erroneous, in many respects, in their nomenclature of places,
and, particularly, of those which are least known. No assistance
is to be had from any commentary; as the subject is one of little
interest in native estimation.

* Professor Wilson should seem, however, to have followed the readings
in the Calcutta edition of the Mahābhārata very closely. A noticeably
different result of text has been elicited in that constructed, from a col-
loration of the Paris and London MSS., by Mr. B. Rosen. See his post-
humous contribution to the Monatsberichte über die Verhandlungen der
My annotations on the episode here concluded, far from professing to
be exhaustive, are but a meagre indication that the subject of ancient
Indian geography is one which admits of much more thorough treatment
than it has yet received. But, as indispensably preliminary to the feasibility
of such treatment, we must possess critical editions, specifying and
discussing various readings, of—not to name other works—the chief
Purāṇas and of the entire Mahābhārata and Rāmāyana. To what extent
the true Rāmāyana, as contrasted with the modern depravation of that
poem, published and translated by Signor Gorresio, deserves reliance, for
geographical purposes, must be sufficiently palpable from my numerous
comparative references. As to the Brīhat-saṁhitā of Varāhamihira, if I
have declined to make use of it in my notes, the reason is, that I wanted
access to Dr. Kern’s edition, and was unwilling to reproduce the un-
authoritative extracts to be found in the pages of Colonel Wilford and
elsewhere.
CHAPTER IV.


Paráśara.—In the same manner as Jambu-dvípa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambudvípa.*

Medhátithi, who was made sovereign of Plaksha, had seven sons: Śántabhaya, Śiśra, Sukhodaya, Ánanda,† Śiva, Kshemaka, and Dhruva. And the Dwípa was divided amongst them; and each division was named after the prince to whom it was subject: The several kingdoms were bounded by as many ranges of mountains, named, severally, Gomeda, Chandra, Nárada, Dundubhi, Somaka,§ Sumanas, and Vai-bhára.|| In these mountains the sinless inhabitants

* The original is as follows:
बमुद्वीपं निष्कारः शतसाहस्रं चिनितः।
स एव ब्रह्माण्डानि प्रभिर्कष्ठद्वीपं उद्धृतः॥
‘The diameter of Jambudwipa measures a hundred thousand yojanas: this Plakshadwípa is pronounced, Brahma, to be twice as many in diameter.’

Compare the end of the last chapter, at p. 138, supra.
† One MS. has Ananta.
‡ We here have an abridgment of the original, which specifies the names of the divisions. Sukhodaya’s was called Sukhada.
§ Suamaka is the lection of one of my MSS.
|| I find Vibhára—an objectionable reading—in a single MS.
ever dwell, along with celestial spirits* and gods. In them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are, also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin. They are the Anutaptá, Śikhí,† Vipásá,‡ Tridivá, Kramu, Amrítá, and Sukrítá. These are the chief rivers and mountains of Plaksha-dvípa, which I have enumerated to you; but there are thousands of others, of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy: and there is neither decrease nor increase amongst them;¹ neither are the revolutions of the four ages known in these Varshas. The character of the time is, there, uniformly, that of the Tretá (or silver) age. In the (five) Dwípas, worthy Brahman, from Plaksha to

¹ So the commentator explains the terms Āvasarpíṇī and Utsarpíṇī: अवसर्पिनी प्रायावधा। उत्सर्पिनी वुखवधा। § But these words most commonly designate divisions of time peculiar to the Jainas; || during the former of which, men are supposed to decline from extreme felicity to extreme distress, and, in the latter, to ascend from misery to happiness. The author of the text had, possibly, the Jaina use of these terms in view, and, if so, wrote after their system was promulgated.

* Gandharva.
† In one MS. is Śikhá.
‡ The reading of four MSS. is Vipápa.
§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Āvasarpíṇī, but Apasarpíṇī, as do several of my MSS. of the text. Still I cannot but look upon Apasarpíṇī as very likely to be wrong.
Śāka, the length of life is* five thousand years; and religious merit is divided amongst the several castes and orders of the people. The castes are called Āryaka, Kuru,† Viviṃśa,‡ and Bhāvin; corresponding, severally, with Brahman, Kshatriya, Vaiśya, and Śūdra.§ In this Dwīpa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dwīpa; and this Dwīpa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped, in this continent, in the form of Soma (the moon). Plaksha-dwīpa is surrounded, as by a disc, by the sea of molasses,|| of the same extent as the land. Such, Maitreya, is a brief description of Plakshadwīpa.¶

The hero Vapushmat was king of the next, or Śāmala-dwīpa, whose seven sons also gave designations to seven Varshas or divisions. Their names were Śweta, Harita,** Jímūta, Rohita, Vaidyuta, Mánasa,
and Suprabha. The Ikshu* sea is encompassed by the continent of Śalmaṣa, which is twice its extent. There are seven (principal) mountain-ranges, abounding in precious gems, and dividing the Varshas from each other; and there are, also, seven chief rivers. The mountains are called Kumuda, Unnata, Baláhaka, Droña, fertile in medicinal herbs, Kanka, Mahisha,† and Kakudmat:‡ The rivers are Yoní, Toyá,§ Vi-trišňá, Chandrá,|| Šuklá,¶ Vimochani, and Nivritti; all whose waters cleanse away sins.** The Brahmans, Kshattriyas, Vaišyas, and Śudras of this Dwipa, called, severally, Kapilas, Aruñas, Pítas, and Rohitas,†† (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishnú, in the form of Váyú (wind), with pious rites, and enjoy frequent association with the gods.:‡‡ A large Śalmaṣi (silk-cotton) tree grows in this Dwipa, and gives it its name. The Dwipa

* Ikahurasodaka. † In two MSS., Mubisha.
‡ "Kakkudwat" stands in the original edition. All my MSS. have as above.
§ Two MSS. have Yonitoyá. Only it seems that there must be seven rivers, one for each mountain. The Translator's "Yauni" I find no authority for. One MS. has Śroṇi.
|| One MS. has Bhadrá.
¶ Śukrá in three MSS.; Muktá, in as many; and Śuktá, in two. Śuklá is, however, the most ordinary lection.
** Here follow, in the original, two stanzas which, apparently, as repeating what has gone before, it was not thought necessary to translate:

\[\begin{align*}
\text{वेंतं च हरितं चैव बैशुष्ण सागरं तथा ।} \\
\text{वेंमुं रोहितं चैव सुमरं चारित्रोभम् ॥} \\
\text{सतितानि तु वर्ताय चारुवेष्येयनानि ते ।} \\
\text{स्त्रास्ने चे तु वर्षीय वसोभवे महासुने ॥}
\end{align*}\]

The first of these stanzas differs very materially, as read in some MSS., from what is here given.
†† I do not find this reading. Most of my MSS. have Kíshńas; the rest, Víkshás.
is surrounded by the Surá sea (sea of wine), of the same extent as itself.*

The Surá sea is entirely encircled by Kuśa-dwīpa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Veṇumata, Swairatha,† Lambana,‡ Dhṛiti, Prabhākara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind, along with Daityas and Dānavas, as well as with spirits of heaven§ and gods. The four castes, assiduously devoted to their respective duties, are termed Damins,∥ Sushmins, Snehas, and Mandehas; who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárdana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards.¶ The seven principal

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* In the Bhágavata-puráṇā, V., XX., 9—11, the king of Śáimaladwīpa is Yañanáhu, son of Priyavrata. His sons, and so their kingdoms, are called Surochana, Saumanasya, Ramaṅaka, Devavarsha, Páribhadra, Ápyánya, Abhijñá: the mountains are Swarasa, Śatásínga, Vámadeva, Kunda, Kumuda, Pushpavarsha, Sahasraśrutí; and the rivers, Anumati, Sinávali, Sarasvati, Kuhú, Rajáni, Nandá, Ráká. The inhabitants are termed Śrutadharas, Viryadharas, Vasundharas, and Ishandharas. They are worshippers of the personified Soma-plant.

† Vairatha is the reading of three of my MSS.

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

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

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

¶ See Original Sanskrit Texts, Part I., p. 192.
mountains in this Dwīpa are named Vidruma, Hemaśīla, Dūtimit, Pushpavat, Kuśēsaya, Hari, and Mandara. And the seven rivers are Dhūtapāpā; Śivā, Pavitrā, Saṁmati; Vidhyudambhas, Mahāvanyā, Sarvapāpahārā. Besides these, there are numerous rivers and mountains of less importance. Kuśa-dwīpa is so named from a clump of Kuśa grass (Poa) growing

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* In one MS., Haimaśīla. † Dara, in one of my MSS.
‡ One MS. has Dhrutapāpā.
§ I find, in one MS., Sangati.
|| All my MSS. but one—which has विहुदुर्भा—here read as follows:

विहुदुर्भा मही चाया सर्वपापाहारास्त्रिमाः.

Professor Wilson put "Vidhyudambhā", which is not impossible, but for which it is safe to substitute, as above, Vidhyudambhas. The meaning of the word is 'possessing water like lightning'; for swiftness, brilliancy, or heat.

In one of the MSS. I have consulted, and which was used by the Translator, the words मही चाया are so written, save as to the second long vowel,—for there is plainly -०— that it is not singular they should have been mistaken for "Mahāvanyā".

The original expression which answers to "Sarvapāpahārā" is an epithet—one of the commonest occurrence in the Purāṇas—in the plural. It imports 'purging away all sin'; and refers to the rivers just before enumerated.

These rivers are said to be seven. How, then, is this number to be brought out? Vidyut, 'lightning', may, just possibly, be the designation of a stream; but then Ambhas, or Ambhā, is, on so many grounds, scarcely to be thought of, that we may much more securely accept the compound, Vidhyudambhas. As I have pointed out above, one of my copies of the text allows us to read, optionally, Vidhyudushā, 'hot as lightning', or Vidyut and Ushā.

Whether it be, or not, that we are to look, in what next follows, for two rivers, one, at least, is mentioned there; and that is, undoubtedly, the Mahi: a name for which see p. 155, supra. If there be a second, and if it be the Anyā, the name, in respect of its signification, is strangely colourless. As च and च च are, in many old MSS., the same as in inscriptions, scarcely distinguishable, it is obvious to suggest that the ancient reading may have been Vānyā, a word which yields a sense, though none intelligibly apt in this place. Better still, चाया may have been corrupted from चाया; and we should then have the Alpa.
there. It is surrounded by the Ghṛita sea (the sea of butter), of the same size as the continent.*

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

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* According to the Bhāgavata-purāṇa, V., XX., 14—16, Kuṣadwīpa was at first dominated by Hiraṇyaretas, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasudāna, Dārāharuchi, Nābbhigupta, Stutyavrata, Viviktanāman, Devanāman; the mountains are Chakra, Chatuhśringa, Kapila, Chitrakūta, Devānīka, Īrdhwaroman, Drai-śīna; the rivers, Rasakulīya, Madhukulyā, Mitravindā, Śrutavindā, Devagṛbha, Ghṛitachyutā, Mantramālā; and the inhabitants are Kuśalas, Kovidas, Abhiyuktas, and Kulakas. The object of worship is Jātav- das, Fire.

† A large majority of my MSS. have Manuga; and one has Mandaga.

‡ Two of my MSS. seem to give Uchchhra.

§ In one MS., Gandhakāraka.

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

** According to three of my MSS., the word appears to be Tishmas.

See Original Sanskrit Texts, Part I., p. 192.
principal are denominated Gaurí, Kumudvatí, Sandhyá, Rátri, Manojavá, Kshánti, * and Puńdariká. The divine Vishńu, the protector of mankind, † is worshipped, there, by the people, with holy rites, in the form of Rudra.: Krauncha is surrounded by the sea of curds, § of a similar extent; and that, again, is encompassed by Śáka-dwípa. ||

The sons of Bhavya, the king of Śáka-dwípa, after whom its Varshas were denominated, were Jaláda, ‡ Kumára, Sukumára, Mańvaka, ** Kusumoda, †† Maudáki, :: and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára, §§ Rai-

* More than two-thirds of my MSS. have Khyáti.
† This expression is to translate janárdana, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon.
‡ We are told, in the Bhágavata-puraña, V., XX., 20—22, that the king of Kraunchadwipa was Ghñitapíshíha, son of Priyavrata. His sons and their territories bear the appellations of Áma, Madhurupa, Meghápíshíha, Sudháman, Bhrájíshíha, Lohítára, Vanaspáti. The seven mountains are Sukla, Vardháná, Bhojana, Upabhaña, Nanda, Nandana, Sarvatobhadra; and the rivers, Abhayá, Ámítathághá, Áryaká, Tíchavati, Rúpavati, Pavithravati, Suklá. Kraunchadwipa has, for inhabitants, Puńrugas, Kshabhás, Drávinás, and Devakás; and the object of their adoration is Water. § Dadhimáhá, 'whey'. || Add: 'having twice the diameter of Kraunchadwipa':

** Professor Wilson had, instead of Mańvaka—'the same as Mańva, i. e., Mańvat—"Mańchaká", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dámins" and "Mahávanyá", noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra.
†† One MS. has Kuśala.
:: In two MSS. I find Maudákin; and, in one, Modáki.
§§ Lajjádhára is in one of my MSS.
There grows a large Śāka (Teak) tree, frequented by the Siddhas and Gandharvas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumārī, Kumārī, Nalinī, Dhenukā, Ikshu, Veṅkā, and Gabhasti. There are also hundreds and thousands of minor streams and mountains in this Dwīpa. And the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra’s heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no deviation from rectitude. The caste of Mṛiga is that of the Brahman;
the Mágadha, of the Kshattriya; the Mánasa, of the Vaiśya; and the Mandaga, of the Śúdra: and by these Vishnú is devoutly worshipped, as the sun, with appropriate ceremonies. * Sáka-dwípa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces. †

1 The Kúrma is the only Puráña in which the white island (Śweta-dwípa), the abode of Vishnú, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Uttara Khańda of the Padma Puráña (Asiatic Researches, Vol. XI., pp. 99, 100); and it is in this, and in the

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

* See Original Sanskrit Texts, Part I., p. 193.

† The Bhágavata-puráña, V., XX., 25—28, states that the sovereign of Sákadwípa was Medhácitthi, son of Priyavrata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavamána, Dhúmráuka, Chıtaremosha, Bahurúpa, and Viśwathára. The mountains are Isána, Uruśinga, Balabhadrá, Śatakasa, Sahasrasrotas, Devapála, Mahánasa; and the rivers are Anagáha, Ayúrdá, Udbhayaspíhältí, Aparajítá, Panchapádi, Sahasrastuti, Nijadhriti. The world in question is peopled by Kitavrata, Satyavrata, Dánavrata, and Anuvratas; and their divinity is the Wind.

‡ "In the northern parts of the Toyámbudhi, or sea of fresh water, in Śweta-dwípa, the Sanakákikas went to see Bhágavat or Vishnú. Their names are Sanaka, Sananda, Sanátana, Sanatkumára, Játa, Vadhu, Panchasíka, all children of Brahmá; and these, with many others, reside there, near Hari. The White Island is like the subhraiha, or mild beams of a thousand moons; like shining jewels. Many maháyogins, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Párijáta and Chandana trees. There is the city Vairávati or Vairámati, beautiful and full of jewels. The consorts of the gods reside there, in houses shining like the morning sun. Its greatest ornament is a divine mañáda, or house, made of precious stones and amber (karpúra), and adorned with flowers. The Apsarasas reside there; and there is a throne, supported by lions and resplendent like fire, brilliant like the sun, &c. It consists of eight portions, like so many moons, placed like the petals of a flower. In the centre, within the calix, Janáróma, or the devourer of souls, is seated, with his insignia in human shapes."
BOOK II., CHAP. IV.

The Kshíra ocean (or sea of milk) is encompassed by (the seventh Dwípa, or) Pushkara, which is twice the size of Śáka-dwípa. Savana, who was made its sovereign, had but two sons, Mahávíra* and Dhátaki,† after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mánasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwípa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahávíra-varsha is exterior to the circumference of Mánasottara, and Dhátaki lies within the circle; and both are frequented by heavenly spirits: and gods. There are no other mountains in Pushkara, neither are there any rivers.1 Men in this

Brahma Vaivarta, that allusions to it are most frequent and copious.

1 A slight alteration has been here made in the order of the description.

His clothes are like the foam of the White Sea, when it is churned; and Devi, with a divine countenance, is on his left. Devout prayers and religious rites are the only means to obtain admission among the servants of Vishú, and a seat at Vishú-ñada, (at the feet of Vishú), called also Parama-ñada, (or at the place of the most excellent feet)."

* Here again the translation is an abridgment; the original naming the sons of Savana, and then the names of their varshas. A large proportion of my MSS.—all but three—call the first son Mahávita, and so his dominion; in the three just referred to, both are termed Mahávira; and, according to two, the former is Mahávira, and the latter, Mahávita.

† But for the abridging mentioned in the last note, it would have been seen, at once, that Dhátaki ruled over Dhátaki, as appears a little further on. Professor Wilson put "Dhátaki", i. e., Dhátakin, for the ruler.

‡ According to the Sanskrit, 'Daityas and the like.'
Dwîpa live a thousand* years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain; there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect; neither is there truth or falsehood. Food is spontaneously produced there; and all the inhabitants feed upon viands of every† flavour. Men there are, indeed, of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purānas,§ ethics and polity,‖ and the laws of service, are unknown. Pushkara is, in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay.¶ A Nyagrodha-tree (ficus Indica) grows on this Dwîpa, which is the especial abode of Brahmā; and he resides in it, adored by the gods and demons.** Pushara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.††

1 The description of the Dwîpas in the Agni, Brahma, Kûrma, and Váyu Puráñas agrees with that of our text. The Márkañḍeya,

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

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

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

§ The Sanskrit word here is várītā.

‖ 'Ethics and polity' is to translate daśā-niti.

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

** Asura.

†† On the authority of the Bhágavata-puráña, V., XX., 30–32, Push-
In this manner the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it. In all the oceans the water* remains, at all times, the same in quantity, and

Linga, and Matsya contain no details. The Bhágavata and Padma follow the same order as the Visháú, &c., but alter all the names and many of the measurements. The account of the Mahábháráta† is very irregular and confused. The variations throw no additional light upon the geographical system of the Puráñas. Some traces of this appear discoverable in the west; and the seven Dwipas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Colonel Wilford has supposed. That learned but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dwipas to represent actual divisions of the globe: Jambu being India; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India; Plaksha being Asia Minor; Śál-mala, Eastern Europe; Krauncha, Germany; Śáka, the British Isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was, also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the Asiatic Researches, contain much curious and interesting matter.

karadwipa originally had Vitibotra, son of Priyavrata, to govern it. His sons are Ramańaka and Dhátaki; but the names of their kingdoms are not specified. The height of Mount Mánasottara is only ten thousand yojanas; and its breadth is the same. In Pushkaradwipa, devotion is paid to Brahма.

* This word is to render payas, which I should rather take to mean, in this place, 'fluid'; the seas containing, severally, salt water, cane-juice, ardent spirits, liquid butter, whey, milk, and fresh water.

† Bhishma-parvan, 401—494.
never increases or diminishes; but, like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate, or contract, as the moon increases, or wanes, in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.\(^1\)

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokáloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is, again, encompassed by the shell of the egg.\(^2\)\(^1\)

\(^1\) Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hoogly river has never exceeded twenty feet; and its average is about fifteen. (Asiatic Researches, Vol. XVIII., Kyd on the Tides in the river Hoogly.)

\(^2\) The Aúdakála (अूडकाल). The Katáha is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhágavata;
Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

thus describes these portions of the world: “Beyond the sea of fresh water is the mountain-belt called Lokáloka, the circular boundary between the world and void space. The interval between Meru and Mánasottara is the land of living beings. Beyond the fresh-water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected; and, consequently, it is avoided by living creatures. The mountain-range by which it is encircled is termed Lokáloka, because the world is separated, by it, from that which is not world; for which purpose it was placed, by Íswara, on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar star, which spread over the regions within the mountain, cannot penetrate beyond it.” According to Colonel

“Lokiayotra iati samasva yadhannamchagun somo’j loksálokaśaránti- gavakṣayaqte.

S Lokiayotastri parit Íśvarerá vidhita visválokádánti gáva lokasamvargayá kártir guhyamá paritáhmanyogamayá gávamayá jayamayá mahi gávamayá.

Burnouf translates this passage in these words:

“Au delà de la mer d'eau douce est la montagne nommée Lokaloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas.

“Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mánasottara. Tout objet quelconque qu'on y dépose ne se revoit plus; aussi n'a-t-elle jamais eu aucun habitant.

“L'expression composée de Lokaloka vient de ce que les régions éclairées par le soleil, et celles qui ne le sont pas, sont distinguées par cette chaine qui les sépare.

“Elle a été posée par le Seigneur sur la limite des trois mondes qu'elle entoure, pour que les rayons de la troupe des astres que précède le soleil et que termine Dhruva, en éclairant les trois mondes placés en dedans de cette enceinte, ne puissent jamais se porter au delà, tant est grande sa hauteur et sa largeur.”
crores (five hundred millions) of Yojanas in extent.¹
It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.†

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnu abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 14.) The Mohammedan legends of Koh Kaf, 'the stony girdle that surrounds the world,' are, evidently, connected with the Lokāloka of the Hindus. According to the Śiva Tantra, the El Dorado at the foot of the Lokāloka mountains is the play-ground of the gods: हमयी भूविरेंचा
चारं भूकारारं विशालं बालय जतती।
वनमिदादिक्षत्र वनवह सिन्धिरेष्यते॥

¹ This comprises the planetary spheres; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores and fifty-four lakhs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lakhs; and the Lokāloka is but ten thousand Yojanas. So that the whole is five crores, ten lakhs, and ten thousand (5.10.10.000). According to the Śiva Tantra, the golden land is ten crores of Yojanas; making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said, by the commentators on our text, and on that of the Bhāgavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect:

क्षिप्रवाचित्तुष्ण विरोधी यदि जतती।
वनमिदादिक्षत्र वनवह सिन्धिरेष्यते॥

* Vistara, 'diameter'.
† शिवं धारी विधारी च यथमभूतालिख्या
बाधाराम्भत श्रेयं श्रेयं बर्ततातामिति॥

'This is the mother and nurse,—augmented with all creatures and their qualities,—the comprehender, Maitreya, of all the worlds.'

† "The chasm in the mountains surrounding the world, with the abode of the great spirit beyond them, among waters, is, also, a singular feature in this delineation of the countries toward the north-west quarter of the old continent, and which will be fully illustrated hereafter.'
"Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like."*

* The Śrīya-siddhānta, with some pretensions to scientific sobriety, wisely refuses to travel out of this world. The following passage is extracted from the American translation of that work, XII., 30—44:

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

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

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

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

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

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

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

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

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

"To the southward, in the clime Bhārata, is, in like manner, the great city Lankā: to the west, in the clime called Ke'umāla, is declared to be the city named Romaka.

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

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

"In both directions from Meru are two pole-stars (dhrucatárā), fixed in the midst of the sky: to those who are situated in places of no latitude (niraksha), both these have their place in the horizon.

"Hence there is, in those cities, no elevation of the pole, the two pole-stars being situated in their horizon; but their degrees of co-latitude (tambaka) are ninety: at Meru the degrees of latitude (aksha) are of the same number."

Professor Whitney appends to this an interesting comment, in the course of which he observes: "In these verses we have so much of geography as the author of the chapter has seen fit to connect with his astronomical explanations. For a Hindu account of the earth, it is wonderfully moderate and free from falsehood. The absurd fictions which the Puráñas put forth as geography are here, for the most part, ignored; only two or three of the features of their description being retained, and those in an altered form." And again: "The pátálas, or interterranian cavities, spoken of, are, also, an important feature of the Puranic geography. If our author has not had the good sense to reject them, along with the insular continents, he at least passes them by with the briefest possible notice. In the Puráñas they are declared to be, each of them, 10,000 yojanas in depth; and their divisions, inhabitants, and productions are described with the same ridiculous detail as those of the continents on the earth's surface."
CHAPTER V.

Of the seven regions of Pátála, below the earth. Nárada’s praises of Pátála. Account of the serpent Śesha. First teacher of astronomy and astrology.

Páráśara.—The extent of (the surface of) the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas; each of the seven regions of Pátála extending downwards ten thousand. These seven, worthy Muni, are called Atala, * Vitala, Nitala, Gabhastimati, Mahátala, Sutala, and Pátála.† Their soil is, severally, white, black, purple,‡ yellow, sandy,§ stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies,² declared,

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1 In the Bhágavata§ and Padma Puráñas,|| they are named Atala, Vitala, Sutala, Talátala, Mahátala, Rasátala, and Pátála. The Váyu has Rasátala, Sutala, Vitala, Gabhastala, Mahátala, Śrítala, and Pátála. There are other varieties.
2 Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parvan, p. 218, of Nárada’s and Mákta’s visit to Pátála. Several of the particulars there given are not noticed in the Puráñas.

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* Two of my MSS. read Vyatala.
† Aruña.
‡ Sarkara.
§ V., XXIV., 7.
|| Add the Skanda-puráña. See Dr. Aufrecht’s Catalogus Cod. Sanscrit., &c., p. 74.
II. 14
amongst the celestials, that Pátaľa was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pátaľa, where the Nágas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?* Who will not delight in Pátaľa, where the lovely daughters of the Daityas and Dánavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines, by night, for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves, and streams, and lakes where the lotos blows; and the skies are resonant with the Kokila's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute, and pipe, and tabor;† these and many other enjoyments are the common portion of the Dánavas, Daityas, and snake-gods, who inhabit the regions of Pátaľa."

* There is no very copious description of Pátaľa in any of the Puráṇas. The most circumstantial are those of the Váyu and Bhágavata.‡ The latter has been repeated, with some additions, in the first chapters of the Pátaľa Khanda of the Padma Puráṇa. The Mahábhárata and these two Puráṇas assign different divisions to the Dánavas, Daityas, and Nágas; placing Vá-suki and the other Nágas chiefs in the lowest. But the Váyu has

† VInd, rehu, and mridanga.
‡ V., XXIV.
Below the seven Pátálas is the form of Vishńu, proceeding from the quality of darkness, which is called Śesha, the excellencies of which neither Daityas nor Dánavas can (fully) enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign;

the cities of the principal Daityas and Nágas in each; as, in the first, those of the Dáitiya Namuchi and serpent Káliya; in the second, of Hayagríva and Takshaka; in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Hiraṇyáksha and Kírmíra; and, in the sixth, of Pulomat and Vásuki; besides others. Bali the Dáitiya is the sovereign of Pátála, according to this authority. The Mahábhárata places Vásuki in Rasátala, and calls his capital Bhogavatí. The regions of Pátála, and their inhabitants, are oftener the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nága-kanyás or serpent-nymphs. A considerable section of the Bṛhat Kathá, the Súrya-prabha Lambaka, consists of adventures and events in this subterraneous world.

1 Śesha is commonly described as being in this situation. He is the great serpent on which Vishńu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráñas, making him one with Balaráma or Sánkarshaña, who is an impersonation or incarnation of Śesha, blend the attributes of the serpent and the demigod in their description.

2 With the Swastika, a particular diagram used in mystical ceremonies.

* This expression is to render siddha.
† Udyoga-parvan, 3797.
‡ The eighth book of what is more correctly called the Kathá-sarit-ságara.
and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment, ‡ and ornamented with a white necklace, and looks like another Kailása, with the heavenly Gangá flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Váruńi (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomous fire that, impersonated as Rudra, who is one with Balaráma,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pátálas rest.|| His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple ¶ dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawn, then earth, with all her woods, and

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* Phaṇa, ‘hood’; and so in the next paragraph.
† Nila.
‡ Here supply the epithet madotskta, ‘elevated with wine.’
§ Substituted, by the Translator, for Sankaraṇa.

|| स विष्कृते वर्षरूपमवर्मिन्य विषमिकारस।

चाश्रे पातालमुखः श्रेष्ठ ॥ विषयं रामः॥

‘Śesha, adored by all the gods, stationed under the base of Pátála, supports the whole circle of the earth, become his diadem.’

¶ Aruńa.
mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kimnara, Uragas, and Chārānas are unequal to hymn his praises; and, therefore, he is called the infinite (Ananta), the imperishable. The sandal-paste that is ground by the wives of the snake-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga,¹ having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.*

The earth, sustained upon the head of this sovereign serpent, supports, in its turn, the garland of the spheres, along with (their inhabitants,) men, demons, and gods.

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

* In my MSS.: बमाराध्य युराणाघर्षणीं चोरीचिं तत्।

शातांसभं येव निरित्तपितं प्रभम्॥

‘Having propitiated whom, the ancient sage Garga came to know, with accuracy, the heavenly luminaries, and all the consequences read in omens.’

Knowledge of the heavenly luminaries is here meant to connote both astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of various parts of the body, &c.
CHAPTER VI.

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

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

The names of the different Narakas are as follows: Raurava, Śúkara,* Rodha,† Tála, Viśasana,‡ Mahájwála, Taptakumbha, Lavaňa,§ Vimohana,‖ Rudhirándha,¶ Vaitarańi, Krimíśa,** Krimibhojana, Asipatravana, Kri-

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

* Súkara is an equally common reading; and one of my MSS. has Sáukara.
† In two MSS. I find Bodha.
‡ One MS. has Viśamana.
§ The more ordinary lection is Savana; and I find Šabala also.
‖ Vílohita closely competes, for frequency, with this reading.
¶ A single MS. has Rudhirámbhas.
** It imports ‘lord of worms’. Krimíśa occurs in several of my MSS. and seems to be preferable, as yielding a more appropriate meaning, namely,—after the analogy of the explanations given of Giriśa—‘possessing worms’, or ‘lying on worms’.
†† V., XXVI., 5.
‡‡ This is from the smaller commentary.
shña, Lālābhaksha, Dāruṇa, Pūyavaha, Pāpa, Vah
nijvāla, Adhāśiras, Sandamśa, Kālasutra, Tamas,
Avičhi, Śwabhōjana, Apratishṭha, and another Avičhi.1
These and many other fearful hells are the awful pro-

1 Some of these names are the same that are given by Manu,
b. IV., v. 88—90. Kullūka Bhāṭa refers to the Mārkaṇḍeya Pu-
rāṇa for a description of the twenty-one divisions of hell: but the
account there given is not more ample than that of our text. The
Bhāgavata enumerates twenty-eight; Š but many of the names
differ from the above. In the last instance, the term Avičhi is
either inaccurately repeated, or the adjective Apara (अपराध-
खायक) is intended to distinguish it from the previous Avičhi.
In Manu, Mahāvičhi occurs.

* This is, perhaps, an epithet of Lālābhaksha. See the original:
अपराधखायक लालाभक्ष मात्रा:।
† The original edtion has “Pūyavaha”, for which I find no authority.
‡ Corrected from “Adhāśiras”, which is impossible.
§ All my MSS. but three have Krishnasūtra.
|| The hells there mentioned are Tāmśra, Andhatāmśra, Mahāaurava,
Raurava, Naraka, Kālasūtra, Mahānaraka, Sanjivana, Mahāvichi, Tapanas,
Sanpratāpana, Sābhāta, Sakākola, Kuḍmala, Pūtīmadāktika, Lohaśaṃku,
Hūjīha, Pahakana, Sāmīlai, Asipatrawa, Lohadhāra.
Instead of these, the Yājñavalkya-dharma-kāstra, III., 222—224, gives
the following: Tāmśra, Lohaśaṃku, Mahāniraya, Sāmīla, Raurava,
Kuḍ-
mala, Pūtīmadāktika, Kālasūtra, Sanbhāta, Lohita, Savisha, Sanpratapā-
pana, Mahānaraka, Kakola, Sanjivana, Mahāpatha, Avičhi, Andhāmśra,
Kumbhipa, Asipatrawa, and Tapanas.
‡ At V., XXVI., 7. Their names are Tāmśra, Andhatāmśra, Raur-
ava, Mahāaurava, Kumbhipa, Kālasūtra, Asipatrawa, Śūkramukha,
Andhākura, Kṣimbojha, Sandamśa, Taptasūrmi, Vajrakāleśaśālmai,
Vaitarana, Pūyoda, Prārnodha, Viśāsana, Lālābhaksha, Sārameyādīna,
Avičhi, Ayālapa, Kṣaṇakardama, Rakhogañabhojana, Śūlaproti, Dan-
dasūka, Avasānirudha, Paryāvartana, Sāchimukha.

The Kārttikeya-mahāmya of the Padma-purāṇa makes mention of the
following hells: Taptakula, Andhatāmśra, Kradcheha, Agala, Kūśa-
śālmai, Raktapūya, Kumbhipa. See Dr. Aufrecht’s Catalogus Cod.
Manuscript., &c., p. 16.
vinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted, when alive, to sinful practices.¹

The man who bears false witness, through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town,* kills a cow, or strangles a man, goes to the Rodha † hell (or that of obstruction). The murderer of a Brahman, stealer of gold,‡ or drinker of wine, goes to the Sūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tāla.§ (padlock) hell; and one who holds incestuous

¹ The Padma Purāṇa (Kriyā Yoga Sāra) and the Śiva Dharma, which appears to be a section of the Skanda Purāṇa, contain a number of interesting circumstances previous to the infliction of punishment. It appears, also, from them, that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitrāgupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have putrahantri, implying one that kills his son.
† Three of my MSS., instead of naming this hell, qualify it as ghora, ‘dreadful.’
‡ Suvarṇa: not vaguely gold, according to the larger commentary, but the amount of eighty raktis thereof, likewise known as suvarna. Moreover, to incur the penalty denounced, the thief must steal the suvarṇa from a Brahman. Compare Kullīka on the Laws of the Mānavas, XI., 49; also the Mitakshara on the Yājnavalkya-dharma-kāstra, III., 209.
§ While one of my MSS. reads Kāla, several of them have no name.
intercourse with a sister, or murders an ambassador,* to Taptakumbha (or the hell of heated caldrons). The seller of his wife,† a gaoler,‡ a horse-dealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law, or a daughter, is cast into the Mahájwála hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive (to his betters), who reviles the Vedas, or who sells them,¹ who associates with women in a prohibited degree, into the Lavaña (salt) hell. A thief, and a contemner of prescribed observances,§ falls into Vimoha (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Krímibhaksha hell (where worms are his food); and he who practises magic rites for the harm of others,‖ in the hell called Krímíśa (that of insects). The vile

¹ ‘Who teaches the Vedas for hire.’ This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

* So the commentaries explain the word used in the original, rūpa-bhāta.
† Such is here the meaning of sādhvī, say the commentators.
‡ One of my MSS. has mādhvēi, ‘ardent spirits’; a reading noticed in the larger commentary.
§ Maryādā = sīkṣātāra, ‘the usage of the reputable’.
‖ This expression is to render durīśṭakṛtī, which the commentaries define by abhīchāra-kārtā. The larger commentary, which reads durīśṭakṛtī, gives, as an alternative definition, ‘one who does ineffectual sacrifice’—vīpāho yēgaḥ.
wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lalabhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances, swords, and other weapons, to the dreadful hell called Visasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice; and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Puyavaha; as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers, fishermen, the follower of one born in adultery, a poisoner,

1 'Thereby,' observes the commentator, 'defrauding or disappointing children.'

2 Rangopajivin (रङ्गोपाजीविन). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

* Karhin: a sort of arrow difficult of extraction, agreeably to the larger commentary.

† Nakshatra-nichaka; explained, in the larger commentary, nakshatra-gaananjiva, 'one who earns a livelihood by astrology'.

‡ "Sweetmeats mixed with rice" is to render mishtana, which Dr. Aufricht—in his edition of Halayudha's Abhidhama-ratna-mala, p. 310—explains to mean "savoury food, a dainty dish". It is not necessary to take anna as signifying, restrictively, 'rice'.

§ In some MSS., including that which contains the smaller commentary, this hell is here called Krimipuyavaha, 'flowing with worms and pus'; in one other, Vegipuyavaha, 'carrying on pus impetuous as a torrent.'

|| Kuśidaśī. Several commentaries give two explanations of this word. The first is 'one who eats the quantity of a kuśida'; this being
an informer, one who lives by his wife’s prostitution,¹ one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.),² an incendiary, a treacherous friend, a soothsayer,* one who performs religious ceremonies for rustics, and those who sell the acid Asclepias (used in sacrifices), go to the Rudhirán-dha hell (whose wells are of blood). He who destroys a bee-hive,† or pillages a hamlet, is condemned to the Vaitaraṇi hell. He who causes impotence,‡ trespasses on others’ lands, is impure, or who lives by fraud,§ is punished in the hell called (black, or) Krishña. ‖ He who wantonly cuts down trees goes to the Asipatra-vana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell term-

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

² This is the interpretation of Parvakārin. It is also read Parvagāmin, ‘he who cohabits with his wife on prohibited days.’**

defined as a measure of capacity equal to four prasthas. The second explanation is ‘one who eats the food of a person born of an adulteress’: पक्षी जीवित वार्ष: कुषुक | ब्रद्धावधातक.

* Sākuni. The commentators give the second place to ‘ornithomancer’ as the signification of this word. Their first explanation is ‘one that gets his living by birds’;—pakshī-jīvin.

† Madhuhan = मधवावसापत्तक, according to the larger commentary.

‡ रेतपांगादिकलौर’; in all my MSS.

§ Kuhakājīvin.

‖ The smaller commentary says that this hell is the same as the Kālaśūtra.

¶ In both the commentaries, and primarily, ‘one who lives by buffaloes’ is propounded as the interpretation here of māhishaka.

** The author of the larger commentary writes: पर्वगामीति याठे पर्वः क्रीरामी.
ed Vahniwjâla (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandámśâ (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are instructed in sacred literature by their children, receive punishment in the hell called Śwabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished;* and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.†

* An account of Naraka is found in only a few of the Purā-

† The patristic mythology is not without its acquaintance with interesting particulars touching the infernal domains; as witness the subjoined extract from the fourteenth of the Miscellaneous Homilies of S. Cyril of Alexandria: Φοβοῦμαι τὸν Θάνατον, ὅτι πιστὸς μοι ἐστι. \( \text{Φοβοῦμαι τὸν γένναν, ὅτι ἀτελευτητός ἐστι.} \) Φοβοῦμαι τὸν τάφαρον, ὅτι οὐ μετέχει Θέμης. \( \text{Φοβοῦμαι τὸν σκότος, ὅτι οὐ μετέχει φωτός.} \) Φοβοῦμαι τὸν σκολόχα τὸν Ἰσραήλ, ὅτι ἀτελευτητός ἐστι. Φοβοῦμαι τοὺς ἁγγέλους τοὺς ἕπι τῆς κράτεως, ὅτι ἀνελεήμονες εἰσι. Φοβοῦμαι ἐννοιῶν τῆς ἡμέρας ἐκείνης τὸ φοβερὸν καὶ ἀδέκαστον δικαιώματι, τὸ βήμα τὸ γραπτόν, τὸν δικαιῶν τὸν ἀδέκαστον. Φοβοῦμαι τὸν ποστοῦμ τὸν πυρὸς, τὸν πρὸ τοῦ βίωντος ἐκείνου συμφωνόν, καὶ σφοδρῷτης κατακλάζοντα τῷ φλογὶ, τάς ἠκουσμένας ὁμοιασας. Φοβοῦμαι τὰς ἀποτομους τιμωρίας. Φοβοῦμαι τὴν κόλασιν τὴν οὐκ ἠχουσαν.
The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell. The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each, in succession, a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained. That sinner

* Supply 'worms' or 'insects'; krīmi.
† Abha, which implies all tenants of the water.
‡ V., XXVI.
goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined, by the great sages, for every kind of crime.\(^1\) Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swáyambhúva and others. But reliance* upon Kríshña is far better than any such expiatory acts as religious austerity or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari.\(^2\) By addressing

he must be born again, as a stone, or plant, and gradually migrate through the several inferior conditions, until he is once more born a man. His future state is then in his own power.

\(^1\) Manu is here especially intended, as the commentator observes.

\(^2\) This remembrance (संज्ञार राख) of Vishúu is the frequent reiteration of any or all of his names. Hence the lower orders of Hindus procure a starling, or parrot, that, in the act of teaching it to cry Ráma, or Krishúa, or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishúu Dharma Tantra:†

चन्द्राचालन नामांच च चन्द्रचालन नामांच हृदयं पुरबिना च ।
जागरण कृष्ण हृदयं पुरबिना च ॥

हृदयं पुरबिना च आदर्शं पुरबिना च ॥

चन्द्राचालन हृदयं पुरबिना च ॥

Thus, according to the Vishúu Dharma Tantra:†

‘Let a man ever and everywhere repeat the names of the discus-armed (Vishúu); for its repetition, even by one who is im-

* Anusmaraña.
† These verses are quoted in both the commentaries. They are referred to the Vishúu-dharma; but that work is not particularized as being a Tantra.
his thoughts to Náraśyána at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt. The whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment (to felicity), obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt offering, or adoration, is impatient even of the glory of the king of the gods.* Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Víshánu day and night, goes not to Naraka, after death; for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain. Hence, vice is called hell; virtue is called heaven.¹ The self-same thing is applicable to the production of pleasure, pure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons; as fire burns one by whom it is unwillingly approached.'

¹ The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient and, therefore, unreal effects, are, themselves, unrealities. There is nothing real but faith in Víshánu.

* "वासुदेवश्च भवन्ति ज्ञानबलसाधनाप्रदान वासुदेवस्य विश्वामार्गिणः ॥

"To him whose heart, while he is engaged in silent prayer—which counts for burnt sacrifice—and in adoration, &c., is fixed on Vásudeva, such a result as the lordship of the gods, and the like, is a hindrance, Maitreya, to the attainment of his end."
or pain, of malice, or of anger. Whence, then, can it be considered as essentially the same with either? That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth* is wisdom. But wisdom may be the cause of confinement to existence: for all this universe is wisdom; there is nothing different from it; and, consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.¹

I have thus described to you the orb of the earth; the (regions below its surface, or) Pátálas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

¹ Text and comment are, here, somewhat obscure: but the purport of the former seems to be the explanation of the existence of Jnána, wisdom, both as a genus and a species. In the former case, it is all that is; and, in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and, therefore, the cause of confinement to existence; the former dissipating the belief of self, and being, therefore, the cause of liberation from bodily being: चतुष्क्रांत्यान्त्रिकां विद्विषाणि विद्वान अन्तर्विज्ञान भावोऽविद्यायेः।

* परं श्राढ, 'supreme Brahma'.
† This seems to be compiled from both the commentaries at my command.
CHAPTER VII.

Extent and situation of the seven spheres, viz., earth, sky, planets, Mahar-loka, Jana-loka, Tapo-loka, and Satya-loka. Of the egg of Brahmá, and its elementary envelopes. Of the influence of the energy of Vishúu.

Maitreya.—The sphere of the whole earth has been described to me, by you, excellent Brahman; and I am now desirous to hear an account of the other spheres (above the world),—the Bhuvar-loka and the rest,—and the situation and the dimensions of the celestial luminaries.

Parásara.—The sphere of the earth (or Bhúr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Swar-loka). The solar orb is situated a hundred thousand leagues from the earth; and that of the moon, an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions; Śukra* (Venus) is at the same distance from

1 Bhúr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka or atmospheric sphere; and from the sun to Dhruva is the Swar-loka or heaven: as subsequently explained in the text, and in other Puráñas.

* Uşanas, in the original.
Mercury; Angárraka (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter), as far from Mars; whilst Saturn (Śani*) is two hundred and fifty thousand leagues beyond Jupiter.† The sphere of the seven Rishis (Ursa Major) is a hundred thousand leagues above Saturn; and, at a similar height above the seven Rishis, is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhūr, Bhuvār, Swar) which form the region of the consequences of works.‡ The region of works is here (or in the land of Bharata).

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints (or Mahar--loka), the inhabitants of which dwell in it throughout a Kalpa (or day of Brahmá). At twice that distance is situated Jano-loka, where Sanandana and other pure-minded sons of Brahmá

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* A similar account of the situations and distances of the planets occurs in the Padma, Kárma, and Váyu Puráñas. The Bhágavata§ has one or two varieties; but they are of no great importance.

† सौरिण्धुर्ग्यतिष्ठोधर्मि हिंचे सम्यगाखितः.

‡ Here, and in the sentence following, this word represents yjñá, 'sacrifice'.

§ V., XXII.
reside. At four times the distance between the two last lies the Tapo-loka* (the sphere of penance), inhabited by the deities called Vairájas, who are unconsumable by fire. At six times the distance (or twelve Crores,—a hundred and twenty millions of leagues†) is situated Satya-loka, (the sphere of truth), the inhabitants of which never again know death\textsuperscript{1}:

\textsuperscript{1} An account of these Lókas is met with only in a few of the Puránas, and is not much more detailed, in them, than in our text. The Váyu§ is most circumstantial. According to that authority, Mahar, which is so called from a mystical term, Maha, is the abode of the Gañádevas—the Yámas and others,—who are the

\textsuperscript{*} 'And beyond Janaloka, at fourfold the aforesaid altitude, is the world known as Tapas':

\textsuperscript{†} The height of Tapoloka above Dhruva is eighty million yojanas.

\textsuperscript{§} The original here adds that Satyaloka has another designation, that of Brahmaloka: ब्राह्मलोको वि संवृतः.

The probability is, that, by a common Pauránsik and Epic licence,—which, for instance, converts स रूस्ति into चैति, &c. &c.,—भृतिः, in the first of the preceding lines, represents महृति, i. e., महृदि, where महृ: would be the nominative of महृति, 'a festival', 'a solemnity'. The other statements from the Váyu-purāña given in the note here annotated occur not far below the foregoing extracts.
Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the

regents or rulers of the Kalpa, the Kalpaṅḍhikārins. They are so designated also in the Kūrma. * The Kāśi Khaṇḍa † refers the name to Mahā, ‘light’; the sphere being invested with radiance (मह्सुमात्रत), Its inhabitants are also called lords of the Kalpa. But the commentator explains this to denote Bhṛigū and the other patriarchs, whose lives endure for a day of Brahmā. ‡ The different accounts agree in stating, that, when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the Rūṣbis and demigods during the night of Brahmā, and is termed Jana, because the patriarchs are the progenitors of mankind. The Kāśi Khaṇḍa § agrees with the Vishṇu in peopling it with Sanandana and the other ascetic sons of Brahmā, and with Yogins like themselves. These are placed, by the Vāyu, in the Tapo-loka; and they, and the other sages, and the demigods, after repeated appearances in the world, become, at last, Vairājas in the Brahma or Satya-loka. After many divine ages of residence there with Brahmā, they are, along with him, absorbed, at the end of his existence, into the indiscrimate:

एतत्त्वामायास्त्रायेन तु कभी वैराजस्य नन्ति ।

* Part I, Chapter XLIV., 1:
भृवाभुधो नद्य Rath: कोटियोजनिविस्तः।
क्ष्ताबिकारिणाः संखिता दिनघुम्पः।
† XXII., 3:
हिंद्रो यथो च चतुर्ग्रहणं श्रवणो महापुष्टम।
‡ The MS. that I have used of the Kāśikāṇḍa speaks,—XXII., 6—not of “lords of the Kalpa”, but of those who live for a kalpa:
क्ष्तामुौुमव वस्त्रूच सत्यमव भूतं।
§ XXII., 8, 9:
विवेकखवमवा च च माणवा जग्नः: तुता:।
सन्नद्धमवा योगीनाः च च भक्तक्कुंचारिणः।
धनि तु योगीः च च भक्तिपुरुषारिणः।
स्वयमांविनिक्षुस्तैः वश्यतीनिप्निः॥
earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the

The commentator on the Kāśi Khaṇḍa explains Vairāja to mean 'relating to, or derived from, Brahmá or Viráji':* हिरणायगर्भो-न्यायित्वेव पौरणा:। The Vairājas are, there;† as in the Vishnu Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities:

रूखादिष्ठतपः किंकर्मिगो चे तपोधनाः।
तप्यायुतपरिपोच ते वस्म्वन्तिस्मयाः॥

It may be doubted, however, if the Paurāṇika have very precise notions regarding these spheres and their inhabitants. The Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus, the Kūrma§ identifies Brahma-loka

* Literally, 'produced by Hiraṇyagarbha'.
† Rāmanātha, in his commentary on the Kāśikāgarbha, the Kāśikāgarbha-dipikā, explains the Vairājas to be those who are freed from jñāgīna: पौरणा चयनतारजनुतुष्या:। This explanation has no scientific value.
§ Kāśikāgarbha, XXII, 10—21. The last of these stanzas is that which Professor Wilson quotes just below. In the MS. which I have consulted, instead of किंकर्मिगो, the reading is, far preferably, किंकर्मिगोशः, the meaning of which, according to a marginal gloss, is तपोमितिपिष्टातः।
§ Part I, XLIV, 8—14:

ब्रह्माकीर्तिस्तीवायं परं तथा दुर्लभसः।
मे ने वर्षेन वंशं ज्ञातामायासामाकृतसः।
तथा भाराययवायायं भवन महं भवेन:।
श्रेणि तथा हृदश्रीमादी सामायस:।
स विकृष्टवाचार्यं प्रमुखारूपितार्यं:।
कविच तथा महाबलों चे प्रपन्द वाकार्यस॥
अर्थं तद्रस्वसद्वायं कीर्तिमयं गुहसः।
महिला च परिनिर्वक्षार्यं मनंकाम्याः॥
हेमा च वह महादेवाक्षमालो मनीचिन्ताः।
शोभमिष्टम्: वर्तवाहीकृते र्युम्ब संबूद्ध:॥
sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere,* which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand† leagues, is called,

with Vishúu-loka, and has a Rudra-loka above it. The Śiva places Vishúu-loka above Brahma-loka, and Rudra-loka above that. In the Kási Khanda we have, instead of those two, Vaikuñtha and Kailása, as the lofty worlds of Vishúu and Śiva: whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Krishńa. These are, all, evidently, additions to the original system of seven worlds, in which we have, probably, some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspands; of

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“Celestial beings” is to render muni; and Bhuvoloka is represented by “atmospheric sphere”.

† Niyuta. This distance is brought out as follows:

<table>
<thead>
<tr>
<th>Intervals</th>
<th>Distances in yojanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Sun to Moon</td>
<td>100.000</td>
</tr>
<tr>
<td>From Moon to Asterisms</td>
<td>100.000</td>
</tr>
<tr>
<td>From Asterisms to Mercury</td>
<td>200.000</td>
</tr>
<tr>
<td>From Mercury to Venus</td>
<td>200.000</td>
</tr>
<tr>
<td>From Venus to Mars</td>
<td>200.000</td>
</tr>
<tr>
<td>From Mars to Jupiter</td>
<td>200.000</td>
</tr>
<tr>
<td>From Jupiter to Saturn</td>
<td>200.000</td>
</tr>
<tr>
<td>From Saturn to Ursa Major</td>
<td>100.000</td>
</tr>
<tr>
<td>From Ursa Major to Pole-star</td>
<td>100.000</td>
</tr>
<tr>
<td>Total</td>
<td>1,400.000</td>
</tr>
</tbody>
</table>

And so the correction is confirmed which I have made in my second note at p. 226, supra. See, further, the Bhágavata-púrâña, V., XXII., 16, where Saturn is said to be two hundred thousand yojanas beyond Jupiter.

† For these celestial councillors, of whom there are discordantly said to be six and thirty-three, see Dr. Spiegel’s Avesta, die Heiligen Schriften der Parsen, Vol. III., pp. 20 and 4.
by those who are acquainted with the system of the universe, the heavenly sphere.* These three spheres are termed transitory. The three highest,—Janas, Tapas, and Satya,—are styled durable.† Mahar-loka, as situated between the two, has, also, a mixed character; for, although it is deserted at the end of the Kalpa, it is not destroyed.‡ These seven spheres, together with the Pātālas, forming the extent of the whole world,† I have, thus, Maitreya, explained to you.

The world is encompassed on every side, and above, and below, by the shell of the egg.§ (of Brahmā), in the same manner as the seed of the wood-apple² is

the Pārśis. Seven—suggested, originally, perhaps, by the seven planets,—seems to have been a favourite number with various nations of antiquity. Amongst the Hindus, it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Nālaka. Rāma is described, there, as piercing seven palm-trees with an arrow, on which other groups of seven take fright; as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods:

चक्ष: सस्म जनविः सस्म मुनय: वसमयचः सस्मगः.

सर्वं वस्मचे मातत्रेव भवमृत: संख्या ग सान्यासिः.

1 Kṛitaka and Akṛitaka, literally, ‘made and unmade’; the former being renewed every Kalpa, the latter perishing only at the end of Brahmā’s life.¶

2 Of the Kapittha (Feronia Elephantum).

* Swarloka.

† जटवायत्वसर्वं शहस्राणि इति सूत:।

युनो मयति यवाति गोऽपवर्धनम् न विनाशति।

†† Brahmāka. § Aśākatāka.

¶ ? I have not been able to verify this half-stanza.

¶ From the larger commentary: केदारं हस्तवे प्रतिमका य कार्ये वा दिप्तमं च वद्वां तहदपरितम। The smaller commentary remarks to the same effect.
invested (by its rind).* Around (the outer surface of) the shell flows water, for a space equal to ten times (the diameter of the world). The waters, again, are encompassed, exteriorly, by fire; fire, by air; and air, by ether†; ether, by the origin of the elements‡ (Ahamkāra); and that, by Intellect. Each of these extends ten times the breadth of that which it encloses; and the last is encircled by (the chief Principle,) Pradhāna,1 which is infinite, and its extent cannot be enumerated. It is, therefore, called the boundless and illimitable cause of all existing things, supreme (nature, or) Prakriti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.§

1 See before the order in which the elements are evolved (Vol. I., pp. 29, &c.)

2 The followers of Anaximander and Democritus taught "an ἀπειρία χώρων, 'an infinity of worlds;' and that not only successive, in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space.” Intellect. System, Book I., III., 38.

* See Original Sanskrit Texts, Part I., p. 195.
† Nabhas. Professor Wilson had "Mind" in the text, which I have changed, unhesitatingly, as above. In taking nabhas to mean ākāśa, ordinarily rendered "ether", I have assumed that the Vishnu-purāṇa, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.
‡ Bhūtādi, here rendered rightly. See Vol. I., pp. 33, 34, and 169, where the term is interpreted "rudimental", "elementary", and "the first element": Ahamkāra as stagnant—tāmāsa—is here intended.
§ ॥ इत्युत्तेजस्मिन् प्रक्रियः वर्णमुणि।
क्राणात् तु सहस्राणां सहस्रायणवर्तानि च।
इत्युत्तेजस्मिन तथा तथ बोधित्विद्यावर्तानि च॥
Within Pradhána resides Soul, diffusive, conscious, and self-irradiating; as fire (is inherent) in flint\(^1\), or sesame oil in its seed. Nature (Pradhána) and soul (Púrṇa) are, both, of the character of dependants, and are encompassed by the energy of Vishńu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature, at the period of dissolution), of their aggregation (in the continuance of things), and of their combination at the season of creation.\(^2\) * In the same manner as the wind

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\(^1\) Literally, 'in wood': the attrition of two pieces of which does not create, but develops, their latent heat and flame.

\(^2\) Thus, in Scipio's Dream, the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est celestis extimus, qui reliquos complectitur omnis, summus ipse deus arcens et continens ceteros:"

'Supreme prakṛti, Sage, became cause of all,—of thousands of mundane eggs: and of such there are thousands and tens of thousands, and so, there, hundreds of hundred billions.'

* प्रधानं पुर्णं सर्वभूतात्मकभूततः।
  विषुभूता सहायिः वृत्ता संवच्चर्गविषी।
  तथोः तैव पुष्पभाष्यती संवच्च स।
  चोभकारणभूततः सर्वांभासि सहायते॥

'Pradhána and spirit, most wise one, are enveloped—i. e. governed—by the energy of Vishńu, which is the soul of all beings: they have the property of resorting to one another. And this energy is the cause of their becoming separated, and of their resorting to one another; and it is the cause, great Sage, of their commotion at the time of creation.'

On these stanzas the smaller commentary remarks as follows: तत्तथे रथि परिश्रविरचितस्वास। प्रधानं चेति द्रामास विषोः स्वभूततः चिकित्सा वृत्ता चार्धसिति। संवच्चर्गमेि निष्क्ता निष्प्रभावः वेय विषादः। िैव बासाःणा विषता सती तथोः प्रक्ष्यवचि कारणं स्वितराचि संवच्च संवच्च सर्वांभि चोभकारणभूततः सिद्धः।
ruffles the surface of the water in a hundred bubbles, *(which, of themselves, are inert), so the energy of Vishnu influences the world, consisting of (inert) nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees, analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature or Pradhana) spring Mahat (Intelect) and the other rudiments of things. From them proceed the grosser elements, and, from them, men and gods, who are succeeded by sons and the sons of sons.† In the growth

which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending, as well as creating, all things, and being regarded as the soul of the world: "Quod virtutes omnes, qua illam prime omnipotentiam summitatis sequuntur, aut ipse faciat, aut ipse contineat. Ipsum denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip., c. XVII.

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* Professor Wilson should seem to have followed this lection:

चतायस्त्र 'बि वातो विभार्ति वातिबायाऽवातम्।

'As the wind carries powerless a hundred particles that are in the water.'

On this line, and its various readings, the smaller commentary remarks:

चतायस्त्र 'बि वातो विभार्ति वातिबायाऽवातम्।

पाठात्रो दु बि वातो विभार्ति 'बि वातिबायाऽवातम्।

पाठात्रो दु 'बि वातो विभार्ति 'बि वातिबायाऽवातम्।

पाठात्रो दु 'बि वातो विभार्ति 'बि वातिबायाऽवातम्।

† एकमाग्नावताम् बि वातो 'बि वातिबायाऽवातम्।

विभिन्नातस्ततायम् सामवक्रुराद्यः।

तत्तत्त्व पुष्यार्थां च पुश्यार्थ्यं परे तुनः।
of a tree from the seed, no detriment occurs to the parent plant; neither is there any waste of beings by the generation of others. In like manner as space,* and time, and the rest are† the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature). As all the parts of the future plant, existing in the seed of rice,—or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear,—spontaneously evolve, when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the energy of Vishnú.

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1 The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhána: उपाधान-समिप हैं: प्रकटित्वारौं न स्वभावितं भाव:।§ 'As, however, he is the source of Prákrti, he must be considered the material as well as immaterial cause of being.'

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‘Thus, from the unmanifested first spring mahat and the like, inclusive of the elements; then from these originate the demons, &c.; and, from them, sons; and of these sons there are other sons.’

* This is to render ākāsa, on which term see my first note at p. 34 of Vol. I.

† Add ‘in consequence of proximity’, सन्निहासनम्.

‡ This ellipsis was supplied by the Translator.

§ This is from the smaller commentary, and means: ‘Hari’s material causativity is through the instrumentality of prakrti, and is not in his own essence. Such is the import.’
This Vishṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists,* and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishṇu, which is the essence of all that is visible or invisible, with which all that is is identical, and whence all animate and inanimate existence is derived.† He is primary nature; he, in a perceptible form, is the world; and in him all finally melts: through him all things endure. He is the performer of the rites of devotion; he is the rite;‡ he is the fruit which it bestows; he is the implements by which it is performed. There is nothing besides the illimitable Hari.

* 'And in whom this world subsists': यत्र वेदम्.
† तदुप्र तपरं धाम वहस्तरमेव पदम्।
चित्र स्मरितेन बन्धेवतंताचारम्॥

'He is that Brahma which the Vedas establish. His is that supreme effulgence; for he is the supreme abode of the existent and of the non-existent. He it is by whose non-difference from Brahma this entire universe, moveable and immovable, has its being.'

Such is the explanation of the smaller commentary.

‡ Rather, 'and he is the sacrifice that is offered': स च दानमेत महात्.
CHAPTER VIII.

Description of the sun: his chariot; its two axles: his horses. The cities of the regents of the cardinal points. The sun's course: nature of his rays: his path along the ecliptic. Length of day and night. Divisions of time: equinoxes and solstices, months, years, the cyclical Yuga or age of five years. Northern and southern declinations. Saints on the Lokáloka mountain. Celestial paths of the Pitrís, gods, Vishú. Origin of Gangá, and separation, on the top of Meru, into four great rivers.

Parásara.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

The chariot of the sun is nine thousand leagues in length; and the pole* is of twice that longitude;¹ the axle is fifteen millions and seven hundred thousand leagues long;² on which is fixed a wheel†—with three

¹ The sun's car is 10,000 Yojanas broad, and as many deep, according to the Váyu; and Matsya. The Bhágavata§ makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

² There is no great difference in this number, in other accounts. The length of this axle, which extends from Meru to Mánasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Purááña, is 18,950,000 Yojanas.

* Ishádaśáda.

§ V., XXI., 15.
naves,* five spokes, and six peripheries—consisting of the ever-during year: the whole constituting the circle or wheel of time.¹ The chariot has another axle, which is forty-five thousand, five hundred leagues long.² The two halves of the yoke are of the same length, respectively, as the two axles (the longer and the shorter). The short axle, with the (short) yoke, is

¹ The three naves are the three divisions of the day,—morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhāgavata† explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Vāyu, Matsya, and Bhavishya Purāṇas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kāma, the pins of the yoke and axle; night is its fender; Nimesha forms its floor; a moment is the axle-tree; an instant, the pole; minutes are its attendants; and hours, its harness.

² This shorter axle is, according to the Bhāgavata,§ one fourth of the longer.

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* Rather, a triple nave, or three naves in one.
† Not the Bhāgavata, but Śrīdhara’s commentary thereon, V., XXI., 13.
§ V., XXI., 14.
supported by the pole-star: the end of the (longer) axle, to which the wheel of the car is attached, moves on the Mánasa mountain.\(^1\) The seven\(^\dagger\) horses of the sun’s car are the metres of the Vedas: Gáyatrí, Bríhatí, Ushníh, Jagatí;\(^\ddagger\) Tríshúthbh, Anusúthuh, and Pankti.

The city of Indra\(^\S\) is situated on the eastern side of the Mánasottara mountain; that of Yama, on the southern face; that of Varuña, on the west; and that

\(^1\) We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun’s southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain, on Pushkara-dwípa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mánasottara mountain is but 50,000 leagues high, and Meru, 84,000, whilst Dhruva is 1,500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car.

\(^\dagger\) The original characterizes these horses as ‘tawny’, hari.

\(^\ddagger\) Here—as before: Vol. I., p. 85—I have corrected the “Jayati” of the former edition.

\(^\S\) Vásaví puri, ‘the city of Vásava, i. e., Indra.’
of Soma, on the north: named, severally, Vaswaukasārā, Sānyamānī, Mukhyā, and Vibhāvari.¹

¹ In the Līnga,† the city of Indra is called Amarāvati; and, in it and the Vāyu,‡ that of Varuṇa is termed Sukhā.§

* Corrected from “Vaswokasārā”. This is called, in the original, the city of Śakra, a name of Indra.
† Prior Section; LIV., 1—3:

\[\text{क्षत्रियोपत्तिः कौ संत्हपाकिन् क्रमोमहस्} \]
\[\text{दैवत्तिर्थिष्ठा शालोक्य भाघ्यार्धस्वत्वे} \]
\[\text{मानसेपति महाकुंजः मार्या मेरी पुरी खिता} \]
\[\text{दृष्टिशः भायुक्षेन वद्भवस्य च वाच्येऽ} \]
\[\text{सुष्म्ये सोभोविता विपुलेऽति दिनेशतः खिता} \]
\[\text{समरावती संयमनी सुखा चौविद्विषा क्रमाणाः} \]

Here the four cities referred to bear the appellations of Amarāvati, Sānyamānī, Sukhā and Vibhā.

‡ The following extract is from the Vāyu-purāṇa:

\[\text{पुराणिः जोकपालाणां युक्तमासिः चाषक्षम} \]
\[\text{क्षत्रियोपत्तिः कौ संत्हपाकिन् क्रमोमहस्} \]
\[\text{मेरी प्राचर दिशि तथा मानसेपति मुर्धिनि} \]
\[\text{श्वेतक्षारा महेश्वरी युक्ता हृदमप्रिय्युक्ता} \]
\[\text{दृष्टिशः भायुक्षेन वद्भवायि मुर्धिनि} \]
\[\text{वैवशलों विपुवति चमः संदर्भां पुरी} \]
\[\text{प्रतीतिः तु भायुक्षेन वद्भविषायि मुर्धिनि} \]
\[\text{सुखा नाम पुरी रमा वद्भवसच धीतमाः} \]
\[\text{दिनेशतः भायुक्षेन वद्भविषायि मुर्धिनि} \]
\[\text{सुखा महेश्वरपुराण्यो युक्तमासिः विनियारी} \]
\[\text{समरावतिः तु चोकपालाण्यो धिम्स} \]
\[\text{खिता समरावतिः लोकसंप्राप्तच च च} \]

In the sequel to these verses, Vibhāvari is also called Vibhā; and some MSS. consulted by me give, there, Amarāvati as convertible with Vaswaukasārā. Mukhyā is, further, interchanged, in several MSS., with Sukhā, the city of Varuṇa.

In the Mātṣya-purāṇa there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Purāṇa, also, we find Vibhāvari and Vibhā,—synonymous terms, importing ‘bright’,—and likewise both Vaswaukasārā and Amarāvati.

§ The Bhāgavata-purāṇa, V., XXI., 7, calls the city of Indra, Devalhā, and that of Varuṇa, Nimblochāni. As to Yama’s and Soma’s cities, it agrees with our text.
BOOK II., CHAP. VIII.

The glorious sun, Maitreya, darts, like an arrow, on his southern course, attended by the constellations of the Zodiac. He causes the difference between* day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines, in one continent, in midday, in the opposite Dwipas, Maitreya, it will be midnight. Rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is, in truth, neither rising nor setting of the sun; for he is always: and these terms merely imply his presence and his disappearance.†

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* Read, rather, 'distribution of', vyavasthāna.

† दिखीभर रविमंचे सर्वासार्थ वर्षिष्ठ: ||
वर्षीयियु मैत्रिय विष्णुप्रथम च संसुब्र: ||
उद्वाहसने ध्रव सर्वासार्थ तु संसुब्रे ||
दिखीभर मैत्रिय निषिद्धार्य च ||
द्विशेष इतिहास मायास्य तत्वासुद्दय: स्थूतः ||
तिरोमायः च स्वत: तत्वासार्यमरणरणे: ||
निषिद्धनमन सर्वासा मिद्यः सर्विदा सातः ||
उद्वाहवस्त्रविहि द्विगुणाद्युगः चरिे: ||

'The sun is stationed, for all time, in the middle of the day, and over against midnight in all the dwipas, Maitreya. But, the rising and the setting of the sun being perpetually opposite to each other,—and, in the same way, all the cardinal points, and so the cross-points,—Maitreya, people speak of the rising of the sun where they see it; and, where the sun disappears, there, to them, is his setting. Of the sun, which is always in one and the same place, there is neither setting nor rising; for what are called rising and setting are only the seeing and the not
When the sun (at midday) passes over either of the cities of the gods (on the Mānasottara mountain—at the cardinal points), his light extends to three cities and two intermediate points:* when situated in an intermediate point, he illuminates two of the cities and three intermediate points† (in either case, one hemisphere). From the period of his rise, the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east and west quarters are so called from the sun’s rising and setting there. As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals: for, when his rays reach the court of Brahmā, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

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* The terms Pūrva and Apara mean, properly, ‘before’ and ‘behind;’ but ‘before’ naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome, the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is, of course, behind them. The same circumstance determines the application of the term Dakshiṇa, properly ‘right,’ δεξιός, or ‘dexter,’ to the south. Uttara, ‘other’ or ‘last,’ necessarily implies the north.

† Kośa.
the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.\footnote{This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Vāyu, Matsya, Linga, Kūrma, and Bhāgavata.† The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises, Meru must be always on the north; and, as the sun’s rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: में च मद्यिष्ठोत्सवं सूर्ये च युध पश्चात् सा च तेषां प्राची तेषां च वामनाः एव भूत:। चत: सर्वेशां सर्वेद में खण्डनरत: एव। दृष्टिकां च सौभाजन:। तद्वाकुच्चरकां दिनिः सदा राहिद्विष्टिकां च सदा दिनम्।।}

\footnote{† It may be enough to refer to the Bhāgavata-purāṇa, V., XXII., 2, where it is said, according to Burnouf’s translation: “Le sage dit: Tout comme les foursins et autres insectes, placés sur une roue de potier qui tourne, tournent avec elle et suivent en même temps des directions qui leur sont propres, puisqu’on les trouve sur divers points; ainsi le soleil et les autres planètes, placés sur la roue du Temps qui a pour attributs les signes et les Nakchtras, tournent avec elle autour de Dhruva et de Mērū, en les laissant à leur droite, et marchent d’un mouvement qui leur est propre, puisqu’on les voit dans un Nakchtra ou dans un signe différent.”}

\footnote{‡ This is from the smaller commentary, which adds, by way of a second explanation: भारतादिव्यवर्षाग्नि संतुष्के दूरतेषुपक्षां पक्षापुत्रं च दिनिः सदा राहिद्विष्टिकां। सदा दिनम्यत्तम क्षणां न सदा दिनम्यत्तम च।}
The radiance of the solar orb, when the sun has set, is accumulated in fire; and hence fire is visible at a greater distance by night (than by day). During the latter, a fourth of the rays of fire blend with those of the sun; and, from their union, the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night.* When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light.† It is from this cause that the

probably, through some misapprehension of this doctrine, that Major Wilford asserted: “By Meru they”—the Paurâniks—“understand, in general, the north pole; but the context of the Purânas is against this supposition.” Asiatic Researches, Vol. VIII., p. 286. There is no inconsistency, however, in Meru’s being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

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* All my MSS. read thus:

तिष्ठपरमेश्वरप्रसाददातामाशकस्तन्तरिः
पर्वरात्रानुप्रवाहायायेः दिवाशिष्याः

‘The two lustres,—that of the sun and that of fire,—consisting of light and heat, owing to mutual penetration, become intensified during the day and during the night, respectively.’

† दृष्टिश्रोतरभूमित्वें यन्त्रितहि भाष्करे
च्यवराध विश्वविज्ञानमादाभुक्तिवद

‘When the sun is present in the southern hemisphere, or in the northern, day and night enter the water, possessed, respectively, of the nature of light and of that of darkness.’

So the commentators, and rightly, in obedience to a law of Sanskrit grammar. See Pāṇini, II., II., 34.
waters look dark by day, because night is within them; and they look white by night, because, at the setting of the sun, the light of day takes refuge in their bosom.¹

When the sun has travelled in the centre of Puskara a thirtieth part of (the circumference of) the globe, his course is equal, in time, to one Muhúrta;² and, whirling round, like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquar-

¹ Similar notions are contained in the Váyu.†

² The sun travels at the rate of one-thirtieth of the earth’s circumference in a Muhúrta— or 31.50.000 Yojanas; making the
rius, thence to Pisces; going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his declension to the south. As the circumference of a potter’s wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a

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total, 9 crores and 45 lakha, or 9.45.00.000; according to the Vāyu,* Linga,† and Mataya: Purāṇas.

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* Prior Section, LIV., 10—13:

† The passage in the Matsya-purāṇa scarcely differs from that in the Linga-purāṇa, with the exception of its beginning, which runs thus:

Some MSS. have, however, instead of च पुरानपरे च, पुरानपरे.
great distance in a short time. In twelve Muhúrtas he passes through thirteen lunar asterisms and a half during the day; and, during the night, he passes through the same distance, only in eighteen Muhúrtas.† As the centre of the potter’s wheel revolves more slowly (than the circumference), so the sun, in his northern path, again revolves with less rapidity, and moves over a less space of the earth in a longer time; until, at the end of his northern route, the day is again eighteen Muhúrtas, and the night, twelve; the sun passing through half the lunar mansions, by day and by night, in those periods, respectively.‡ As the lump of clay on the centre of the potter’s wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

* चतुर्विंशितथा वार्षिकद्विश्लाष्यकालः।
† तत्रामस्तकम् भूमिं तु कालिन्यायेन चक्ति।
‡ 'From having the impetus and power of wind, he moves with exceeding swiftness through time, i. e., space. He traverses, therefore, an immense interval in a short time.'

† चतुर्विंशितं वार्षिकद्विश्लाष्यकालं।
‡ चतुर्विंशितं वार्षिकद्विश्लाष्यकालं।

The text, it is observable, gives, with unimportant omissions, the substance of these verses, rather than a close rendering of them,
The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon.* In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and, in that in which he moves quick by night, he travels slowly by day.† The extent of his journey is, in either case, the same; for, in the course of the day and night, he passes through all the signs of the Zodiac, or six by night, and the same number by day. The length and shortness of the day are measured by the extent of the signs; and the duration of day and night, by the period which the sun takes to pass through them.\textsuperscript{1}

\textsuperscript{1} This passage, which is somewhat at variance with the general doctrine that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Pauráṇik text, is defended, by the commentator, upon the authority of the Jyotiśásstra or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent: Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio, longer still; and the remaining four, the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is,

राशिप्रमाणमयं दौर्योधास्ततर्कितं दिनम्
तथा निशिष्ठं राशिनां मनोहरं पुजप्रवेशः
दिनेऽदौर्योधः तद्रक्षरां भाषयति:

'Of the sun, whirling its circles between the two points of the horizon by day and by night, the progress is slow and rapid.'

† मनुष्यस्ये च चक्षुस्य श्रीमान न तत्तदा गति:।
श्रीमान दिवा चास्य च चक्षु तदा मन्त्रा मतिर्तिश्च।

† I have added this line. Apparently, Professor Wilson thought it would be somewhat superfluous to translate it.
In his northern declination, the sun moves quickest by night, and slowest by day; in his southern declination, the reverse is the case.

The night is called Ushá, and the day is denominated Vyushí, and the interval between them is called Sandhyá.* On the occurrence of the awful Sandhyá, the terrific fiends† termed Mandehas attempt to devour the sun: for Brahmá denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night); and, therefore, a fierce contest occurs (daily) between them and the

The apparent contradiction may, however, be reconciled by understanding the sun’s slow motion, and the length of a sign, to be equivalent terms.

* That is, Ushá is a part of the night; Vyushí, of the day.

चया रात्रि: समाखाता वुहिष्ठायुथते दिनस।
प्रौचते च तथा संधा च वातिकोषयोद्वसयम ||

So read all my MSS. The smaller commentary remarks: चया दृति।

रातिः तथा। ब्रह्मण्डितिः कुः। But the compound in the latter half of the stanza seems to show that we are to read Ushá, not Ushas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. UshoVyushhtyok, which yields Ushas, is, however, a lection found in parallel passages of other Purá纳斯.

The Translator’s “Vyushta”, which I have altered, is here impossible, unless we assume that we have, in some MSS., that and Vyushí—the word embedded in the compound—in the same stanza.

The ensuing gloss on Ushas is taken from Professor Wilson’s Translation of the Rig-veda, Vol. I., p. 78, second foot-note:

“The dawn; daughter of the personified heaven, or its deity, Dyudovatayá duhitá. Rosen translates the name Aurora; but it seems preferable to keep the original denomination; as, except in regard to time, there is nothing in common between the two. In the Vishnu-puráña, indeed, Ushá, a word of similar derivation as Ushas, is called night; and the dawn is Vyushta [sic: for Vyushta]. Several passages seem to indicate that Ushá or Ushas is the time immediately preceding daybreak.”

† Rákhasa.

‡ In the original, Prajápati.
sun. At this season, pious Brahmans scatter water, purified by the mystical Omkāra, and consecrated by the Gāyatrī; and by this water, as by a thunderbolt,

1 The same story occurs in the Vāyu,† with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Purāṇas.

2 The sacred syllable Om has been already described (Vol. I., p. 1, note). The Gāyatrī, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Ashtaka of the Samhitā of the Ṛg-veda:

तत्तविन् यागः अगों देवो धीमाहि धियो योऽ ज: प्रवेशयात्।

We meditate on that excellent light of the divine sun: may he illuminate our minds." Such is the fear entertained of profa-

† Professor Wilson, in his Translation of the Ṛg-veda, Vol. III., p. 110, gives another rendering of this verse: “We meditate on that desirable light of the divine Savitṛ, who influences our pious rites.”

To this he adds the following comment: “This is the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones’s translation of a paraphrastic interpretation. He renders it: ‘Let us adore the supremacy of that divine sun, the godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress toward his holy seat’ (Works, 8vo., Vol. XIII., p. 367). The text has merely Tat savitur varṇayeṣvabhargo devasya dhīmahi, dhiyo yo naḥ prachodayat.
the foul fiends are consumed. When the first oblation is offered, with solemn invocations, in the morning rite, the thousand-rayed deity shines forth with un-

The last member may be also rendered, ‘who may animate or enlighten our intellects.’ The verse occurs in the Yajus, III., 35, and in the Śāman, II., 8, 12. Both commentators are agreed to understand, by savitri, the soul, as one with the soul of the world, Brahma: but various meanings are also given. Thus, Sāyaña has, we meditate on the light which is one with Brahma, his own light, which, from its consuming influence on ignorance and its consequences, is termed bhargas; and is that which is desirable, from its being to be known or worshipped by all (varehyas); the property of the supreme being (parameshvara), the creator of the world, and the animator, impeller, or urger (savitri), through the internally abiding spirit (antaryāmin) of all creatures. Again, yakṣ, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhargas; that light which animates all (āhīyakṣ) acts (karmān), or illumines all understandings (buddhiḥ). Again, devasya savitukh may mean, of the bright or radiant sun, as the progenitor of all, sarvasya prasavituk; and bhargas may be understood as the sphere or orb of light, the consumer of sins, pūpānāṁ tāpakanī tejo-mahālām. Again, bhargas may be interpreted food; and the prayer may only implore the sun to provide sustenance: tasya prasādād annādi-tanahān phalān dhi-mahi, tasyādhirā-bhutā bhavema, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him. Mahādhara in his comment on the same text in the Yajus, notices similar varieties of interpretation.”

In the Introduction to the volume just quoted from, Professor Wilson says, of the Gāyatrī, at p. X: 

“The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and, especially, those of the Vedánta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma.”
clouded splendour. * Oṁkāra is Vīṣṇu the mighty, † the substance of the three Vedas; ‡ the lord of speech; and, by its enunciation, those Rākshasas are destroyed. The sun is a principal part of Vīṣṇu; and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. § Light effused by (the utterance of) Oṁkāra becomes radiant, and burns up entirely the Rākshasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice ‡
must never, therefore, be delayed; for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the (pigmy sages called) Válikhílyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Káshíthá; thirty Káshíthás, a Kalá; thirty Kalás, a Muhúrta (forty-eight minutes); and thirty Muhúrtas, a day and night. The portions of the day are longer or shorter, as has been explained; but the Sandhyá is always the same in increase or decrease, being only one Muhúrta. From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhúrtas (two hours and twenty-four minutes), that interval is called Prátañ (morning), forming a fifth portion of the day. The next portion, or three Muhúrtas from morning, is termed Sangava (forenoon); the three next Muhúrtas constitute mid-day; the afternoon comprises the next three Muhúrtas; the three Muhúrtas following are considered as the

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1 But this comprehends the two Sandhyás, 'morning and evening twilight.' Two Nádís, or half a Muhúrta, before sunrise, constitute the morning Sandhyá; and the same interval after sunset, the evening. Sandhyá, meaning 'junction,' is so termed, as it is the juncture or interval between darkness and light; as in the Váyu and Matsya:

\[ \text{लोकालोक्षे तु संधितो चक्रात्तूर्ये: परिप्रेयः} \]
\[ \text{तस्मात् स्थाने यथाबुब्बोखचतानायं} \]

———

* Prátañ is a variant of several of my MSS.
† This is the reading of the Matsya-puráña. The Váyu-puráña has:

\[ \text{लोकालोक्षे तु संधितो चक्रात्तूर्ये:परिप्रेयः} \]
\[ \text{तस्मात् स्थाने यथाबुब्बोखचतानायं} \]
evening: and the fifteen Muhúrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhúrtas only at the equinoxes; increasing or diminishing, in number, in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern, when he enters Cancer (the summer solstice).*

Fifteen days of thirty Muhúrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons, a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,¹ are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga (or cycle). The years are, severally, called Saṁvatsara,

¹ The four months are named in the Váyu,† and are: 1. the Saura or solar-sidereal, consisting of the sun’s passage through a sign of the Zodiac; 2. the Saumya or Chándra or lunar month, comprehending thirty lunations or Tithis, and reckoned, most usually, from new moon to new moon, though, sometimes, from full moon to full moon; 3. the Sávana or solar month, containing thirty days of sunrise and sunset; and, 4. the Nákshatra or lunar-asterismal month, which is the moon’s revolution through the twenty-eight lunar mansions.

* Compare with this paragraph, Vol. I., pp. 47, etc.  
† नौरसीम्बे क तिथिय नाष्ट्रब सावनं तथा।
Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga. ¹

¹ The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malamásas or intercalary months as may be necessary to complete the period, according to Vṛddha Garga. The cycle comprehends, therefore, sixty solar-sidereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Colonel Warren, in his Kāla Sankalitā, considers these years to be, severally, cycles. "In the cycle of sixty," he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet [Jupiter]. I only mention this cycle because I found it mentioned in some books; but I know of no nation or tribe that reckons time after that account. The names of the five cycles, or Yogas, are as follows: 1. Saṅvat-sara, 2. Parivatsara, 3. Idwatsara, 4. Anuvatsara, 5. Udavatsara. The name of each year is determined from the Nakshatra in which Bṛhaspati sets and rises heliacally; and they follow in the order of the lunar months." Kāla Sankalitā, pp. 212, 213. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Bṛhaspati may be the multiplication of the former by the latter (5 × 12), so as to form the cycle of sixty years; a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks: "The astronomers of this period [1181 B.C.] *** framed a cycle of five years, for civil and religious purposes." Ancient and Modern Hindu Astronomy. * It is, in fact, as Mr. Colebrooke states, the cycle of the Vedas, described in the Jyotisha or astronomical sections, and specified, in the institutes of Parāśara, as the basis

The mountain-range that lies most to the north* (in Bharata-varsha) is called Śringavat (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre. The last is called the equinoctial; for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhúrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion Kr̄ttikā, and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Kr̄ttikā, (these positions being contemporary with the equinoxes), that equinoctial season is holy† (and is styled of calculation for larger cycles. Asiatic Researches, Vol. VIII., pp. 470, 471. †

† Reference is here made, apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions, by Hindu astronomers, about 1424 B. C. Historical View of the Hindu Astronomy, pp. 3, 4. The Váyu and Linga* Puráñas specify the positions of the

* Literally, ‘to the north of Śweta’:

व: श्रीतक्षोतर: श्रीव: शुक्लवातिक विसुत: ।

For Śweta and Śringavat—or Śringin—vide pp. 114, 115, supra.


‡ Prior Section, LXI., 40—48:

एतेविच यहाँ: सवे लक्ष्मीं शुभित्वता: ।
विषतानुसन्ति पुत्र: मृणौ तैं मुनिविन्त्यमा: ॥
विशालायु श्रुतीवस्त्रो यहाँता पत्रमो यह: ।
शिष्मान्तमयुर्युमवीर्यो वीरी विषुर्य स: ॥
the Mahávishuva or the great equinox). * At this time, other planets at the same time, or the end, according to the former,†

A various reading of प्रवर्तिकायं वैषेषिकायं, in the first half of the fourth stanza, is प्रवर्तिकायं पृष्ठकायं. The word kshetra, for nakshatra or रित्क, is rare, at least in non-scientific Sanskrit writings.

As will be seen, Professor Wilson took the positions, about to be enumerated, from the Linga-puráṇa, which is, here, fuller than the Vāyu.

In the same chapter with this quotation we read, 8. 16—20:

The substance of these lines I shall recur to presently.

* This parenthesis is taken from the commentaries. I have corrected the Translator's "Mahávishubha".

† एवं विशिष्ठं ग्रहं ग्रहसंयोगं समुपतनं.

II. 17
offerings are to be presented to the gods and to the

of the Chākṣusha Manwantara. At that time the sun was in

\begin{verbatim}
लिखितमार्गपुष्करुभो विशालकुञ्जात्रा।
श्रीरक्षितं समुत्पत्तं कौतिकाय सिन्धुकरं।
शोभाराष्ट्रीयभूमि: पुष्य: शुक्र: बुधायुक्तारं।
तारकशालाय प्रवर्जिते बचे समस्तितं।
यहांव्रजस्व: पुष्यो ब्रह्मारंगवंस्यावतं।
फलांनीसु समुपय: पुष्यसु च रक्षित:।
सवार्षिजोगिणानामुक्त्वा प्रवर्जितस्वितो बच:।
समाधालिङ्ग पुष्यसु समुपय देवति श्रुत:।
रूढ़तीवे श्रृंगारिष्ठेष्वरं स्त्रीवर:।
रूढ़तीसु समुपयाय यहस्तायुक्तारं।
\end{verbatim}

So read, concurrently, all the five MSS. of the Vāyu-pūrāṇa within my reach, except as to the latter half of the third stanza. No mention is here made of the positions of Budha and Ketu; and Bāhu, rightly or wrongly, is placed in Revati. Furthermore, it may be that Tishya is corrupted from some other name. Not one of my MSS. gives प्रवर्जिते बचे clearly; and yet, on collation, they appear to point to this reading, that of some copies of the Linga-pūrāṇa. One would have expected Maghā or Pitryā, and in the plural.

I may add, that I do not find it stated in the Vāyu-pūrāṇa, as Professor Wilson alleges, that the positions laid down in the preceding passage are referred to the “end” of the Chākṣusha Patriarchate. Did this “end” originate from a hasty glance at the words चापुष्ये स्त्रीवर?

That the passage just cited has suffered excision may be suggested by the ensuing stanzas, which precede it, in the Vāyu-pūrāṇa, by a short interval:

\begin{verbatim}
चापुष्ये चेव यहा वैशालिका: स्वतः।
विवस्थान्तिः पुष्य: सूर्याम देवस्य प्रावर।।
लिखितमार्गपुष्करुभो श्रोभा देवो वसु: स्वतः।
श्रीरक्षितं समुत्पत्तं कौतिकाय सिन्धुकरं।
शोभाराष्ट्रीयभूमि: पुष्य: शुक्र: बुधायुक्तारं।
तारकशालाय प्रवर्जिते बचे समस्तितं।
यहांव्रजस्व: पुष्यो ब्रह्मारंगवंस्यावतं।
फलांनीसु समुपय: पुष्यसु च रक्षित:।
सवार्षिजोगिणानामुक्त्वा प्रवर्जितस्वितो बच:।
समाधालिङ्ग पुष्यसु समुपय देवति श्रुत:।
रूढ़तीवे श्रृंगारिष्ठेष्वरं स्त्रीवर:।
रूढ़तीसु समुपयाय यहस्तायुक्तारं।
\end{verbatim}

Comparing these two extracts, we learn that the sun, &c. have the
manes, and gifts are to be made to the Brahmans, by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor; and day and night, seconds, minutes, and hours, * intercalary months, † the day of

Visākhā; the moon, in Kṛittikā; Venus, in Pushya; Jupiter, in Pūrvaphalguṇī; Mars, in Ashādhā; Śani, || in Revati; Budha, in Dhanishthā; Ketu, ¶ in Asleṣhā; and Rāhu, in Bharanī. ** There

same origin assigned them in the current Patriarchate, the Vaivaswata, as in that which came immediately before it, the Chākhusha. The Sun sprang from Aditi; the Moon, from Dharma; Ṣukra, from Bhṛigu; Bṛhaspati or Bṛhattejas, from Angiras; Budha, from an unnamed Rishi; Lohitānga or Lohitādhipa (Angāraka), from the will of some Prajāpati; and Swarbhānu (Rāhu), from Śiśhikā.

Budha is unnoticed in the first extract; and Śaura (Śani), in the second.

Supplementarily to these particulars, the Linga-purāṇa, as adduced in my third note in p. 256, specifies Soma as sire of Budha, makes Vikesi mother of Lohitārēha (Angāraka), names the Sun and Śanā as the parents of Śauri (Śani), and calls Śikhin (Ketu) son of Mrityu.

* These three terms are to represent ब्रह्माः पूर्वमित्रः पूर्वमित्रायनः.
† Adhīmāsa. In two MSS. I find ardhamāsa, 'half month', 'fortnight'. ¶ I find what looks like its older name, Tishya, save in one MS. of the Linga-purāṇa.
§ Read Pūrvābhāṣṭa. There are two Ashādhās, as there are two Bhādrad-paṇi, and two Phālguṇī.
|| For the original Śaura or Sauri of the Vāyu-purāṇa and the Linga, respectively.
¶ Substituted, by the Translator, for the less usual Śikhin, the word in the Linga-purāṇa.

** Professor Whitney, premising the Chākhusha Manwantara, observes: 'There is something unaccountably strange in the Puranic definition of the positions of Mercury and Venus at this important epoch. How Mercury can be, even by a Hindu cosmogonist, placed in Śravishthā when Venus is put in Pushya, at least 146° 40' distant from him; or how either can receive such location when the sun is made to stand in Visākhā, at least 23° 20' from Venus, and at least 80° from Mercury, it is hard enough to see. The furthest distance from the sun actually attained by Venus is about 48°; by Mercury, 29°; so that they can
full moon (Paurīmāsī), the day of conjunction (Amāvásyā), when the moon rises invisible, the day when it is first seen (Śūnivālī), the day when it first disap-

are differences between some of these and the positions cited by Bentley; but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions, 1424-5 B.C. According to the Vāyu, these positions or origins of the planets are from the Vedas:

चवांतिदिविंश पूर्णां च बुध्मना रति शृविदः॥

The Linga, less accurately, perhaps, reads रति शृविदः; referring it to the works of law.†

never actually be more than 77° apart: nor are the greatest elongations of the two planets, as determined by the modern Hindu astronomy, very different from these. It looks as if the defined positions of the planets at the Great Equinox were mere guess-work, and the work, too, of a very unlearned and blundering guesser, rather than found by retrospective calculation. The putting of the moon’s modes, also, in Bharaṇī and Āśleṣhā—or, at the utmost, only 106° 40’ apart—is a yet grosser error of the same character.” Journal of the American Oriental Society, Vol. VIII., p. 90, foot-note.

* For the reading, in my MSS., of this line,—hypermetrical, and also absurd, as here presented,—see the extract, p. 258, supra, note, from the Vāyu-purāṇa. The position of Mars, and that only, seems to be there credited to the Śruti; as, in the Linga-purāṇā,—p. 237, supra, note,—to the Smṛiti.

† Mr. Bentley writes: “For determining the time of the formation of the Lunar Mansions, we have other observations to mention that will be found to be still more accurate, as they can be depended on the very year; and these are of the planets. [Then follows a legend.] The observations here alluded to are supposed to have been occultations of the planets by the Moon, in the respective Lunar Mansions from which they are named: they refer us to the year 1424—5 B. C.,” &c. &c. A Historical View of the Hindu Astronomy, &c., pp. 3, 4.

Professor Max Müller asserts that “the coincidence between the legend quoted by Bentley and the astronomical facts determined by Mr. Hind is a real one. Bentley, it is true, does not give his authority; but Professor Wilson, in a note to his translation of the Vishnū-purāṇā, speaks distinctly of the legend as occurring in the Vāyu- and Linga-purāṇhas; and he mentions that these Purāṇas appeal to the authority of reve-
pears (Kuhú), the day when the moon is quite round (Ráká), and the day when one digit is deficient (Anumátí), are, all, seasons when gifts are meritorious.

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mádhava, Śukra, and Śuchi; and in his southern, in those of Nabhas, Nabhasya, Isha, Urja, Sahas, Sahasya.†

On the Lokáloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudháman and Śankhapád, † (the two

1 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir William Jones. Asiatic Researches, Vol. III., p. 258. According to the classification of the text, they correspond, severally, with the lunar months Mágha, Phálguna, Chaitra, Vaisákha, Jyaíśthā, Áshádha, or from December to June; and with Śrávana, Bhádra-pada, Áświna, Kárttika, Ágraháyaña, and Paúsha, from July to December. From this order of the two series of the months, as occurring in the Vedas, Mr. Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. ‡ Asiatic Researches, Vol. VII., p. 283. §


Mr. Hind’s calculations, here referred to, if construed, as by Professor Whitney, with a discerning eye, will be seen, far from supporting Mr. Bentley’s explanation of the planetary names, to explode it past all rehabilitating. See Journal of the American Oriental Society, Vol. VIII., pp. 84—93.

* See Goldstücker’s Sanskrit Dictionary, under भमावास्व-blood.

† This name is read, in several of my MSS., Śankhapá.

‡ On the age of the Vedas, as derivable from astronomical data, see Archdeacon Pratt, Journal of the Asiatic Society of Bengal, 1862, pp. 49, 50; Professor Max Múller, Rig-veda, Vol. IV., Preface, pp. xiv—xxix; and, particularly, for a masterly treatment of the subject, a paper by Professor Whitney, some extracts from which will be found at the end of the present chapter.

sons of Kardama), and Hirañyaroman, and Ketumat.¹
Unaffected by the contrasts of existence, void of self-

¹ The Váyu* has the same names, but ascribes a different de-
scent to the first, making Sudháman † the son of Viraja: Śankha-

Śankhapá and Hirañyaloman are, thus, the readings which I find; and
yet the passages from the Váyu-puráňa quoted in notes ‡ and § to p. 263,
infra, have Sankhapad and Hirañyaroman.

† वैराज्यालोको विद्याराधनाः नाम निबुऽः।

Sudháman is here called son of Viraja and Gauri, and Lokapála of
the eastern quarter.

Elsewhere, self-consistently, the Váyu-puráňa expresses itself as follows,
regarding the paternity of Sudháman and Ketumat:

At p. 86, supra, I have changed Professor Wilson's "Viraja" to Vai-

The passage of p. 86, just referred to, is thus worded:

On this the larger commentary observes: वैराज्याः प्राप्तायोऽपि पुत्रः

Vairaja is here said to be a son of Brahme, i.e., a Manu.
ishness, active, and unencumbered by dependants,* they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

On the north of Agastya, and south of the line of the goat,† exterior to the Vaiśvánara path, lies the pād; is the son of Kardama: the other two are the sons of Parjanya§ and Rajas,‖ consistently with the origin ascribed to these Lokapálas in the patriarchal genealogies of that Puráña.¶ (See Vol. I., p. 153, notes 1 and 2, and p. 155, notes 1 and 3.)

Furthermore, there can be little doubt as to the correctness of the reading Sudhanwan. Some of my MSS. have, in the first line of the stanza, instead of राजवं, सुते हैं, the reading of the smaller commentary.

For the grandsons of the patriarch Vairaja, among whom were Śatadyumna and Sudyumna, see Vol. I., p. 177.

“Śankhapáda”, the word in the original edition, I should have changed, at p. 86, supra, into Śankhapád. The Sanskrit is पूर्व शंक्पदस्. * Nishparigrha is the original expression.

† Ajavithi.

§ कदेमधु सूति: पती भाषिखबनवत्तुताम्।
पूर्व शंक्पदस्च च व ज्ञातां तथेहि च॥
Śankhapád is here said to be son of Kardama and Śruti. He had a sister Kámyá. His mother was daughter of Atri.

|| हिर्करोम्या पार्ष्वको मारोच्चामुद्ययत।
चानुससंसवधापी सिक्षपाल: स छै छुतः॥
Hirañyaromán is here spoken of as having Parjanya and Máruchi for his parents.

‖ राजवं च जनयगार्थकृत्य यत्तिष्ठिती।
प्रतीयां दिभि राजवं वेदवस्र प्रापत्तिः॥
Here Ketumati is described as son of Rajas and Máraṇdéyi, and as Prajápati of the occidental region.

¶ The Mateya-purdha declares:

|| सिक्षपाल: सुतास्त्व गोकावलिक्ष्यो मधत:॥
चलात्याश्च भाषावानविवध्वन्यं भूतवस्तः॥
सुधाबाधिन वैराज: कदेमधु प्रापत्ति:॥
हिर्करोम्या पार्श्व: केतुमाज्यत्तस्य छ:॥
So read all my MSS.: and, if they are not corrupt, the second Lokapála is here said to be Kardama.
road of the Pitris.¹ There dwell the great Rishis, the

¹ Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still, in some respects, a confused and partly inaccurate, account is given in the Matsya Purána;* but a more satisfactory

Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4—6, which two of them omit,—at least in placing Nágavíthi in the south as well as in the north, to the exclusion of Ajavíthi. It can scarcely be doubted that lines 4—6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavíthi, in the south, from the two Ashadhás, with Múla, and give Abhijit, Púrva Jay (Aśvini?), and Swáti as the asterisms of Nágavíthi. Abhijit, whose presence here, as an integral asterism, is noticeable, “in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other nákeśhatras, but is carved out of the contiguous divisions.” Colebrooke's Miscellaneous Essays, Vol. II., p. 341.

On the assumption that Nágavíthi, where inserted the second time, is an error for Ajavíthi, the further contents of the passage just quoted may be thus represented:
BOOK II., CHAP. VIII. 265

offerers of oblations with fire, reverencing the Vedas,
description occurs in the comment on the Bhágavata,* there cited

| Nágavíthi | Aświni       |
|          | Yámyá       |
|          | Krítiká     |
|          | Rohíni      |
| Gajavíthi | Mígagáiras  |
|          | Árdra       |
|          | Punarvasú   |
| Airávati  | Pushya      |
|          | Áśleshá     |
|          | Maghá       |
| Árshabhí  | Púrvapaháguní |
|          | Uttarakaháguní |
|          | Púrvapraśhpadá |
| Govíthi   | Uttarakraśhpadá |
|          | Revati      |
|          | Śravána     |
| Járadgavi | Dhanishhá   |
|          | Várúña      |
|          | Hasta       |
| Ajavíthi  | Chitrá      |
|          | Swáti       |
|          | Viśákha     |
| Mífagáthi | Maitra      |
|          | Aindra      |
| Vaisánará | Púrváshádhá |
|          | Uttaráshádhá |

Nágavíthi, &c., Árshabhí, &c., and Ajavíthi, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Airávata, Járadgava, and Vaisánará.

The Proshhpadás are the Bhádrpadás; Várúña is Śatabhishaj; Maitra, Anurádhá; and Aindra, Jyeshtá.

The word Punarvasú, implied in the ninth line of the Sanskrit extract, deserves passing notice. The special plural inflection there given to the compound of which it forms the last member shows that the word must have been regarded, by the writer of the Puráña, as feminine. One may suggest, therefore, that he mistook the Vaidik Punarvasú, a masculine dual, for a feminine singular.

See, further, the second note at the end of the present chapter.

* Where Śrídha expounds V., XXI., 7: and the same passage, with
after whose injunctions creation commenced, and who were discharging the duties of ministrant priests.*

from the Vāyu, but not found in the copies consulted on the present occasion. According to those details, the path (Mārga) of variations, is adduced in both the commentaries on the Vīshnū-purāṇa:

...)
For, as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the in-
the sun and other planets amongst the lunar asterisms is divided into three portions or Avasthánas, northern, southern, and cen-
tral, called, severally, Airávata, Járadgava* (Ajagava,† Matsya Puráña), and Vaiśwánara. Each of these, again, is divided into three parts or Víthi: those of the northern portion are termed Nágavíthi, Gajavíthi, and Airáváti; those of the centre are Ár-
shabhi, Govíthi, and Járadgavi; and those of the south are named Ájavíthi, Mriógavíthi, and Vaiśvánarí. Each of these Víthi comprises three asterisms:

<table>
<thead>
<tr>
<th>Nágavíthi</th>
<th>Aświni</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bharañí</td>
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<tr>
<td></td>
<td>Kritiká</td>
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<tr>
<td></td>
<td>Rohiñí</td>
</tr>
<tr>
<td>Gajavíthi</td>
<td>Mriógáiras</td>
</tr>
<tr>
<td></td>
<td>Árdra</td>
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<tr>
<td></td>
<td>Punarvasu</td>
</tr>
<tr>
<td>Airáváti</td>
<td>Pushya</td>
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<tr>
<td></td>
<td>Áśleśá</td>
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<tr>
<td></td>
<td>Maghá</td>
</tr>
<tr>
<td>Árshabhi</td>
<td>Purvaphálguni</td>
</tr>
<tr>
<td></td>
<td>Uttaraphálguni</td>
</tr>
<tr>
<td></td>
<td>Hasta</td>
</tr>
<tr>
<td>Govíthi</td>
<td>Chitrá</td>
</tr>
<tr>
<td></td>
<td>Swáti</td>
</tr>
<tr>
<td></td>
<td>Viśákhá</td>
</tr>
<tr>
<td>Járadgavi</td>
<td>Anurádhá</td>
</tr>
<tr>
<td></td>
<td>Jyeshtá</td>
</tr>
</tbody>
</table>

* Járadgava is the central portion, and Vaiśwánara is the southern. See the Sanskrit.
† I find Járadgava in my five manuscripts of the Matsya-puráña.
terrated ritual of the Vedas. Mutually descending from each other, progenitor springing from descendent, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races,—along with their posterity, devout practices and instituted observances,—residing to the south of the solar orb, as long as the moon and stars endure.  

---

**Múla**
- Purváshádhá†
- Uttaráshádhá
- Śravaṇa

**Mrigavíthi**
- Dhanishihá
- Śatábhisghaj‡
- Púrva Bhádrapadá

**Vaiśwánarí**
- Uttara Bhádrapadá
- Reváti

See, also, Asiatic Researches, Vol. IX., Table of Nakshatras, p. 346. § Agastya is Canopus; and the line of the goat, or Ajavíthi, comprises asterisms which contain stars in Scorpio and Sagittarius.

1 A marginal note in one MS. explains the phrase of the text, चा चन्द्रार्क, to signify as far as to the moon and stars; चन्द्र-

---

* This passage is not closely rendered; and yet, as it is of no special import, it may suffice to give only the original of it:

प्रारम्भनि तु च सौवाक्षेषां पद्यः स दृष्टिः.
चबिंते सु पुनः सथास्यत युनि युने॥
संतवा तपसा चित्म सर्वोऽविविधभि युतन च। 
वायुमानासु पूवैव च प्रेमिनां गुणिषु है। 
पविमादिकू पूवैव जायन्ते निधनेचिवत॥
एवचार्त्तमानां तिड़िति नियतनम्। 
विदुर्देशिः सागीं ह्रिता ह्याप्रतारकम॥

‡ The original has Ashádhá simply, but meaning Púrváshádhá.
‡ So the original. Professor Wilson had “Śatábhisghá”.
§ Or Colebrooke’s Miscellaneous Essays, Vol. II., opposite p. 322.
The path of the gods lies to the north of the solar sphere, north of the Nágavíthí, and south of the seven Ríshis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and, therefore, victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun,* until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings; and detecting the unreality of the properties of elementary matter.† By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from reiterated death.² The consequences of acts of iniquity or

**तारकसीमामृतमालीम्** § But the Pitriyána, or path of the Pitrís, lies amongst the asterisms; and, according to the Pauránik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.||

1 The stars of the Nágavíthí are those of Aries and Taurus; and by the seven Ríshis we are here to understand Ursa Major.

2 This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

---

* Aryaman is here its name in the original.
† The Sanskrit implies that they discern faults of speech and the like: शब्ददर्शवद्यमाणात्.
‡ चामृतमयं खानममृतं हि माथे।
§ The larger commentary has चन्द्रातालसीमामृतं माथे, 'the path consisting of the limit of the stars.'
|| So allege the commentators.
piety, such as Brahmanicide or an Aśwamedha, endure (for a similar period, or) until the end of a Kalpa,¹ when all within the interval between Dhruva and the earth is destroyed.*

The space between the seven Ṛishis and Dhruva,² the third region of the sky, is the splendid celestial path of Vishṇu (Vishṇupada), † and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Vishṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of (the consequences of) piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties: of Vishṇu, acquired through religious meditation;§ and

¹ That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.
² From Ursa Major to the polar star.

* ॥ व्रजक्षेत्रविष्णुपदे खयां रूपपत्तिःः ॥
   ब्रजक्षेत्रविष्णुपदे ॥ पुष्परूपस तवोपरि ॥
   विष्णुस्तवाच प्रदेशः ॥ नरियात्तस्तृतो धृष्टः ॥
   नरियात्तस्तृतो धृष्टः ॥

The second of these stanzas is abridged in the translation. The first may be rendered: ‘There is a necessary consequence arising to one who does evil or good by such acts as the slaying of a Brāhmaṇ or the performing of a hippocastan. The result of such acts is said, O regenerate, to extend to the limit of the dissolution of created beings.’

† A station of Vishṇu is here spoken of, namely Dhruva, which is said to be higher than the Rishis, and further to the north:

    ॥ व्रजक्षेत्रविष्णुपदे खयां रूपपत्तिःः ॥
    व्रजक्षेत्रविष्णुपदे खयां रूपपत्तिःः ॥

† Sarasvī.
§ Yoga.
there are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Vishnu is contemplated by the wisdom of the Yogins, identified with supreme light, as the radiant eye of heaven.‡ In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot (of the atmosphere). On Dhruva rest the seven great planets; and on them depend the clouds. The rains are suspended in the clouds; and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, (the gods,) who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishnu, therefore, is the support of the three worlds, as it is the source of rain.

From that (third region of the atmosphere, or seat of Vishnu,) proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven (who have sported in her

* There must here be some typographical oversight in the former edition, which has "inwoven to all." This I have altered on conjecture.
† यज्ञवित्ततायं च यज्ञवित्ततायं स्वराचरणः।
   भावें च विच्छ विचित्र तांत्रिकः: परम पदम्॥

'This universe, wherever it is warped and woven,—whether past, or present, with its moveable and immovable objects, or future,—is, all, Maitreya, the supreme station of Vishnu.'

‡ द्वारिका चतुरा गान्तीयां चोकिमनं तथा याब्रह्मानासः।
   विवेकानन्दवृंदं च तांत्रिकः: परम पदम्॥

'In the heavens, distended like an eye, is that supreme station of Vishnu, beheld by the discriminative knowledge of the Yogins, whose souls are replete with it.'
waters). Having her source in the nail of the great toe of Vishṇu’s left foot, Dhruva\(^1\) receives her, and sustains her, day and night, devoutly on his head; and thence the seven Rishis practise the exercises of austerity\(^\dagger\) in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Śītā; Alakanandā, Chakshu, and Bhadrā are four branches of but one river, divided according to the regions towards which it proceeds. The\(^\S\) branch that is known as the Alakanandā was borne affectionately by Mahādeva,|| upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.\(^2\)¶ The offences of any man who bathes

---

\(^1\) The popular notion is, that Śiva or Mahādeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishnavaś at least, to the descent of the Alakanandā, or Ganges of India, not to the celestial Ganges.

\(^2\) Or, in other words, ‘flows into the sea’. The legend here alluded to is more fully detailed in a subsequent book.**

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\* I have supplied the marks of parenthesis in this sentence, in order to show that the sense of the original has been supplemented.

\(\dagger\) Prāṇāyāma. See p. 89, supra.

\(\vdash\) All my MSS. read Śītā. See my second note at p. 120, supra.

\(\S\) Insert ‘southern’, dakshīna.

|| Here called, in the original, Šarva.

¶ The Sanskrit is rather fuller:

\[\text{विश्वेष्टकलापव बिनिज्ञानलाहिंशशरयः इ}\
\[\text{स्तम्भिलं दिप्य निधि वापाध्यमर्गक्षरवान}\

** See Book IV., Chapter IV.
in this river are immediately expiated, and unprecedented* virtue is engendered. Its waters, offered by sons to their ancestors, in faith, for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders who offer sacrifice in† this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire, thereby, final liberation. This sacred stream, heard of, desired, seen, touched,‡ bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues,§ exclaim “Gangá, Gangá”, atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishńu.‡‡

1. The situation of the source of the Ganges of heaven identifies it with the milky way.

* Apúrva, ‘requitatively efficacious’. For a full explanation of this technicality, see my translation of Pandit Nehemiah Nilaśáñha Sástrin’s Rational Refutation of the Hindu Philosophical Systems, pp. 149—151.
† I should say ‘on’. The river-side, it seems likely, is intended.
‡ Supply ‘drunk’, pita.
§ The original has ‘hundreds of leagues’; चीलकाना शतययिच ।
‡‡ Literally, ‘Bhagavat’s third supreme station’. The stanza runs thus: चंत: सा पायवा याज्ञ चयायण जगतारियिच। समुख्यता परे तनु तुंतीच अनवरत्दस ॥

Note referred to at p. 261, supra.

The subjoined extracts are taken from a most interesting and valuable paper, by Professor Whitney, entitled: On the Jyotisha Observation of the Place of the Colures, and the Date Derivable from it.

"The conclusion to which we seem necessarily led by the arguments II."
and considerations here presented may be summed up as follows:—

First, it is impossible for us to determine, more nearly than within a few degrees, what point upon the ecliptic is meant by any designation of its place with reference to the asterisms which is given us by Hindu authorities of older date than the establishment of the modern astronomical system; second, we have no reason for ascribing to the ancient Hindus any possession to such exact knowledge, or any attempt at such precision of statement, as should give real significance to an implied difference of a quarter of an asterism in the location of the colures by two different authorities; third, even if we chose to attribute intended precision to the statement of the Jyotisha, the difficulty of the observation, and the weakness of the Hindus as practical astronomers, would forbid us to suppose that they can have made other than a rude approximation to the true place of the solstices: and hence, finally, it is utterly in vain for us to attempt to assign a definite date to the observation here in question; a period of a thousand years is rather too little than too great to allow for all the enumerated sources of doubt and error. He who declares in favour of any one of the centuries between the eighth and the eighteenth before Christ, as the probable epoch of the Jyotisha observation, does so at his peril, and must be prepared to support his opinion by more pertinent arguments than have yet been brought forward in defence of such a claim.

"The possibility that the observation which we have been discussing may require to be yet more totally divorced from connexion with any assignable period in Hindu literary history, as having been made elsewhere than in India itself, is worth a passing reference, although it does not require to be urged. Some recent authors have shown an unnecessary degree of sensitiveness to any suggestion of the importation of astronomical knowledge into India in early times. Such importation, of course, is not to be credited as a fact, without satisfactory evidence; but it is, also, not to be rejected as a possibility, upon insufficient a priori grounds. To Müller's erroneous assumption (Preface, p. xxxvii.), that 'none of the sacrifices enjoined in the Brähmadasas could be conceived' without 'the division of the heavens into twenty-seven sections', I have referred elsewhere (Journ. Am. Or. Soc., Vol. VIII., p. 74); claiming that, on the contrary, the concern of the nakshatras with these sacrifices is, for the most part, a matter of nomenclature merely. It is true, for instance, that one cannot obey an injunction to perform a certain sacrifice 'on the first of Chaitra', without a system of asterisms: but the reason why such a sacrifice had been enjoined was not that the moon was to be full fifteen days later in the neighbourhood of Spica Virginis, rather than of some other star; the ceremony was established for a certain new moon of spring, to which the star only gives a name: it may, for aught we know, have been religiously observed long before the month got its present title. The
asterism Chitrá does not furnish the occasion of the sacrifice, immediately
or mediate); it simply denominates the natural period at the beginning
of which the sacrifice is to be performed. And so in other like cases.
It is not, indeed, to be denied that the nakshatras have acquired a cer-
tain influence and importance of their own, as regards the seasons of
sacrifice: their propitious or unpropitious character must be had in view,
in regulating some of its details; but all this, like the astrological in-
fluence of the signs of the zodiac, is only the natural secondary out-
growth of an institution originally intended for other purposes. To claim
to settle the vexed and difficult question of the ultimate origin of the
asterismal system, possessed in common by the Hindus, the Chinese,
and the Arabs, by the simple consideration of its importance to the
Hindu ceremonial, is wholly futile. Biot, by similar reasoning, arrives
at the confident conclusion that the system must be indigenous to China:
he finds it too thoroughly interwoven with the sacred and political in-
s titutions of that country to be able to conceive of its ever having been
introduced from abroad. And special students of Arab antiquity, upon
the same grounds, advance the same claim in behalf of Arabia. It is, in
each case, prepossession which gives to this class of considerations a
controlling importance: the question of origin, if it ever finds its satis-
factory settlement, must be settled by arguments of another and more
legitimate character."

"Let me not be misunderstood as attributing to the Hindus special
incapacity for astronomy, or special awkwardness in the management of
their calendar. They did all that could be expected of them, with their
means and their habits of mind, towards reconciling and adjusting the
trying differences of solar and lunar time; and with all the success which
was needful for their purposes. I am only protesting against the mis-
conceptions of those who would ascribe to them wants and desires, and
credit them with mechanical devices, in no way answering to their con-
dition. To look for an exact observation of the place of the colures in
a treatise which adopts a year of 366 days, and assumes and teaches
the equable increase and decrease of the length of the day from solstice
to solstice, is, obviously, in vain: to calculate a precise date from such
an observation is but to repeat, in another form, the worst errors of
Bailly and Bentley." Journal of the Royal Asiatic Society, New Series,

Note referred to at p. 265, supra.

Bhaffa Utpala, commenting on Varahamihira’s Brihat-samihita, IX.,
1—3, adduces, with other passages, those which are transcribed below.

18*
Devala is cited as writing:

चित्तिका: भर्तिति स्वतः नाभिका दुहानालिका।

वैधवस्य भूगुप्तसा: खर्चन्त्र प्रोक्तः पुरातनी॥

That is to say, the vithis are declared to have been called, by the ancients, sons of Bhūgū.

In the ensuing stanzas, which are attributed to Kāśyapa, we have the same filiation of the vithis:

चित्तिका: भर्तिति सा ब्रह्मचर्या दुहानालिका।

गार्जनीही विन्यासार्या दुहानालिका॥

वैधवस्य भूगुप्तसा: खर्चन्त्र प्रोक्तः पुरातनी॥

मधुराक्ष्या तु महाभारतः ब्रह्मचर्या गी।

वर्गवीरी विन्यासार्या मूलाकामुखी॥

दुहानालिका दुहनालिका तु पुनः खर्चन्त्र॥

Here the vithis are denominated Nāgavīthi, Gajā, Airāvatā, Vīshabhā, Go, Jāradgavī, Mṛgavīthikā, Ajayvīthi, and Dahanā. But Mṛga-vīthikā consists of Mūla, &c.; and Ajavi, of Śravāṇa, &c. In other words, the sequence of the asterisms, so far as indicated, is that observed in the extract, given at p. 266, supra, professedly from the Vāyu-purāṇa.

Āditya is Punarvasu; Vishnuṭh, Śravāṇa; and Aja, Purvabhādrapadā.

Aditi—whence the patronymic Āditya—is the presiding deity of Punarvasu; Vishnuṭh, of Śravāṇa; and Aja, here substituted for his asterism—of Purvabhādrapadā.

The subjoined question is credited to Garga:

कौटि: भर्तिति स्वतः नाभिका क्षितिकासितां॥

रोहिष्टास्य भूगुप्तसाय वैराज्ञा स्वाभावासितां॥

तु दुहानालिका सार्यास्य खर्चन्त्र प्रोक्तां॥

भर्तिति स्वतः अविभाजित्वात् क्षितिकासितां॥

मधुराक्ष्याः पुनः खर्चन्त्र प्रोक्तां॥

युर्मवासी शास्त्राक्ष्याः पुनः खर्चन्त्र प्रोक्तां॥

सत्तमनि भर्तिति सा आयुक्तानि स्वतः॥

दुहानालिका दुहानालिका तु महाभारतानि॥

According to this, we have:

<table>
<thead>
<tr>
<th>Nāgavīthi</th>
<th>Bharaṇī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kṛittikā</td>
<td>Swāti</td>
</tr>
<tr>
<td>Gajā or</td>
<td>Rohiṇī and</td>
</tr>
<tr>
<td>Gajavīthi</td>
<td>two other asterisms</td>
</tr>
</tbody>
</table>
BOOK II., CHAP. VIII.

Airávatá or Three asterisms
Airávati
Śrābhā or Three asterisms
Ārābhā

Govithi
Ahihrudhna
Paushhā
Aśvin

Jāradgavi (Śravaṇa and two other asterisms)
Mṛigā or Maitra and two other asterisms
Mṛigavithi
Hasta

Ajavithi
Chitrá
Viśākhikā

Dahanā (The two)
Ashādhās.

Garga's order of the vīthīs agrees with Kāyapa's; but the constituent parts of the vīthīs, as here detailed, differ greatly from anything before brought forward. Not to mention other peculiarities, one vīthī contains, in this distribution, four asterisms, and another, only two.

Ahirbudhna is Uttarabhādрапadā; Paushhā, Revati; and Aśvin, Aświni.

As Bhatṭa Utpala seems to intimate, it is, so far as we know, Garga's view of the vīthīs and their component members which Varāhamihira ad-duces and disapproves.

As to Nāgavithi, it is the doctrine of the Saṃsāra-sahuḥātī also, that it comprehends Bharaṇī, Kṛttikā, and Swātī:

वीरीय गाम नामा ह्रातिभर्स्य च ज्ञतिका चैव।

And Parāśara writes, to the same effect: नामापेत्याप्रवायमाब्याबयानि।

For Āgneya is Kṛttikā, Yāmya, Bharaṇī; and Vāyavya, Swātī.

—and—

—

—
CHAPTER IX.

Planetary system, under the type of a śīśumāra or porpoise. The earth nourished by the sun. Of rain whilst the sun shines.
Of rain from clouds. Rain the support of vegetation, and, thence, of animal life. Nārāyaṇa the support of all beings.

Parāśara.—The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars* to turn round, also; and the lunar asterisms follow in its circular path: for all the celestial luminaries are, in fact, bound to the polar star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nārāyaṇa, who himself, in planetary radiance, is seated in its heart;† whilst the son of Uttānapāda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise. ¹

The upholder of the porpoise-shaped sphere is the sovereignty of all, Janārdana. This sphere is the supporter

¹ A more particular description of this porpoise occurs farther on.

* More closely, 'the moon, sun, and other planets':

शैष असत्यमाणि चक्कादिवादिवास्याणि.

† The reading of all my MSS., and that followed by both the commentators, is as follows:

शिशुगराजः प्रमो चतुर्यो भृतिश्रावि दर्शिः.

मारायत: परं घाषा तख्ताधार: स्वयं हिरि.

'The configuration of the luminaries in the heavens is defined as porpoise-shaped. Nārāyaṇa, the highest of lights, is its support; he himself being stationed in its heart.'
of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner (the world depends upon the sun), be attentive, and you shall hear.

During eight months of the year, the sun attracts the waters, which are the essence of (all) fluids, and then pours them upon earth, (during the other four months), as rain:¹ from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are, therefore, called Abhuras, because their contents are not dispersed.² When, however, they are broken to pieces

¹ Consequently, the Linga Puráṇa* observes, there is no waste of water in the universe, as it is in constant circulation:

तोयस्म नाख्षि दि नागश्वेति परिवर्तति।

² The theory of the clouds is more fully detailed in the Váyu, Linga, and Matsya Puráṇas.† It is the same in its general tenour, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Ágneya, originating from fire or heat, or, in other words, evaporation: they are charged with wind and rain, and are of various orders, amongst which are those called Jimúta, from their supporting life;

चीयून्ता नाम ते नीचा तेन्हो चीयूस्वमवः।

2. Brahmája, born from the breath of Brahmá: these are the clouds whence thunder and lightning proceed: and 3. Pakshajá,

* Prior Section, Chapter LIV., 33.
† The account of the clouds in the Váyu-puráña is that of which the Translator gives the substance below.
by the wind, then watery stores descend, bland, and
freed from every impurity by the sweetening process
of time.* The sun, Maitreya, exhales watery fluids
from four sources,—seas, rivers, the earth, and living
creatures.† The water that the sun has drawn up from
the Gangá of the skies he quickly pours down with
his rays, and without a cloud; and men who are touched
by this pure rain are cleansed from the soil of sin, and
never see hell: this is termed celestial ablution. That
rain which falls whilst the sun is shining, and without
a cloud in the sky, is the water of the heavenly Ganges,
shed by the solar rays. If, however, rain falls from a
bright and cloudless sky whilst the sun is in the man-
sion of Kṛttiká and the other asterisms counted by
odd numbers, (as the third, fifth, &c.,) the water, al-
though that of the Gangá of the sky, is scattered by
the elephants of the quarters, (not by the rays of the
sun): it is only when such rain falls, and the sun is

or clouds which were, originally, the wings of the mountains, and
which were cut off by Indra: these are also termed Pushkará-
vantakas,‡ from their including water in their vortices: they are
the largest and most formidable of all, and are those which, at
the end of the Yugás and Kalpas, pour down the waters of the
deluge. The shell of the egg of Brahmá, or of the universe, is
formed of the primitive clouds:

||
| तामिलवाच्यवाच्यां रूपे मेघः: प्रवीणिताः: ||

||
| सधस्यः: प्रतत्तायो वाघुमा समुदौ变动िताः: ||
| संख्यार्यां वाच्यवाच्ये मेघाकाय निरंताः: ||
| † सरितामुदश्चीमाषु तथाय: चालिंकयाः: ||
| चतुप्रत्यारां भगवानादिः संविंता सुने: ||

‡ Also read Pushkalamvantakas.
in the even asterisms, that it is distributed by his beams.\footnote{According to the Vāyu, the water scattered by the ele-}

\footnote{According to the Vāyu, the water scattered by the elements.}
The water which the clouds shed upon earth is, in truth, the ambrosia of living beings; for it gives fertility to the plants which are the support of their existence.* By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and, through them, give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which

phantoms of the quarters is, in summer, dew, and, in winter, snow; or the latter is brought, by the winds, from a city called Puúdra, which lies between the Himavat and Hemakúta mountains, and falls down upon the former.

In like manner, also, as heat radiates from the sun, so cold radiates from the moon:

\[ \text{सूर्यादुध्या निर्माति सोमान्बरीत प्रति।} \]

* All my MSS. read as follows:

** चप्प स्वयम् समुद्रुं चारि तापाँखिम द्रिष्ट।
पुण्याक्रीयणः सर्व धीरववाचार्यम मि सत।**

"As to the water discharged by the clouds, regenerate one, it develops all annuals, for the behoof of living creatures: it is, indeed, nectar to existence."

Note the affectation of archaism in क्रीयण: as accusative plural.

† From the Váyu-púrāña; but some pages before the passage last extracted.
is one with Náráyaña.* Náráyaña, the primeval existent, and eternally enduring, seated in the heart of the stellar sphere, is the supporter of all beings.†

* The reading नारायायक is here followed. But a common reading, and one more in harmony with the context, is नारायायक, 'upheld by Náráyaña'.

† इदि नारायायक बिशुमारक संज्ञित:।
 बिभवसं सर्वभूतानामादिद्यूत: समातव: ॥

'Seated in the heart of that planetary porpoise is its supporter, Náráyaña, primeval being among all beings, sempiternal.'
CHAPTER X.

Names of the twelve Ádityas. Names of the Šishi, Gandharvas, Apsarasas, Yakshas, Uragas, and Rákshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

Paráśara.—Between the extreme northern and southern points, the sun has to traverse, in a year, one hundred and eighty degrees, ascending and descending.¹ His car is presided over by divine Ádityas,* Rishis, heavenly singers and nymphs, Yakshas,† serpents, and Rákshasas: (one of each being placed in it in every month). The Áditya Dhátri, the sage Pulastya, the Gandharva Tumburu,§ the nymph Kratu-

¹ It might be doubted whether the text meant 180 in each hemisphere, or in both; but the sense is sufficiently clear in the Váyu, &c.; and the number of Mañdalas travelled in the year is 360: the Mañdalas, 'circles' or 'degrees', being, in fact, the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year; as in the Bhavishya Puráña:

oghátokahámaññakalpabhṛtakah bhrsta: ।
āravatítāravatātāt kvaśat maññastabdamat ī

'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

* Strictly, 'divine beings, namely, Ádityas.'
† In the original, Gandharvas, Apsarasas, and Grámañis.
‡ The Sun's attendants are said, in the Bhágavata-puráña, V., XXI., 18, to be Šishi, Gandharvas, Apsarasas, Nágas, Grámañis, Yátmhánas, and Devas.
§ One of my MSS. gives Tumbaru.

}| ।

| शारीरिकमिश्रितां धारोधरोहां भागोरख्यं या गति: ।

| वारोधावरोहावमाणोरख्यं या गति: ॥
sthalá, the Yaksha Rathakrīt, the serpent Vāsuki, and the Rākhshasa Heti, always reside in the sun’s car, in

* Four MSS. have Kṛitätalā; three, Kṛitasthali.
† The mythological figures named in this sentence are not characterized in the original; Rathakrīt excepted, who is there called a Grāmaūni, i. e., Yaksha.

In the Sanskrit of our text, no uniform order is observed in registering the appellations of the Sun’s attendants during each of the twelve months; these appellations being disposed, in the main, to satisfy metricall exigencies. Professor Wilson’s arrangement of the Ādityas, &c., according to the subordination indicated above, admits of amendment; and the Professor, as I show in other notes to this chapter, would, probably, have taken a different view of some of them, had he scrutinized the commentaries more closely. The personages in question may be tabulated as follows:

In the months Ādityas. Íshis. Gandharvas. Apsarases.
Madhu Dháthi Pulastya Tumburu Kratusthalā
Mádhava Aryaman Pulaha Náraṇa Punjikasthálā
Jyaishfha Mitra Atri Háhá Menáká
Áshádha Varuṇa Vásishthá Huhú Sabajanyá
Nabhas Indra Angiras Viśvávasu Pramlochá
Bhádrapada Vivasvat Bhūgú Ugrasena Anumlochá
Áswayuja Puṣhan Gautama Suruchi Ghūtāchā
Kárttika Parjanya Bharadvája Vișvávasu Viśváchí
Márgaśírha Amśu Kāśyapa Chitrásena Urvaśi
Pausha Bhaga Kratu Úrśáyu Púrvaçittá
Mágha Twashtí Jamadagni Dhīrārāśftra Tilottámá
Phálguna Vishúu Viśvámitra Súryavarchas Rambhá

In the months Grāmaūnis. Sarpas. Rākhshass.
Madhu Rathakrīt Vāsuki Heti
Mádhava Rathaujas Kachchhānira Praheti
Jyaishfha Rathaswana Takshaka Paurusheya
Áshádha Rathachitra Rambil Vadhá
Nabhas Prátaf Álapatra Sarpa
Bhádrapada Ápuraṇá Śankhāpala Vīágbara
Áswayuja Susheña Dhananjaya Váta
Kárttika Senajit Airavata Apas
Márgaśírha Tarkṣhya Mahápadma Vidyut
Pausha Arishṣanemi Karkofaka Sphūrja
Mágha Kītajit Kambala Brahmapéta
Phálguna Sutajit Aśvatara Yajñápeta
the month of Madhu or Chaitra, as its seven guardians. In (Vaisākha or) Mādhava the seven are Aryaman, Pulaha, Nárada, Punjikasthalī, Rathaujas, Kachchhanira; and Praheti. In Śuci (or Jyaishthā) they are Mitra, Atri, Hāhā, Menakā, Rathaswana, Takshaka, and Paurusheya. In (the month) Śukra or Ashādha they are Varuṇa, Vasishthā, Huhu, Sahajanyā, Ra-

As to many of these names, it is no easy undertaking to determine which of the Purāṇas gives them correctly. See my note at pp. 290—293, infra.

Amāsa is the older name, not Amāsu; Daksha anciently held the place of Dhātri; &c. &c.

For the Adityas, see p. 27, supra, and Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 51—140; for the Rishis, Vol. I. of this work, pp. 100—103; for the Gandharvas, pp. 75—77, supra; for the Apsaras, pp. 75 and 80—84, supra; for the Grāmanis or Yakshas, the Sarpas or Serpents, and the Rākshasas, pp. 74, 75, supra.

* Corrected from “Āryamat”, and again in the note at the end of this chapter. See p. 27, supra, where the Translator had “Āryaman”.

† All my MSS. but one have Punjikasthalā.

‡ In emendation of “Kachanira”.

§ See the note on Śukra, a little below.

|| One of my MSS. exhibits the elongated form Hāhāka.

¶ Professor Wilson put the short form, “Menä”, for which I find no authority in this place.

** Called, in the original, a Rakshas.

†† Jyaishthā, just above, is supplied by the Translator; his Ashādha is in the original. Śukra, according to the Medini-koka, designates the one and the other of these months; but I nowhere find that Suchi stands except for Ashādha. शुचिचं च looks, therefore, like an error for शुचिचं. Instead of the lection शुचिचं, yielding ‘in Śukra’, some MSS. have, simply, मासिः, ‘in the month’, — of Ashādha, to-wit. शुचिः, ‘in Suchi’, would suit the metre equally well.

The commentators remark on the names here discussed, but neither mention other readings, nor support, by adducing external authorities, the tenability of the text which they accept.

‡‡ Also read Hūhubhi, Hūhubhi, and Hubhi.

§§ Did Kālidāsa invent his own mythology, or did he follow an earlier than that of the Purāṇas, in making Chitrālekhā wait on the Sun through
thachitra, Nága,* and Budha.† In the month Nabhas (or Śrávana) they are Indra, Angiras, Viśvávasu, Pramlochá, ‡ Śrotas,§ and Elápatra (the name of both serpent and Rákshasa).‖ In the month Bhádrapada they

the hot season, that is to say, during Jyaishtha and Áśáthá? See the

Vikramorváti, Act III.

* The order of these names, in the original, is: Varúna, Vasishtha, Nága, Sahajanya, Huhu, Budha, Rathachitra. One of my MSS. has the reading Nága; but all the rest exhibit Rambhá. The Aepsas so called is appointed, below, for Phaíguna; and the smaller commentary is disposed to take the view that, under the name Sahajanya, she here serves during the first of two months. Rathachitra is, then, to be taken as the name of the Yaksha, and also as that of the serpent. The reading Nága, in preclusion of the necessity of such speculation, is, however, mentioned:

ङ्ग क सङ्ग्रामातिः पायो फालुणि वास्माकार्याभावादुर्गुन्ध सश्राणि

संश्चालयो तत्त विषेषोऽस। रङ्गाचिं हति वचस्पत्येवरिः नाम।

मायेव सश्राणि पायो नामसंध्या: सप्तः।

In the larger commentary we read:

ङ्ग अभ्यरः। सङ्ग्रामातिः मायामारिः तत्ता एव विषेषम् फालुणि

वास्माकार्याभावानुसारः। तदाः रङ्गाचिं हति वचस्पत्येवरिः नाम।

तत्तासंघेवं हति पायो वसः: सप्तः। देवतामुर्सवायीवेच्चलम्।

Here we have a still different serpent introduced, Vatsa.

There is, in my opinion, not much doubt that Rambhá is, here, a
corruption of Rambha,—a very unusual name, if compared with the fa-
miliar Rambha,—the reading of the Vágu-púrāṇa and Línga-púrāṇa. Or, if we had the reading रङ्गासंघेवं,—which that of वास्माकार्याभावानुसारः,
coupled with the fact of the common occurrence of रङ्गः सहव्यावः,
evidences to be altogether supposàble,—we should still be entitled to Rambha,
by the rule referred to, touching Vatsa, in the last paragraph. See Pá-
ñini, VI, III, 26. That neither of these very obvious suggestions pre-
\n
† Vadha, though occurring in but one of my MSS., is the only reading that I find in other Puráñas.

‡ Five of my MSS. have, distinctly, Pramlova; but this, which I have

seen elsewhere, as in MSS. of the Vágu-púrāṇa, seems to be only an error of the scribes.

§ The more ordinary, and preferable, reading is Srotas. But Pratači, which also is found in MSS., is, more likely, the right name.

‖ रङ्गाकोशोः श्रीः एवापकारकाणि।

ङ्गाधारिः च सङ्ग्रामात: संश्चालिः वस्त्राः।

Elápatra, therefore, there is no warrant for duplicating. He is the
are Vivasvat, Bhṛigu, Ugrasena, Anumlochā, * Ápuraña, † Sankhapāla, and Vyāghra. In the month of Áświna: they are Púshan, Gautama, Suruchi, Grhi-tāchi, Susheñā, Dhanañjaya, and Vāta. In the month of Kárttika they are Parjanya, Bharadvája, (another) Viśvávasu, Viśváchi, Senajit, Airávata, and Chápa. § In (Ágraháyaña or) Mágasírsha they are Aṁśu, Kaśyapa, Chitrasesa, Urvasi, Tārksha, Mahápadma, and Vidyut. In the month of Pausha, Bhaga, Kratu, Urůyu, Púrvachitti, ** Arishṭanemi, Karkotaka, and Sphúrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mágha the seven who are

serpent; and Sarpa—omitted in the translation—is the Rákshasa. Thus the smaller commentary: व्याप्त्यो नामः। * * स्वरी राष्ट्रः। And the larger commentary: स्वरी राष्ट्रः।

* Umlochā is the lection of two MSS.
† This is, perhaps, a corruption of Aruña, or of Varuña.
‡ The more usual designation of the month Áśwayuja, named in the original.

§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rákshasa. But it also notices the reading Chápa: येवज्ञ-लक्ष्यो वर्षराष्ट्रः। येवज्ञसा दृष्टि पाठे चापो राष्ट्रः। The larger commentary has these identical words, with the important difference of reading चापो राष्ट्रः: 'Ap is the Rákshasa'.

All my MSS. have, wrongly, चाप्य, 'and also', the reading preferred by the commentators. Had the authors of the commentaries but looked into the Puráṇas which I quote in a subsequent note to this chapter, they would have seen that चाप्य is, doubtless, to give place to चाप'. To say what I can for the commentators, it is not forbidden to suppose that both चापो राष्ट्रः and चापो राष्ट्रः; instead of चापो राष्ट्रः, may be the offspring of meddlesome transcription. 'Apas'—an outgrowth of ap—is a rare word for 'Water'. The Rákshasa of the month preceding Kárttika, it will be observed, is Vāta, 'Wind'.

|| In five MSS. I find Kaśyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.

¶ One MS. gives Tārksha. ** Called an Apsaras, in the original.
in the sun are Twashrí, Jamadagni, Dhrítaráshtra, Tilottamá, Rítak, Kambala, and Brahmápetá. Those who abide in the sun in the month Phálguna are Vishúu, Viśvámitra, Súryavarchas, Rambha, Satyajit, Áswatara, and Yajnapeta.

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy of Vishúu, occupies, during the several months, the orb of the sun. The sage celebrates his praise, and the Gandharva sings, and the nymph dances before him, the Rákshasa attands upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the (numerous pigmy sages, the) Válíkhilyas, ever surround his chariot. The whole troop of seven, attached to the sun’s car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.

---

A similar enumeration of the attendants upon the sun’s car

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* Kratújít is the name in one MS.
† Instead of the “Súryaverchhas” of the original edition.
‡ The original mentions him as a Rakshas.

Besides the variants already specified, I have found, with several that seem quite unworthy of notice, the following, each occurring in only a single MS.: Kashaníra, for Kachchhaníra; Maitra, for Mitra; Dáksha, for Háhá; Rathasayana and Dáksha, for Rathaswána; Paurusha, for Paurusheya; Dhana, for Budha; Ápurayat, for Ápúraña; Śyenajit, for Senajit; Karkufaka, for Karkofaka; Saptajit, for Satyajit.

§ In the Sanskrit, níkécharák, ‘night-roamers.’

|| The original, वहःः पञ्चमः, is explained, in both the commentaries:

वहःः वृक्षालुपूर्वतस्य रघु संज्ञानीविलक्ष्यः। संज्ञानिः रघु नामा इति मुक्तिः।

|| चेष्टः: क्षिप्तिः भीयुयाप्यहः। Thus interpreted, in the smaller commentary: चामीयुयाप्यहः। रापिमवंथोऽवेगम।

** For these beings, see Vol. I., p. 98, my first foot-note, and p. 155.
occurs in the Vāyu,* &c. For Yakshas the generic term there employed is Grāmañis; but the individuals are the same. The

* The enumeration contained in the Vāyu-purāṇa is as follows, according to my collation of five manuscripts:

स रघोदिष्ठिनो द्रैवराज्यि च विविधाया।
ग्रामवृक्षयानिरोच्य रामक्रिस्यप्रतिष्ठे।
ते श्रवणु दै सूर्य दौ हो मायो कथेह न।
धातत्तेभा युक्तालं युक्तालं अवापात।।
द्वेणी दासुक्षविजेय संगीतार्थ तापूभी।
मुख्यांगः राज्यि गयानी गायमा च वरू।
कामाभारान्तिव च च च पुज्ञकराणा।
यामको रश्रक्षा च तथार्थविजेय तापूभी।
रक्षो वाहित: महेत्तिय वातापाहारुलात।।
सतुमालांस्योरिंश गयो वसति माखरे।।
श्रवणी चिन्त्यानी माती निम्नाय यथाच।।
खारितर्विस्ताद्धय तवथो रक्ष एव च।।
शेषा सहस्वचा च गायसी च खरा खर।।
रामकर्मान्य यामको राधिचुर्क तापूभी।
पीठवियो वधारी गायानामाणान्तरिती।
एवो वाहित: दै सूर्य मातीयो: ग्रामुप्रयृगो:।
तत: सूर्य युक्तालं निरवसति हृ देवता:।
रक्षरीव विवल्यो च ब्रह्मरायुक्तारुपेऽवृधम।।
प्राचारशाय सपि: राज्य्यापाह तापूभी।।
विव्यास्युस्वेनी च प्रात्तिवाचाचाचाचाच।।
प्रक्षेपित च विव्यातापुकेरिचतिः ते श्रे।।
वातापाहार्थाय सपि: ब्राह्मकिचतात तापूभी।।
ज्ञेय सत्वरिवेश गयो वसति प्राक्षों।।
श्रद्धाती गुण: गुणा वास्तिक गुनिन्देत्यत।।
पर्वेवस्य गुणाव स्रोत्राय: ग्रामिति:।।
विव्यास्युचार्य गवर्मकिचित्य सुरभिच।।
विबारी च रुद्दारी च चमे ते गुप्तमभिज।।
गाथा एवरात्रित्य: विव्यात्रित स्थिताय:।।
वेविभिषु दुधिश्च देवानीभिषोमणीचाच।।
चपो वात्स्य तबति गायानामाणानृभी खुस्ती।।
वस्तिन्ते हृ दै सूर्य मातीयो राज्यिचरो:।
Kūrma and Bhavishya refer the twelve Ādityas to different months:—

Here we have the Ādityas and the rest told off in pairs, to do duty for bimonthly periods, as below:

<table>
<thead>
<tr>
<th>During months</th>
<th>Ādityas</th>
<th>Rishis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu and</td>
<td>Dāṭhī</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Kratusthala</td>
</tr>
<tr>
<td>Mādhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthā́ḥ</td>
</tr>
<tr>
<td>Śukra and</td>
<td>Mitrā</td>
<td>Atri</td>
<td>Hāhā</td>
<td>Menakā</td>
</tr>
<tr>
<td>Śuchī</td>
<td>Varuśa</td>
<td>Vasishtha</td>
<td>Huhu</td>
<td>Sahajanyā</td>
</tr>
<tr>
<td>Nabhāsya and</td>
<td>Indra</td>
<td>Angiras</td>
<td>Viśvāvasu</td>
<td>Pramlochā</td>
</tr>
<tr>
<td>Nabhasya</td>
<td>Vivasvat</td>
<td>Bhṛigu</td>
<td>Ugrasena</td>
<td>Anumlochā</td>
</tr>
<tr>
<td>Isha and</td>
<td>Parjanya</td>
<td>Bharadvāja</td>
<td>Viśvāvasu</td>
<td>Viśvāchī</td>
</tr>
<tr>
<td>Urja</td>
<td>Puśhan</td>
<td>Gautama</td>
<td>Surabhi</td>
<td>Ghṛitāchī</td>
</tr>
<tr>
<td>Saha and</td>
<td>Aṁśā</td>
<td>Kaśyapa</td>
<td>Chitrāsena</td>
<td>Urvāsī</td>
</tr>
<tr>
<td>Sahasya</td>
<td>Bhṛaga</td>
<td>Kratu</td>
<td>Urńāyu</td>
<td>Vīpṛchṛiti</td>
</tr>
<tr>
<td>The two frosty</td>
<td>Twasyāti</td>
<td>Jamadagni</td>
<td>Dhṛitarāśṭhra</td>
<td>Tilottamā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>During months</th>
<th>Grāmāṇīś.</th>
<th>Sarpas.</th>
<th>Yātudhānas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu and</td>
<td>Rathakṛichchhra</td>
<td>Vāsuki</td>
<td>Heti</td>
</tr>
<tr>
<td>Mādhava</td>
<td>Urjā</td>
<td>Sankiṁāra</td>
<td>Praheṭi</td>
</tr>
<tr>
<td>Śukra and</td>
<td>Rathaswana</td>
<td>Takshaka</td>
<td>Paurushya</td>
</tr>
<tr>
<td>Śuchī</td>
<td>Rathachitra</td>
<td>Rambha</td>
<td>Vadvā</td>
</tr>
</tbody>
</table>

19°
### Vishnū Purāṇa

<table>
<thead>
<tr>
<th>Dhātri</th>
<th>Vaiśākha</th>
<th>Kārttika</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aryaman</td>
<td>Chaitra</td>
<td>Vaiśākha</td>
</tr>
<tr>
<td>Mitra</td>
<td>Jyaishṭha</td>
<td>Mārgaśīrṣha</td>
</tr>
<tr>
<td>Varuṇa</td>
<td>Āshādha</td>
<td>Māgha</td>
</tr>
<tr>
<td>Indra</td>
<td>Śrāvaṇa</td>
<td>Jyaishṭha</td>
</tr>
<tr>
<td>Vivasvat</td>
<td>Bhādrapada</td>
<td>Śrāvaṇa</td>
</tr>
<tr>
<td>Pūshāna</td>
<td>Āświna</td>
<td>Phālguṇa</td>
</tr>
<tr>
<td>Parjanya</td>
<td>Kārttika</td>
<td>Āświna</td>
</tr>
<tr>
<td>Aṁśu</td>
<td>Mārgaśīrṣha</td>
<td>Āshādha</td>
</tr>
<tr>
<td>Bhaga</td>
<td>Pausha</td>
<td>Bhādrapada</td>
</tr>
<tr>
<td>Twashīrī</td>
<td>Māgha</td>
<td>Kārttika</td>
</tr>
<tr>
<td>Vishnū</td>
<td>Phālguṇa</td>
<td>Pausha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nabhās and</td>
<td>Pratāpi</td>
<td>Elāpata</td>
<td>Sarpa</td>
</tr>
<tr>
<td>Nabhāsaṇa</td>
<td>Aruṇa</td>
<td>Sankhapāla</td>
<td>Vyāghraśweta</td>
</tr>
<tr>
<td>Isha and</td>
<td>Āirāvata</td>
<td></td>
<td>Apas</td>
</tr>
<tr>
<td>Urjā</td>
<td>Sushena</td>
<td>Dhananjaya</td>
<td>Vāta</td>
</tr>
<tr>
<td>Saha and</td>
<td>Mahāpadma</td>
<td></td>
<td>Vidyut</td>
</tr>
<tr>
<td>Sahasya</td>
<td>Arisheṇa</td>
<td>Karkofaka</td>
<td>Śphūra</td>
</tr>
<tr>
<td>The two</td>
<td>Šrītajīt</td>
<td>Kambala</td>
<td>Brahmopeta</td>
</tr>
<tr>
<td>frosty months</td>
<td>Satyajīt</td>
<td>Āśwatara</td>
<td>Yajnopeta</td>
</tr>
</tbody>
</table>

Add, where I have left blanks, Senajit and Tārkṣhya, senāmis. Are they the chiefs of the Grāmaṇiś?

Variants are: Tumburu, for Tumburu; Nimlochā, for Anumlochā; Urjas, for Urja; Śrotas, for Prātaḥ; Āparaṇa, for Arunā; Tārkṣha, for Tārkṣyā; Kratujjīt, for Šrītajīt; Sankirāṇa, for Sankirārā; Āp, for Apas. In several manuscripts, moreover, there are traces of the names Rakshohā and Nīśavadhāhū, as against the elsewhere explicit Heti and Praheeti.

The terms Yātudhāna and Rākṣhaṇa are used, in the Purāṇas, synonymously. Anciently, however, the Yātudhāna appears to have been a goblin with hoofs, and so far forth comparable with the Devil of our pious ancestors. See Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., p. 95, first foot-note.

In the Līṅga-purāṇa, Prior Section, LV., 17—65, the names of the Sun's attendants are catalogued twice, at full length:

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu und</td>
<td>Dhātri</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Kṛitaśthalā</td>
</tr>
<tr>
<td>Mādhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthalā</td>
</tr>
</tbody>
</table>
### BOOK II., CHAP. X.

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Śukra and</td>
<td>Mitrā</td>
<td>Atri</td>
<td>Háhā</td>
<td>Menakā</td>
</tr>
<tr>
<td>Śuchi</td>
<td>Varuṇā</td>
<td>Vaisishtha</td>
<td>Hūhū</td>
<td>Sahajanyā</td>
</tr>
<tr>
<td>Nabhāsya and</td>
<td>Indra</td>
<td>Angiras</td>
<td>Viśvāvasu</td>
<td>Pramlochā</td>
</tr>
<tr>
<td>Nabhāsya</td>
<td>Vivasvat</td>
<td>Bhṛigu</td>
<td>Ugrasena</td>
<td>Anumlochā</td>
</tr>
<tr>
<td>Isā and</td>
<td>Parjanya</td>
<td>Bharadvaja</td>
<td>Suryuchi</td>
<td>Ghṛitāchī</td>
</tr>
<tr>
<td>Īrja</td>
<td>Puṣhan</td>
<td>Gautama</td>
<td>Pāravasu</td>
<td>Viśvāchī</td>
</tr>
<tr>
<td>Saha and</td>
<td>Aṁśu</td>
<td>Kaśyapa</td>
<td>Chitrāsena</td>
<td>Urvasī</td>
</tr>
<tr>
<td>Sahasya</td>
<td>Bhaga</td>
<td>Kratu</td>
<td>Urñāyu</td>
<td>Purvachitti</td>
</tr>
<tr>
<td>Tapas and</td>
<td>Twasṭṛī</td>
<td>Jamadagni</td>
<td>Dhṛitarāshtra</td>
<td>Tīlottamā</td>
</tr>
<tr>
<td>Tapasya</td>
<td>Viśhū</td>
<td>Viśvāmitra</td>
<td>Sūryavarcha</td>
<td>Rambhā</td>
</tr>
</tbody>
</table>

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<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu and</td>
<td>Rathakṛīt</td>
<td>Vāsuki</td>
<td>Heti</td>
</tr>
<tr>
<td>Madhava</td>
<td>Rathanuṣa</td>
<td>Kankaṇika</td>
<td>Praheti</td>
</tr>
<tr>
<td>Śukra and</td>
<td>Subāhu</td>
<td>Takshaka</td>
<td>Paurusheya</td>
</tr>
<tr>
<td>Śuchi</td>
<td>Rathachitra</td>
<td>Rambha</td>
<td>Vadhā</td>
</tr>
<tr>
<td>Nabhāsya and</td>
<td>Varuṇa</td>
<td>Elāpatra</td>
<td>Sarpa</td>
</tr>
<tr>
<td>Nabhāsya</td>
<td>Rathaswana</td>
<td>Śankhapāla</td>
<td>Vyāghra</td>
</tr>
<tr>
<td>Isā and</td>
<td></td>
<td>Dhananjaya</td>
<td>Ap</td>
</tr>
<tr>
<td>Īrja</td>
<td>Susheṇa.</td>
<td>Airavata</td>
<td>Vāta</td>
</tr>
<tr>
<td>Saha and</td>
<td></td>
<td>Mahāpadma</td>
<td>Vidyut</td>
</tr>
<tr>
<td>Sahasya</td>
<td>Arishṭanemi</td>
<td>Karkotaka</td>
<td>Divakara</td>
</tr>
<tr>
<td>Tapas and</td>
<td>Rathajit</td>
<td>Kambala</td>
<td>Brahmopeta</td>
</tr>
<tr>
<td>Tapasya</td>
<td>Satyajit</td>
<td>Āśwatara</td>
<td>Yajnopeta</td>
</tr>
</tbody>
</table>

Here, as before, Senajit and Tārkabhaṇya figure as senānīs.

Variants are: Tumburu, for Tumburu; Mitrāsena, for Chitrāsena; Rathabṛīt, for Rathakṛīt; Rathamitra, for Rathachitra; Nāga, for Rambha; Irāvat, for Airavata. In one of the two enumerations above spoken of occurs Rathaswana; in the other, Prataḥ.

The *Kūrma-purāṇa*—Part I., Chapter XLII., 2-16—coincides with the *Linga-purāṇa*, except as regards the particulars about to be specified. It gives Śukra and Kauśika, the synonyms of Indra and Viśvāmitra: it has Aṁśa, for Aṁśu; Varchāvasu, for Paravasu; Subāhu, for Subāhu; Sarpapunava, for Rambha; and it transposes Subāhu and Rathachitra, Varuṇa and Rathaswana, Senajit and Susheṇa, Dhananjaya and Airavata. Its variants, in my MSS., are: Jayatṣena, for Ugrasena; Tushāvuy, for Tumburu; Prakshūya, for Pramlochā; Anushūya, for Anumlochā; Kankaṇi and Kanganula, for Kankaṇika; Ādyya for Ap; Bāla, for Vāta.

These details—and they might be largely supplemented—were worth going into, if only to show, that, in order to arrive at even an approximation to the correct reading of a proper name met with in a Purāṇa, one cannot consult too many works of the same class, or too many copies of each work.
CHAPTER XI.

The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishn̄u: his functions.

MAITREYA.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold.* You have, also, described to me their individual functions, sustained by the energy of Vishn̄u. But you have not told me the duty of the sun himself; for, if, as you say, the seven beings (in his sphere) are the causes of heat, cold, and rain, how can it be also true, (as you have before mentioned,) that rain proceeds from the sun? Or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

PARASARA.—I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings† in his orb, is distinct from them, as their chief. The entire and mighty energy of Vishn̄u, which is called the three Vedas, or Rich, Yajna, and Sáman, is that which enlightens the world, and destroys its iniquity.‡ It is that, also, which, during the

---

* सदित्तति: वाच: समविन्य: रचे:।
मध्ये हिममतापि: कारणं तथाप्या भूमि॥

† Gaia, ‘classes of beings’. And so read, instead of “beings”, above, and also below.

‡ यथा समविन्याधिको: माधानानन्दायिको: रचि:॥
थरी शक्तिः परा विघ्नोर्ष्यमयुः: सामसंविकता।
सि च चची तपविख्यं जगत्रं हिरण्यं चा॥
continuance of things, is present as Vishńu, actively engaged in the preservation of the universe, and abiding, as the three Vedas, within the sun. The solar luminary that appears in every month is nothing else than that very supreme energy of Vishńu which is composed of the three Vedas, influencing the motions (of the planet): for the Ęichas (the hymns of the Rigveda) shine in the morning;* the prayers of the Yajus, at noon; and the Br śhadrathantara† and other portions of the Sáman, in the afternoon. This triple impersonation of Vishńu, distinguished by the titles of the three Vedas, is the energy of Vishńu, which influences the positions of the sun.¹

But this triple energy of Vishńu is not limited to the sun alone; for Brahmá, Purusha (Vishńu), and Rudra

¹ This mysticism originates, in part, apparently, from a mis-apprehension of metaphorical texts of the Vedas,—such as श्रेष्ठ "that triple knowledge (the Vedas) shines," and चक्षुष्यपञ्चि, "the hymns of the ḍīch shine;" ‡—and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gáyatrí. P. 250, note 2. To these are to be added the sectarial notions of the Vaishnávas.

‘Just as, in the class of seven, the great sun, by virtue of its superiority, is unmatched, so stands supreme the whole or aggregated power of Vishńu, denominated ḍīch, Yajus, and Sáman. It is this same triad of Vedas that burns and destroys the sin of the world.’

The smaller commentary takes तपति, which I render ‘burns,’ to signify, apparently, ‘warms,’ and to be without regimen.
• पूर्वक्ष, ‘forenoon’.
† That is, Rathántara qualified as břihat, ‘great.’ See Vol. I, p. 84.
‡ These passages are quoted in the commentaries. The verb tap, as occurring in them, seems to mean ‘to warm.’ See my third note in the preceding page.
are, also, made up of the same triform essence. In creation, it is Brahmá, consisting of the Ṛig-veda; in preservation, it is Vishńu, composed of the Yajur-veda; and, in destruction, Rudra, formed of the Sáma-veda, the utterance of which is, consequently, inauspicious.1

Thus, the energy of Vishńu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and, through the presence of this power, the planet shines with intense radiance, dispersing, with his beams, the darkness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits: and holy sages attend upon his path. Vishńu, in the form of his active energy, never either rises or sets, and is, at once, the sevenfold sun and distinct from it. In the same manner as a man, approaching a mirror, placed upon a stand, beholds, in it, his own image, so the energy (or reflection) of

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1 The formulae of the Sáma-veda are not to be used, along with those of the Ṛich and Yajus, at sacrifices in general.

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* For a closer rendering of the last paragraph and this, see Dr. Muir’s *Original Sanskrit Texts*, Part III., p. 16.
† Sáttevika.
‡ Nákáchara, ‘night-rovers’. Then follows the line, left untranslated:

\[
\text{वहनं पत्रणा यवे: किंचते?भीष्मयंहः:।}
\]

‘The Serpents bear him, i. e., serve his chariot; the Yakshas gather up his reins.’

See p. 289, *supra*, and my notes and प.
§ Válikbhāya. *Vide* p. 289, *supra*, text and note **.
Vishṇu is never disjoined (from the sun’s car, which is the stand of the mirror), but remains, month by month, in the sun, (as in the mirror), which is there stationed.

The sovereign sun, O Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumṇa* ray of the sun,¹ the moon is fed

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¹ The Vāyu, Linga,† and Matsya Purāṇas specify several of

* "According to the Nirukta, II, 6, it is one ray of the sun (that named Sushumṇa) which lights up the moon; and it is with respect to that that its light is derived from the sun. The Purāṇas have adopted the doctrine of the Vedas." Professor Wilson’s Translation of the Rīgveda, Vol. I, p. 217, first foot-note.
† Prior Section, LX., 19—25:

रचेन राधिनेश्वर द्वाराणयुषा समुदायुतमः।
तेषां श्रेष्ठं: गुणं सत्त रचेतः रघुकोहयः॥
बुधुप्पो हरिकेष्वर विषयमां तथेष्व च।
विषयः: पुण्याश्च वेसस्व: वर्ष: परत: ||
वलिगुश: पुण्याश्च वर्षावत: प्रवर्तितः:।
बुधुप्पो : सुधिराक्षसु द्विषिष्ठा राजितिवेषवः॥
वानुयामितः: प्रचारोऽसु बुधुप्पो: परिवर्तितः:।
हरिकेष: पुराणाश्च साप्तोऽसु प्रवर्तितः॥
द्विषिष्ठा विषयमां: च राधिनेष्वरितः पुद्धम ||
विषयः वराशु च पश्चारुक्कोहयः: खुदृष्ट दृष्टः:॥
संगधो तु चो राधिः स योगलोकितं तु।।
षष्ठ: स्वास्वो रक्तस: स योगिसु सुहस्तिः:॥
स्विराशु पुण्याश्च राधिनेष्वरितः स्वास्तः।
एवं सुप्रभातादि नवमयाहितारः॥

Here the seven chief rays are: Sushumṇa, Harikeśa, Viṣṇuvarman, Viśvatryarchas, Sannaddha, Sarvāvasu, and Swarāj. Variants are: Harakeśa, for Harikeśa; Sanyama, for Sannaddha; Arvāvasu, for Sarvāvasu.

The Commentator explains द्विषिष्ठा राशि, in sl. 3, चक्रपालम्.

In my copies of the Vāyu and Matsya I have found Sushumṇa alone mentioned.
(to the full, in the fortnight of its growth); and, in the fortnight of its wane, the ambrosia of its substance is perpetually drunk by the immortals, (until the last day of the half month), when the two remaining digits are drunk by the progenitors: hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with, for the fertilization of the grain and the nutriment of (all terrestrial) creatures; and, consequently, the sun is the source of subsistence to every class of living things,—to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors, once a month; and those of men and other animals, daily.

the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Sushumna, Harikesa, Viswakarman, Viwakarya, Sampadwasu, Arvavasu, and Swaraj, supplying heat, severally, to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.
CHAPTER XII.

Description of the moon: his chariot, horses, and course: fed by the sun: drained, periodically, of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhruva. Typical members of the planetary porpoise. Vásudeva alone real.

Parásara.—The chariot of the moon has three wheels, and is drawn by ten horses,* of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course.† The horses of the moon, sprung from the bosom of the waters,¹ drag the car

¹ So is the car, according to the Váyu: चरणं गम्भरगुप्सो रचः.

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* Their names are given in the Váyu-purásha:
रक्षितमन्याथाय बुधौ राबौ जयति हृदः।
चर्या बलमसुरुखब हंशो जोशी मुग्धवचा।

They are, thus, called Yayu, Chitrabana, Váiska, Rájfin, Bala, Váma, Turánīya, Hanśa, Vyomin, Méga.

† रक्षितमन्याथाय बुधौ जयति हृदः।
चर्या बलमसुरुखब हंशो जोशी मुग्धवचा।

‘The chariot of the Moon is three-wheeled; and ten horses, resembling the jasmine in colour, are yoked to it on the right and on the left. With that rapid car, upstayed by the pole-star, he, the Moon, travels through the asterisms, located in the vithis. The successive shortening and lengthening of the cords bound to his chariot are as in the case of the sun.’

Compare the beginning of Chapter IX.; at p. 278, supra.
for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,—when reduced, by the draughts of the gods, to a single Kalá,—with a single ray; and, in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia* accumulated in the moon, during half the month; and, from this being their food, they are immortal. Thirty-six thousand, three hundred, and thirty-three divinities drink the lunar ambrosia.† When two digits remain, the moon enters the orbit of the sun,‡ and abides in the

The orb of the moon, according to the Linga,§ is only concealed water:

\[ \text{चन्द्रभाग्यं तत्र मध्यं श्वेष्यं: सूतम्} \]

as that of the sun is concentrated heat:

\[ \text{चन्द्रभोजनं शुभं मध्यं भान्तरकं च} \]

* सूधामुर्तं, i.e., according to the smaller commentary, सूधामुर्तम् मुनिभवं, 'amrita—a prophylactic against death—in the form of sudhá,' And this view does not clash with the fact that the food of the gods is implied, in the second half of the stanza, to be simply sudhá:

\[ \text{सुधुं चार्यामिहिक ततो मध्यं सूधामुर्तम्} \]

पिष्कस्य देवं नैतिक सूधाहरणं चतो समर्थ: ||

Where named conjointly, sudhá and amrita, being alike potable, can never be so sharply distinguished as the nectar and ambrosia of Olympian gastronomy, whose ordinarily recognized consistency, however, Sappho and Alcman reverse. Amrita is "not a solid substance, like ἀβγοότα, though both words are kindred in origin." Goldstücker's Sanskrit Dictionary, p. 380. In the chapter under annotation, amrita and sudhá are used as though they were, respectively, generic and specific.

† Literally, 'the moon', कस्माद्दाक्त्राः.

‡ Read 'orb of the sun', sūrya-मण्डल, From this point, down to and including "Brahmanicide", we have a parenthesis.

§ Prior Section, LX., 7.
ray called Amá; whence the period is termed Amá-vásyá. In that orbit, the moon is immersed, for a day and night, in the water; thence it enters the branches and shoots of the trees, and thence goes to the sun. Consequently, any one who cuts off a branch, or casts down a leaf, when the moon is in the trees, (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalá which is composed of ambrosia, and contained in the two digits of the form of the moon.¹

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¹ There is some indistinctness in this account, from a confusion between the division of the moon’s surface into sixteen Kalás or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalás or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the Amrítā, and on the fifteenth of which the Pitrās exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalá, composed of Amrítā, the form or superficials of the two Kalás:

पितामह तिनकारकिष्ठा तथा कला हृ या।
सुधापुरुषमिथि पुष्या तामिन्द्री: पितारी मुँि।।

* For other etymologies of amávyá, from the Satapatha-bráhma, Matyā-purāña, &c., see Goldstücker’s Sanskrit Dictionary, pp. 364, 365, sub voce चमावक्षा.

† ‘First, the moon remains in the water during that day and night, namely, the day and night which constitute amávyá.’

चम्पु तमसकारोति पूर्वं वसति चन्द्रमः।
ः Sudhánáritamaya. See my first note in the preceding page.

§ This is the reading adopted in the smaller commentary; and the larger commentary, though not adopting it, pronounces it to be ‘clear,’ spashka.
Having drunk the nectar* effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These (progenitors or Pitris) are of three classes, termed

This, the commentator observes, is the fifteenth, not the sixteenth: पश्चादि च धात्रा तां पितारः पिष्ठति न तु धीवधी।† The commentator on our text observes, also, that the passage is sometimes read ठीवधातरः;‡ Lava meaning 'a moment,' 'a short period.' The Matsya and Váyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalás as referring to time, and leaving the number of nectareous Kalás undefined:

पिष्ठति ठीवधातर धात्रा शिराक्ष बाजासु या:।§

'They, the Pitris, drink the remaining Kalás in two Kalás of time.' Colonel Warren explains Kalá, or, as he writes it, Calá, in one of its acceptations, 'the Phases of the Moon, of which the Hindus count sixteen;' Kála Sankalitá, p. 359. So the Bhágavata|| terms the moon पोषनकाल्प: पृथ्वि। And the Váyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take

* Sudāmārīta, as before.
† This is from the smaller commentary.
‡ Mention is also made, in the smaller commentary, of the reading ठीवधातरस्तोर्म, which occurs in two of my manuscripts, and which is followed in the larger commentary.
§ This is the reading of the Matsya-puráña; but I find, in the Váyu:

पिष्ठति ठीवधातर धात्रा शिराक्ष तथा धीवधी च पिष्ठ या कला।

The Linga-puráña, Prior Section, LVI., 15, has:

पिष्ठति ठीवधातर धात्रा शिराक्ष तथा धीवधी च पिष्ठ या।

Precisely the same words are found in the Kúrma-puráña, XLIII., 37. The three Puráñás here adduced speak of only a single nectareous kalá.

|| V., XXII., 10.
Saumyas, Barhishads,* and Agnishwattas.† In this manner, the moon, with its cooling rays, nourishes the gods in the light fortnight; the Pitris, in the dark fortnight; vegetables, with the cool nectar; aqueous atoms it sheds upon them; and, through their development, it sustains men, animals, and insects; at the same time gratifying them by its radiance.§

place in the sixteenth phase, at the beginning of each fortnight:

\[\text{वृत्तिको है पक्षारी घोड़ा घाड़िनः खृती |}

† The Vāyu and Matsya** add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwattas, with the seasons; and the Barhishads, with the months.

* Corrected from “Varhishadas”.
‡ According to Kullüka on the Laws of the Mánavas, III., 195, the Agnishwattas were sons of Marichi; and they are so derived in the Hārīvaṁśa, 953, 954.
§ Amṛitamaya.

\[\text{एव द्वाराभितरं पंचे क्षयपचे तथा पितुरं |}

\[\text{वैवधारामुतम्: धीरतर्परस्माचुर्मिः: ||}

\[\text{वैवधीवधिविनिव्यया मनुष्यपूर्वीकाराः। धारायथा: धीरातुः: प्रकाशोहकादशेषे तु ||}

|| The same words are found in the Līṅga-purāṇa, Prior Section, LVI., 18.

† सीव्या बार्श्सदेश सपिपिपाताकाशेषे च।

\[\text{क्वाते तु चे प्रोक्ता: पिता: सर्व एव ते: ||}

\[\text{संवतापश्च वे क्षमा: पक्षाब्दा चे कामे: द्विये: शुभे:। सीव्या तु चतो बिया माया बार्श्सदेशः।}

\[\text{सपिपिपाताकाशेषे पितुर्वीयी हि वै हिभा:।}

The last line—which is ungrammatical beyond ordinary Paurānik licence even—is, perhaps, corrupt. May not the Agnishwattas have been identified with the fortnights?

** The passage there is nearly the same as that just cited from the Vāyu-purāṇa.
The chariot of the son of Chandra (Budha or Mercury) is composed of the elementary substances air and fire,* and is drawn by eight bay† horses, of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses,¹ is equipped with a protecting fender and a floor, armed with arrows,‡ and decorated by a banner. The splendid car of Bhauma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Bṛhaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Śani§ (Saturn) moves slowly along, in a car drawn by piebald∥ steeds. Eight black¶ horses draw the dusky chariot of Rāhu,** and, once harnessed, are attached to it for ever. On the Parvans (the nodes, or lunar and solar eclipses), Rāhu

¹ The Vāyu makes the horses ten in number, each of a different colour.††

* According to some of my MSS., ‘water and fire’, वायुपिपुर्व, instead of शायपिपुर्व.
† Pīraga.
‡ Rather, ‘with a quiver’, sopāsanga.
§ Śanaischara, in the original.
∥ Śabala. The horses in question are additionally described as ‘ether-born’, अकादासानिवभवा.
¶ Bṛṅgābhā, ‘in colour like the black bee.’
** Substituted for Swarbhānu, the name in the Sanskrit.
directs his course from the sun to the moon, and back again from the moon to the sun. The eight horses* of the chariot of Ketu are of the dusky red† colour of lac, or of the smoke of burning straw.

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs: of all the planets, asterisms, and stars are attached to Dhruva, and travel, accordingly, in their proper orbits, being kept in their places by their respective bands of air. § As many as are the stars, so many are the chains of air that secure them to Dhruva; and, as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. ||

The air which is called Pravaha is so termed because

| चब्राख पार्श्वी छाया निमंत्रो मथ्याजितिम |
|----------------|----------------|

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* Supply the epithet 'swift as wind', vāta-ramhas.
† "Dusky red" is to render aruña.
‡ So the commentaries explain the word dhīshikya in this place.
§ अभमलकुपीतारिष्य मेचियाणियरिपिरिम:।
|| तेसाँपीड़ा यथा चक्कं अस्तको अमयलििै।
	| तथा अमसित्योंस्तिवातासिद्धानिवर्ताश:।

'As oil-expressers, themselves going round, cause the wheel of the oil-mill to go round, so the heavenly bodies go round, everywhere urged on by the wind.'

¶ Such is the reading of the Matsya-purāṇa, with which that of the Linga-purāṇa - Prior Section, LVII, 12—is nearly identical.

II.

20
it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.¹

The celestial porpoise, in which Dhruva is fixed, has been mentioned: but you shall hear its constituent parts in more detail; as it is of great efficacy.* For the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttánapáda is to be considered as its upper jaw; Sacrifice, as its lower. Dharma is situated on its brow;† Náráyaña, in its heart. The Aświns are its two fore feet; and Varuña and Aryaman,‡ its two hinder legs.§ Saṁvatsara is its sexual organ; Mitra, its organ of excretion.|| Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail; which four stars in this constellation never set.²

¹ The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind. But the Kúrma and Linga enumerate seven principal winds which perform this function, of which the Pravaha is one.

² The four last are, therefore, stars in the circle of perpetual apparition. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śisumára, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical

* In my MSS. there is nothing answering to the words “as it is of great efficacy”.
† Múrdhan, ‘head’.
‡ Corrected from “Áryamat”.
§ Sáthi.
|| Ápsána.
I have now described to you the disposition of the

fiction. The component parts of it are much more fully detailed in the Bhāgavata, * whence it has been translated by Sir William

* V., XXIII. In preference to Sir William Jones's translation, I transcribe that of Burnouf:

"Çuka dit: Treize cent mille Yōdjanas au delà est le lieu qu'on nomme la demeure suprême de Vichū, où le grand serviteur de Bhagavat, Dhuva, fils d'Uttānapāda, honoré par Agni, Indra, le Pradjaṃati Kacypa et Dharma, associés tous pour une durée pareille et marchant autour de lui avec respect en le laissant à leur droite, réside encore aujourd'hui, pour tout le temps du Kalpa, terme de son existence; sa grandeur a été décrite dans ce poème.

"Placé par le Seigneur comme le poteau solide, autour duquel les troupes des astres, planètes et Nakchatras, tournent entraînées par le Temps divin dont l'œil ne se ferme jamais et dont la course est insensible, il resplendit éternellement; comme les bœufs marchant autour du poteau de l'aire auquel ils sont attachés, les astres parcourent, chacun suivant leur position, les degrés du cercle [céleste], pendant l'espace de temps que forment les trois divisions du jour.

"C'est ainsi que les troupes des astres, planètes et autres, attachées par un lien intérieur et extérieur au cercle du Temps, tournent jusqu'à la fin du Kalpa, poussées par le vent, autour de Dhuva auquel elles sont suspendues. De même que les nuages et les oiseaux se meuvent dans le ciel, ceux-là par l'action du vent, ceux-ci sous la direction de leurs œuvres, ainsi les astres, soutenus par l'union de la Nature et de l'Esprit, et suivant la voie tracée par leurs œuvres, ne tombent pas sur la terre.

"Quelques-uns décrivent cette armée des astres sous la figure de Či-čamāra (la Tortue), symbole sous lequel on se représente par la méditation du Yōga le bienheureux Vāsadēva.

"A l'extrémité de la queue de cet animal, dont la tête se dirige vers le sud et dont le corps est courbé en forme d'anneau, est placé Dhuva; le long de sa queue sont le Pradjaṃati, Agni, Indra, Dharma, et à la racine, Dhātra et Vīdhātra; sur ses reins sont les sept Rīchis. Sur le côté droit de son corps, ainsi courbé vers le sud, on place les Nakchatras qui se trouvent sur la route septentrionale [du soleil], et sur le côté gauche, ceux de la route méridionale; de sorte que les deux côtés de la Tortue, dont le corps a la forme d'un anneau, sont composés d'un nombre
earth and of the stars;* of the insular zones, with their oceans and mountains, their Varshas (or regions),†

Jones. Asiatic Researches, Vol. II., pp. 402, 403. The Bhágavata, however, mystifies the description, and says it is nothing more than the Dháraňá or symbol by which Vishńu, identified with the starry firmament, is to be impressed upon the mind, in meditation. The account of the planetary system is, as usual, fullest in the Váyu, with which the Linga und Matsya nearly
egal de parties; sur son dos est Adjavithi, et de son ventre sort le Gange céleste.

“Les Nakchatras Punarvasu et Puchya sont sur ses flancs, l’un à droite, l’autre à gauche; Ádrá et Açélčha sont sur les deux pieds de derrière, l’un à droite, l’autre à gauche; Abhidjít et Uttarakādhá sont l’un dans la marine droite, l’autre dans la gauche; Çraváná et Púrvachádhá sont l’un dans l’œil droit, l’autre dans l’œil gauche; Dhaníchchá et Múla, l’un dans l’oreille droite, l’autre dans la gauche. Les huit Nakchatras du sud, en commençant par Magha, doivent être placés sur les côtes de gauche; et de même Mrignachircha et les sept autres constellations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Çatabhíčha et Džyáchchá sont sur l’épaule droite et sur l’épaule gauche.

“Agastya est dans la mâchoire supérieure, Yama dans celle de dessous, Angáraka dans la bouche, la planète à la marche lente dans l’anus, Búhaspati sur le dessus du col, le soleil dans la poitrine, Náráyaña dans le cœur, la lune dans le Manas, Uçanas dans le nombril, les deux Açvins dans les mamelles, Budha dans le souffle inspiré et expiré, Ráhu (l’éclipse) dans la gorge, les Kétus (les météores) dans tous les membres, et la totalité des étoiles dans les poils.

“Que l’homme chaque jour, au Sandhya, contemplant, attentif et silencieux, cette forme du bienheureux Vishńu, qui se compose de toutes les Divinités, l’honne avec cette prière: ‘Adressez notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahápurucha.’ Celui qui honorerà ainsi, ou qui se rappellera trois fois les trois parties du Temps, qui embrasse les planètes, les constellations, les étoiles, qui est le plus élevé des Dieux et qui enlève les péchés de ceux qui récitent ce Mantra, verra bien vite disparaître les fautes qu’il aurait pu commettre pendant ce temps.”

* Jyotis, ‘heavenly luminaries.’
† The original adds ‘rivers’, nadi.
and their inhabitants. Their nature has, also, been explained; but it may be briefly recapitulated.

From the waters, which are the body of Vishnu, was produced the lotus-shaped earth, with its seas and mountains. The stars* are Vishnu; the worlds are Vishnu; forests, mountains, regions,† rivers, oceans, are Vishnu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance.‡ You must conceive, therefore, mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter.§ For what is substance?

agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brahma, Garuda, and Vámana, descriptions occur which enter into less detail than the Vishnu, and often use its

* Jyotis, as just above.
† Did.
‡ Vastubhūta.

§ यदृशा तु शूचे मिथष्ट्रिपि सर्वे वासेयथे शान्तपमप्यासुपमस्।
तदा हि संक्रियातिरः प्रकाशि वाचानि जो विन्यो वस्तुमेवः।

‘When, on the perishing of emancipation-impeding works, the whole universe presents itself to us as absolute, and in its proper character, and when, consequently, our knowledge is freed from every illusional and other defect, then, indeed, the distinctions between objects—the fruitage of the tree of phantasy—are seen in objects no longer.’
Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and re-assumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality, though it be so understood by man, whose self-knowledge is impeded by his own acts? Hence, Brahman, except discriminative knowledge, there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various consequences of our own acts. Knowledge, perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge, single and eternal—is the supreme Vāsudeva, besides whom there is nothing. The truth has been, thus, communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has, also, been imparted to you. The sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In

words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas; but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.
that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vásudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them;¹ as, thereby, he enters into the deity.  

¹ Only, however, as far as they are intended to propitiate Vishńu, and not for any other purpose.

* Literally, Vásudeva.
In the original of the last paragraph of this chapter, there are many expressions of which a different view may be taken from that of the Translator.
CHAPTER XIII.

Legend of Bharata. Bharata abdicates his throne and becomes an ascetic; cherishes a fawn, and becomes so much attached to it, as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed, as a palankin-bearer, for the Raja of Sauvira: rebuked for his awkwardness: his reply: dialogue between him and the king.

MAITREYA.—Reverend sir,¹ all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Vishńu is the stay. The great end of life has, also, been expounded by you, and the preeminence of holy knowledge.* It now remains that you fulfil the promise you made, (some time since),² of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Śálagráma, and engaged in devotion, with his mind ever applied to Vásudeva, should have failed,

¹ One copy addresses Parásara, Bhagavan sarvabhúteśa, ‘Sacred sovereign, lord of all creatures;’ rather an unusual title for a sage, even though an inspired one. The other two copies begin, Saḿyag ákhyátm, ‘All has been thoroughly explained.’
² See page 106, supra.

* परमार्थेन न यो यो को यष्टा व्याज्य प्रधानः |
‘And the supreme object of human thought has been explained by thee, just as divine knowledge, preeminently.’
The commentators twist ‘divine knowledge, preeminently’ into ‘preeminent divine knowledge’. But this seems contrary to any natural interpretation of the text.
through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman;* and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

Parāśara.—The illustrious monarch of the earth resided, Maitreya, for a considerable period, at Śālagrama, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind.† The Raja was ever repeating the names Yajneṣa, Achyuta, Govinda, Mādhava, Ananta, Keśava, Krīṣṇa, Vishṇu, Hrīśīkeṣa: nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

On one occasion, he went to the Mahānadi,¹ for the

¹ The Mahānadi is, properly, a river in Orissa: but the name is applicable to any great stream; and its connexion with Śālagrama Tirtha makes it probable that it is intended for the Gaṅdaka or Gaṅdaka,§ in which the Śālagrama or Ammonite is most abundantly found. It may be here noticed, that Śālagrama is named amongst the Tirthas in the Mahābhārata: see p. 102, n. 3.

* For the Mahānāda, see my seventh note at p. 154, supra.
† Vide p. 146, supra.
purpose of ablution. He bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard, on a sudden, the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal; and she lay down, and died; which being observed by the royal ascetic, he took the fawn (in his arms), and returned, with it, to his hermitage. There he fed it and tended it every day; and it thrived and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and, whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

Whilst the deer was, thus, the inmate of his hermitage, the mind of the king was ever anxious about the animal, now wandering away, and now returning to his side; and he was unable to think of anything else.* He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a

* तख् तेहानुम् दूरस्थोभिपरिवर्त्तते।
बालोऽधि: समासारं न च। विपास्यति ठिक्क।
fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be, if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda."1 Thus the Muni meditated, whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure, as he stood by his side. His abstraction† was interrupted; the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer. In the course of time, the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

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1 The applicability of this simile is not explained by the commentator. It refers, possibly, to the cropped or shaven heads of the religious students.

† Sanádhí.
In consequence of this predominant feeling at such a season, he was born again, in the Jambúmárga forest, as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to (the holy place) Śálagráma. Subsisting, there, upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and, upon his death, he was next born as a Brahma, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as, in reality, the same. It did not happen to him to undergo investiture with the Brahmánical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently, and in ungrammatical and unpolished speech.: His person was un-

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1 According to the Bhágavata, Jambúmárga is the Kálanjara mountain or Kalanjar in Bundelkhand.

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* Para, 'supreme over.'

† न पपाट गुणमोक्तं क्रीयप्रयत्न: सुतिस्म।
   न दद्रष्य च कथाणि शास्त्राणि अरुः न च ॥

‘Though he had received investiture, he did not read the śruti enounced by his spiritual teacher’, &c.

• उत्तरोधिष्व वक्ष्य: विषिल्लब्धास्मभाषत।
   तद्यथार्थस्य शास्त्रभाषायोऽस्वदुत्तम॥
clean; and he was clad in dirty garments. Saliva dribbled from his mouth; and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions. Let, therefore, a holy man pursue the path of the righteous, without murmuring, and, though men contemn him, avoid association with mankind.\(^1\)

This, the counsel of Hiraṇyagarbha,\(^1\) did the Brahman call to mind, and, hence, assumed the appearance of a crazy idiot, in the eyes of the world. His food was raw pulse, pothehrs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary but temporary infliction.\(^2\)† Upon his father’s death, he was set to work, in the fields, by his brothers and his nephews, and fed, by them, with vile food; and, as he was firm and stout of make, and a simpleton

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\(^1\) Hiraṇyagarbha or Brahmá is named, here, instead of the Yoga doctrine, which is, sometimes, ascribed to him as its author.

\(^2\) As a Kālasaṇīyama (कालसंयम), a state of suffering or mortification lasting only for a season;\(^2\)† or, in other words, bodily existence: the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage.\(^5\)

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\(^\dagger\) वर्षदासामेिस सुत्तको तद्वच्च कालसंयमम्

‘Whatever he obtains—and it is very much—he eats, to wile away the time.’

\(\dagger\) For the meaning of कालसंयमम्, see my last note. Both the commentaries define the term by कालसंध्यसार्व; and the smaller commentary proposes, as an alternative explanation, कालानियम विना, ‘without observance of proper times.’

\(^5\) The latter part of this note is from the commentaries.
in (outward) act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.*

The head-servant† of the king of Sauvīra, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master’s service, to assist in carrying the palankin).

The king, having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikshumati river, † to consult the sage,— to whom the virtues leading to liberation were known,— what was most desirable in a world abounding with care and sorrow. Amongst those who, by order of his head-servant, had been compelled gratuitously to carry the litter, was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burthen as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out: “Ho, bearers! What is this? Keep equal pace together.” Still it proceeded unsteadily; and the Raja again exclaimed: “What is this? How irregularly are you

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1 A river in the north of India. †

† Kshatrii.
‡ See my first note in p. 155, supra.
going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king: "It is this man, who lags in his pace." "How is this?" said the prince to the Brahman. "Are you weary? You have carried your burthen but a little way. Are you unable to bear fatigue? And yet you look robust." The Brahman answered and said: "It is not I who am robust; nor is it by me that your palankin is carried. I am not wearied, prince; nor am I incapable of fatigue."

The king replied: "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burthen is wearisome to all persons." "First tell me," said the Brahman, "what it is of me that you have clearly seen; and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders; and how can it be considered as my burthen? This body which is seated in the palankin is defined as Thou. Thence, what is, elsewhere, called This is, here, distinguished as I and Thou. I, and thou, and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest,

1 That is: "What have you discerned of me, my body, life, or soul?"
are dependent upon acts; and acts, accumulated in ignorance, influence the condition of all beings. The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one, without increase or diminution, in all bodies. But, if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that thou art robust?' If the palankin rests on the shoulders, and they on the body, the body on the feet, and the feet on the earth, then is the burthen borne as much by you as by me. When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you, and me, and

1 The condition—that is, the personal individuality—of any one is the consequence of his acts; but the same living principle animates him, which is common to all living things.

2 The body is not the individual; therefore, it is not the individual, but the body, or, eventually, the earth, which bears the burthen.

‘मूषाणांशाक्षांशोष्ठराजादिपु मन्त्रिता।
शिविष्येऽन्ध्रं स्वप्नं तदं भारः समस्त्वया।।
तद्धात्र्यण्मृत्तिष्ठर्ग: शिविष्यति न वेषस्य।।
श्रीनुमक्षोऽस्मि। पुष्पविभावस्योऽस्मि।।’

'Since this litter, which rests on the shoulders, nevertheless rests on the earth, the feet, the legs, the hips, the thighs, and the belly, also, therefore the burthen is the same for me and for thee. In the same manner, the burthen that comes from the litter is the same to other beings, also, besides thee and me; and not only this burthen, but likewise that which comes from mountains, trees, and houses, or even that which comes from the earth.'

The Translator omitted to English the second of these two stanzas.
all others; being an aggregate of elements aggregated by individuality.”

Having thus spoken, the Brahman was silent, and went on bearing the palankin. But the king leaped out of it, and hastened to prostrate himself at his feet, saying: “Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool.”† The Brahman answered and said: “Hear me, Raja. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form, to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice. Why, therefore, inquire the cause (of my being the person I appear).” The king said: “Undoubtedly, virtue and vice are the causes of all existent effects; and migration into several bodies is for the purpose of receiving their consequences: but, with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How

† All my MSS. here give this stanza, omitted in the translation:

‘Who thou art, what is thy purpose, and what is the cause of thy coming.—let all this, Sage, be told, by thee, to me, desirous to hear it.’

The two commentaries agree in explaining nimitta and kārana by pratyāyana and hetu.
can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one’s-self from applying to it the word I.” The Brahman said: “It is true that there is no wrong done to that which is one’s-self, by the application, to it, of the word I; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word I, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If, by these instruments, speech is able to utter the word I, it is, nevertheless, improper to assert that speech itself is I. The body of a man, characterized by hands, feet, and the like, is made up of various parts. To which of these can I properly apply the denomination I? If another being is different, specifically, from me, most excellent monarch, then it may be said that this is I, that is the other: but, when one only soul is dispersed in all bodies, it is, then, idle to say Who are you? Who am I? Thou art a king; this is a palankin; these are the bearers; these, the running footmen; this is thy retinue. Yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What, then? Is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces of timber,

1 That is, speech, or any or all of the faculties or senses, is not soul.
artificially joined together. Judge, prince, for yourself, in what the palankin differs, really, from the wood. Again, contemplate the sticks of the umbrella in their separate state. Where, then, is the umbrella? Apply this reasoning to thee and to me.¹ A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man² is neither a god, nor a man, nor a brute, nor a tree: these are mere varieties of shape, the effects of acts. The thing which, in the world, is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there, in the world that is subject to vicissitude, that does not, in the course of time, go by different names? Thou art called the monarch of the world, the son of thy father, the enemy of thy foes, the husband of thy wife, the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head, or the belly? Or are they thine? Art thou the feet? Or do they belong

¹ The aggregate limbs and senses no more constitute the individual than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is, still, timber, so the body is, still, mere elementary matter. Again, the senses and limbs, considered separately, no more constitute the man than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and, as matter does not make up man, they do not constitute an individual.

² The term, in this and the preceding clause, is Pyns; here used genevically, there, specifically.
to thee? Thou art, O king, distinct, in thy nature, from all thy members! Now, then, rightly understanding the question, think who I am, and how it is possible for me, after the truth is ascertained (of the identity of all), to recognize any distinction, or to speak of my own individuality by the expression I.”
CHAPTER XIV.

Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.

Parāśara.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: "What you have said is, no doubt, the truth; but, in listening to it, my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature;* but the assertions—'I do not bear the palankin', 'The palankin does not rest upon me', 'The body, by which the vehicle is conveyed, is different from me', 'The conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action';—what sort of positions are these? Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Řishi, to inquire of him what, in this life, was the most desirable object; but, now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Řishi Kapila is a portion of the mighty and universal Vishňu, who has come down upon earth to dissipate delusion; and, surely, it is he who, in kindness to me, has thus mani-

* "Plastic nature" here renders prakṛiti.
fested himself to me, in all that you have said. To me, thus suppliant, then, explain what is the best (of all things); for thou art an ocean overflowing with the waters of (divine) wisdom." The Brahman replied to the king: "You, again, ask me what is the best of all things, not what is the great end of life:¹ but there are many things which are considered best, as well as those which are the great ends (or truths) of life. * To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is, respectively, best. Best is the rite, or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is, to them, the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life; for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of

¹ You ask what is Śreyas (श्रेयस्), not what is Paramārtha (परमार्थ). The first means, literally, 'best', 'most excellent', and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.
desire.* If a son were final truth, that would be equally applicable to a different source; for the son that is, to one, the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world; as, in all these cases, those objects which are so denominated are the effects of causes, and, consequently, are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sáma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists, itself, of clay: so, any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must, itself, be of but temporary efficacy. The great end of life (or truth) is considered, by the wise, to be eternal: but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so: for such acts are the means of obtaining liber-

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* The Sanskrit scholar will perceive that the translation of these stanzas is not very strict. Many passages somewhat similarly rendered have been passed by, unannotated, in the last fifty pages of this volume.
ation; and truth is (the end,) not the means. Meditation on self, again, is said to be for the sake of supreme truth: but the object of this is, to establish distinctions (between soul and body); and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all: but this is false; for one substance cannot become, substantially, another.¹ Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul—one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛiti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge,* independent,† and unconnected with unrealities, with name, species;‡ and the rest,§ in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one’s own and

¹ But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jivātman) and the supreme spirit (Paramātman), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for, if they are distinct, essentially, they cannot combine; if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.

* Parajñānāmaya.
† Nirguṇa; rendered “void of qualities”, at p. 320, supra.
‡ Jāti, ‘genus.’
§ See my note, at the end of the volume, on p. 69, l. 8.
in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Shadja* and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction.”

* Corrected from “Sherga”.
CHAPTER XV.

Bharata relates the story of Ribhu and Nidágha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.

Parásara continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince", he proceeded, "to what was formerly uttered by Ribhu,* imparting holy knowledge to the Brahman Nidágha. Ribhu was a son of the supreme† Brahmá, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidágha, the son of Pulastya, was his disciple; and to him Ribhu communicated, willingly, perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.:

"The residence of Pulastya was at Víranagara, a large handsome city on the banks of the Deviká§ river. In a beautiful grove, adjoining to the stream, the pupil of Ribhu, Nidágha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ribhu went to the city (of Pulastya), to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśwadevas,‖ he was seen by his

* Some of my MSS. have Bhígu.
† Parameshthin.
§ Vide p. 144, supra, text and note 4; also p. 147, notes 2 and †.
‖ Viśwadeva is the original of "a sacrifice", &c.
scholar, who hastened to present him the usual offering (or Arghya), and conducted him into the house; and, when his hands and feet were washed, and he was seated, Nidágha invited him, respectfully, to eat (when the following dialogue ensued):—

"Ribhu. 'Tell me, illustrious Brahman, what food there is in your house; for I am not fond of indifferent viands.'

"Nidágha. 'There are cakes of meal, rice, barley, and pulse, in the house. Partake, venerable sir, of whichever best pleases you.'

"Ribhu. 'None of these do I like. Give me rice boiled with sugar,* wheaten cakes, and milk with curds and molasses.'

"Nidágha. 'Ho! dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.'

"Having thus spoken, the wife of Nidágha, in obedience to her husband's commands, prepared sweet and savoury food,† and set it before the Brahman; and Nidágha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:—

"Nidágha. 'Have you eaten sufficiently, and with pleasure, great Brahman? And has your mind received contentment from your food? Where is your (present) residence? Whither do you purpose going? And whence, holy sir, have you now come?'

"Ribhu. 'A hungry man, Brahman, must needs be

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* To render mishtam annam. Vide p. 218, supra, note ।.
† Also to represent mishtam annam.
satisfied, when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced, when the moisture (of the body) has been absorbed (by internal or digestive heat). Hunger and thirst are the functions* of the body; and satisfaction must always be afforded me by that by which they are removed: for, when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect? Ask their condition of the mind, then; for man† is not affected by them. For your three other questions, 'Where I dwell,' 'Whither I go,' and 'Whence I come,' hear this reply: Man (the soul of man) goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whither thou goest? I neither am going nor coming; nor is my dwelling in any one place; nor art thou thou; nor are others others; nor am I I. If you wonder what reply I should make to your inquiry, why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is, really, sweet, or not sweet, to one eating a meal? That which is sweet is no longer so, when it occasions the sense of repletion; and that which is not sweet becomes sweet, when a man (being very hungry) fancies that it is so. What food is there that, first, middle, and last, is equally grateful? As a house built of clay is strengthened by fresh plaster, so is this earthly body (supported) by

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* Dharma.
† Purus.
earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like are (composed of) atoms of earth. This, therefore, is to be understood by you; that the mind which properly judges of what is, or is not, sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.

"Having heard these words, conveying the substance of ultimate truth, Nidágha fell at the feet of his visitor, and said: 'Show favour unto me, (illustrious) Brahman; and tell me who it is that, for my good, has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ribhu answered: 'I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and, having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vásudeva.' Thus having spoken, and receiving the prostrate homage of Nidágha, rendered with fervent faith, Ribhu went his way."
CHAPTER XVI.

Řībhu returns to his disciple, and perfects him in divine knowledge. The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

"After the expiration of (another) thousand years, Řībhu (again) repaired to the city where Nidágha dwelt, to instruct him further in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidágha, standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Řībhu approached him, and, saluting him reverentially (as if he was a stranger), demanded why he was standing in such a retired spot. Nidágha replied: 'There is a great crowd of people attending the entrance of the king into the town; and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Řībhu,—'for I believe that thou art wise,—which is, here, the king, and which is any other man.' 'The king,' answered Nidágha, 'is he who is seated on the fierce and stately elephant, vast as a mountain-peak; the others are his attendants.' 'You have shown me,' observed Řībhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? For I am desirous to know which is, here, the elephant, which is the king.' 'The elephant,' answered Nidágha, 'is underneath; the king is above him. Who
is not aware, Brahman, of the relation between that which bears and that which is borne?’ To this Ribhu rejoined: ‘Still, explain to me, according to what I know of it, this matter. What is it that is meant by the word underneath, and what is it that is termed above?’ As soon as he had uttered this, Nidāgha jumped upon Ribhu, and said: ‘Here is my answer to the question you have asked: I am above, like the Raja; you are underneath, like the elephant. This example, Brahman, is intended for your information.’ ‘Very well,’ said Ribhu; ‘you, it seems, are, as it were, the Raja, and I am like the elephant. But, come now, do you tell me which of us two is you, which is I.’

“When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said: ‘Of a surety, thou art my saintly* preceptor, Ribhu. The mind of no other person is so fully imbued with the doctrines of unity as that of my teacher; and, hence, I know that thou art he.’ To this, Ribhu replied: ‘I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidāgha, to give him instruction. For this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.’ Having thus spoken to Nidāgha, the Brahman Ribhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity.† He beheld all beings (thenceforth) as

* Bhagavat.
† ब्राह्मण उपाचः
एवस्मात यथौ विद्वानमिदां स चचुर्युः।
विद्वानोऽपि सुप्रभवं तेनाविदत्तपरोऽभवः॥
the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, O king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world.* Even as the same sky is, apparently, diversified as white or blue, so Soul, which is, in truth, but one, appears, to erroneous vision, distinct in different persons. That One, which here is all things, is Achyuta (Vishńu), than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

Parāśara resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence; whilst the Brahman, who, through the recollection of his former lives,† had acquired perfect knowledge, obtained, now, exemption from future birth.: Whoever narrates or listens§ to the lessons inculcated in the dialogue between Bharata and the king has his mind enlightened, mistakes not the nature of individuality, and, in the course of his migrations, becomes fitted for ultimate emancipation.¶

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1 This legend is a good specimen of a sectarian graft upon a Paurāṇik stem. It is, in a great measure, peculiar to the Vishńu Purāṇa; as, although it occurs also in the Bhāgavata, it is narrated, there, in a much more concise manner, and in a strain that looks like an abridgment of our text.

† Jāti.
‡ The original is ācāryaparipāvantā.
§ Insert ‘devoutly’, bhaktiyukta.
¶ My MSS. have bhaktiyogya, ‘qualified for quietism.’
CORRIGENDA, &c.

P. 4, notes, l. 4 ab infra. The six ārṇīs are, in Sanskrit, kahudh, trīshāha, śoka, mohā, jārd, mṛītyu, as enumerated in the commentaries.

P. 9, notes, l. 2. "The penance of the Prachetasas, and its consequences." See the Bhāgavata-purāṇa, IV., XXIV., 13—15, and XXX., XXXI.

P. 13, notes, l. 11. For वद्यस् read वद्यः.

P. 20, notes, l. 13 ab infra. The Harivānśa, sl. 1861, is here referred to.

P. 21, note, l. 5 ab infra. On "Tārksha" see p. 28, note 2.

P. 22, l. 6. See p. 269, text and note 1; also my supplementary note on p. 276.

Has the affiliation of Nāgavīthī on Yāmī or Yāmī, as a daughter, any connexion, due to corrupted tradition, with the old notion that one of the stars of Nāgavīthī, namely, Bharani, has Yamsī for its presiding deity, being hence called Yamsī? At an earlier period than that of the Purāṇas, the vīthī, as we have seen, were accounted sons of Bhrigu.

P. 23, l. 3 ab infra. In later times the Kṛiṭīkās were six in number.

See Colebrooke's Miscellaneous Essays, Vol. II., p. 331. At an earlier period, however, there were seven. They are called Ambā, Dūlā, Nikāṭī, Abhayantī, Māghyantī, Varahayantī, and Chupuṅkā. See Mr. Cowell's edition of the Śamhitā of the Black Yajur-veda and Mahāvīra Achārya's Commentary, Vol. II., p. 425. The commentator there enumerates them, anticipating on the passage of the text where they are named.—IV., IV., 5, 1.

P. 24, notes, line 3 ab infra. Ahibudhānya is the uncorrupted word.

See Professor Wilson's Translation of the Rig-veda, Vol. II., pp. 191 and 287.

P. 28, note *. For तार्पिच read तार्पिच.

P. 29, note 2. The passage of the Rāmāyaṇa about Kṛiṣṇa, &c. is in the Bhāta-kāṇḍa, XXI., 14, 15, which, however, names Jayā and Suprabhā. Only in the Bengal recension, Adi-kāṇḍa, XXIV., 14, 15, do we read of Jayā and Viśayā.

P. 47, l. 13. Delete a "the."

P. 59, l. 8. "Without name or shape." In the Vedānta-paribhāṣā the following stanza is quoted anonymously:

चान्द्र भास्ति मिछय युग्म नाम च वेदभवासकर

चारव चयं त्रयैः यायाच्यं तत्ती इति इत्यर्थव

'Of the conjoint real and unreal there are five particulars predicative: is, appears, is delightful, species, and name. The first three are the essence of Brahma; the remaining two, the essence of illusion.'

Compare the passage in p. 328, annotated in note §.

P. 67, last line of text. For the read the.

P. 71, note †. The Kālakeyas are mentioned in the Mahābhārata, Adiparvan, 182.

P. 74, notes, l. 3 ab infra. On "Yātudhānas" see my annotations in p. 292.

P. 81, l. 13 ab infra. Read Suvṛttā.


II.
CORRIGENDA, &c.

P. 36, l. 5. For Śankhapada read Śankhapád; and see note † in p. 262, particularly its end.
P. 36. The second note is wrongly numbered.
P. 37, l. 20. "His third portion is time." I subjoin, for illustration, Dr. Muir's translation—without his appended notes—of two interesting hymns from the Atharva-veda; XIX., 53, and X., 54:
"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount: his wheels are all the worlds.
"2. Thus Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god.
"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time, in the highest heaven
"4. It is he who drew forth the worlds, and encircled them. Being the father, he became their son. There is no other power superior to him.
"5. Time generated the sky and these earths. Set in motion by Time, the past and the future subsist.
"6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees.
"7. Mind, breath, name, are embraced in Time. All these creatures rejoice, when Time arrives.
"8. In Time rigorous abstraction (tapas), in Time the highest (jyestham), in Time divine knowledge (brahma), is comprehended. Time is lord of all things, he who was the father of Prajapati.
"9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy (brahma), supports Parameshthin.
"1. From Time the waters were produced, together with divine knowledge (brahma), tapas, and the regions. Through Time the sun rises, and again sets.
"2. Through Time the wind blows [lit., purifies]; through Time the earth is vast. The great sky is embraced in Time.
"3. Through Time the hymn (mantra) formerly produced both the past and the future. From Time sprang the Rik verses. The Yajus was produced from Time.
"4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsarases, on Time the worlds, are supported.
"5. 6. Through Time this Angiras and Atharvan rule over the sky. Having, through divine knowledge (brähma), conquered both this world, and the highest world, and the holy worlds, and the holy ordinances (ydhvritthák), yes, all worlds, Time moves onward, as the supreme god."

See, further, on the identity of Vishńu with Time, Professor Wilson's Translation of the Rig-veda, Vol. II., Introduction, p. viii., and p. 97, note c.
P. 91, notes, 1. 1. Read निर्बाधार.
CORRIGENDA, &c. 339

P. 98, last line. To write, as in the Vedas, Vasisthā is, alone, etymologically correct; the word being the superlative of evau. But the form Vasisthā, so common in Bengal and Central India manuscripts of post-vaikdik compositions, is sanctioned by a paranomasia in the Rāghuvrāja, II., 70.


P. 100, note * For daitya read dayīta.

P. 102, l. 3 and 13. Read Hiraṃwāt.


P. 115, l. 3. For the Uttarakuruś, dwellers beyond the Himālaya, see the Aitareya-brāhmaṇa, as quoted in Colebrooke’s Miscellaneous Essays, Vol. I., p. 38. Also see Original Sanskrit Texts, Parts I and II., passim.

P. 117, l. 2. For Āsītoda read Āsītoda.

P. 119, notes, l. 12. Read वीट्टा.

P. 120, note †. For the Vankshu, see the Mahābhārata, Anuśāsana-parvan, 7648.

P. 121, notes, l. 9 ab infra. Read Gaṇḍaki.

P. 123, notes, l. 1. For Hānīsa and Gandhamādanā read Hāṁsa and Gandhamādana.

P. 125, l. 5. For Hayasiras read Hayaśiras.

P. 128, notes, l. 11 ab infra. “Adisathrus,” &c. “In India intra Gangem, Ptolemy mentions many mountains the names of which can with difficulty be supplied with their modern representatives: as the Orudī M., in the S. extremity of the land between the Tyndis and the Chāberus; the Uxentus M., to the N. of them; the Adisathrus M.; the Bittigo M. (probably the range now known as the Ghāṭa); and the M. Vindius (unquestionably the present Vindhyā), which extends N. E. and S. W., along the N. bank of the Nibbuddā; M. Sardonix (probably the present Sāutpara); and M. Apocopa (perhaps the present Ara-vellī).” Dr. William Smith’s Dictionary of Greek and Roman Geography, Vol. II., p. 46.

P. 129, notes, l. 10. For Āvatana read Āvartana.

P. 130, notes, l. 3. For a translation, by Professor Wilson, of some curious passages from the Mahābhārata, Kariṇa-parvan, XLIV., XLV., characterizing various nations, as the Járīkas, Bāhikas, Āṛṭṭas, Madras, Khāsas, Madrakas, and Yavanas, which last are said—ll. 2107— to be “wise and preeminently brave”, see the Asiatic Researches, Vol. XV., pp. 108, 109.

The Yavanas are among the nations produced, from various parts of her body, by the cōw of plenty, Kamadhenu, for Viśvāmitra. The other nations were the Pahlavas, Śakas, Kāmbojas, Hāritis, and Kṛtakas. Rāmāyaṇa, Bāla-kānda, LV., LV.

P. 131, notes, l. 13. For Charmanwāti and Śiprā read Charmānwaṭi and Śiprā.

P. 131, note ¶. The Vedasmīti is named in the Mahābhārata, Anuśāsana-parvan, 7551, after the Hiraṅwāti, Vitastā, and Plakshavati, and before the Vedavati, Mālāvī, and Āśawati.

The Paurāṇik passage quoted in the Nīti-mayukha and Pūrta-kama-lākara, to which I have so often referred, is reproduced in part in the Rājgībhishēka-padvatī, likewise, which credits it to the Vaisishkha-saṁhitā.

P. 132, notes, l. 11. For Šishika read Šishikā.

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P. 134, note †. Lake Mánassarovara lies in Úndes or Húndes. See the Asiatic Researches, Vol. XII. Also, we read, in the Parsee scriptures, of the Hunus.

P. 135, notes, II. 4 and 7. On Śákala see M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 74—80. At p. 79, ibid., foot-note, Śákala is said to have been the capital of the Bákikas.

P. 136, notes, I. 3. It is in ûl. 1189 of the Saddá-parvan that the Ambashthás are mentioned.

P. 140, I. 1. “Gandhamádana.” Some MSS. have,—and very much preferably,—Rikshavat. Gandhamádana—see p. 115,—is one of four mythical mountains, each of which is ten thousand yojanas (leagues) high.


P. 141, notes, I. 6. For Mount Mekala—not Maináka—as the source of the Sone, see note † in p. 151: and see p. 160, note 4. The real Rámáyana does not state—so far as I know—from what mountain the Sone originates.

P. 141, notes, I. 9. “Āishabba.” This mountain is mentioned in the Bengal recension of the Rámáyana, Kishkándhá-káídá, XLI, 4. In the genuine Rámáyana, the reading is Viśabha. For a stream called Viśabha, see p. 152.

P. 142, notes, I. 1. Read Balakrama.

P. 142, note †*. On the Bábudá see Colonel Wilford, Asiatic Researches, Vol. XIV., p. 418, 419. The Bengal Rámáyana, Kishkándhá-káídá, XLI, 13, in a passage to which there is nothing correspondent in the true Rámáyana, makes mention of the Bábudá, and also of the Ve-travati, deriving the latter from the Vindhyá mountains.

P. 143, line 1. “Vetrazati.” See the last note.

P. 143, notes, I. 10. For प्रज्ञान- read प्रज्ञान-.

P. 143, notes, I. 18. For सरस्वत: हूँवदुः read सरस्वत: हूँवदुः.

P. 144, notes, I. 11. The referring of the Vedasmríta to the Páripátra range seems to be based on the probable assumption of the identity of this river with the Vedasmrti; for which see p. 130.

P. 147, note †. Since writing this note, I find, that, according to General Cunningham, the Párvati, which flows not far from Narwar, is, at this day, called Pára, also. See Journal As. Soc. Bengal, 1865, Part L, p. 116.


P. 149, I. 5. The Suvásstu river is named in the Rig-veda, VIII., XIX., 37.

P. 151, line 1. Professor Wilson often writes e for a, when a semivowel follows. Hence I changed his “Salu” to Salu. But it seems pretty clear, from good MSS., and on other grounds, that we have, here, no name of a river, but the particle khalu.

P. 151, note 8. For the river Tamasi, connected with the Sarayú, see the Asiatic Researches, Vol. XIV., pp. 411, 412.

P. 152, note †. My suspicion of interpolation is strengthened by the fact that some MSS. have Brahmanedháyá—not Brahmbodhyá—just after Antrasíthá.

P. 153, note †. Erase vínápá, which, very probably, is the name of a river. See p. 192, note ‡.

P. 154, note 7. The names of a large number of rivers will be found in
the Harivānda, sl. 9505—9518. And see M. Langlois’s Translation, Vol. I., pp. 507—509.

P. 158, note * General Cunningham, and with apparent good reason, has lately shifted the site of Kauśāmbi from the side of the Ganges to that of the Jumna. See Journal As. Soc. Bengal, 1865, Part I., pp. 223—234.

In General Cunningham’s Report to which I here refer, Harshavaradhanas is synchronized with a certain king of Gujerat, it is suggested that he is identifiable with the Harsha of the Kāmāvali, &c &c., precisely as if these things had not long been in print, in the Preface to the Vāsanadatta, and also—most of them—in the Journal to which General Cunningham contributes his Report Inasmuch as he is capable of taking akhayavatata to signify “shadowless Banian tree”, it is somewhat remarkable that, at variance with M. Julien, he should write Vājayavadhans.

P. 159, note † For supra read infra.


P. 165, note 3 Referring to this note,—in the Preface to Mr. Molesworth’s Marāthī Dictionary, p. xxiii,—Dr. John Wilson, with his far too usual inaccuracy, says that “Maharatta [read Maratha] is the Pāli form of Maharāsthra, which, with the variant reading Mallarāsthra, appears in several of the Purānas, as the Vishū.” Where does the Vishū-purāṇa mention Maharāsthra? And what Purāna has the variant which he speaks of?

P. 165, note 4 Kerala is mentioned in p. 177. The country of Kerala is said to be called Murala, also. See Journal of the American Oriental Society, Vol. VI., p. 527, note 13.


P. 172, note 2 Since Professor Wilson found Kuśajas and Kośalas, it is obvious to suggest that the true readings may, possibly, be Kuśajas and Kāśajas, unless the Kuśajas were so called from a person named Kuśa.

P. 173, l. 1. Sūrasenas in the north are spoken of in the Mahābhārata, Drona-parvan, sl. 183. Also see p. 156, note 2.

P. 173, l. 2 and note *. Mādhumata looks as if it might be connected with Mādhunmati. One river of this name is an affluent of the Sindhu in Central India. See the Mālavi-mādhu, p. 146.

P. 175, l. 3. For “Kauravyas” good MSS. exhibit विभूति, a vocative case, denoting, here, Dhrītarāśhra.

P. 176, note 8. In the Revī-māhātmya we read of the rivers Barbarā and Barbari. They should seem to be derived from the name of a country, as Murala, from Murāla, &c. &c.

P. 177, l. 2 and note *. The विभूति: of some MSS. is, at all events, Sanskrit. But who were the Śaivas and Aindrás?

P. 179, note 4. Read Kokabukas.

P. 180, note *. M. V. de Saint Martin—Mémoire Analytique, &c., pp. 84, 85—thinks that the northern Mālavas were intended by the classical Māl. Also see p. 166, supra, notes 3 and §.
P. 183, l. 2. Read Śūdras.

P. 193, l. 10. "Soma" perhaps designates, in this place, not the moon, but the personified moon-plant. See note * in p. 195.

P. 198, note ||. Read कीर्तिप्रभाव.

P. 206, note †. Instead of "mother" it may be better, here, to put "supportress"; धारी being derivable both from धे and from धा.

P. 213, notes, l. 3 ab infra. For ornithology read teratology.

P. 215, l. 2. Read Kālasūtra.

P. 222, note 2. In all my MSS. I find Professor Wilson’s नाशीच-कीर्तिप्रभाव: but the right reading seems to be नाशीच-कीर्तिप्रभाह; and we should translate, instead of "for its repetition", &c.: ‘There can be no impurity, when he is praised; for he is a means of purity."

P. 225, l. 15. According to the Aitareya-brāhmaṇa,—as quoted by Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., p. 310,—"the heavenly world is distant from hence a thousand days' journey on horseback."


P. 230, notes, l. 3. Read Kāśi Khaṇḍa.

P. 233, notes, l. 5 ab infra. नाध्यायम्

P. 236, notes, ll. 2, 5. The larger commentary takes परम = कारणम्.

According to this, the sense is "the cause-resort of the existent", &c.

P. 240, notes, l. 5 ab infra. Vībhāvārī is the feminine of vībhāvan, as pivārī is the feminine of pivān, &c. &c.

P. 241, note †. Dr. Muir translates, as follows, a curious relevant passage of the Aitareya-brāhmaṇa: "The Sun neither ever sets or rises. When people think he sets by day, he (only) turns himself round, after reaching the end of that (portion of time), and makes night below and day above. Then, when people think he rises out of night, he (only) turns himself round, after reaching the end of that (portion of time), and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." Journal of the Royal Asiatic Society, New Series, Vol. I., p. 310.

P. 245, notes, l. 8. Read सुधों चौप्पुमसः.

P. 249, note * . Compare Usā and Ushas with Apsāra and Apsaras.

P. 251, notes, l. 12 ab infra. A comma has dropped out after "Mahādhara."

P. 252, notes, l. 15. Read सूर्योः.

P. 261, l. 2. For Anumati, see Goldstücker’s Dictionary, sub voce.

P. 261, note *. Also see Professor Wilson’s Translation of the Rig-veda, Vol. II., p. 289, where Gangū occurs instead of Kubhū.

P. 266, notes, l. 1. The verses there referred to have since come to light in the Vāyu-purāṇa, but in a part of the work where I little expected to find them. My MSS. agree, in their text of the passage, very closely with the commentaries from which I have taken it in note * at p. 263.

P. 266, notes, l. 2 ab infra. Such sandhi as is seen in रूढ़कां च ॥
is unjustifiable, indeed; but it is very common in the best MSS. of the Purāṇas. Another such specimen occurs in p. 297, notes, l. 15.


P. 271, note †. As मूित means not only ‘what was’ but ‘what is’, we may translate: ‘whether existent, with’, &c. Neither of the commentaries touches on this passage.

P. 271, note ††. The words दिरीव चिरातंत are in the Rīg-veda, I., XXII., 20; and it was thence that they were derived to the Vishnu-purāṇa. Professor Wilson—in his Translation, Vol. I., p. 94—renders them “as the eye ranges over the sky.” Dr. Muir—Original Sanskrit Texts, Part IV., p. 55—has “like an eye fixed in the sky.” The eye spoken of, alike in the Rīg-veda and in the Vishnu-purāṇa, is the sun.

P. 276. The first line of the passage here quoted from Devala, and the first of that from Garga, are adduced, and as theirs, by Aparāditya, commenting on the Yājñavalkṣya-smṛti, III., 187.

P. 277, last line. Place a semicolon after “Kṛittiṁ.”

P. 281, notes, l. 17. Read अववाधाङ्गकायश्चिरागराम.

P. 286, notes, l. 12 ab infra. Read “Medini-kośa.”

P. 287, notes, l. 17 ab infra. For “Linga-purāṇa” read “most of my MSS. of the Linga-purāṇa”.

P. 288, ll. 8, 10. For Tārkṣya—of Tārkṣya—and Arishṭanemi, see p. 28, note 2; also, Professor Wilson’s Translation of the Rīg-veda, Vol. I., p. 229, note a.

P. 288, note §, near the end. There is, also, a proper name Āpa. Vide p. 23, l. 5.

P. 291, notes, l. 3, ab infra. Read Urjā.

P. 293, l. 9 and note †. Strike out all the note but the reference at its end. The text should be corrected to “Bṛihat and Rāthantara”. For two passages of the Rīg-veda, VI., XLVI., 1, 2, and VII., XXXII., 22, 23,—so denominated, as imported into the Sāma-veda, see the Aitareya-brāhmaṇa, passim. See, further, the Rīg-veda, I., II., 9, and I., CLXIV., 25.

P. 295, notes, l. 8. For in read though in.

P. 299, l. 6. Similarly, the car of the Nāsatyas or Aświns has three wheels. See the Rīg-veda, I., XXXIV., 9, &c. &c.


P. 303, note †. The Agnishwātta are mentioned in the Rīg-veda, X., XV., 11.

P. 313, note ††. For my read the Translators.

P. 318, note †. Read the seventh. Also see, for the Mahānada river, p. 142; note 3.