Sansk. 0.69  4.558  Dr. Pfoff
WORKS

BY

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VOL. VIII.

LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.
1866.
THE
VISHṆU PURĀṆA:
A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION.
TRANSLATED
FROM THE ORIGINAL SANSKRIT,
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURĀṆAS,
BY THE LATE
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EDITED BY
FITZEDWARD HALL.

VOL. III.

LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.
1866.
VISHÚN PURÁÑA.

BOOK III.

CHAPTER I.

Account of the several Manus and Manwantaras. Swárochisha, the second Manu: the divinities, the Indra, the seven Rishis, of his period, and his sons. Similar details of Auttami, Támasa, Raivata, Chákshusha, and Vaivaswata. The forms of Vishúu, as the preserver, in each Manwantara. The meaning of Vishúu.

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

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

The first Manu was Swáyambhuva; then came Swárochisha; then, Auttami;* then, Támasa; then, Raivata;

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

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

¹ The gods were said to be the Yāmas (Vol. I., p. 109); the Rishis were Marīchī, Angirās, &c. (Vol. I., p. 100, note 2); and the sons were Priyavrata and Uttānapāda (Vol. I., pp. 107, 108). The Vāyu adds, to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Mataya, Padma, Brahma Purāṇas, and Hari Vanśa; substitute, for the sons, the grandchildren, of Śváyambhuva, — Agnīdhra and the rest (Vol. II., pp. 101, 102).

² This Manu, according to the legend of his birth in the Mārkaṇḍeya Purāṇa, § was the son of Śwárochis, so named from the splendour of his appearance, when born, and who was the son of the nymph Varūthīni, by the Gandharva Kāli. || The text, in another place, makes him a son of Priyavrata. ¶

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* Compare the Laws of the Mānavas, I., 61, 62.
† The present Kalpa, the Vārāha, from vardha, ‘boar’. See Vol. I., pp. 58, 59.
‡ Śl. 415.
§ Chapter LXIII.
|| I find Kāla.
¶ See p. 11, note †, infra. According to the Bhāgavata-purāṇa, VIII., I., 19, Śwárochisha was son of Agni.
called Párávatas and Tushitas; and the king of the gods was the mighty Vipaścit.† The seven Řishis

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

† The Váyu describes the Řishis of each Manwantara as the sons, or, in some cases, the descendants, in a direct line, of the seven sages, Atri, Angiras, Bhrígu, Kaśyapa, Pulaha, Pulastya, and Vasishtha: with some inconsistency; for Kaśyapa, at least, did not appear, himself, until the seventh Manwantara. In the present series, Urja is the son of Vasishtha; Stambha springs from Kaśyapa; Práśa, from Bhrígu; Řishabhá descends from Angiras; Dattoli is the son of Pulastya; Niśchara springs from Atri; and Arváriyat is the son of Pulaha. The Brahma Puráña and Hari Vámsá have a rather different list, or, Aurva, Stambha, Kaśyapa,

* We read, Vol. II., p. 27, after an enumeration of twelve names: “These, who, in the Chákshrusa Manwantara, were the gods called Tushitas, were called the twelve Ādityas, in the Manwantara of Vaiyavswata.” But our text, as now appears, places the Tushitas in the second Manwantara, not in the sixth: see p. 12, infra. Nor, according to the Váyu-puráña, were they Vishú, Śakra, &c.

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

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

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

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

† Śi. 417.
were Urja, Stambha,* Prāṇa, Dattoli, † Rishabha, Niś-

Prāṇa, Brīhaspati, Chyavana, and Dattoli: ‡ but the origin of part
of this difference is nothing more than an imperfect quotation from
the Vāyu Purāṇa; the two first, Aurva and Stambha, being spe-
cified as the son of Vasishṭha and the descendant of Kaśyapa,
and then the parentage of the rest being omitted: to complete the
seven, therefore, Kaśyapa becomes one of them. Some other er-
rors of this nature occur in these two works, and from the same
cause,—a blundering citation — of the Vāyu, which is named as
their authority:

एते महर्षयङ्गात वायुमोक्ष महाभाष्टत:।

A curious peculiarity, also, occurs in these mistakes. They are
confined to the first eight Manwantaras. The Brahma Purāṇa
omits all details of the last six; and the Hari Vaṁśa inserts them
fully and correctly, agreeably to the authority of the Vāyu. It
looks, therefore, as if the compiler of the Hari Vaṁśa had fol-
lowed the Brahma, as far as it went, right or wrong, but had had
recourse to the original Vāyu Purāṇa, when the Brahma failed
him. Dattoli is sometimes written Dattoni and Dattotri; and the
latter appears to have been the case with the copy of the Hari
Vaṁśa employed by M. Langlois, who || makes one of the Rishis
of this Manwantara, “le pénitent Atri.” He is not without coun-
tenance in some such reading; for the Padma Purāṇa changes
the name to Dattātreya, no doubt suggested by Datta-atri. Dattā-
treya, however, is the son of Atri; whilst the Vāyu calls the per-
son of the text the son of Pulastya. There can be no doubt,

* Stamba is an equally common reading in my MSS.
† So read three of my MSS. Variants are Dattoni, Dattori, Dattobhi,
Dattotki, Dantoli, Dantobhi, and Dambholi. See, further, Vol. I., p. 154,
note ‡.
‡ In MSS. of the Brahma-purāṇa I find Stamba and Dattoni. The
Calcutta edition of the Harivaṁśa has Stamba, Kaśyapa, and Dattoni.
§ In sl. 418.
chāra,* and Arvarīvat;† and Chaitra, Kimpurusha, and others were the Manu's sons.¹

In the third period, or Manwantara of Auttami,² Sus andra, of the correct reading; for the son of Pulasta is Dattoli. † (Vol. I., p. 154.)

¹ The Vāyu agrees with the text in these names, adding seven others. The Bhāgavata has a different series. ‡ The Padma has four other names: Nabha, Nabhasya, Prasīti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhra, Sukrita, Murīti, Apas, Jyotic, Aya, Smrīta (the names of the Brahma), as the seven Prajāpati of this period, and sons of Vasishtha. The sons of Vasishtha, however, belong to the third Manwantara, and bear different appellations. There is, no doubt, some blundering, here, in all the books except the Vāyu and those which agree with it.

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

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

¹ The Brahma and Hari Vaṁśa** have, in place of these, the Bhánums; but the Váyu and Márkaúdeya†† concur with the text.‡‡

² All the authorities agree in this; but the Brahma and Hari Vaṁśa§§ appear to furnish a different series, also; or even a third, according to the French translation: || ‘Dans le troisième Manwantara parurent, comme Saptarchis, les fils de Vasichthá, de son nom appelés Vásichthás, les fils d’Hirañyagarbha, et les illustres enfans d’Oûrdja. The text is:

विसिष्ठपुष्पः वसीष्ठपुष्पिणी दृष्टि विभूता:।
हिरण्यगर्भ सुता चौबः मात्र भृतेभ:॥

The meaning of which is: “There were (in the first Manwantara) seven celebrated sons of Vasishtha, who (in the third Manwantara) were sons of Brahmá (i.e., Řishis), the illustrious posterity

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* Satyajit, according to the Bhágavata-puráṇa, VIII., I., 24.
† Five MSS. have Swadhámans.
‡ Pratarðanas represents the reading of two MSS.
§ Three MSS. exhibit Vaṁśavartins. Professor Wilson put “Vaśavartins”.
|| In three MSS. Prajas occurs.
¶ A single MS. reads Parabhù.
** Śl. 825.
†† In my three MSS. I find Pratarðanas, as in the Calcutta edition, instead of Pradarśanas. The Calcutta edition, at variance with my copies, has Swadhámans, for Sudhámans.
‡‡ The Bhágavata-puráṇa, VIII., I., 24, names the Satyas, Vedaśrutás, and Bhadras. Also see note * at p. 17, iníra.
§§ Śl. 422.
¶¶ The Calcutta edition reads चवळः.
Divya, and others were the sons of the Manu.\(^1\)

The Surúpas,\(^*\) Haris, Satyas, and Sudhis\(^\dagger\) were the classes of gods, each comprising twenty-seven, in the period of Támasa, (the fourth Manu).\(^3\) Śibiḥ was the

of Úrjá. We have already seen that Úrjá was the wife of Vasishña, by whom she had seven sons, Rajas,” &c. (see Vol. I., p. 155), in the Swáyambhuva Manwantara; and these were born again, as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are, however, very different from those of the sons of Vasishña given in Vol. I., p. 155, or, Kaukuṇḍíhi, Kuruṇḍí, Dálbhya, Śankha, Praváhita, Mita, and Saḿmita. §

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

\(^2\) Of these the Brahma and Hari Vaṁśa¶ notice only the Satyas; the Matsya and Padma have only Sádhyas. The Váyu, Bhágavata,** Kúrma, and Márkaṇḍéya†† agree with the text.

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

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\(^*\) One MS. has Swarúpas.
\(^\dagger\) Swadhíś is the reading of one MS.
\(^\dagger\) Śikhi is, in my MSS., almost as common a lection. And herewith agrees the Márkaṇḍéya-puráña, LXXIV., 58. Tríśikha is the name in the Bhágavata-puráña, VIII., I., 28.
\(^\S\) I have put Dálbhya for “Dalaya”, on manuscript authority. The Bhágavata-puráña, VIII., I., 24, names only Pramada, out of the seven; and he is not of the family as detailed in IV., I., 41, 42. See Vol. I., p. 155, note 3.
∥ VIII., I., 23: Pavana, Śrīnajaya, Yajnahotra, and others unnamed.
¶ Śíl. 427.
** I find—VIII., I., 28, 29—the Satyakas, Haris, Viras, and Vaidhítis.
†† LXXIV., 57.
‡‡ See p. 11, note ‡; infra; also, p. 17, text and notes ‡ and §.
§§ Chapter LXXIV.
Indra, also designated by his performance of a hundred sacrifices, (or named Šatakratu*). The seven Řishis were Jyotirdháman, Prithu, Kávya, Chaitra, Agni, Vanaka,† and Pívara.¹ The sons of Támasa were the mighty kings Nara, Khyáti, Šántahaya, Jánujangha, and others.²

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

¹ Severally, according to the Váyu, the progeny of Bhágupánta, Kaśyapa, Angiras, Pulástya, Atrî, Vasishtha, and Pulaha. There is considerable variety in some of the names. Thus, the Matsya has Kávi, Prithu, Agni, Akápi, Kápi, Jalpa,|| Dhímat. The Hari Vaṁśa† has Kávya, Príthu, Agni, Jahnú, Dhátři,** Kapívat, Akápivat. For the two last the Váyu reads Gátra and Vanápitha. The son of Pulaha is in his place (Vol. I., p. 155, note 1).—Arrvarívat or Vanakapívat. Gátra is amongst the sons of Vasishtha (Vol. I., p. 155). The Váyu is, therefore, probably, most correct, although our text, in regard to these two denominations, admits of no doubt:†† अतिवेगंग्रव्या गीतर्म।||

² The Váyu, &c. agree with the text; the Váyu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapás, Tapomúla, &c., of which seven are the Řishis of the twelfth Manvantara. §§

* This parenthesis was supplied by the Translator.
† Five of my MSS. read Varáda. Two of my MSS. of the Márkaňđeya-puráṇa have Vanaka; the third, Varuná. The Calcutta edition, LXXIV., 69, gives Valaka.
‡ In one MS. is Šántihaya; and, in one, Šántihavya.
§ The Bhágavata-puráṇa, VIII., I., 27, represents him as brother of Uttama.
|| Corrected from the printer’s “Salpa”. ¶ Śi. 426.
** The Calcutta edition has Jánuyu and Dháman.
†† See, however, note † in this page.
‡‡ The Bhágavata-puráṇa, VIII., I., 28, names Jyotirdháman only.
§§ Agreeably to the Bhágavata-puráṇa, VIII., I., 27, they were ten in number, of whom it specifies Príthu, Khyáti, Nara, and Ketu.
In the fifth interval, the Manu was Raivata;¹ the Indra was Vibhu; the classes of gods, consisting of fourteen each, were the Amitábhas, Abhútarajasas,² Vai-kuúthas, and Sumedhasas;³ the seven Rishis were

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

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

³ Two MSS. have Ábhútaramas; two, Ábhútarayas; both which words look very like deprivations of the reading in all my other copies, towit, Ábhútarajas. The ordinary reading of the line containing this term is:

चयनधान्याग्यात्वा पृष्ठीत: सुभृंगस: |

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

The Sanskrit scholar will have noticed, that, other considerations permitting, the line just quoted might yield Bhútarajas. The reading, unquestionably, of the Bhágavata-púrā́ña, VIII., V., 3, omits the vowel at the beginning. It is Bhútarayas; and it involves a corruption, I take it, as to its y, such as we have in Abhútarayas. The Márañdeya-púrā́ña, LXXV., 71, has, in my three MSS., Ábhútanayas or Bhútanayas, which, as could be shown, may easily have grown out of Ábhútarajas. The Calcutta edition exhibits Bhúpatis!

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

‡ The Bhágavata-púrā́ña, VIII., V., 2, calls him uterine brother of Támasa. And see p. 11, note ‡, infra.

§ Chapter LXXV.
Hirañyaroman, Vedaśrī, Úrdhwabāhu, Vedabāhu, Sudhāman, Parjanya, and Mahāmuni. The sons of the remark, that they were of like nature (with their name):  

i.e., they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vaṁśa, has confounded the epithet and the subject: 'dont les dieux furent les Pracritis, dépourvus de colère et de passion.' He is, also, at a loss what to do with the terms Pāriplava and Raibhya, in the following passage, Pārīvras Ṛṣeṣvara, asking: 'Qu’est-ce que Pāriplava? qu’est-ce que Rēbhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities: Pārīvras Ṛṣeṣvara.  

1 There is less variety in these names than usual. Vedabāhu

* Devaśrī, according to a single MS.
† In three MSS., Devabāhu.
‡ Two MSS. have Swadhaman.
§ The Bhāgavata-purāṇa, VIII., V., 3, says that they were, with others, Hirañyaroman, Vedaśiras, and Úrdhwabāhu.
|| The Sanskrit allows us to take the word as Abhūtarajas; meaning, perhaps, 'endowed with activity — rajas — as far as that possessed by the Bhūtas.' See Vol. I., p. 83; and Vol. II., p. 74, note 2.

The Vaiṣṇa-purāṇa speaks of the Amṛitābhās and Abhūtarajas:

कृताभासत्वं सङ्कृताभासतत्र वाचः।

For, just below this, it has the line:

वष्णुभिः समुत्तरवर्णम् ववः॥

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

** St. 432:

देवाभिः सांबुताभिः सपथास्त्वो वर्णो गंपरे॥

†† St. 432.

‡‡ Of the gods of the fifth Manwantara the Bhāgavata-purāṇa, VIII., V., 3, 4, particularizes the Bhūtarayas and Vaikunṭhas only. See note * in the preceding page.

§§ See the Mārkaṇḍeya-purāṇa, LXXV., 73, 74.
Raivata were Balabandhu, Susaṁbhávya, * Satyaka, and other valiant kings.†

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

Chákshusha was the Manu of the sixth period,¹ in

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

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

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* Saṁbhávya is the reading of five MSS.; Swasaṁbhávya, that of one.
† Only Arjuna and Balivindhyá are named in the Bhágavata-puráñá, VIII., V., 2.
‡ Uttama, as before, is here a variant. The Víshúu-puráñá is at odds with itself, if it here derives Auttami from Priyavrata,—not from Ut tánapáda. See Vol. I. p. 159: also, p. 5, note ¶; p. 7, note 3; p. 8, note §; p. 9, note ‡; supra.
“Descended from Priyavrata” translates प्रियवर्तालया; and “for his posterity”, अविर्गुतज्ञान. We may render: “one in lineage with Priyavrata”; but hardly, considering the context, “as his kindred”, instead of “for his posterity”. Ut tánapáda and Priyavrata were brothers.
which the Indra was Manojaya: the five classes of gods† were the Ádyas, Prastútas, Bhavyas, Príthugas, and the magnanimous Lekhas, eight of each:§ Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhinánam, †† and Sahishnu were the seven sages.2 The kings of the earth, the sons of Chákshusha, were the

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1 The authorities agree as to the number, but differ as to the names; reading, for Ádyas, Áryas and Ápyas; for Prastútas, Prabhútás and Prásútas; for Príthugas, Príthukas and Príthusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois§§ omits the Prásútas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vánsa has:

चाणा: प्रसुता चम्बव: पृषुच्छ दिसोवखः।
चेशा नाम महाराज पवेदणम: छुटा:।

The comment adds: दिसोवख रूति सरेया विगिलधवकः।

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

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* Mantradruma: Bhágavata-púrāña, VIII., V., 8.
† See note * at p. 3, supra.
‡ One MS. has Áryas.
§ This reading is in none of my MSS. Two have Prásútas; all the rest, Prastútas. || Three MSS. have Príthugas.
¶ See p. 3, note †, supra.
** Maru is in one MS.
†† Every one of my MSS. has Atináman.
† † The Bhágavata-púrāña names the Ápyas only, of all the gods of this Patriarchate.
||| Íl. 437.
¶¶ The Calcutta edition has चाणा:, प्रसुता:, and पृषुच्छ:.
*** And so does the Harivańska, Íl. 435.
††† The Márkanídya-púrāña, LXXVI., 54, has, in one of my three MSS., Unnata, as against Uttama in the other two; and so has the Calcutta edition, with which they all concur in reading Atináman.
powerful Uru,* Puru,† Śatadyumna, and others.

The Manu of the present period is the wise lord of obsequies,§ the illustrious offspring of the Sun. The deities are the Ādityas,|| Vasus, and Rudras:†† their sovereign is Purandara. Vasishṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra, and Bharadwāja are the seven Rishis; and the nine pious sons of Vaivaswata Manu are the kings** Ikṣūvāku, Nabhaga,†† Dhṛishta,‡ Saryáti, §§ Narishyanta, Nábhanidishta,||

also Abhinámin (Matsya) and Atináman (Hari Vaṁśa††). The latter

* Here—as in Vol. I., p. 177—I have corrected the Translator’s “Uru”.
† Para is the worthless reading of two MSS.; and as many have Pūru, the ancient form of the name. See Vol. I., p. 177, note †.
‡ Those named in the Bhāgavata-purāṇa, VIII., V., 7, are Puru, Puruwa, and Sudyumna.
§ Śrāddhadeva; often taken as a proper name. Vaivasvata is intended. See p. 2, supra.
|| See Vol. II., p. 27, for their names.
¶ Add ‘etc.’ And see p. 15, note ‡. infra.
** See Book IV., Chapters I.—V., where I return to these kings.
†† Three MSS. have Nabhaga. As will be seen further on, this king should seem to bear another name, that of Nṛgā, which word several of my copies give here, as the reading.
‡‡ In two MSS., Dhṛishṭu; in one, Vishūu; the former of which lections is of no account.
 §§ Here I correct the “Sanyati” of the original edition. Half my MSS. have Saryáti.

|||| Not one of my MSS. has this reading. Six—like two of Professor Wilson’s, now at Oxford—give Nābhāga and Dishfa; two, Nābhāga and Arishfa; one, Nābhaga and Dishfa; one, Nābhāga and Dishfa; one, Nābha and Dishfa, &c. Moreover, it is shown, in the next page, that at least one of the commentators understands two kings to be here spoken of. And there is strong ground for believing that herein he is right.

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

¶¶ Sl. 436.
Karusha, Prishadhra, and the celebrated Vasumat.1

The unequalled energy of Vishnu, combining with reads,† no doubt incorrectly, Bhrigu, Nabha, and Vivaswat, for Uttama, Madhu, and Havismat.‡

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

1 There is no great variety of nomenclature in this Manwan-tara. The Vayu adds, to the deities, the Sadhya, Víswas, Ma-

* The text is as follows:

बत्तति प्रवधक वसुमानीकविश्वृत: ।

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

वसुमानीकविश्वृत राति विशेषाबलयं पुष्पक्रेश ।

वसुमानीकविश्वृत: सचासोनस्त्रयावरायणोऽसुविधाय ।

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

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

Discordantly, the Bhagavata-purana, VIII., XIII., 2, 3, has Ikshwáku, Nabhaga, Dhrışñtha, Saryati, Narishyanta, Nabhága, Dhishta, Karusha, Prishadhra, and Vasumat,—ten, as it distinctly states. Reference will be made, in the sequel, to IX., I., 12. See, for nine sons of Vaivaswata, the Mārkaṇḍeya-purāṇa, LXXIX., 11, 12.

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

बधी वसुमानीकविश्वृत ।

वत्तार: कामक्षेत्र सत्ती साधुसमत: ॥

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

† Śi. 485.  
‡ Havismat and Viraka, and these only, are spoken of in the Bhagavata-purāṇa, VIII., V., 8.
the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras, in the form of a divinity.* Of a portion of that divinity Yajna was born, in the Swayambhuva Manwantara,

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

मन्वतरेण सर्वो ग्रंदे य कस्बसका: ||
and

मन्वतरेण वातिनानी चलार: सत्स गणा: || †
सटसका एवोपनवाशाभको द्वै: प्रति मन्वतरेण अनवित || Commentary. तैवा मध्ये चलार: सत्स चाहार्थिग्नि मस्तः || Commentary. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that, in all the Manwantaras, classes of Rishis appear by seven and seven, and, having established a code of law and morality, depart to felicity:

मन्वतरेण सर्वं सम् सम् महावयः: ||
शता धमवब्यक्ता प्रवापि पने पदम ||
The Vāyu has a rather different list of the seven Rishis:** or, Vasumat, the son of Vasishtha; Vatsāra, descended from Kaṣyapa;

* विषयुगितभन्नवत्या चलीन्हिरी खिलो खिलता ||
मन्वतरेष्टियिं देवलेमाचिनिति ||
† With this enumeration corresponds that in the Mārk-pur., LXXIX., 1. ‡ At VIII., XIII., 4, it adds, to the Ādityas, Vasus, and Rudras, the Viśve devas, Maruts, Aświns, and Ribhus. § For these gods, see Professor Wilson’s Translation of the Rāgveda, Vol. I., p. 46, note a.
|| Śt. 444. ¶ Śt. 445.
** In this order: Viśvāmitra, Jamadagni, Bharadvāja, Sāradwat, Atri, Vasumat, Vatsāra.
the will-begotten progeny of Akúti.\* When the Śwā-

Viśvāmitra, the son of Gádhi, and of the Kuśika race; Jama-
dagni, son of Kuru,† of the race of Bhrigu; Bharadvája, son of Bṛhaspati; Śaradwat, son of Gotama,‡ of the family of Utatthya;§ and Brahmakośa or Atri, descended from Brahmá.|| All the other authorities agree with our text.

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

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

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

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

|| Swáyambhuva, in the original, \* But see note * in this page.
rochisha Manwantara had arrived, that divine (Yajna) was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manwantara, Tushita was again born of Satyá, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Hari. The excellent Hari was again born, in the Rai-vata Manwantara, of Saṁbhúti, as Mánasa, along with the gods called Abhútarajasas. In the next period, Vishńu was born of Vikuńthi, as Vaikuńtha, along

* Bhagavat then appeared as Satyasena, along with the Satyasena, according to the Bhágavata-puráña, VIII., I., 25.
† Here a name of Vishńu.
‡ Son of Hariúti and Harimedhas, says the Bhágavata-puráña, VIII., I., 30.
§ The original has the locative स्याया, which supposes Haryá for the nominative.
|| Bhagavat manifested himself as Ajita, son of Vairaja and Saṁbhúti, in the time of the sixth Manu, Chákhusha, according to the Bhágavata-puráña, VIII., V., 9. We read, in this page, that Vishńu appeared as Ajita, in the age of Swárochisha. His epiphany then was as Vibhu, son of Vedaśiras and Tushita, declares the Bhágavata-puráña, VIII., I., 21.
¶ All my MSS.—except that four of them have सावी: for राजवि:—concur in reading:

रैवते ॥ यात्रे देय: संभुत्वा मानसो ॥ भवतः ।
सम्भुति राजवि: सार्थे देयस्येवरो हरि: ॥

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

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

Saṁbhúti had a son Paurúnamása. See Vol. I., p. 153. Also see the note immediately preceding this, and note ¶, at p. 10, supra.

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

Vikuńthá's husband was Šubhra, alleges the Bhágavata-puráña, VIII., III.

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with the deities called Vaikuṇṭhas. * In the present Manvantara, Vishṇu was again born as Vāmana, the son of Kaśyapa by Aditi. † With three paces; he subdued the worlds, and gave them, freed from all embarrassment, to Purandara. ¹ These are the seven persons

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

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

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

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


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

“विष्णुराखितः | कषमिति | यत्र चाहें चेघा निद्रेभि पदं निधले पदं चिथारं पदेः | भ तत्सत्त | पृथ्विसमासरिति दिशीति ग्राह-पृथि: | पार्श्वेऽपि परिवृत्ता पृथिवी यथविचितस्य तथिक्रमस्य तथ्विचितिषुति | सतारिति वेषुतात्ज्ञाना | दिव्य सुरौज्ञाना | चक्षुसम | समु प्रहलादश्च मृचि कस्मिति | समारोह्यो बहुविद्रववन्दस्यं विभ-गति | विष्णुपदे सर्वांदि परिवारिष्ठेऽवव धारिष्ठेऽ | गणपिरङ्गांस्मिरारिविपार्श्ववां च चायायो महते।”

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

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

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

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

* Víshítayák, 'potencies'.

2*
CHAPTER II.

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

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

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

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

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

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

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* Not named, here, in the original.
† छायायंत्रा दूरी शापं चमाय खुपिता यदा।
torsistadvio वुरधिबाहिष्ठथमसूर्ययोः: ||
‡ Samādhi.
§ This parenthesis, as usual, is supplied by the Translator.
¶ See the Mārkaṇḍeya-purāṇa, Chapter LXXVII.
than that was inseparable. The parts of the divine
Vaishnava splendour, residing in the sun, that were
filed off by Viswakarman, fell, blazing, down upon the
earth; and the artist constructed of them the discus
of Vishnu, the trident of Siva, the weapon of the
god of wealth, the lance of Karthikeya, and the
weapons of the other gods: all these Viswakarman
fabricated from the superfluous rays of the sun.

The son of Chhaya, who was called, also, a Manu,
was denominated Savarni, from being of the same
caste (Savarña) as his elder brother, (the Manu Vai-

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

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

3 This legend is told, with some variations of no great im-
portance, in the Matsya, Markandeya, and Padma Puránas
(Swarga Khaída), in the Bhágavata, and Hari Varása, &c.

4 The Markandeya, whilst it admits Savarni to be the son
of the Sun, has a legend of his former birth, in the Swárochisha
Manwantara, as Suratha Rája, who became a Manu by having
then propitiated Devi. It was to him that the Durgá Máhátya or Chañá, the popular narrative of Durgá’s triumphs over various
demons, was narrated.

* Substituted, by the Translator, for Rudra.
† This is to translate Dhanada, one of the names of Kubera.
‡ The original has Guha.
§ Sávarña is a variant.
|| So both the commentators call it.
¶ Chapter IX.
** Chapter LXXXI.
†† Or Devi-máhátya.
vaswata). He presides over the ensuing, or eighth, Manwantara,* the particulars of which, and the following, I will now relate. In the period in which Sāvarṇī shall be the Manu, the classes of the gods will be the Sutapas, Amitabhás, and Mukhyas; twenty-one† of each. The seven Rishis will be Diptimat, Gála va, Ráma, Kúpa,§ Drauńi,∥ my son Vyása¶ (will be the sixth); and the seventh will be Rishyaśringa.¹ The Indra will be Bali, the sinless son of Virochana, who, through the favour of Vishńu, is, actually, sovereign

¹ The Váyu has Jámadagnya (or Paraśuráma), of the Kuśika race; Gála va, of that of Bhrígu;** Dwarpáyana (or Vyása), of the family of Vasiśthva; Kúpa, the son of Śaradwat; Diptimat, descended from Atri; Rishyaśringa, from Kaśyapa; and Aśvattháman, the son of Drońa, of the Bháradvája family. The Matsya and Padma have Satánanda, in place of Diptimat.

* Called Sávarńika or Sávarńaka, in the Sanskrit.
† My MSS. say ‘twenty’; since they read:

लेषा ग्यार्थु देवानामात्रिको विभवः। खुतः।
And both the commentaries observe: विभवः। विश्वविश्ववाकः।
The Váyu-puráṇa, too, has twenty; and so the Márkandeya-puráṇa, LXXX., 5.
‡ Otherwise known as Paraśuráma.
§ Drońa’s brother-in-law.
∥ L. e., son of Drońa; namely, Aśvattháman. See Book IV., Chapter XIX.
Three of my MSS. have Drońi, as has the printed Márkandeya-puráṇa, LXXX., 4. This form sins against grammar.
¶ Distinguished as Bádaráyaña.
** My MSS. here differ from the text, in reading:

कौशिको गायत्रीय साम्यदन्त्य भार्तवः।
That is to say, Gála va was a Kuśika, and Jámadagnya, a Bhárgava. See pp. 14—16, note 1; and p. 16, note †, supra. Also see Professor Max Müller’s History of Ancient Sanskrit Literature, p. 380; and p. 418, note 1.
of part of Pátála. The royal progeny of Sávarní will be Virajas, Arvarívat,† Nirmoha,‡ and others.§

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

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

चक्षुस्चल्लिप्तिः पृष्ठ दशदीयत् सुमार्गम्: ।
सवर्णां सर्वसंख्यां सर्वसंस्कृतं च तेषु ततः ॥

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

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* विष्णुप्रसादादन्दः पातालसारसः स्वीकारितः ।

† The "Arvarívas" of the former edition was an oversight. Variants which I find are Urvarívat, Urvarávat, and Arvariyat.

‡ Two of my MSS. have Nirmoka; one, Nirmogha.

§ According to the Bhágavata-puráná, VIII., XIII., 11, 12, the gods will be the Sutapas, Virajas, and Ámfitaprabhas; and among the sons of Sávarní will be Nirmoka and Virajaska.

|| All my MSS. have Dakshasávarña. The ninth Manu will be son of Varuña, according to the Bhágavata-puráná, VIII., XIII., 18.

¶ Three MSS. give Paras.

** Śī. 468.

†† This Puráña should here be omitted, as it contains a full exhibition of the details referred to. See its chapters XCVI. and C.

‡‡ It will be seen, from my notes, that its agreement with our text is not of the closest.

§§ If my five MSS. are to be trusted, it deviates therefrom very widely. I have recorded only a few specimens of these deviations.
three classes of divinities; each consisting of twelve: their powerful chief will be the Indra Adbhuta. Sava
tana, Dyu
timat, Bhavya,† Vasu, Medhádhriti,‡ Jyot

tishmat, and Satya will be the seven Rishis. Dhritaketu,§ Diptiketu,§ Panchahasta, Nirámaya,∥ Prithu

śrava,¶ and others, will be the sons of the Manu.**

In the tenth Manwantara, the Manu will be Brahmasá

avarni:†† the gods will be the Sudhámans, Viruddhas,‡‡ and Satasankhyas: the Indra will be the mighty Sánti:**

respects, by the Hari Vaṁśa. The Mataya and Padma are pec

icular in their series and nomenclature of the Manus themselves: calling the ninth, Rauchya; tenth, Bhautyas; eleventh, Meru-sá

varni, son of Brahma; twelfth, Ritu; thirteenth, Rítadháman; and fourteenth, Viśwaksena. The Bhágavata calls the two last Manus Deva-sávarni and Indra-sávarni.

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* Of three MSS. the reading is Havya; and one has Sahya.
† Professor Wilson had “Medhatithi”, which I find nowhere. Two of my MSS. have Medhámrifti, a bad lection for what all the rest give, the name in the text.
‡ In a single MS. is Dhritiketu.
§ The former edition had “Diptiketu”, for which I find no authority. A plurality of my MSS. read, like the Váyu-puráña, as above; while five have Dáptaketu; and two, Dásaketu.
∥ It seems very likely that we here have nirámaya, ‘free from disease’, as an epithet of Panchahasta. In the Váyu-puráña, it qualifies, in the plural, names preceding it.
¶ The Váyu-puráña reads Prithuśravas.
** Of the sons of this Manu the Bhágavata-puráña, VIII., XIII., 18, names only Bhrútaketu and Dáptaketu.
†† He is called Brahmasávarna, also, as in the original of the end of this paragraph:

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He will be son of Upáshloka, according to the Bhágavata-puráña, VIII., XIII., 21.
‡‡ One MS. gives Viśuddhas.
§§ Śaṁbhu: Bhágavata-puráña, VIII., XIII., 22.
the Rishis will be Havishmat, Sukṛiti, Satya,* Apām-múrti, Nábhága, Apratimaujas, and Satyaketu;† and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harisheña,‡ and others.

In the eleventh Manvantara, the Manu will be Dharma-sávarṇi;§ the principal classes of gods will be the Vihangamas, Kámagamas,|| and Nirmánaratis,¶ each thirty in number;¹ of whom Vṛisha** will be the Indra: the Rishis will be Níśchara, Agnitejas, Vapushmat, Vishńu,†† Áruṇi,‡‡ Havishmat, and Anagha: §§

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

* Four of my MSS. have Sahya; and two others have corruptions of it.
† Saptaketu appears in three MSS.
‡ Four MSS. have Bhūrisheña; and this is the reading of the Váyu-puráṇa, and of the Bhágavata-puráṇa, VIII., XIII., 21.
§ In the original we have the elongated form, Dharmasávarṇiká.
|| In the Váyu-puráṇa, Kámajas (or Vihangamas) and Manojavas.
¶ The Váyu-puráṇa, by twice beginning a line with this word, proves that we are not to read Anirmánaratis, 'of measureless enjoyment'; for the original—which, by the by, in none of my MSS. has -निम्नाः—might, otherwise, be taken to combine the names of the second and third classes of gods into a compound, thus:

विनम्म: काभमनमविम्भशरतथादि

Two copies have Nirvánaruchis, like the Bhágavata-puráṇa, VIII., XIII., 26.
** Vaidhñita: Bhágavata-puráṇa, VIII., XIII., 26.
†† One MS. has Vṛishñi; one, Dhñiti.
‡‡ Four MSS. exhibit Váruñi, the lection of the Váyu-puráṇa. The reading of the Bhágavata-puráṇa, VIII., XIII., 26, in Áruñā.
§§ Anasa, in three of my MSS.
||| I find a different adjustment of these identifications: but my MSS. differ, perhaps, from those used by Professor Wilson.
¶¶ Muhúrta.
the kings of the earth, and sons of the Manu, will be Sarvaga, * Sarvadharman, Devánika, and others.

In the twelfth Manwantara, the son of Rudra, Sávarní,† will be the Manu: Ritadháman; will be the Indra: and the Haritas, Lohitas,§ Sumanasas, and Sukarmans‖ will be the classes of gods, each comprising fifteen. Tapaswin, Sutapas, Tapomúrti, Taparáti, Tapodháriti, Tapodyuti, ¶ and Tapodhana will be the Rishis:** and Devavat, Upadeva, Devaśreshthá, and others, will be the Manu’s sons, and mighty monarchs (on the earth).

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

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1 The son of the Prajápati Ruchi (Váyu, &c.), by the nymph Mániní, † the daughter of the Apsaras Pramlochá (Márkañdeya).

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

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

‡ Sávarní, in my copies.

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

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

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

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

पौरीलिपितपुश्यित्स्वाल्म: सत्यमसु तपोधन: |

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

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

‡‡ Málíni, in some MSS., as in the Calcutta edition, XCVIII., 5. It may be a Bengal corruption.
will be the Sutrámans,* Sukarmans, and Sudharmans; their Indra will be Divaspati: the Rishis will be Nirmoha,† Tattwadarśin,§ Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasesa, Vichitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya || will be the Manu;¹ Śuchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishthas, Bhrajiras,¶ and Váchávriddhas: ** the seven Rishis †† will be Agnibáhu,॥ Śuchi, Śukra, Mágadha, §§ Gridhra,\\

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

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* For the "Sudhámans" of the former edition I find no warrant. Sutrámans is the name in the Váyu-púrāña. Two of my MSS. haveSuśarmans.
† These are not recognized in the Bhágavata-púrāña, VIII., XIII., 32. One of my MSS. shows this name written over Nirmoha, the reading of the Bhágavata-púrāña, VIII., XIII., 32.
§ Tattwadarśa, the reading of the Bhágavata-púrāña, VIII., XIII., 32, occurs in a single copy.
|| Indrasávarini: Bhágavata-púrāña, VIII., XIII., 34.
¶ The Váyu-púrāña has Bhájiras or Bhájaras.
** This is the reading of the Váyu-púrāña, likewise. "Vávriddhas" is in the old edition: but it looks like an inadvertence only. Two of my MSS. have Váchávriddhas.
†† They are said to be Agnibáhu, Śuchi, Šuddha, Mágadha, and others, in the Bhágavata-púrāña, VIII., XIII., 35.
‡‡ Agniváyu is in one MS.
§§ In two of my MSS. is what looks like the meaningless name Ma-máda.
|||| Such is the lection of two of my MSS.; while all the rest have Agnidhra,—as has the Váyu-púrāña,—or corruptions thereof.
¶¶ Chapter XCIX.
Yukta,* and Ajita:† and the sons of the Manu will be Uru,: Gambhirā,§ Bradhna,|| and others,¶ who will be kings, and will rule over the earth.¹

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

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

¹ Although the Purāṇas which give an account of the Manwantaras agree in some of the principal details, yet, in the minor ones, they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishnū, Vāyu, Kūrma, Bhāgavata, and Mārkaṇḍeya; and the other, the Matsya, Padma, Brahma, and Hari Vaṁśa. The Mārkaṇḍeya, although it agrees precisely with the Vishnū in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are, evidently, of comparatively recent invention, and several of which have been, no doubt, suggested by the etymology of the names of the Manus.

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

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

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

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

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

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

the term Divá (दिवा): 'Vishńu wears the form of Brahmá by day; by night, he sleeps on Śesha, in the person of Nárāyaña:' राष्ट्री जीनारायणःश्रेय शिवाहे • चेति। This, however, may be suspected to be an innovation upon an older system; for, in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

¹ As a Chakravartin.

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

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

* एवमेतम्यामसं परिप्रेषि करो हि 
हसि चालो यज्ञसङ्गामा गानेकांस्तिरीर्भ चत ॥
CHAPTER III.

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

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

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

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

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* Yuga, rendered by “eras”, just below.
† Literally, ‘by thousands’, sahasraśaḥ.
‡ तीर्थं तेजं वर्षं चारं मनुष्याभागविभ्यम् ते।
विताय धर्मवृत्तानां वेदेण्डेहान्न्योर्तिः सः।

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

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

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

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

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

Vishú is here called “the enemy of Madhu.”

* A more exact translation of Parásara’s reply, breaking off here, will be found in Original Sanskrit Texts, Part III., pp. 20, 21.
† Three MSS. have Triv́rishá; and so has the Kúrma-puráña.
‡ I find Bharadwája in six MSS.; and this lection seems best, as the nineteenth Vyása is called Bharadwája.
§ So read seven of my MSS.; while two give Vamrivan, and others, Vajrivan, Vyághrivan, Vapovan, &c. &c. Professor Wilson’s “Vapra”, now discarded, I have nowhere met with.

|| Trayyáruṇi, in two MSS. Is the name Traiyáruña, or Traijáruṇi?
in the sixteenth, Dhananjaya; in the seventeenth, Kṛitanjaya; in the eighteenth, Rīñajya;* (in the nineteenth), Bharadwāja; † (in the twentieth), Gautama; ‡ in the twenty-first, Uttama, also called Haryātman; (in the twenty-second), Vena, § who is likewise named Rājāsravas; || (in the twenty-third), Saumaśushmāyaṇa,¶ also Trīṇabindu; ** (in the twenty-fourth), Rīksha, †† the descendant of Bṛigu, who is known also by the name Vālmiki; (in the twenty-fifth), my father, Śakti, ::

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

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* The Translator has "Rīṇa", for which my MSS. furnish no warrant. Six of them exhibit Rīṇajya; two, this, with Rīṇadya written over; three, Kṛitīn; others, Rīṇavya and Rīśin.
† A single MS. has Bharadwāja. See note † in the last page.
‡ Substituted for Professor Wilson's "Gotama", which none of my MSS. countenances.
§ Exchanged for "Veṇa", which is in but one of my MSS.
|| Almost as common a reading is Rājāsravas: and one of my MSS. gives Vājāsravas; another, Vājāsrava. Again, three of them, including those accompanied by commentary B, have, instead of "Rājāsravas", "of the line of Vājāsrava."
¶ Eight MSS. have Somahūshmāyaṇa; two, Somahūshmāpaṇa; others, Somayūshmāyan, Somoyūshmāpaṇa, and Somaśūshmāyaṇa. The Translator put "Somaśūshmāpaṇa". My conjectural Somaśūshmāyaṇa would be descendant of Somaśūsha, mentioned in the Śatapatha-brāhmaṇa, XI., IV., 5, and elsewhere.

That the Kūrma-purāṇa was compiled after our Purāṇa had become corrupted, as to the name in question, might be inferred from my MSS., which read:

राजास्रवस् \ श्रवस् \ नामन्त्रम् \ योः ||

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

sons of royal descent who are mentioned as authors of hymns in the Āra-veda.‡ Asiatic Researches, Vol. VIII., p. 383.¶

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

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

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

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


§ The list stands there as follows:
1. Swāyambhuva.
2. Prajāpati.
3. Uśanās.
5. Savitri.
6. Māityu.
The syllable Om is defined to be the eternal monosyllabic Brahma.¹ The word Brahma is derived from yu⁴⁴ Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence; being the framers, or teachers, of the religion of the Hindus, before a complete ritual was compiled.

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

चे निक्षिप्तकारे भ्रण वाहरवानामुक्षर ।
'Repeating Om, the monosyllable, which is Brahma, and calling me to mind;' which is not exactly the same idea that is conveyed by Schlegel's version,§ 'Monosyllabum mysticum OM pronuntiando numen adorans, mei memor;' where 'numen ado-

7. Indra. 18. Śītanjaya.
12. Śatatejas. 23. Tṛīśābhiru.
14. Taraksha. 25. Śakti.

None of these sages, it is observable, has more than one appellation. Noteworthy variants, in my MSS., are: Áruṇi, for Triyárūni; Ushmānaya, for Ushmāpana. It is probable, that we should substitute, for Taraksha, Suraksha, which appears to be the reading of the Vāyu-purāṇa.

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

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

धुव्यमेकावरं भ्रश्य द्वाराण्ड्रे वावश्यितम्।
instead of

धुव्यमेकावरं भ्रश्य चोमिलिवं वावश्यितम्।

¹ The daily prayers of the Brahman commence with the formula, Oṁ bhūr bhuvah śwar: 'Om, earth, sky, heaven.' These are the three mystical terms called Vyāhritis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition, preceding the Gāyatrī, are fully detailed in Manu, II., 76–81. In the Mitāksharā† they are directed to be twice repeated mentally, with Oṁ prefixed to each; Oṁ bhūḥ, Oṁ bhuvah, Oṁ śwar; the breath being suppressed by closing the lips and nostrils: ऋं भूः ऋं भृः ऋं भ्र: ऋं स्वरः। ऋं खरिति चीताराण्ड्रुक-नासिकाः याविद्वभवनसा वषेत्।

* बुह्लार्धविदाला० तदुःशिखिर्मानिधीचते।
Brahmā and Brahma are similarly etymologized in the Vāyu-purāṇa and Linga-purāṇa, respectively. See Vol. I., p. 30, note *.
† Commenting on the Yājnavalkya-smṛiti, I., 23.
worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness)! He is the refuge of those who are versed in the Sánkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be, for ever, adoration.

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

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

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

Division of the Veda, in the last Dwápara age, by the Vyása Kríshña Dwaipáyana. Paila made reader of the Rích; Vaiśam-páyana, of the Yajus; Jaimini, of the Sáman; and Sumantu, of the Atharvan. Súta appointed to teach the historical poems. Origin of the four parts of the Veda. Samhitás of the Ríg-veda.

PARÁŚARA.—The original Veda, in four parts,* consisted of one hundred thousand (stanzas); and from it sacrifice of ten kinds,¹ the accomplisher of all desires (proceeded). In the twenty-eighth Dwápara†

¹ According to the Gríhya portion of the Sáma-veda, there are five great sacrificial ceremonies: 1. Agnihotra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Darśapaurúma-sa, sacrifices at new and full moon; 3. Cháturmása, sacrifices every four months; 4. Paśuyajna or Aśwamedha, sacrifice of a horse or animal; and, 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prákríta, ‘simple’, or Vaikríta, ‘modified’; ‡ and, being thus doubled, constitute ten.§

* Chatushpáda. † In the original, antara, i. e., Manwantara. ‡ Rather, ‘normal’ and ‘supplemental’.
§ The commentary says: चन्द्र: • • चापिष्ठर्वर्णपीयमावचायुर्म- 
खपस्वसोमा रूपित प्रभविः। स एव प्रभविनिष्ठितार्येण द्विविध च रूपित।
वन्द्रा गूढ़ोत्तिते: पब्यवं: यव द्विविधं। Five sacrifices—but not said to belong to the Sámaveda ceremonial—are, thus, named, but not defined. The pahu of this nomenclature is, more usually, called puhubdanha or nirúdhapahubandha. It is not to be confounded with the aśwamedha. To the five sacrifices in question, remarks the commentator, if we add the five mentioned in the Gríhya, the ten of the text are completed. These five others—the maháyajnas of the Sámaveda ritual—are said, in Ásáditya’s Karmapradipabhadhrásya, to be the bhútayajna, manushyayajna, pitriyajna, devayajna, and brahmayajna. They are referred to in Chapter IX. of this Book. For the sacrifices generally, see Chapter XI., where I revert to this note.
age, my son Vyāsa separated the four portions of the Veda into four (Vedas). In the same manner as the Vedas were arranged by him, as Veda-vyāsa, so were they divided, (in former periods), by all the (preceding) Vyāsas, and by myself; and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages.* Know, Maitreya, the Vyāsa called Krishṇa Dwaipāyana to be the deity† Nārāyaṇa: for who else on this earth could have composed the Mahābhārata? ¹ Into what portions the Vedas were arranged by my magnanimous son, in the Dwāpara age, you shall hear.

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

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¹ The composition of the Mahābhārata is always ascribed to the Vyāsa named Krishṇa Dwaipāyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnu Purāṇa.
² Or, rather, ‘he took Paila as teacher.’ The expression is: Ṛigvedasravakām Pailaṁ jagrāha sa mahāmunīḥ: Śrāvaka means, properly, ‘he who causes to hear,’ ‘a lecturer,’ ‘a preacher;’ although, as in the case of its applicability to the laity of the Buddhists and Jainas, it denotes a disciple. The commentator, however, observes, that the text is sometimes read śravindārghaḥ; ‘one who had gone through the Ṛig-veda.’

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

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

चच शिष्यान्त चचाय चतुरो वेदपार्गान।
And again it is said: ‘Sumantu, conversant with the Atharva-veda, was his disciple:'

• • • • • • तथावार्तवद्विद्वित।
वृत्तकुरक्ष शिष्योऽधृश्वार्तवृत्र धीमत।॥

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

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

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* The Sáhhitás thus disposed of are said, in the Bhágavata-puráña, XII., VI., 52, 53, to be called, respectively, the Bahlwífíchá, the Nigada, the Chhandoga, and the Atharvángirasi.
This statement occurs in the passage referred to in Vol. I., Preface, p. XLIV.

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

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

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

चक्रवर्ती च चक्रवर्ती तेन चक्रात्मकाचुब्जत।
युज्ज्ञाः स चक्रवर्ती इति श्राविनिषयः॥

Again:

प्रयुक्ते द्वारामिधक्ते वा प्रयुक्ते तु सः॥

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

* Yathā-sthiti, ‘according to a fixed rule.’
VISHNU PURANA.

This vast original tree of the Vedas, having been divided, by him, into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Rig-veda, and gave the two Samhitas (or collections of hymns) to Indrapramiti* and to Bāshkali. † Bāshkali‡ subdivided his Samhita into four, which he gave to his disciples, § Baudhya,

passages from the Vāyu, reads it:

चालवाचि चुङ्चेरि हरि मासाख गिनयः।
confining the derivation to Yaj, ‘to worship.’ The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, Śanti, &c. The function of the Brahman (प्रसारलं यजाविति) is not explained; but, from the preceding specification of the four orders of priests who repeat, at sacrifices, portions of the several Vedas, it relates to the office of the one that is termed, specifically, the Brahman. So the Vāyu has

प्रसारलमकारोबं वेदनार्थविवेगसु।

† He constituted the function of the Brahman at sacrifices, with the Atharva-veda.

‡ Both in our text, and in that of the Vāyu, this name occurs both Bāskala and Bāshkali. Mr. Colebrooke writes it Bāhkala and Bāhkali. || Asiatic Researches, Vol. VIII., p. 374. ¶

* Two of my MSS. have, here and below, Indrapramiti, a reading of no value.

† My MSS. all here give Bāshkala. But see p. 49, note §, infra.

‡ Two MSS. here have Bāshkala.

§ They are called, in the Vāyu-purāṇa, Bodhya, Agnināvara—in three MSS., by corruption, perhaps, of the Agnimāthra of two others,—Pārāśara, and Yājnavalkya. The Bhāgavata-purāṇa, XII., VI., 55, has Bodhya, Yājnavalkya, Pārāśara, and Agnimitra.

|| Strictly, Bākka and Bākki, as translettering the ungrammatical mislelections बाककि and बाक्कि.

Agnimáthara, * Yájnavalkya, † and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Samhitá to his son Mándúkeya;‡ and it thence descended through successive generations, as well as disciples. § Vedamitra, (called also) Śákalya,∥ studied the same Samhitá; but he divided it into five Samhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

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1 The Váyu supplies the detail. Mándúkeya, or, as one copy writes, Márkaṇḍéya, inferred to have taught the Samhitá to his son Satyasravas; he, to his son Satyahita; and he, to his son Satyaśri. The latter had three pupils: Śákalya, also called Devamitra** (sic in MS.); Rathántara;†† and another Báshkali, called also Bháradwája. The Váyu has a legend of Śákalya's death, in consequence of his being defeated, by Yájnavalkya, in a disputation at a sacrifice celebrated by Janaka.

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* Agnimáchara, the lection of two MSS., and Agnimáatura, that of one, scarcely deserve noting.
† Professor Wilson had "Yajnavalka".
‡ The Translator put "Mándúkeya", as the name is written in five of my thirteen MSS. See III. 8, of the Prátiśákhyá of the Rgveda, edited by M. Regnier.
§ तस्म त्वमप्रविश्वेषः पुष्पस्थि साक्षात्कऽमावयिः ।
∥ According to the Bhágavata-puráña, XII., VI., 57, as explained by Śridhara, Śákalya was son of Mándúkeya.
¶ This is the reading of all the copies of the Váyu-puráña known to me.
** And so reads the Bhágavata-puráña, XII., VI., 56.
As the Vishnú-puráña gives बेठसिंघशु प्रायवव; so the Váyu-puráña gives बेठसिंघशु प्रायवव; and we have, probably, only an epithet of Śákalya, or, at most, his secondary appellation.
†† See note †† in the next page.
Gokhalu,* Vátsyya,† Śáliya, and Śiśira.¹ Sákapúrni: made a different§ division of the original Samhitá into three portions, and added a glossary (Nirukta), constituting a fourth.² The three Samhitás

¹ These names, in the Váyu, are Mudgala, Golaka, Kháliya, Mátsya, Śaiśireya.
² The commentator, who is here followed by Mr. Colebrooke, states, that he was a pupil of Indrapramati; but, from the Váyu, it appears, that Sákapúrni was another name of Rathántara, the pupil of Satyásrśi, the author of three Samhitás and a Nirukta (or glossary); whence Mr. Colebrooke supposes him the same with Yáśka. Asiatic Researches, Vol. VIII., p. 375.** It is highly probable, that the text of the Váyu may be made to correct that of the Vishńu, in this place, which is inaccurate, notwithstanding the copies agree. They read:

Sáhitáchitkam Chakrá Śakapúrnerataram ‡

‖ Prasastamkaro labhathu Śrutisasth²

* Probably it was from being misled by a smudged ख, that Professor Wilson deciphered “Goswalu”, which I have corrected. Five of my MSS. have the word in the text; two corrupt it into Gokhala; one, into Yohkhalu; and four give Gomukha; one, Gálava. The Bhágavata-puráña, XII., VI., 57, has Gokhalya. See, further, Professor Max Müller’s Ancient Sanskrit Literature, p. 135, note 2, and p. 368, note 6.
† A single MS. has Sánska.
‡ Thus in four of my MSS., while the other nine have Sákapúrni.
³ Professor Max Müller—Ancient Sanskrit Literature, p. 153, note—asserts, that “there can be no doubt that Sákapúrni is the same name as Sákapúrni.” The former has much the air of being a corruption of the latter, due to popular etymology. The MSS. of the Váyu-puráña almost everywhere have Sákapúrni; and so has Yáśka.
§ See note †† in this page.
‖ Two MSS. have Kháliya; others, Kháláya, Khatáya, and Swáloya.
¶ All my MSS. give Mátisya.
³ Professor Roth—Nirukta, p. 222—points out, that Sákapúrni is quoted by Yáśka. The former cannot, therefore, be identical with the latter.
‡† The bulk of MSS. at my disposal read śakapúrnerataram; and the
were given to his three pupils, Krauncha, Vaitálaki,*

Here, Śakapúrúṇīr atha-itaram is the necessary construction; but quere, if it should not be Śakapúrúṇī Rathántara. The parallel passage in the Váyu is:

श्रोवच संहिताखिसः शाकपूर्णिरथानतः।
निर्मति च युगस्त्रे वतुर्ष्ण विद्वत्समा॥

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

शाकपूर्णिर्भार्तराणां तथा तात्त्विको रथानतः।
भाष्यालिका भार्तर्क पुरवत शाकपूर्णिर्वास्या॥§

In another passage it would seem to be implied, that this Bāshkali was the author of the Saṃhitās; and Rathántara, of the Ni-rukta only:

भाष्यालिका भार्तरानां विवर्तिते श्रोवच संहिताः।
रथानतः च निर्मति च युगस्त्रे वतुर्ष्णम॥

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

* Bad readings are: Vaitálaki, Vaitálíki, Táluki, and Paitálaki; each in one manuscript.

† All my MSS. here give रथीतरः. One of Professor Wilson's has श्रापूर्णिरथानतः (sic).

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

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

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

Rathántara is, without question, corrupted from Rathitara. As श्रापूर्णिरथीतरः, the reading of every one of my MSS.,—see note †, above—is an all but impossible compound name, and as the person intended is called, elsewhere in the Váyu-purāṇa, Rathitara simply, we must read श्रापूर्णिर् रथीतरः, 'Śakapúṇi, that is to say, Rathitara.' Śakapúṇi thus comes out a patronymic of Śakapúṇa,—a fact hitherto unnoticed, I believe. See Páñini, IV., I., 95. In two of the three passages adduced, above,
and Baláka;* and a fourth, (thence named) Nirukta-

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

from the Váyu-puráña, we find, similarly, mention of 'Báshkali, Bháradwája', i. e., sprung from Bharadrwája.

We are, then, to understand, that one and the same person is referred to in the Bṛihaddevatá, where it speaks of Śákapúrṇi and of Rathitara. See Indische Studien, Vol. I., p. 106.

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

* Instead of this, the Bhdágavata-puráña, XII., VI., 58, says, that Játukaríyá, disciple of Sákalya, digested a Samhitá and a Nírúkta, and gave them to his disciples, Baláka, Paíja, Vaitála, and Virája. The commentator explains that he divided his Samhitá into three.

One Játukaríyá succeeded, as a teacher, Yáska. Bṛihad-drávyaka Upanishad, II., VI., 3; IV., VI., 3.

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

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

and Sánkháyana], and intimates, that Sákapúrí, a pupil of Indrapramati, gave the third varied edition from this teacher." The Váyu, however, is clear in ascribing three Sanhítás, or Sákhás, to Sákapúrí.

† In the Váyu, the four pupils of Sákapúrí are called Kena, Dálaki, Śatabaláka, and Naigama.

§ This Bashkali may either be, according to the commentator, the pupil of Paila,—who, in addition to the four Sanhí-

As the commentary observes, some MSS. begin the second line of this stanza with चतुर्विंशती

†† The original, unsupplemented by the commentary, does not discriminate this Bashkali from the one before mentioned:

See note †† in this page.

§ We read, in the Bhágavata-purána, XII., VI., 59:

Báshkala had before been mentioned; and the Bashkali here spoken of is said, by Sridhara, to have been his son: Báshkala: पुरोऽस्मिन वा-

It is stated, in this stanza, that Bashkali compiled a Sanhitá, called Válakhilyá, from all the aforesaid Sákhás; and that Báláyani (sic), Bhajya, and Káśára accepted it,—or read it, according to the commentator's gloss on द्वृत्त:, namely, तामासः: चत्वारितान्तः:।


Two MSS. have Kajava.

** One MS. has Dwálaki; and two, Vámana. Two, again, seem to intend Uddálaki. Uddálaka, son of Arúña, is a well-known Vaidik personage.

†† The commentary remarks: Báshkali: पैशाचिकः:। चत्तस: संहि-
other Saṁhitás, which he taught to his disciples, Kálayani, Gárgya, * and Kathájava.† These are they by whom the principal divisions of the ōich have been promulgated.‡

tás previously noticed, compiled three others; or he may be another Bāshkali, a fellow-pupil of Śákapúrni. The Váyu makes him a disciple of Satyaśri, the fellow-pupil of Śákalya and Ra-thúntara, and adds the name or title Bháradwája.§

1 In the Váyu, they are called Nandáyaníya, Panna-gára, || and Árjava.

2 Both the Vishńu and Váyu Puránas omit two other principal divisions of the ōich, those of Áśwaláyana and Śánkhabáyana (or the Kaushitaki). Asiatic Researches, Vol. VIII., p. 375.¶ There is no specification of the aggregate number of Saṁhitás of the ōich, in our text, or in the Váyu; but they describe eighteen, including the Nirukta; or, as Mr. Colebrooke states,

शाक्रसंस्थायिनां वाचकली: तत्त्थः: काशायरिणसुसहास्यं:। In other words, Bāshkali, disciple of Paila, first redacted four Saṁhitás, and then three others. But there was a different Bāshkali, Śákalya’s fellow-student; and his disciples were Kálayani and the rest.

We are left to ascertain on what authority seven Saṁhitás are imposed on a single Bāshkali.

* Son of Baláka, mentioned a little before. See the Kaushitaki-bráhmaṇa Upanishad, IV., 1.

† One of my MSS. exhibits Ájava, which looks like a mere misscript of the Váyu-puráha’s Árjava.

‡ रूढ़िते चुड़चा: प्रोक्ता: संहिता च: प्रवर्तिता:। “These, by whom the Saṁhitás have been promulgated, were denominated Bahwṛchhas.”

Bahwṛchha is a general name for a teacher of the Rigveda.

§ See the second and third extracts from the Váyu-puráha at p. 46, note 2, supra.

|| In two MSS., Pannagáni.

sixteen (Asiatic Researches, Vol. VIII., p. 374 *); that is, omitting the two portions of the original as divided by Paila. The Kúrma Puráña states the number at twenty-one;† but treatises on the study of the Vedas reduce the Śákhás of the Řich to five.‡

† But it does not name them.
‡ The Śákalas, Báshkalas, Áśwaláyanas, Sánkháyanas, and Mánáukáyanas. So says the Charaña-vyuha.
CHAPTER V.

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

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

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

बुद्धिः प्रमदेशाय माध्याय च पुष्पविलङ्।

Of these the chiefs were, severally, Śyámayani, Áruṇi, and Ánalavi (or Álambi*). With some inconsistency, however, the same authority states, that Vaiśampáyana composed, and gave to his disciples, eighty-six Samhitás. †

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* My MSS. have this reading.
† The Váyu-purána declares:

वेश्यायार्यन्यवाच सै यहजो वासवयतः॥
बुज्जीतिरु विनोहन्ति संहिताय यहजे युवा:॥
मिथिम्ब: प्रदृशी तांत्र जस्मु विधानत:॥
परिक्षेत चाचवशको भारत:॥
बुज्जीतिरु तस्माति संहितानां विख्यते॥
स्वेतमेव तेषां वे निधा मेद्वा: प्रवृत्तितवा:॥
निधा मेद्वा भद्राखु ते प्रीता भेदे हँसितवे गुणे॥

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

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

It had been formerly agreed, by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman within a period of seven nights.¹ Vaisampáyana alone failed to keep the appointment, and, consequently, killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide, on his behalf. Without any hesitation,† Yájnavalkya refused, and said: “How shall I engage in penance with these miserable and inefficient Brahmans?”: On which, his Guru, being incensed, commanded him to relinquish all that he had learned from him. “You speak contemptuously,” he observed, “of these young Brahmans: but of what use is a disciple who disobeys my commands?” “I spoke,” replied Yájnavalkya, “in perfect faith:§ but,

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

तत्काल सन्धा: सवे वैश्मायचनविषिता: ।
प्रभुष: समराचेष यथ संधि: हलोभवत् ॥

* One MS. has Devaráta; and so reads the Bhágavata-puráña, XII., VI., 64. Devaráta would be a violent synonym of Brahmaráta. Moreover, Daivaráti—patronymic of Devaráta—is a name of Janaka, Yájnavalkya’s patron.

† These words should end the preceding sentence. The original runs:

चरणं मलवति सवेन न विचाराचिन्द्र तथा ।

‡ He says: ‘I will perform this sacred office’: सरिष्ठिः हसिदं तत्तम ।

§ Bhaktau, “out of devotion to thee.”
as to what I have read from you, I have had enough:
it is no more than this—" (acting as if he would eject
it from his stomach); when he brought up the texts
of the Yajus, in substance stained with blood. He then
departed. The other scholars of Vaiśampāyana, trans-
forming themselves to partridges (Tittiri), picked up
the texts which he had disgorged, and which, from
that circumstance, were called Taittirīya;¹ and the dis-
ciples were called the Charaka professors* of the Ya-

¹ Also called the Black Yajus. No notice of this legend,
as Mr. Colebrooke observes ( Asiatic Researches, Vol. VIII.,
p. 376†), occurs in the Veda itself; and the term Taittirīya
is more rationally accounted for in the Anukramaṇī, or
Index, of the Black Yajus. It is there said, that Vaiśampā-
yana taught it to Yāska, who taught it to Tittiri, who, also,
became a teacher; whence the term Taittirīya: for a gram-
natical rule explains it to mean, ‘The Taittirīyas are those who
read what was said or repeated by Tittiri:’

² The legend, then, appears to be nothing more than a Paurāṇik invention,
suggested by the equivocal sense of Tittiri, a proper name, or a
partridge.‡ Much of the mythos of the Hindus, and, obviously,
of that of the Greeks and Romans, originates in this source. It
was not confined, at least amongst the former, to the case that
Creuzer specifies,—“Telle ou telle expression cessa d’être
comprise, et l’on inventa des mythes pour éclaircir ces malenten-
dus,”—but was wilfully perpetrated, even where the word was
understood, when it afforded a favourable opportunity for a fable.
It may be suspected, in the present instance, that the legend is
posterior, not only to the Veda, but to the grammatical rule; or
it would have furnished Pāṇini with a different etymology.

* Charakādhvaryu. † Or Miscellaneous Essays, Vol. I., p. 16.
‡ Compare Professor Max Müller’s History of Ancient Sanskrit Lite-
rature, p. 174, note.
jus, from Charaṅa, (‘going through’ or ‘performing’ the expiatory rites enjoined by their master).†

Yājnavalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajus. “Glory to the Sun,” he exclaimed, “the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rīg-, the Yajur-, and the Sāmavedas! Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sūsumna: ray, (by which the moon is fed with light): to him who is one with the notion of time, and all its divisions of hours, minutes, and seconds:§ to him who is to be

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

§ See the Translator’s third note on Book IV., Chapter XXI.
† Prāñāyāma. It is correctly rendered “suppression of breath”, in Vol. II., p. 89.
‡ See Vol. II., p. 297, note •.
meditated upon as the (visible) form of Vishńu, as the
impersonation of the mystic Om:* to him who nour-
ishes the troops of the gods, having filled the moon
with his rays: who feeds the Pitris with nectar and
ambrosia,† and who nourishes mankind with rain;
who pours down, or absorbs, the waters, in the time
of the rains, of cold, and of heat!: Glory be to Brahmá,§
the sun, in the form of the three seasons:|| him who
alone is the dispeller of the darkness of this earth, of
which he is the sovereign lord! To the god who is clad
in the raiment of purity be adoration! Glory to the sun,
until whose rising, man is incapable of devout acts,
and water does not purify; and, touched by whose
rays, the world is fitted for religious rites: to him who
is the centre and source of purification!¶ Glory to
Savitri, to Súrya, to Bháskara, to Vivasvat, to Áditya,
to the first-born of gods or demons.** I adore the eye

* In the original, paramákshara, "the supreme syllable."
† Sudhámíta. See Vol. II., p. 300, note •.
¶ Vedhas, in the original.
|| Kála.

** "Or demons" represents ādi, 'etc.'
†† The halves of this stanza are here transposed, if my MSS. are correct.
of the universe, borne in a golden car, whose banners scatter ambrosia.”*

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

¹ The Váyu names the fifteen teachers of these schools, Kaṉwa, Vaidheyá, Sálin, Madhyandina, Sápeyin;† Vidagdha, Uddalin,§ Támráyaúi,|| Vátya, Gálava,¶ Śaisíri,** Átavya,†† Paría, Viráña,‡‡ and Saṁparáyaña,§§ who were the founders of no fewer than 101 branches of the Vájasaneyi, or White Yajus. Mr. Colebrooke specifies several of these, as the Jábalas, Baudháyanas, Tápaníyas, &c. Asiatic Researches, Vol. VIII., p. 376.|||

* Yájnavalkya’s hymn will be found in the Bhágavata-puráña, XII., VI., 67–72.

† See, for a translation of nearly the whole of this chapter, Yájnavalkya’s hymn excepted, Original Sanskrit Texts, Part III., pp. 32, 33.

‡ Two of my MSS. have Śápemin, a reading of no value.

§ This, as I judge from all my MSS., is an error for Uddala.

|| Similarly, this seems an oversight for Támráyaña.

¶ Gólava is a variant.

** All my MSS. have Śaishíri.

†† Aftavin is the most common reading; but Aftavin and Aftavin, also, are found.

‡‡ Viráñin is in all my MSS.

§§ The lection of four MSS. is सुप्रचारण:; ‘and Paráyaña.’

CHAPTER VI.


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

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

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

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* Sukarman, namely.
† One of my MSS. has Kauśilya. The Váyu-puráña reads Kauśilya, which looks less likely than Kauśalya to be correct.
‡ All my MSS. have Paushpinji. Paushyinji, a reading of no account, occurs in some copies of the Váyu-puráña. The Bhágavata-puráña—see p. 59, note *, infra,—has Panahpanji, a patronymic of Pushpanja. The meaning of Panahpinji is not evident; but it is, probably, the original name.
§ See p. 60, note ||, infra.
the Sāman.* As many more, also, the disciples of

* साह्स्यं सन्हितामभिदं सुकमा तत्सुतिवरः।
    चबारं तं च तक्षिघ्यं सन्हित व तहासि ||
हिर्मनगम: वीश्रङ्ग: पौप्रंजिष्ठ द्रिष्टीसम ||
उद्रीस्वसमान: शिन्धास्येम: पद्ग्रह श्रुत्तः ||
हिर्मनामातायावः सन्हित श्रीधिनोत्तमः ||
गुरानातिशिवी चोच्चनी पण्डिते: प्राच्यसमानः ||

The corresponding passage of the Bhāgavata-purāṇa,—XII., VI., 76–78,—runs thus:

सुकमा चापि तक्षिष्ठ: सामवेदतरोमंहान।
साह्स्यं सन्हितामभिदं च न साध्यं ततो द्रिष्ट:।
हिर्मनगम: वीश्रङ्ग: पौप्रंजिष्ठ सुकमानः।
श्रीधिन गृहवन्मद्य स्वामनो महाष्ठितमः।
उद्रीस्य: सामान: श्रीधामातायावः सन्हिताः।
पौप्रंजिष्ठावशोच्चा वाणिज्याशोटिः।

Śridhara explains this to mean, that Hiraṇyānābha, Paushpanji, and Ávantya had, between them, five hundred disciples, first called northern, and, some of them, in time, eastern.

It seems possible that the name Ávantya grew out of a misreading of tāvatyaḥ,—which some of my MSS. corrupt into tāvantyaḥ,—and the suggestion of Kaśālāya; both which words stand only two lines apart, in the verses quoted from the Vīshṇu-purāṇa. Ávantya does not appear in the Vāyu-purāṇa, an older work than either the Vīshṇu or the Bhā-
gavata:

तत्थिघीयेः समवेदिमायौप्रंजिष्ठनिर्विवसमः।
हिर्मनगम: वीश्रङ्गो द्वितीयो भूतवराचियः।
श्रीधामाताय श्रीधिनार्थः ततो सन्हितः।
ते नावोदीमानान्यः श्रीमय: पौप्रंजिष्ठ: दुभमः।
श्रीमयं पद्म: वीश्रङ्ग: सन्हितानां च द्रिष्टवराचः।
श्रीमय हिर्मनामाताय श्रुतानि प्राच्यसमानः।

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

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

चबारा: सामान: श्रीधामाताय पद्म श्रुति श्रुता:।

The reading तत्थिस is seen, at once, to be incomparably better than
Hiraṇyānābha, were termed the eastern chanters of the Sáman, founding an equal number of schools. Lokákshi, Kuthumi, Kushidin, and Lángali were the pupils of Paushyinji; and by them and their disciples many other branches were formed: whilst another scholar of Hiraṇyānābha, named Kṛiti, taught twenty-four Saṁhitás to (as many) pupils; and by them, again, was the Sáma-veda divided into numerous branches.¹

¹ The Váyu specifies many more names than the Vishnú; but the list is rather confused. Amongst the descendants of those named in the text, Ráyánaniya (or Ráúyaniya), the son of Lokákshi, is the author of a Saṁhitá still extant; Saunmitri, his son, was the author of three Saṁhitás: Páráśara, the son of Kuthumi, compiled and taught six Saṁhitás: and Śáligotra, a son

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نة; and ‘five hundred’, as the Váyu-púrāṇa shows, has to displace “fifteen”. By the ordinary text, only thirty Saṁhitás are disposed of, out of the thousand. Both these better lections are in a single one of my thirteen copies of the Vishnú-púrāṇa; but the commentary adopts, uninquiringly, and without demur, what are now made out to be corruptions.

* Three MSS. have Laugákshi; one has Laukákshi. The former of these readings seems to be the best of all.

† Scarcely worthy of mention are the variants Kuthami and Kuśumi.

‡ This is the prevailing lection; while three MSS. have Kuśidin; two, Kuśidi; two, Kuchidi; one, Kuśádi. The Váyu-púrāṇa seems to give Kuśiti, in some MSS.; in others, Kuśin.

§ Two MSS. exhibit Kṛita; and this, according to the copies of it known to me, is the name, in the Váyu-púrāṇa.

|| The history of the transmission of the Sáma-veda is briefly told as follows, in the Bhágavata-púrāṇa, XII., VI., 75–80. Jaimini had a son, Sunmata, whose son was Sunwat; and to each of them he gave a Saṁhitá. Sukarman, another disciple of Jaimini, divided the Sáma-veda into a thousand parts. His disciples were Hiraṇyānābha, Paushyinji, and Ávantya; and their disciples were, in all, five hundred.
I will now give you an account of the Śaṅhitās of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa* and to Pathya. The disciples of Devadarśa were Maudga, † Brahmabali, Śāulkāyani,‡ and Pippalā- of Lāngali, established, also, six schools. § Kṛiti was of royal descent:

ततो हिरङ्खनामकः ऋति: शिषयो नुपादवः।
He and Paunshyinji were the two most eminent teachers of the Sāma-veda.

Paushpanji’s disciples, to-wit, Laugākshi, Māngali, Kulya, Kusida, and Kukshi, received, each, a hundred Śaṅhitās; Hiraṇyanabhā’s disciple, Kṛita, twenty-four; and Ávanta’s disciples, the rest.

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

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

† One MS. has Māunda. The name, in the Vāyu-purāṇa, is Moda.
‡ One MS. has Śūlkyāyani.
§ I do not find that Rāṇāyaniya is called son of Lokākshi; he seems to have been only his disciple. Nor is Saumitri represented as son of Rāṇāyaniya; and no writings are credited to him. Rāṇāyaniyi—son of Rāṇāyaniya—and he are merely stated to have been conversant with the Sāmaveda. The Sanskrit runs:

राखाभीचि: वीमिचि: सामवेदविशार्दी।

Again, instead of “Pārāśara, the son of Kuthumi,” I meet with Pārāśarya Kuthuma and with Kuthuma Pārāśarya, which perhaps intend Pārāśarya, son of Kuthumi. Once more, the kinship of Lāngali and Śālihotra,—a better reading than Śāligotra—is left unspecified; and each of them, we are told, published six Śaṅhitās:

शाङ्कि: शाल्वीचि: शूण्डोर्वाव संहिता।

As to this line, at least, my MSS. of the Vāyu-purāṇa must differ from those which were consulted by Professor Wilson.
da.* Pathya had three pupils, Jájali, Kumudádi,† and Śaunaka; and by all these were separate branches instituted. Śaunaka, having divided his Saḿhitá into two, gave one to Babhrú, and the other to Saindhaváyana; and from them sprang two schools, the Saindhavás and the Munjakešás.‡ The principal subjects of difference§ in the Saḿhitás of the Atharva-veda

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

श्रीमान् श्रुतिक्षेत्र भिन्न चाक्ष द्विधा पुनः

* Pishpaláda, though occurring in five of my MSS., and in some copies of the Váyu-puráña, can be nothing but a clerical error.
† Kumudáhi is the reading of two MSS.; Kumudári, of one.
‡ The account of the Atharvaveda given in the Bhágavata-puráña, XII., VII., 1–3, is, in substance, this. Sumantu had two disciples, Pathya and Vedadarśa. The disciples of the latter were Śaulkáyani, Brahmaráhi, Modosha, and Paippaláyani; and those of the former were Kumuda, Śunaka, and Jájali. Śunaka had two disciples, Babhrú—son of Angiras,—and Saindhaváyana; and these were succeeded by the Sá-varíyas and others.

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

One MS. has, for Modosha, Modásha; another, Mediya. All my MSS., and likewise the printed editions, have the ungrammatical Pippaláyani, which I have corrected to Paippaláyani. The Bhágavata-kathásāngraha gives, in my incorrect copies of it, Saunakáyani, Brahmaráhi, Madgáli, and Pippaláyani, as the disciples of Vedadarśa.

§ “Subjects of difference” is the rendering of vikalpakáh, ‘divisions.’ || Just before this line we read, almost in the words of the Vishnupuráña, as follows:

श्रीमान् श्रुतिक्षेत्र भिन्न चाक्ष द्विधा पुनः

It is now patent why the Translator pronounced the text corrupt. Saindhaváyana and Saindhava cannot denominate the same teacher. The former must have been a descendant of the latter.
are the five Kalpas (or ceremonialis): the Nakshatra Kalpa, (or rules for worshipping the planets); the Vaitána (Kalpa), (or rules for oblations, according to the Vedas generally); the Samhitá (Kalpa), (or rules for sacrifices, according to different schools); the Ángirasa (Kalpa), (incantations and prayers for the destruction of foes and the like); and the Śánti Kalpa, (or prayers for averting evil).\footnote{The Váyu has an enumeration of the verses contained in the different Vedas; but it is very indistinctly given, in many respects, especially as regards the Yajus. The Řich is said to comprise 8,600 Řichas: the Yajus, as originally compiled by Vyása, 12,000; of which the Vájasaneyi contains 1,900 Řichas and 7,600 Bráhmaṇas; the Charaka portion contains 6,026 stanzas; and, consequently, the whole exceeds 12,000 verses. The stanzas of the Sáman are said to be 8,014; and those of the Atharvan, 5,980. Mr. Colebrooke\footnote{Or, of stories (Ākhyána) and minor stories or tales (Upaniṣad).} states the verses of the whole Yajus to be 1,967; of the Íśtapatha\footnote{Miscellaneous Essays, Vol. I., pp. 54, 60, 89.} Bráhmaṇa of the same Veda, 7,624; and, of the Atharvan, 6,015.}

Accomplished in the purport of the Puráṇas, Vyása compiled a Pauráṇik Samhitá, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.\footnote{He had a distinguished disciple,}
Súta, also termed Romaharshaṇa; and to him the great Muni communicated the Puráṇas. Súta had six scholars, Sumati, Agnivarchas, Mitrayu* Śāṁsapáyana,† Akřitabraṇa,‡ (who is also called Káśyapa§), and Sávarnī. The three last composed three fundamental khyánas); of portions dedicated to some particular divinity, as the

* One MS. has, here and below, Mitrayu, a reading which is seen in some copies of the Váyu-puráṇa, as well.
† In one MS. is Śāṁsapáyani.
‡ One MS. has Křitábraṇa: but the reading is, perhaps, to be rejected. Akřitabraṇa, however, renders the line which it begins hypermetrical:

चक्रत्रयोऽय सावर्णी: वन्दिष्यास्य चाभवन ।

What is conclusive,—if the MSS. are not corrupt,—the Váyu-puráṇa has the line

चाभव: सुमतिधृतम्याचाश्चे चक्रत्रयः ।

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

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

|| “Six persons received the Puráṇas from Vyása, and were his pupils. Their names are Súta, Lomaharsha, Sumati, Maitreya, Śāṁsapáyana, and Suvarnī.” The Translator thus renders a passage from the Agni-puráṇa, in the Journal of the Asiatic Society of Bengal, Vol. I., p. 84. Compare Professor Wilson’s Essays, Analytical, Critical, &c., Vol. I., p. 88.

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

प्रायः ब्राह्मणमोरुर्वाहादि सूती के शोभांश्चरः।
सुमतिविवेचयं निर्ग्रु: श्रामपाय: ||
क्रत्रतो: च बावर्णी: वन्दिष्यास्य चाभवन ।
श्रामपायनाद्यथावः पुराणां तु संहिता: ||
श्राहादीभो पुराणाभि हरिविवा द्रुपाद च।
महापुराणं च चालिचे विवाहस्यो हरि: स्वत: ||

“Lómaharchaṇa le Súta, après avoir reçu de Vyása les Puráṇas et le reste, eut six disciples, savoir: Sumati, Agnivarchas, Mitrayu,
Saṁhitás; and Romaharshaṇa himself compiled a

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

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

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

For Tryaruṇa, the real Vaidik name, see p. 36, note †, supra; for Átreya, the patronymic of Sumati, p. 64, note ‡, supra. According to III.
fourth, called Romaharshaṇīkā;* the substance of which four Samhitās is collected into this (Vishnu Purāṇa). †

The first of all the Purānas is entitled the Brāhma. Those who are acquainted with the Purānas enumerate eighteen, or, the Brāhma, Pādma, Vaishnava, Śaiva,
called Kalpas, as the Brāhma Kalpa, Vārāha Kalpa, &c.§

the Vāyu-purāṇa, Bhadrāvāja is Agnivarchas’s patronymic; Vāsishtha, Mitrayu’s; and Saumadatti, Sāvarni’s.
The originators of the Purānas are thus enumerated in the Bhāgavata-purāṇa, XII., VII., 5:


cāntoḥ: cāntoḥ samyaktam bhūti pīrarājika hams

So read, all but consentaneously, five MSS. which I have examined. One of them has Akritavrata, for Akritabrahma; and one has—the Bhāgavata-kathā-sangrahā—Śāṁsāpāyana, for Vaiṣampāyana. Śāṁsāpāyani is the name, in the Vāyu-purāṇa.

* cāntoḥ: saṁhitākāta saṁvārī: śaṁsāpāyana:
rimahāryaśa ca bhava tisvārāṁ mūrtavāhita

“Kāśyapa was compiler of a Samhitā; and so was Sāvarni, and so Śāṁsāpāyana: and the Romaharshaṇīkā was another Samhitā, the root of the three just specified.”

The Vāyu-purāṇa says the same, in effect.

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

† From the commentary: vibhupurāṇaḥ ca kavīhārasyāh prakṣetaḥ kabaddarśabhinirnayaḥ. We learn, from this, that the Vishnu-purāṇa has been variously reputed as consisting of ten thousand stanzas, of eight thousand, and of six thousand. The scholiast accepts the most moderate estimate. It is a great reduction from twenty-three thousand. See Vol. I., Preface, p. XXXIV., note 2, extract from the Matsya-purāṇa.

§ Most of this note is taken from the commentary, which remarks as follows: caṅkāmaśāriṃś: sudṛpaśārsahītāḥ caṅkāmaśāriṃś: dvaita dvaitaḥ: tathā kūtāyaśaṃkaḥ pāramparākṣayaḥ: śrutiśārṣayā vachanāduśāstraṃ pāparatāḥ: gāṇaḥ pitaṇapraṇitadigitaḥ: caṅkāmaśāriṃśo vīraḥśāriṃśaṅkṣhānyvitaḥ:
Bhágavata, Náradíya, Márkañđeya, Agneya, Bha-
vishyat, Brahma Vaivarta, Lainga, Váráha, Skánda,
Vámana, Kaurma, Mátsya, Gárudá, Brahmánáda. The
creation of the world, and its successive reproductions,
the genealogies (of the patriarchs and kings), the
periods of the Manus, and the transactions of the
(royal) dynasties, are narrated in all these Puráñás.*
This Puráña which I have repeated to you, Maitreya,
is called the Vaishñava, and is next, in the series, to
the Pádma; and in every part of it, in its narratives
of primary and subsidiary creation, of families, and of
periods, the mighty Vishńu is declared, in this Puráña¹.
The four Vedas, the (six) Angas (or subsidiary por-
tions of the Vedas), (viz., Śíkshá, rules of reciting
the prayers, the accents and tones to be observed; Kalpa,
ritual; Vyákarańňa, grammar; Nirukta, glossarial com-
ment; Chhandas, metre; and Jyotisha, astronomy),
with Mímańśá (theology), Nyáya (logic), Dharma
(the institutes of law), and the Puráñas, constitute the
fourteen (principal) branches of knowledge: or (they
are considered as) eighteen, (with the addition of
these four), the Áyur-veda, (medical science, as taught
by Dhanwantari), Dhanur-veda, (the science of
archery or arms, taught by Bhřigu), Gándharva-(veda),
(or the drama, and the arts of music, dancing, &c., of

¹ For remarks upon this enumeration, see Introduction.†

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

There are three kinds of Rishis (or inspired sages): royal Rishis, (or princes who have adopted a life of devotion, as Viśvāmitra), divine Rishis, (or sages who are demigods also, as Nárada), and Brahman Rishis, (or sages who are the sons of Brahmā, or Brahmans, as Vasishṭha and others). ¹

¹ A similar enumeration is given in the Vāyu, with some additions. Rishi is derived from Rīsh, 'to go to', or 'approach.' The Brahmashīris, it is said, are descendants of the five patriarchs who were the founders of races or Gotras of Brahmans; or, Kaśyapa, Vasishṭha, Bṛigu, Angiras, and Atri. The Devarṣis are Nara and Nārāyaṇa, the sons of Dharma; ² the Vālīkhīlyas, ³ who sprang from Kratu; ⁴ Kardama, the son of Pulaha; Kubera, the son of Pulastya ⁵; Achala, the son of Pratyūsha; ⁶ Parvata and Nārada, the sons of Kaśyapa. Rājarṣis are Ikṣhwāku and other

* The definitions and other particulars enclosed within parentheses, in this and the following paragraph, are borrowed from the commentary.

† On these, and other descriptions of Rishis, see Original Sanskrit Texts, Part I., p. 109, note 11.


§ Such is the more ordinary spelling, in MSS. known to me. For the Vālīkhīlyas, see the Mahābhārata, Adi-parvan, Chapters XXX., XXXI. I am not aware that these pigmies had anything to do with the portion of Veda called Vālakhīlya. See p. 49, note §, supra.


¶ The original, as will be seen in the next page, has Pulastya; and this does not necessarily signify "son of Pulastya": but it does so, there. Kubera was Pulastya's grandson, and son of Viśravas, according to the Bhāgavata-purāṇa, IV., I., 36, 37. See Vol. I., p. 154, note 2.

** See Vol. II., p. 23.
BOOK III., CHAP. VI.

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

princes. The Brahmarshis dwell in the sphere of Brahmá; the Devarshis, in the region of the gods; and the Rájarshis, in the heaven of Indra.
I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed? ¹

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

Note referred to at p. 67, supra.

Burnouf, in his edition of the Bhāgavata-purāṇa, Vol. I., Preface, pp. XLIV.—LI., dwells at length on the definition of the term Purāṇa. After citing, from the Śabdakalpadruma, a passage of the Brahmayavarta-purāṇa, where the topics of a Purāṇa are said to be ten, he translates an extract from the Bhāgavata-purāṇa,—XII., VII., 8–19,—in which these topics are enumerated almost in the same manner. Subjoined is his translation, with the original prefixed.

पुराणं विभिन्नविभिन्नभिन्नकापितम् ।
शुद्धोऽवकामायिस्व वेदश्रव्याश्रव्याश्रव्याः ॥
वर्गार्थः खाय विश्वेश्व वृत्ति रशाराम्रिषी च ॥
बंशोऽवमानार्कूणात् खा हेतुप्राप्य च ॥
द्रशिवायलीलाय पुराणं तत्त्वं विवेदुः ॥
वैचित्यविचित्रं प्रवाहाराज्ज्यवधक्षया ॥
स्मालस्मान्नात्राभिषेकागतिः हि ॥
भृत्येवीर्मिभिर्भोजोऽतुं संभवः स्वेतात् ॥
पुष्करिणीवर्गेषामेव वायुमित्रम: ॥
विवर्णार्थं समाहिरो श्रीश्रीरीयं चरचरम ॥
पुतिर्भूताणि भूताणि चरास्तारामचरिषी च ॥
हर्षा स्वेत युक्तं तत्र भ्रातापरम्यायिः वा ॥
रशारशृवततारिषा विश्वश्रव्याश्रव्याः ॥
तिरंश्रव्याश्रव्याः स्वयं वेदाः स्वयं दिशः ॥
सन्त्येवं चापातार्क्यं हि: चक्षुसंगठिते ॥
राज्ञां प्रज्ञामुनियां वन्यीवाचिकोऽन्तः ॥
बंशाविपरितो तेषां वृद्धं वष्णुराचारणः ॥
"Écoute, ô Brâhmane (dit Sûta à Çâunaka), en y appliquant ton intelligence, la définition d’un Purâña, telle que l’ont donnée les Brahmâchris, d’accord avec les diverses écoles des Védas. La création de cet univers et la création distincte, l’existence, la conservation, les intervalles [de chaque Manu], la généalogie, l’histoire des familles postérieures, la destruction, la cause, la délivrance: voilà ce que les savants reconnaissent pour un Purâña, ouvrage qui a dix caractères particuliers.

D’autres, distinguant les Purâñas en grands et en petits, disent qu’un [petit] Purâña a cinq caractères. On entend par Sarga, création, l’origine du principe dit de l’Intelligence, qui vient du mouvement des qualités qui appartiennent à la Nature, celle du principe de la Personnalité qui est triple et qui sort de l’Intelligence, celle des molécules subtiles, celle des sens et des éléments grossiers. On entend par Viśarga, création distincte, l’association de tous ces principes fécondés par Puruṣa association qui leur rappelle leur ancienne activité; il en résulte tout ce qui se meut comme ce qui ne se meut pas, de même qu’un germe sort d’autre germe. Par Vṛitti, existence, on entend que les êtres servent à l’existence les uns des autres, ceux qui ne se meuvent pas, à celle de ceux qui se meuvent; mais les moyens qu’a l’homme de soutenir son existence sont, par une suite de sa nature propre, volontaires ou nécessaires. La Rakṣa ou conservation de l’univers, c’est l’action d’Achyuta (Vichû) qui descend, à chaque Yuga, dans des formes d’animaux, d’hommes, de Réchis, de Dévas, pour anéantir les ennemis du triple Véda. Par Manvantara, intervalle de chaque Manu, on entend une époque où se trouvent les six espèces d’êtres suivantes: un Manu, des Dévas, des fils de Manu, des chefs de Suras, des Réchis, des incarnations partielles de Hari (Vichû). Par Vânapa, généalogie, on entend la succession des rois, nés de Brahmâ, pendant les trois parties de la durée; et par Vâmśânuṣṭhâra, histoire des familles postérieures, on entend la conduite de ceux qui ont perpétué les familles de ces rois. Les chantres inspirés nomment Svânâtha, destruction, la dissolution de cet univers qui est de quatre sortes, savoir: Nâimitika, Prâkritika, Nitya et Atyantika, et qui résulte de sa nature propre. Par Hêtu, cause de la création et des autres états de l’univers, on entend l’âme individualisée qui accomplit des actes sous l’influence de l’Avidyâ (l’Ignorance). Cette cause, quelques-uns l’appellent le principe [intelligent] qui s’endort [au temps de la destruction de l’univers]
au sein de l’Être suprême; d’autres, le principe [matériel] non développé. On entend par Āpācīraya, délivrance, Brahma auquel il appartient d’être présent et absent tout à la fois, pendant que s’accomplissent les fonctions de la vie, de la veille, du sommeil et du sommeil profond, fonctions qui sont l’œuvre de Mâyā.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

discus of his deity: he is designed for another world, (for the heaven of Vishúu).'*

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

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

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

* Keśava, in the original.
CHAPTER VIII.

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

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

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

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

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

* Book IV., Chapter III.
† "In the Mahābhārata, Ādi-parvan, verse 2610, • • • we have the parentage of Aurva thus specified: 'Arushi, the daughter of Manu, was the wife of this sage [Chyavana, son of Bhṛigu]: the illustrious Aurva was born of her, having separated his mother's thigh.' In the Harivānśa, verse 1466, he seems to be identified with Rīchika, father of Jamadagni; Rīchika being Aurva, or the son of Ûrva," &c. Original Sanskrit Texts, Part I., pp. 172, 173.

Subjoined are the originals of the passages here referred to:

आदार्थी तु मनो: जन्मा तस्म पति मनोविश:। चौर्येवां समववृद्ध भिस्या महायथा॥

Mahābhārata.

चौर्येवेनवयौवस सुवच्छां महायथा:। वमदपिन्धपोवविष्णुविष्णुविष्णुविष्णु वर:॥

Harivānśa.

The name of the father of Jamadagni should, then, be read Ûrva,—not Kuru, nor Ûrva, nor Kūśa, as at p. 16, note †, &c., supra.
Sagara, having bowed down before Aurva, the
of king Kritavirya persecuted and slew the children of Bhrigu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhrigu, in order to preserve her embryo, secreted it in her thigh (Úru), whence the child, on his birth, was named Aurva. From his wrath proceeded a flame, that threatened to destroy the world; but, at the persuasion of his ancestors, he cast it into the ocean, where it abode, with the face of a horse. Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Ágneyástra,* or fiery weapon, with

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

The further account here spoken of is found in Professor Wilson's Specimens of the Hindu Theatre, Vol. I., p. 297, second edition. “These weapons are of a very unintelligible character. Some of them are, occasionally, wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual,—such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. In the usual strain of the Hindu mythology, they are supposed to assume celestial shapes, endowed with human faculties, and, in this capacity, are alluded to in the text. The list of them, one hundred, is given in the first book of the Ráma; and there, also, they are described as embodied, and address Ráma, saying: 'Command us, O Rághava, of mighty arm. Here we are, O chief of men: command us. What shall we do for thee?' The son of Raghu replied: 'Depart, all of you, and, in time of necessity, when called to mind, render me assistance. They then circumambulated Ráma, and, having said so be it, received permission to depart, and went whence they came.' The Ráma calls them, also, the sons of Kriááwa, and the
descendant of Bhīgu, asked him what were the best
which he conquered the tribes of barbarians who had in-
sons of Jayā and Vijayā, the daughters of Prajāpati. (Rāmāyaṇa, Book I.,
Sections 20, 26, and 42.)"

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

Mention is made of a similar mysterious weapon, in the Bhāgavata-
purāṇa, I., VII., 18—32. The text and Burnouf's translation here follow:

तमापत्तम स विक्रोध दुरा-
वननार्हीतिमणा रचेष ||
पराद्वःभाष्यपरोपुष्योः
वाचस्यम चदुभाष्यपाश्चः ||
वद्यार्यशवासानेषत भाववासिनम ||
प्रसं वभिरो नेन भाष्याध्य दिवासेः ||
बधिखसुनक्ष वसिं वद्धिसे तत्तमापहत ||
ञ्जानानननि संसारे प्रायेभकु तपस्विते ||
ततः प्रायेभकु सवः प्रपक्ष वर्णतीदिष्टे ||
प्रायेसनामध्ये यज्ञु विन्यु विन्युपाते ||
क्षणेन प्रण भवभाषो भवानाभन्यारस ||
लमेरो दहशामाणामपवस्थे वसंसे ||
लमायः पुषः सारान्तरः प्रक्षः परे ||
मायां बुद्ध्विन्द्रतवा सैवसे श्यत चाब्राची ||
स एव भिक्षुस्य भावानोहितश्चेतः ||
विथेले सेन बेजीय बेदीय धर्मादिःशक्षे ||
तथाः सारान्तरः मुषे भावानिन्तिः ||
क्षा्यां चाब्राभ्याभासामपवस्थे चाब्राच ||
विषमे खलुमो वैत देवम् न वैद्यास ||
वर्णविश्वासायाते तेतः परमदात्यस ||
भिभवावासाच ||
क्षेमे सूद्राविश्वास प्राध्यास नमपशं श्रेष्ठितम ||
वैवासो वेदे संवारं प्रायवध उपस्थिते ||
न दहशानासं भिुद्वस्य मयंवध्यानम ||
साध्यास्त्वच घनसंभोगी वानस्तियास ||
मृत चवास ||
सूद्रा भगवता मोक्षं कालं प्राप्तं ||
वृहदपरं परिश्रमं प्राणं वाग्वास संदिचे ||
BOOK III., CHAP. VIII.

means of pleasing Vishńu, and what would be the
vaded his patrimonial possessions. Mahābhārata, Ādi Par-

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

"Voyant que ses chevaux fatigués le laissaient sans ressource, le fils du Brāhmāne songea, pour sauver sa vie, au javelot nommé Brāhmaćiras (Tête de Brāhmā).

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

"Il en sortit un feu indomptable qui enveloppait tout le ciel; alors prévoyant le danger qui menaçait les créatures, Arджuna dit à Vichńu:

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

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

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

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

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

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

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

van,† Dána Dharma Parvan; Hari Vaṁśa. ‡

**ter; mais puisque tu en connais le secret, anéantis, avec un feu sem-
blable, le feu de ce javelot déchainé.

“Sûta dit:

“À ces mots, Phâlguna (Ardjuna), redoutable aux guerriers ennemis,
portant de l’eau à ses lèvres et tournant autant de Kṛichňa, opposa le
javelot de Brahmā au javelot de Brahmā.

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

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

“Ardjuna remarquant la détresse des créatures, le danger des trois
mondes et l’intention du fils de Vasudéva, retint les deux javelots.”

In stanzas 10—16 of the chapter following that just quoted from,
the brahmākiras is again introduced, with other fire-tipped darts.

It has been thought worth while to give the preceding passage at
length, since it shows, quite as clearly as any other that I have met with,
the sort of fiery weapon known to the Hindus of old times.

An interesting and learned disquisition on ancient and oriental fire-
arms will be found in Sir Henry M. Elliot’s Bibliographical Index to the

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

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

¹ Most of the Puráñas—especially the Kúrma, Padma, Vámaná, Agni, and Garúda,—contain chapters, or sections, more or

* Dharma, in the original.

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

"The man of the warrior-tribe should cheerfully

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

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

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

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

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

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

Mantras, or prayers, that accompany them: and it might be a question how far he might be present; for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share; and the Sudra must present the cakes: but it must be done without Mantras; as the Mitakshara:† 'This rite (the presentation of cakes) must be performed by the Sudras, without formulae, on the twelfth day:' गृहोपायभेदः

The Vayu Purana directs the performance of the five great sacrifices by Sudras, only omitting the Mantras:

गृहेषु प्रकरणं: प्रधाने मन्त्रविशिष्टा:।

It may be suspected, that the Puranas relaxed, in some degree, from the original rigour; for it may be inferred, that the great ceremonies were altogether withheld from Sudras in the time of Manu, who declares, that none have any right or part (Adhikara) in his code, except those who perform rites with Mantras,—or the three regenerate castes (II., 16:),—and denounces, as heinous sins, teaching the Vedas to Sudras, performing sacrifices for them, or

* शाष्मांस छ च सर्वप्राणिः सामाचार्यवशः।
This comes, in the original, immediately after the stanza quoted in note *, p. 90.
† On the Yajnavalkya-smriti, I., 255.

"For him whose rites, from fecundation to the cemetery, are enjoined to be performed with mantras, a title to read this sastra is to be recognised,—not for any one besides,"
ration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from de-

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

नमस्कारिद्य: सन्तोष पः ययात्रात् हास्येत् ।

which Gotama:confirms.: Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Śūdras to use
those of the Purāṇas; as Śūlapāni: न वेदविधिवरो हृद्रास
विषये पुराणविधिवरः। And the Tithi Tattwa is cited, in the
Śūdra Kamalākara,§ as allowing them any Mantras except those
of the Vedas: वेदविधिवरकालुः गृहरासधिवारः।

* प्रतितयादायवादात् तत्वान्तायणादायिप्तः।
 प्रतितयानु: निक्षिप्त: विप्रिष्ठ गधितः।
 चाहनाथायणे सिस्याय विशिष्टपं संकृताश्चायासः।
 प्रतितयास्ये स्यायते गृहरासधिवार:।
 अप्रहारप्रधिनो चाहनाथायणे: अत्याः।
 प्रतितयान्यन्यन्या तु वाच्येन सत्वेव:।

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

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

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

Medhātiṣṭhi, at variance with Kullāka, but more concinuously, reads the second stanza as above. On the beginning of the third he says:

जयेन द्वितीय च पापमयीति विधितः। In this interpretation of japa-

homa I have not followed him.

† I., 121.

‡ पुनर्गवत् नमस्कारं सध्वः। Gotama is thus cited by Śūlapāni.

§ This is the popular title of the Śūdra-dharma-tattva, by Kama-
traction. These, also, are the duties of every condition of life.*

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

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1 This last clause reconciles what would, else, appear to be an incompatibility with Manu, who permits the Vaiśya, in time

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

च वेदविवेचनिन् मशेश गुणालं देवच वैदिकी मनो विप्रभ। पीराप- खलु मुद्रे: परभी:।।

ज वेदविवेचनारी हि कविष्कुर्देश चिगति।

पुराणविवेचनारी में हिन्दौत राजविधिः ॥

हृति गृहवधारा पार्थिति। ब्रदत्तदेशिनस सिदितत्ते सारावते बैदिक- वेदविवेचनारे भयंकुरेष्वायिकाः।

Śūlapāṇī's own words, in his Dipakalikā, a commentary on the Ya- jnavalkya-smṛti, are: नमस्तरीय मद्येश न वैदिकेश पौराणिक as a commentary on the Padma-purāṇa which he addsuces. It is a broken fragment of the Paurāṇik stanza which the Translator gives as the words of Śūlapāṇī.

* महामुखात्मा तथा तत्त्वायिकाः परिष्वर।

चन्द्रस्या च सामान्या वर्णां विनासा नुष्णा: ॥

† गृहबन्धनेण भर्तराज्ञानिन्मनामान्यकृष।

‡ Rājanyā, in the original.

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

पार्श वर्ष द्विविद्यां देशवस्य तथापदि।

राजवत्ता च वैदिको गृहस्य च चैतबो: ॥
that be not possible, they must, at least, shun the functions of the mixed castes. I will now, Rájá, relate to you the duties of the several Ásramas, or conditions of life."

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

* वैष्णोः जीवस्वप्ननेव गृहवृक्षायि सर्वित ।
धा क वाचरस्वायति निवतेत च बश्चिमान् ॥

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

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

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

"When the scriptural studies appropriate to the

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

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

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

* Niveda.
† My MSS. have Prajápati, namely, Brahmá.
‡ Bali-karma, ‘an offering of food’.
§ प्राणीति कीकानुष्ठौ विज्ञानम् मार्गितात्।
|| जाति जाति जाति जातिः पिन्यायनोऽत्पन्नम्।
होमी तैवो वादिनंतो गुरुब्रह्मधितिधिपूजनम्॥
प्राणितान् महायानं राप्यति श्रष्ठििनः।
स शुद्धिपि वसविवल युनादोभिष्म स्विष्यते।||
See p. 40, note §, supra; and p. 112, note §, infra.
and perform their ablutions, with rites enjoined by
the Vedas, at sacred shrines,— houseless, and without
food, and resting, for the night, at the dwelling at
which they arrive in the evening. The householder
is, to them, a constant refuge and parent:* it is his
duty to give them a welcome, and to address them with
kindness, and to provide them, whenever they come
to his house, with a bed, a seat, and food. A guest
disappointed by a householder, who turns away from
his door, transfers to the latter all his own misdeeds,
and bears away his religious merit.† In the house
of a good man, contumely, arrogance, hypocrisy, repin-
ing, contradiction,§ and violence are annihilated: and
the householder who fully performs this, his chief
duty of hospitality, is released from every kind of
bondage, and obtains the highest of stations, (after
death).

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

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1 This is, also, the doctrine of Manu: III, 100.

2 Manu, VI, 3, &c.

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* To translate yomi.

† चतिष्ठिर्पौव भनायथो गृहात्तिथिविपत्ति ।
स तस्य दुःखात्क दल्हा पुखमाधाय गच्छति ||

This stanza is quoted in the Hitopadesa: Book I, sl. 64. See Professor

‡ Paritāpa.

§ Upaghāta.

|| शिकामपुन्तको जिल्ले पथातीनाथ सुकृतः ।
सथे बुधरमाधाते ब्राह्मणों गरिंठो वलि ||
upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground. His dress must be made of skin, or of Kāśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality. He must beg alms, and present food to all creatures; he must anoint himself with such unguents as the woods afford; and, in his devotional exercises, he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vānaprastha), consumes, like fire, all imperfections, and conquers, for himself, the mansions of eternity.

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

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1 Manu, VI., 33, &c.

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* The original specifies his lower garment and his upper, paridhāna and uttarāyaka.
† This expression is to render tapas.
‡ Swariṇa.
§ Nirdhiśatamsara.
to any. Let him reside but for one night in a village, and not more than five nights, at a time, in a city; and let him so abide, that good-will, and not animosity, may be engendered.* Let him, for the support of existence, apply, for alms, at the houses of the three first† castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant; call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and, by means of his spiritual fire, he proceeds to his own proper abode. But the twice-born man¹ who seeks

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

गतिसुधूरोत्स्मे गाम्भिर बाङ्गकोशयोः क्रियत्।
तुपुरुषस्मे यतिः प्रोक्ता सुखवानां सर्वंगुणः॥
हृति इत्तीर्थिणि: प्रार्थ्यं गतिबुधवाहिति चन्द्रवर्तेऽविधायचारवर्षाणानां।

"Entrance into the fourth order is never for the Kshatriya and Vaiśya. Entrance into the fourth order is for Brahmana, according to Swayaṁbhū:’ so says Dattātreya. ‘Let the Brahman proceed from his dwelling’ is, also, the expression of Yama, Śaṁvarta, and Baudhāyana.’’ But this is not the general understand-

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

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

* मॉषाग्रम यथौर्ति ययोग्यं  
   शृङ्खल: सत्यवाच्यित्रविविध्युत्त: ।  
   हमिद्रम्ब स्वातिरिव प्रमाणतं  
   स प्राज्ञोदये ज्ञाति द्विताति: ॥

III. 7
CHAPTER X.

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

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

"When a son is born, let his father perform, for him, the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śrāddha, which is a source of prosperity.* Let him feed a couple of Brahmans, seated with their faces to the east; and, according to his means, offer sacrifices to the gods and progenitors. Let him present to the manes¹ balls

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

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

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

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

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

And we read, in the Yájnavalkya-smṛti, I., 18, 19:

चन्द्रोऽनुसङ्गप्रायं देश मेघविद्वन्त नातु सः
माहात्मा श्रवणात् तिष्ठे विश्वामिर्यक्षेत
चतुर्दशिनिविश्वासायम वर्षाचि
प्राक्क्तिविश्वासाय साधति

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

1 So Manu, II., 30, 31, 82.† The examples given, in the comment, are Somaśarman, Indravarman, Chandragupta, and Śivadāsa,—respectively, appropriate appellations of men of the four castes.

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

*Kalabhīmāḥ व चायास्य नामप्रबंध्यत तथा।
गान्यकाञ्च तुषारयो वा नाम कुर्णवतमारस।
गान्तिरिश्च व प्रस्यं वा गातिगतिशरसान्ति।
रूपायम्युं तु तथाम कुर्णायचं यथारस।
† गान्तिरिश्च तु ब्राह्मण्यं वा ब्राह्मण्यं वा ब्राह्मण्यं वा ब्राह्मण्यं वा।
पुष्च तिश्च तुषारयो वा ब्राह्मण्यं वा ब्राह्मण्यं वा।
मुखं वा ब्राह्मण्यं वा ब्राह्मण्यं वा ब्राह्मण्यं वा।
वैश्यं भगवंशं गुरुवं वा कुर्णवं तु कुर्णवं तु।
सर्मवंशं वा ब्राह्मण्यं वा ब्राह्मण्यं वा।
वैश्यं पुष्च तिश्च तु कुर्णवं तु कुर्णवं तु कुर्णवं तु कुर्णवं तु कुर्णवं तु।
Kullukā gives, as typical designations of persons of the four castes, Subhasarman, Balavarman, Vasubhuti, and Dinadasa. The endings karman and deva for names of Brāhmans, varman and trātri for those of Kshatriyas, bhūti and datta for those of Vaiśyas, and dāsa for those of Śūdras, are expressly sanctioned by the stanza which he cites from the lawgiver Yama:

श्रवर्दे देवव वैश्यस वर्णो चाता त भुधुरं।
भूतिदेवत वैश्यस देवस गुरुवस वारेत।
"When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain, as a student, with his teacher,—first making a vow to that effect,—and employ himself in the service of his preceptor and of that preceptor's descendants; or he may, at once, become a hermit,\(^*\) or adopt the order of the religious mendicant, according to his original determination.\(^1\)

"If he marry, he must select a maiden who is of a third of his age;\(^2\) one who has not too much hair, but

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

\(^2\) By this is to be understood, according to the commentator, merely a young girl, but, at the same time, one not immature; for, otherwise, he observes, a man of thirty—by which age he completes his sacred studies,—would espouse a girl of but ten years of age.\(^\dagger\) According to Manu,\(^\dagger\) however, the period of religious study does not terminate until thirty-six; and, in the East, a girl of twelve would be marriageable. The text of Yājnaval-

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\(^*\) Vaikhānasas. This term is synonymous with vānaprastha. Vide p. 35, supra.

\(^\dagger\) On the contrary, the commentator disallows, absolutely, even where the bridegroom is eight and forty, the marriage of a girl above ten years of age; on the ground that, after that period, she has her catamenia, &c. &c.\n
\(^\dagger\) III., 1.
is not without any; one who is not very black, or

kya* has merely the word Yaviyasi, 'a very young woman.' It

*I. 52:

चपिष्टि प्रभुर्ष्य च चच्चा ब्रजवतिहेर 

जयनव्या वितामसपिष्ठा द्वीपः दीम 

Vijnáneśvara, Aparáditya, and Śūlapáni, commentators on Yájnavalkya, leave his term yaviyasi unexplained.

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

चायति जनानुवत: सुश्रुषा

तुष्टि: ततामानि यात्राधामानि

तात्त्विक भूतानि हतानि तत्रां

मातापिन्यपारामिति चर्मस्तहादः

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

Paiśhinasi is alleged as declaring: चायति जनानुवत: सुश्रुषा

तुष्टि: ततामानि यात्राधामानि

तात्त्विक भूतानि हतानि तत्रां

मातापिन्यपारामिति चर्मस्तहादः

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

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

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

चर्मस्तहादः बीरी मन्ति रक्षि रीडिशी

चर्मस्तहादः भवेलवल उच्छिन्ना च गंगिका

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

is worthy of remark, here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the pre-
to judge from my next extract, the term appears to be, in some in-
stances, as comprehensive as kanyā, 'virgin.'

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

rata:

पिन्धर्या दोषशाय्या भार्या विवेदत गरिमार्।
दशर्वना दशर्वं मा धर्मिन वीदति सतर।।
चतो प्रहुँि रवाय्य कर्मां द्वारायिता सहात॥

Whence came these lines? The first two look like a mixing up, from misrecollection, of the stanza cited in p. 104, note †, infra, with the Asu-

किन्धर्या दशर्वार्या भार्या विवेदत गरिमार्।
वा वर्गतिश्वरों वा संस्काराममाप्यात॥

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

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

सत्तृवंकतराधूर्थं विचाह। सार्थवर्षिक।
क्षात्या गंििि रावणवत्या धर्मंवह्वि॥

“The marriage, for all the castes, of a girl after her seventh year is

commended, O king. Her marriage otherwise is reprobated by the law.”

Of the first of the last three passages the first line is quoted,—immeter-

ically, incorrectly, and, probably, from memory,—and without mention of its

source, in Jagannātha Tarkapanchānana's Vīvadahangārāvata. See Cole-


Mādhava says, in his commentary on the Parāśara-smṛti:

जयती गर्भधारणा यजमानाय दीर्घस।
कुमारीवर्यं द्वारं नीखाविन्यं तथा॥

This approves the selection of a girl, for matrimony, at an interval

of five years from the time she was born or conceived.

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

oddity:

यज्ञयेर्भ मोहाया कमा यजायं धतं।
वीथो चम्फः तत्त्वाविवर्जयं तथा॥

“A maiden should not be married within her sixth year: because Soma
cripple or deformed. * He must not marry a girl who is vicious, or unhealthy, of low origin, or labouRing

sent practice of the nuptials of children. † The obligation imposed upon a man, of a life of perfect continence, until he is more than thirty, is singularly Malthusian.

[the Moon?] enjoys her for two years; then, in like manner, a gandharva and, similarly, Fire.”

She has, thus, three unhuman husbands, before she is wived by a man.
In the Yājnavalkya-smṛiti, I., 71, we read:

Śīrṣa: शीर्षा दूं शीर्षाँ भववेष्य शास्त्रां विरस।
Pārtha: पार्थो दिव्यो भवज्ञे याँ देवतिः हृद्।

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

The author of the Mitakṣarā, in commenting on this stanza, expresses himself much to the effect of the Jyotir-nibandha. His words are:

परिबायणविद्वतः शीर्षाः शीर्षाः इव भवस्ंक्षिप्ता तासा श्री-
वधवरं वधवरं वधवरं हृदः वर्धवरं 

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

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

चिविषयाय वहितत्त्वां इथरा इत्यध्रोपरिष्कीम।
अध्ययनयो वधवरं वधवरं सैद्धिति गतः।

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

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

In the Nirṛtyasindhu's citation of the preceding stanza, ग्रहर्षयोः,

‘of sixteen years,’ is read for ग्रहर्षयोः, ‘of twenty-four years.’ But Medhātithi and Kullūka know nothing of this lection.

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

"The forms of marriage are eight,—the Bráhma, Daiva, Ársha, Prájápatya, Ásura, Gándharva, Rá-kshasa, and Paisácha; which last is the worst."³ but

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

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

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

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

Aurva replied to him thus: “Listen, prince, to an account of those perpetual observances by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from (all) defects; and the term Sat means the same, or Sádhu. Those practices or observances (Ácháras†) which they follow are, therefore, called Sadácháras, ‘the institutions or observances of the pious.’" ¹

The seven Rishis,

¹ Sir William Jones renders Áchára (चाचार), ‘the immemorial customs of good men’ ‼ (Manu, II., 6); following the explanation of Kullúka Bhatta, which is much the same as that of our text: चाचारः चन्द्रवातसांतसां गात्रग्रामः। साधूनां धार्मिकाः। ‘Áchára means the use of blankets, or bark, &c., (for dress). Sádhus are pious (or just) men.’ Ácháras are, in fact, all ceremonial and

* Sadáchára.
† My MSS. have ácharaṇa.
‼ It is चाचारः • • साधून्त that Sir William Jones thus renders.
the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhúrta of Brahmá (or, in the third Muhúrta,—about two hours before sunrise*), and, with a composed mind, meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him, also, think upon desire, as not conflicting with the other two, and, thus, contemplate, with equal indifference, the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world.† Having risen, purificatory observances, or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

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

* Part of this is the commentator’s explanation: राष्ट्र सुझने। सूर्याद्यान्तृं तुट्टीचे सुझते। Pitámaha is cited, in the Šabdakalpadruma, as ruling:

राष्ट्र सुझने याने सुझती सारस उदचते।

† परिबंधेश्चार्याओऽर्थेश्चावृत्ती नुप। धर्ममयसुधौदीवे लोकविविधमेः को।

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

परिबंधेश्चार्याओऽर्थेश्चावृत्ती।

धर्ममयसुधौदीवे लोकविविधमेः को।

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

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

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

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

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

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

तत: वच्छन्न समुत्ताय खर्दौंवच नरसंगः।

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

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

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

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

∥ Or by tigers. The commentary has: वाणाक्षोरा वाणाक्षोरा वाणाक्षोरा...जनमानि।

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

* See p. 140, infra, text and note ••. † Dwajáti.
‡ "Places of pilgrimage", tirtha. Insert "or in water", nápeu.
§ My MSS. give nothing corresponding to "or anywhere quickly."
Probably the Translator read náku for nápeu. See the last note.
|| Literally, "dug up by a rat", mishakottkáta.
†† चन्द्रमोक्षि. Antáḥpráśiṣṇa signifies kité, "a worm", alleges the commentator. But he mentions a variant yielding antáśpráśiṣṇa, "a minute animal."

** एका चिंत्रे द्वै तिष्ठो द्रम नामवरैः तथा।
इत्यद्वे च समावा मृदः: गृहीपपादिः। ||

Compare, herabouts, the Vasishtha-smriti, Chapter VI.
that is pure, neither fetid, nor frothy, nor full of bubbles, and again use earth to cleanse his feet, washing them well with water. He is to drink water, then, three times, and twice wash his face with it; and, next, touch, with it, his head, the cavities of the eyes, ears, and nostrils,* the forehead,† the navel, and the : heart. ¹

* Many of these directions are given by Manu, IV.,

¹ Instead of "his head, the cavities of the eyes, ears and nostrils," read "the orifices of the head." The original,—see note ⁵, below,—śrāhanyādi kham, is thus glossed by the commentator:  शीर्षेश्चारिः ।

भिरःञ्चारिः। चारिः। द्विपिलिक्ष्ट्रारिः।

† Read "head" mūrdhan; and insert "arms", bāhū.

‡ I should render hṛdaya by "breast".

§ चि: पिलिकिलिं तेन तथा द्वि: परिामार्धेत।

शीर्षे चारिः ततः चारि मूर्धारिं च समालमेत।

वाय चारिं च तौयेन हुद्वय चारि संबूखिल।

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

प्राक्तः हुद्री पार्द्री च चि: पिलिकिलिं चितेत।

संबूखिलुक्तमेत। प्राक्तः समस्मानार्धेत।

ततः पार्द्री समस्मानार्धेत। संबूखिलुक्तमेत।

प्राक्तः प्रदेशियास्प्राण प्राणस्मानार्धेत।

संबूखिलुक्तमेत। पार्द्री समस्मानार्धेत। संबूखिलुक्तमेत।

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

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

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

* ज्ञानलह तत्र: कुटुंबसामिक्याद्विाधनम्।
चाद्याजगम्यमधूः वीशास्मानि च।।

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

† Dharma, "duty".

‡ The original is simply japet, "let him pray inaudibly."

§ These sacrifices are called, in the original, somasāmsthā, havisāmsthā, and pākasāmsthā. On the meaning of pāka, — 'little', or 'good' — in pākasāmsthā, see Professor Max Müller's Ancient Sanskrit Literature, p. 203; or Dr. Stenzler's edition of Áśvaláyana's Gṛhyasūtras, Part II., p. 2, § 2, 2.

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

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

|---------------|----------------|--------------|

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

In note § to p. 40, supra, a passage is cited from Ratnagarbhā, comparable to which, as concerns its groupment of sacrifices,—an understanding of which demands further inquiry,—I here quote another from Śankara's Commentary on the Brāhād-āraṇyaka Upaniṣad, I., III., 1:

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

ancestors, and to guests. II., 86.\(\dagger\) The seven of Gautama\(\S\) are: offerings to progenitors on certain eighth days of the fortnight, at the full and change of the moon, at Śrāddhas generally, and to the manes on the full moon of four different months, or Śrāvaṇa, Agraḥāyaṇa, Chaitra, and Āśvina.

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

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

\(\dagger\) The commentator observes, that the bathing and worship here described belong to noon-day.

\(\S\) Four pākayajnas are there spoken of; but their names are not specified in the text. Kullūka says they are the vaiśvadevahoma, baṅkaraṁ, nityābrāddha, and atithibhojana. These are four out of five pākayajnas which belong to a classification different from, and later than, that which Gautama recognizes. See p. 40, note \(\S\); and p. 93, notes 2 and \(\dagger\), supra: also, Kullūka on the Laws of the Mānavas, III., 67; Dr. Stenzler's edition of Āśvalāyana's Gṛhītyastra, Part II., p. 6, § 1; and Professor Max Müller's Ancient Sanskrit Literature, p. 93.

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

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

* Rishis.
† Pramátri. This word has escaped the lexicographers.
gods, demons,* Yakshas, serpents, Gandharvas, Rakshasas, Pisáchas, Guhyakas,† Siddhas, Kúshmán-das,‡ trees, birds, fish,§ all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them! This water is given, by me, for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesame, presented by me, relieve the hunger and thirst of all who are suffering from those inflictions, wheresoever they may be!‖ Presentations of water, given in the manner, O king, which I have described, yield gratification to all the world; and the sinless man who, in the sincerity of faith, pours out these voluntary libations obtains the merit that results from affording nutriment to all creatures.

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

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

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

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

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

* गदो विषुवते द्रश्चोभास्ते विषुवते।
बगस्तिभे घुष्चे रविवे कम्भदारिले॥

The commentator prefers the reading प्रश्चभावस्ते, but notes प्रश्च-भावस्ते.

† Abhishka-sūra.

‡ apūrva the commentator elucidates by ananyaprákritika: vide supra, p. 40, notes 1 and ‡. A variant, he says, is appūrva, 'previously sprinkled.' For the agníhotra, here spoken of, see p. 40, note 1; and p. 113, note †, supra.

§ Áhuti.

|| Grihya.

† For the twelve Ādityas, see Vol. II., p. 27, and pp. 284 et seq.


tion let him offer to the earth, to water, and to rain, in a pitcher at hand; and to Dhatri and Vidhatri, at the doors of his house; and, in the middle of it, to Brahma. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuna, and Soma; at the four cardinal points of his dwelling, the east and the rest; and, in the north-east quarter, he will present it to Dhanwantari. After having thus worshipped the domestic deities, he will, next, offer part of the residue to all the gods (the Vishwadevas); then, in the north-west quarter, to Vayu

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

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

* The ordinary reading is:

But the commentator notes a variant, which Professor Wilson seems to have preferred. And he explains above rendered "in a pitcher at hand," by , 'near a pond.' Personifications are, of course, intended here. The commentator calls these offerings the bhutayajna. This is the same as the baliyajna. See p. 93, notes 2 and , supra.

† Dharmaraja, in the original. ‡ Substituted for Indu.

§ The Sanskrit of this sentence begins:

"Hear from me, man-tiger, the house's gods of the quarters, also."
The Translator rarely renders the vocative epithets with which this work abounds; and these constitute one of its quaintest features.


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

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1 Or this ceremony may be practised instead of the preceding.
2 This prayer is said, by Mr. Colebrooke, to be taken from the Purāṇas (Asiatic Researches, Vol. VII., p. 275). §§ He translates * विशेष्यविद्वेषिन् च कर्म कुप्याद्वतः परस्। वायव्ये वायव्ये हिन्दु समसामु ततो हिद्राम॥
† Antariksha.
‡ Viśe devāḥ.
§ My MSS. concur in reading: चत्तावर्णे च समुहिः बलिं दयाविश्रेण।
There is nothing, here, of "twilight". Yakshman, in this passage, may be Consumption, personified as a divinity. The commentary is silent. || Anna, 'food', as just below; not, necessarily, 'rice'.
¶ Siddha.
** Dāitya, preta, and piśācha.
†† Piśiśka, 'termites'.
‡‡ Patangaka.
as all beings, and this food, and I, and Vishnú, are not different, I, therefore, give, for their sustenance, the food that is one with the body of all creatures. May all beings that are comprehended in the fourteen orders of existent things\(^1\) be satisfied with the food bestowed, by me, for their gratification, and be delighted! Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment\(^*\) of all kinds of beings: for the householder is, thence, the supporter of them all. Let him scatter food upon the ground, for dogs, outcasts,\(^\dagger\) birds, and all fallen and degraded\(^\ddagger\) persons.

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

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

चेषां • • • • • • • • • • • • नवायःसिद्धि तत्रायःसिद्धि |

which the commentator explains by चेषानमसः गाष्ठि चेषां च सस्त्र-प्यमे नाति चिन्द्र्यां पारसाधनं गाष्ठीसिद्धिः; understanding Anna siddhi to mean 'means of dressing food,' Páka sádhana. The following passages of the prayer are, evidently, peculiar to the Vishnú Puráña.

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

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

\(^*\) Upakára.

\(^\dagger\) Chánddála.

\(^\ddagger\) Apátra. Some MSS. have aputra, 'sonless'. The former term imports 'undeserving of exequial offerings', -trädhdháyogya, — says commentary B.
longer, if he pleases,—to await the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality,* and he is to be civilly and kindly spoken to; and, when he departs, to be sent away, by his host, with friendly wishes.† A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá; reverence a guest, without inquiring his studies, his school, his practices, or his race.1§

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

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

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

† गच्छत्वायुधागानिन सीतिसुन्त्वादः पेलेहै।

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

‡ The Sanskrit directs the householder to reverence his guest “by regarding him as if he were Hiraṇyagarbha,”—हिराण्यगर्भभुद्धिन।

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

"A householder should, also, at the perpetual Śrāddha,* entertain another Brahman who is of his own country, whose family and observances are known, and who performs the five sacramental rites.† He is, likewise, to present, to a Brahman learned in the Vedas, four handfuls of food, set apart with the exclamation Hanta;‡ and he is to give, to a mendic-
cant* religious student, three handfuls† of rice, or according to his pleasure, when he has ample means.: These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquires himself of the debt due to his fellow-men.§ The guest who departs, disappointed, from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits. || Brahmá, ¶ Prajápati, Indra,** fire, the Vasus, the Sun, are present in the person of

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

Of svadhá and vashat Śridhara says: चार्मां हृदर्दीचयते देवभः; of hanta, हुस दृषि मनुष्यविशेषं मय्यचतिः; of svadhá, खाद्यार्किय वि पितुभ्यः खर्दशं मय्यचतिः।

For Swáhá and Swadáhá, see Vol. I., p. 109; for Vashat, Vol. II., p. 29, notes 3 and §. * Parivrát.
† Grása, 'mouthfuls'.
‡ रख्या च नरो दुष्कालिभि सख्यारितम।
§ हृति/तिष्ठ: अति: प्रायुक्ता भिषवच चे।
चरुर: पूर्वप्रतिनाइव तथेत: अभिन्नति।

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

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

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

चतिविरेत्सं मधायो गुहायल्हभोज:।
स द्वारा उज्जुतः तस्य पुष्पमादाय विच्छ:।
¶ Dhátrí, in the original. ** Substituted for Śakra.
a guest, and partake of the food (that is given to him). Let a man, therefore, be assiduous in discharging the duties of hospitality: for he who eats his food, without (bestowing any upon) a guest, feeds only upon iniquity.

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

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

* The directions he must face when bathing. See the Laws of the Mānasas, II., 61: and compare VIII., 87. Also vide infra, p. 127.
† "Boiled with clean water" translates प्रोपित प्रोषयोद्रि, "sprinkled with water for sprinkling,"—with a view to ceremonial purification.
‡ चेव ज्युष्णायःस्वतृत, "not disgusting, nor unhallowed." This is to be substituted for "nor by improper means, nor improperly cooked." I find but one reading.
§ Aṣupita, 'undisturbed by wrath.'
|| Aṣāndi; 'wooden, three-legged, &c.' says the commentary: द्रास्मय चिपकादि।
¶ Nākāle: as at noon, or either of the twilights, it is said. The commentator adds a variant, nākāle, 'not in the open air.'
** Aitvakirhe, "in a place much littered over", I should think. The commentator says nothing.
it must not be stale, except in the case of fruit or meat;¹ nor must it be of dry vegetable substances, other than jujubes² or preparations of molasses; but never must a man eat of that of which the juices have

¹ By stale,* as applied to meat, is intended, in this place, probably, meat which has been previously dressed, as part of an offering to the gods or manes; meat which is dressed in the first instance for an individual being prohibited; as by Yájnavalkya:† वृषामार्गः वर्जितः | 'Let him avoid flesh killed in vain;' or, 'that which is not the residue of an offering to the gods, &c.'ः द्रवः-वर्जितः या रत्नभवति।: So, also, Manu, V., 7.§

² By dried vegetables, &c., (श्रावासार्वदिवं), is to be understood unboiled vegetables, or pot-herbs dressed without being sprinkled with water: जलायितः विधा पक्षम। || Instead of बद्रिकिञ्चः,¹¹ 'jujubes,' the reading is, sometimes, हरिकिञ्चः,** myro-

* Paryushita means 'kept over night.' See the Mitāksharā on the Yájnavalkya-smṛiti, I., 167; and Śridhara on the Bhagavad-gitā, XVII., 10. † I., 167, 168.
‡ This is the Mitāksharā's elucidation of the words of Yájnavalkya.
§ Add IV., 213. But V., 34, is most explicit on the enormity of the offence here denounced:

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

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

¹¹ I nowhere find this reading, but बद्रिकिञ्चः, 'preparations of jujubes,' according to the gloss, बद्रिकिञ्चः.

** The reading preferred by the commentator, and explained by घाप-झार्मधार्मिकः, “things to be licked, and the like, uncooked.”
been extracted.† Nor must a man eat so as to leave no residue (of his meal), except in the case of flour-cakes,* honey, water, curds, and butter.† Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things, in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner, let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle.: Having eaten sufficiently, the householder is, then, to rinse his mouth, with his face turned towards the east or the north;§ and, having again sipped water, he is to wash his hands, from the wrist downwards.|| With a pleased and tranquil spirit, he is, then, to take a seat,¶ and call to memory his tutelary deity;** and then he is thus to pray: 'May fire, excited by air, convert this food into the earthly ele-

The other term, गृहविस्म, is explained 'sweetmeats.'†† The construction here, however, is somewhat obscure.

1 As oil-cake, or the sediment of anything after expression.

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* The first edition exhibits 'flour, cakes'; a typographical oversight.

† Sarpis,'clarified butter.'

‡ Prāsiddi.

§ Vide supra, p. 125, note *.

|| "From the wrist downwards" is to render milata, which the commentary explains by kaphōni-paryantam, 'as far as the elbow.'

¶ Kṛitseana-parigrahaḥ, 'his wife being seated.'

** Abhiśka-devatā, in the plural.

†† ब्रजपारिक्षम: गृहविस्म रति पाठे स रवाष: Commentary.
ments of this frame, and, in the space afforded by the ethereal atmosphere, cause it to digest, and yield me satisfaction!* May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed† gratification!: May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten! May they grant me the happiness which its conversion into nutriment engenders; and may health (ever) animate my form! May Vishnū, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For, verily, Vishnū is the eater, and the food, and the nutriment:§ and, through this belief, may that which

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* अधिराधार्यावरष्ट्र पार्थिव्यं यक्षिः

दृष्टावरष्ट्र गम्भीर वरङ्गलस हे सुखस.

The comment on this runs thus: पार्थिव्यं दृष्टावरष्ट्र गम्भीर वरङ्गलस हे सुखस.

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

† Avyadhata, 'uninterrupted.'

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

प्रातीवर्ष्ट्र गम्भीर वरङ्गलस हे सुखस.

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

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

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

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* विष्णु: सम्बन्धितमेवः
प्रधानमुत्ती भगवानवचिकः ||
सचेत तेजासम्प्रमुगं
उत्त्रोम्भरे वे पारंशामेदु ||
विष्णुर्तमा तैरावा चिराव के चन्द्रा ||
सचेत तेज वे मृता भौर्चुण्डमंटिरे तथा ||

The first stanza should, rather, be rendered: "Just as the holy Vishnu, the ultimate source of all the organs of sense, bodies, and embodied souls, is one, so, by this truth, may all this food, health-giving, be digestible to me." For pradhana, see Vol. I., p. 20, note *.

† ततः संधायमुतिस्वतिस्वामितातः
: दिग्दातसंधां सूर्यशः सूर्यमुछियुतां सूर्यः ||
उपतिैवतंवाचः सम्भागांमथ पाचिन् ||

As bearing on this, the commentator adduces a couplet from some Smriti:

प्रातः संधां सम्बन्धामुचासतः चराविचिधः
साधिवा पाचिनं संधामद्धासत्तमाम्बृक्षरसः ||

‡ पूर्णं संधं जयसिद्धिसारिचीमायाकर्मणां
प्रमाणं तु समासीनं सम्भूगविभागनात् ||

III. 9
be neglected, except at seasons of impurity, anxiety, sickness, or alarm. He who is preceded by the sun, in rising, or sleeps when the sun is setting,—unless it proceed from illness and the like,—incurs guilt which requires atonement;† and, therefore, let a man rise before the sun, in the morning, and sleep not until after he has set.‡ They who sinfully omit both the morning§ and the evening service go, after death, to the hell of darkness.|| In the evening, then, having again dressed food, let the wife (of the householder), in order to (obtain the fruit of) the Vaiśaviṣya rite, give food, without prayers,¶ to outcasts and unclean spirits.** Let the householder himself, according to his means, again show hospitality to any guest who may arrive; welcoming him with the salutation of evening,†† water for his feet, a seat, a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one

* Sūtakāvācha. Sūtaka is ceremonial uncleanness resulting from the birth of a child; aśvācha, that resulting from death. Commentary.
† Compare the Laws of the Mānava, II, 291:

§ūrṇeṣvara śāmīvinirūṣā: śravāno vā sudārākṣa च।
प्रायोबियवतोहि शुद्धः त्राववहितोऽव।

†† taksāmadhurīte śūrṇeḥ vāsūvādā mahīpate.

¶ See, on the sinfulness of this omission, Vol. II., p. 262.
|| Tāmśa. See Vol. II., p. 215, notes || and ¶.

† Instead of पत्तिमौक्ष, “wife”, “without prayers”, some MSS. read पतिया साथे, ‘with his wife.’ The commentator notices this variant.

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

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

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

* भयनकश्रवस्र्गदानीरथवापि तस्

So read most of my MSS. The commentary says: प्रस्तरं कथिते। चबर: बस्तुपालि। मही नखमानविष्प। Several MSS. of the text, and one of the commentary, have prastara, for srastara; one MS. has srastara altered into saññastara, ‘a couch’; and one has swastara. “Bed” denotes, then, ‘a blanket, &c.;’ and the srastara, which the Translator calls “mat”, consists of ‘a mat, straw, etc.’ In the Laws of the Má. navas, II., 204, the reading, according to Kullúka, is srastara; but he does not explain it. Sir William Jones gives “a pavement of stones.” Medháttithi has the lection prastara, which he defines to be: दर्भादित्-थानीर्थ चासरि, ‘a rug strewn with darbha or other grass.’ In Gulzár Pandit’s Hindi version of the Mánavadharmáśástra, srastara is rendered chatáli, ‘mat’. In the unfinished Calcutta translation of the same Code,—made, I am told, by Táráchandra Chakrvartí,—this term is interpreted “a seat made of sprouts and leaves”, with the following comment: “Srastara is a word which is not much in use. It is not found in the Sanskrit dictionaries commonly consulted, nor even in the voluminous compilation of Dr. Wilson; and yet, unaccountable as the thing must appear, the word is left unexplained by the commentator [Kullúka]. We have found it, however, with the meaning given above, in a dictionary which was compiled and published some years ago, and is entitled Práhakrishna-sabdámbudhi. These circumstances considered, it will not appear improbable, that Sir William Jones took it to be a mistake, in the manuscript, for prastara, ‘stone’; or that he found the word to be prastara, in his manuscript, and gave the rendering accordingly.” The Śabdámbudhi, ed. of 1856, defines srastara ‘seat’, ‘support for sitting.’ Finally, srastara, on the faith of the Śabdakalpa- druma. is found in the Śuddhávatwa, and is equivalent to daana, ‘seat.’

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

¹ So Manu, IV., 128.‡‡

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* This will do, in default of one of ivory, observes the commentator. A variant is ekadārumāya, 'made of a single pine', apparently. Oriental cots are light and easily portable.
† Punnāmnyrīkahe. The asterisms referred to are, according to the commentator, ten in number: Aświni, Kṛttikā, Rohiṇī, Punarvasu, Pushya, Hasta, Anurādha, Śravāna, Pūrabbhadrapāda, Uttarabhadrapāda.
‡ आरज्जुरासु राज्जु. Commentary: सन्तासारास्य वद्यस्रवया-दिवं राज्जु. तत्रापि आरज्जु वुवासु उत्तरोतः युभासिष्यये. § After her courses. Commentary. || Rājasaṃvalām, 'menstruous.' ¶ There is an omission, here, of "not an object of evil report," nā- prakāśām; aprakāstā meaning, the scholiast says, pariṣaṭāhādīśūjīt.
** The original adds other epithets, besides the two that follow in the translation:

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†† खात: सरतप्पुष्कितो गाम्भीरं: पुरितोतपि वा। सब्धम: सानुरागस्म बवास्य पुष्करेन वजेद॥

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

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

चद्रांदिश्यामिनी धैव चमाचायाच पृष्टिया
पराकाष्ठानी राजेन्द्र राविकंवासीरिथि च।
तेष्वस्यास्वंवंशं नाम प्रायाति नरं गुनाण।
विवशुरुवोभोजन नाम प्रवाति जायस्मु मुतः।
भीमपृष्ट्वेति तक्षातं संगमिनियुः।
भांतं सूचास्त्रिप्रयथाधाः धमस्यवर्तिणी।
नास्योनास्योनी वा जोपुष्कोवधक्ष्या।
विवशुरुवुपायं च ज्ञाती नास्ति सेवि।
अस्तवत्त्वर्तिर्ति गोष्टं धैव चतुष्पढेः।
धैव रामाचार्यानवजस्विशेषं नहीं।
प्रोक्षपर्वस्यैवकै चैव भूपाल संधवोऽि
गच्छद्वारायं सतिमात्र सुचेदारपिंदितः
पर्वस्तिक्षिताः भवनि तिघ्ना शापमद्री गुप।
भूत रोगावहो वृक्षामप्रश्रवः बलाश्रवः
परदारायं गच्छेदं मनसायु वदाभन।
ग्युमु वाचाख्यकविष्योपिः सामि सेतु वघापिनाम ि
मृतो नरकमभिचित ह्यातस्वचापि चापुः
परदारायं: पुक्षामुभचापि सीर्दर्दिः
हृदि नल्ला सहारिः सुतुतसु कुधो भ्रेत्ति
वचोत्तद्व्रसहित: स्वामेवम्युताधिः इ
CHAPTER XII.

Miscellaneous obligations, purificatory, ceremonial, and moral.

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

* Siddha.
† सदापुरुषशी वसं प्रश्नकाच सचिनैः।
बाष्करानि च रत्नानि विमुखात्मपतो गरः ||
मर्कान्तविनिष्पव सुरम्यिष्वाधेश्वरः।
बिंति: सुलम्भी हुवा विमुखाय गरः सदा ||
‡ Pataka and unmatta.
§ Atikritaka, 'very verminous.'
|| Kshudra. It is glossed प्रकुण्डांगोतिकर, 'elated by petty gain.'
gal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb* to the top of a tree, nor (in company) clean his teeth or blow† his nose, nor gape without covering his mouth, nor clear his throat; nor

* As will be seen below, to climb a tree to any height, apparently, is considered to be objectionable. The heterogeneous collection of maxims dictated by prudence, propriety, and superstition, of which this chapter is, in good part, made up, may be fitly accompanied by the subjoined extract from Varadarājā's Gīvānapadamanjari, or, as the work is called, in one copy, Dhuudhirājā's Gīvānapadamanjari or Gīvānapadamanjari: शर्त्वेच सुराचाराः संख्या। तथा हि । दुष्कादेपेः
कल्याणकर्मणारिः सुराचाराः। • • • • चालादेपेः इत्यादिं
चरणं सुराचाराः। कबीरादेपेः खाणं विना भोजनं सुराचाराः।
तावण्यं गश्वादिनिशेष्यं सुराचाराः। महाराजः वचदिभाषणं सुराचाराः।
केशी परिक्रमा कल्याणकर्मणा विंशकर्मणां सुराचाराः। • • • •
इत्यादिः वियमिर्गोऽयं संवैको सुविमाड्यं सुराचाराः। पाषं
पाण्यथितासभवश्चरणं सुराचाराः। चिकित्सक्यकरमेष्यं सुराचाराः।
साविकाः सुविभाषकः संकल्पं सुतोत्ति किलुराचाराः। वाङ्कु
वायुदेवी वेदशास्त्र सुराचाराः। वाङ्कुवायुदेवीत्वादि सुपरीक्षणं सुराचाराः।
गीतादेपेः वेदशास्त्र सुराचाराः। कालाकृत्तादेपेः पस्थिनस्तत्वा
भवश्चरणं सुराचाराः। विवाहदेपेः भोजनमयं परिश्लेषणं सुराचाराः।
उक्तादेपेः सुविमर्गुरुत्तरं सुराचाराः। गीतादेपेः वेदशास्त्रसमभिः
संशोधनं सुराचाराः। सर्वं यथा पाषं ताम्बूशनभवश्चरणं सुराचाराः।
सर्वं पाषं वार्षिकसंवकर्मणां सुराचाराः। अर्जुनदासपालाभिः
गमनं सुराचाराः। कालीदेवीको दिवा केवलं चर्चनमाणाः। केवलं
तात्रेषं सुराचारार्थं संकल्पं नाचि। Thus read, in combination, my
two MSS., so far as they are legible. The book from which this passage
is taken emanated, at least in one of its two forms, from Mahārāṣṭra;
it imparts instructive hints as to the opinions, on the dark side,
etertained, by certain Hindus, of certain others.
† The verb here used is kush, 'to scratch.' The commentary says
भुचे स्वाति। गोलिशत्।
• Read 'nor sigh.' The substantive here used is śuddha.
cough, nor laugh loudly, nor emit wind with noise, nor bite* his nails, nor cut grass, nor scratch the ground,† nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies,‡ when he is unclean.¶ Let him not express disgust at a corpse; for the odour of a dead body is the produce of the moon. Let (a decent man) ever avoid, by night, the place where four roads meet, the village-tree,§ the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image of a deity, of a flag,∥ of a heavenly lumi-

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1 Manu, IV., 71. ¶ “He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin.”

* Khádayet. But a common reading is vádayet. He is, then, not to snap his nails, apparently.

† अोरीथोध्विगाः शुचानि। But the commentator notes a variant, अोरीथोध्वि शुचानि, which he takes to mean अोरीथि शुचि: प्रतिनिद्यानि शुचानि: पीरराजी शुचानि: श्रावानि: श्राप्यानि; that is to say, “things injurious to the eyes, filthy, and inauspicious.”

But compare the Mdnavadharmakśstra, IV., 142:

ज चापि प्रक्षेदसुचिः सुखो अोरिप्रशोचाः सिद्धि।

‡ Here follows the line:

गम्पं परसिखिं चैव सूर्यं पालसल्लोद्य।

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

According to the Laws of the Mdnavas, IV., 53, a man may not see even his own wife in a state of nudity.

§ Chaitya-taru. I find a variant, chaiya-tamu, ‘the interior of a temple’, perhaps.

∥ The original words, occurring in the midst of a compound, are devadhoja, which may mean ‘the banner of a god’.

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

† ब्रह्मदे तृष्णामेनी मन्दिधारी च दी गर।।

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

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

* I find vaset, ‘dwell.’
† Balībhasma.
‡ Preferably, ‘a vicious beast’; vyāda being interpreted dushṭa-mṛgā.
§ चतीस वागरस्त्र्यि तदन्त्वानां रुपः।
   न सेवेत तथा शर्वं वायासं च गरिभर॥

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

One MS. has jāgaraṇaṇavatnau, which we should rather expect. Perhaps the writer preferred jingle to good grammar. Further, several MSS. read snāna, ‘bathing’, for sthāna, ‘standing’; and one gives chīram, ‘for a long time’, instead of kathā, ‘so.’ The scholiast says: चतीस वागरस्त्र्यि
हेतु च सेवेत नामवेत्। खायं गतिनिःस्सिम। चाचायमुपविष्णू।
शुभान्ति श्रवणवचवोधवलस्वम्। वाचायम् समस॥

|| देवतामां गुरो राजा: चाचायाध्वबोधवष।
   जामकात्तामांतर्पवां वाचवोधवलस्वम्॥

According to Kullūka and Medhātiṭhi, idols are intended by the first word of this stanza.

¹ शेल: सप्ताषुमणि मणियां न प्रबोधवेत्।
² साधिततिं विशालनु म मनुष्यवानानावां:।
   न वाचायाध्वव न वाचवोधवलस्वम्॥
man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind,* and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth,† whilst he is naked; he must not wash his mouth, nor perform any sacred rite, with his waistband unfastened; and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer,‡ with only one garment on.§ Let him never associate with immoral persons: half an instant is the limit for the intercourse† of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

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

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1 Manu, IV., 45.‡‡

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* Read ‘the east wind’, puro-vāda.
† Upasprīket is so explained by the commentator.
‡ As the original of “nor salute a Brahman, nor utter a prayer”, I find, with न प्रवर्तक in the context, विवाचनको उपि, “nor engage in prayer which he has procured to be said by the twice-born.” The commentator explains विवाचनको by पुखाहवाच्यो. The prayer referred to is, thus, understood to be that at a ceremony for which the Brāhmans have pronounced a certain day to be lucky.
§ Compare p. 126, supra. || Sahāṣita. ṣ Sahniśāka. ** Snānakāti.
†† The Sanskrit has only uthitak, implying ‘after he has stood up’.

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

"Let not a man treat women with disrespect; nor let him put entire|| faith in them. Let him not deal impatiently with them,⁷ nor set them over matters of

¹ Manu, IV., 52.**

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* This—prasdrayet—is the commentator's explanation of nayet.
† चपसबे  गच्छ  देवागारचनुष्पथान।
‡ Add 'or nose'. The original is चिंहाकं गुतसं। सिंहाको गातिसंभर। सिंहाकं बनिम। चिस्मा।। पुतंतिति कृष्टि।
§ बचिमकुशवयादी ग होसे।
|| This all-important qualification is not in the original.
⁷ न देवेयुङ्खेन। The commentary gives irshu = asahishnu.

** प्रजान्धित प्रति सूर्यं च प्रति सोमोदुक्षिण।
प्रति गां प्रति वायं च प्रभा चक्ष्यति मेहतः: ||

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

* The Hindus, in their literature, here and there manifest a due esteem for womankind. In the subjoined extract from the Mahabharata it is to be hoped that their misogyny found its utmost limit. These verses— selected from a slanderous effusion of a member of the celestial demi-
monde, the apsaras Panchachudā,—are to be met with in the Anukāsana-
parvan, sl. 2212—2230 (Chapter XXXVIII., sl. 11—29, in the Bombay
edition of Śaka 1784—5).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Mangalya.
† Read "and will engage"; the Sanskrit being होमपरो भवतः.
‡ दीनानमुहर्देताधृतिपाशीत ब्रह्मुत्तानः |
"Let him aid the needy; and let him reverence the virtuous, if very learned."

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

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

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* In the Sanskrit, वानि वञ्चाला यः, "the person of subdued affections who, at the proper time."
† Kshamayukta, ‘forbearing.’ Here follow two untranslated epithets, ēstika and vinayānvita, ‘pious’ and ‘meek’.
‡ Abhijana; his ‘family’; perhaps.
§ Insert ‘the highest’; anuttama.
|| “Or atmospheric portents” is to render ēdika, ‘etc.’
¶ यहं नपति यः गुहास्तवमनुरासत्सरी।
भीतान्त्रमृगमापु: सत्वेक्षास्याबः प्रवर॥
** Tirych.
afar off, but keep his eyes upon the ground, to the extent of a couple of yards,*

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

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

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* Yuga-mātra, defined by hasta-chatusṭhayā.

† दोषेष्वरुफ्पर्षां सम्भाव्य यो गिरिभाव्यति।
    तथ धनोपेश्वामानाः हासिनोऽन्धापि बायते।

‡ परिवेशयाप: परिवेशपरमस्थापिते प्रयास्यं प: ।
    मनोद्वार: कामवस्य युक्तं: कर्ये दिना।

§ च वामकोपास्यां सीतरामा न नोचरे।
    सहारारितित्यास्मात्मात्मायुग्मतः महे।

|| प्रियं च दुःखिं हिंसं नैतिकति मला ग तद्देव ।
    वेयन्तं हिंसं च वाच्यं च वच्यायुग्ममप्रियते।

$\text{कभि} \text{ प्रामाणिं शुभान्त} \text{ शुभान्त } \text{ शास्त्रमिहते।}
    \text{प्रियं} \text{ चे} \text{ नामस्तं} \text{ दृष्टिह्रेऄ} \text{ चर्मे} \text{ सहारात्म}।$

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

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

Of Śráddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekoddishta or monthly Śráddha, and the Sapiṇḍana or annual one. By whom to be performed.

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

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

\[\text{देवस्यायातुपि सद्व पित्रवार्षिक विविधाः }\]

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

* Expressed, in the original, by jāta-karman, for which see Colebrooke's Digest, &c., Vol. III., p. 104, note †.

† देवस्यायातुपि सद्व पित्रवार्षिक विविधाः

With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmins on his left hand, and give them food.* Standing with his face to the east,† he should present, with the parts of the hand sacred to the gods on account of a kinsman recently deceased: 3. The Kámya, voluntary; performed for the accomplishment of a special design (चभिग्रेतसियत्वे): 4. The Vṛiddhi; performed on occasions of rejoicing or prosperity: 5. The Sapiúdana; offerings to all individual and to general ancestors: 6. The Párvana Śráddha; offerings to the manes, on certain lunar days called Parvans, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshtí; for the advantage of a number of learned persons, or of an assembly of Brahmins, invited for the purpose: 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śráddha: 9. The Karmānga; one forming part of the initiatory ceremonies, or Sanśkāras, observed at conception, birth, tonsure, &c.: 10. The Daivika; to which the gods are invited: 11. The Yátra Śráddha; held by a person going a journey: and, 12. The Pushti Śráddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing: च चत पर्याच्छौद्धिस्तु-पृविसपिधीजीयणार्थाक हस्तिष्ठिष्ठमेव मुखम्। Nirñaya Sindhu, p. 271.

* युगमान्त्वेऽवृष्टियां विश्वांश सम्ब्रवन्तक्रमाण्ड्रिभाषाः।
पूवस्येववस्यन्त्र तथाना नायमानाः।
"With mind intent thereon, i.e., on the son born, and on nothing else, let him duly circumambulate—keeping them on his left—Brāhmans, in couples, those set apart for the service of the gods and those set apart for the service of the manes; and let him worship and feed those same Brāhmans."
† Add "or to the north"; for the original has प्रामुखाकोष्योपि चा।
and* to Prajápati, balls of food,† with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nándímukha is propitiated.‡ A

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

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

\[ \text{गान्धी: पितृवस्त्रपि हथिन पारिष्ठ} \\
\text{प्रीति तत्व वर्तव मुदरे: सर्वेण्णुरुः} \]

* The original has vá, ‘or’; the injunction allowing an option. The expressions here connected are daivatīrtha and kāya, on which vide supra, p. 99, notes 1 and *. The daivatīrtha is sometimes called the tīrtha of the Rishis,—ārsha.

† श्रीस्तु तस्ताबलिश्वायथान्तरकल्लम समाधित।
\[ \text{श्रीदेवीवि विधीवा भिन्येषविषभासुः} \]

‡ ?

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

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

And the same Gaṇa or class is presently again named:

नान्दिमुख चित्रम्य युज्यतयात्रो गृही।

The Mantra of the Vṛiddhi or festival Śrāddha is, also, said, in the Nirñaya Sindhu, to be नान्दिमुखे: पितृभ: खाहा। According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndimukhas; and they are addressed both as Pitris and gods; being, in the former case, either the ancestors prior to the great-grandfather,—ancestors collectively, or a certain class of them; and, in the latter, being identified with the Viṣwadevas, or a class of them called also Ārdhavaktra. The term Nāndimukha is, also, applied to the rite itself, or to the Vṛiddhi Śrāddha, and to one addressed to maternal ancestors. Nirñaya Sindhu, pp. 268, &c.

\(^1\) “An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family

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

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

चतुष्ठितं खिताथितं मुक्काधितं वादनं।

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

* कर्त्तरमोक्ष: कुईमूली कसरशाविनः।

Here—compare p. 131, note, supra,—we encounter the unusual vo-
cable srastara, with the variants prastara, samstara, and swastara. Com-
mentary A has srastara; commentary B, prastara: but, as both give
the same definition, तुषाश्च, it is presumable that one or other of
them is sophisticated as to the term defined.

On the expression कर्त्तरमोक्ष the commentator remarks प्रेतक्षणालिः.

† So the commentator explains bhakta.

§ प्रेतक्षणिः तथा चाति वन्यचर्यां सुखता।

of a person), his kinsmen should change their raiment, * and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day, 1 the ashes and bones should be collected; after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person, without thereby incurring impurity); and those who are related only by presentation of water † are qualified for any occupation. 2 The former class of

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

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

* The words वस्त्रावर्षणं • ढला imply that the clothes should be laid aside for the second funereal ablation. As we have seen just above, they are to be retained during the first. According to some MSS., however, which have

तत्स्वस्त्रौ बच्चुर्वर्षणसु मृत्यु द्वातिषीत्रदक।

instead of

वस्त्रावर्षणं वहि: जारं ढला द्वातिषीत्रदक।

there is no bathing prescribed for this latter occasion.
† Samānaśālita It means the same as samānodaka.
‡ In the Mitakshara, where it expatiates on the Yajnavalkya-smṛiti, II., 136, the following lines are quoted from Brāha-Mann:

सपिन्दता तु पूवमेव सामसे विनिवर्तते।

समागोदकवस्त्रु विवर्ततात्तकैमिनिः।

जयांकोऽऽु: कृतस्तेन तत्त्रं जीवसूचि।

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

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

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

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

* Add ‘and seats’, ḍāna.
† That has not yet cut its teeth, says the commentator.
‡ Has been so for upwards of a year, the commentary adds.
As explanatory of what is meant by “abroad”, the following stanza is cited:

सहानुष्ठारं च विरिष्टाः ज्ञाधायकः ।
वाचो च विभिन्नस्य तद्भावारसिद्धि ||

§ Guru. A common variant, and preferred by commentary A, is muni.
|| Sadyas. It is stated, by the scholiast, that it lasts only three nights, for one who dies abroad.

¶ बश्रेष्ठ स्थानरक्षे च पति ते शुद्धेऽमृतिः ।
सब: शौचं तपेक्षातो ज्ञानमुद्धारसिद्धु ||

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

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

from the primitive system, as described by Manu, III., 187.||
The eleventh or twelfth day is the term on which the Śrāddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. Niríaya Sindhu, p. 437.

† The number of Píndas, however, is, for each case, the same, or ten. Niríaya Sindhu, p. 429.

‡ So Manu, III., 251.¶ It may be doubted if the monthly

* The ceremonal uncleanness of the Brahma lasts as long as that of the Kshattriya, according to my MSS., which here read:

** बिजलक्षेत्रव्या राजवव्यायामृतम†**

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

† Rájanya, in the original. ‡ Darbha.

¶ This phrase is to render ekoddhita.

¶ पूज्यमनवरस्वं ग्रामवर्गस्पुष्किति।

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

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

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

* नूताषि च वर्तचमेकोटिष्टत: परम् ।
बाज्राणाहितिष्ठिष्ठंनिश्चनाहि कह तद् ॥

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

† एकोक्षेपं द्रातवद्विधिः पवित्रकाज।
प्रेताय पिछो दृढ़त्वे मुक्ततुद्र विधातिसु ॥

‡ कप्पप तपाभिमर्त्तिष्ठिष्ठस्य इवविश्ववामाः।
वचचमुष्णसंसिदति वषणेव किरती तथा ॥

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

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

¹ Pūrva, ‘first’; Madhyama, ‘middle’; and Uttara, ‘last’.

* पार्व त्रेतस्य तवचेष्टा पाण्डवाचार्यं तथा ।
क्षेत्रकेरितपिताम्हरु गृहािपार्व यथृ ॥
† Bandhu. "Bandhu, cognate or distant kin, corresponding nearly to the Cognati of the Roman law." Colebrooke's Two Treatises on the Hindu Law of Inheritance, p. 352, note.
‡ The phrase "associates of the deceased," &c. is to represent sanghitantargāya, on which the commentator observes: संघातः सार्वव वाचिकवन्याःः। तत्र मृत्युव तदन्तर्यतिः। प्रेतस्त्रिविवर्गः। समानाधवरूपमानसाखिदेइः। संघात इति वैचिति।
§ Utsavam-bandhu.
until the touching of water, weapons, &c., (or, until the cessation of uncleanness); the intermediate ceremonies are the Śrāddhas called Ekoddishṭa, which are offered every month; and the subsequent rites are those which follow the Sapiṇḍikaraṇa, when the deceased is admitted amongst the ancestors of his race: and the ceremonies are, thenceforth, (general or) ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother,—whether connected by the offering of the cake or of water,—by the associates of the deceased,* or by the prince who inherits his property. The first and the last rites are, both, to be performed by sons and other relations, and by daughter’s sons, and their sons; and so are the sacrifices on the day of the person’s death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be, also, performed by females. As the ancestral rights are, therefore, most universal, I will describe to you, O king, at what seasons, and in what manner, they should be celebrated.”†

* Sanghātāntargata.
† तथारुकमसंधया या क्षिप्रा ताम् गृहु पारमिव। यद्रा यद्रा च वर्तंभा विविधं वेन चागच।
CHAPTER XIV.

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

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

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

\* From the Hari-vaśā, śl. 932:

ब्रह्मां भगवान् चैत्र ब्रह्मणपिन्नश्च नुतः।
चौहिमुर्तिमयो वै परमवृत्तेऽः॥
the Aświns, the sun, fire, the Vasus, the winds, the Viśwadevas, the sages, birds, men, animals, reptiles,

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

So the Matsya has:

Māṃsārīṣu bāyate pitaro śvetāvān prabhūtītā: ||

'The Pitrīs are born, in the Manwantaras, as the sons of the gods.' The Hari Vāṁśa makes the sons assume the character of fathers; addressing them, 'Depart, children:

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

Vairājas, † † from being the sons of the Prajāpati Vairāja: † †

* Nāsatyas, their synonym, in the original.
† Māruta is the Sanskrit expression. For the Maruts, or Mārutas, deities so called, see Vol. II., p. 79. ‡ Paśu. § Barloṭīpa.
|| This is from the Vāyu-purāṇa. Compare the Harivaṁśa, sl. 917, 918. Šl. 912.
** Here I have filled out a line which Professor Wilson, it should seem, was not enabled, from the illegibility of his MSS., to decipher in its entirety.
† † See Vol. II., p. 227, text and note 1.
† † For "the patriarch Vairāja", see Vol. I., p. 177; and Vol. II., p. 86, and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, it
progenitors, and all existent things, by offering adoration to them monthly, on the fifteenth day of the

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

The Hari Vaśuṇa* has the same statement, but more precisely distinguishes the Vairājas as one class only of the incorporeal Pitrīs. The commentator† states the same, calling the three incorporeal Pitrīs, Vairājas, Agnishwatās, and Barhishads;‡ and the four corporeal orders, Sukālas, Āngirasas, Suswadhas,§ and Somapās. The Vairājas are described as the fathers of Menā,|| the mother of Umā. Their abode is variously termed the Sāntānika, Sanātana, and Soma loka.¶ As the posterity of Vīrāja, they are the Somasads of Manu.** The other classes of Pitris

seems that Vairāja is one with Manu. Who, then, is the praṇjapati Vairāja? And was Vairāja corrupted into Vīrāja? Nilakaṇṭha says that Vīrāja's sons were mānasas, which term he explains by manomātrakaśīra. Arjuna Miśra, another scholiast on the Hariśヴァṅka, identifies Vīrāja with Brahmā:

* Śt. 335, 936:

† Nilakaṇṭha.
§ Vide infra, p. 164, note **.
∥ For their residence in the Tapoloka, &c., see Vol. II., p. 227, text and note 1.
** In III., 196, we read that the Somasads were sons of Vīrāj:

See note ‡‡ in the preceding page.
moon’s wane (or dark fortnight),* or on the eighth day of the same period in certain months,† or at particular‡ seasons, as I will explain.

the three Purāṇas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity.§ They are the following:—

Agnishwāttas—sons of Marichi, and Pitrīś of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achchhodā (Matsya, Padma, Hari Vaṁśa¶). The Vāyu** makes them residents of Viraja-loka, sons of Pulastya,†† Pitrīś of the demigods and demons, and parents of Pīvāri; omitting‡‡ the next order of

* This, the commentator observes, is the darka-śrāddha.
† For these months,—three, or four, according to different authorities,—vide supra, p. 168, text and note ‡.
‡ Kāmya.
§ In the Mārkaṇḍeya-purāṇa, XCVI., 40—42, the Agnishwāttas, Barhishads, Ājyapas, and Somapas are attached to the east, south, west, and north, respectively.
|| See the quotation in note || in the preceding page.
¶ Śī. 953, 954:

†† My MSS. have Pulaha. See the last note.
‡‡ Without doubt, there is a hiatus in my MSS. of the Vāyu-purāṇa. These contain, nearly word for word, the three lines—all but their
"When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on

Pitris, to whom these circumstances more accurately refer. The commentator on the Hari Vaṁśa* derives the name from Agnishu (अग्निशु), 'in or by oblations to fire,' and Átta (आत्ता), 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitris of the demons (Manu†): sons of Pulastya, Pitris of the demons, residents in Vaibhraţa; fathers of Pivarî (Matsya, Padma, Hari Vaṁśa§).

opening, निरा द्विचि—ending the extract in note § in p. 165, infra; and there was, probably, mention, in what preceded, of the Barhishads. These personages were, then, it seems, regarded as sons of Vasishtha, as dwellers in Jyotirbhāsin, and as parents of a mind-born daughter by name Go. It should be added, that my MSS. of the Vāyu-purāṇa elsewhere mention the Barhishads again and again; as in the line:

चिन्हित्वा वर्षिवद: पितरी द्विचि: बुध्यता:।
Also see Vol. II., p. 303, notes 1 and ॥.

• चापितु चापिषाष्टु कर्मुः चासा: युधिता: पित्यादिविषिषु। Nilakaṇṭha.
† III., 196:

इवद्विषाष्टां च चापिषाष्टु च चासा: युधिता: पित्यादिविषिषु।||

Nilakaṇṭha, commentator on the Harivamśa, glosses this word thus:

वेदांता इति। विद्यां: सुर्येिखेि वेदांता:।

§ 81. 974—977:

वेदांता नाम सोवाचे द्विचि भावित युधिश्यन:।
चच बापििदो नाम पितरी द्विचि विभुनता:॥
तान्त्रविवरणाः सर्वे पाश्चमवर्णराध्याः॥
नागा: सर्वा: सुप्रभाव भाषयति सत्ते इति।
एवरे पुषा महामाण पुषस्यस्व मवयते॥
महामाणो महामाणेः महामाणेः इति।
एतेभया मावसी कथा पीवरी नाम विशुता।
बोधा च बोधिपरी च बोधिपताः तदय च॥
Also see note || in the preceding page.

III.
which account ancestral ceremonies are appropriate, he should celebrate them.* He should offer a volun-

These three are the formless or incorporeal Pitris.

Somapas,—descendants of Bhṛigu, or sons of Kavi by Swadhā, the daughter of Agni;† and Pitris of the Brahmans (Manu‡ and Vāyu Puraṇa§). The Padma calls them Uṣhmapas. The Hari Vaṁśa|| calls the Somapas—to whom it ascribes the same de-

* śādāḥsāgantān dūrbh vishīṣṭamāṇaḥ dīvam |
        śārd evam vishvāyaḥ • • • • • • ||

† Swadhā appears, in Vol. I., p. 109, as daughter of Daksha and Pra-
suti. For her husbands, vide ibid., pp. 156, 157. Also vide supra, p. 122, note †; ad finem.

Nilakañcana, commentator on the Harivaṁśa, says that Hiraṇyagarbha, mentioned in the passage in note ||, below, intends Agni: जवेशुहि-
tir kāhyāntam. हिरिश्वमेघापि: सुता: ||

‡ III., 197, 198:

सोमपानां नामविप्राणां चतुर्यायाः हिरिश्वमेघापि: ||
ैैश्वारामयोपप्राणां नाम युद्धाः तु सुकालिनः ।
सोमपालसुते कवे: पुच्छ हिरिश्वमेघोपांग्रिर:सुता: ।
पुष्पविश्वायाः पुच्छ हिरिश्वमेघसुकालिनः ||

§ My five MSS. of the Vāyu-purāṇa do not here tally with those on
which Professor Wilson depended.

|| Śū. 997—999:

उत्पत्ति धे स्थायायां ते सोमपानां वे कवे: सुता: ।
हिरिश्वमेघसुता: युद्धायामामन्यवयक्त ||
मानसा नाम ते लोका यथ तिष्ठति ते धिषि ।
तेषां धे मानसी कवा नर्तदा सहिता चरा ॥
षा माययाज्ञ मुराविष्टौ द्विश्वायामालिनीस ।
विज्ञी चतुर्यायां: सकु चक्षुपदपरीयाः ॥

The Somapas are here—as in the Matsya-purāṇa,—said to dwell in
Mānasa, and to have the river Narmada for mind-born daughter. In Śū.
941, Menā, too, is their mind-born daughter. But vide supra, p. 158, note ||. Compare, also, note ‡ in p. 166, infra.
tary sacrifice, upon any atmospheric portent,* at the equinoctial and solstitial periods, at eclipses of the sun

scnt as the Váyu,—the Pitris of the Śúdras; and the Sukálas, the Pitris of the Brahmans.†

Havishmats;—in the solar sphere, sons of Angiras, and Pitris of the Kshatatriyas (Manu,§ Váyu, || Matsya, Padma, Hari Vamsá).†

† In the Nárayasindhu, III., B, fol. 11 r, Bombay edition, the Nándipúrāṇa—not called an Upápuráṇa—is quoted as follows:

चण्डकवास्ता राज्ञिकाना पितरः परिभ्रमिता:।
राणां बाणिज्यदी नाम विश्रा बाबा: प्रकृतितिता:।
सुबाबुलबु शुद्धां वामा वेंकाल्कवातिसु॥

Here the Agniśhwātatas are declared to be the pitris of the first caste; the Barhisthas, of the second; the Kávyas, of the third; the Sukáls, of the fourth; and the Vyámas,—‘Fumes’, mere smoke,—of metechchhas and the lowest castemen.

Of the Vyámas I know of no mention except in passages from the Nándi-púrāṇa, for which see Dr. Aufrecht’s Catalogus, &c., p. 81; also, note || in the next page, and p. 166, infra, note ‡.

‡ Here I have corrected “Havishmantas”. § See the next note.

|| As is seen in note ‡ in the preceding page, a Havishmat is synonymously denominated a Havirbhuj. A third designation is Upáhúta, which occurs in the following passage and elsewhere:

मरीचिगममीच ब्रह्मस्मात्यिखि द्रिषि खिताता:॥
एति ब्रह्मिकर: पुष्प: साधि: यह निवर्धिता:॥
तथेष्टतयत्वशा दुहा मायात्स्व वशामितं॥
एतेषां माणसी जनव जश्विता नाम विखुताः॥
पारस सा विश्रमात: सुवा यशौ विश्रमायण:॥

These beings are here said to inhabit Marichigarba, and to have a mind-born daughter Yaśodá.

Nilakaňňha thus comments on the first term in this passage: मरीचि-

भवत्व । सूर्यरक्षिमभावाय: ॥

† In ll. 988—990, we have almost the very words of the extract in the
and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects* of the planets and as-  

Ájyapās—sons of Kardama, Pitris of the Vaiśyas, in the Kāmaduha-loka† (Manu, † &c.); but the lawgiver calls them the sons of Pulastya.§ The Pitris of the Vaiśyas are called Kāvyas, in the Nandi Upapurāṇa;|| and, in the Hari Varṇa¶ and its comment, they are termed Suśwadhas,** sons of Kardama, descended from Pulaha.

preceding note; except that the line is omitted which names the pitris under description, and that Yaśodā is said to be daughter-in-law of Viśdhaśarman.

* "Unpropitious aspects" is to represent piḍā, which signifies 'occultation.'

† This seems to be a mistake. The Matsya-purāṇa has Kāmadugha; with which compare the Mahābhārata, Vana-parvan, śl. 15460. In the Harivamśa, the name is Kāmaga. See note ¶ in this page.

‡ Vide supra, p. 162, note †.

§ We read, in the Vāyu-purāṇa:

चाष्यपा नाम पितरः कर्मस्य मञ्जापते।
सुप्रत्यक्ष पुष्पहायुतमालास्व वे पुनः॥
कोकिळपति पाणी कामनयं विजंगमा॥
एतानाय भाष्यं भाष्यपरिव फलार्थिगः॥
एतवं मानसी काखा विरज्या नाम विष्णुता।
चयतिर्भवनी साधी पत्नी सा जयक्षतः॥

It is stated here,—compare note ¶, below,—that the Ájyapās live in Kāmaga, and that they have a mind-born daughter Viraja.

|| See note † in the last page, and p. 166, note †, śrī; also, Vol. I., Preface, p. LXXXVII.

¶ Śl. 293—396:

सुकुमारा नाम पितरः कर्मस्य मञ्जापते।
सुकुमारायु पुष्पहायुतमालास्व विक्षेपः॥
कोकिळपति हिरी वाणी कामनयं सिद्धमा।
तां भैशाखाष्ट्र भाष्यपरिव फलार्थिगः॥
तेवं दे मानसी काखा विरज्या नाम विष्णुता।
चयतिर्भवनी ब्रह्मचर्यगुरु नाम मन्दः॥

** My best MSS. yield Sumedhas, which reading seems to be preferred by Arjuna Miśra. The Matsya-purāṇa appears to exhibit Suśwadhas.
terisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest.* The Pitris derive sa-

Sukālins—sons of Vasishtha, and Pitris of the Śūdras (Manu† and Vāyu Purāṇa ‡). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris:

चन्द्रमूर्तिनवि: पितरो वसिष्ठका मुक्कलिनः।
मानसा तु मानसा: सयं सयं ते धर्ममूर्तितः॥

It may be suspected that the passage is corrupt. The Hari Vaṁśa § makes the Sukālas sons of Vasishtha, the Pitris of the Brahmans; and gives the title of Somapas to the Pitris of the Śūdras. In general, this work follows the Vāyu, but with omissions and transpositions, as if it had carelessly mutilated its original.

* Navasasyāgama.
† See note † in page 162, supra.
‡ They are there called Sukālas:

सुकाला गृह पितरो वसिष्ठका प्रजापतः।
हिरसन्गम्बेक्षु मुता: युद्धार्ज्ज्ञापययथुत॥
मानसा गृहम ते बोक्षः बर्त्तक्षे चेन्ते दिवि।
एतेषां मानसी ब्रह्म गम्बह्य चरिता चरा।
सा भाववरति भूतानि दीवार्ज्ज्ञानादिकी॥
जगच्छ विद्वेष्टाहः पुस्तकं परिश्रयः॥

The personages here spoken of are said to have their home in Mānasā; and a mind-born daughter is affiliated on them, in the form of the river Narmadā. Compare note || in p. 162, supra.

For discrepancies between this extract and that in the next note, additional to those pointed out by the Translator, vide supra, p. 160, note ‡‡.

The Matsya-purāṇa, by evident corruption, gives the Sukālins—as it calls them—the synonym Mānasa.

§ Śī. 985, 986:

सुकाला गृह पितरो वसिष्ठका प्रजापतः।
गिन्ता हिवि सोक्षु व्यक्तिमोक्षितु मानस।।
सर्ववासायुक्तु द्रव्यांक्षायित्वम्।
तेषां वै मानसी ब्रह्म बोक्षर्वा दिवि बिनयता॥
tisfaction, for eight years, from ancestral offerings upon the day of new moon when the star of the conjunc-

Besides these Pitris or progenitors, other heavenly beings* are, sometimes, made to adopt a similar character. Thus, Manu† says: "The wise call our fathers Vasus; our paternal grand-
fathers, Rudras; our paternal great-grandfathers, Ādityas; agree-
ably to a text of the Vedas:" that is, these divine beings are to be meditated upon, along with, and as not distinct from, progeni-
tors. Hemādri quotes the Nandi Upapurāṇa; for a different prac-
tice, and directs Vishnú to be identified with the father; Brahmā, with the grandfather; and Śiva, with the great-grandfather. This, however, is Śaiva innovation. The Vaishnāvas direct Aniruddha to be regarded as one's-self; and Pradyumna, Sankarshaṇa, and Vāsudeva, as the three ancestors. Again, they are identified with Varuṇa, Prājñapati, and Agni; or, again, with months, seasons, and years. Nirṇaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which,§ in the most essential particulars, they are derived.

* Also vide supra, p. 98, note †; p. 163, note †. The Saumyas and Kāvyas are mentioned in Vol. II., p. 303, text and note 1; also, with the Agnidagdhas and Anagnidagdhas, in the Mānavadharmakāstra, III., 199:

चम्प्रद्वानविद्वानन्यायान्यायवांविद्वानवांविद्वानवां

चयत्वांवांजिन्यांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांv

† III., 284:

ब्रम्हव्यवधान च व्यापकव्यांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांवांv

† Some extracts from the Nandi-purāṇa,—as Hemādri, like the Nirṇaya-sindhu, calls the work here named,—and further particulars touching the pitris, will be found in a note at the end of the volume.

For the Nandi-purāṇa, vide supra, p. 163, note †.

§ Where?
tion is Anurádhá,* Viśákhá, or Swáti; and, for twelve years, when it is Pushya, Árdra,† or Punarvasu. It is not easy: for a man to effect his object, who is desirous of worshipping the Pitris, or the gods, on a day of new moon when the stars are those of Dhanishtha, Púrvabhádrapadá, or Śatabhishaj.§ Hear also, an account of another class of Śráddhas, which afford especial contentment to progenitors,|| as ex-

1 When the Yogatár, or principal star seen, is the chief star or stars of these asterisms or lunar mansions, respectively. See the table given by Mr. Colebrooke: Asiatic Researches, Vol. IX., p. 346.† The first three named in the text are stars in Scorpio, Libra, and Arcturus; the second three are stars in Cancer, Orion, and Gemini; and the third are stars in the Dolphin, Pegasus, and Aquarius.

* The Sanskrit has its synonym, Maitra.
† Raudra, its synonym, is the word used in the original.
‡ वासवाविभप्पेष्व पितृवं गुम्मितिखंतास्।
वासवं बायमानास्व प्रवाहामपि दुर्सभा॥
"For those who wish to propitiate the progenitors, or the gods, a day of new moon under the asterism Vásava, or Ajaikapád, or Varuña, is hard to find."

Compare what is said of Dhanishtha in p. 169, infra.
§ Substituted for "Śatabhishá". The three names in the Sanskrit are as in the last note. The commentator wrongly interprets Vásava by Jyeshhá.

|| जवलिक्ष्मामाक्ष्मा चत्तीत्वविनीते॥
तदा तुष्टिमयौ चार्चिय विनुषु चापरस्त॥
"When, O king, the day of new moon falls under any of these nine asterisms, then exeuntial rites are propitiatory of the progenitors. And listen further."

This stanza comes immediately after that in note †, above. The Translator passed by the first line of it, and connected the second with what follows; namely:

गीतं स्यामुमारेष चदेशाय महाविनी।
पुष्करी पिण्यवर्षाय अखयावनताय च॥
¶ Or Miscellaneous Essays, Vol. II., table opposite p. 322.
plained, by Sanatkumára, (the son of Brahmá), to the
magnanimous Purúravas,* when, full of faith and de-
votion to the Pitríis, he inquired (how he might please
them). The third lunar day of the month Vaiśákha
(April, May), and the ninth of Kárttika (October, No-
vember), in the light fortnight; the thirteenth of Nabha
(July, August), and the fifteenth of Mágha (January,
February), in the dark fortnight; are called, by ancient
teachers, the anniversaries of the first day of a Yuga
or age (Yugádyá), and are esteemed most sacred. On
these days, water mixed with sesamum-seeds should be
regularly presented to the progenitors of mankind;
as well as on every solar and lunar eclipse; on the
eighth lunations of the dark fortnights of Ágraháyaña,
Pausha, and Mágha† (November—February); on the
two days commencing the solstices, when the nights

* Called, in the Sanskrit, by his metronym, Aila, i. e., son of Ilá.
† For an account of the máhásástáká festival, see Professor Wilson's
Essays and Lectures, &c., Vol. II., pp. 181, 182. Also vide supra, p. 106,
note †.
‡ The text has only "on the three eighth days after the full moon",
विषयमार्गः: समाख्याता: सूत्रापदः च सूतिः: ‡

The months here named are Márgaśírsha, Pushya,—a rare substitute
for Pausha,—and Mágha. I have, accordingly, corrected the Translator's
"Ágraháyaña, Mágha, and Phálguna (December—February)."
According to Áśvaláyana's Gṛihya-sútra, II., IV., 1, the great ashta-
kás are four in number, coming in the frosty and the dewy seasons,
that is to say, in Márgaśírsha, Pausha, Mágha, and Phálguna. Sánkhá-
ýana, in his Gṛihya-sútra, recognizes but three. See Dr. Stenzler's
Áśvaláyana, Part II., p. 71; also, Kullúka and Medháthithi on the Máná-
yadharmakástra, IV., 150,
and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manwantarás; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. A Śrāddhā at these seasons contents the Pitríś for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatabhishaj), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishṭhá is combined with the day of new moon, content the Pitríś for ten thousand years; whilst they repose for a whole age, when satisfied by offerings made on the day of new moon when Árdra is the lunar mansion.‡

* चक्रवर्ती माधवमासि यज;
दिनबच्चायणं दवं च।
मन्वालासिद्धवर्षकृष्य
क्राष्टा गवस्य अतिपातकाष्ठः ॥

These verses occur in only a few of my MSS. Commentary B recognizes them, but in silence; while commentary A omits them. Professor Wilson’s translation supposes readings materially different from those here given.

On Chhagyá gajasya, “the shadow of the elephant”, see Vol. II., p. 264, note *; and pp. 276, 277; also, the Laws of the Mánavas, III., 274. For vyatipáta,—the same as vyatipáta,—see p. 163, note *, supra.

Compare, respecting the seasons most appropriate for exequial offerings, the Laws of the Mánavas, III., 122, 276; IV., 150; also, the Yájnavalkya-smṛiti, I., 217, 218. † Altered from “Śatabhishá.”
‡ Samagra. There is a variant, sahasra, ‘a thousand.’

§ तत्रिण चेत्तावुपर्वादात्रु दृष्टि:
बाणि तद्रा चालनवते पियागः ॥
“He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlaj, * Vipásá (Beas), Saraswati,† or the Gomati at Naimisha,‡ expiates all his sins. The Pitris also say: ‘After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Mágha.’§ The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you:|| ‘That enlightened

This is the only reading that I find; and the asterism mentioned is Púrvabhadrapadā,—not “Árdra”, which, on a rapid glance, might be surmised in the first line.

* Šatadrú, in the original.
† See, for the Šatadrú, Vipásá, and Saraswati rivers, Vol. II., pp. 130, 131, and 142—144.
‡ In the Sanskrit, Naimisha-gomati, the Gomati of the country—apparently—in which lies the Naimisha forest, as distinguished from the better-known Gomati in Oude; for which see Vol. II., p. 146, text and note 3. A third Gomati, a feeder of the Sindhu, is spoken of in the Rigveda, X., LXXV, 6. For the locality of Naimisha, see Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 137.

§ नायनिष्ठ नैतितितर: मृदेऽ
वर्षोभावानामवसाय भूयः।
माधविनितामुहसीवशोदि
योऽहानमुत्ति तत्वात्रदीसि: ||

No other reading appears in my MSS.; and I would substitute, in lieu of “satisfaction for a twelvemonth”, “satisfaction under the asterism Mágha during the rainy season.”

Compare the Laws of the Manavas, III., 273.

|| What follows is known as the Pitṛ-gīțā.
individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who, in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain,* or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesame seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground;† or he must gather, as he may,‡ fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres.§

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* Dhânya-mâna, i. e., as much as a man can eat, says the commentator.
† तिकः: समाट्यमयायं समवितान्त्रान्तर्गिते
अक्षिलः: समुत्काय गुर्ववाचारे प्रदधार्थति॥
Instead of “and sprinkle”, &c., read: “or, bowing in devotion, he will offer to us, by name, on the ground, handfuls of water, with seven or eight grains of sesame.”
‡ “Whencesoever he can”, yataḥ kutaschit.
§ Lokapāla. This word, it should seem, more properly designates the four superintendents named in Vol. II., pp. 86 and 261—263. But it is also used, as here, for dikpāla. The dikpālas—see Vol. II., pp. 112, 118; also, p. 118, supra,—are, at least in the later Hindu writings, eight in number. I owe to Dr. Muir the indication of a passage in the Taittirīya-brāhmaṇa,—III., XI., 5,—where seven devatās or deities are
and say, aloud: I have no money, nor property, nor grain,* nor anything whatever fit for an ancestral offering. Bowing, therefore, to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitris themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha."

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assigned as follows: Agni, to the east; Indra, to the south; Soma, to the west; Mītra and Varuṇa, to the north; Bīhaspati, to the region above; and Aditi, to the region here below.

For a long list of lokapālas, see Professor Wilson's Select Specimens of the Theatre of the Hindus, Vol. I., p. 219, note ।.

* My MSS., and likewise the commentator, have dhana only; reading: 

It may be conjectured that the Translator, supposing the lection to be न घार्व, wrote "nor grain", and forgot to strike it out, when he came to prefer "nor property."
CHAPTER XV.

What Brahmans are to be entertained at Sraddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

AURVA proceeded:—"Hear, next, O prince, what description of Brahman should be fed at ancestral ceremonies." He should be one studied in various triplets of the Rig- and Yajur Vedas;¹ one who is

¹ The Brahmans here particularized are termed Triñächiketa, Trimadhu, and Trisuparña, and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāthaka branch of the Yajur-veda, commencing with the term Triñächiketa; the second, from three Anuvākas of the same Veda, beginning Madhuvatā, &c.; and the third, from a similar portion, commencing Brähmavan namāmi.† The first and third terms

* The pārvatā-irāddha is here described, says the scholiast.
† The commentator's words are: द्वितीयंचाः छायायों गुणवा- लिथापितित:। तद्भावमि तद्दुस्त्रा त च विशालिचितः। मदु वाता देवि तुस्वाचारी तद्दुस्त्रचिन्तयो:। श्रेष्ठेऽभिः भवेत्स्वदुस्त्रवर्गाः धार्याय तदद्विवः। The triñächiketa is, thus, said to be so called from three anuvākas of the second Kāthaka, denominated triñáchiketas; the trimadhu, from three riches, beginning with the words madhu vātak; and the trisuparña, from three anuvākas, beginning with the words brähmavan namāmi.

Of the passage referred to the Kāthaka I am unable to say anything at present. The three verses opening with the words madhu vātāk appear first in the Rigveda, as I., X.C., 6–8; and they reappear in the White Yajurveda, as XIII., 27–29. The position of the Vaidik passage alleged to be connected with the trisuparña has not been traced out.

Aparādittyas, commenting on the Yajnavalkya-smṛiti, I., 200, gives this definition of trimadhu, denoting a person: चिन्तनसाक्रां यत्म क्ला- पङ्क्तिक्षेत वेदाभावस्थिते स चिन्तय।
acquainted with the six supplementary sciences of the Vedas;¹ one who understands the Vedas; one who practises the duties they enjoin;² one who exercises

occur in Manu, III., 185; and Kullukā Bhaṭṭa explains Triināchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparṇa, a part of the Šīkh, and the Brahman who is acquainted with it. The Nirṇayaśīnu explains the terms in a like manner, but calls the Trisuparṇa, as well as the Triināchiketa, prayers, portions of the Yajus. The Trimadhu it assigns to the Šīkh. Other explanations are also given to the terms Triināchiketa and Trisuparṇa; the first being explained a Brahman who thrice performs the ceremony called Chayana; and the last, one who, after the seven ascending generations, worships the Pitrīs termed Somapasa.† These explanations are, however, considered less correct than the preceding, and which are thus given in the authority cited: विषाणिविविधसुपर्णसिद्धां च वेदीकिंती तद्धार्तं तद्भाविविद्यान्। • • • विन्धु समेदीविदक्षर्द्धा।

¹ For the six Angas, see p. 67, supra.
² So the commentator§ distinguishes the Vedavit,—the Brah-

* Shaddangavīt.

† चेन्नाचनितं चयं च: ज्ञातवाणिविद्यामः। And herewith agrees Šāṅkara, where commenting on the Katha Upanishad, I., 17; विषाणिविद्याम्। And the following stanza: ब्रह्मचर्यो प्रियसति च स विषाणिविद्याम्।

†: यद्य सप पूवे दोषपा: सविशुद्ग तृती बोपदेवः। “He of whom seven forefathers have drunk the juice of the moon-plant is a trisuparṇa; so says Bopadeva.” These words occupy the blank, indicated by asterisks, in the passage quoted at the end of the note here supplemented; and the definitions preceding them are referred to the same author.

§ His words are: जेद्वित। जेदाश्विचारक। रोचिल। तद्धार्तात्त्वविन्धु। In the Mitakṣara, I., 919, we read: रोचिल। रुषाध्यम- तत्त्वप्रवृत्त। Kullukā, on the Mānavadharmakīstra, III., 128, says: ज्ञानानुवर्त्त प्रचारक रोचिल। Medhatithī has: रोचिल। शारद: ज्ञानमन्त्रयाप्त्यां ग्राहामध्यः।
penance;* a chanter of the principal Sáma-veda,† an
officiating priest,‡ a sister’s son, a daughter’s son, a
son-in-law, a father-in-law, a maternal uncle, an ascetic,§ a
Brahman who maintains the five fires,§ a pupil, a kinsman;|| one who reverences his parents.¶
A man should first employ the Brahmans first speci-
fied in the (principal) obsequial rite; and the others,
(commencing with the ministering priest), in the sub-
sidiary ceremonies** instituted to gratify his ancestors.

man who understands the meaning of the text of the Vedas,—
from the Śrotriya, who practises the rites he studies.

1 Portions of the Sáman contained in the Árañyaka are called
the Jyeshṭha, ‘elder’ or ‘principal’, Sáman.††

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* Yogin.
† Rājogin.
‡ Tapo-nishtha.
§ According to Ánanda, the five fires, spoken of in the Katha Upa-
nishad, III., 1, are called gārhapatya, dakshīṇāgni, dhavaniya, sabhīya,
and dvātasabha. Also see the Mitakṣharā, I., 221. The more technical
name of the dakshināgni or dakshiṇā is anuvāhyapachāna; as we learn
from the Chhāndogya Upanishad, IV., XII., 1. The three first-named
fires, out of the five, are the principal. See, regarding them, the Trans-
lator’s last note on Chapter VI. of Book IV.
|| Satvāndhin, ‘a relation by marriage.’
¶ Compare the Laws of the Mānavas, III., 148.
** Amkaipa.
†† The commentator says that the jyeshṭha-sáman opens with the rich
beginning with the words mårddhāmān divaṁ: सुभाषं दिष्व द्वापारुचि-
प्रकाणित वैष्टायां तबाते वैष्टायाम:। Professor Wilson should
seem to have preferred the authority of Kullūka, who thus explains the
term jyeshṭha-sāmaga, occurring in the Mānavadharmakśtra, III., 185:
वैष्टायात्सनानाचार्यस्यचौपासनानानेन। तेना नाता। The stanza in question
is found in the Rīgveda, VI., VII., 1; and it is met with twice in the
Sāmaveda,—as I., 67, and as II., 490.
“A false friend, a man with ugly nails* or black teeth,† a ravisher, a Brahman who neglects the service of fire and sacred study, a vender of the Soma-plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents;‡ the protector of the husband of a woman of the servile caste,§ or the husband of a woman of the servile caste;|| and a Brahman who ministers to idols— are not proper persons to be invited to an ancestral offering.¹ On the first day, let a judicious man invite eminent teachers of the Vedas,** and other Brahmans, and, according to their directions, determine what is

¹ Manu, III., 150, &c.

* Kunakhin. The commentator explains this term to mean ‘with nails naturally bad.’ Neither Kulluk nor Medhāstithi justifies Sir William Jones’s rendering, “a man with whitlows on his nails.” See his Translation of “Menu”, III., 153.
† ‘A eunuch’, kliśa, is omitted.
‡ Rather, an ‘abandoner’ of them, ujhaka.
§ Vrishali-sūti-poshti, “the supporter of the offspring of a vrishali”, who seems to be a woman sprung from a man that has lost caste.
Professor Wilson read, for sūti, pati, which I find in some MSS. But the gloss, गृहस्तोपयोगः, shows that pati is a clerical error.
|| Vrishali.

² Devalaka. He must have been so for three years, says the commentator, to incur disqualification. And yet an idol was reputed so holy that it was sacrilege to pass over its shadow. Vide supra, p. 137, text, and p. 138, note ||.

** Śrūtriya. Vide supra, p. 174, note §.
to be dedicated to the gods, and what to the Pitris. *
Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence. †
He who, having eaten, himself, in a Śrāddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. † In the first place, the Brahmans before described are to be invited: but those holy men § who come to the house without an invitation are, also, to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand, || is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even, or uneven, number, in those presented to the gods; or one only, on each occasion. ¹†

"Then let the householder, inspired by religious faith, offer oblations** to the maternal grandfather,

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¹ As two, or five, at a ceremony dedicated to the gods; three, at the worship of the Pitris. Nirñaya Sindhu, p. 311.

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* व्याप्यता त्यद्विषयं विषोगयिवचैवविवायः ।
† Add ‘fatigue’, dyāsa; also, "this is a great offence on that occasion".
‡ रोचक नागाननम् ।
§ यति; these being Brahmans, as the original conditions.
|| Pavitra-pāti; literally, ‘pure-handed’.
⁰ It is directed, in the Yajnavalkya-emriti, I., 227:
** Śrāddha.

III.
along with the worship of the Viśwadevas,† or the ceremony called Vaiśwadeva,* (which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general).† Let him feed the Brahmans who are appropriated to the gods and to maternal ancestors, with their faces to the east; and those set apart for the paternal ancestors and ancestors in general, with their faces to the north.‡ Some say, that

† The worship of the Viśwadevas§ (see p. 158, supra) forms a part of the general Śrāddhas, and of the daily sacrifices of the householder. According to the Vāyu, this was a privilege conferred upon them, by Brahmá and the Pitrís, as a reward for religious austerities practised, by them, upon Himálaya. Their introduction as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods,|| as the name Viśwadevas implies. They appear, however, as a

* तत्त्व मातामहस्वारं वैवेदवमहस्वितम्।
कुचिन्त भविष्यंपत्तिसंयं वा पैवेदविनिकम्।
† “It consists in oblations to the gods, to the manes, and to the spirits.” Colebrooke’s Miscellaneous Essay, Vol. I., p. 188.
‡ The original passage, in correct MSS., runs thus:
प्राच्यत्वादेविविभक्ति देवग्राममहाद्वाराश्च।
पितृमातातामहस्वातः च भोजनमयुद्धुक्कासाः।
“For both sets of his ancestors let him feed, with their faces to the east, Brāhmans retained for the gods called Viśvedevas; and let him also feed, with their faces to the north, Brāhmans retained for his paternal and maternal manes.”
The Translator, corrected above, transposed “east” and “north”.
Comment: दमयाष्टिकास्। पितृमातात्वादेविविभक्ति देवग्राममहाद्वाराश्च। पितृमातातामहस्वातः च भोजनमयुद्धुक्कासाः।
Compare the Yāmavālakya-Sūtrī, I., 228:
है इति प्रात्रुयं। पितृ तद्गृहावस्मिच वा।
§ See note at the end of this chapter.
|| So the term signifies, literally: but I have never found it expressed by the compound “Viśwadevas”, as it is by Professor Wilson.
the viands of the Śrāddha should be kept distinct for these two sets of ancestors; but others maintain, that they are to be fed with the same food, at the same time.* Having spread Kusa grass for seats,† and offered libations; according to rule, let the sensible

distinct class, in the Vedas;§ and their assumption of this character is, therefore, of ancient date. The daily offering to them is noticed by Manu, III., 90,|| 121;¶ and offerings to 'the gods' are, also, enjoined at the beginning and end of a Śrāddha. Kulūka Bhaṭṭa understands, here, the Viśwadevas; and it probably is so: but, in another verse, different divinities are specified: "First, as it is ordained, having satisfied Agni, Soma, and Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors."** Verse 211.†† Manu also directs them to be worshipped first and last in order. See Asiatic Researches, Vol. VII., pp. 265, 271, &c.;‡‡

* पुष्पक्षोऽऽन्त्रेद्याद्रा: शाःस्क वर्षं गुप्त ।
एकविकिन पात्किन यद्यक्षे महेष्वः ॥
† Visākha.
‡ Argha.
§ Professor Wilson has elsewhere observed, that "The Viśwadevas are, sometimes, vaguely applied to divinities in general; but they also form a class, whose station and character are imperfectly noticed, but who are entitled, at most religious rites, to share in the solemnity." Translation of the Rigveda, Vol. I., p. 9, note b.

Bhaga, Mitra, Aditi, Daksha, Asidh, Aryaman, Varuṇa, Soma, and the Āświns, named together in the Rigveda, LXXXIX., 3, are said to be considered as Viśve devas.

Of all these Daksha alone is included in any of the various lists of post-vaidik Viśve devas collected in the last note in p. 189, infra.

|| विशेषाय देवम् बलिमानां उत्तिष्ठयत ।
द्वाच्यात्माम् भूते भो नक्षत्रातिध पश । च ॥
¶ See Vol. II., p. 22, note §. ** Sir William Jones's translation.

†† चारे: सोमयामां च विचासोवनामविन्त ।
इविद्राज्ञ विक्षिप्तस्यवालस्यक्ष्यतिपुरुष ॥
man invoke the deities, with the concurrence of the Brahmins who are present. Let the man who is acquainted with the ritual offer a libation to the gods, with water and barley; having presented to them flowers, perfumes, and incense. Let him offer the same to the Pitris, placed upon his left; and, with the consent (of the Brahmins), having first provided seats of Kuśa: grass doubled, let him invoke, with (the usual) prayers, the manes (to the ceremony), offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmins, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road: for holy saints and ascetics, benefactors

1 The text is तद्रुः, 'with their assent,' but no noun occurs, in the sentence, with which the relative is connected. It must mean the Brahmins, however; as in this passage of Vṛiddha Parāśara: "Let the sacrificer place his left hand on the Brahman's right knee, and say, 'Shall I invoke the Viśwadevas?' And, being desired to invoke them, let him address them with the two Mantras, 'Viśwadevas, he is come!' 'Viśwadevas, hear him!"

तत: स्वर्य वर्ष व्रेष्ट विप्रविष्णुवाचायुजि।
देवानाहिंदियिक्षित वाच्युवर्दीरवेष्ट॥
चायाहिंदुवाचायो विष्णु देवा: स चायातः।
विष्णु देवा: मृगुरुगमिति पञ्चद्रायं पठेत॥

* Srāg, 'garlands.'
† Add 'lights,' dipa.
‡ Darbh, in the original.

§ बासे स्वर्यातिरेष्ट प्रभासवास्म जुपाध्वाजसी।
|| The original has only one word, yogī, for "holy saints and ascetics."
¶ Bhārat-Parāśara's Dharmadāstra, V., 184, 185.
of mankind, are traversing this earth, disguised in various shapes.¹ On this account, let a prudent man welcome a person who arrives at such a season: for inattention to a guest frustrates the consequences of an ancestral offering.

"The sacrificer is then to offer food, without salt or seasoning,* to fire, three several times, with the consent of the assistant Brahmans; exclaiming, first: 'To fire, the vehicle of the oblations;† to the manes! Swáhá!' Next, addressing the oblation‡ to Soma, the lord of the progenitors,§ and giving the third to Vaiśvasvata.|| He is then to place a very little of the residue of the oblation¶ in the dishes of the Brahmans; and, next, presenting them with choice viands, well-dressed and seasoned, and abundant, he is to request them, civilly, to partake of it at their pleasure.** The

¹ This notion occurs, more than once, in the Váyu, in nearly the same words:

सिख्या हि सिष्मक्षेष सर्वसं पूर्विनिमाच्छ ||
सदादितिष्ठितारमातसंभिगस्तिकाताः ||

² This places the initiatory oblations noticed by Manu (see p. 178, note 1, supra) subsequent to the offerings to the Viśwa- devas.

* Vyanjana; explained, by the scholiast, to denote pot-herbs and the like.
† Kavya.
‡ Ahutí.
§ Pitrimat, 'attended by the manes.'
|| The commentator observes: वैश्वताप चमाचिति पृष्णादुसिद्धि: भ्रातिभाषवतिता।
¶ Huta.

** ततोऽमिदमवर्षणमभीतमि सत्तति।
इति बुधधानम्भातो वाचनेतद्विशुरम् ||
Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly,* but with devout faith.

"Having, next, recited the prayer for the discomfiture of malignant spirits,¹ and scattered sesamum-seeds upon the ground, the Brahmans (who have been fed) are to be addressed,† in common with the ancestors (of the sacrificer), in this manner: 'May my father, grandfather, and great-grandfather, in the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire!‡ May my father, grandfather, and great-grandfather derive satisfaction from the balls of food placed, by me, upon the ground! May my father, grandfather, and great-grandfather be pleased with what I have, this day, offered§ them in faith! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings! May all the gods || experience gratifi-

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¹ The Rakshogha Mantra,—the extinguishing of a lamp lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. Asiatic Researches, Vol. VII., p. 274. ¶

* चक्षुषान्त चालरता ।
† Dhyeya, 'to be meditated on.'
‡ पिता पितामहांद्वाय तववर्दन प्रपितामहः ।
मम मृतिं प्रममव्यपि विद्यायायस्य मृतमुर्तिः ॥
§ For iñácrita, 'here offered,' there is a variant, udiñctita, 'spoken.'
cation, and all evil beings* perish! May the lord of sacrifice,† the imperishable,‡ deity Hari, be the accepter of all oblation made to the manes or the gods!§ And may all malignant spirits,∥ and enemies of the deities,¶ depart from the rite!

"When the Brahmans have eaten sufficiently, the worshipper must scatter some of the food upon the ground, and present them, individually, with water, to rinse their mouths. Then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms; and, with the same part of his hand, he must present cakes to his maternal ancestors."** He should, in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and

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* Yātudhāna. See Vol. II., p. 292, note, near the foot of the page.
† Yajñehvarā. See Vol. II., p. 124, note ‡.
‡ Aṣṭayātman, 'immutable.' See Vol. I., p. 17, note §.
§ This is to translate इवादसाधसाधोऽन्।
∥ Rakshas.
¶ "Enemies of the gods" renders asura.
** गुरुर्दव गेतुः विकरितः दश्युः भूतसि।।
इवादसाधसाधोऽन्न तेषां वारो वहतस्तत्॥
बुधवैर्गुण्यात्: सत्वास्त्रेऽन्ति: ।।
सत्वास्त्रेऽन्ति: पिष्ठात्सत्वात्साधतसमाहितः॥
पिष्ठास्त्रेऽन्ति: सत्वास्त्रेऽन्ति: ज्ञाति ।।
माताभिमिश्वेतष्ठ दिमिश्वेतष्ठ निधिष्ठत॥

"Instead of "Then, with their assent,” &c., read: “Authorised by them, they being fully satisfied, let him, collectedly, then duly offer, on the ground, funeral cakes made of all sorts of food and of sesamum."
the Brahmans). Upon Kuṣa† grass, the tips of which are pointed to the south, and lying near the fragments (of the meat), let the householder present the first ball of food, consecrated: with flowers and incense, to his father; the second, to his grandfather; and the third, to his great-grandfather: and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuṣa grass. § After presenting balls of food to his maternal ancestors, in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water, to rinse their mouths; and then, with attention and piety, he is to give the Brahmans|| gifts, according to his power, soliciting their benedictions, accompanied

1 Part of this passage is in the words of Mann, III., 207:

चवचाशिषु पोषिषु गदीतीरिशु चैव हि।
It is omitted in the MSS. in the Bengali character.

2 Manu, III., 216. ॥

० दृषिकार्यावर्ण चैव प्रयविलिनोपाळिते ।
बचवाणिः चोषिषु वजतीरिशु चैव हि ॥

“And he should carefully select a southerly slope, in a pure place, and also by the side of water.”

Compare the Yajnavalkya-smṛti, I., 227:

परिवृते युवी दैवे दृषिकार्यचे तथा ।
† Darbha, its synonym, in the original; and so just below, and frequently.
‡ Pājita.

§ दर्शनुविश्व शेषमुखः प्रीयविश्वचर्यविश्वः ।
|| Pitṛebhyaḥ, ‘to the manes,’ whom the Brāhmans represent. Vide supra, p. 182.

॥ मुख लिष्कांशंतकांशु मथतो विलिष्यप्रकाश ।
तेजु दर्शेतु न हुष निमुखाक्षेपभाषाम ॥
with the exclamation ‘Swadhá!’* Having made presents to the Brahmans,† he is to address himself to the gods,‡ saying: ‘May they who are the Viśwadevas be pleased with this (oblation)!’ Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors, and then the gods. The order is the same with the maternal ancestors and the gods, in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal ancestors, and then for ancestors on the mother’s side.§ Let him dismiss the

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* "Then let the Brahmans address him, saying swadha; for,

† ‘To them’, agreeably to the Sanskrit. See note || in the preceding page.

‡ Vaishadevika.

§ तद्भिन्न चार्यविभिन्नः प्रार्थनीयवाचानिशिव: ||
प्रार्थनार्तिसर्वेऽविन्नैः प्रिया: अचानांते ||
मातृवाचानांदिनेन वह देवेण: कम्बः खुत्यः ||
भोजने च समुमः च हाने तद्विविवेणे ||
ब्राह्माण्डोपविन्नैः कुर्ज्ज्विविवेणेन ||
विवेणेन तु प्रथमपीतादिवेणि देव ||

“And, ‘so be it’ having been uttered by those Brāhmans, blessings are, likewise, to be solicited: and then let him dismiss, first, the Brāhmans entertained in the service of the manes, and, afterwards, those entertained in the service of the gods, O great-souled. For the maternal ancestors, too, along with the gods,—all these being represented by Brāhmans,—the order is laid down the same, as to food, donation according
Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted, by them, to return. The wise man will then perform the invariable worship* of the Viśwadevas, and take his own meal, along with his friends,† his kinsmen, and his dependants.

"In this manner, an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies,—a daughter's son,‡ a Nepal blanket, in all ceremonies relating to deceased ancestors, the word svadhad is the highest benison."§ Manu, III., 252.||

* to ability, and, in like manner, as to dismissal. In the Vaiśvadeva ceremony, let him first do everything, beginning with the purification of the feet, for the Brāhmans entertained in the service of the gods; but let him first grant dismissal to the personated paternal ancestors and maternal ancestors."

On this passage the commentator remarks as follows: विशेषतः सत्तवेन्रसा विन्दुपुर्णमिति. चतोऽवर्षण देव-पुर्णविवर्जोऽदुष्मण्य | विस्मितार्थविषयं वाचेद्वितियविषये। शायथित | पादप्रबोधानतंभुः देवार्थायां वायुर्वायां च यथा मच्छोत्खाद्य: पिन्तुर्विनाशा ततो मातामहवेयासितिः। विष्णुर्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिस्विनिर्ता।

† Pūjya = mānya. Commentary.
‡ The MS8. have both dauhitrāṇi and dauhitram. And see note † in the next page.
§ This is Sir William Jones’s rendering.

|| स्त्रायान्वितं न दूर्यामात्राश्रायात्रासमस्तम् ||

परा श्रायान् सर्वेन पिन्तुर्वर्णम् ||
and sesamum-seeds;¹ and the gift, or naming, or sight,

¹ We have, here, the words of Manu:

चीख चाचे पवित्राणि दौहिणि: कुतपरिष्का:।

III., 285. 'Three things are held pure, at such obsequies,—the daughter's son, the Nepal blanket, and sesamum-seed.' Sir William Jones's translation of these terms rests upon the explanation of Kullúka Bhatta of this and the verse preceding:

तत्कालप दौहिणि चाचे चलेन भोजयेत।

कुतम्य चालेन द्याविताखि विनिरिष्कृत।॥

'Let him give his daughter's son, though a religious student, food at a Śrāddha, and the blanket for a seat,' &c. The commentator on our text says,† that some understand, by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon; and some explain it a plate, or dish, of buffalo-horn.‡ Kutapa he interprets by Ashāma Muhūrta, the eighth hour of the day, or a little after noon; although he admits, that some render it a blanket made of goat's wool.§

† His words are: दौहिणि कुरितुः कुतः। कुतपोष्कमो मुखः।

दौहिणिसिद्धम् दौहिणि पृथविप्रवेशः।

चमावास्थागते बोधे या च खाद्यानि गृहावहः।

दौहिणि सा मता तथा पृथे दौहिणिसुमाचे।

इति। दौहिणि खड्पापानि सिद्धान्तानि सौ ग्राह्य।

कुतस्य बुधपरिष्कृते विनिरिष्कृते च।”

My oldest and best MSS. have चछाम चरित्र, instead of चछाम मुखः। See Vol. I., p. 47, note 2; also, p. 120, note 2, supra.

The Nīrāyasinghdu quotes, as follows, from the Brahmanda-purāṇa:

चमावास्थागते बोधे या खाद्यानि गृहावहः।

तथा गोपः गृहेन्द्रीं तहौ दौहिणि सुदाहाम्।

‡ Read 'rhinoceros-horn.' So explains the Kalpataru, says the Nīrāyasinghdu: दौहिणिं खड्पापानि सिद्धान्ताद्।

§ Thus Vijnānāswara understands it, in his comment on the Yajna-valkya-smriti, I., 186: कुतुः। पार्वतीप्रच्छार्कोरायनि सिद्धिः।

And similarly Aparāditya. Also see the Sabdakalpadruma, sub voce.
of silver (is, also, propitious).† The person offering a Śraddha should avoid anger, walking about, and hurry: these three things are very objectionable.* The Viśwadevas, and paternal and maternal ancestors, and (the living members of) a man's family, are, all, nourished by the offerer of ancestral oblations.

"The class of Pitris derives support from the moon; and the moon is sustained by acts of austere devotion.† Hence, the appointment of one who practises austerities‡ is most desirable. A Yogin set before a

These explanations are also noticed in the Nirñaya Sindhu, p. 302; and, upon the authority of the Matsya Purāña, Kutapa is said to mean eight things which equally consume (Tap) all sin (Ku), or,—noon, a vessel of rhinoceros-horn, a Nepal blanket, silver, holy grass, sesameum, kine, and a daughter's son:

मधाकृति: खत्त्यां च तथा नेपालकचमभ:।
रीर्य द्रभाकिर्ता बावो दौसिर्यास्यम: खृत:॥§
पार्थ कुसिर्बिम्भाएँक बंतापनाशिक:।
चड्डिकेष्व चतुर्खालकुतप: दृति विदुःता:॥

So the Matsya Purāña has 'the gift, sight, and name, of silver are desired;'

राजस्त्र तथा दुर्गायं दौर्स्त्रम नाम चेति।†
The notion originates with Manu, III., 202.**

* भोजरवें राजेश्र चयनितप्र शाखित।
† योगिनः फियुवशो धोम्भारश चंगुरस।।
See Vol. II., pp. 298—303; and compare Vol. I., p. 90.
‡ Yogin.
§ I find दौसिर्यास्यम: खृतम्; also.
|| Quoted in the Nirñayasindhu.
¶ This line is cited by the commentator.

** राजवनस्येमिशिथायो या राजवविन्निति।
वार्षिण अङ्गम इवस्मथायोपसङ्ख्ये॥
thousand Brahmins enables the institutor of obsequial rites to enjoy all his desires."1*

The same doctrine is inculcated by the Váyu Puráṇa: † but it appears to be a Pauráṇik innovation; for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogin. III., 134. ‡

* सहस्रभ्रापि विमाणां चोरी चेतुपरं खित:।
संवाघोवर्गायति चन्द्रार्म तथा ग्रुप॥

Instead of “enables,” &c., read “saves all the eaters, and, likewise, the sacrificer.”
† Cited thus, in the commentary:

ायुति प्रीता: पूर्ण: सोमं पितरो योगमात्रि:।
चायायमें योगिन चैसोमं तेन दीवात॥

Just before, the scholiast quotes the ensuing stanza,—$i$. 939—from the Harivamśa:

पूर्णश्वायायमें चोरिणां योगवर्धनं।
चायायमें चे पूर्णं सोमं योगवेशं च॥

In these passages, the names are represented as nourishing the moon by their devotion of yoga.

† योगसन्धि हिषा: क्षेत्रमयोनिकालक्षणारे।
तप:स्तन्यायमीलाह कर्मसिङ्काखारे॥

Note referred to at pp. 178, 179, supra.

The names and functions of the post-vādik Viśve devas are set forth, in the Likhita-smṛiti, as follows:

ब्रह्मेऽर्वो वसु: सह: वाक: काली धूरिरोणी।
पुरुषवाच माधवाच विषे देवा: प्रविषेत्॥

दिव्यमें ब्रह्मेऽर्वो वसु: सह: देवविषे।
वाक: काल्यं भिन्वियुं: काल्यभु धूरिरोणी।
पुरुषवाच माधवाच पार्विण्यु: नियोमित॥

Here the Viśve devas are said to be Kratu, Daksha, Vasu, Satya, Kála, Káma, Dhuri, Rochana, Purúravas, and Mādravas; ten, in all.

In Hemadri’s Śraddhāhakapā, the Brhaspati-smṛiti is named as the source of these lines:
VISHNU PURANA.

क्रुदिस्च वसुः सबः कामः कामकाश्चे च।
धनिनस् रोचनञ्च तथा देव पुकरवः।
चाद्रष्ट्र द्विते तु विष्णु देवः प्रकर्षीतं।

As well as of these:

इश्वरैः क्रुदिः सबः नारेमुखः वसुः।
निश्चितविभ कामकाशी वसुः च धनिनस्तः।
पुकरवः चाद्रष्ट्रं च पार्वस्य रुपस्ततः॥

This last extract, slightly varied, is, in the Śrāddhatattwa, likewise credited to Brhaspati.

And the following verses are professedly taken, by Hemādri, from the Śankha-smṛtī:

इश्वरैः क्रुदिः सृष्टिः संबोधी वैश्वेदिके।
नारेमुखः सब्यवसू चाम्बे च धनिनस्तः॥

But I can find nothing of the sort in Brhaspati and Śankha.

In the Agni-purāṇa, we read, according to Colebrooke's best MS., copied in the time of Akbar:

क्रुदिः सबः कालः कामसहा धनि।
रोचनन्तः देवः तथा चान्द: पुकरवः।
विष्णु देवः भवमेव तस्म शर्य श्रवणः।
विष्णुदेवः भविष्यमाप्तिसब्यां स्वस्तिष्ठति।
निष्ठ साम्प्रद्यकाये वसुयः पूजयिते।
गुरुवास्वमेव देवः कामज्ञाति संहृत हि।
चापि कदाचते सूर्यः चाद्रष्ट्र च धनिनस्तः।
पुकरवः काद्रष्ट्रद्वाच विष्णुदेवः।

The last half of this extract, slightly varied, is quoted in the Nīrkapoṣaṁ, in Rāmakṛṣṇa's Śrāddhaharita, and in other works, as from the Aditya-purāṇa.

The ensuing enumeration is referred, in the Rājyabhishekapaddhāti, to the Agni-purāṇa; but I have not been able to find it there:

क्रुदिः सबः कालः कामोऽपि रुपस्ततः॥
पुकरवः काद्रष्ट्रः च विष्णु देवः।

Here the Viśve devas number eleven; the additional one being Jaya.

In the Nītimaṇḍaka and Pūrṇakāmalakāra, we meet with the subjoined verses, taken, perhaps, from the Vasishtha-saṅhitā:

क्रुदिः सबः कालः कामोऽविश्चारः।
धनिनस्तः काद्रष्ट्रः रोचनञ्च देवादिकाचे।
रूपेऽविश्चारस्य च विष्णु देवः।

The name Muni, in the first line, looks exceedingly like a mere clerical error.
We read, further, in the Sārasangraha:

\[\text{पुरुरवा माद्रवा श्रुतिवर्णे पवित्रया।}
\]  
\[\text{गानिधिः वसुलोचि च बाले तु भृषीरोधगी।}
\]  
\[\text{बालबाली तु विनिधी वाहिकार्यं विक्रोतस।}
\]  
\[\text{विनि हृदामः समाख्यात: श्रावयामं सर्वेषा॥}
\]

We have, thus, to choose between Dhuri, Dhwani, and Muni; between Rochana, Rochaka, Rocharana, and the Lochana of some MSS.; between Pururavas and Dhritimat; and between Mādravas, Ádravas, Ádrava, and Manuja. I incline to think that the श्राव, in the reading पुरुरवा माद्रवा, may have been corrupted out of श्राव, and this out of श्रा. The Nīrājīsindhu, like other treatises, in quoting the second passage which Hemādri refers to Bṛhaspati, and the extract from the Agni-purāṇa, gives, instead of the immetrical पुरुरवा माद्रवा, and पुरुरवाश्रुतिवर्णे, पुरुरवाश्रुतिवर्णे. Possibly, this originated from पुरुरवो-माद्रवो श्रुती, which yields, at all events, in lieu of two unintelligible names, two intelligible,—Pururavas and Adrava. The termination of the unmeaning Mādravas and Ádravas was, perhaps, suggested by that of Pururavas.

The Vāyu-purāṇa, in my MSS., declares:

\[\text{श्रुतिवर्णः अवः सम: काल: कामो धुनिखर्छ।}
\]  
\[\text{कुरुवस्यवर्णविश्व रोचमाहं ते द्वृः।}
\]  
\[\text{धर्मपुर्णः धृता ख्याते विद्वायां बाले शुभा॥}
\]

Here the Viśve devas, called sons of Dharma and Viśwā.—see Vol. II., pp. 21, 22,—are said to be ten in number, namely: Kratu, Daksha, Śrava, Satya, Kāla, Kāma, Dhuni, Kuruvat, Amavat, and Rocharana.

Śrava, possibly, here grew out of Vasu, with its consonants transposed. Dhuni, again, could easily be corrupted from Dhuri; or vice versa. See Vol. II., p. 23, note §. For Kuruvat it is obvious to propose Puruvat,—the original, perhaps, of the readings Pururavas and Dhritimat; as Amavat may have been of Ádravas, &c.

It is a suggestive fact, that none of the dozen or more law-books which I have examined for the Viśve devas refers to these verses,—the oldest, not impossibly, of all that are cited in this note. Is this omission to be accounted for by the desuetude of the Vāyu-purāṇa? And can that work be more ancient than the Likhita-smṛti, in the form of it which has been derived to us?

Perhaps it was even some older work than the Vāyu-purāṇa that led Śankara—in his commentary on the Bṛhad-āraṇyaka Upanishad, I., IV., 12,—to count Viśvā's sons, the Viśve devas, at thirteen.

In the Hariśvarāh, śl. 11541—4, I make out, as the result of collating several MSS.:
Here, subject to correction, I read the names of thirteen Viśwe devas, to-wit: Daksha, Vasu, Suta, Sudharman, Śankhapād, Pṛithu, Vapushmat, Ananta, Mahāraṇa, Viśvāvasu, Suparvan, Nishkumbha, and Ruru. The first seven are said to be connected with the Manu Chākshusha. Vide supra, p. 11.

It is alleged, by the Translator,—Vol. II., p. 22, note 1,—that there are twelve Viśwe devas, according to the Matsya-purāṇa. The passage, in that work, which names these supernals,—but without numbering them,—is much too corrupt, in my MSS., to invite conjectural mending. For the most part, if not throughout, it has, without question, a close genetic relationship to the last extract transcribed.
CHAPTER XVI.

Things proper to be offered, as food, to deceased ancestors: prohibited things. Circumstances vitiating a Śrāddha: how to be avoided. Song of the Pitrīs or progenitors, heard by Ikshwāku.

AURVA continued.—“Ancestors are satisfied, for a month, with offerings of rice or other grain,* with clarified butter,† with fish, or the flesh of the hare, of birds, of the hog, the goat, the antelope,‡ the deer,§ the Gayal, or the sheep, or with the milk of the cow, and its products. They are for ever satisfied with

---

1 See Mann, III., 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.

2 The expression Gavya (गव्य) implies all that is derived from a cow: but, in the text, it is associated with ‘flesh’; and, as the commentator observes, some consider the flesh of the cow to be here intended: सांख्यमथपादाण्यांस्विलये. But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical; or, a bull was turned loose, instead of being slaughtered: and

---

* There is nothing, in the original, corresponding to “offerings of rice or other grain.” The scholiast, however, suggests such an addition.
† Aśa, adjective of  esa.
‡ Ruru; explained, in the commentary, by prishata. In Vol. I., p. 72, it is translated “antelope”.
§ Gavaya.
|| The commentator here refers, in terms, to a variant of the text.
†† सत्र गुडाचारी गमिनयवेधम ।
** The five pure products of the cow are milk, curds, butter, her urine, and her dung.

III.
flesh (in general), and with that of the long-eared white goat,* in particular. The flesh of the rhinoceros, the Kālaśākā (pot-herb), and honey are, also, especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors, who performs, at the due time, their obsequial rites at Gayā. Grains that spring up spontaneously,† rice growing wild,‡ panic§ of both species (white or black∥), vegetables that grow in forests,¶ are fit for ancestral oblations; as are barley, wheat, rice, sesamum, various kinds of pulse,** and mustard.†† On the other hand, a

this is still practised, on some occasions.‡‡ In Manu, the term Gayā is coupled with others, which limit its application:

* Vārddhrīnasā. Some, according to the commentator, understand this word to denote a bird with a dark throat, a red head, and white wings.

† Prasātikā. The scholiast says: प्रभातिष्ठা देवधानालिनि | चार-खरी हिकु हु सा | चैतन्यका रूपे चैतन्य | Commentary A.

‡ गीतास्तरा रससमुखा। Commentary A. In the comment on the text of Vol. I., p. 95, nivāra is defined चारेखा वीहयः.

§ Śyāmākā.

∥ So adds the commentator.

¶ Vanauśadhi.

** The original specifies priyamya, mudga, nishpāva, and kovidāra. Nishpāva is said, in one commentary, to be the same as valla; in the other, the same as śīlga; and a gloss gives yugapata as the synonym of kovidāra. For these and other vegetable products named in this chapter, see the list in Vol. I., p. 95.

†† Unlike the list referred to in the preceding note, this does not profess to be exhaustive. In the former, we find the names of fourteen articles; in the latter, the names of twelve. This mentions five species of grains,—prasātikā, mudga, nishpāva, kovidāra, and sarshopa,—omitted in the other; while the remaining seven species are common between both.

householder must not offer any kind of grain that is not consecrated, by religious ceremonies, on its first coming into season;* nor (the pulse called) Rájamásha,† nor millet,‡ nor lentils, nor gourds,§ nor garlic, nor onions,|| nor nightshade,¶ nor camels’ thorn,** nor salt, nor the efflorescence of salt deserts,†† nor red vegetable extracts,‡‡ nor anything that looks like salt, §§ nor anything that is not commendable: nor is water fit to be offered at a Šráddha, that has been brought by night, or has been abandoned, or is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undi-

श्रव्यं तृ पद्मा पद्मावता पायावान च।
“A whole year with the milk of cows, and food made of that milk.”|| III., 271.

* अध्ययनेष्यां यथा धान्यवार्तां नर्मत्र।
• • • • • • विष्यकर्मेष्य॥
† I. e., másha not black, according to the commentator.
‡ Aśu. Commentary A gives chīna as its synonym; B defines it by sūkshma-kāli. In the comments on the text of Vol. I., pp. 94, 95, it is said, equivalently, to be kahudra-kāli, ‘small rice’; while chinaka is explained to be ahi-tulga.
§ Alābā.
|| Insert ‘carrots’(?), pīḍamūla. The commentary explains the word by pīḍākāra-vṛdo‘, ‘a bulbous root.’
¶ Gāndhāraka. शाकमेठः दालिविनाश या। Commentary.
** Karambha. त्याङ्गानि विनाशिता याचा। शाकमेठ रविविना। Commentary.
†† Aushara.
‡‡ चारतात्तिव निर्धारित।
§§ प्रमयांशविवाहम्, which the commentator defines to be चणुग्रहण-वचन।
|| Sir William Jones.
vided hoofs, of a camel, a ewe, a deer,* or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society,† an outcast, a heretic, a drunken man, or one diseased, by a cock,‡ a naked ascetic,† a monkey, a village-hog,§ by a woman in her courses or pregnant, by an unclean person, or by a carrier of corpses,¶ neither gods nor progenitors will partake of the food. The ceremony should, therefore, be performed in a spot carefully enclosed.** Let the performer cast sesamum on the ground, and drive away malignant spirits.†† Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel,∥ or stale. §§ Whatever suitable food is presented with pure faith, and with the enunciation of name and race,|| to ancestors,

---

1 Nagna is, literally, ‘naked’, but, as explained in the following chapter, means a Jaina mendicant. No such person is included, by Manu (III., 239, &c.), amongst those who defile a Śrāddha by looking upon it. The Vāyu contains the same prohibition: नपाद्यो व पक्षीयः।

* The original word is mārga. But there is a variant, chhāga, ‘of a goat.’
† Apaviddha; defined महाभ्रगपरिबक्षः. ‡ Krikavikū. § I have corrected the printer’s blunder “a village-hog”; the original being grāma-hūkara.
¶ Sūtikā. This, according to the commentator, is a woman ceremonially unclean by reason of recent childbirth.
∥ Mritahāra; explained by नावनिहीररमुदितः, in the commentary.

** तब्राम्यदिष्टिः कर्यपक्षां ग्रहायमन्वितः।
†† Yātudhāna. See Vol. II., p. 292, near the foot.
‡‡ Abhishāka; synonymized by kānpīka, in the commentary.
§§ Paryushita. The scholiast says it means पुजन राजाधरितम्। Also vide supra, p. 126, note *.

|| Gotra.
at an obsequial oblation, becomes food to them (or, gives them nourishment).* In former times, O king of the earth, this song† of the Pitrís was heard by Ikshhóóku,‡ the son of Manu, in the groves of Kalápa, (on the skirts of the Himálaya mountains§): ‘Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gayá. May he be born in our race, who shall give us, on the thirteenth of Bhádrapada and Mágha,¶ milk, honey, and clarified butter; or when he marries a maiden,¶¶ or

* अधाशमनिविदेिङ पित्रोऽ मानिषोति। यदाहारात्मेने याताख्दाहारात्मेनि ततै॥
† Gáthá.
‡ See, for him, Book IV., Chapter I.
§ It is a village there, says the scholiast, from whom this parenthesis is borrowed. His words are: क्षणो दिनवयंशीवती ग्रामविबिक्षिि। The village of Kalápa is mentioned in Book IV., Chapter IV., ad finem.
¶ The words “of Bhádrapada and Mágha” correspond to वर्षस्य च महास्य च, which means, “during the rainy season, and under the asterism Maghá.” Only one period, however, is intended; and that is during the month of Bhádrapada, according to the scholiast: वर्षास्य। वात्रपत्य महास्य राजोद्योध्यो माय। Compare note § to p. 170, supra.
¶¶ Gaurí. In definition of this term, the commentator adduces, from some unnamed Smriti, the ensuing stanza:
चत्वारीष्टी भविष्यी च तात्त्ववेषाः काः कथे राजस्वाः॥
It appears, herefrom, that gaurí signifies a girl of eight years; rohíí, one of nine; and kamyá, one of ten; after which age, a female is to be considered as a woman.

With this the stanza which I have quoted from the Panchatantra, in p. 102, note *, supra, is unaccordant, as regards the rohíí.

For what seems to be intended for the above, cited in a corrupt and curtailed form by Vallabha-gañi, see Goldstücker's Sanskrit Dictionary, sub voce बारस्वस।

By its acceptance of the strains of the pitrí, our text sanctions the marriage of a gaurí. We have seen that this technicality is held to denote a maiden of eight; I nowhere find that it means a damsel more
liberates a black bull,¹ or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans?"²

¹ Nîla vrîsha. But this animal is not altogether, or always, black. In the Brahma Purâna, as quoted in the Nirnaya Sindhu, it is said to be of a red colour, with light face and tail, and white hoofs and horns; or, a white bull, with black face, &c.; or, a black bull, with white face, tail, and feet.³

² Very full descriptions of the Srâddha occur in almost all advanced; and it may be doubted whether the compiler of the Vishnu-purâna took a different notion of its import. Kanyâ—vide supra, pp. 102—105,—is often used in the vague sense of 'virgin.' Such may, then, be a gauri.

The commentator quotes, as follows, from the lawgiver Saunâvara:

\[ \text{Gaurī drstrapāphya bhūtā yāti rohiṣhītā |} \\
\text{Kanyā drstrapāphya rīravī tū rākṣānasam.} \]

"He who gives away a gauri goes to Nâkaprīshtha; he who gives away a rohiṣṭha, to Vaikûntha; he who gives away a kanyâ, to Brahmâ-loka; but he who gives away a damsel whose courses have commenced, to Raurava."

Nâkaprīshtha is the highest heaven of the three specified. Raurava is a hell: see Vol. II., p. 216.

Ratnagarbha would have proved himself inconsistent indeed, if, while citing the two preceding stanzas with tacit approval, he had expressed himself as represented in note 2 to p. 101, supra.

* I find only this reading:

\[ \text{Pite tārakāthea vidhivahariṣhātāh |} \\
\text{This is to be rendered: "or offers a hippocamp accompanied by remuneration agreeably to rule."} \]

† The Brahma-purâna is there quoted much to this effect. The Brahmânda-purâna—with many other authorities,—is adduced, by Homâdri, as follows:

\[ \text{lohiṣhō chasā varēṇa mukiḥ puśeḥ ś ca paścchrāy: |} \\
\text{chēṣṭa śurāsābhāras sa gītāḥ puśa udgahita.} \]

\[ \text{Caraṇāḥ mukiḥ puśeḥ caḥ kṣetāne gopayā: |} \\
\text{yaśāraścavāsya śa tāṃ gīthānti nivāśayita.} \]

† In the Acharachandrikā, bulls of different colours are appropriated to different castes.
the Puráñas,—especially in the Váyu, Kúrma, Márkañđeya, Vámana, and Garuda. The Matsya and Padma (Śríshí Khaúḍa) contain descriptions which are much the same as that of the Váyu. The accounts of the Brahma, Agni, and Varáha are less full and regular than in some of the others; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the Śráddha Mayúkha and the Nirñaya Sindhu should be consulted.*

* The prime authority on the subject of obsequies is, beyond all question, the voluminous Śráddhakalpa of Hemádri,—a work which the Śráddhamañjúkha and Nirñayasíndhu perpetually lay under contribution.
CHAPTER XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasishtha to Bhishma: the gods, defeated by the Daityas, praise Vîshnu: an illusory being, or Buddha, produced from his body.

PARÁŚARA.—Thus, in former days, spake the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised (by mankind): and thus I have explained to you the whole of those observances against which no one ought to transgress.*

MAITREYA.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation;† what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

PARÁŚARA.—The Rig-, Yajur-, and Sáma-Vedas constitute the triple covering of the several castes; and the sinner who throws this off is said to be naked (or apostate).‡ The three Vedas are the raiment of all the orders§ (of men); and, when that is discarded,

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* मधाभिनिद्येष्वातीं भवति भिष्मः।
समुदाः सदायां कवितामीति श्रीभगवः॥
† बख़्रापविव्वमुखा बिद्रिता भवविषाम।
उद्द्वाया व वर्षे मतविनिहाय वेदिवम्॥
‡ चर्चयुपास्वस्य चर्ची वर्षापृत्तिः।
एतारुप्ल्याति यो मोहातस नम: पातकी युतः॥
§ Varna.
they are left bare. On this subject hear what I heard my grandfather, the pious Vasishtha, relate to the magnanimous Bhishma:

There was, formerly, a battle between the gods and demons,* for the period of a divine year, in which the gods were defeated by the demons† under the command of Hrada. The discomfited deities fled to the northern shore of the milky ocean; where, engaging in religious penance, they thus prayed to Vishnu: "May

1 This idea is expressed in nearly the same terms, in the Vayu Purana:

बौधासित भूतानि च संवरथ ब्रूता।
परिक्रमानि वे मोहिनि वे नपाद्यो वनः॥
"The three Vedas are the covering of all beings; and they who throw it off, through delusion, are called Nagnas, naked." The notion is, probably, original with neither of the Puranas; and the metaphorical sense of the term is not that in which it was first employed: ascetics, whether of the Baudhā or of the Digambara order of Jainas, being, literally, Nagnas,—or, going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic; and, therefore, his nudity was understood to be, rejecting the raiment of holy writ. Thus, the Vayu Purana extends the word to all ascetics—including naked Brahmans,—who practise austerities fruitlessly, that is, heretically or hypocritically:

पुष्पादद्धवी पुष्पामुखी पुष्पानन्दव चो दिदकः।
पुष्पावरी पुष्पावापि ते वे नपाद्यो वनः॥
"The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers,—all such persons are called Nagnas and the like."

2 A son of Hirañyakasipu (Vol. II., p. 30).

* Asura. † Dāitya. ‡ See Vol. II., p. 200.
the first of beings, the divine Vishnú, be pleased with the words that we are about to address to him, in order to propitiate the lord of (all) worlds; from which mighty cause all (created things) have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee, although thy true power and might be not within the reach of words.* Thou art earth, water, fire, air, ether, mind,† crude matter,‡ and (primeval) soul.§ All this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock,|| diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotos springing from thy navel, for the purpose of creation! Glory to thee,¶ who art Indra,** the sun, Rudra, the Vasus,†† fire,‡‡ the winds,§§ and even, also, ourselves! Glory to thee, Go-

* तत्तत्त्रातितिविध्यंस्यस्वरस्य भवानन्तः
  स्वाम्या सिद्धान्तवेक्षीया घाटात्म नेव भोजरी ||

"Albeit thy real selfhood is not within the scope of words, yet we, whose might has been destroyed by discomfiture at the hands of our enemies, being solicitous of renewed welfare, will, according to our understanding, laud thee.”

The commentator explains this stanza in detail.

† Antahkarana.
‡ Pradhana. See Vol. I., p. 20, note ⚫.
§ Puña. It is qualified by tatpara, ‘superior thereto’, viz., to pradhana.

|| चातात्त्वात्त्वात्मस्कारिणातः || We have, here, the very words with which the Sktukya-pravachana, III., 47, begins.

 Griff Supply ‘identical with the gods’, devatman.
** Śakra, in the original.
†† See, for the Vasus, Vol. II., pp. 22, 23.
‡‡ I find ‘the Aświns’; for whom vide supra, p. 21.
vinda, who art all demons, whose essence is arrogance
and want of discrimination, unchecked by patience or
self-control! * Glory to thee, who art the Yakshas,
whose nature is charmed with sounds, and whose
frivolous hearts perfect knowledge cannot pervade! †
Glory to thee, who art all fiends that walk by night,
sprung from the quality of darkness, fierce, fraudu-
lent, and cruel! ‡ Glory to thee, Janárdana, who art
that piety which is the instrument of recompen-
sing the virtues of those who abide in heaven! §
Glory to thee, who art one with the saints, whose perfect
nature is ever blessed, and traverses, unobstructed, all
permeable elements! ‖| Glory to thee, who art one
with the serpent-race, double-tongued, impetuous,
cruel, insatiate of enjoyment, and abounding with
wealth! Glory to thee, who art one with the Rishis,
whose nature is free from sin or defect, and is identi-
fied with wisdom and tranquillity! Glory to thee, O
Votris-eyed, who art one with time, the form that
devours, without remorse, all created things, at the ter-

* इथमायमसंशोधि तितिष्ठादमवर्षितम्।
याहुंतत्र तव जोगिष्ठः तकि हैवाहः गमः।।
† नातिष्ठानवहा यथाभ्राम्यनुपनिततंत्वं।
श्रव्दादिवृति घर्तकी तुषः चषाहः गमः।।
‡ गृह्यमाणमयं घोरं चतु स्वं तत्वासिनिः।
विनायकरासः तकि गमबी पुष्पोत्तम्।।
§ स्वर्गकारसिंह सहर्मचालीपकरणं ततः।
धमोत्त्वं च तत्कार्यं गमेऽहि बजारे।।
‖ इथमायमकसंशोधि गतिवगन्नदितिः।
विषालंकरं याहुंतत्र तकि विनायकरासः गमः।।
mination of the Kalpa!\textsuperscript{1} Glory to thee, who art Rudra, the being that dances (with delight), after he has swallowed up all things,—the gods and the rest,—without distinction! Glory to thee, Janárđana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness! Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions!\textsuperscript{†} Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence: of sacrifice, is the instrument of accomplishing the perfection of the universe! Glory to thee, who art everything, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods!\textsuperscript{§} Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose

\textsuperscript{1} See Vol. I., p. 71, note 2.

\textsuperscript{†} चान्तायिनं चर्च्योपेतं यत्र कर्तव्यं ततः।

\textsuperscript{‡} \textsuperscript{‡} चान्तायिनं चर्च्योपेतं पञ्चमविक्रमः पञ्चमवासी नमः॥

Some MSS. have the reading चान्तायिनं चर्च्योपेतं, to which the commentator, followed by the Translator, gives the preference.

\textsuperscript{§} तिष्ठनुयथेवदि सोम्यक्ष्यातिष्ठि च यत।

\textsuperscript{‡} तत्वादि सर्वेख सर्वाः सर्वावलि नमः॥

\textsuperscript{‡} अंगा.
primeval nature there is nothing that can be compared! We bow to thee, O lord, who hast neither colour, nor extension, nor bulk, * nor any predicable qualities; and whose essence, † purest of the pure, is appreciable only by holy sages.‡ We bow to thee, in the nature of Brahma, uncreated, undecaying;§ who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vásudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit,|| and, in substance,¶ the whole of this (universe).”

Upon the conclusion of their prayers,** the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuda. Prostrating themselves before him, they addressed him, and said: “Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of

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* Ghana.
† Rūpa.
‡ Paramarshi.
|| Paramapaddhatvat.
¶ Rūpa is here rendered by both “essence” and “substance”.
** Stotra.
its separate existence. Engaged in the duties of their respective orders,* and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable,† instruct us in some device by which we may be able to exterminate the enemies of the gods:"

When the mighty Vishnu heard their request, he emitted from his body an illusory form,§ which he gave to the gods, and thus spake: "This deceptive vision∥ shall wholly beguile the Daityas; so that, being led astray from the path of the Vedas, they may be put to death: for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!"¶

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* Varnia. † Ameṣātmāṇa. ‡ Asura.
§ Mujaṁoha, "the delinder by illusion." ∥ Mujaṁoha.
¶ Most of my MSS., including all those accompanied by the commentary, here add:

हर्राश्र रावान।
इष्काक कविकल्लया वचानतत्तम।
सायांमोहिः पितृ वार्ष च वच महाखुरः॥
CHAPTER XVIII.

Buddha goes to the earth, and teaches the Daityas to contemn the Vedas: his sceptical doctrines: his prohibition of animal sacrifices. Meaning of the term Baudhā. Jainas and Baudhās: their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagna. Consequences of neglect of duty. Story of Śatadhanu and his wife Śaibyā. Communion with heretics to be shunned.

PARÁŚARA.—After this, the great delusion,* having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, upon the banks of the Narmadá river;¹ and, approaching them, in the semblance of a naked mendicant,† with his head shaven, and carrying a bunch of peacock’s feathers,² he thus addressed them, in gentle accents: “Ho, lords of the Daitya race, wherefore is it that you practise these acts of penance?

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¹ The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jaina faith in the west of India, in the eleventh and twelfth centuries ( Asiatic Researches, Vol. XVI., p. 318), or, perhaps, a century earlier, and is a circumstance of some weight, in investigating the date of the Vishnú Puráña.

² A bunch of peacock’s feathers is still an ordinary accompaniment of a Jaina mendicant. According to the Hindí poem, the Píthu Rai Charitra, it was born by the Buddhist Amara Simha. But that work is not, perhaps, very good authority for Baudhā observances,—at least, of an ancient date.

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* Mágamoha.  † Digambara.
Is it with a view to recompense in this world? or in another?" "Sage," replied the Daityas, "we pursue these devotions, to obtain a reward hereafter. Why should you make such an inquiry?"* "If you are desirous of final emancipation," answered the seeming ascetic,† "attend to my words; for you are worthy of a revelation: which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation: there are none beyond, or superior to, them.§ By following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such (lofty) doctrine." By such persuasions, and by many specious arguments,|| did this delusive being mislead the Daityas from the tenets of the Vedas; teaching, that the same thing might be for the sake of virtue and of vice; might be, and might not be; might, or might not, contribute to liberation; might be the supreme object,¶ and not the supreme object; might be effect, and not be effect; might be manifest, or not be manifest; might be the duty of those who go naked, or who go clothed in much raiment. And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth

* पार्वत्यप्रवर्तकाम परवर्तका महामाति।
व्रताधारितिसर्वं बिहा तथ विविषितम॥

† Mayomoha.

‡ Dharma.

§ चर्माः विश्वासिनंहं भैरवस्वरः परः।

\| एवमित्सैर्वधार्मिकमपूर्वकद्विधितः।

¶ Paramārtha.
of contradictory tenets;¹ and they were called Arhatas,² from the phrase he had employed, of “Ye are worthy (Arhatas) of this great doctrine,”—that is, of the false doctrines which he persuaded them to embrace.†

The foes of the gods: being, thus, induced to apostatize from the religion of the Vedas, by the delusive person (sent by Vishńu), became, in their turn, teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Ve-

¹ In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, whence they are called, commonly, Syádvádins, assertors of probabilities, or of what may be. These usually form seven categories, or: 1. a thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are also termed Saptavádins and Saptabhangaśins, assertors and oppugners of seven propositions. Asiatic Researches, Vol. XVII., p. 271; § and Transactions of the Royal Asiatic Society, Vol. I., p. 555.||

² Here is further confirmation of the Jainas being intended by our text; as the term Arhat is, more particularly, applied to them, although it is also used by the Buddhists.

* रुपनेत्रावतां च मायामोहिन वैक्षण
तेन दुर्भायता देवा: स्थानमोक्षवाचिता विषय।
† साधर्मेम महाधर्माँ मायामोहिन ते यतः।
प्रोक्ताखंतातमिति धर्मानाहि तैसैवभवेन।

† Anura.
das were, in a short time, deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them: “If, (mighty) demons, you cherish a desire either for heaven or for final repose, * desist from the iniquitous massacre of animals (for sacrifice), and hear (from me what you should do). Know that all (that exists) is composed of discriminative knowledge." Understand my words; for they have been uttered by the wise. This world subsists without support, † and, engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiates by passion and the rest, revolves in the straits of existence.” In this manner, exclaiming to them, “Know!” (Budhyadhwam), and they replying, “It is known” (Budhyate), these Daityas were induced, by the arch-deceiver, to deviate from their religious duties § (and become Baudhas), by his repeated argu-

* Nirvāṇa.
† Vijnāna. The commentator explains this term by buddhi. He says that the doctrine of the Yogāchāras—a sect of Baudhas,—is here set forth. According to Colebrooke,—Miscellaneous Essays, Vol. I., p. 391,—the Yogāchāras “except internal sensation or intelligence (vijñāna), and acknowledge all else to be void. They maintain the eternal existence of conscious sense alone.”
‡ This is the faith of the Mādhyamikas, agreeably to the scholiast. These “maintain that all is void (sarva śūnya); following, as it seems, a literal interpretation of Buddha’s sūtras.” Colebrooke’s Miscellaneous Essays, Vol. I., p. 391. See, further, on the Yogāchāras and Madhyamikas, Burnouf’s Introduction à l’Histoire du Buddhism Indien, Vol. I., pp. 449 et seq.
§ I find no reading but this:

एष पुरुषश्च पुरुषतिष्ठति विदितम्।
मायामोहः स ईश्वरस्मिनाध्यायवधिष्टम्॥
ments and variously urged persuasions. When they had abandoned their own faith, they persuaded others to do the same; and the heresy spread; and many deserted the practices enjoined by the Vedas and the laws.

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Buddha* heresies; but, with various erroneous tenets,† he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, that lead to the injury of

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1 We have, therefore, the Baudhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the tenth or eleventh century.

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"Saying 'thus understand, understand, understand thus,' he, the deluder by illusion, caused the Daiteyas—i.e., sons of Diti—to forsake their own religion."

The commentary recognizes budhyata, not budhyate; as it says: एवं बुधते बुधते।

Burnouf, evidently without looking at the original of the passage here rendered, departs still farther from its literal sense than Professor Wilson, for whose "arch-deceiver" (máyámooha) he boldly substitutes Buddha: "Connaisses (budhyadhwam), s'écritait le Buddha aux Démones qu’il voulait séduire. Cela est connu (budhyate), répondirent ses auditeurs." Introduction à l'Histoire du Buddhisme Indien, Vol. I., note 1 in pp. 70, 71.

* The translation adds the words "Jaina" and "Baudha" to the original.

† The commentator explains: लोकायतिवाचनतिवंशम्, "with varieties of the secularist belief."
animal life (as in sacrifices,) are highly reprehensible. To say, that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds, at least, upon leaves. If an animal slaughtered in religious worship is, thereby, raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one, at a Śrāddha, gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person.”

1 “First, then, let it be determined what may be (rationally) believed by mankind; and then,” said their preceptor, “you will find, that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is, alone, to be acknowledged by me, and by such as you are.”

2 By such and similar lessons the

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1 That is, according to the commentator, a Śrāddha may be performed, for a man who is abroad, by any of his kinsmen who are tarrying at home: it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.†

2 We have, in these passages, no doubt, allusion to the Bār-

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* गुष्ये बाध्यं पुंशो मुन्तममेन चेसतः ।
   द्वाकास्यां अब्धाद्यां न वदेयुः प्रवाचिन्: ॥

† प्रवेद्यं चािस्म मुन्तममेन गुष्ये चेसायति तािहि प्रवाचिनोऽस्मि
   न वदेयुः । किंतु वाप्पामिखित: पुषादिक्षिणिः बाल्ये द्वाहार् ।

Commentary.

For the real meaning of the verse thus explicated, which the Translator misunderstood, see note * in p. 214, infra.
Daityas were perverted, so that not one of them admitted the authority of the Vedas.

haspatyas, or followers of Brhaspati, who seem to have been numerous and bold at some period anterior to the fourteenth century. Asiatic Researches, Vol. XVI., p. 5.*


I subjoin Dr. Muir's translation of a metrical passage, quoted in the Sarvadarsanasaṅgraha, purporting to represent the views of Brhaspati:

"There is no heaven, no final liberation, no soul [which continues to exist] in another world, nor any ceremonies of castes or orders which are productive of future reward.

"The Agnihotra sacrifice, the three Vedas, the mendicant's triple staff (śraddha), and the practice of smearing with ashes, are the means of livelihood ordained, by the Creator, for men who have neither understanding nor energy.

"If [it be true, that] an animal slaughtered at the Jyotishoma sacrifice is [in consequence], exalted to heaven, why does not the worshipper immolate his own father?

"If a śraddha (offering of food to the manes) satiates even defunct creatures, it is quite superfluous to furnish people who are setting out upon a journey with any provisions; [as their friends who remain behind can 'offer food to them].

"Since [as you say,] persons in heaven are filled by oblations presented upon earth, why is not food similarly offered [by those below,] to people on the roof of the house?

"While a man does live, let him live merrily, let him borrow money, and swallow clarified butter. How can a body return to Earth, after it has once been reduced to ashes?

"If a man goes to another world, when he quits his body, why does not affection for his kindred impel him to come back?

"Hence, ceremonies for the dead are a mere means of livelihood devised by the Brāhmans, and nothing else.

"The three composers of the Veda were buffoons, rogues, and goblins. Every one has heard of jarbhāri, surphāri, and such other [nonsensical] exclamations of the Pandits.

"It is well known, that, in an aśvamedha (horse-sacrifice), the embraces of the horse must be received by the queen; and it is, in like manner, well known what other sorts of things, also, are to be grasped by those
When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities, accordingly, were renewed; but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them; and upon its abandonment followed their destruction.1

1 We may have, in this conflict of the orthodox divinities and heretical Daityas, some covert allusion to political troubles, buffoons. In the same way, the eating of flesh is prescribed by those goblins." Journal of the Royal Asiatic Society, Vol. XIX., pp. 299—301.

Dr. Muir's learned and instructive notes must, for want of space, be omitted.

* The original of these two paragraphs has been more accurately rendered, by Dr. Muir, as follows: "The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time, these Asuras (= Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others, the gods; others, the ceremonial of sacrifice; and others, the Brâhmaṇa. This [they exclaimed,] is a doctrine which will not bear discussion: the slaughter [of animals, in sacrifice,] is not conducive to religious merit. [To say, that] oblations of butter consumed in the fire produce any future reward, is the assertion of a child. If Indra, after having attained to godhead by numerous sacrifices, feeds upon śami and other woods, then an animal which eats leaves is superior to him. If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? If a man is really satiated by food which another person eats, then ēriddhās should be offered to people who are travelling abroad; and they, trusting to this, should have no need to carry any food along with them. After it has been settled, that this doctrine is entitled to credence, let the opinions which I express be pondered, and received as conducive to happiness. Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are ac-
Thus, Maitreya, (you are to understand, that) those who have seceded from their original belief are said to be naked, because they have thrown off the garment of the Vedas. According to the law, there are four conditions (or orders of men of the three first castes)—the religious student, the householder, the hermit, and the mendicant.* There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchoret or a mendicant, is (also,) a naked (seceder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs, thereby, sin for one day; and, should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must (stop to) gaze upon the sun, after looking upon a person who has allowed a year to elapse without the observance of the
growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasion of India by the Mohammedans, and prepared the way for their victories.

cepted by me, and by other [intelligent] persons like yourselves. Thus, by numerous methods, the Daityas were unsettled by the great Deceiver; so that none of them any longer regarded the triple Veda with favour. When the Daityas had entered on this path of error, the deities mustered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times, they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished." Journal of the Royal Asiatic Society, Vol. XIX., p. 302.

For the remainder of this note, see the end of the volume.

* Parivraj.
perpetual ceremonies; and they must bathe, with their clothes on, should they have touched him: but, for the individual himself, no expiation has been declared. There is no sinner, upon earth, more culpable than one in whose dwelling the gods,* progenitors, and spirits† are left to sigh, unworshipped. Let not a man associate, in residence, sitting, or society;‡ with him whose person, or whose house, has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities,§ or association|| with a man who, for a twelvemonth, has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him, instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous.

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* Insert 'Kishis'.
† Bhūta.
‡ Parichchhada.
§ Anuprādāna.
|| Here insert, by transfer, the words “for a twelvemonth.” The original runs:

सङ्काष्टयायुप्रसङ्कि दाहां वेच सुर्वतः।
जायते तुहारा बुद्धिन्न्देव दृष्ट वत्सरस॥

The commentator says: संवत्सरं कुर्वित्य: | तेन: | नयेन।
Men fall into hell, who converse with one who takes his food without offering a portion to the gods, the sages,* the manes, spirits, and guests. Let, therefore, a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors, if it be looked upon by apostates.†

It is related, that there was, formerly, a king named Satadhanu, whose wife, Saibyá, was (a woman) of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion. The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kárñika, and had bathed in the Bhágíráthí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja’s military preceptor.§ The Raja, out of respect to the latter, entered into conversation with the heretic; but not so did the princess. Reflecting that she was observing a fast, she turned from him, and cast

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* Rishi.

† बहावनस्ति: करं बलाहिवालिमितामिषाशः
   ग मीमांसः तत्सङ्गं वदेवभिस्वातिः।

‡ पतिर्नता भावानासा साध्योच्याविता:
   सर्वस्तवादस्या विन्देवत गच्छन ॥

§ Chápáchárya; literally, ‘archery-master’.
her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishńu, agreeably to the ritual. After a time, the Raja, triumphant over his enemies, died; and the princess ascended the funeral-pile of her husband.

In consequence of the fault committed by Śatadhanu, by speaking to an infidel, when he was engaged in a solemn fast, he was born again, as a dog. His wife was born as the daughter of the Raja of Káśi, with a knowledge of the events of her preexistence, accomplished in every science,* and endowed with every virtue. Her father was anxious to give her, in marriage, to some suitable husband: but she constantly opposed his design; and the king was prevented, by her, from accomplishing her nuptials.† With the eye of divine intelligence, she knew that her own husband had been regenerate as a dog; and, going, once, to the city of Vaidiśá, she saw the dog, and recognized her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage-rites and prayers:* but he, eating the delicate food presented to him, expressed his delight, after the fashion of his species. At which she was much ashamed, and, bowing reverently

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* Vijnána.
† तां पिता द्रातुकामोऽभुद्राच विनिवारितः।
   तथैव तत्क्षा विरती विवाहार्यतो गुपः॥

‡ The original has:
   द्वैती तस्मि वराहारं सत्यार्थप्रवर्य गुप्तम।
   “She bestowed on him excellent cates and kind treatment.”
   This is instead of “she placed •• prayers.” The cates are referred to just below.
to him, thus spake to her degraded* spouse: "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?" Thus reminded, the Raja recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit, he went forth from the city, and, falling dead in the desert, was born anew, as a jackal. In the course of the following year, the princess knew what had happened, and went to the mountain Koláhala, to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal: "Dost thou not remember, O king, the circumstance of conversing with a heretic, which I called to thy recollection, when thou wast a dog?" The Raja, thus addressed, knew that what the princess had spoken was true, and, thereupon, desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest, and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Šatadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sin of

* Kuyoniţí. 
conversing with a heretic has condemned you!” The Raja was next born as a crow; when the princess, who, through her mystical powers, was aware of it, said to him: “Thou art now, thyself, the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute.”¹ Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself, and petted, and fed, constantly, with such food as is agreeable to birds of its class. The king of Kāśī* instituted, at that time, the solemn sacrifice of a horse. In the ablutions with which it terminated,† the princess caused her peacock to be bathed; bathing, also, herself; and she then reminded Śatadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was, then, born as the son of a person of distinction;‡ and, the princess now assenting to the wishes of her father to see her wedded, the king of Kāśī caused it to be made known, that she would elect a bridegroom from those who should present themselves as suitors.

¹ There is a play upon the word Bali, which means ‘tribute’, or ‘fragments of a meal, scattered abroad to the birds’, &c.

* The original has जनको राजा, ‘King Janaka’; thus revealing the monarch’s name. This Janaka is nowhere else mentioned in the Viṣṇu-purāṇa.

† Anahārtha. See the Laws of the Mānavas, XI., 83.

‡ We read, in the Sanskrit:

बृद्ध च जनक्षेव पुजोऽसि शुम्हानणः।

“And he was born as son of the very magnanimous Janaka.”

Here, then, emerges still another Janaka; unless we suppose the princess to have married her own brother or half-brother.
for her hand. * When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together; † and, upon her father’s decease, Satadhanu ruled over the country of Videha. ‡ He offered many sacrifices, and gave away (many) gifts, and begot sons, and subdued his enemies in war; and, having duly exercised the sovereign power, and cherished (benignantly,) the earth, he died, as became his warrior-birth, § in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted, cheerfully, his funeral pile. The king, then, along with his princess, ascended beyond the sphere of Indra, to the regions where all desires are for ever gratified, ||

* तत: चा पितरं तन्मी विवाहार्यमचोद्यत।
   स चापि चारयातार्कं पिता तथा: स्वतंशरस्॥

† बुधचे च तथा साधि समोगासुपनवनन:।

"And the prince, with her, governed Sabha." Of this country I know of no other notice. There are obvious objections to reading संभोगत; and I find no lection संभोगत.

‡ The text seems to point to some close connexion between Kāśi, Vaidiśā, and Videha. For Kāśi, see Vol. II., p. 163, notes 12 and 17; and, for Videha, ibid., p. 165, notes 9 and 14.

Vaidiśā—perhaps intended by Vaidiśā,—is mentioned in Vol. II., p. 150, note 6. The word Vaidiśā may be due to the confounding, by ignorant or heedless copyists, of the च with the ai of old MSS. transcribed by them. Every one who has used such MSS., or has had to do with medieval inscriptions, must have encountered, repeatedly, the particle च as written as to be all but, if not quite, indistinguishable from छ, and vice versa. Perhaps the unjustifiable Triyāruṇa may now be accounted for: vide supra, foot of p. 37. Also see p. 158, note 17; and Burnouf’s Introduction, &c., Vol. I., p. 86, note 2, on Viśālā and Viśālī.

§ This phrase is an expansion of dharmatas.

|| This translates lokān kāmaduhak. For the region called by the equivalent name Kāmaduhā, vide supra, p. 164, Translator’s note.
taining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realized reward of conjugal fidelity."

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse,† as I have narrated them to you. Let, therefore, a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice.‡ If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation, after encountering one who has wholly abandoned the Vedas, one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts,§ pretended saints,‖ scoundrels, sceptics,¶ and hypocrites. Intercourse with such

1 The legend is peculiar to the Vishnú Puráña, although the doctrine it inculcates is to be found elsewhere.

2 Haitukas, ‘causalists;’ either the followers of the Nyáya or

* स्मृताचलमन्त्र दोमस्थामात्यासमास्मम् ।
   नात्म पुष्करं ग्राम्य विसिः तां द्विदोषतम् ॥

† तथास्मिधायवभूतान्तानाहात्मकेष्व ।
   विदायतं किषाबाः ब्रह्मदी सापि दृष्टिं ॥

§ Vikarma-stha.
‖ Baidilavrataka. The original of “hypocrites” is bakavritti.
¶ The patrons of the Veda, like their analogues of all times and climes, have a just dread of the exercise of right reason; and haituka, or ‘rationalist’, is, of course, a designation of evil omen to orthodox Hindus. The annexed extract from the Ghrūnapadamanyā of Varadarāja, or
inquitous wretches, even at a distance,—all association

‘logical’ philosophy, or Baudhāyas; those who take nothing upon authority, and admit nothing that cannot be proved: or it is ex-

Varada Bhatta,—vide supra, p. 136, note •,—may remind the reader of Sir William Hamilton’s demolition, quotationwise, of the mathematics. One hapless logician, we here read, was cursed to become a jackal; while another was transformed into a ghoul. A person who addicts himself to the Nyāya is to be reckoned a dog; and Śankara Āchārya is said to stigmatize such a one as a bull sans tail and horns. The extract here follows:

किंच तत्क्षेपितिकारायी वाचनिविश्वासाः विशिष्टाय वर्तति।
तत्त्व हि। चादयपर्वति [दृ. 4192–6] भोजोत्तिकारायानां पाषधुः
कुञ्जा चाह।
स वै दीर्घतमान गाम शापाविषिद्वायत।
स पुराणां नायम गोतमाहोपप्रायशः।
वोभोसहिबिमूर्तां युष्मथे गोतमादय।॥ दृत।
 चत एव ह्यशीषण्डरचे।
कपिलवाष्टि परिवर्त्ये।
विष्णुस्य शाक्तभूते च।
 चर्मुदयानस्य देवीस्य विशिष्टाय दृत।
भोजधर्मेण [भेद अनुकृताः दृ. 2195–6]।
 चार्मिनिवशिश्वते तत्क्षेपितिवेदिन्यो निर्मितिकारस।
हेितुवालुक्तकस्य विषमे द्राक्षश्राद्धदृष्ट।
यस्येऽद्विनिमाति। भूशालस्यं भव द्रिशय।
 च तत्क्षेपितिवेदिनं द्वारा वद्यथं विद्युगम्य च॥ दृत।
द्वारहेमेत।
 चादयपर्वतिः सुधार्यस्य च चापम च तं विद्युः।
चादयपर्वतिः।
 चामुन्न्ये।
विष्णुस्य शारदयानस्य च शैवनिमि।
विष्णुस्य शारदया। एति शाह्रमिव विशिष्टाय दृत।
 च तब्धश्वाद्धायाय च वाच्यं विमुग्याय च॥ दृत।
रामाचार्ये।
 चादयपर्वतिः च।
विष्णुस्य शाह्रमिव विशिष्टाय दृत।
 वित्तालन्न्येः।
with schismatics,—defiles. Let a man, therefore, care-

explained, those who, by argument, cast a doubt upon the efficacy

भवेतप्रचित्तमानी यो प्राणयो वेदनित्वः
वान्तिरिष्टिः तथाविशालपुरुषो विराजिष्वासः
हृदुवादभवसे विवेवता हृदुवादिरः
क्रोधा चाविषविका च प्राण्यात्मा सदैव हि
सर्वायांशी मुद्ध शाचार श्रद्धालापि
वोज्जालामलात सर्वार्थं श ते विदुः
यया स्वाभिमान दुरधं हस्य सैवासुकृष्टे
एवं संभास्वासाच स हि शाश्वासाच च
हृतः

मिताभारायाम्

हृदुवादभवसे न्युरोव वाशाराशाय शार्षिषमि

तन्त्रादृष्टिस्तानद्रिति वाशसुकास् [II, I, 11] सैवा तदेव सतिराज्यवशः

रूति युति [Katha Upanishad, II, 9] पाथे पार्थिती प्रतिचर चाह्

सक्षमभियाये तायिदि: समोकायवि तत: परमः

यदायो तु संजो स्वर्गं वैधेऩियर्य महत

गीतसे सवा व्यारं शाक्तु तु जायिन्हि कै पै

दिव्यमा तेजिनमा पवं वेदस्यायाचः

गिरीस्वरीया वार्षि कै स्वर्ग महामरम

रूति

पराश्वरीपुराणीयः

चणपादमभिदि: च कावादि शाक्तोपयोगः

तवाया: वृजिक्षिद्विनषि: भुतकार्यरुपिनः

वैभिन्निचि: च वैपाये विद्यावानो ग चक्षुः

रूति

काव्र्यानादसे। तथावादं पटालावासं परिभाषा महात्माशिवर: बाले तदनामस्सिद्धाग्निदिनमहात्माणां भव्यं व्यस्तमाण हिन्दित्वाय।

वद्यंदिये वाक्युपाथिय प्रमहात्माणां मुखं महाभाष्यमयष्ट्वितम।

दिव्यमा नाम वंदन बृह्यादि द्रवद्य तपस्ये सूचे: चतु एव बुह्द्रा-रघुविवाही भवार्थपर्यायाससम।

पुस्तियापनिशावित्तराशिक्षिक्रे-वदी: प्रह्यासुकृष्टे रूति। तस्मिनिम्भिष्मि ततेऽक्यां न ग तथैव-

Varadarāja's citations and references are careless in the extreme. To the source of the extract which he professes to take from the Rāmdyāna a clue is indicated by the verses wrongly attributed to the Moksha-

dharma; and the line which he assigns to the Mitākṣarā is the very passage of the Vishnu-purāṇa to which this note is appended.
fully avoid them.*

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation: speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter, † and speaking to whom effaces whatever merit he may, that day, have obtained. Men, indeed, fall into hell, as the consequence of only conversing with those who unprofitably: assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits, and guests; § and those who are excluded from the presentation of cakes and libations of water to the manes.

of acts of devotion. ||

* डुरादपाष: संपक्षः सहाधारि च पापिनि:।
पापिन्दिनिष्ठेराचारानात्मात्मात्मात्मा तरिकम्बेदित।

† एते पापिक्ष: पापा च खेतातामपेशुधः।

This is the only reading that I find. Professor Wilson may have read अलोपेत, for अलोपेत; mistaking its meaning.

‡ व्रिथा।

§ मौधाधिराजसम्बिक्ष्यं राजराजतानात।

|| This last explanation is the only one given by the commentator,— in a line in the midst of an anonymous metrical quotation:

मदुसुब्रजतुमिन सत्यंंसू स हृतुपां।

But see the Manusvadharmaśāstra, XII., 111, and Kullūka's gloss thereon.

In his Essays, Analytical, &c., Vol. I., pp. 5—7, Professor Wilson has given an account of the measures which he took, in India, towards preparing the materials that served as the basis of his Analyses of the Purāṇas, a series of papers ultimately abandoned unfinished. Under his oversight, we read, *indices were drawn up in Sanskrit. To convert III.
them into English, I employed several native young men, educated in the Hindu College, and well conversant with our language; and to them the Pandits explained the summary which they had compiled. The original and translation were examined by myself, and corrected wherever necessary. When any particular article appeared to promise interest or information, I had that translated in detail, or translated it myself; in the former case, revising the translation with the original."

From among all the works thus dealt with, none was the object of greater care than the Vīshnū-purāṇa. Of this a very large part was thought worthy of unabridged reproduction in English. Out of the scattered portions left untranslated, the longest occurs in the Book here completed, embracing Chapters VIII.—XVIII.

This being an appropriate place for a general note, and it being of interest to know the relation of the present version to that made in India, I shall here add a few specimens of the latter,—now the property of the India Office Library,—indicating the locality of the corresponding passages in the former.

Vol. I., p. 87, l. 6 *āb infra.*

"As the characteristics of seasons are seen (to be the same and identical in all their returning), so in that manner they are the same in every beginning of the Yuga, &c. Thus, he creates, again and again, on the commencement of the Kalpas. This (Brahmā) is desirous of creating, has the power of so doing, and is joined with the power of making creations."

Vol. II., p. 223, l. 6.

"He who thinks on Vāsudeva during his prayers, sacrifices, and worship, despises even the state of Mahendra."

Vol. II., p. 241, l. 5.

"In the same manner, O Maitreya, as the sun shines here in the midday, so does he shine in the other Dwīpas in the midnight. He is always seen opposite, in the time of his setting and rising, (whether seen) from the cardinal points or the corners. Whoever observes the sun from any place, he is rising there; and wherever he disappears, he is setting there. The sun is constantly present, and is neither setting nor rising (in any place, in reality). The ideas of his setting and rising are obtained merely from his being either visible or invisible (in any particular place)."

Vol. II., p. 244, l. 6.

"The rays of the sun and fire, identical with light and heat, pervade, during both day and night, being mingled with each other."

Vol. II., p. 281, note *.*

"Both these waters are productive of virtue and destructive of sin. These waters, O Maitreya, are of the Mandākini; and it is the bathing in them that is called Dvījaṃśaṇa."
BOOK III., CHAP. XVIII.

Vol. II., p. 309, l. 4 ab infra.

"When the world, being freed from works, is rendered void of defects, pure in its real form, and identical with knowledge, then the tree of desire produces no fruits, and all distinctions of matter are lost."

Vol. II., p. 320, l. 8.

"The earth, feet, legs, buttocks, thighs, belly, &c., are, thus, depending upon one another. In the same manner, therefore, as this palanquin is upon my shoulder, so you do bear a load, also."

Vol. III., p. 17, l. 7.

"In the Raivata Manwantara, he, the Vishńu, who is the superior of all the Devatas, was born in the womb of Saḿbhūti, with the Rájasagaña, under the title of Mánasa."

Vol. III., p. 65, l. 1.

"A fourth Samhitá was written by Romaharshaña, called Romaharshaḿiká. The essence of these four Samhitás, O Muni, or Maitreya, I have given in this Vishńu Puráńa, which I shall communicate to you."

Further, we have, in Vol. III., "Bhagadheya" for "Nábhanidishťa", p. 13, last line; "twenty-one", p. 23, l. 5; "Medhátithi", p. 25, l. 3; "Savarga", p. 27, l. 2; an omission of "Táras", p. 27, l. 6 and note ||; &c., &c., &c.
VISHṆU PURĀṆA.

BOOK IV.

CHAPTER I.


MAITREYA.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have, also, described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties (of the kings who have ruled over the earth). ¹

¹ The complete series of the different dynasties is found elsewhere only in the Váyu, the Brahmáńá (which is the same), the Matsya, and the Bhágavata Puráñas. The Brahma Puráña and the Hari Vaḿśa, the Agni, Linga, Kúrma, and Garuda Puráñas have lists of various extent, but none beyond the families of Páńdu and Kríshńa. The Márkańdeya contains an account
Parāśara.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmā, and graced by a number of religious, magnanimous,* and heroic princes. Of which it is said: “The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmā.”† Listen, therefore, Maitreya, to the (entire) series‡ of the princes of this family, by which all sin shall be effaced.

Before (the evolution of) the mundane egg, existed Brahmā, who was Hiraṇyagarbha, the form of (that supreme) Brahma which consists of Vishńu as identical with the Rig-, Yajur-, and Sáma-:(Vedas); the primeval, uncreated cause.§ of all worlds. From the right thumb of Brahmā was born the patriarch Dākśha:‖ his daughter was Aditi, who was the mother∥ of

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* Vīra, which the commentator defines by utsāhavat, ‘energetic’.
† Ānapāṭri, ‘succession.’ ‡ The original adds ‘etc.’ § Adibhūta.
‖ The father being Kaśyapa, according to the Bhāgavata-purāṇa, IX., I., 10.
the Sun.* The Manu (Vaivaswata) was the son of the celestial luminary; and his sons¹ were Ikshwákú,  

¹ According to the nomenclature sometimes followed, and, as we shall have reason to conclude, intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine; considering Nábhága-nédishtha but one name, or, Nédishtha the father of Nábhága.† The number is generally stated to be nine; although there is some variety in the names, particularly in this name, which occurs Nabhágadishtha, Nábhágárishtha; and also separated, as Nábhága, Nabhaqa, or Nábhága; Nédishtha, Díshíta, and Aríshíta: the latter, as in the Kúrma, distinctly stated, नाभानी द्विशिष्टः। Again, ग्रंथिः: वतन्त्र: बुद्धः। Brahma Puráña. The commentator on the Hari Varása quotes the Vedas for Nabhágadishtha: ग्रंथिः वे मानवसिति चूः।§ But the name occurs as Nábhánedishtha in the Aitareya Bráhmaṇa of the Rígveda, where∥ a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life: ग्रंथिः वे मानव सत्त्वं बुधासमावेदनम्। See, also, Asiatic Researches, Vol. VIII., p. 384.¶ The name, as ordinarily written, Na-bhága, ‘no-share,’ has, nevertheless, an obvious connexion with the legend. The name of Nríga is found only in our text, the Padma, and the

* Vivasvat; and so in the next sentence.
For Vivaswat’s wives, vide supra, p. 20, text and note 1.
† ग्रंथिः पिता ग्रंथिः द्विशिष्टः। ज्ञातिः द्विशिष्टः। द्विशिष्ट द्विशिष्टः। Dísíta is here recognized as a substitute, “somewhere”, for Nédishtha. Vide infra, p. 240, notes 2, †, ‡, and ‡‡.
‡ Corrected from “Nábhágárishtha”.
§ This quotation is from Nílakaṇśha on the Harivínaśa, sl. 614. Only I find, invariably, the reading ग्रंथिः, yielding Nábhánedishtha.
Nṛgā, Dhṛishṭa, Śaryāti,† Narishyanta, Prāṁṣu, Nābhāga, Nedishta,‡ Karūsha,§ and Prishadhra.

Bhāgavata: the Vāyu has Najava.|| Prāṁṣu is, also, the reading of the Vāyu and Agni, but not of the rest,¶ which have Vena, Vanya, Daṇḍa, Kuśanábha, or Kavi, in its place. The Mahābhārata, Ādi Parvan,** p. 118, has: Vena,†† Dhṛishṭu, Narishyanta, Nābhāga, Iksvwaku, Karūsha, Śaryāti, Ilá, Prishadhra, and Nābhágārīśtha. The Padma Purāṇa, in the Pātaḷa Khaṇḍa, says there were ‘ten,’‡‡ and names them Iksvwaku, Nṛgā, Daṇḍa, Dhṛishṭa, Karūsha, Śaryāti, Narishyanta, Prishadhra, Nābhāga, and Kavi.

* Vide supra, p. 13, note ††; et infra, p. 256, notes • and §.
† Several MSS. have Śaryāti.
‡ Substituted, here and in numerous instances below, for the unmeaning “Nedishta”. § In three MSS. I find Karūsha.
|| This seems to have been mistaken for Najava, into which one of Professor Wilson’s MSS. corrupts Nahusha, itself an error for Nabhaga.
¶ But see note ‡‡, below.
** St. 3140—3142. The last person of this group is called, in the text, the tenth; and Nilakantha, the commentator, says, of him: चतुर्दशानामानिग्रह पञ्क्तियं नामावारिष्टो द्यतमं। We are to understand, then, by नामावारिष्टो, not one name, but an irregular combination of two.
†† The commentator Arjuna Misra here reads Vēnu.
‡‡ And so says the Bhāgavata-purāṇa,—IX., I., 11, 12,—which gives the same names, save Nabhaga for Nābhāga. At VIII., XIII., 2, 3, it has, among ten names, both Nabhaga and Nābhāga, omitting Nṛgā; and it puts Vasumat for Kavi. Vide supra, p. 14, note •.

Like our text at pp. 13, 14, supra, the Mārkaṇḍeya-purāṇa, LXXIX., 11, 12, says that the Manu had nine sons: Iksvwaku, Nabhaga, Dhṛishṭa, Śaryāti, Narishyanta, Nābhāga, Daṇḍa, Karūsha, and Prishadhra. The Calcutta edition of the Mārkaṇḍeya-purāṇa has, here, such bad readings as Šarmāti, Kurūsha, and Prushadhru. See, likewise, the same Purāṇa, CXI., 4, 5.

In the Harivaṁśa, 613, 614, the names, in the best MSS., are, substantially, as in the Mārkaṇḍeya-purāṇa; except that, instead of Nabhaga and Daṇḍa, we find Prāṁṣu and Nābhágārīśtha, with the variant Daṇḍa and Nedishta. Further, Dhṛishṭu is a common substitute for its synonym Dhṛishṭa.
Before their birth, the Manu, being desirous of sons, offered a sacrifice* (for that purpose,) to Mitra and Varuna; but, the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilá,† was produced.¹ Through the favour of the two divinities,

¹ तच्छपि द्वारा पुराणाः जातं कथा अभूष। “That sacrifice being wrongly offered, through the improper invocations of the Hotri,” &c. It is also read चपहूँ, ‘frustrated.’ This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications.§

The Vāyu-purāṇa has two several lists of the sons of the Manu. The first names Ikshvāku, Nabhaga, Dhriśthu, Śaryáti, Narishyanta, Nábhaga Arishtha, Karisha, Prishadhra, and Prámsu; the second, Ikshvāku, Nabhaga, Dhriśthu, Śaryáti, Narishyanta, Prámsu, Nábhaga Arishtha, Karisha, and Prishadhra.

As each of these lists distinctively states that it reckons up only ten persons, we are to find but one in जातमाना रिष्टि:— which stands, here, in lieu of the more ordinary जातमाना रिष्टि:

See the preceding page, note **; also, p. 240, note **, and p. 256, note *, infra.

* Ishīti.

† See the references in note - to p. 236, infra; also, Professor Wilson’s Translation of the Rigveda, Vol. I., p. 82, note a.

‡ It is to this effect that the passage is to be understood, if we read चपहूँ, which lection the commentator prefers: तामिक्ष्यमिशिष् मनुपाट्या अवांश्च माथिक्ष्यस्तोन्त्रज्ञानंक्षणपर्यः। चपहूँ विकले जति सति कथाभूत्। He adds: चपहूँतेरिति परिपक्वाभ्यास्मितेति-रिखर्य। I nowhere find Professor Wilson’s reading चपहूँ.

§ Premising the names of the Manu’s ten sons, the Bhāgavata-purāṇa, IX., I., 13—16, says, as translated by Burnouf:

“Avant leur naissance, quand le Manu n’avait pas encore d’enfants, le bienheureux Vasıchfha, ce puissant sage, avait célébré le sacrifice de Mitra et de Varnu, pour lui donner des fils.

“Alors Čraddhā, la femme du Manu, qui s’était soumise au vœu du lait, s’étant rendue auprès de l’officiant, se jeta à ses pieds, et le supplia de lui donner une fille.

“Mais à l’instant où le Brāhmane faisant les fonctions d’officiant,
however, (her sex was changed, and) she became a man, named Sudyumna. At a subsequent period, in con-

According to the Matsya, no change of sex took place, in the first instance. The eldest son of Manu was Ida or Ilá (रुर or रुर), whom his father appointed sovereign of the seven Dwipas. In his progress round his dominions, Ilá came to the forest of Śambhu or Śiva; entering into which, he was changed to a female, Ilá, agreeably to a promise made, formerly, by Śiva to Párvati,—who had been, once, unseasonably broken in upon by some sages,—that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ilá sought for him, and, finding him thus metamorphosed, applied to Vasishtha, their father’s priest, to know the cause. He explained it to them, and directed them to worship Śiva and his bride. They did so, accordingly; and it was announced, by the deities, that, upon the performance of an Aśwamedha by Ikshwáku, Ilá should become a Kīńpurusha, named Sudyumna, and that he should be a male one month, and a female another month, alternately. The Váyu, which is followed by most of the other authorities, states, that, upon Manu’s offering their share of the sacrifice to Mitra and Varuña, instead of a boy, a girl was born; according to the Vedas: रुरा वच्छे रूसि चूः। Manu desired her to follow him:

तामििलिकः होवाच मनुदृश्यः: कृतः।
चनुष्टानि भूते तिसि मृदुवाच हि॥

Whence her name Ilá (from ila or ida, ‘come’). There, however, Manu propitiates Mitra and Varuña; and the girl Ilá is

venait de recevoir ses instructions de celui qui récita le Yadujus, et tenait entre ses mains l’offrande, l’attention qu’il donnait à la prière de Çraddhá, lui fit commettre une erreur dans la manière dont il prononça le mot Vachāt.

“La méprise de l’officier donna lieu à la naissance d’une fille qui fut nommée Ilá.”

* In Ilávitä, the scholiast says.
sequence of (becoming subject to the effects of) a male-diction once pronounced by Śiva,* Sudyumna was

changed into the boy Ila, or Sudyumna, by their favour: as the Márkaṇḍeya:†

\[\begin{align*}
\text{तचैति ताम्भासुर्यं तु देवाञां श्रेय कवया।} \\
\text{रक्षा रक्ष: समभवसुरुं रति विचुरः॥} \\
\end{align*}\]

Sudyumna’s subsequent change to a female again is told much as in the Matsya; but his being alternately male and female is not mentioned in the Váyu, any more than it is in our text. The Bhágavata agrees, in that respect, with the Matsya; but it has, evidently, embellished the earlier part of the legend, by the introduction of another character, Śraddhá, the wife of the Manu. It is said, that it was by her instigation,—as she was desirous of having a girl,—that the ministering Brahmans altered the purpose of the rite; in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phoenicians. “The Phenician Il is the masculine Ila of the Hindoos and Indo-Scythæ; and Ila was a title of Menu or Buddha, who was preserved in the ark, at the time of the deluge.” Vol. I., p. 156. And he thence concludes, that Ila must be Noah; whilst other circumstances in his Phcenician history identify him with Abraham. Vol. I., p. 159. Again: “Ilus or Il • • is a regular Cuthic name of Buddha, which the Phenicians, I have no doubt, brought with them from their settlements on the Erythrean sea: for Buddha or Menu, in the character of Ila, is said to have married his own daughter, Ila, who is described as the offspring of an ancient personage that was preserved in an ark, at the time of the general deluge.” Vol. I., p. 223. Now, whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ilá ‘the earth,’ and Ilus ‘slime,’ there is no very obvious

* \textit{Itcara}, in the original.
† CXI., 11, 12.
again transformed to a woman, in the vicinity of the hermitage of Budha, the son of (the deity of) the Moon. Budha saw and espoused her, and had, by her, a son named Purúravas.* After his birth, the illustrious † Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishńu,† who is the essence of the four Vedas,§ of mind,|| of everything, and of nothing;¶ and who is in the form of the sacrificial resemblance between the Pauránik legends of Ilá and the Mosaic record; nor do the former authorize the particulars of Ilā stated by Mr. Faber, on the authority, probably, of Colonel Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ilā; nor is he the father of Ilā. Buddha was not so preserved; nor is Ilā ever a title of Buddha. Budha (not Buddha), the husband of Ilā, never appears as her father; nor is he a Manu; nor is she the daughter of any ancient personage preserved in an ark. There is not, therefore, as far as I am aware, any circumstance in the history of Ilā or Ilā which can identify him either with Abraham or Noah.

* सापुराणः तत्कां विधः पुरवभोजसः युवादयमास।
Thus it is indicated, observes the commentator, that the Solarian race sprang from the Lunarian.

For Ilā and Purúravas, see Chapter VI. of this Book. Ilā is dwelt on, in great detail, by Burnouf, in his Bhágavata-púrāña, Vol. III., Preface, pp. LXX.—XCII.

See, for another version of the original, Dr. Muir’s Original Sanskrit Texts, Part I., p. 44.

† Amitatejas.

‡ In all my MSS., Vishńu is qualified, first of all, as ‘identical with sacrifice,’ ishtimaya.

§ The epithet ‘one with the law’, dharmamaya, here follows, in nearly all my MSS.

|| Here all my best MSS. insert ‘identical with intelligence’, jñánamaya.

¶ This is not in all MSS.
male;* and, through his favour, Ilá once more became Sudyumna; (in which character) he had three sons, Utkala, Gaya, and Vinata.†

In consequence of his having been, formerly, a female, Sudyumna was excluded from any share in his paternal dominions: but his father, at the suggestion of Vasishtha, bestowed upon him the city Pratishtha;‡ and he gave it to Purúravas.†

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† The Matsya calls the name of the third, Haritásva; the Váyu, &c., Vinataswa; the Mára,‡ Vínaya; and the Bhágavata,§ Vimala. All but the last agree in stating that Utkala (Orissa) and Gayá (in Behar) are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Váyu makes him king of the west. ‖ The Bhágavata calls them, all three, rulers of the south.¶

‡ The authorities agree in this location of Sudyumna. Pratishtha** was situated on the eastern side of the confluence of the Ganges and Jumna, the country between which rivers was the territory of the direct male descendants of Vaivaswata. In the

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† One MS. has Purushavara.
‡ CXI., 15.
§ IX., I. 41.
‖ The Váyu-puráña says:

उत्तरशक्तिः राजः विनातास्व जनितम्
हिम्यूलो तस्मात् राज्वर्त्यस्य न गयमु पूरी

We are, thus, told, that the kingdom of Vinatáswa lay to the west of Utkala.

With this compare the Harivánsa, āl. 632; and the Linga-puráña, Prior Section, LXV., 27.

¶ Drºvádáyaparáṣānato brahmudharmavatśa: ।
Vide infra, p. 240, note ||.

** See Burnour’s Bhágavata-puráña, Vol. III., Preface, pp. XCVII., XCVIII.
Of the other sons of the Manu, Prashadhra, in consequence of (the crime of) killing a cow,\* was degraded

Hari Varma,\+ it is said that he reigned in Pratisthâna, having killed Dhritishtaka, Ambarisha, and Daûda:

\begin{center}
\textbf{Purâna: बारषानाम् प्रतिज्ञने भुपक्ष्यां।
पुष्पकश्वित इतनयः।}
\end{center}

M. Langlois had;\, no doubt, सूतचः in his copy; as he renders it: § 'Il donna * * * naissance à trois enfants;' though, as he observes, Hamilton\| had called these the sons of Ikshwáku. The Brahma Purâna has not this passage; nor does the commentator on the Hari Varma give any explanation: neither does anything of the kind occur elsewhere. We have, however, subsequently, in the text, Daûda named as a son of Ikshwáku; and, in the Padma Purâna, Sríshili Khaúda, and in the Uttar Kaúda of the Rámayána, we have a detailed narrative of Daûda, the son of Ikshwáku, whose country was laid waste by an imprecation of Bhárgava, whose daughter \*, that prince had violated. His kingdom became, in consequence, the Daûdaka forest. The Ma-hábháarta, Dána Dharma,\++ alludes to the same story. If, therefore, the preferable reading of the Hari Varma be Suta, 'son,' it is at variance with all other authorities. At the same time, it

\* The Sanskrit has 'his teacher's cow'.
\+ ŚL 637.
\| Since he puts "Dandaca", a word of three syllables, it is more than probable that he followed some such reading as द्रुक्षविनं ते चन्द्र:, which I find to be the most ordinary. In some MSS., द्रुक्षविनि सूतालः occurs. The lection द्रुक्षविन: is of no account. It seems like a corruption of the last syllables of द्रुक्षविनट्टि ते चन्द्र:, which is read in one of Professor Wilson's MSS.
§ Vol. I., p. 54.
\++ The fact as to Mr. Hamilton's statement is more correctly expressed in these words: "Fr. Hamilton dit que ce roi, et par conséquent ses frères, étaient fils d'Ikshwácon." See Genealogies of the Hindus, &c., p. 64.
\| Vide infra, p. 259.
\++ Abjá, by name.
\++ A part of the Sánti-parvan.
to the condition of a Śúdra. From Karúsha descended the mighty warriors* termed Kárúshas, (the

must be admitted, that the same work is singular in asserting any collision between Daída and his brothers and Sudyumna; and the passage seems to have grown out of that careless and ignorant compilation which the Hari Varsha so perpetually presents. It is, not improbably, a gratuitous perversion of this passage in the Matsya:


dhániríṣkhaṃ bharadāraṃ // guḍikṣaḥ ca sūtakah pha

‘Ambariṣha was the son of Nábhága; † and Dhrisša had three sons.’

1 This story has been modified, apparently, at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Váyu says he was hungry, and not only killed, but ate, the cow of his spiritual preceptor, Chyavana. In the Márkaṅdeya,§ he is described as being out a hunting, and killing the cow of the father of Bábhravya, mistaking it for a Gavaya or Gayal. The Bhágavata,∥ as usual, improves upon the story, and says that Príshadhrá was appointed, by his Guru, Vásishtha, to protect his cattle. In the night, a tiger made his way into the fold; and the prince, in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities, the effect is the same; and the imprecation of the offended sage degraded Príshadhrá to the caste of a Śúdra. According to the Bhágavata, the prince led a life of devotion, and, perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is, to account for the origin of the different castes from one common ancestor.

* Kshatríya.
† Vide infra, p. 257.
‡ For their names, vide infra, p. 255, note 2.
§ Ch. CXII.
∥ IX., II., 3—14.
The son of Nedishtha, named Nábhága, became a Vaiśya; his son was Bhalan-

1 The Bhágavata also places the Kárushas in the north.  

But the country of the Kárushas is, usually, placed upon the Páripátra or Vindhya mountains. See Vol. II., p. 158, note 2.  

2 The Váyu has 'Nábhága, the son of Arishtha:' Náma-gópa-dhírya-pátha. The Máraśñádeya has 'the son of Dishá:' dhíryu-pátha Náma-náma. The Bhágavata also calls him the son of

* I do not find this parenthesis in the original; nor is it taken from the commentary.  
† One MS. has Dishá. Vide supra, p. 231, note †.  
‡ See Original Sanskrit Texts, Part I., pp. 45, 46. § IX., II., 16.  
|| By the term uttara-patha, used in the original, the regions to the north of the Vindhya mountains are intended. The regions to the south of those mountains are, similarly, denominated dákshínapatha. Vide supra, p. 237, note ¶.  
¶ But also see Vol. II., p. 123, text and note 1; p. 133, text and note †.  
** The verse, as I find it, runs:  

Náma-gópa-dhírya-pátha Náma-gaúa-cáma.  

That is to say, Bhalandana is declared to be son of 'Nábhága Arishtha.' The purport of the verse is, manifestly, to set forth the paternity of Bhalandana. Besides this, not to increase the Váyu-puráña's tale of the Manu's sons from nine to ten, Nábhága Arishtha must be taken together, as denoting one person. The sense would not be changed, while the grammar would be amended, by reading Náma-gá-rishtha,—yielding Nábhágá-rishtha,—which, as we have seen, occurs elsewhere. Vide supra, p. 232, notes ** and ‡‡; also, p. 256, note ∞, infra.  
†† CXIII., 2. And so the Linga-puráña, Prior Section, LXVI., 53.  
‡‡ IX., II., 23:

Náma-gópa-dhírya-pátha: वर्णमय वेश्वरता गतः।  

Śrídharas remarks, on this: dhírya púchö Náma-gópa vármanáma-gádabhyumudgámsa-svádámsvádásvádámsvádásvádámsvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvádásvादाम ।  

The Nábhága from whom this one is thus discriminated is named in IX., IV., 1, 9, 13; also, in VIII., XIII., 2. Vide supra, p. 14, note ∞, and p. 232, note ‡‡.  

The commentator on the Vishnu-puráña says: dhírya púchö Náma-gópa वेश्वरता गतः।
Dishā. According to that authority, he became a Vaiśya by his actions. The other Purāṇas generally agree, that the descendants of this person became Vaiśyas; but the Matsya and Váyu do not notice it. The Márkaṇḍeya details a story of Nábhágā's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purāṇa and Hari Vaiśnā† assert, that two sons of Nábhágārishtha again became Brahmans: but the duties of royalty imply the Kshatriya caste of his posterity; and the commentator on our text observes,‡ that the son of Nábhágā was born before his father's degradation, and, consequently, the race continued Kshatriya;—an assertion unsupported by any authority: and it must, therefore, appear, that a race of Vaiśya princes was recognized by early traditions.

1 Bhánandana:§ Bhágavata.

We meet with other Nábhágas, at pp. 256 and 303, *īṣṇu.

* In two MSS. I find Bhanandana, for which see note §, below.

† Nábhágārishthān Śrī Vaiśnava Kshāṣṭrapāta gatu.

So read my best MSS.; the Calcutta edition being defective here. Some MSS. have Nábhágadishtha for the name; and, in one, I find Nábhágā:

Nábhágas Śrī Vaiśnava Kshāṣṭrapāta gatu.

M. Langlois must have had before him a still different lection, one much like that in the Bombay edition; for he translates: “Les fils de Nábhágārishtha, Kshatriyas d'origine, devinrent Véényas.”

‡ See note † in the preceding page.

§ This looks like a Bengal corruption of Bhalandana, the reading in all my best MSS. of the Bhágavata. See note * in the next page.

III. 16
pri: his son was Práṁśu;† whose son was Prájáni;‡ whose son was Khanitra;§ whose son was the very valiant Kshupa;¶ whose son was Viṁśa;

1 Vatsapriti: Bhágavata. Vatsári: Márkaṇḍeya. § The latter has a story of the destruction of the Daitya Kujámbha by Vidá-ratha, the father of Sunandá, the wife of Vatsári. The Váyu has Sahasrári. ||
2 Pramati: Bhágavata. ¶
3 According to the Márkaṇḍeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.
4 Chákshusha: Bhágavata. **
5 Víra: Márkaṇḍeya. ††

* All my best MSS. give Vatsapriti once, or twice, several having both Vatsapriti and Vatsapri; for the name is repeated, in the original, in connexion with Práṁśu. Vatsapri, and as son of Bhalandana, is mentioned several times in the Anukramaṇiká to the Rgveda.
† Where (for a single instance out of several,) Práṁśu—p. 232, supra,—is called one of the “sons” of Manu, are we to understand, by “sons”, “descendants”? Or is the Práṁśu here spoken of a second person of that name? He was one of twelve sons of Vatsapri, according to the Márkaṇḍeya-puráṇa, CXVIII., 1, 2.

According to the Váyu-puráṇa, Práṁśu was son of Bhalandana:

अन्नस्वभागुरुपुजोऽधृतकास्मी महावसः।

‡ My MSS. read, without exception: ततथ खनिङ्गः। तथात्तुष पुषः। चुष्पाचार्यवरात्रि विज्ञेयः। भवत्। Professor Wilson, mistaking the particle cha, “and”, for part of the name, printed “Chakshupa”, which I have altered as above.

See note § in the next page. That the name is Kshupa is, further, evident from several passages of the Márkaṇḍeya-puráṇa; as CXX., 1:

चुष्प खलिचपुष्पस्य प्रच्छ राज्ञिमच्छिना पिता।

§ My best MSS. of the Márkaṇḍeya-puráṇa have, like the Calcutta edition, Vatsapri.
|| In the Váyu-puráṇa, as known to me, there is no name at all here. See the line quoted in note †, above.
¶ The Váyu-puráṇa and the Márkaṇḍeya-puráṇa have Prajáti.
** Pretty certainly, there is, here, a gross mistake in the Bhágavata-puráṇa. See note ‡; above. †† CXX., 13.
whose son was Viviśāti, whose son was Khāññetra; whose son was the powerful, wealthy, and valiant Karandhama; whose son was Avikshi (or Avikshit); whose son was the mighty Marutta, of whom this well-known verse is recited:

1 Rambha precedes Viviśāti: Bhāgavata.
2 Baláśwa, or Balakaśwa, or Subaláśwa, according to the Márkaññeya, which explains his name Karandhama to denote his creation of an army,—when besieged by his revolted tributaries,—by breathing on his hands (करें + चन्).
3 Both forms occur, as the commentator observes: चाँचन्ते विषिष्ठितः पि नाम। The Márkaññeya has a long story of this prince’s carrying off the daughter of Viśāla, king of Vaidiśa. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also be-

* I find no reading but Viviśā, if Viśā—which is, of course, a mere clerical inadvertence,—is left out of account. Viviśā is, also, the lection of the Márkaññeya-purāṇa, CXX., 14, 15: and see note §, below. For this word, as denoting a caste, see Vol. II., p. 193.
† Nearly all my MSS., including every one of the best, here interpose Ativibhūti, or else Vibhūti, as son of Khāññetra and sire of Karandhama.
‡ In the Vāyu-purāṇa I find Avikshita; and he is named immediately after Khañitra, as if his son. But, almost certainly, there is, here, a hiatus in my MSS.
Avikshita is, also, the reading of the Márkaññeya-purāṇa, Ch. CXXIII.
§ In the Mahābhārata, Åśvamedhika-parvan, Chap. IV., we find the following genealogy, referred to the Kṛita-yuga: Mann, Prasadhi, Kshupa, Ikshvāku, Viśā (one of a hundred sons, all kings), Viviśā, Khaññetra (one of fifteen sons), Karandhama, Avikshī, Marutta.

|| I find “two stanzas”: चक्षुसाज्जया धोको निधिते। And two stanzas are immediately afterwards quoted.

† In my MSS., Rambha follows Viviśāti; and Viśā is omitted.
** This appears to be the true reading of the Márkaññeya-purāṇa.
†† From the original, वैदिषासाध्यं, it is safest, pending the production of explicit proof that there is such a name as “Vaidiśa,” to infer, in preference, Vaidiśa. Vide supra, p. 221, note †.
"There never was beheld, on earth; a sacrifice equal to the sacrifice of Marutta. All the implements and utensils* were made of gold. Indra was intoxicated† with the libations of Soma-juice; and the Brahmans were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite, as guards; and the assembled gods attended, to behold it."\[1\]: Marutta was a Chakravartin (or universal

coming an ascetic, met with him in the woods; and they were, finally, espoused: but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Viśāla.

1 Most of our authorities quote the same words, with, or without, addition.§ The Vāyu|| adds, that the sacrifice was conducted by Saṁvarta, whom the Bhāgavata terms a Yogin, the

* " Implements and utensils" is to render vastu.
† The commentary explains प्रभाषत् by चातुर्यादि इत्यदि समूहः.
§ Whence the first of these stanzas was derived I am unable to say; but we probably have the prototype of part of the second in the following quotation in the Aitareya-brāhmaṇa, VIII., 21:

|| Its words are:

See, also, the Satapatha-brāhmaṇa, XIII., V., IV., 6; and compare the Bhāgavata-purāṇa, IX., II., 27, 28.
monarch): he had a son named Narishyanta;\(^1\) his son was Dama;\(^2\) his son was Rājyavardhana;\(^*\) his son was Sudhrīti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha;\(^3\) his son was Trinabindu, who had a daughter

son of Angiras; and that Bṛhaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Saṁvarta. How it involved the king is not told; but, apparently, in consequence, Marutta, with his kindred and friends, was taken, by Saṁvarta, to heaven. According to the Mārkaṇḍeya,\(^*\) Marutta was so named from the paternal benediction, ‘May the winds be thine,’ or ‘be propitious to thee’ (महत्व शिवायाः). He reigned, agreeably to that record, 85000 years.

\(^1\) Omitted in the Bhāgavata.

\(^2\) A rather chivalric and curious story is told of Dama, in the Mārkaṇḍeya.\(^*\) His bride, Sumana, daughter of the king Daśarha,\(§\) was rescued, by him, from his rivals. One of them, Vapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama, in retaliation, killed Vapushmat, and made the Piūda (or obsequial offering) to his father, of his flesh: with the remainder he fed the Brahmans of Rākshasa origin: such were the kings of the solar race.

\(\text{बपुष्यरक्ष} \\ \text{शिवन गिप्स्त्रघन वबवर् है।} \\ \text{आप्लाशोबधास्मास रक्षःकसृक्षवान्} \\ \text{एवंविष्यि हि राजानौ वभः! शूर्यदेवशः!} \\ \)

\(^3\) The Bhāgavata has Bandhavat, Oghavat, and Bandha.\(\text{।}\

\(^1\) The Vṛddyu-purāṇa has Rāṣṭravardhana.

\(^\dagger\) CXXVIII., 33. \(^\ddagger\) Ch. CXXXIV.

\(\S\) I find बुता दशाबोधपि, “daughter of the king of Daśarña”. See Vol. II., p. 160, note \(\dagger\); p. 178, note \(\ddagger\).


\(\text{¶} I\) find, in all the MSS. I have examined, Bandhumat and Vegavat; while the prevailing reading of the third name is Bandhu, of which Bandha and Budha are variants. The Vṛddyu-purāṇa agrees, as to all three names, with the Viṣṇu-purāṇa.
named Ilavilá. The celestial nymph Alambushá, becoming enamoured of Tříňabindu, bore him a son named Višála, by whom the city Vaiśáli was founded.

1 The Váyu and Bhágavata both add, that she was the wife of Viśravas, and mother of Kubera. In the Linga Puráña, she is said to have been the wife of Pulastya, and mother of Viśravas. The weight of authority is in favour of the former statement. See Vol. I., p. 154, note 2.

2 The Bhágavata names three sons, Višála, Śúnyabandhu, and Dhúmaketu. Vaiśáli is a city of considerable renown in Indian tradition; but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Višála, another name of Ujjayini:

Vaiśála.

Also, in the Megha Dúta: **

‘Having arrived at Avanti, * * * proceed to the illustrious city before indicated, Viśála.’

‘To the city Ujjayini, named Viśála.’ Comment. Vaiśáli††, however, appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Śákya; and his first disciples, it is the same as Prayága,

* Only one of my MSS. has this name; one has IIrilá; and all the rest have Ilivilá. Also see note †, below.

The Bhágavata-puráña, IX., II., 31, represents Iddádá as daughter of Tříňabindu and Alambushá.

† Apsaras.

†† The Váyu-puráña has Iviá, and calls her mother of Viśravas:

** Ší. 32, Prof. Wilson’s second edition.

†† The genuine Rāmáyana has Viśála; the Bengal recension, Vaiśálí. The latter name, Burnouf maintains, is that which was known to the Buddhists. Introduction à l' Histoire du Bouddhisme Indien, Vol. I., p. 86, note 2.

† Corrected from “Śákhya.”
The son of the first king of Vaisālī was Hemachandra; his son was Suchandra; his son was Dhūmrāśwa; his son was Śrīnajaya;¹ his son was Sahadeva;² his son was Kṛśāśwa; his son was Somadatta, who celebrated, ten times, the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.³* These were the

or Allahabad;† but the Rāmāyaṇa (I., 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was, therefore, in the modern district of Sāran, as Hamilton (Genealogies of the Hindus;‡) conjectured. In the fourth century, it was known, to the Chinese traveller Fa-hian, as Phi-she-li, on the right bank of the Gandak, not far from its confluence with the Ganges.§ Account of the Foe-küe-ki:|| Journal of the Royal Asiatic Society, Vol. V., p. 128.

¹ Dhūmrāksha and Saṁyama: Bhāgavata.¶
² The text is clear enough; शुचिचाराकृविन्यास: । ततः क्षणमः । But, as elsewhere noticed (Hindu Theatre, Vol. II., p. 296), the commentator on the Bhāgavata** interprets the parallel passage, ततुभालंतासारांब्रीक्षण्डुष्कार: सहदेवः । very differently, or: सहदेवः। देवमेऽविहितः। ‘Kṛśāśwa with Devaja,’ or, as some copies read, Devaka, or Daivata, as if there were two sons of Saṁyama.
³ The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati: or Pramati; Vāyu. Sumati, king

* Four of my MSS. have Swamati.
† Burnouf, where referred to in note †† in the preceding page, shows this opinion to be groundless. ¶ Pp. 37, 38.
‡ General Cunningham, with others, thinks it is now represented by Basādh, a village twenty-seven miles nearly north from Patna. Journal of the Asiatic Society of Bengal, 1863, Supplementary Number, p. lii.
|| The article referred to was written by Professor Wilson.
¶ The Bhāgavata-purdāna, IX., II., 34, makes Hemachandra father of Dhūmrāksha, father of Saṁyama, father of Kṛśāśwa and Devaja.
** IX., II., 34.
†† The commentator adds: पाठारश्च जामाच्छलमातसः | अभस्तन्त । एव।
kings of Vaiśālī;* of whom it is said:† "By the favour of Trīṇabindu, all the monarchs of Vaiśālī were long-lived, magnanimous, equitable, and valiant."

Śaryāti (the fourth son of the Manu,)§ had a daughter named Sukanyā, who was married to the holy sage Chyavana:¶ he had, also, a righteous son called Anarta.

of Vaiśālī, is made contemporary with Rāma: Rāmāyaṇa, I., 47. 17. The dynasty of Vaiśāla kings is found only in our text, the Vāyu, and Bhāgavata. Hamilton ¶ places them from 1920 to 1240 B. C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B. C.** The contemporary existence of Sumati and Rāma, however, is rather unintelligible; as, according to our lists, the former is the thirty-fourth, and the latter, the sixtieth, from Vaivaswata Manu.

¶ The circumstance of their marriage, of Chyavana’s appropriating a share of offerings to the Aświni Kumāras, and of his quarrel with Indra, in consequence, are told, in detail, in the Bhāgavata and Padma Purāṇas.

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* Expressed by vaiśālaka.
† वीरोधपाते गीति। And what follows is a stanza. It occurs in the Vāyu-purāṇa, as well, but not as if a quotation.
‡ Vaiśālaka.
§ The Aitareya-brāhmaṇa, IV., 32, and VIII., 21, speaks of Śaryāta, son of Manu. The Rigveda, also, has Śaryāta. Perhaps this name is here a metronym.
¶ "The Rishi Chyavana married his [Vaivaswata’s] daughter; and a solemn sacrifice was held on the occasion, at which Indra and the Aświns were present. Chyavana appropriated to himself the share of the oblation intended for the Aświns, at which Indra was very angry; and, to appease him, a fresh offering was prepared. The Scholiast quotes this story from the Kaushitaki Brāhmaṇa." Professor Wilson’s Translation of the Rigveda, Vol. I., p. 139, note a.
¶ Genealogies of the Hindus, &c., p. 38.
**
The son of the latter was Revata,⁴ who ruled over the country (called, after his father,) Ánarta, and dwelt at the capital, (denominated) Kuśasthali.² The son of this prince was Raivata, or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter;* and (not finding any one worthy of her hand,) he repaired, with her, to the region of Brahmá, to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers† Háhá, Húhú, and others were singing; before Brahmá; and Raivata,§ waiting till they had finished, imagined the ages that elapsed during their

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¹ In most of the other Puráñas, Revá, or Raiva. || The Linga and Matsya insert a Rochamána before him; and the Bhágavata⁷ adds, to Ánarta, Uttánabarhis and Bhúrisheña.

² The Bhágavata** ascribes the foundation of Kuśasthali to Revata, who built it, it is said, within the sea. The subsequent legend shows, that it was the same, or on the same spot, as Dwá-raká; and Ánarta was, therefore, part of Cutch or Gujerat. See Vol. II., p. 171, note 4.††

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* The reading of my MSS. is तख्स च रेवती गाम बना, “and he had a daughter, Revati.”

† Gandharva. For Háhá and Húhú, see Vol. II., pp. 286, et seq.

‡ चतितार गाम हिर्बं गाम्यर्मिनीचत। The piece of music which they were executing was an atitána,—a certain song, according to the commentary. A variant for gándharvam is gándháram, qualifying atitánam. The scholiast takes note of it.

§ The original has Raivataka, here and below.

|| My MSS. of the Váyu-puráña have these two readings, and Ráva, as well.

⁷ XI., III., 27.

** IX., III., 28:

चर्चा: चक्षुद्रु नसरीं चिन्तिनाथ कुमक्षोभीम।

†† Also see Vol. II., p. 172, note 2.
performance to be but as a moment.* At the end of their singing, Raivata prostrated himself† before Brahmá; and explained his errand. "Whom should you wish for a son-in-law?" demanded Brahmá; and the king mentioned to him various persons with whom he could be well pleased.§ Nodding his head gently, and (graciously) smiling, Brahmá said to him: "Of those whom you have named the third or fourth generation∥ no longer survives; for many successions of ages⊥ have passed away, whilst you were listening to our songsters.** Now, upon earth, the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand.†† You must, therefore, bestow this virgin gem:: upon some other husband: for you are, now, alone; and your friends, your ministers, ser-

* Muhirita. The Sanskrit is: ताष्ट्र चिन्मातिपरिचीत्रवहुवपरिपुरिति तिष्ठति रैवतकः मुखस्मुद्धारिष्य जीवे। Trīṃḍrīga is here a musical technicality.
† Prabhāmya.
‡ Here, and just above, and also below, designated by his epithet of abhjayomi, 'lotos-born.'
§ And he further solicited Brahmá's advice as to a choice: ब एवां अजगत्रातीतमः। कृषि व्यभिचारोऽपि प्रयाक्षारीति।
∥ The Sanskrit is चतुर्युगंसंततः।
‡ Chaturyuga.
** Literally, 'this music', etad gāndharvam.
†† साम्राज्य मुखस्मुद्धारिष्यति तमस्तृत्सर्वदीपत्रानम्। चास्त्रको हि तत्वात्मिकः। Comment: चक्षु रैवत्तकः चनोर्हाविश्विनिवर्तः चतुर्युगं गत्रायम्।
What is meant is, that, in the meantime, twenty-eight four-yuga cycles of the manvanta or patriarchate then current had nearly elapsed, &c. Compare the Bhāgavata-purāṇa, IX., III., 33.
For the length of a manvanta, see Vol. I., pp. 50—59.
‡‡ Kanyā-ratna.
vants, wife, kinsmen, armies,* and treasures have long
since† been swept away by (the hand of) time.” Over-
come with astonishment and alarm,‡ the Raja then said
to Brahmá: “Since I am thus circumstanced, do thou,
lord, tell me unto whom the maiden shall be given.”
And the creator of the world,§ whose throne is the
lotos,‖ (thus benignantly) replied to the prince, as he
stood bowed and humble¶ before him:** “The being
of whose commencement, course,†† and termination we
are ignorant; the unborn and omnipresent:: essence §§
(of all things); he whose real and infinite¶¶ nature and
essence ¶¶ (we do not know), is the supreme Vishńu.***
He is time, made up of moments, and hours, and
years;††† whose influence::: is the source of (perpetual)
change. He is the universal form of all things, from
birth to death. §§§ He is eternal, without name or shape.
Through the favour of that imperishable |||| (being) am

* Baña.
† Atyanta, ‘entirely.’
‡ The two substantives are to render sādhvāsa.
§ Sapta-loka-guru.
‖ Abhayoni.
¶ Kriyāyali-bhūta.
** All the rest of this chapter is in verse.
†† Madhya.
‡‡ Sarvagata.
§§ Dhātu.
¶¶ Para.
|| Sāra.
*** “Supreme Vishńu” corresponds to paramēhoara.
††† Kalāmuhūrtādi.
+++ Vibhūti.

§§§ I find चषजनादशः समर्यदशीकास्थितक्ष शतादशः। According
to this, he is said to be ‘unborn and indestructible,’ &c. &c.
I the agent of his power in creation; through his anger is Rudra the destroyer (of the world); and the cause of preservation, Purusha, proceeds, also, from him. The unborn, having assumed my person,* creates (the world); in his own essence,† he provides for its duration; in the form of Rudra, he devours all things; and, with the body of Ananta, he upholds them. Impersonated as Indra‡ and the other gods, he is the guardian of mankind;§ and, as the sun and moon, he disperses darkness. Taking upon himself the nature of fire, he bestows warmth and maturity, and, in the condition of the earth, nourishes all beings.|| As one with air,¶ he gives activity to existence;** and, as one with water, he satisfies (all wants); whilst, in the state of ether, associated with universal aggregation, he furnishes space for all objects.†† He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed: and, as the indestructible,‡‡ he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-

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* Rūpa.
† Puruṣa-swārūpin.
‡ Śakra, in the original.
§ Viśwa.
|| पाकाच गोरीः पितलमुख छोबा-भिभिन्न पृथ्वीपुरुषवाचा।
¶ Śvasana, 'breath.'
** Loka.
†† दृढ़ति विस्तरितिर्विस्तरितम्
वर्षेर्वशार्यं च गमसःः
‡‡ Avyayātmā. See Vol. I., p. 17, note *.
born, is again present in the world.* That (mighty) Vishńu, who is paramount over all beings, is now, in a portion of himself, upon the earth. That (city) Kuśasthali, which was, formerly, your capital, and rivalled the city of the immortals,† is now (known as) Dwáракá;¹ and there reigns a portion of that divine being,‡ in the person of Baladeva. To him, who appears as a man, present her, as a wife. He is a worthy bridegroom for this excellent damsel; and she is a suitable bride for him.”§

Being thus instructed by the lotos-born (divinity), Raivata returned (with his daughter,) to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthali, which he found (much) altered,∥ the wise monarch bestowed his (unequalled) daughter on the wielder of the ploughshare,¶ whose breast was

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¹ So called from its many Dwáras, or gateways:

\[ \text{कुष्ठां द्वारवती गाम बक्ष्दारा मनोरमाम्} \]

Váyu.

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* Compare the Bhagavad-gitá, Chapter IX., passim.
† The Sanskrit has amardvātва, “like Amarāväti.” For this city, see Vol. I., p. 137; and Vol. II., p. 240, text and notes.
‡ Keśava, in the original.
§ तकः ललितां तनयां वरेष्ठ्र
मच्छस मायामुन्याच्य बाध्यस्।
शाशवी वरेश्वरी तनया तच्चेरं
खदरक्षुटा ब्रह्मोहिं चोमः॥

∥ Because, says the commentator, Kríshña had reclaimed from the sea a shire of country measuring twelve yojanaś in circumference, and, with the aid of Viśvakarman, had renovated the city. For Dwáракá, vide infra, Book V., Chapters XXIII. and XXVIII.
¶ Sira-dhwaśa, ‘plough-banneled’.
as fair and radiant as crystal.* Beholding the damsel of excessively lofty height, the chief whose banner is a palm-tree† shortened her with the end of his ploughshare, and she became his wife. Balaráma: having espoused, agreeably to the ritual, Revatí, the daughter of Raivata, the king retired to the mountain Himálaya,‡ (and ended his days) in devout austerities.\(^1\)

\(^1\) The object of this legend, which is told by most of the authorities, is, obviously, to account for the anachronism of making Balaráma contemporary with Raivata; the one, early in the Tretá age, and the other, at the close of the Dwápara.

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* **Sphatikáchálaka**, "brilliant as a mountain of crystal."
† **Tálotru.**
‡ Indicated, in the Sanskrit, by his epithet **síráyudha.**
§ Himáchala, in the original.
CHAPTER II.

Dispersion of Revata’s descendants: those of Dhriishtha: those of Nabhaga. Birth of Ikshwaku, the son of Vaivaswata; his sons. Line of Vikukshi. Legend of Kakutthas; of Dhundhumara; of Yuvanaasa; of Manahatri; his daughters married to Saubharsi.

PARASARA.—Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahma, the (evil spirits or) Rakshasas named Puuysajanas* destroyed his capital, Kuasthali. His hundred brothers, through dread of these foes, fled in different directions; and the Kshattriyas, their descendants, settled in many countries.†

From Dhriishtha, the son of the Manu, sprang the Kshattriya race: of Dharshtaka.

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* According to the Vayu, the brothers of Raivata founded a celebrated race called Saryata, from Saryati. The Brahma Purana says, they took refuge in secret places (gahana); for which the Hari Vamsha substitutes (parvata ganva) mountains. The Vayu has neither, and says, merely, that they were renowned in all regions: विख्याता हिषु स्थाप्त ।

† So the Vayu, Linga, Agni, Brahma, and Hari Vamsha.§ The Matsya names three sons of Dhriishtha.—Dhriishetakutu, Chitranatha, and Ranaadhriishta. The Bhagavata∥ adds, that the sons of Dhri-

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* Puuysajana is usually considered as synonymous with yaksya. For the Yakshas, see Vol. I., p. 83; Vol. II., p. 75.
† वर्षित्तमवस् । : Kshattrra, in the original.
§ Sl. 842. The Calcutta edition has Dhriishnu and Dharshtaka. Also vide supra, p. 232, note ++.
∥ IX., II., 17. Also vide infra, p. 280, note 2.
The son of Nabhága* was Nabhága;¹ his son was

* This is the ordinary reading of my MSS., of which three, however, give Nabhága. It will contribute to harmonize the Vishnú-puráṇa with itself, if we surmise,—vide supra, p. 13,—that there is, here, an error for Nabhága. So Ambarisha’s grandfather is called in the Bhágavata-puráṇa, IX., IV., 1; though the person there meant is, as the context evidences, identified with Nabhánedishtha of the Aitareya-bráhmaṇa. The Vēyu-purāṇa, likewise, in every MS. to which I have access, irregularly derives Nabhága from Nabhága:

Those Puránas which speak of Nedishtha (or Dishta, &c.) preceded by Nabhága, in composition or apart, and also speak of Nabhága (or Nabhága), recounting, of the latter, the story told in note 1, above, have explicitly misrepresented ancient tradition, inasmuch as this story relates to Nabhánedishtha (निदिष्ठ preceded by नाभा = नाभी), in whose name we have the source of Nabháganedishtha and numerous other corruptions previously particularized. There seems to be no authority, older than epic and Pauráṇik, for such a person as Nedishtha, or Dishta, or Arika, father of a Nabhága.

† The Vēyu-purāṇa has:

‡ This should be Nabhága-nedishtha.

§ See the conjecture ventured in note 1, above. Also vide supra, p. 232, text and note 1; and the Translator’s last note on Chapter V. of the present Book. But the Bhágavata-puráṇa, IX., II., 17, 18, gives an irreconcilable account of the offspring of Nṛiga.

|| Changed, here and just below, from “Nedishtha.” Also read Nabhága, and so further on.  †† Vide supra, p. 14, note 1; p. 232, note ††
BOOK IV., CHAP. II.

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Ambarīsha;¹ his son was Virūpa;² his son was Pṛi-

person by the name Nabhāga; and such a name does occur, in
the lists of the Agni, Kūrma, Matsya, and Bhāgavata, unquestion-
ably distinct from that with which it is also sometimes compounding.
The Bhāgavata repeats the legend of the Aitareya Brāhmaṇa,† with some additions, and says, that, Nabhāga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and, Nabhāga acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognize but one name here, variously read either Nabhāga or Nābhāga, the father of Ambarīsha. The Vāyu, as well as the Bhāgavata, concurs with the text.‡

¹ The Bhāgavata§ considers Ambarīsha as a king who reigned, apparently, on the banks of the Yamunā. He is more celebrated as a devout worshipper of Vishnu, whose discus protected him from the wrath of Durvasas, and humbled that choleric saint, who was a portion of Śiva: — a legend which, possibly, records a struggle between two sects, in which the votaries of Vishnu, headed by Ambarīsha, triumphed.

² The Agni, Brāhma, and Matsya stop with Ambarīsha. The Vāyu and Bhāgavata proceed as in the text; only the latter adds, to Virūpa, Ketumāt and Śambhu.

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† V., 14. For Nabhânedishtha, there mentioned, see, further, the Śīrveda, X., LXI. and LXII.; and the Taittirīya-saṁhitā of the Yajurveda, III., I., IX., 4.
‡ It does not appear so from my MSS. See note * in the preceding page.
§ IX., IV., 13, 30. || IX., VI., 1.

IⅢ.
shadāśwa; his son was Rathistara, of whom it is sung: “These, who were Kshattriyas by birth, the heads of the family of Rathistara, were called Angirasas (or sons of Angiras), and were Brahmins as well as Kshattriyas.”

The same verse is cited in the Vāyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently. Ṛṣhīs by birth become Brahmins by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhága’s assisting the sons of Angiras to complete their sacrifice, referred to in a former note; although the same authority has devised a different explanation. Rathinara (or Rathitara, as read in some copies, as well as by the Bhágavata and Vāyu,) being childless, Angiras begot on his wife sons

* The “Rathinara” of the former edition I have altered, here and below, being convinced that it is merely a clerical error of a very few MSS.

† एति चचम्बुत्ता वै पुनः कांक्षिरसः शृण्टा: ||

रशीरार्याः प्रवरा: चत्रापिता दिव्याशयथ: ||

“These were born in a Kshattra or Kshattriya race, and were subsequently known as Angirasas. They were the chief of the Rathitara,—Brahmins possessing the rank of Kshattras.”

One of my MSS. gives प्रवराः: for प्रवरा:.

Commentary: एति रशीरार्याः प्रवरा गोविन्धः:। चचम्बुत्ता: चत्रास चचम्बुत्ता रशीरार्याः भार्याथासंक्षिप्तः आत्मांतः। तत्परितत्त्वाभ्यां मातुं नरक्षिरसन्त्रासः शृण्टा:। चत्रापिता दिव्याशयथः:।

इन्द्रायनः। This explanation I have not accepted in full.

See Dr. Muir’s remarks on this passage, in Original Sanskrit Texts, Part I., pp. 46, 47.

† Vide infra, p. 280, note 2.

§ Note 1 in p. 256, supra.

|| See note *, above.

० IX., VI., 2, 3:

रशीरार्याः चचम्बुत्ता भार्याथासंक्षिप्तः।

चत्रापिता दिव्याशयथः शृण्टा:।
Ikshváku was born from the nostril of the Manu, as he happened to sneeze. He had a hundred* sons, of whom the three most distinguished† were Vikukshi, Nimi, and Dańda. Fifty (of the rest), under Šakuni,‡ were the protectors of the northern countries. Forty-eight were the princes of the south.‡

radiant with divine glory, who, as the sons of the monarch by his wife, were Kshattriyas, but were Brahmans through their actual father. This, however, is an afterthought, not warranted by the memorial verse cited in our text.

1 So the Bhágavata:§

2 The Matsya says, that Indra (Devarāj) was born as Vikukshi, and that Ikshváku had one hundred and fourteen other sons who were kings of the countries south of Meru, and as many who reigned north of that mountain. The Váyu and most of the other authorities agree in the number of one hundred, of whom

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These stanzas are thus rendered by Burnouf:

"Rathitara n'ent pas d'enfants; c'est pourquoi il pria Angiras de lui donner des successeurs, et Angiras eut de la femme du prince des fils brillants de l'éclat du Vêda.

"Quoique nés de la femme de Rathitara, ces fils d'Angiras n'en sont pas moins reconnus comme Angirasides; ils sont pour les Rathitaras les anciêtres, auteurs de leur race, et ils appartiennent aux deux tribus des Kshattriyas et des Brâhmanes."

* The scholiast considers that 'a hundred' is here used, as a round number, instead of 'a hundred and one.'

† Pravara. In the Váyu-puráṇa and Bhágavata-puráṇa, the word is jyeshtá, ‘eldest’.

‡ गुङ्गुलिक्षणः: Read, therefore, for “under Šakuni,” “Šakuni and others”.

§ IX., VI., 4.

17*
Upon one of the days called Ashtakā,\(^1\) Ikshváku (being desirous of celebrating ancestral obsequies,) ordered Vikukshi to bring him flesh suitable for the offering. The prince, accordingly, went into the forest, and killed many deer and other wild animals,\(^*\) (for the celebration). Being weary (with the chase), and being hungered, he (sat down and) ate a hare, after which, (being refreshed), he carried the rest of the game to his father. Vasishtha,\(^\dagger\) the family-priest:\(\ddagger\) of the house of Ikshváku, was summoned to consecrate the food;\(\S\)

fifty, with Śakuni at their head,\(\parallel\) are placed in the north; and forty-eight in the south,—according to the Váyu,—of whom Vímati\(\parallel\) was the chief. The same authority specifies, also, Nimi and Daśáha, as sons of Ikshváku, as does the Bhágavata,\(\S\) with the addition of their reigning in the central regions.\(\dagger\dagger\) The distribution of the rest, in that work,\(\dagger\ddagger\) is, twenty-five in the west, as many in the east, and the rest elsewhere,—that is, the commentator adds, north and south. It seems very probable, that, by these sons of Ikshváku, we are to understand colonies or settlers in various parts of India.

\(^1\) See pp. 168, 169, supra.

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\(^*\) The original has only mṛiga.

\(^\dagger\) Several of my MSS. omit this name.

\(^\parallel\) Kuláchárya.

\(^\S\) This is expressed by the term prokshañādyā, ‘for aspersion.’

\(^\parallel\) The reading is as in note \(\dagger\) in the preceding page.

\(\parallel\) The name appears to be Viśnúti: विष्णुतिमसुखः; “Viśnúti and others.” Different MSS. of the Harivánshá give, in \(\S\), 664, Vásáti, Vásáti, and Śáśáda.

\(\S\) Vikukshi, Nimi, and Daśáha. IX., VI., 4.

\(\dagger\dagger\) That is to say, between the Himálayas and the Vindhyas. So explains the commentator Śridhara.

\(\dagger\ddagger\) IX., VI., 5:

तैशा पुरुषाद्वार्यायावर्ते: गुप्ता गूप।
पञ्चशिवायः पञ्चाय चवो मधेकरे बहुत: न।
but he declared that it was impure, in consequence of Vikukshi’s having eaten a hare from amongst it; (making it, thus, as it were, the residue of his meal). Vikukshi was, in consequence, abandoned by his offended father; and the epithet Šašáda (hare-eater) was affixed to him by the Guru. On the death of Ikshwáku, the dominion of the earth descended to Šašáda, who was succeeded by his son Puranjaya.

In the Tretá age, a violent war broke out between the gods and the Asuras, in which the former were vanquished. They, consequently, had recourse to

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1 The Váyu states, that he was king of Ayodhyá, after the death of Ikshwáku: The story occurs in all the authorities, more or less in detail.

2 The Váyu says, it was in the war of the starling and the stork (पारीवले बुबे), a conflict between Vasishtha and Viśwámitra, metamorphosed into birds, according to the Bhágavata; but that work assigns it to a different period, or the reign of Hariśandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners with armorial devices were, as we learn from the Mahábhárata, invariably borne by princes and leaders.

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\* प्राहु | भन्न नेनाचेनमानीमिश्र | दुरालभन्नेन ते पूर्वतवाक्षसप्तहत यतोल्लेज श्रवयो भविष्टः | तत्तथात्री विकृषिुपुष्पेष्वसूतः श्रवल्याध्यभावपिपिलिय परिलक्षः।

† Paranjaya is a variant of common occurrence, and the name sanctioned by the scholiast. Vide infra, p. 263, note 1.

\* द्रञ्चायी सन्किरते तत्त्वाच्यशास्त्र पृष्ठीयसिमाम् ||

\* प्राहः परमधर्मानाचवालयोपधधिपिवेभन्त ||

\§ And so the Hariwaísha, 4, 668.

\|| IX., VII., 6. Also vide infra, p. 287, note 1.\||
Vishńu, for assistance, and propitiated him (by their adorations). The eternal ruler of the universe, Nára-yaña, had compassion upon them, and said: *“What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince † named Puranjaya, the son of a royal sage:: into his person I will infuse a portion of myself; and, having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya, for the destruction of your foes.” § Acknowledging, with reverence, the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: “Most renowned Kshattriya, we have come to thee, to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes.” || The prince replied: “Let this your Indra, the monarch of the spheres, (the god) of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries, as your ally.” The gods and Indra readily answered: “So be it”; and, the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal ‡ ruler of all movable and immovable

* प्रसन्न द्वाराणामकाधिनिधः सबक्षजपरायणो शारायणः माह ।
† Kshattriya.
‡ Rājarshi. And the Sanskrit adds ‘Saśāda.’
§ तत्क्रिर्गस्यमार्गीय सचिनास्वतीर्य ताभिषावसुरान्निघिनिभानि ।
|| Pranaya.
things, he destroyed, in the battle that ensued, all the enemies of the gods; and, because he annihilated the demon-host, whilst seated upon the shoulder (or the hump, Kakud,) of the bull, he, thence, obtained the appellation Kakustha (seated on the hump). ¹

The son of Kakustha was Anenas ² whose son was Prithu, whose son was Vişwagāśwa, ³ whose son was Ādra, ⁴ whose son was Yuvanāśwa, ⁵ whose son was Śrāvasta, by whom the city of Śrāvasti ⁵ was founded.

¹ The Bhāgavata adds, that he captured the city of the Asuras, ⁶ situated in the west; whence his name Puranjaya, 'victor of the city.' He is, also, termed Paranjaya, 'vanquisher of foes:' he is, also, called Indravāha, 'borne by Indra.'

² Suyodhana: Matsya, Agni, Kūrma.  
⁵ Śrāvasta and Śrāvasti: Bhāgavata. §§ Śravasti: Matsya, Linga, and Kūrma; which also say, that Śravasti was in the country of Gauda, which is eastern Bengal.*** But it is, more usually,

* One MS. has Viśwaga; another, Viśwagata. The Vṛgya-pūrāṇa seems to give Drīshadāśwa.
† Two MSS. have Chandra. The Linga-pūrāṇa, Prior Section, LXV., 33, has Ārdra.
‡ Yavanāśwa seems to be the reading of the Vṛgya-pūrāṇa.
§ Daityas, in the original. || IX., VI., 12—16.
¶ And so the Linga-pūrāṇa. ** IX., VI., 20.
†† Śi. 669.  
‡‡ IX., VI., 20. §§ IX., VI., 21.
|| So reads the Vṛgya-pūrāṇa.
¶¶ Prior Section, LXV., 84. I find Śravasti, also: and the king is thence called Śravasti.
*** The term Gauda has not only this signification, but a much wider. See the references and quotations in Messrs. Böhtlingk and Roth's Sanskrit-Wörterbuch.
The son of Śrávasta was Bṛihadáswa, whose son was Kuvalayáswa.† This prince, inspired with the spirit of Vishnu, destroyed the Asura Dhundhu, who had harassed the pious sage: Uttanka;§ and he was, thence, entitled Dhundhumára.¹ In his conflict with the demon, placed in Košala,|| by which a part of Oude is commonly understood. In my Dictionary I have inserted Śrávantí, upon the authority of the Trikánda Šesa;¶ but it is, no doubt, an error for Śrávasti. It is, there, also called Dharmapattana, being a city of some sanctity, in the estimation of the Buddhists. It is termed, by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed, by both, nearly in the site of Fyzabad in Oude. Account of the Foe-kíe-ki.**

¹ This legend is told, in much more detail, in the Váyu and Brahma Puráñas. Dhundhu hid himself beneath a sea of sand, which Kuvalayáswa and his sons dug up,—undeterred by the flames which checked their progress,—and finally destroyed most of them. The legend originates, probably, in the occurrence of some physical phenomenon, as an earthquake, or volcano.

* According to the Váyu-puráña, like our text, he had a most numerous family:

### वृहदस्वक पुराणां सहस्राशिबिंतिः।

† The Váyu-puráña has Kuvaláśwa:

### वृहदस्वमुखापि कुवालास्व द्रति ज्ञति॥

And from several passages that follow this it is evident that the name is Kuvaláswa. The Harivánsa, śl. 671, etc., likewise has Kuvaláswa; and so has the Linga-puráña. — Maharshi.

§ In two MSS. I find Utanka, the lection of the Bhágavata-puráña, IX., VI., 22. The Harivánsa, śl. 676, has, in different MSS., Utanka and Uttanka. The Váyu-puráña gives, in my MSS., Uttanka.

|| See Vol. II., p. 172, notes 2, etc.

¶ II., I., 13.

** By Professor Wilson; in the Journal of the Royal Asiatic Society, Vol. V., pp. 122, 123.

Also see M. Vivien de Saint-Martin's Mémoire Analytique, etc., p. 105; and General Cunningham, in the Journal of the Asiatic Society of Bengal, 1865, pp. 250—267.
the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dridhāswa, Chandrāswa, and Kapilāswa; and the son and successor of the elder of these was Haryaśwa: his son was Nikumbha; his son was Sāṁhatāswa; his son was Kṛiśāswa; his son was Prasenajit; and his son was (another) Yuvanāswa.  

1 The series of names agrees very well to Sāṁhatāswa, called Barhaṇāswa in the Bhāgavata. ¶ We have, there, some variations, and some details not noticed in our text. The Vāyu, Brahma, Agni, Linga, Matsya, and Kūrma ascribe two sons to Sāṁhatāswa, whom the two first name Kṛiśāswa and Akṛiśāswa, and the rest, Kṛiśāswa and Raṇāswa. ** Senajit † † or Prasenajit † † is, generally, though not always, termed the son of the younger brother; but the commentator §§ on the Hari Varma calls him the son of Sāṁhatāswa, whilst the Matsya, Agni, Linga, and Kūrma omit him, and make Māndhātṛi the son of Raṇāswa. || || The mother of Prasenajit and the wife of Akṛiśāswa or Sāṁhatāswa,—according to the different interpretations,—was the daughter of Himavat,

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* In the Vāyu-purāṇa the name is Bhadrāswa.
† The Bhāgavata-purāṇa, IX., VI., 24, has Dridhāswa, Kapilāswa, and Bhradāswa.
‡ The original here again names Dridhāswa, but says nothing of his seniority: द्रिधास्वास्वरूपः।
§ The Linga-purāṇa, Prior Section, LXV., 37, interposes Pramoda between Dridhāswa and Haryaśwa.
¶ One MS. has Hitāswa; another, Saṁbitāswa. The latter is the reading of some MSS. of the Vāyu-purāṇa; others giving Saṁhatāswa.
¶¶ IX., VI., 25.
** The Linga-purāṇa distinctly calls Yuvanāswa son of Raṇāswa.
† † Bhāgavata-purāṇa, IX., VI., 25.
‡ ‡ So reads the Vāyu-purāṇa.
§§ Nilakaṇṭha, on śl. 709. Arjuna Miśra comments to the like effect.
|||| The Linga-purāṇa represents Māndhātṛi to be son of Yuvanāswa.
Yuvanáswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity (for his childless condition); and they instituted a religious rite, to pro-
known as Drishhadwati, the river so termed* (Vol. II., p. 142, note 4). The wife of Yuvanáswa, according to the Váyu, or of Prasenajit, according to the Brahma, was Gaurí, the daughter of Rántinara,† who, incurring the imprecation of her husband, became the Bábudá river (Vol. II., p. 142, note 3). The Brahma and Hari Vaṁśa; call Yuvanáswa her son; but, in another place,§ the Hari Vaṁśa contradicts itself, calling Gaurí the daughter of Matinára,|| of the race of Purú, the mother of Mándhátrí; here following, apparently, the Matsya, in which it is so stated. The Brahma Puráña is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátrí, with the addition, that he was called Gaurika, after his mother:

एकातील गौरी: तुषारवतीं ब्रह्म हि।
मान्यता चौरविको थे ब्रह्मकाविको मुखः।।

Mándhátrí's birth from Gaurí is the more remarkable, as it is incompatible with the usual legend, given in our text and in the Bhágavata, which seems, therefore, to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata,‖ Mándhátrí is also named Trasaddasyu, or "the terrifier of thieves."

* The Váyu-puráña states:

काशाबाध्याख्यान संहताख्यातिवेची।
तस्म चतुरी हैमस्ती सतामा मान्या हृष्टाती।।

Compare the Harivaśa, śl. 708, 709.
† I have much doubt as to the correctness of this name.
‡ Śl. 709.
§ Śl. 1715, 1716.
|| Erroneously printed, in the former edition, "Matimara."
" IX., VI., 33:

चाचाचकला छृदिपा इति राविन्द्र।
वाशालालित्ततुतबारं देवस्य।।
cure him progeny. One night, during its performance, the sages, having placed a vessel of consecrated water upon the altar, had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and, unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search, he came to the water in the jar, which had been sanctified and endowed with prolific efficacy* by sacred texts, and he drank it. When the Munis† rose, and found that the water had been drunk, they inquired who had taken it, and said: "The queen; that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Raja, "who unwittingly drank the water:" and, accordingly, in the belly of Yuvanáśwa was conceived a child. And it grew; and in, due time, it ripped open the right side of the Raja, and was born: and the Raja did not die. Upon the birth of the child, "Who will be its nurse?" said the Munis; when (Indra,) the king of the gods appeared, and said, "He shall have me for his nurse" (máṃ ayaṃ dhásyati); and, hence, the boy was named Mándhátári. Indra put his fore-finger into the mouth of the infant, who sucked it, and drew from it (heavenly) nectar.§ And he grew up, and became a mighty monarch,‖ and reduced the seven continental zones under his dominion. And here a verse is recited: "From the rising to the going down of the sun, all that is irra-

* Aparimeya-máhátmya.
† Rishi, in the original.
‡ The original has: राज्योऽश्च युवनाश्वष पद्मि।
§ Amrita.
‖ Chakravartin.
diated by his light is the land of Māndhātri, the son of Yuvanāśwa."

Māndhātri married Bindumati, the daughter of Śaśaśī, and had, by her, three sons, Purukutsa, Ambarīsha, and Muchukunda: he had, also, fifty daughters.

The (devout) sage Saubhāra, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Saṁmāda,

1 The Vāyu cites this same verse, and another, with the remark, that they were uttered by those acquainted with the Purāṇas and with genealogies:

\[
\text{चक्रास्तुपारेकसेवी श्रेष्ठो रीराशिकाय दिवा:} \\
\text{धावतसुर्ख उद्घो धावितसमन मंतवे} \\
\text{सर्बेऽष्ट्र दीप्तासर्वत मान्यात: चतुष्पदिति} \\
\text{चक्रास्तुपारेकसेवीं श्रेष्ठो वर्णविन्द्नो वेना:} \\
\text{दीप्तासर्वत्र महाभाष्यं सत्यवस्तितीक्षस्म} \\
\text{मान्यातां तथू विष्णो: पुराणाभ:} \\
\text{प्रचेष्टति।}
\]

2 The Brahma and Agni omit Ambarīsha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhāra occurs, elsewhere, only in the Bhāgavata, and there, less in detail.

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* A Bindumati is spoken of, in the Harshacharita, as having slain Vidūratha. See my Vāsavadattā, Preface, p. 53.
† Compare the Harivansha, sl. 712.
‡ One MS. has Purushakuta, a reading of no value; the like of which I often pass by unnoticed. The Purukutsa of the Rigveda—see IV., XLII., 8, 9,—is called son of Durgaha, who is again named in the same work, VIII., LIV., 12.
§ The Linga-purāṇa seems to read Muchakunda.
|| Bīṣhī. ⁹ Bahvīcī. Vide supra, p. 50, note ‡.
** In the Vishnu-purāṇa this verse is read thus:

\[
\text{वाबस्तुप्रमम चैति को वाबस्तु प्रतितसिद्धाति।}
\]

†† IX., VI., 39—55.
of large bulk, had a very numerous progeny. His children and his grandchildren* were wont to frolic around him, in all directions;† and he lived amongst them happily, playing with them night and day. Saubhari, the sage, being disturbed, in his devotions, by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected: "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young! Of a truth, he awakens, in my mind, the wish to taste such pleasure; and I, also, will make merry amidst my children."‡ Having thus resolved, the Muni came up, hastily, from the water, and, desirous of entering upon the condition of a householder, went to Mándhátá, to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation,§ and treated him with the most profound respect. Having taken a seat, Saubhari said to the Raja: "I have determined to marry. Do you, king, give me one of your daughters, as a wife. Disappoint not my affection.|| It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the

* पीछेरूढित्रिन, "sons' sons and daughters' sons."
† The original says that they "frolicked at his sides, in front of him, on his back, and over his breast, tail, and head": पास्ते॒॒रूढ़ित्रिन पृष्ठेत व्हः पुष्यार्ध चोपरि अवयः।
‡ The translation, hereabouts, is greatly compressed.
§ Arghya.
|| Prajakya.
earth to whom daughters have been born; but your family is, above all, renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters. Give one of them to me; that so I may be relieved from the anxiety I suffer through fear that my suit may be denied.”

When Mándhátri heard this request, and looked upon the person of the sage, emaciated by (austerity and) old age, he felt disposed to refuse his consent: but, dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rishi, observing his hesitation, said: “On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded. And what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?” To this, the king, apprehensive of his displeasure,* answered and said: “Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall, themselves, select from suitors of fitting rank; and, since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity; and I am at a loss what to do.” This answer of the king was fully understood by the Rishi, who said to himself: “This is merely a device of the Raja, to evade compliance with my suit. He has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of

* Śápa, 'curse'.
his daughters.* Even be it so: I will be a match for him.” And he then spake aloud, and said: “Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace.† Should any of the maidens, your daughters, be willing to take me for a bridegroom, I will have her for my bride. If no one be willing, then let the blame attach alone to the years that I have numbered.”‡ Having thus spoken, he was silent.

Mándhátrí, unwilling to provoke the indignation§ of the Muni, was, accordingly, obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits.∥ His conductor, addressing the princesses, said to them: “Your father, young ladies, sends you this pious sage, ¶ who has demanded of him a bride; and the Raja has promised him, that he will not refuse him any one of you who shall choose him for her husband.”** When the damsels heard this, and looked upon the person of the Rishi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing

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* युब्रीष्टथिष्ठितम् स्त्रीयां विद्वत जनानामिबसुमा संतिष्ठेव-मभिहितम्।
† चंद्रेः तहदिन्द्रातामसः सृष्टिसः जनावः:पुरवर्ष्णरः।
‡ चंद्रा चेन्द्रसः चेन्द्रावेंत्रातीतचावार्श्य।
§ Śāpa.
∥ Siddha and gandharva, in the original.
¶ Brahmashri.
** मया साथ गतिष्ठासः सवधार्तः सापिष्ठवः सरवत्त तम्-वावार्ष्यः: गाई परिप्रवर्त्यं बरिष्ठामि।
the favours of the master of the herd, they all contended for the choice: * "Away, away, sister!" said each to the other: "this is my election; he is my choice; he is not a meet bridegroom for you; he has been created, by Brahmá, on purpose for me, as I have been created in order to become his wife; he has been chosen, by me, before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Šishi; and, as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. † Perplexed, more than ever, by this information, the Raja exclaimed: "What is all this? And what am I to do now? What is it that I have said? And, at last, although with extreme reluctance, he was obliged to agree that the Šishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśvakarma,—equal, in taste and skill, to Brahmá himself;—to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches, and seats, and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds

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* करिष्ण रब्धेश्वरपतिः तमूर्धिष्ठितम् भिष्मक्रमः चरित्यामभूतः।
† Hereabouts the rendering is rather freer than usual.
‡ विभाषात्तिर्भिष्मक्रमः।
of lotos-flowers. The divine artist* obeyed his in-
junctions, and constructed splendid apartments for the
wives of the Ṛishi; in which, by command of Saubhari,
the inexhaustible† and divine treasure called Nanda¹
took up his permanent abode; and the princesses entertained all
their guests and dependants with abundant viands of every description and the choicest quality.§

After some period had elapsed, the heart of King Mándháṭrī yearned for his daughters; and he felt solicitous to know whether they were happily circumstanced. Setting off, therefore, on a visit to the hermitage of Saubhari, he beheld, upon his arrival, a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes: “Dear child, tell me how it is with you. Are you happy here, or not? Does the great sage treat you with tenderness? Or do you revert, with regret, to your early home?” The princess replied: “You behold, my father, how delightful a mansion I inhabit,—surrounded by lovely gardens and lakes,

¹ The great Nidhi. A Nidhi is a treasure, of which there are several belonging to Kubera. Each has its guardian spirit, or is personified.

* Twashti. † Anapáyin.
† It is not clear why Professor Wilson here personifies Nanda, as if this Puráṇa were a Tantra. In his Essays, Analytical, &c., Vol. II., pp. 379, 380, there is a valuable note on the nine nidhis of Kubera.
§ The translation of this paragraph is not very close; and the same may be said of the remainder of the chapter.

III. 18
where the lotos blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, * soft beds, and every enjoyment that affluence can procure. Why, then, should I call to memory the place of my birth?† To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this: my husband is never absent from my dwelling; solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided. There was, also, the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Mándhátré heard the same story, from each of his daughters, in reply to his questions; and, with a heart overflowing with wonder and delight, he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power. The like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and

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* The original here supplies but one epithet, manonukila, to four substantives.

† The question of the princess rather implies, that, in spite of this very luxury, she cannot forget her early home: तथापि बेन ना अबभूमिः ग्राहेिति।
been received, by him, with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time, the daughters of Mándhátrí bore to Saubhārī a hundred and fifty sons; and, day by day, his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self.¹ “These my sons,” he loved to think, “will charm me with their infant prattle; then they will learn to walk; they will, then, grow up to youth, and to manhood; I shall see them married, and they will have children; and I may behold the children of those children.” By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time; and, at last, he exclaimed: * “What exceeding folly is mine!† There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the de-

¹ Of Mamatá, ‘mineness’ (ममता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

* एवमादिस्मोरणमुद्धिमायायासंपत्तिमुद्धिमेवदेवतासंचिलयामास।
"Having discovered that some such desire kept pace with the daily increase of time, he took thought as follows."

So the commentary explains this passage, and very naturally: चैव स्मो यथेऽर्थका नित्तिर्गुणवत्तम यज्ञ अशोरी तस्येकः स्मासाह ज्ञितायत। एतविधमायास।
† The rest of the chapter, from this point, is in verse.
scendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body is now augmented by the cares attached to fifty others, and is further multiplied by the numerous children whom the princesses have borne to me.* The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety.† My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence; and I have been beguiled by that desire for progeny which was communicated to me by association with Saṁmada.‡ Separation from the world

* दुःखं यद्विक्षरीरलक्षण
ग्रात्संक्षमं तद्विदं प्रकृतं ।
परिचरिता ईश्रियप्रतादानां
वृत्तिविश्वेषेष्वे क्रोधमतः ॥

† “Individual anxiety” is to render mamāṭa, for which see the Translator’s note in the preceding page.

‡ चीरीं तपो चर्चो वसासराय
तत्सबिधरा तपस्योऽवराय ।
निल्परं संगाठवधत चो में
कु तादिरागो मुक्तसंस्कर्त स्वा ॥
is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection, by contracting worldly attachments. How much more likely should one so fall, whose observances are incomplete!* My intellect has been a prey to the desire of married happiness: but I will, now, so exert myself, for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings.† To that end, I will propitiate, by arduous penance, Vishńu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods.‡ On his everlasting body, which is both discrete and indiscriminate substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more! To him I fly for refuge; to that Vishńu who is the teacher of teachers, who is one with all beings, the

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* निःस्माता मुक्तिपदं चतुर्वीण न्यावः श्रीमान्येषा: प्रभविण्य दोषा:।
शास्त्रयोगोद्धि निपाखत्विध:।
द्वेष वोशी किमुताख्यिचित्त:।

† चाहि लरिषाथमि तथात्ममोहविधः परिवह्याहृष्ठीत्विधः।
चण कि भुयः परिवह्याहृष्ठी वन्मुक्ति नुक्तिविदा न नुक्तिविदा।

‡ सर्वेश धातारसचित्वमयः
मन्तरवीरयथान्तरित्मासाक्षरः।
विदात्मे बैश्वरसम्राशा
माराधविचे तपश्चेव विश्वम्।
pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”

- त्रिभुजे शत्रु ब्रह्मम्
- सर्वं जगत्वं तत्
- नमः नमः
- श्रीसु विश्वास्वेत् मूर्तिः
- सम्भवतु संयमिति
- शरवं ब्रह्माण्डपम्
- द्वितीयारथम्
- श्रीमानं विनिवेच्यां गुरुं
- परं गुरुं संतु विवेके

- श्रीमानं विनिवेच्यां गुरुं
- परं गुरुं संतु विवेके
CHAPTER III.

Saubhar and his wives adopt an ascetic life. Descendants of Mándhátrí. Legend of Narmadá and Purukutsa. Legend of Triśanku. Bāhu driven from his kingdom by the Haihayas and Tálajanghas. Birth of Sagara: he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offerings to fire and the study of the Vedas.

HAVING thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhánasas* (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the (sacramental) fires,† and became a religious mendicant.‡ Then, having consigned all his acts to the supreme,§ he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration,|| or death. Whoever reads, or hears, or remembers, or understands this legend of Saubhari and his espousal of the daugh-

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* The vaikhánasa is the same as the vínaprastha, for a detail of whose duties, and of those of the bhíksu, vide supra, pp. 94—97.
† Bhíksu.
‡ Bhágavat.
§ Avíkára.
|| Avasákhídyati.

† सपौष्टिकम् वैवावधामारोऽचारिति
भगविरूप्ति: सांख्यिकूपस्थायम् ||

† So Manu; "Having reposed, as the law directs, the holy fires in his breast," &c. VI., 25.†
ters of Mándhátrí shall never, for eight successive births, be addicted to evil thoughts; nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Mándhátrí is now resumed.

The son of Ambarísha, the son of Mándhátrí, was Yuvanáswa: * his son was Harita, † from whom the Angirasa Háritas: were descended. ²

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1 The Váyu, Linga, Kúrma, and Bhágavata§ agree in this series: the others omit it.

2 The words of the text are: तबाधिको यतोदंशिः हारिता:। And the commentator explains the phrase: 'The Angiras Brahmans, of whom the Hárita family was the chief.' || The Linga-reads:

इरितो युवनास्वः हारिता यत सान्तवः।
एते हास्यरसः पवे चत्तीयता दिवातयः।

'Harita was the son of Yuvanáswa, whose sons were the Háritas. They were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshatriyas.' The Váyu has:

इरितो युवनास्वः हारिता मुः: सूतः।
एते हास्यरसः पुष्च: सत्तीयता दिवातयः।**

'Harita was the son of Yuvanáswa, from whom were many

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* The Bhágavata-puráña, IX., VII., 1, has Yauvanáswa. See the next page, note †.

† Some MSS. have Hárita; like the Bhágavata.

‡ All my best MSS., supported by the commentary, yield 'Háritas'.

§ But see note ‡ in the page next following.

|| I find: सम्बन्ध युवनास्वः प्रभितामहस्वामा यतो हरिता-

हारिता हास्यरसी दिवा हरितानार्थमवरा। च धरितानार्थमवरा

चास्यरसादिः सत्तीयता दिवातयः।

¶ Prior Section, LXV., 40, 41.

** My MSS. differ, as to this stanza, from those followed by Professor Wilson. Vide infra, p. 283, note ¶.
In the regions below the earth,* the Gandharvas
called Mauneyas† (or, sons of the Muni Kaśyapa), who
called Haritas. They were sons of Angiras, and Brahmans with
the properties of Kshatriyas.‡ The Bhāgavata; has only: साध्वा-
ग्रामवर र्मि। These (Ambarisha, Purukutsa, and Harita,) were,
according to Śrīdhara Śvāmin’s comment, the chiefs of Mándhātri’s
descendants; being founders of three several branches: or it may
mean, he says, merely that they had Mándhātri for their progeni-
tor; Mándhātri being, by some, also named Angiras, according
to Aswālāyana.§ It may be questioned if the compilers of the
Purāṇas, or their annotators, knew exactly what to make of this
and similar phrases,|| although they were, probably, intended to
intimate, that some persons of Kshatriya origin became the disci-
ple of certain Brahmans, particularly of Angiras, and, after-
wards, founders of schools of religious instruction, themselves.
Mándhātri himself is the author of a hymn in the Ṛig-veda. Asiatic
Researches, Vol. VIII., p. 385.† Harita is the name of an individual

† The commentator says they were Chitrasesa and others; see Vol. II.,
p. 285, note †. The term seems to be a general epithet of the Gan-
dharvas, derived from their mother, Muni: see the Mahābhārata, Ādi-
parvan, ś. 2552; Harivināsha, ś. 11553. In Vol. II., p. 75, it is the Apsa-
rases that spring from Kaśyapa and Muni; the Gandharvas being the off-
spring of Kaśyapa and Arishtā.
‡ IX., VII., 1. Subjoined are the original and Burnouf’s translation:
साध्वा। पुरानवरो चोरस्वरूपः प्रक्षीमित:।
पितामहेन प्रवृतो दीव्यवाक्ष तत्तुत:।
हारितवर्स पुरोः मुखाभागीतमवर र्मि।||

“Le fils ainé de Mándhātri qui est célèbre sous le nom d’Ambaricha,
fut adopté par son grand-père Yuvanāya; c’est pourquoi le fils d’Am-
baricha est nommé Yauvanāya. Ce dernier prince eut pour fils Hārita;
ces trois personnages (Ambaricha, Yauvanāya et Hārita) ouit pour
auteur commun Mándhātri.”

§ See Professor Max Müller’s History of Ancient Sanskrit Literature,
p. 383.
|| Vide supra, p. 255, note 2; p. 258, note 1.
† Or Colebrooke’s Miscellaneous Essays, Vol. I., p. 25.
were sixty millions in number, had defeated the tribes of the Nágas (or snake-gods), and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotos-eyes opened, while listening to their hymns.* They said: “Lord, how shall we be delivered from this great fear?” Then replied the first of males,† who is without beginning: “I will enter into the person of Purukutsa, the son of Mándhátri, the son of Yuvanáswa; and in him will I quiet these iniquitous Gandharvas.” On hearing these words, the snake-gods bowed and withdrew, and, returning to their country, despatched Narmadá, to solicit the aid of Purukutsa.¹

Narmadá accordingly went to Purukutsa, and conducted him to the regions below the earth,‡ where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmadá’s services, conferred upon her, as a blessing, that, who-

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sage, considered as the son of Chyasana, and to whom a work on law is attributed. It is, probably, rather that of a school, however, than of an individual.

¹ Narmadá, the personified Nerudda river, was, according to the Bhágavata,§ the sister of the Nágas.||

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* The rendering here is somewhat lax.
† Purushottama. See Vol. I., p. 16, note ‡.
‡ Rasítala.
§ IX., VII., 2.
|| For another origin of her, vide supra, p. 163, note ||; p. 165, note ‡.
soever should think of her, and invoke her name, should never have any dread of the venom of snakes.* This is the invocation: "Salutation be to Narmadá in the morning; salutation be to Narmadá at night; salutation be to thee, O Narmadá! Defend me from the serpent's poison." † Whoever repeats this, day and night, shall never be bitten by a snake, in the dark, or in entering a chamber; nor shall he who calls it to mind, when he eats, suffer any injury from poison, though it be mixed with his food. To Purukutsa, also, the snake-gods announced, that the series of his descendants should never be cut off.

Purukutsa had a son, by Narmadá, named Trasadasyu, whose son was Saṁbhúta,§ whose son was

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* We have some varieties here. Instead of Trasadasyu, the Matsya has Dussaha, whom it makes the husband of Narmadá, and father of Saṁbhúti, the father of Tridhanwan. The Bhágavata|| omits Saṁbhúti; the Linga_Password makes him the brother of Trasadasyu; and the Agni has, in his place, Sudhanwan.

† Some MSS. read, like the Bhágavata-puráña, Trasadasyu. Vide supra, p. 266, note ‡, for this word as an epithet.

§ The Vāyu-puráña reads, in my MSS.:

मर्नेदारां समुदायम् संभुतकश चालवितः

It seems, then,—vide supra, p. 165, Sanskrit extract in note †,—that Trasadasyu and Saṁbhúta are one, unless they are brothers.

|| IX., VII., 3. It says that Anaránya was son of Trasadasyu.

‡ Prior Section, LXV., 41, 42. Then follows:

विष्णुपुर: सुतकश विष्णुपुर्द्वा चत: सुत: ||

एते प्राप्तिः पवि सत्यायताः समानितिः ||

संभुतपर: पुष्पजनरुषाधिवृजत् ||
Anarāṇya, who was slain by Rāvana, in his triumphant progress through the nations.\* The son of Anarāṇya was Prishadaśwa;† his son was Haryaśwa; his son was Sumanas;‡ his son was Tridhanwan; his son was Trayyāruṇa;§ and his son was Satyavrata, who obtained the appellation of Triśanku,† and was degraded to the

\* Bṛishadaśwa: Vāyu.|| The Matsya, Agni, and Brahma omit all between Sambhūta and Tridhanwan. † The Bhāgavata** has a rather different series, or, Anarāṇya, Haryaśwa, Aruṇa, Tribandhana, Triśanku. As Anarāṇya is famous in Hindu story, †† and Trayyāruṇa;‡‡ is a contributor to the Ṛig-veda, their omission shows careless compilation.

Saṁbhūti is, thus, provided with two sons, Vishnūvṛiddha—founder of the Vishnūvṛiddhas,—and Anarāṇya.

The first two of these lines—only with the substitution of पुञ्जः for परेष.—occur in the Vāyu-purāṇa, likewise. Vide supra, p. 280, note * •.

* The Vāyu-purāṇa distinctly says, in my MSS., that he slew Rāvana:

रावणो निषेतो चिन चिलोचिनविचि पुरा।

† Bṛishadaśwa. Līṅga-purāṇa. And so, I think, the Vāyu-purāṇa is intended to read.

‡ One MS. has Trayyāruṇi.

§ Vide infra, p. 286, note †.

|| There, as in the Līṅga-purāṇa, Prior Section, LXV., 45, I find Vasumana, with Bṛishadwaṭi—which name seems to have been misread Bṛishadaśwa—for his mother:

हर्षवांशु हृषयुवा जचे वसुमना गुप।

Vasumana, son of Rohiḍāśwa, is mentioned in the Anukramanikā to the Ṛigveda, X., 179.

¶ The Harivamśa, ii. 715, 716, has, also, Saṁbhūta, Sudhanwan, Tridhanwan.

** IX., VII., 4.

†† Particularly in the Rāmāyana.

‡‡ Read “Tryyāruṇa.” Vide supra, p. 36, note †. In the Ṛigveda, V., XXVII., 3, Tryyāruṇa and Trasadasyu are mentioned as if contemporaries.
condition of a Chándála (or outcaste).† During a twelve years’ famine, Triśanku provided the flesh of deer, for the nourishment of the wife and children of Viśwámitra; suspending it upon a (spreading) fig-tree: on the borders of the Ganges,§ that he might not subject them to the indignity of receiving presents from an outcaste.|| On this account, Viśwámitra, being highly

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1 The Váyu states, he was banished, by his father, for his wickedness (Adharma). The Brahma Puráña and Hari Varśá† detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man;—one of the citizens, according to the two former; of Vidarbha, according to the latter. For this, his father, by the advice of Vasishtha, banished him; and he took refuge with Śwapákas. The Ráma-yaña** has a different story, and ascribes Triśanku’s degradation to the curse of the sons of Vasishtha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described†† as a pious prince (सब-वाद्रिक जितित्रिच्छ); and the object of his sacrifice was to ascend to heaven.

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* For Triśanku, a Chándála king known to Buddhist tradition, and probably the same person, see Burnouf’s Introduction à l’Histoire du Buddhisme Indien, Vol. I., pp. 207, et seq.
† Literally, ‘drought,’ anávášíkti.
‡ Nyagrodha.
§ Jáhnavi, in the original.
|| An expansion of चक्षुस्मर्तिविश्वपरिवारः
¶ Āl. 717, et seg.
** Bāla-káśāda, LVIII.
†† Ibid., LVII., 10.
pleased with him, elevated him, in his living body, to heaven.  

1 The occurrence of the famine, and Satyavrata’s care of the wife and family of Viśvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vamsa. During the famine, when game fails, he kills the cow of Vasishtha; and, for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Triśanku (tri, ‘three’, śanku, ‘sin’). Vasishtha refusing to perform his regal inauguration, Viśvāmitra celebrates the rites, and, on his death, elevates the king, in his mortal body, to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive,—Viśvāmitra’s resentment of the refusal of the gods to attend Triśanku’s sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśvāmitra, by which Triśanku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśvāmitra. The Bhāgavata has an allusion to this legend, saying that Triśanku is still visible in heaven:

† Triśanku—“he of three delinquencies,”—was so called, according to the commentator on the Viśvīnu-purāṇa, because he ate what was unhallowed, slew his spiritual teacher’s cow, and disobeyed his father’s commands: चामोचित्रि-रत्नाणि रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां रत्रिकां

Also see Śrīdhara on the Bhāgavata-purāṇa, IX., VII., 5.  
‡ IX., VII., 5.
The son of Triśanku was Hariśchandra; his son

The Vāyu furnishes some further information, from an older source:

Both my copies leave a blank, where it is marked; and a similar passage does not elsewhere occur: but the word should, probably, be निम्त्र; and the whole may be thus rendered: “Men acquainted with the Purāṇas recite these two stanzas: ‘By the favour of Viśvāmitra, the illustrious Triśanku shines in heaven, along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornamented with the constellation Triśanku.’” This legend is, therefore, clearly astronomical, and alludes, possibly, to some reformation of the sphere by Viśvāmitra, under the patronage of Triśanku, and in opposition to a more ancient system advocated by the school of Vasishtha. It might be no very rash conjecture, perhaps, to identify Triśanku with Orion, the three bright stars of whose belt may have suggested the three Śankus (stakes or pins) which form his name.†

† The Paurāṇik lists generally dismiss Hariśchandra very summarily; but he makes a conspicuous figure in legends of an apparently later date. In the Mahābhārata, Sabbhā Parvan,§ it is

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* According to the Harivānsha, 6. 754, he married Sayyaratā, of the Kaikaya family. And so says the Vāyu-purāṇa.
† The MSS. of the Vāyu-purāṇa used by me, and to which the Translator had access, read this line thus:

The missing word is, then, बालका, ‘a woman.’ In the next verse, my MSS. have मायि, instead of चालि.
‡ The reading of the Vāyu-purāṇa, as now restored, militates against this conjecture. § Chapter XII.
was Rohitáswa;¹ his son was Harita;² his son was stated, that he resides in the court of Indra, to which he was ele-
vated for his performance of the Rājasúya sacrifice, and for his unbounded liberalty. This seems to have served as the ground-
work of the tale told in the Márkańdeya* and Padma Puráñas, of his having given his whole country, his wife and son, and, finally, himself, to Viśwámitra, in satisfaction of his demands for Dakshíná. In consequence, he was elevated, with his subjects, to heaven, from whence, having been insidiously led, by Nárada, to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent; and he and his train paused in mid-air. The city of Hariśchandra is pop-
ularly believed to be, at times, still visible in the skies. The indignation of Vasishtha at Viśwámitra’s insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Šaráli (a sort of Turús,) and the Baka (or crane). In these forms they fought for a considerable term, until Brahmá interposed, and reconciled them. The Bhágavata alludes to this story, in its notice of Hariśchandra; but the Váyu refers the con-
flict to the reign of a different prince: vide supra, p. 261, note 2. According to the Śiva Puráña, Hariśchandra was an especial worshipper of that deity; and his wife Satyavatí was a form of Jayá, one of Durgá’s handmaids.

¹ Also read Rohita. † Traces of his name appear in the strong-
holds of Rotas, in Bebar; and in the Punjab. The Bhágavata has a legend of his having been devoted to Varuña, before his birth, by his father, who, having, on various pleas, deferred

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* Chapter VIII.
† In the Váyu-púrāña; in the Bhágavata-púrāña, IX., VIII., 8; in the Linga-púrāña, Prior Section, LXVI., 11, 12; and in the Harivánsha, II. 756.
‡ The Harivánsha states that he founded Rohitapura.

“Hariśchandra was a very great conqueror; and his son Rohita or Rohitáswa founded, and is said to have resided at, the fortress which, from him, is called Rohitás, a name corrupted, in our maps, to Rotás.” Hamilton’s Genealogies of the Hindus, &c., p. 32.
Chunchu, who had two sons, named Vijaya and Sudeva. Ruruka was the son of Vijaya, and his own son was Vrika, whose son was Bavhu (or Bahuksa). This prince was vanquished by the tribes of Haihayas and Talajanghas, and his country was overrun by them; offering his son, as promised, was afflicted by a dropy. Rohita, at last, purchased Sunahsepha, who was offered, as a victim, in his stead: see hereafter, note on Sunahsepha.

2 Omitted: Agni, Linga, and Matsya.
1 Omitted: Agni. Dhundhu: Linga and Kurma. Champa, founder of Champamalini: But all other authorities make Champa a different person, a descendant of Anga: see family of Anu, of the lunar race.
4 Descendants of Yadu. The first springs from a prince who

* Several MSS. give Chunchu; and other Puranas; and also the Hari-vansha, exhibit the same variety.
† Vijaya was son of Sudeva, according to the Bhagavata-purana, IX. VIII. 1. Instead of Sudeva, the Linga-purana, Prior Section, LXVI., 12, has Sutejas.
‡ One MS. has Vriha. The Vyu-purana reads, in different MSS., Vritaka and Dhritaka.
§ I find this, the longer, form only in the Bhagavata-purana, IX., VIII., 2.
|| These are said to be a branch of the Haihayas. See the Translator's last note on Chapter XI. of this Book.
¶ Corrected, here and just below, from "Sunahsephas." See the Bhagavata-purana, IX. VII., 19, 22.
** Chapter VII. of this Book.
†† I find Harita, followed by Dhundhu, in the Linga-purana, Prior Section, LXVI., 12:

हरितो रोक्षितक्षां घुष्मारित उच्चाते।

‡‡ See the preceding note.
§§ I find Champapur.
in consequence of which, he fled into the forests with his wives. One of these was pregnant; and, being an object of jealousy* to a rival queen, the latter gave her poison, to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Báhu, having waxed old, died in the neighbourhood of the residence† of (the Muni) Aurva. His queen, having constructed his pile, ascended it, with the determination of accompanying him in death; but the sage; Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying: "Hold! hold! This is unrighteous. A valiant prince, the monarch of many realms,§ the offerer of many sacrifices, the destroyer of his foes, a universal emperor,|| is in thy womb. Think not of committing so desperate an act!" Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and, after some time, a very splendid boy was there born. Along with

is the twelfth, and the second, from one who is the eighteenth, in the lunar line; and both are, thus, contemporary with a prince who is the thirty-fifth of the solar dynasty. The Váyu adds, that they were assisted by Śakas, Yavanas, Kámbojas, Páradas,¶ and Pahlavas.

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* This is an inference. The original runs: तस्काय चपत्वर गर्भस्वा

† Áśrama.

‡ Bhagavat.

§ चारितमूलक जयतिरितिवीययपराक्रमः.

|| Chakravartin.

¶ Corrected from "Párvasa,"—a typographical error, presumably.
him, the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth,* gave him (on that account) the name of Sagara (from Sa, ‘with’, and Gara, ‘poison’). The same holy sage celebrated his investiture with the cord of his class, instructed him (fully) in the Vedas,† and taught him the use of arms, especially those of fire, called after Bhárgava.‡

When the boy (had grown up, and) was capable of reflection, he said to his mother, (one day): “Why are we dwelling in this hermitage? Where is my father? And who is he?” His mother, in reply, related to him all (that had happened); upon hearing which, he was highly incensed, and vowed to recover his patrimonial kingdom, and exterminate the Haihayas and Tálajan-ghas,§ by whom it had been overrun. Accordingly, (when he became a man), he put nearly the whole of the Haihayas to death, and would have, also, destroyed the Śakas, the Yavanas, Kámbojas, Páradas, and Pahlavas,¹ but that they applied to Vasishtha, the family-

¹ The Haihayas|| we shall have further occasion to notice. The

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* बातधनुपांचा किवा मिजाव | The jāta-karmga is described as “a ceremony ordained on the birth of a male, before the section of the navel-string, and which consists in making him taste clarified butter out of a golden spoon.” Colebrooke’s Digest, &c., Vol. III., p. 104, note †.

† Insert ‘and all sciences’, शास्त्राश्रेष्ठाकि |

‡ Read “called after Bhrigu”: चार्च चतुर्थ भार्गवास्त्र | The Vāyu-purāṇa alleges that Sagara’s instructor in the use of such arms was Bhrigu himself. For Hindu fiery weapons, vide supra, p. 81, note *.

§ Add “and others,” इति.

|| For mention of this race in a medieval inscription, see the Journal of the Asiatic Society of Bengal, 1862, p. 117, line 1.
priest* (of Sagara), for protection. Vasishtha, regarding them as annihilated (or deprived of power), though

Śakas † are, no doubt, the Sacae or Sakai of the classical geographers,—Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India, and who are, not improbably, connected with our Saxon forefathers. The Yavanas ‡ are the Ionians or Greeks. The Kámbojas § were a people on the northwest of India, of whom it is said, that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumojees of Kaferistán, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Account of the Kingdom of Caubul, &c., 1st ed., p. 619: see, also, Vol. II., p. 182, note 1). The Páradas || and Pahlavas ¶ or Pahnnavas may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhágavata ** enumerates Barbaras. †† The Váyu adds Máhishikas, ‡‡ Dárvas, §§ Chaulas, §§§ and Khaásas; ¶¶ the two former

‡ See Vol. II., p. 181, note 6.
§ See Vol. II., p. 182, notes 1, etc.; p. 183, note 3, and annotations thereon.
|| See Vol. II., p. 182, note 4; p. 183, note ‡.
¶ This, undoubtedly, is the right word; and, on the authority of all my best MSS., I have amended the text accordingly, in the preceding page, and in p. 294, infra. See Vol. II., p. 187, note §. At p. 339 of that volume, I have silently corrected the statement previously made at p. 168, note ||, that the Pahlavas are not named in the genuine Rámayana.
** IX., VIII., 5. Along with the Barbaras are there named only the Tálsjánghas, Yavanas, Śakas, and Haihayas.
†† See Vol. II., p. 176, notes 8 and **; p. 178, note §.
‡‡ See Vol. II., p. 166, notes 8, etc.
 §§ See Vol. II., p. 178, text and notes † and ††.
||| Identified, here, with the Cholas, for whom see Vol. II., p. 178, note 13. The Haricanśa, in the corresponding passage, has Cholas.
¶¶ See Vol. II., p. 186, note 5.
living,* thus spake to Sagara: "Enough, enough, my

of which are people on the Malabar and Coromandel coasts; the
two latter are, usually, placed amongst the mountaineers of the
Hindu Kush. The Brahma Purāṇa lengthens the list with the
Kolas (the forest races of eastern Gondwana), the Sarpas,† and
the Keralas,‡ (who are the people of Malabar). The Hari Vaṁśa§
still further extends the enumeration with the Tusháras or To-
kháras∥ (the Turks of Tokharestán), the Chínas ¶ (Chinese), the
Madras** (people in the Punjab), the Kishkindhas †† (in Mysore),
Kauntalas ‡‡ (along the Nerbudda), Bangas §§ (Bengalis), Śálwas |||
(people in western India), and the Konkaṁas ¶¶ (or inhabitants
of the Concan). It is evident, from the locality of most of the addi-
tions of the last authority, that its compiler, or corruptor, has
been a native of the Dekhin.

* Jivamrūtaka. The scholiast hereupon quotes the following stanza
from some unnamed Smṛti:

"He who has fallen away from his duty, and is cast out by Brāhma-
ners, though living in this world, is declared to be dead."

† In the corresponding passage of the Harivaṁśa,—namely, at ś. 782,—
I find, much more frequently than कोलसपाः, —yielding Kolas and
Sarpas, or else Kolasarpas,—कोलसपाः, कोलसपाः, &c. All these,
I strongly suspect, are corruptions of कोलिसपाः, an epithet which the
Vāyu-purāṇa—see a few lines before, in Professor Wilson's foot-note,—
applies to the Mābishaṁkas.

‡ See Vol. II., p. 178, notes 1 and §. § Śl. 782—784.
∥ See Vol. II., p. 186, notes 5, etc. ¶ See Vol. II., p. 181, note 7.
** See Vol. II., p. 163, notes 11, etc.
†† Tradition places the Kishkindhas in Odra, or Orissa. See the Śa-
dakapadrama, sub voce; also, Vol. II., p. 177, note 3.
‡‡ Some MSS. have Kontalas. And see Vol. II., p. 157, notes 9, etc.
I know not on what authority M. Langlois asserts, that these people,
"aux longs cheveux étaient près des Chínas."

§§ "Vangas", in Vol. II., p. 166.
||| See Vol. II., pp. 133—135; p. 156, note *.
¶¶ See Vol. II., p. 178, notes 14 and §.
son! Pursue no further these objects of your wrath, whom you may look upon as no more. * In order to fulfil your vow, † I have separated them from affinity to the regenerate tribes, and from the duties of their castes." Sagara, in compliance with the injunctions of his spiritual guide, contented himself, therefore, with imposing upon the vanquished nations peculiar distinguishing marks: ‡ He made the Yavanas¹ shave their heads entirely; § the Śakas he compelled to shave (the upper) half of their heads; the Pāradas wore their hair long; and the Pahlavas let their beards grow; in obedience to his commands. ² Them, also, and other

¹ And Kámbojas: Váyu.
² The Asiatic nations generally shave the head, either wholly, or in part. Amongst the Greeks, it was common to shave the fore part of the head; a custom introduced, according to Plutarch, by the Abantes,—whom Homer|| calls ἐνίθεν κομβώντες,—and followed, according to Xenophon, by the Lacedæmonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Moham-

|  
| medans; but it is not universal. The Śakas (Scythians, or Tartars) shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himálaya shave the crown of the head, as do the people of Kaferistán, with exception of a single tuft. What oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy

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* चबमिसिरतिभवबुतरिजबुतु: ।
† Pratijná.
‡ Vékmanyatva.
§ Muhdita-birás.
|| Iliad. II., 542.
Kshattriya races, he deprived of the established usages of oblations to fire* and the study of the Vedas; and, thus separated from religious rites,† and abandoned by the Brahmins, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth, with undisputed dominion.‡

beards, as the Persepolitan sculptures demonstrate. In Chardin’s time, they were out of fashion; but they were again in vogue, in that country, in the reign of the last king, Fath Sháh.

1 So the Váyu, &c.; and a similar statement is given in Manu, X., 44, where,§ to the Śakas, Yavanas, Kámbojas, Páradas, and Pahlavas,|| are added the Pauńdrakas¶ (people of western Bengal), Odras** (those of Orissa), Dravidás†† (of the Coromandel coast), Chínas (Chinese), Krátas (mountaineers), and Daradas;; (Durs of the Hindu Kush). From this passage, and a similar one in the Rámáyaña, in which the Chínas§§ are mentioned, the late Mr. Klaproth inferred those works to be not older than the third century B. C., when the reigning dynasty of Thsin first gave that

* Vashátkára. See Vol. II., p. 29, note §.
† Dharma.
‡ समरीषपि समथिथानमागमम्बास्यास्बितप्रवृत्तम् समधीपपतिभिमासु-प्रक्षाल।
§ See Vol. II., p. 183, note 3, and annotations thereon.
¶ Professor Wilson had “Pauńdras,” which I do not find in the original. For the Pauńdrakas, see Vol. II., p. 177, note ††.
** This is, perhaps, to be altered. See Vol. II., p. 184, note †; p. 177, notes 3 and **.
†† Elsewhere read Drávidás. See Vol. II., p. 177, text and note 5.
;; See Vol. II., p. 185, notes 3, etc.
§§ It is only in the Bengal recension of the Rámáyaña that the Chínas are mentioned. See Vol. II., p. 178, note **.
name to China (see, also, Vol. II., p. 181, note 7). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B. C., when their arms extended to the Oxus: but it is difficult to reconcile this date with the difference of style between the Rámâyana, particularly, and the works of the era of Vikramáditya. It would seem more likely, that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.
CHAPTER IV.

The progeny of Sagara: their wickedness: he performs an Aswamedha: the horse stolen by Kapila: found by Sagara's sons, who are all destroyed by the sage: the horse recovered by Ansumat: his descendants. Legend of Mitrasaha or Kalmashapada, the son of Sudasa. Legend of Khatwanga. Birth of Rama and the other sons of Daasaratha. Epitome of the history of Rama: his descendants, and those of his brothers. Line of Kuśa. Bṛihadbala, the last, killed in the Great War.

SUMATI, the daughter of Kasypa, and Kesini, the daughter of Raja Vidarbha,† were the two wives of Sagara.‡: Being without progeny, the king solicited

‡ So the Rāmāyaṇa. § Sumati is called the daughter of Arishanemi:|| the Mahābhārata † calls her Śaibya. The story of Sa-

* This was the elder wife, the Vāyu-purāṇa alleges.
† In the Vāyu-purāṇa and Harivansa, he is called simply Vidarbha.
‡ The following genealogy is given in the Rāmāyaṇa, Bāla-kāndā, LXX., 19—37: Brahmā, Marichi, Kasypa, Vivasvat, Manu, Ikshwāku (first king of Ayodhya), Kuṣki, Vikukshi, Bāna, Anana, Pitrū, Triśanku, Dhundhumāra, Yuvanāśwa, Māndhātṛi, Susandhi, Dhruvasandhi (with Prasenajit), Bharata, Asita, Sagara. The same detail is found in the Ayodhyā-kāndā, CX., 5—24.

In the Bengal recension of the Rāmāyaṇa, Ādi-kāndā, LXXII., Angiras and Pracetās intervene between Kasypa and Manu, Vivasvat being omitted; as is Kuṣki, also.

The Ayodhyā-kāndā, CXIX., in the same recension, names, somewhat discrepantly: Brahmā, Marichi, Kasypa,—and then, a break being announced,—Vivasvat, Manu, Ikshwāku, Kuṣki, Vikukshi, Reṇu, Pushya, Anana, Pitrū, Triśanku, Dhundhumāra, Yuvanaśwa, Māndhātṛi, Susandhi, Dhītasandhi (with Prasenajit), Bharata, Asita, Sagara.

Most of this is very different from what we meet with in the Purāṇas.
§ Bāla-kāndā, XXXVIII., 3, 4.
|| This is another name of Kasypa. See Vol. II., p. 28, note 2. For the stanza there cited from the Mahābhārata, see the Śānti-parvan, sl. 7574.
† Vana-parvan, sl. 8833.
the aid of the sage Aurva, with great earnestness;* and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Kesinfi chose to have the single son; Sumati, the multitude: and† it came to pass, in a short time, that the former bore Asamanjas,¹ a prince through whom the dynasty continued; and the daughter of Vinata, Sumati, had sixty thousand sons. The son of Asamanjas was Amsumat.

Asamanjas was, from his boyhood, of very irregular conduct.¶ His father hoped, that, as he grew up to manhood, he would reform; but, finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed, in the world, by the sons of Sagara,** the gods repaired to the Muni¹
gara and his descendants is told at length in the Rāmāyaṇa, First Book; and in the Mahābhārata, Vana Parvan, III., 106, et seq.; as well as in most of the Purāṇas.

¹ Or Panchajana: ** Brahma. ††

* Samaddhi, = chittākādyya, the scholiast says.
† Insert "the Šihi having pronounced 'So be it'": सचित्वं च वापि।
¶ See Vol. II., pp. 96 and 73. ¶¶ Apsūrita.
|| बारेरीपाठात्मकाधिकारां वमति।
†† Substituted for Šihi.
** This is an epithet of Asamanjas, in the Harivamsha, ii. 802, et seq.
Kapila, who was a portion of Vishnu,* free from fault, and endowed with all (true) wisdom. Having approached him with respect, they said: "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form,† for the protection of the afflicted universe." "Be satisfied," replied the sage: "in a brief time, the sons of Sagara shall be, all, destroyed."

At that period, Sagara commenced the (performance of the solemn) sacrifice of a horse, who was guarded by his own sons: nevertheless, some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course, with perseverance, until, coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards, each, for a league.‡ Coming to Patála, they beheld the horse wandering freely about; and, at no great distance from him, they saw the Rishi Kapila sitting, with his head declined in meditation,§ and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky.|| Exclaiming "This

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* Purneshottama, in the original.
† "Visible form" is to render sarira, 'body'.
‡ वन्धात्राभक्ष्मो धोषमणं पोवणमवेशचाद्य।
§ This specification does not appear in the original. See the next note.
|| अवप्यपप्यिए छराकिए क्षमित्य तीजिममवरतमुर्गमधुमधो-पव दियकोज्ज्यवमार्यं काशिकवर्ममए। Commentary: सयच्छे। सय- रतनिवेचे।
is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!” they ran towards him; with uplifted weapons. The Muni slowly raised his eyes,* and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person.1

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1 The Bhāgavata† has, for a Purāṇa, some curious remarks on this part of the story, flatly denying its truth:

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न वायुवाही चुनिष्ठबिंबिता
गुरुप्रभा हितत सत्त्वप्राप्ति।
वर्षत ततो रोषयत विभावते
जनायिनिरत स्वरूपं द्रवीः॥

पश्चिरिता साध्वमपि हुःहुः मी
चंचा सुन्दरःकरते दुरकलायः॥

भवावेय सुन्दरः सृष्टिः
पराप्रभुतस वर्ष पृष्टम्:॥
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“The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness;—the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was one with the Supreme, and who has promulgated that Sāṅkhya philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?”‡

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* The original, परिवर्ततात्त्विकाः, implies that he cast his eyes about.
† IX., VIII., 12, 13.
‡ Burnouf’s more exact translation of this passage is as follows:
“Elle n’est pas vraie la tradition qui prétend que les fils du roi furent détruits par la colère du sage; comment en effet les Ténèbres qui produisent la colère cessent-elles pu exister chez un sage, dont la Bonté était le corps, et qui purifiait le monde? c’est comme si l’on voulait attribuer au ciel la poussière née de la terre.
“Comment, s’il dut croire à des distinctions [comme elles d’ami et
BOOK IV., CHAP. IV.

When Sagara learned that his sons whom he had sent in pursuit of the (sacrificial) steed had been destroyed by the might of the great Rishi Kapila, he despatched Aṁśumat, the son of Asamanjas, to effect the animal’s recovery. The youth, proceeding by the (deep) path which the princes had dug, arrived where Kapila was, and, bowing respectfully,* prayed† to him, (and so propitiated him), that the saint said: “Go, (my son), deliver the horse to your grandfather; and demand a boon. Thy grandson shall bring down the river of heaven‡ (on the earth).” Aṁśumat requested, as a boon, that his uncles§ who had perished through the sage’s displeasure|| might, although unworthy of it, be raised to heaven, through his favour. “I have told you,” replied Kapila, “that your grandson shall bring down upon earth the Ganges (of the gods); and, when her waters shall wash the bones and ashes of thy grand-

d’ennemi], ce sage identifié avec l’Esprit suprême, qui dirigea ici-bas le solide vaisseau de la doctrine Sāṅkhyā; à l’aide duquel l’homme désireux de se sauver traverse le redoutable océan de l’existence, ce chemin de la mort?”

A tolerably full account of Kapila will be found in my edition of the Sāṅkhyā-sāra, Preface, pp. 13—21. Several things, however, are to be corrected there; as the work was sent out, by the Asiatic Society of Bengal, without my authority, and while I was known to be still employed on what would have made ten or twelve pages of additional matter, including various readings of MSS. collated since I left India, besides minute indexes and numerous emendations. The copies of the Dasa-rūpa in circulation are similarly unamended and imperfect.

* Bhakti-namra. † Tushāvā, ‘lauded’.
‡ “River of heaven” is for Gangā, the word in the Sanskrit.
§ Aṁśumat rather strangely calls them pītri, ‘fathers’. The scholiast explains that the term is used for pīṭhīva.
|| The original has ब्रह्मण, “smitten by the punishment of a Brāhmaṇ.”
father's sons,* they shall be raised to Swarga. Such is the efficacy of the stream that flows from the toe of Vishnu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those, even, shall obtain Swarga, whose bones, skin, fibres, hair, or any other part, shall be left, after death, upon the earth which is contiguous to the Ganges.” Having acknowledged, reverentially, the kindness of the sage, Amśumat returned to his grandfather, and delivered to him the horse.† Ságara, on recovering the steed, completed his sacrifice, and, in affectionate memory of his sons, denominated Ságara the chasm which they had dug.¹:

¹ Ságara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilásrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the Himálaya, where the Ganges descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tra-

* “Thy grandfather's sons” is an expansion of the word for 'them'.
† चच्चमारात्य पितासहस्माचारागामः।
‡ सागरं चाल्मिको घुष्णेऽवन्यामासः; “and, from love of his sons, he set up the ocean as a son.”
Ságara, the word here used for 'ocean', is, in form, patronymic of Sagara. The commentator says: सागरं समर्पणोऽयु: घणमाद्विचित्मसः। चत पवाल्मिको घुष्णेऽवन्यामासः। द्विषिषु दुष्पुष्टि कष्टप्र-चित्ये:।
§ In the Padma-purāśa, Kapila is said to have dwelt in the village of Indraprastha.
The son of Amśumāt was Dilīpa;¹ his son was Bhagīratha, who brought Gangā down to earth; whence she is called Bhagīrathī.* The son of Bhagīratha was Śruta;²† his son was Nābhāga;³ his son was Ambarīsha; his son was Sindhudwipa;‡ his son was Ayutāśva;§ his son was Rītuparṇa,|| the friend¶ of Nala, skilled profoundly in dice.⁵ The son of Rītuparṇa was

dition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya, and Sangor (Sāgara) was at Haridwāra.

¹ Or Khaṭvāṅga: Brahma and Hari Vaṁśa:** but this is, apparently, an error. Vide infra, p. 311, note 1.

² Omitted: Matya and Agni. Viṣruta:†† Linga.

³ Nābha; ‡ Bhagavata.


⁵ चक्रबद्धम: , ‘knowing the heart of the dice.’ The same epi-

* The Vāyu-purāṇa hereupon gives the following quotation:

चन्द्रयुद्धहर्षकी शोभी पोराभिषक वनः।
मनविरवसू नां मंडामालयांसास कृतां।
तख्याज्ञाती गंगा कथाते पंखविचारी।

Two stanzas are here promised; but only one is cited.
† A single MS. has Subotra.
†† According to the Bhagavata-purāṇa, IX., IX., 16, he was son of Nābha; Ambarīsha being there omitted.
§ In two MSS. the name is Ayutāyus.
|| The Harivāṁśa has Rītuparṇa, and gives the patronym Ṭartaparṇa to Sudāsā.
¶ Sahāya.

** Sl. 808. Khaṭvāṅga is given there as Dilīpa’s surname. Khaṭvāṅga, as the name of a royal sage, appears in the Bhagavata-purāṇa, II., I., 13.
†† I find Śruta.
‡‡ Corrected from “Nābhīn”.
§§ So too, reads the Bhagavata-purāṇa.
|||| This is the reading of the Harivāṁśa, also.
Sarvakáma; his son was Sudása; his son was Sau-
dása, named, also, Mitrasaha.\(^1\)

and place Sarvakáma, or Sarvakarman, after him.\(\dagger\) See further on.\(\ddagger\)

\(^1\) The Váyu, Agni, Brahma, and Hari Vámśa read Amitrasaha, ‘foe-enduring;’\(\S\) but the commentator on our text explains it Mitra, a name of Vasishtha, Saha, ‘able to bear’ the imprecation of;\(\parallel\) as in the following legend, which is similarly related in the Bhágavata.\(\dagger\) It is not detailed in the Váyu. A full account occurs

\* The Bhágavata-puráña, IX., IX., 18, says that he was called Kalmáshángri, also. This is a synonym of Kalmáshapáda, for which epithet vide infra, p. 308.

\(\dagger\) In the Harivánsa, sl. 817, Sarvakarman appears as son of Mitrasaha. In the next two stanzas, the names of his successors are: Anaránya, Nighna, Anamitra (and Baghu, his brother), Duliduha, Dilipa.

\(\ddagger\) Vide infra, p. 313, note 1.

\(\S\) The first and fourth works named have—as has, also, the Linga-pu-ráña, Prior Section, LXVI., 27,—शाखा लिपिदः; the second and third, राजा लिपिदः. The words of our text are स्त्रीलोचना लिपिदः; and here, but for the commentary, there is just as good reason as there is in the other instances, to infer that the name is Amitrasaha. The momentary indignation of Saudása against Vasishtha justifies but till the supposition that the term amitra, ‘enemy’, was applied to the latter. The Bhágavata-puráña, IX., IX., 18, in its चाक्रिकर्षण गद, reads Mitrasaha, unmistakably; and so does the Mahábhárata, Ádi-parvan, sl. 6720; Átvamedhika-parvan, sl. 1690.

In Dr. Goldstücker’s Sanskrit Dictionary there is, however, an article शाख्य, which word they points to our king, “also called Saudása: according to the Váyu, Agni-, Brahma-Pur. and the Harivánsa; the Vishnu-Pur. calls him Mitrasaha.” Were not these particulars taken from the note under annotation? Even a reference to so accessible a work as the Harivánsa would have suggested a doubt of there being such a name as Amitrasaha.

\(\parallel\) The commentator’s words are: सिम्भ चाक्रिया प्रतिष्ठान समवें धर्मि भावते वा। तेन निष्पवहनाम। This imports, that Mitrasaha was so called, because, though he had it in his power to retaliate, in kind, the curse of his friend (mitra), namely, Vasištha, he forbore (sahe sa, from sah).

\(\dagger\) IX., IX., 19—39.

III.

20
The son of Sudása, having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer.* The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it became that of a fiend † of fearful figure and hideous aspect.

in the Mahábhárata, Ádi Parvan, a. 176, but with many and important variations. Kalmáshapáda, whilst hunting, encountered Śaktri, ‡ the son of Vasishthá, in the woods, and, on his refusing to make way, struck the sage with his whip. Śaktri cursed the king to become a cannibal; and Viśwámítra, who had a quarrel with Vasishthá, seized the opportunity to direct a Rákshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmáshapáda for food; and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Śaktri, that the king should become a cannibal; which taking effect with double force, Kalmáshapáda began to eat men. One of his first victims was Śaktri, whom he slew and ate, and then killed and devoured, under the secret impulse of Viśwámítra’s demon, all the other sons of Vasishthá. Vasishthá, however, liberated him from the Rákshasa who possessed him, and restored him to his natural character. The imprecation of the Brahman’s wife, and its consequences, are told, in the Mahábhárata, as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities; the prince’s designation being, at length, Mitrasaha Saudásá Kalmáshapáda, or, ‘Mitrasaha, son of Sudása, with the swelled feet.’

* Apaméiga.
† Rákshasa.
‡ On the correct name, Śakti, vide supra, p. 35, note ‡‡.
Its companion, threatening the prince with its vengeance, disappeared.

After some interval, Saudāsa celebrated a sacrifice, (which was conducted by Vasishṭha). At the close of the rite, Vasishṭha went out; when the Rākshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishṭha, and (came and) said (to the king): "Now that the sacrifice is ended, you must give me flesh to eat. Let it be cooked; and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasishṭha. As soon as the Muni returned, the king offered to him the dish. Vasishṭha, surprised at such want of propriety* in the king, as his offering him meat to eat, considered what it should be that was so presented, and, by the efficacy of his meditations, discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying: "Inasmuch as you have insulted all such holy men† as we are, by giving me what is not to be eaten, your appetite shall, henceforth, be excited by similar food."

"It was yourself," replied the Raja to the (indignant) sage, "who commanded (this food to be prepared)." "By me!" exclaimed Vasishṭha. "How could that have been?" And, again having recourse to meditation,‡

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* Daśkūṭya.
† Tapasvin.
‡ Samādhi.
he detected the whole truth. Foregoing, then, all displeasure towards the king,* he said: “The food (to which I have sentenced you) shall not be your sustenance for ever: it shall (only) be so for twelve years.”

The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vasishthā was his spiritual guide,† and, being reminded,‡ by Madayanti, his queen, that it ill became him to denounce an imprecation upon a holy teacher who was the guardian divinity of his race,§ abandoned his intention.|| Unwilling to cast the water upon the earth, lest it should wither up the grain,—for it was impregnated with his malediction,—and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet.¶ Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white;** and he, thence, obtained the name of Kalmāshapāda, or he with the spotted (kalmāsha) feet (pāda).††

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* बखःधुपियाँ चकार।
† In the original, this consideration is suggested by Madayanti.
‡ Prasadita, ‘appeased.’
§ कुबे नारेन समवालायम।
|| This, though implied, is not expressed in the Sanskrit.
¶ साखामुद्रात्पार्थं तक्षापामु नोऽयं गावकि विशेष तेविव स्वायाम् विशेष। “That water for cursing he threw neither on the earth nor into the air, for sustenance of the grain or of the clouds; but he sprinkled his own feet with it.”
** This is borrowed from the scholiast, who says: बखःधुपात स्वायाम्
†† तेन कीर्त्युलगाब्यास दुर्यक्षा चतुर्वत्ती बखाष्ठतामुपबत्ति। तत्तथ स बखाष्ठपादस्वामवाप।
In consequence of the curse of Vasishtha, the Raja became a cannibal* every sixth watch of the day; † (for twelve years), and, in that state, wandered through the forests, and devoured multitudes of men. On one occasion, he beheld a holy person; ‡ engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the (regal) Rákshasa (overtook and) seized the husband. The wife of the Brahman, then, also desisted from flight, and earnestly entreated the savage§ (to spare her lord), exclaiming: "Thou, Mitrasaha, art the pride∥ of the (royal) house of Ikshwáku,—not a (malignant) fiend. ¶ It is not in thy nature, who knowest the characters of women, to carry off and devour my husband."** But all was in vain; and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer. †† The Brahman's wife, furious with wrath, then addressed the Raja, and said: "Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the conse-
quence of your associating with your queen.”* So saying, she entered the flames.

At the expiration of the period of his curse, Saudása returned home. Being reminded of the imprecation of the Brahmaṇi, by his wife, Madayanti, he abstained from conjugal intercourse, and was, in consequence, childless; but, having solicited the interposition of Vasishṭha, Madayanti became pregnant.† The child, however, was not born for seven years, when the queen, (becoming impatient), divided the womb with a (sharp) stone, and was thereby delivered. The child was, thence, called Asmaka (from Asman, ‘a stone‘). The son of Asmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females;‡ whence he was denominated Nārikavacha (having women for armour).¹ The son of Mūlaka was Daśaratha; his son

¹ His name, Mūlaka, or ‘the root’, refers, also, to his being the stem whence the Kshatriya races again proceeded.§ It may be doubted if the purport of his title Nārikavacha is accurately explained by the text.||

† Hereabouts the rendering is free.
‡ Rather, “surrounded and guarded by garmentless women;” खीरिके-विवक्षार्थः परिवार्यं रक्षित: | I find no other reading than this.
§ See the Bhāgavata-purāṇa, IX., IX., 40, and Śridhara’s supplementation thereof.
|| The Vāyu-purāṇa reports, as follows, on the origin of Mūlaka’s epithet:
was Ilavila;* his son was Vișwasaha;† his son was Khatwânga;‡ (called, also,) Dilîpa,¹ who, in a battle between the gods and the Asuras, being called, by the former, to their succour, killed (a number of) the latter. Having, thus, acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them: “If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life.” “The length of your life is but an hour,”§ the gods replied. On which, Khatwânga, who was swift of motion,|| de-

¹ This prince is confounded with an earlier Dilîpa by the Brahma Purāṇa and Hari Varāṇa.¶

² Paraśurāma is here intended, according to Śrīdharā, in his comment on the parallel passage in the Bhāgavata-purāṇa,—IX., IX., 40. Two verses, which, it may be conjectured, closely correspond, in a correct reading, to the stanza quoted in the preceding extract, appear in the Linga-purāṇa, Prior Section, LXVI., 29.

* Not one of my MSS. has this name. Four give Ilivila; others, Idavila and Ailavila. The Vāyu-purāṇa reads, in different MSS., Idavīḍa, Idiavidha, and Aidiviḍa; the Linga-purāṇa, Ilavila; the Bhāgavata-purāṇa, Aidiviḍa. Compare the variants noticed in p. 246, note e, supra.

† The Linga-purāṇa interpolates Viśdhasārman before Vișwasaha.

‡ This name is frequently and variously corrupted, especially into Kafwânga and Khatwanga. It does not seem necessary to dwell on these deprivations.

§ Mûhûrta.

|| Laghima-guha, “endowed with lightness.” Laghiman* is “the faculty of assuming levity,” illustrated by “rising along a sunbeam, to the solar orb.” It must be equally easy to the adept to travel a ray downwards. See Ghishenbeck’s Miscellaneous Essays, Vol. I., p. 250.

¶ Vide supra, p. 303, note 1; p. 305, note †.
scended, in his easy-gliding chariot, to the world of mortals. Arrived there, he prayed, and said: “If my own soul has never been dearer to me than (the sacred) Brahmans; if I have never deviated from (the discharge of) my duty; if I have never regarded gods, men, animals, vegetables, all created things,* as different from the imperishable;† then may I, with unwavering step, attain to that divine being on whom holy sages meditate!” Having thus spoken, he was united with that supreme being;‡ who is Vásudeva; with that elder§ of all the gods, who is abstract existence,ǁ and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Ṛishis: “Like unto Khaṭwánga will be no one upon earth, who, having come from heaven, and dwelt an hour amongst men, became united with the three worlds, by his liberality and knowledge of truth.”¶

1 The term for his obtaining final liberation is rather unusual;

By whom the three worlds were affected,

* Vīkhāḍāṅka.
† Agyuta.
‡ Paramadīman.
§ Guru.
ǁ Sattā-mātratman.
¶ Cauḍāṇḍaṇa bāhu nāma: bhitvāduḥṇī bhitvātnaḥ.

Comment: सुधर्थेक भावना का जीवित हो जाय युक्तादेव सर्वसम्मुखता जानिसे। यहाँ समस्त खश्येन्द्रिय मानिसानि वा प्राध्यापितानि वाचली नामिनीता विषयीकरणयो लोकः। निष्क्रिय प्रविष्कारिता दक्षिणः।

According to this, partially accepted, the last two lines may be ren-
The son of Khaťawánga was Dīrghabháhu; his son was Raghu; his son was Aja;* his son was Daśaratha.†

or beloved:† विषयीवता:; † the three worlds being identified with their source, or the Supreme. The text says, of this stanza, ज्ञचति; and the Váyu, citing§ it, says, दृष्टि ज्ञति.: || The legend is, therefore, from the Vedas.

* 1 The lists here differ very materially, as the following comparison will best show:

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<td>Kalmáshapáda</td>
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dered: “by whom, arrived here below from paradise, having obtained an hour’s prolongation of life, the three worlds were mastered through wisdom and self-surrender.”

The scholiast puts much more of Vedántism into these verses than it is likely they were intended to convey.

Compare the Harivána, št. 809. The ordinary reading, there, in the last line, is सपुष्पििता:.

† The Bhágavata-puráña, IX., X., 1, has Raghu, Prithuśravas, Aja.

† चानियाउति can scarcely bear either of these meanings. Its most probable signification, here, is ‘contemplate thoroughly’.

§ This means ‘experienced’, i.e., recognized as vanity.

|| The Váyu-puráña has only the last two verses, and does not call them a citation. It reads सख्तिम for दृष्टिम.|| The Váyu-puráña uses this expression in connexion with something else:

हितोपदेश मुखोऽभूषणिक्रस्वर्थव्रत दृष्टि ज्ञति:।

Khaťawángada is, moreover, the form here presented.

* Whether the names particularised here, as in many other lists throughout this work, are correctly represented, or not, I do not pretend to pronounce. To this point I have already adverted; giving the reason why we must, at present, look with distrust, in most cases, upon any express or implied claim to punctual accuracy as regards Pauránik minutiae: see Vol. I., p. 153, note †. In annotating these volumes, all that, as a rule, I have undertaken to do, touching the numerous works referred to in the Translator’s commentary, has been, to restrict myself to the most important and most accessible of them, and to collate these, in such manuscripts as are within my reach, and in the printed editions, with my best diligence.

** Bálaka-kánda, LXX., 40—43; Ayodhyá-kánda, CX., 29—34.
The god from whose navel the lotos springs became fourfold, as the four sons of Daśaratha,—Rāma, Laksh-

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<td>Aśmaka</td>
<td>Sarvakarman</td>
<td>Śankhaṇa.</td>
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<td>Mûlaka</td>
<td>Anaraṇya</td>
<td>Sudarśana.</td>
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<tr>
<td>Daśaratha</td>
<td>Nighna</td>
<td>Ágnivarṇa.</td>
</tr>
<tr>
<td>Ilavila</td>
<td>Anamitra</td>
<td>Śigraga.</td>
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<tr>
<td>Viśwasaha</td>
<td>Raghu</td>
<td>Maru.</td>
</tr>
<tr>
<td>Dilipa</td>
<td>Dilipa</td>
<td>Praśūraka.†</td>
</tr>
<tr>
<td>Dirghabáhu</td>
<td>Aja</td>
<td>Ambarisha.</td>
</tr>
<tr>
<td>Raghu</td>
<td>Dirghabáhu</td>
<td>Nahusha.</td>
</tr>
<tr>
<td>Aja</td>
<td>Ajapála</td>
<td>Yayáti.‡</td>
</tr>
<tr>
<td>Daśaratha</td>
<td>Daśaratha</td>
<td>Nábhaga.</td>
</tr>
</tbody>
</table>

The Vāyu, Bhāgavata,§ Kūrma, and Linga agree with our text, except in the reading of a few names: as, Śataraṇa,∥ for Daśaratha the first; Vairivira, for Ilavila; and Kṛitasarman, Vṛiddhāsarman, or Vṛiddhakarman, for Viśwasaha.† The Agni and Brahma and Hari Vamśa agree with the second series, with similar occasional exceptions;** showing that the Purāṇas admit two series, differing in name, but agreeing in number. The Rāmāyana, however, differs from both, in a very extraordinary manner; and the variation is not limited to the cases specified; as it begins with Bhagiratha, as follows:

§ Corrected from “Śakana.” The Bengal recension of the Rāmāyana has, in the Adi-kāṇḍa, Śankhaṇa; in the Ayodhya-kāṇḍa, Khaṇitira.
† For the Paurāṇik son of Maru, vide infra, p. 325, l. c.
‡ Both the genuine Rāmāyana and the Bengal recension omit Yayáti in the Ayodhya-kāṇḍa.
∥ The readings of this Purāṇa I have detailed, as will have been seen.
** All these, so far as the Harivamśa is concerned, have been specified in my annotations.
maña, Bharata, and Śatrughna,*—for the protection† of the world. Ráma, whilst yet a boy, accompanied Viś- wámitra, to protect his sacrifice, and slew Tádaká. He afterwards killed Máriča with his resistless shafts;‡

| Puráñás. | Rámáyaña.§ |
| Bhagiratha | Bhagiratha |
| Śruta | Kakustha|| |
| Nábhága | Raghu |
| Ambarísha | Kalmáshapáda |
| Sindhudwípa | |
| Ayutáswa¶ | |
| Řituparúña | |
| Sarvakáma | |
| Sudása | |
| Kalmáshapáda |

The entire Puráñik series comprises twenty descents; and that of the Rámáyaña, sixteen. Some of the last names of the poem

---

* Insert 'as parts of himself,' चास्माणि.
† Sháti, 'stability'.
‡ यथै च मारीचिभिः पुवाताहं दूरं विशिष्प। “And, at the sacrifice, he hurled to a distance Máriča, struck by the blast of his shaft.”

We read, in the Rámáyaña, Bála-káthä, XXX., 16–18:

इति वर्णं रामचरिणी संधाय वैगवाणं।
मानवं परसीवारमाणं परमास्तरसमारेषं।
विशिष्प परस्नभृं मारीचोरविस्वास्तवः॥
स तेन परसास्त्रेश मानवेन समाहतः।
संपूर्णं योजनमात्रं चिन्म: बाणर्धस्वभः॥

It appears, from this, that Máriča, struck, in the breast, by the weapon Mánava, discharged from Ráma’s bow, was projected, by the impact, a hundred yojanas, into the sea.

The story of the death of Máriča, in the guise of a golden deer, at the hands of Ráma, is told in the same poem, Aráñya-káthä, XLIV.

§ Bála-káthä, LXX., 39, 40; Ayodhya-káthä, CX., 28, 29.
|| 'Corrected from the impossible “Kakustha.”
¶ Vide supra, p. 303, notes 4, §, §§, and ||||.
and Subáhu and others fell by his arms. He removed the guilt of Áhalyá, by merely looking upon her. In the palace of Janaka, he broke, with ease, the mighty bow of Maheśwara, and received the hand of Sítá, the daughter of the king, self-born from the earth,* as the prize of his prowess.† He humbled the pride of Paraśuráma, who vaunted his triumphs over the race of Haihaya,‡ and his repeated slaughters of the Kshattriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty,§ he entered the forest, accompanied by his brother (Lakshmana) and by his wife, where he killed, in conflict, Virádha, Khara, Dúshaña,∥ and other Rákshasas, (the headless giant) Kabandha, and Bálin ‖ (the monkey monarch).

occur amongst the first of those of the Puránas; but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Ráma, has, for his immediate predecessors, Raghu, Aja, Daśaratha, as in our text; and the author of the Raghu Vámsa agrees with the Puránas,** from Dilípa downwards.

* Ayónijá.
† Virya-tulká.
‡ चौंजनिन्तियुक्तवेवेन्मूलमः।
§ चचंवितराष्ट्राभिसायः।
∥ Corrected from “Kharadúshana”. The original is विराजमणरूपः स्मार्दीन। For Khara and Dúshaña, see the Rámdyana, I., I., 47; the Rághuvaiana, XII., 42, 46; the Bhágavata-puráṇa; IX., X., 9; &c. &c.
‖ बचन्नवालिनी। Hence I have altered “Bali”, which, however, is a form that occurs elsewhere.
** With which of them, except the Agni-puráṇa? In the Rághuvaiana, VI., 74—78, we find Diliota, Raghu, Aja, and then, in VIII.; 29, Daśaratha.
BOOK IV., CHAP. IV.

Having built a bridge across the ocean,* and destroyed the whole Rákshasa nation, he recovered (his bride,) Sítá, whom their ten-headed (king, Rávana,) had carried off, and returned to Ayodhyá, with her, after she had been purified, by the fiery ordeal, from the soil contracted (by her captivity), and had been honoured by the assembled gods, (who bore witness to her virtue).¹

¹ This is an epitome of the Rámáyaña, the heroic poem of Válmiki, on the subject of Ráma's exploits. A part of the Rámáyaña was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name.† A summary of the story may be found in Sir William Jones's Works, Maurice's Hindustan, Moor's Pantheon, &c. It is, also, the subject of the Uttara Ráma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,

* सथा साविभिधि ।

† For Signor Gorresco's edition of the spurious Rámdáyaña, see Vol. II., p. 190, note *. The genuine Rámdáyaña—which Professor Wilson does not seem to have known, save in Schlegel's composite edition of the first two books,—has been lithographed at Calcutta and Bombay. For some idea of the difference between the two, the reader is referred to the Journal of the Royal Asiatic Society, Vol. XIX., pp. 303—308, and to Dr. Muir's Original Sanskrit Texts, Part IV., pp. 377—418. I have seen, in India, no less than seven different commentaries on the real Rámdáyaña; a copy of one of which, accompanying the text, was transcribed nearly five hundred years ago.
Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them;* and Śatrughna, having killed the Rākshasa chief, Lavaña, the son of Madhu, took possession of his capital, Mathurā.†

Having, thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rāma, Lakshmana, Bharata, and Śatrughna reascended to heaven, and were followed by those of the people of Kośala; who were fervently devoted to these incarnate portions of the supreme (Vishū). §

Rāma (and his brothers) had (each,) two sons. Kuśa and Lava were the sons of Rāma; those of Lakshmana were Angada and Chandraketu;|| the sons of Bharata

the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lankā by Rāma.

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* The original says that he destroyed thirty millions of terrible gandharvas: उष्णशर्यांक्रोटसिको वधान।

† Rather, “founded Mathurā”; the Sanskrit being mvekita. Moreover, the original has nothing corresponding to “his capital”.

The Vāyu-purāṇa reads:

माधवं चवं इस्ला गला मद्धुर्वं च तत्।
शुचिं पुरी तच मद्धुरा सौन्दर्यिता॥

And the Bhāgavata-purāṇa says, at IX., XI., 14:

श्रुचिः मधोः पूर्ण चवम् नाम राचसम।
इस्ला मद्धुर्वं चक्षु मद्ध्वुरान्य नाम वे परीम॥

Three of my copies of the Vishū-purāṇa, and two of the Vāyu, have Madhura, instead of Mathurā. It is not altogether certain that Madhura was not the original name, and even that heard by Hionen Thsang.

‡ Strictly, “people of the city of Kośa,” कोशस्थलवानचरणपद्।

§ This sentence is very freely rendered.

|| A Chandraketu, prince of the city of Chakora, who was killed by an emissary of King Śudraka, is mentioned in the Harshacharita. See my edition of the Vīsuddhātā, Preface, p. 53.
were Taksha* and Pushkara; † and Subáhu and Súrasenā‡: were the sons of Śatrughna.

* The Váyu specifies the countries or cities over which they reigned. Angada and Chitraketu§—as the Váyu terms the latter,—governed countries near the Himalaya, the capitals of which were Ángadi and Chandravakrā. || Taksha and Pushkara were sovereigns of Gandhára, residing at Takshašála ¶ and Pushkarávatī.** Subáhu and Súrasena reigned at Mathurá; and, in the latter, we might be satisfied to find the Súrasení†† of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. || Kuśa built Kuśāsthali on the brow of the Vindhya, the capital of Kośal; and Lava reigned at Śrávastí (vide supra, pp. 249, 263) in Uttara

|| हिमत(362,622)तप(375,622)ताः पार्वती सना प्रति तथोऽ ||

चन्द्रकात्तिकी या तु इश्व बारप्रथे पुराः ||

Ángadi is, here, located in Kárapatha; as I find the name spelled. In the line following this stanza, the country seems to be named, of which Chitraketu’s Chandravakrā was the capital; but, unfortunately, it is illegible in all my MSS. The Raghuvamśa, XV., 90, places both the brothers in Kárapatha.

¶ A large number of useful references bearing on this city will be found in Messrs. Boehltingk and Roth’s Sanskrit-Wörterbuch, sub voce.

** गन्धर्वारिषी विषि तथोऽ पुरा महाद्वारोऽ ||

कसृ दिस्त्र विद्वािता रथ्या तरशिणा पुराः ||

पुराक्षामिति दीर्घविद्वािता पुरारावती ||

Takshašála and Pushkarávatí have been identified with the Tačšala of Ptolemy and the Πεύκτανωτις of Arrian. For the people of Gandhára, see Vol. II., p. 174, note 2.

†† See Vol. II., p. 185, note 2.

‡ In Chapter XI. of this Book.
The son of Kuśa was Atithi; his son was Nishadha; his son was Nala;¹ his son was Nabhas;* his son was Puṇḍarīka; his son was Kshemadhanwan; his son was Devānīka; his son was Ahīnagu;† his son was Pāri-

(northern) Kośala:’

The Raghu Vaṃśa|| describes Kuśa as returning from Kuśāvatī to Ayodhyā, after his father’s death; but it seems not unlikely, that the extending power of the princes of the Doab, of the lunar family, compelled Rāma’s posterity to retire more to the west and south.

¹ The Bhāgavata is the only Purāṇa that omits this name; as if the author had been induced to correct the reading,† in order to avoid the necessity of recognizing two Nalas. Vide supra, p. 303, note 5.

² Here, again, we have two distinct series of princes, inde-

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* Nabha, in a few MSS.
† Burn has here been omitted by the Translator. One of my MSS. —that which, I believe, Professor Wilson generally, and all but exclusively, used,—here exhibits the mutilation सुतर द्रवः. There is no Burn, however, in the Vāyu-purāṇa.
† Query, Kośala, in ‘Kośala’?
§ This extract is from a somewhat long quotation in the Vāyu-purāṇa. In a verse a little before these, we are told that Rāma established a rule of ten thousand years:

With this compare the Linga-purāṇa, Prior Section, LXVI., 37.
|| XVI., 25. From the same work, XV., 97, it appears on what ground the Translator identified one of the Kuśāsthalis with Kuśāvatī. See Vol. II., p. 172, note ‡‡.
‡ He reads—IX., XII., 1,—Nabha, in its stead:

And Nabha’s son is Puṇḍarīka.
pátra;* his son was Dala;† his son was Chhala;‡ his son was Uktha;§ his son was Vajranábha; his son

pendently of variations of individual names. Instead of the list of the text, with which the Váyu and Bhágavata nearly, and the Brahma and Hari Vaṁśa indifferently, conform, we have, in the Matysa, Linga, Kúrma, and Agni, the following: Ahínagu,|| Sahaśráwa (Saháśráya, or Sahaśraba),¶ Chandrávaloka, Tárapída (or Tárádhíśa), Chandragíri, Bhánuratha (or Bhánůmitra),** and Śrutáyus, with whom the list ends, except in the Linga, which adds Bāhula,†† killed by Abhimanyu: enumerating, therefore, from Devánika, but seven or eight princes, to the Great War, instead of twenty-three, as in the other series. The Raghu Vaṁśa gives much the same list as our text, ending with Agnivarmac.¶¶

1 Bala: Bhágavata. Nala: Hari Vaṁśa.
2 Sthala: Bhágavata. Śala: §§ Váyu and Brahma. Śila: Raghu Vaṁśa.||
3 Omitted: Bhágavata. ¶¶

* My MSS. leave it very dubious whether the name is Páripátra or Páriyátra. There are two mountain-ranges, one imaginary, and the other real, regarding which there is, likewise, uncertainty as to the name being Páripátra or Páriyátra. See Vol. II., p. 123, note †; p. 128, notes, l. 8.
† A single MS. gives Bala.
‡ I find Śala in one MS.
§ The Harivánsha, B. 825, 826, has Ahínagu, Sudhanwan, Śala, Uktha.
For Śala I find Nala and Gaya, in some MSS.
|| In some MSS. of the Linga-puráṇa the name is Ahínara.
¶ Here, I believe, the Linga-puráṇa inserts Śubha.
** Bhánuchandra seems to be the reading of the Linga-puráṇa.
†† I find Brhiadbala.
¶¶ Vide infra, p. 324, note ||.
§§ My MSS. of the Váyu-puráṇa have Bala.
|||| Not so. The Raghuvánshā, XVIII., 17, make Śila son of Páriyátra, and mentions no one corresponding to Chhala.
¶¶ The Raghuvánshā has Unnábha, son of Śila. The Váyu-puráṇa seems to exhibit Auka.

III. 21
was Śankhanābha; 1* his son was Dhyushitāśwa; 2† his

1 Śankha: Brahma. † Khagaṇa: Bhāgavata. §

* One MS. gives Śankhaṇa; one, Champaṇa.
† By the kindness of Professor Monier Williams, of Oxford, I am enabled to state, that one of the MSS. of the text of the Viṣṇu-purāṇa which formerly belonged to Professor Wilson has तख्ता-धुषिताः; i. e., Adhyuṣhitāśva; another, ततो धुṣिताः, the same name, or else Dhyuṣhitāśwa; another, ततो धुषिताः; i. e., Vyuttihitāśwa, or Ayyuthitāśwa. Again, all Professor Wilson's and all my own MSS. that contain both the text and the commentary here read ततो धुषिताः; while my other MSS.—except one which has ततो धुṣिताः,—give तख्ता-धुषिताः or शृष्टा-धुषिताः; i. e., Dhyuṣhitāśwa and Vyuttihitāśwa. Dhyuṣhitāśwa is the name—corrupted, in some copies, into Vyuttihitāśwa,—in the Vāyu-purāṇa, where we read:

शृष्टा धुषि विभाष्यशिताः देवता धुषिताः: ब्रह्म ||

In the Harivāṃśa, likewise, the true reading, as shown by my best MSS., is, undoubtedly, Dhyuṣhitāśwa. This has been corrupted into Vyuttihitāśva, and regularized into Adhyuṣhitāśva. Vyuttihitāśva looks like a heedless and uninquiring venture at emendation, on the part of the commentator on the Viṣṇu-purāṇa.

Conclusively, we find, in the Rāghuvaṃśa, XVIII., 23:

तख्ता-धुषिताः हरिद्रथाना
पित्रोपमे पदमवल्लक्ष्म: ||
वेष्टातपूर्वतेश्विनायथि
पुराविदो येऽधुषितामः: ||

"On his [Śankaṇa's] death, one endowed with the effulgence of the sun, handsome as the Aświns, and whom those conversant with antiquity call Dhyuṣhitāśva,—the horses of his troops having encamped on the declivity of the sea-shore,—acceded to the dignity of his fathers."

My best MSS. of the Rāghuvaṃśa read as above; and the best MSS. of Mallinātha's commentary that I have access to give, likewise, Dhyuṣhitāśva. Moreover, from a grammatical point of view, Kālidāsa's very etymology, and, similarly, Mallinātha's gloss, unquestionably favour this name, as against Vyuttihitāśva.

The strange, but not unjustifiable, name Dhyuṣhitāśva would naturally
son was Viśvasaha;¹* his son was Hiraṇyānābha,† who was a pupil of the mighty Yogin Jaimini, and communicated the knowledge of spiritual exercises: to Yājñavalkya.² The son of this saintly king was

¹ Omitted: Brahma and Bhāgavata.
² Omitted: Brahma and Hari Vamsa; but included, with similar particulars, by the Vāyu,§ Bhāgavata, and Raghu Vamsa.

provoked, to a careless scholar, a surmise of mistake; and the close resemblance between घु and घु, hastily written, may have seemed to support such a surmise. We thus see how, in all likelihood,Vyushštāwa originated.

"Abhyutthitāśwa", the name in the former edition of the work under annotation, is in none of the MSS. that were used by Professor Wilson; and I have dismissed it for Dhyuṣhitāśwa. It may be added, that Vyushštāwa is the name in the translation of the Vīshṇu-purāṇa that was prepared for the Professor in Bengal.

Messrs. Boehtlingk and Roth, in their Sanskrit-Wörterbuch, referring to Professor Lassen,—who confessedly copies from Professor Wilson,—insert Abhyuṣhitāśwa, an unwavowed alteration of Abhyuṣhitāśwa.

Turning, for comparison, to the Sanskrit Dictionary of Dr. Goldstücker, we here find that very critical work not only scrupulously holding with Professor Wilson, even to his long and short vowels, but doing so in silence, and, manifestly, without any care of verification. Abhyuṣhitāśwa is registered; and equally is Abhyuṣhitāśwa,—a name I have found nowhere,—for the constituent participle of which, rendered "very diseased," recourse is had to the verb उष्क, agrotare, a mere invention, there is reason to suspect, of the grammarians. At the same time, Kālidāsa's word should seem to have escaped the observation of the learned and researchful lexicographer.

‡ And Harivamśa. § Sankhaṇa: Vāyu-purāṇa and Raghuvarman. || On this and "Dūṣhitāśwa", see note † in the preceding page and the present.

¹ And so reads the Vāyu-purāṇa.
† In one view, the Bhāgavata-purāṇa, IX., XII., 2, 3, has, instead of Ahinagā, &c., Anihā, Pāriyātra, Bāla, Śthala, Vajranābha, Khagaṇa, Vi-
dhīti, Hiraṇyānābha.
‡ The expression "knowledge of spiritual exercises" is to render yoga.
§ Premising the name of Viśvasaha, the Vāyu-purāṇa states:

Hiraṇyānābha seems, thus, to be called the Vasiṣṭha of Kośala. But
Pushya;* his son was Dhruvasandhi;† his son was

See, also, p. 58, supra, where Kauśalya—is, likewise, given as the synonym of Hiraṇyānābha; † being, as the commentator observes, his Viśeṣhaṇaṁ, his epithet or attribute,—born in, or king of, Kosala. The Vāyu, accordingly, terms him विरक्षानाम: वीषय:; but, in the Bhāgavata, † the epithet Kauśalya is referred, by the commentator, § to Yājnavalkya, the pupil of Hiraṇyānābha: यत: सबास्तोपिवृत्तिः चावश्च अशिविवधायो श्रीमद्भगवान्। The author of the Raghu Varīṇa, not understanding the meaning of the term, has converted Kauśalya into the son of Hiraṇyānābha.|| Raghu Varīṇa, XVIII., 27. The Bhāgavata, like our text, calls the prince the pupil of Jaimini; the Vāyu, more correctly, बेलिन्द: पीका खिश:; 'the pupil of the sage’s grandson’. There seems to be, however, something unusual in the account given of the relation, borne by the individuals named, to each other. As a pupil of Jaimini, Hiraṇyānābha is a teacher of the Sāma-veda (vide supra, p. 58); but Yājnavalkya is the teacher of the Vāja-saneyi branch of the Yajus (vide supra, p. 57). Neither of them

some MSS. have Kauśilya, not Kauśalya. Vide supra, p. 58, note †.

Then follows the stanza:

पीका धिशि: श्रीत: कृत्व: श्रवित: श्रामिर्नु।
ग्रातिम संहितां हु मश पोरंधिंतंवृत्त:।

Here, as before, Hiraṇyānābha is associated with five hundred Sāṁhitās.

* In the Harivāṁśa, sl. 827, 828, we find Dhyunśitaśwa, and then Pushya.
† Corrected from “Hiraṇyagarbha”, a mere slip of the pen.
‡ IX., XII., 4:

गिशं कौशल्य सभागः चावश्च अशिविवधाय:।
पोरं महादृष्टावृद्धिक्षणधिमेउद्गम॥

“C’est de ce maître que le Rishi Yājñavalkya, qui était né dans le Kōcala, apprit le Yōga de l’Esprit suprême, ce Yōga qui donne des facultés si puissantes, et qui tranche le lien du cœur.”

§ Śrīdhara.
|| The Raghuvaṁśa, proceeding, makes Kauśalya father of Brahmishṭha; him, father of Putra; and him, father of Pushya.
Sudarśana; his son was Agnivarña; his son was Śíghra; his son was Maru, who, through the power of devotion (Yoga), is still living in the village called Kalápa, and, in a future age, will be the restorer of the Kshattriya race in the solar dynasty. Maru had a son named Prasuśruta; his son was Susandhi; his son was Amarsha; his son was Mahaswat; his son was Viśrutavat; and his son was Bṛihadbala, who was killed, in the

is specified, by Mr. Colebrooke, amongst the authorities of the Pātanjala or Yoga philosophy; nor does either appear as a disciple of Jáimini, in his character of founder of the Mīmāṃsā school. Transactions of the Royal Asiatic Society, Vol. I.**

1 Arthasiddhi: Brahma Puráña and Hari Varṇa.

2 Maruta: Brahma Puráña and Hari Varṇa. These authorities†† omit the succeeding four names.

3 Sahaswat: Váyu.

4 Viśwasáhwan: Bhágavata.

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* The Harivahša has Kalápadwipa; some MSS. reading Káliyadwipa. For the situation of the village of Kalápa, vide supra, p. 197, note ||.

† जागामिषुणि सूभेःस्बस्यस्यन्तायता भविष्यति। The Váyu-puráña seems to declare, that he will reestablish the Kshattras in the nineteenth coming yuga:

एकोऽविश्वास्युणि चतुर्मयदेव: प्रभुं: ||

Some MSS. read एकोनविश्वास्य, 'twenty-ninth.'

‡ All my MSS. but two — showing Susandhi, — have Sugavi. Sandhi is the reading of the Bhágavata-puráña, IX., XII., 7. The Váyu-puráña has Susandhi, distinctly.

§ Amarsha: Bhágavata-puráña.

|| One MS. has Viśavāhā.

¶ The Bhágavata-puráña, IX., XII., 7, 8, names Viśwasáhwan, Praṣenajit, Takshaka, Bṛihadbala.


†† Harivahša, sl. 829, 830.

‡‡ Corrected from "Viśwasaha."
Great War,* by Abhimanyu, the son of Arjuna. † These are the most distinguished princes in the family of Ikshwáku. Whoever listens to the account of them will be purified from all his sins.¹:

¹ The list closes here; as the author of the Puráñas, Vyása, is contemporary with the Great War. The line of Ikshwáku is resumed, prophetically, in the twenty-second chapter.

* Bhárata-yuddha.
† The former edition had “Anjuna”, by error of the press.

: एते हिंसाकुमुखाः माधविच्छ महोदिता:
 एतेन चरित नुक्त्सेष्यपरस्माः प्रमुखते ॥
CHAPTER V.


THE son of Ikshwákú, who was named Nimi,¹ instituted a sacrifice that was to endure for a thousand years, and applied to Vásishthá to offer the oblations.* Vásishthá, in answer, said, that he had been pre-engaged, by Indra, for five hundred years, but that, if the Raja would wait for some time, he would come and officiate as superintending priest.† The king made no answer; and Vásishthá went away, supposing that he had assented.‡ When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned, with all speed, to Nimi, purposes to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse, to this effect, that, since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vásishthá, Nimi

¹ None of the authorities, except the Váyu and Bhágavata, contain the series of kings noticed in this chapter.

* "Chose Vásishthá as the hóti," literally.
† Ritvig.
‡ Here the scholiast quotes a proverb, मीर्न संसारितचय, which may be translated, almost word for word, "Silence implies consent."
should, thenceforth, cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he, in return, denounced, as an imprecation upon his unjust preceptor, that he, also, should lose his bodily existence, as the punishment of uttering a curse upon him, without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vasiṣṭha, also, leaving his body, was united with the spirits of Mitra and Varuṇa, for a season, until, through their passion for the nymph Urvaśī, the sage was born again, in a different shape.* The corpse of Nimi was preserved from decay, by being embalmed with fragrant oils and resins; and it remained as entire as if it were immortal.† When the sacrifice was concluded,

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* This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśī Khaṇḍa, s. 30, an account is given of a Brahman who carries his mother’s bones, or, rather, her corpse, from Setubandha (or Rāmeśwara) to Kāśi. For this purpose, he first washes it with the five excretions‡ of a cow, and the five pure fluids, (or, milk, curds, ghee, honey, and sugar).§ He then embalms it with Yakshakardama ||

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† निसर्गगुर्जरंतराकरोडासत्तमादिभिन्दपरसिद्धिचरमार्गमध्ये वैव लिप्तमात्र दोषमयाप। शब्दों मूलभवित तत्काल। The whole of this paragraph would admit of being much more closely Englished.
‡ They can hardly be generalized as “excretions”. For particulars, see note ** to p. 193, supra.
§ So says Raghunandana, in the Jyotistattwa.
|| According to Colebrooke, in his edition of the Amara-kosa, it consists of “camphor, agallochum, musk, and bdellium (or else the three first, with saffron and sahodal-wood), in equal proportions.”
the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life; but Nimi declined its acceptance, saying: "O deities, who are the alleviators of all worldly suffering, there is not, in the world, a deeper cause of distress than the separation of soul and body. It is, therefore, my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape."

To this desire the gods assented; and Nimi was placed, by them, in the eyes of all living creatures; in consequence of which, their eyelids are ever opening and shutting.*

(a composition of agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola), and envelopes it, severally, with Netra vastra (flowered muslin), Pattámbara (silk), Surasa vastra (coarse cotton), Mánjishthavásas† (cloth dyed with madder), and Nepála Kambala (Nepal blanketing). He then covers it with pure clay, and puts the whole into a coffin of copper (Támra saṃpus̄aka).† These practices are not only unknown, but would be thought impure, in the present day.

* ततो भूतासुबंधिणिनिवं चक्षुः। तस्य निमिषाः। 'wink', with the name of Nimi.
† Corrected from "Mánjishthā", which means only "dyed with madder".

† In the text of my MS., pattámbara and surasa vastra do not appear; but the latter is given as a gloss on netra vastra.
As Nimi left no successor, the Munis, apprehensive
of the consequences of the earth being without a ruler,
agitata the body of the prince,* and produced, from
it, a prince, who was called Janaka, from being born
without a progenitor.† In consequence of his father
being without a body (videha), he was termed, also,
Vaideha (the son of the bodiless); and (he, further, re-
ceived the name of) Mithi, from (having been produced
by) agitation (mathana).¹ The son of Janaka was Udá-

¹ These legends are intended to explain, and were, probably,
suggested by, the terms Videha; and Mithilá, applied to the
country upon the Gunduk and Coosy rivers, the modern Tirhoot.
The Rámáyaña places a prince named Mithi between Nimi and

* सपुष्पक तथा मृत्युः सिरोरमारामायमारवक्षी मुनयोरख्रां ममवः।
All my MSS. have चरख्रां, by which we are to understand the nether
piece of timber used to produce fire, by attrition, at sacrifices,—the arohi
containing a socket, into which the king’s body was introduced, by way
of upper arohi. On the reading चरख्राः, things would be reversed, and
a socket for the upper arohi would be furnished in the royal corpse.

The Váyu-puráña says:

चरख्रां मध्यमाजाय भाद्वूर्तो मधायशा।

A very complete dissertation on the arohi will be found in Dr. Gold-
stücker’s Sanskrit Dictionary, sub voce.

† तत्र च कुमारी अधि। जनायणंजनकं चासाववाप। It was
by reason of the peculiar way in which he was engendered, that he was
called Janaka.

The Bhágavata-puráña, IX., XIII., 13, says:

जनायणं जनकं। योभूर्देश्यं विचिर्घितं।

“On l’appella Djanaka à cause de la manière dont il était né”, etc.

† Corrected from “Vaideha”. See Vol. II., p. 165.
§ For these two rivers, see Vol. II., p. 146, note 3.
|| Bāla-kāhā, LXX., 4.
vasu;* his son was Nandivardhana; his son was Suketu;† his son was Devarāta; his son was Bṛihaduktha;‡ his son was Mahāvīrya;§ his son was Satyadhriti;¶ his son was Dhrishtaketu; his son was Haryaśwa; his son was Maru; his son was Pratibandhaka;† his son was Kṛitaratha;** his son was Kṛita;†† his son was Vi-

Janaka, whence comes the name Mithilā. In other respects, the list of kings of Mithilā agrees, except in a few names. Janaka, the successor of Nimi, is different from Janaka who is celebrated as the father of Sitā. One of them—which, does not appear,—is, also, renowned as a philosopher, and patron of philosophical teachers. Mahābhārata, Moksha Dharma. According to the Vāyu Purāṇa, Nimi founded a city called Jayanta, near the Áśrama of Gautama. The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

* Two of my MSS. have Udāravasu.
† The majority of my MSS. have Swaketu. But Suketu is the accepted reading, as in the Rāmāyaṇa, Bāla-kāṇḍa, LXXI, 5, 6; &c. &c.
‡ Bṛihadratha: Rāmāyaṇa.
§ Mahāvīra: Rāmāyaṇa.
¶ Two MSS. give Sudhṛiti, the reading of the Rāmāyaṇa and Vāyu-purāṇa. The Bhāgavata-purāṇa exhibits Sudhṛiti and Sudhṛit in one and the same stanza.
† In one copy I find Pratīka. Pratindhaka is read in the Rāmāyaṇa and Vāyu-purāṇa, and is, almost certainly, the correct name. Pratipaka is the Bhāgavata's ordinary corruption. The Bengal Rāmāyaṇa has, according to Signor Gorresio, Prasiddhaka.
** One MS. has Kṛittiratha; another, Śrutiratha. Kṛittiratha is the reading of the Rāmāyaṇa and Vāyu-purāṇa. The Bengal Rāmāyaṇa has Kṛittiratha, in Signor Gorresio's edition.
†† I find Kṛiti. The Rāmāyaṇa, the Vāyu-purāṇa, and the Bhāgavata have Devamīḍha.

॥ त्रैैः विशीष्टाद्वास पुरं द्रव्यरोपणम् ।
वद्यातिस्य विश्वार्त्त वीलबखायतवात्मिति: ॥
budha;* his son was Mahádhriti;† his son was Krítiráta;‡ his son was Mahároman;§ his son was Suvarñaroman;∥ his son was Hraswaroman; his son was Síradhwaja.

Síradhwaja ploughing the ground, to prepare it for a sacrifice (which he instituted), in order to obtain progeny, there sprang up, in the furrow,¶ a damsel, who became his daughter, Sítá.** The brother of Síradhwaja

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1 This identifies Síradhwaja with the second Jansaka, the father-in-law of Ráma. The story of Sítá's birth, or, rather, discovery, is narrated in the Árañya Káunda of the Rámáyaña, the Vana Parvan of the Mahábhárata, and in the Váyu, Brahma Vaivarta, Káliká, and other Puráñas.

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* Viṣruta is the name in the Bhágavata-puráña.
† The Váyu-puráña shows both this and Dhriti. One of them is, perhaps, for the sake of metre. Vide infra, p. 335, note †. The Rámáyaña seems to have Mahádhra, corrupted, in some copies, into Mahánhraka; while the Bengal recension has Andraka.
‡ Krútiráta occurs in one MS. Kiritiráta: Rámáyaña and Váyu-puráña.
§ The inferior character of the Bengal recension of the Rámáyaña is evidenced by the fact that it here reads, at variance with all authority, Krithroman.
∥ A single copy has Swarnaroman, the synonymous reading of the Rámáyaña, of the Váyu-puráña, and of the Bhágavata.
¶ Sire, 'on his ploughshare'; for which the word for 'plough' seems to be here used by synecdoche. In the Bhágavata-puráña, IX., 13, 15, we read as follows:

सीता सीरावती जाता तख्तातीरध्वन: खूटः।

** The Váyu-puráña, having named Síradhwaja, says:

चक्रेन्द्रक्षयो च चन्द्रा सीता राश्रया वश्यलिसः।

Śáumapáyana interrupts with questions, which the other interlocutor, Súta, answers as follows:

चक्रेन्द्रक्षयो च स्वयं अष्टविन्यस्तो महाध्रमः।

निधिना सुमहंस्तेन तख्तात्त्वावृद्धित्वम्॥
was Kuśadhwaja, who was king of Kāśi;¹ he had a son, also, named Bhānumat.² The son of Bhānumat was Śatadyumna; his son was Śuchi;§ his son was Īrjavāha;‖ his son was Satyadhwaja;‖‖ his son was

¹ The Rāmāyaṇa** says, ‘of Sānkṣāyā’; †† which is, no doubt, the correct reading.‡‡ Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpooree. §§ Account of the Foe-kūe-ki.|| The Bhāgavata makes Kuśadhwaja the son of Śrīadhwaja.¶¶

² The Bhāgavata differs from our authority, here, considerably, by inserting several princes between Kuśadhwaja and Bhānumat; or, Dharmadhwaja, who has two sons, Kṛitadhwaja and Khāṇḍikya: the former is the father of Keśidhwaja; the latter, of Bhānumat.*** See the last Book of the Vishnū.

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¹ The text of all my MSS. but two has साक्षायाधिपति:, ‘king of Sānkṣāyā’ And herewith agrees the Vāyu-purāṇa. See the quotation in note ††, below. I have corrected the Translator’s “Sankaśya”.

† Namely, Śrīadhwaja.
‡ One MS. gives Sudyumna. Pradyumna: Vāyu-purāṇa.
§ In the Vāyu-purāṇa the name is Muni.
‖ Or the equivalent Īrjavaha, in some copies; as in the Vāyu.

One MS. has Īrja.

¶ Variants, each in one MS.: Śrīadhwaja and Bharadhwaja.

** Bāla-kānda, LXXI, 19. Just before, the Rāmāyaṇa states that Kuśadhwaja conquered Sānkṣāyā from Sudhanwan.

†† And so reads the Vāyu-purāṇa. See note †††, below.

††† See the note next following.

§§ For Sānkṣāyā, its site, &c., see the Journal of the Asiatic Society of Bengal, 1865, Part I, pp. 195—203.


¶¶ See the next note.

*** This requires correcting. According to the Bhāgavata-purāṇa, IX., XIII., 19—21, Śrīadhwaja begot Kuśadhwaja; he, Dharmadhwaja; he, Kṛitadhwaja and Mitadhwaja; Kṛitadhwaja, Keśidhwaja; Mitadhwaja, Khāṇḍikya; Keśidhwaja, Bhānumat.

But the Vishnū-purāṇa has the support of the Vāyu-purāṇa, with regard to the relationship between Śrīadhwaja, Kuśadhwaja, and Bhānumat:

चेरधवजनुवत्र भानुभार्तन निशितःः
भान्ता कृष्णब्रह्मसाक्षायाधिपतिपुःः
Kunti;\(^1\) his son was Anjana;\(^\dagger\) his son was Ritujit;\(^\ddagger\) his son was Arishthanemi;\(^2\) his son was Srutayus;\(^\S\) his son was Suparśwa;\(\|\) his son was Sanjaya;\(^\S\) his son was Kshemāri;\(^4\) \(\|\) his son was Anenas;\(^5\) his son was Minaṛatha;\(^6\) his son was Satyarattha; his son was Sātyaratthi;\(\|\) his son was Upagru;\(^7\) his son was Sruta;\(^8\) his son was Śāśvata;\(^9\) his son was Sudhanwan;\(\|\) his son was Subhāsa;\(\|\) his son was Suśruta;\(^1\) his son was Suśruta;

\(^1\) Śakuni; and the last of the series, according to the Vāyu.\(\|\)
\(^2\) Between this prince and Śuchi the series of the Bhāgavata is: Sanadhawaja, Īrāwhaketo, Aja, Purajit.\(\|\) The following variations are from the same authority.

\(^3\) Chitraratha.
\(^4\) Kshemādhi.\(^***\)
\(^5\) Omitted.
\(^6\) Samarattha.
\(^7\) Omitted.
\(^8\) Upaguru.
\(^9\) Upagupta.
\(^10\) Vaswananta.

\(^11\) Yuyudhan, \(\|\|\) Subhāsha, Īrā.
Jaya; his son was Vijaya; his son was Ṛita;* his son was Sunaya;† his son was Vītahavya; his son was Dhrīti;‡ his son was Bahulāśva; his son was Kṛiti;† with whom terminated the family of Janaka. These are the kings of Mithilā, who, for the most part,§ will be proficient in spiritual knowledge.³

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* Šunaka.

† The Vāyu-purāṇa seems to place, here, Manodhrīti, whom it forthwith calls Dhrīti. Perhaps the first name is a lengthening of the second, to fill out the line. Vide supra, p. 332, note †. One of my MSS. of the Vishnu-purāṇa, which I procured from Arrah, gives, instead of Vītahavya, Dhrītaḥavya, followed by Sanjaya, Jitāśva, Dhrīti.

‡ The Bhāgavata-purāṇa gives him a son, Vaśīn.

§ Prāchuryesā, ‘abundantly’.

|| One of my MSS. has the present, mabhātī; and this tense is implied in the parallel passage of the Bhāgavata-purāṇa.

¶ Bhāgavata-purāṇa, IX., II., 17, 18.

** Prior Section, LXVI., 46; where, however, I find Dhrīshṭa, Dhrīshṭaketu, and Raṇadhṛīśha.

†† It looks as if there were some confusion between these persons and the Matsya-purāṇa’s sons of Dhrīshṭa and their father. Vide supra, p. 255, note 2.

†‡ Bhāgavata-purāṇa, IX., II., 19—22.

§§ I find Māhīvas. Professor Wilson’s “Madhwat” is, almost certainly, wrong. Paurāṇik names that are restrictively so, are, with rare exceptions,
Devadatta, Agnivesya (also called Játukarña*), a form of Agni, and progenitor of the Ágnivesya Brahmana.† In the Brahman Purána and Hari Vaṁśa, the sons of Narishyat—whom the commentator on the latter considers as the same with Narishyanta,‡—are termed Śakas (Sace or Scythians); whilst, again, it is said, that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu: but this is only a proof of the carelessness of the compilation; for, in the Vishnú,§ Váyu, and Márkaṇḍeya Puráñas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Disha or Nedishṭa.

significant. In the generality of instances, it is only when we recede into rather remote antiquity, that there is a difficulty in making Hindu proper names amenable to etymological investigation.

* Likewise called Kánina.
† The Ágnivesyáyanas.
‡ We have, here, only two forms of one name.
§ Vide supra, p. 353.
|| Corrected from “Nedishṭa.”
CORRIGENDA, &c.


P. 4, l. 1. Read Ûrja.

P. 11, note †. See Vol. II., p. 100, note 1. We read, in the Bhâga-vata-purâña, V., I., 28: सन्तकामार्यो बायां च: पुत्रा चालानु-संस्कारों रैवत हृिति मनंबराठिपतयः।

P. 13, l. 1. Read Ûru.

P. 13, note §. For the Manu's wife, Śraddhā, see p. 233, note §. The Manu's correct epithet, as Dr. Muir reminds me, is Śraddhâdeva, of which Śraddhâdeva is a corruption. Śraddhâdeva is, however, appropriate to Yama. See Original Sanskrit Texts, Part I., p. 269, note 66 (2nd ed.). Also see the Mahâbhârata, Sânti-parvan, sul. 9449.

P. 13, note ‡. For Dhristhûtu read Dhriishhâ. See p. 232, note ‡, foot of the page.

P. 13, note §§. Burnouf, in his Bhâgavata-purâña, Vol. III., Preface, p. CVI., takes the printer's error "Sanyâti", in the former edition, for a real reading.

P. 14, note *, end. The commentary there spoken of as ampler than the other is so, I am now convinced, only by interpolations; and these are comparatively rare, after the first few chapters of Book III.

P. 16, note *. Its last sentence may be a misstatement. See note below, on p. 24, note 1.

P. 16, note †. See p. 80, note †.

P. 22, l. 2 ab infra. I owe to Dr. Muir the indication of sâvaryya and sâvarṇī in the Rigveda, X., LXII., 8–11; and of the Muni Sâvâraûti, in the same Veda, Vdâkhâtya, III., 1. See, further, Original Sanskrit Texts, Part I., p. 217, note 71 (2nd ed.).

P. 24, note 1. I am unable to decipher, in any of my MSS. of the Vâyu-purâña, the passage there abstracted in translation.

P. 24, l. 3. The ninth Manu and the eleventh are called Dakshaputra and Dharmaputra, in a Paurânik extract already referred to: see Vol. II., p. 339, supplement to p. 131, note 4.

P. 26, l. 1. Read Rishis.

P. 26, l. 6. "Dharma-sâvarṇī." See supplementary note, just above, on p. 24, l. 3.

P. 28, l. 6. Many particulars regarding the Manus, which I have not incorporated in my annotations, may be found in Messrs. Boehtlingk and Roth's Sanskrit-Wörterbuch, sub voce मू्र्ति.

P. 29, notes, l. 2 ab infra. Read Śanâti-parvan.

P. 34, notes, l. 7. For यम्या read यम्या.

P. 34, note §. For Vamrâ, son of Vikhanas, see Professor Wilson's Translation of the Rûpveda, Vol. I., p. 293, note a.

P. 34, notes, last line. For Trajâruûti read Traiyâruûti.

P. 37, notes, l. 11 ab infra. See p. 281, note ‡.

P. 40, notes, l. 11 ab infra. Read त्रास्विचित्रतमः.

P. 40, notes, l. 9 ab infra. Read paśubandha.

P. 44, notes † and ‡. The commentator on the Vishnu-purâña says:

वाष्क एव वाष्कंश्च तारं रूपः।

III. 29
P. 53, note †, line 1. Read युक्तेऽश्रृणृ.
P. 58, note †. See p. 323, note §.
P. 63, l. 3. For the technicality vaitāna, see Dr. Stenzler’s edition of Āśvalāyana’s Gṛhasthātra, Part II., p. 1, note 1.
P. 66, note §. See, in explanation of gāthā, the same work, Part II., p. 90, III., 1, note 2.
P. 67, l. 1. Read Āgneya.
P. 68, l. 2. For the artha-sāstra, see the Mitakshara on the Yājnavalkya-smṛti, II., 21.
P. 84, note †. In the Matsya-purāṇa, Chapter CXXVIII., the brahmāstra is represented as shot from a bow.
    For Bṛigu, in connexion with fiery weapons, see p. 291, text and note †.
P. 86, l. 4. Read Śudra.
P. 88, notes, l. 8. Read ब्राह्मणसि.
P. 89, note ‡. In the Nirṛayasindhu, the passage cited is attributed to Gautama.
P. 90, notes, ll. 6—11. Compare the Nirṛayasindhu, Bombay edition of 1857, III., B, fol. 10 r.
P. 90, notes, l. 2 ab infra. Read गात्रः.
P. 93, note 2. Sāyaṇa Āchārya, however, commenting on the Aitareya-brāhmaṇa, VII., IX., cites the following śruti: यज्ञ देवानगर्जन्ये वेदानामस्तुपथाय।"Sacrifice to the gods, read the Vedas, beget offspring."
    See, further, the Kaushitaki-brāhmaṇa Upanishad, and the Brāhad-āraṇyaka Upanishad, VI., IV.
P. 98, l. 7 ab infra. Compare pp. 146, 147, text and notes.
P. 103, notes, ll. 5, 6. Read III., A, fol. 30 r.
P. 104, notes, last line. See p. 197, note ¶.
P. 107, note †. The Mitakshara, commenting on the Yājnavalkya-smṛti, I., 7, has: सदाचारः सतां शिखरानामाचारों सुधानम्।
P. 109, note *. For Mitra, &c., see, further, the Laws of the Mānava, XII., 121.
P. 118, ll. 5, et seq. See p. 171, note §.
P. 123, notes, l. 9. For swāhā, see Professor Wilson’s Translation of the Rigveda, Vol. I., p. 34, note a.
P. 139, l. 2 ab infra. The double asterisks should be attached to the word ‘towel’.
P. 141, note *, l. 12 ab infra. Read प्रदन्यावषः.
P. 146, ll. 1—4. The original is as follows:
    सच्चिदा पिता: नान्य जाति पुष्च विश्वायते।
    जातकमेव तथा कुर्याचारमस्युद्धे च यत्॥
    "When a son is born, the bathing of the father, in his clothes, is enjoined. Let him perform the jāta-karman, also, and the śrāddha for joyous occasions."
    Compare p. 98, ll. 7—4 ab infra, the original of which is as follows:
    जातकमेव जातकमेव जियाक्षरस्मिन्:।
    पुज्यम् कुर्भित्ति पिता व्रद्धे चास्मुद्याभक्तम्॥
P. 146, note *. See p. 291, note *.

P. 151, notes, l. 4 ab infra. Read चिकवेतेता चतुर्देशात.

P. 152, note ॥. Compare the following stanza, referred to the Kūrma-
purāṇa, quoted in the Nirāyasindhu, Bombay edition, II., C, fol.

P. 158, note ॥. See p. 221, note ॥.

P. 159, notes, l. 12 ab infra. For चिकवेतेता: read चिकवेतेता:.

P. 160, note ॥. See p. 147, notes, l. 1.

P. 161, notes, l. 3. Read अत्तालः.

P. 162, note ॥, l. 1. Read चतुर्देशात.

P. 166, note ॥. Hamādrī's quotations from the Nandi-purāṇa are, I find, too incorrect to be transcribed. They recognize five classes of pīta: Agniśwāttas, Barhiśhads, Kāvyas, Sukālins, and Vyāmas. The Nāyara-khaṇḍa of the Skanda-purāṇa names six classes: Agniśwāttas, Barhiśhads, Ājyapas, Somapasa, Raśmipasa, and Upahūtas. In the Viśhnuharmottara we find seven classes, in two groups: Subhāswaras, Barhiśhads, Agniśwāttas, without form; Kravyādas, Upahūtas, Ājyapas, Sukālins, possessing forms. The Śrīdhakalpa, from which these particulars are taken, is very full on the subject of the pīta: The Vahni-purāṇa reckons seven classes of pīta, entitled Subhāswaras, Barhiśhads, Agniśwāttas, Ājyapas, Upahūtas, Kravyādas, and Sukālins. It agrees, thus, precisely, with the Viśhnuharmottara, as just above referred to.

In the Mahābhārata, Sabhā-parvan, sl. 341, the names are given of classes of pīta called, agreeably to the best MSS. within my reach, Phenapas, Usmapas, and Sudhāvats. In sl. 461—463, seven classes are enumerated: Vairājas, Agniśwāttas, Gārhapayyas, Somapas, Ekaśīngas, Chaturvedas, and Kālas:

- पितृयाः च मनुक्षितो सप्तन पुष्पेष्म
- मुर्गिष्णो ै चव्यवश्ये श्रीरीरियाः
- वैराजुश महाभागा चपियवातस्य भारत
- नायेव साश्चकराः पितरो सोकवियुताः
- सीम्पा एकमुखो चतुर्वादः कवियाः
- एते चतुर्गुण वर्षेण पुष्पेः पितरो गृह

The last-named classes are said to be honoured among the four castes. Compare p. 163, note ॥.

In the Rīveda, X., XIV. and XV., we read of the Kavyyas, Barhi-
shads, Agniśwāttas, Upahūtas, &c. &c.; and—compare p. 166, note *,—the distinction is, thus early, made of pīta into the divisions of Agni-
dagdas and Anagadagdas.

To exhaust the subject of these demigods, or even to collect all the more ancient passages in which they figure, would require con-
siderable research.
In the Vāyu-purāṇa, the origin of the pitris is stated as follows:

पितरों भूपण्यां राज्यस्तरंराज्यस्तरेण

"Regarding himself as a father, he [Prajāpati] thought upon these sons: he created Fathers (Pitri) from his armpits, in the interval between day and night. Hence these Fathers are gods: therefore that sonship belongs to them. He cast aside the body with which the Fathers were created."

Original Sanskrit Texts, Part I., pp. 78, 79. (2nd ed.).

P. 170, note ||. In p. 66, note §, the Pitri-giti is instanced as a specimen of a gāthā.

P. 175, note §. For further information regarding the sacrificial fires, see Sankara Āchārya’s commentary on the fourth chapter of the Praśna Upanishad.

P. 184, notes, last line. For त इत्य read तं इत्य.

P. 188, l. 2. Read Śrāddha.

P. 190, l. 15. The work there named seems to be entitled, in preference, Vahni-purāṇa.

P. 190, l. 18. Read रोचकाव्रूढ्वाचिशेष.

P. 194, note **, l. 1. Read priyangu.

P. 196, note ||. Compare p. 130, note **.

P. 198, notes, l. 9. Read vague sense.

P. 205, ll. 6 et seq. ab infra. The original is as follows:

राज्यस्तरं राज्यस्तरेण भूपण्यां परमेश्वरचत॥

"The original is as follows:"

राज्यस्तरं राज्यस्तरेण भूपण्यां परमेश्वरचत॥

For further information regarding the sacrificial fires, see Sankara Āchārya’s commentary on the fourth chapter of the Praśna Upanishad.

P. 209, note 1. Were the Sāpatatavas a sect of Jainas? They are named, as are the Jainas, in the Harṣacharita. See my edition of the Vāsavadatta, Preface, p. 53.

P. 215, notes, l. 2 ab infra. Trīśanku, the Buddhist, uses the following language regarding Brāhmaṇas: “Quand ils veulent manger de la viande, voici le moyen qu’ils emploient: ils tuent les animaux en prononçant des Mantras, parce que, disent-ils, les brebis ainsi immolées vont droit au ciel. Mais si c’est là le chemin du ciel, pourquoi donc ces Brāhmaṇes n’immonlent-ils pas aussi avec des Mantras eux et leurs femmes, leur père et leur mère, leurs frères et leurs sœurs, leurs fils et leurs filles? * * * Non, il n’est pas vrai que l’eau lutrale et que les Mantras fassent monter au ciel les chèvres et les brebis; toutes ces inventions sont des moyens employés par ces méchants Brāhmaṇes pour satisfaire leur désir de manger de la viande.” Burnouf’s Introduction à l’Histoire du Bouddhisme Indien, Vol. I., p. 209.

P. 221, notes, l. 6. Read स ऽभीमान and संभीमान.

P. 221, notes, l. 6 ab infra. Read Triyārunī.

P. 230, note ||. See, further, Vol. II., p. 27.

P. 231, note ||. The legend of the Aitareya-brāhmaṇa, there referred to, is translated, by Dr. Muir, as follows: “The brothers of Nābhāna-
dishtha disinherited him, whilst he was living in the state of a Brahmachārin. Coming (to them), he said: ‘What share have you given to me?’ They replied: ‘(We have given thee) this judge and divider, (as thy share).’ In consequence, sons, even now, speak of their father as the ‘judge and divider.’ He came to his father, and said: ‘Father, they have given thee to me, as my share.’ His father answered: ‘Do not, my son, care about that. These Angirases are performing a sacrifice, in order to (secure) the heavenly world; but, as often as they come to the sixth day (of the ceremony), they become bewildered. Make them recite these two hymns (R. V., x., 61 and 62) on the sixth day; and, when they are going to heaven, they will give thee that provision of a thousand which has been made for the sacrifice.’ He said: ‘So be it.’ He approached them, saying: ‘Receive me, the son of Manu, ye sages.’ They replied: ‘With what object dost thou speak?’ He said: ‘Let me make known to you this sixth day; and then you shall give me this sacrificial provision of a thousand, when ye are going to heaven.’ ‘Let it be so,’ they answered. He made them repeat these two hymns on the sixth day. They then knew the sacrifice and the heavenly world. Hence, when any one repeats these two hymns on the sixth day, it is with a view to a knowledge of the sacrifice, and to the revelation of the heavenly world. When they were going to the heavenly world, they said to him: ‘This thousand, O Brähman, is thine.’ As he was collecting (the thousand), a man in dark clothing rose up before him, from the north, and said: ‘This is mine; what remains on the spot is mine.’ Nābhānedishtha replied: ‘But they have given it to me.’ (The man) rejoined: ‘It belongs to (one of) us; let thy father be asked.’ He went to his father, who asked: ‘Have they not given thee (the thousand), my son?’ ‘They did give it to me,’ he replied; ‘but a man in dark clothes rose up before me, from the north, and took it from me, saying, ‘This is mine; what remains on the spot is mine.’’ His father said: ‘It is his; but he will give it to thee.’ He returned, and said (to the man): ‘This is thine, reverend sir; so my father says.’ (The man) replied: ‘I will give it to thee, who hast spoken the truth.’ Wherefore one who has this knowledge should speak only truth. That is a hymn which bestows a thousand,—that Nābhānedishtha hymn. A thousand falls to his lot, he knows the heavenly world on the sixth day—the man who knows this.” Original Sanskrit Texts, Part I., pp. 192, 193, (2nd ed.).

A relative passage, referred to in p. 257, note †, is then given, from the Taittiriya-sanhitā of the Yajurveda: “Manu divided his property to his sons. He disinherited his son Nābhānedishtha, who was living as a Brahmachārin. He came and said: ‘How hast thou disinherited me?’ ‘I have not disinherited thee,’ replied (his father); ‘these Angirases are celebrating a sacrifice. They do not know the heavenly world. Declare to them this Brähmaḥa; and, when they are going to heaven, they will give thee the cattle they have.’ He declared the Brähmaḥa to them; and, when they were going to heaven, they gave him the cattle they had. Rudra came to him, as he was on the place of sacrifice, employed with the cattle, and said: ‘These are my cattle.’ ‘But,’ replied Nābhānedishtha, ‘they have given them to me.’ ‘They have not power to do so: that which is left on the place of sacrifice is mine,’ answered Rudra. Hence, the place of sacrifice must not be approached. (Rudra further) said: ‘Give
me a share in the sacrifice, and I shall not injure thy cattle.' He offered him this libation of soma and flour. Then Rudra did not injure his cattle. Whenever any one knows this libation of soma and flour, and offers it up, Rudra does not injure his cattle."

P. 232, notes, l. 6 ab infra. According to the *Linga-purāṇa*, the Manu’s sons were nine; and their names are as in the *Mārkaṇḍeya-purāṇa*, saving that Dhrishta and Arishta take the places of Dhriṣṭa and Dhiṣṭa. Except for Arishta instead of Dhiṣṭa, the nine names, in the *Brahma-purāṇa*, are the same as those in the *Mārkaṇḍeya-purāṇa*. The *Vahmi-purāṇa* gives Manu ten sons, with appellations altogether peculiar, as a whole; and the same may be said of the *Matsya-purāṇa*, my MSS. of which here present, for the rest, a good number of various readings.

P. 238, notes, l. 13. Read Rāmāyāna.

P. 240, notes, last line. Read वेषतां.

P. 246, note *. See p. 311, note *.

P. 248, note ||. The ensuing legend is taken from the *Śatapatha-brāhmaṇa*, IV., V., i., etc.: Chyavana of the race of Bhṛgū, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Śaryātā, the descendant of Manu, wandered over this [world], with his tribe. He sat down in the neighbourhood [of Chyavana]. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Śaryātā. He created discord among them, so that father fought with son, and brother with brother. Śaryātā bethought him, ‘what have I done, in consequence of which this calamity has befallen us?’ He ordered the cowherds and shepherds to be called, and said, ‘which of you has seen anything here to day?’ They replied, ‘this shrivelled magical body which lies there is a man. Fancying it was something worthless, the youths pounded it with clods.’ Śaryātā knew, then, that it was Chyavana. He yoked his chariot, and, taking his daughter Sukanyā, drove off, and arrived at the place where the Rishi was. He said, ‘Reverence to thee, Rishi! I injured thee, because I did not know. This is Sukanyā: with her I appease thee. Let my tribe be reconciled.’ His tribe was, in consequence, reconciled; and Śaryātā, of the race of Manu, strove that he might never again do injury to any one. Now, the Āświns used to wander over this world, performing cures. They approached Sukanyā, and wished to seduce her; but she would not consent. They said to her: ‘Sukanyā, what shrivelled magical body is this by which thou liest? Follow us.’ She replied: ‘I will not abandon, while he lives, the man to whom my father gave me.’ The Rishi became aware of this. He said, ‘Sukanyā, what was this that they said to thee?’ She told it to him. When informed, he said, ‘If they address thee thus again, say to them, ‘ye are neither complete nor perfect, and yet ye speak contumeliously of my husband; and, if they ask ‘in what respect are we incomplete and imperfect?’ then reply, ‘make my husband young again, and I will tell you.’ Accordingly, they came again to her, and said the same thing. She answered, ‘Ye are neither complete nor perfect, and yet ye talk contumeliously of my husband.’ They inquired, ‘In what respect are we incomplete and imperfect?’ She rejoined, ‘make my husband young again, and I
will tell you.' They replied, 'take him to this pond, and he shall come forth with any age which he shall desire. She took him to the pond; and he came forth with the age that he desired. The Aświns then asked, 'Sukanyā, in what respect are we incomplete and imperfect?' To this the Rishi replied: 'The other gods celebrate a sacrifice in Kurukshetra, and exclude you two from it. That is the respect in which ye are incomplete and imperfect.' The Aświns then departed, and came to the gods who were celebrating a sacrifice, when the *Bāhishpavamāna* text had been recited. They said, 'Invite us to join you.' The gods replied, 'We will not invite you; for ye have wandered about very familiarly among men, performing cures.' The Aświns rejoined, 'Ye worship with a headless sacrifice.' They asked, 'How [do we worship] with a headless [sacrifice]?' The Aświns answered, 'Invite us to join you, and we will tell you.' The gods consented, and invited them. They offered this Āśına draught (*graha*) to the Aświns, who became the two *adhvargus* priests of the sacrifice, and restored the head of the sacrifice. It is related, in the *Brāhmaṇa* of the Divākṛtyas, in what manner they restored the head of the sacrifice,” etc., etc. Dr. Muir, in the *Journal of the Royal Asiatic Society*, New Series, Vol. II., pp. 11—13.

P. 259. l. 1. The proper name Ikṣwāku occurs in the *Rigveda*, X., LX., 4., on which Professor Max Müller remarks: “This is the first mention of Ikṣwāku, and the only one in the *Rigveda*. I take it not as the name of a king, but as the name of a people,—probably, the people who inhabited Bhājeratha, the country washed by the northern Gangā or the Bhāgirathi.” *Journal of the Royal Asiatic Society*, New Series, Vol. II., p. 462, note 1.

P. 264, note †. Read 俱德善梵善說.


P. 265, note †. *Pīshhathas* rather means, there, 'behind him.'

P. 283, notes, l. 7 ab infra. For note † read note ‡. There must be an omission, in the *Vāyu-purāṇa*, before the verse there quoted from it.

P. 297, note ‡. Another inconsistency of the *Rāmāyaṇa* may be mentioned. In the *Āranyakāra*, XIV., 8, 9, Marichi, Kaśyapa, and Vivasvat are spoken of as sons of Brahmā. Elsewhere in the same poem, as we have seen, they are represented as being, respectively, grandfather, father, and son.

P. 308, note ¶. A better rendering is as follows: "With a view to the preservation from injury of the grain and the clouds, he threw that water for cursing neither on the earth nor into the air," &c.

P. 312, notes, l. 4 ab infra. Read आविष्ट.

P. 313, note ¶. A special reason for my having declined to enter into particulars as to what is found in the *Matya-purāṇa* is, that the copies of it accessible to me are, for the most part, exceedingly incorrect, and, in the matter of proper names, exhibit the widest discrepancy. I may add, that my MSS. seem to support the list of names to which this note is appended.

P. 316, notes, l. 5 ab infra. Read Bāli.