The Vishnu Purana (Wilson, 1840)

Vishnu Purana (anonymous) (translated by H. H. Wilson)

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THE

‘. VISHNU PURANA,

: A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION,

TRANSLATED

FROM THE ORIGINAL SANSCRIT,

ae

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURANAS,

by A8413

H. H. WILSON, M.A. F.R.S. eo

MEMBER OF THE ROYAL ASIATIC SOCIETY, AND OF THE ASIATIC SOCIETIES OF BENGAL AND PARIS; OF THE IMPERIAL SOCIETY OF NATURALISTS, MOSCOW ; OF THE ROYAL ACADEMIES OF BERLIN AND MUNICH; PHIL. DR. IN THE UNIVERSITY OF BRESLAU } AND BODEN PROFESSOR OF SANSCRIT IN THE UNIVERSITY OF OXFORD 5

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Sie
1840.

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TO
THE CHANCELLOR, MASTERS, AND SCHOLARS
OF
THE UNIVERSITY OF OXFORD,
THIS WORK
IS RESPECTFULLY INSCRIBED BY
H. H. WILSON,
IN TESTIMONY OF HIS VENERATION FOR
THE UNIVERSITY,
AND IN GRATEFUL ACKNOWLEDGMENT OF THE DISTINCTION
CONFERRED UPON HIM
BY HIS ADMISSION AS A MEMBER,
AND HIS ELECTION
TO THE
BODEN PROFESSORSHIP OF THE SANSCRIT LANGUAGE.

Oxrorn,

Feb. 10, 1840.

PREFACE.

"THE literature of the Hindus has now been cultivated for many years with singular diligence, and in many of its branches with eminent success. There are some departments, however, which are yet but partially and imperfectly investigated ; and we are far from being in pos- session of that knowledge which the authentic writings of the Hindus alone can give us of their religion, mythology, and historical traditions.

From the materials to which we have hitherto had access, it seems probable that there have been three principal forins in which the religion of the Iindus has existed, at as many different periods. The duration of those periods, the circumstances of their succession, aud the precise state of the national faith at each season, it is not possible to trace with any approach to accuracy. The premises have been too imperfectly deter- mined to authorize other than conclusions of a general and somewhat vague description, and those remain to be hereafter confirmed or cor- rected by mnore extensive and satisfactory research.

The earliest form under which the Hindu religion appears is that taught in the Vedas. The style of the language, and the purport of the composition of those works, as far as we are acquainted with them, indicate a date long anterior to that of any other class of Sanscrit writings. It is yet, however, scarcely safe to advance an opinion of the precise belief or philosophy which they inculcate. To enable us to judge of their tendency, we have only a general sketch of their arrangement and con- tents, with a few extracts, by Mr. Colebrooke, in the Asiatic Researches!; a few incidental observations by Mr. Ellis, in the same miscellany ?; and a translation of the first book of the Sanhit4, or collection of the prayers of the Rig-veda, by Dr. Rosen*; and some of the Upanishads,

? Vol. VIII. p. 369. 3 Published by the Oriental Translation
* Vol. XIV. p. 37. Fund Committee.
a
il PREFACE.

or speculative treatises, attached to, rather than part of, the Vedas, by Rammohun Roy‘. Of the religion taught in the Vedas, Mr. Colebrooke’s opinion will probably be received as that which is best entitled to defer- ence, as certainly no Sanscrit scholar has becn equally conversant with the original works. “The real doctrine of the Indian scripture is the unity of the Deity, in whom the universe is comprehended ; and the seeming polytheism which it exhibits, offers the elements and the stars and planets as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are indeed mentioned, or at least indicated, in the Veda. But the worship of deified heroes is no part of the system; nor are the incarnations of deities suggested in any portion of the text which I have yet seen, though such are sometimes hinted at by the commentators®.” Some of these statements may perhaps require modification ; for with- out a careful examination of all the praycrs of the Vedas, it would be hazardous to assert that they contain no indication whatever of hero- worship; and certainly they do appear to allude occasionally to the Avataras, or incarnations, of Vishnu. Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of Agni, or fire; Indra, the firmament; Vayu, the air; Varuna, the water; of Aditya, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is for the most part domestic worship, consisting of prayers and oblations offered—in their own houses, not in temples—by indivi- duals for individual good, and addressed to unreal presences, not to

visible types. In a word, the religion of the Vedas was not idolatry.

It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahma, Vishnu, Siva, and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Rama

* A translation of the principal Upani- incorrect and obscure. A translation of shads was published under the title of a very different character has been some Oupnekhat, or Theologia Indica, by An- time in course of preparation by M. Poley.

quetil du Perron: but it was made through ° As. Res. vol. VILL. p. 473. the medium of the Persian, and is very

and Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image-worship is alluded to by Manu in several passages®, but with an intimation that those Brahmans who subsist by ministering in temples are an inferior and degraded class. The story of the Ramaéyaha and Mahabharata turns wholly upon the doctrine of incarnations, all the chief dramatis persone of the poems being impersonations of gods and demigods and celestial spirits. The ritual appears to be that of the Vedas, and it may be doubted if any allusion to image-worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishnu and Siva are the especial objects of panegyric and invocation. In these two works, then, we trace unequivocal indications of a departure from the elemental worship of the Vedas, and the origin or elaboration of legends, which form the great body of the mythological religion of the Hindus. How far they only improved upon the cosmogony and chronology of their predecessors, or in what degree the traditions of families and dynasties may originate with them, are questions that can only be determined when the Vedas and the two works in question shall have been more thoroughly examined.

The different works known by the name of Puriyfas are evidently derived from the same religious system as the Ramayana and Mahabha- rata, or from the mytho-heroic stage of Hindu belief. They present, however, peculiarities which designate their belonging to a later period, and to an important modification in the progress of opinion. They repeat the theoretical cosmogony of the two great poems; they expand and sys- tematize the chronological computations; and they give a more definite and connected representation of the mythological fictions, and the his- torical traditions. But besides these and other particulars, which may be derivable from an old, if not from a primitive era, they offer charac- teristic peculiarities of a more modern description, in the paramount importance which they assign to individual divinities, in the variety and purport of the rites and observances addressed to them, and in the invention of new legends illustrative of the power and graciousness of

6 B. IIL. 152, 164. B. IV. 214.

those deities, and of the efficacy of implicit devotion to thera. Siva and Vishiiu, under one or other form,

are almost the sole objects that claim the homage of the Hindus in the Puranas; departing from the domestic and elemental ritual of the Vedas, and exhibiting a sectarial fervour and exclusiveness not traceable in the Ramayana, and only to a qualified extent in the Mahabharata. They are no longer authorities for Hindu belief as a whole: they are special guides for separate and sometimes con- flicting branches of it, compiled for the evident purpose of promoting the preferential, or in some cases the sole, worship of Vishnu or of Siva'. That the Puranas always bore the character here given of them, may admit of reasonable doubt; that it correctly applies to them as they now are met with, the following pages will irrefragably substantiate. It is possible, however, that there may have been an earlier class of Puranas, of which those we now have are but the partial and adulterated representa- tives. The identity of the legends in many of them, and still more the identity of the words—for in several of them long passages are literally . the same—is a sufficient proof that in all such cases they must be copied either from some other similar work, or from a common and prior original. It is not unusual also for a fact to be stated upon the authority of an ' old stanza,' which is cited accordingly; shewing the existence of an earlier source of information: aud in very many instances legends are alluded to, not told; evincing acquaintance with their prior narration somewhere else. The name itself, Purdha, which implies ' old,' indicates the object of the cuinpilation to be the preservation of ancient traditions, a purpose in the present condition of the Puraias very imperfectly fulfilled. Whatever weight may be attached to these considerations, there is no disputing evidence to the like effect afforded by other and unquestionable author- ity. The description given by Mr. Colebrooke® of the contents of a Purana is taken from Sanscrit writers. The Lexicon of Amara Sinha gives as a synonyme of Purana, Pancha-lakshanam, 'that which has five characteristic topics :' and there is no difference of opinion amongst the

7 Besides the three periods marked by tice and belief; but we are yet too little ac- the Vedas, Heroic Poems, and Puranas, quainted with those works, or their origin, to a fourth may be dated from the influence speculate safely upon their consequences. exercised by the Tantras upon Hindu prac- 8 As. Res. vol. VII. p. 202.

scholiasts as to what these are. They are, as Mr. Colebrooke mentions, 1. Primary creation, or cosmogony ; 2. Secondary creation, or the destruc- tion and renovation of worlds, including chronology ; 3. Genealogy of gods and patriarchs; 4. Reigns of the Manus, or periods called Man- wantaras; and 5. History, or such particulars as have been preserved of the princes of the solar and lunar races, and of their descendants to inodern times®. Such, at any rate, were the constituent and character- istic portions of a Purdia in the days of Amara Sinha, fifty-six years before the Christian era; and if the Puranas had undergone no change since his time, such we should expect to find them still. Do they con- form to this description? Not exactly in any one instance: to some of them it is utterly inapplicable; to others it only partially applies. There is not one to which it belongs so entirely as to the Vishnu Purana, and it is one of the circumstances which gives to this work a more authentic character than most of its fellows can pretend to. Yet even in this instance we have a book upon the institutes of society and obsequial rites interposed between the Manwantaras and the genealogies of princes, and a life of Krishiia separating the latter from an account of the end of ~ the world, besides the insertion of various legends of a manifestly popular and sectarial character. No doubt many of the Purdnas, as they now are, correspond with the view which Col. Vans Kennedy takes of their purport. "I cannot discover in them," he remarks, "any other object than that of religious instruction." The description of the earth and of the planetary system, and the

lists of royal races which occur in them, he asserts to be “evidently extraneous, and not essential circumstances, as they are entirely omitted in some Puranas, and very concisely illustrated in others; while, on the contrary, in all the Puranas some or other of the leading principles, rites, and observances of the Hindu religion are fully dwelt upon, and illustrated either by suitable legends

° The following definition of a Purana is Ramdsrama, the scholiast on Amara, IT constantly quoted: it isfoundin theVishnu, fedeart t ‘ Destruction of the earth and Matsya, Vayu, and other Purdiias: witty the rest, or final dissolution:’ in which fraing ight aaererfers | drafted Gaz ger case the genealogies of heroes and princes weeert i A variation of reading in the are comprised in those of the patriarchs. beginning of the second line is noticed by

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vi PREFACE.

or by prescribing the ceremonies to be practised, and the prayers and invocations to be employed, in the worship of different deities.” Now, however accurate this description may be of the Puranas as they are, it is clear that it does not apply to what they were when they were syno- nymously designated as Pancha-lakshaiias, or ‘treatises on five topics; not one of which five is ever specified by text or comment to be “ reli- gious instruction.” In the knowledge of Amara Sinha the lists of princes were not extraneous and unessential, and their being now so considered by a writer so well acquainted with the contents of the Puranas as Col. Vans Kennedy is a decisive proof that since the days of the lexicographer they have undergone some material alteration, and that we have not at present the same works in all respects that were current under the denomination of Purdjias in the century prior to Christianity.

The inference deduced from the discrepancy between the actual form and the older definition of a Purana, unfavourable to the antiquity of the extant works generally, is converted into certainty when we come to examine them in detail; for although they have no dates attached to them, yct circumstances are sometimes mentioned or alluded to, or refer- ences to authorities are made, or legends are narrated, or places are par- ticularized, of which the comparatively recent date is indisputable, and which enforce a corresponding reduction of the antiquity of the work in which they are discovered. At the same time they may be acquitted of subservience to any but sectarial imposture. They were pious frauds for temporary purposes: they never emanated from any impossible combina- tion of the Brahmans to fabricate for the antiquity of the entire Hindu system any claims which it cannot fully support. A very great portion of the contents of many, some portion of the contents of all, is genuine and old. The sectarial interpolation or embellishment is always sufficiently palpable to be set aside, without injury to the more authentic and pri- mitive material; and the Puranas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, are also a valuable record of the form of Hindu belief

1° Researches into the Nature and Affinity of Ancient and Hindu Mythology, p.153.
and note.
PREFACE. vil

wl «ame next in order to that of the Vedas; which grafted hero- , | upon the simpler ritual of the latter; and

which had been adopted, 1. extensively, perhaps universally established in India at the time | tl (sreek invasion. The Hercules of the Greek writers was indu- . 1) the Balarama of the Hindus; and their notices of Mathur4 on the and of the kingdom of the Suraseni and the Pandan country, i 2 the prior currency of the traditions which constitute the argu- “the Mahabharata, and which are constantly repeated in the I’ ., relating to the Pafidlava and Ydava races, to Krishfia and his (« ilo porary heroes, and to the dynastics of the solar and lunar kings. 1! theogony and cosmogony of the Puranas may probably be traced (| Vedas. They are not, as far as is yet known, described in detail (ie works, but they are frequently alluded to in a strain more or less 1 ¥ 1 ‘land obscure, which indicates acquaintance with their existence, 1] + .ich seems to have supplied the Puranas with the groundwork of i stems. The scheme of primary or elementary creation they borrow uve Sénkhya philosophy, which is probably one of the oldest forms +) ulation on man and nature amongst the Hindus. Agreeably, |». yr, to that part of the Pauranik character which there is reason to }° of later origin, their inculcation of the worship of a favourite lt , ley combine the interposition of a creator with the independent on of matter in a somewhat contradictory and unintelligible style. Iti ident too that their accounts of secondary creation, or the develope- 1 f the existing forms of things, and the disposition of the universe, ‘ ived from several and different sources; and it appears very likely il) (tl -y are to be accused of some of the incongruities and absurdities by ‘1 9 the narrative is disfigured, in consequence of having attempted to 1. 1 reality and significancy to what was merely metaphor or mysticism. 11 s, however, amidst the unnecessary complexity of the description, twit ‘al agreement amongst them as to the origin of things, and their .| istribution; and in many of the circumstances there is a striking ‘ vence with the ideas which seem to have pervaded the whole of h> a sient world, and which we may therefore believe.to be faithfully pre «nted in the Puranas.

The Pantheism of the Puranas is one of their invariable character- istics, although the particular divinity, who is all things, from whom all things proceed, and to whom all things return, be diversified according to their individual sectarial bias. They seem to have derived the notion from the Vedas: but in them the one universal Being is of a higher order than a personification of attributes or elements, and, however imperfectly conceived, or unworthily described, is God. In the Puranas the one ouly Supreme Being is supposed to be manifest in the person of Siva or Vishiu, either in the way of illusion or in sport; and one or other of these divinities is therefore also the cause of all that is, is himself all that exists. The identity of God and nature is not a new notion; it was very general in the speculations of antiquity, but it assumed a new vigour in the early ages of Christianity, and was carried to an equal pitch of extravagance by the Platonic Christians as by the Saiva or Vaishnava Hindus. It seems not impossible that there was some com- munication between them. We know that there was an active commu- nication between India and the Red sea in the early ages of the Chris- tian era, and that doctrines, as well as articles of merchandise, were brought to Alexandria from the former. Epiphanius! and Eusebius ” accuse Scythianus of having imported from India, in the second century, books on magic, and heretical notions leading to Manichwism ; and it was at the same period that Amimonius instituted the sect of the new Platonists at Alexandria. The basis of his heresy was, that true philo- sophy derived its origin from the eastern nations: his doctrine of the identity of God and the universe is that of the Vedas and Purdnas; and the practices he enjoined, as well as their object, were precisely those described in several of the Purfnas under the name of Yoga. His disciples were taught “to extenuate by mortification and contemplation the bodily restraints upon the immortal spirit, so that in this life they might enjoy communion with the Supreme Being, and ascend after death to the universal Parent.” That these are Hindu tenets the fol- lowing pages!! will testify; and by the

admission of their Alexandrian

11 Adv.Manichwos. |? Hist. Evang. 1? Mosheim, vol.J. p.173. 14 See p.64y et seq.

teacher, they originated in India. The importation was perhaps not wholly unrequited ; the loan may not have been left unpaid. It is not impossible that the Hindu doctrines received fresh animation from their adoption by the successors of Ammonius, and especially by the mystics, who may have prompted, as well as employed, the expressions of the Puranas. Anquetil du Perron has given), in the introduction to his translation of the ‘Oupnekhat,’ several hymns by Synesius, a bishop of the beginning of the fifth century, which may serve as parallels to many of the hymns and prayers addressed to Vishnu in the Vishfu Purana.

But the ascription to individual and personal deities of the attributes of the one universal and spiritual Supreme Being, is an indication of a later date than the Vedas certainly, and apparently also than the Ramé- yana, where Rama, although an incarnation of Vishiu, commonly appears in his human character alone. There is something of the kind in the Mahabharata in respect to Krishia, especially in the philosophical episode known as the Bhagavad Gité. In other places the divine nature of Krishna is less decidedly affirmed; in some it is disputed or denied ; and in most of the situations in which he is exhibited in action, it is as a prince and warrior, not as a divinity. He exercises no superhuman facultics in the defence of himself or his friends, or in the defeat and destruction of his foes. The Mahabharata, however, is evidently a work of various periods, and requires to be read throughout carefully and critically before its weight as an authority can be accurately appre- ciated. As it is now in type!*—thanks to the public spirit of the Asiatic Society of Bengal, and their secretary Mr. J. Prinsep—it will not be long before the Sanscrit scholars of the continent will accurately appre- ciate its value.

The Puranas are also works of evidently different ages, and have been compiled under different circumstances, the precise nature of which we can but imperfectly conjecture from internal evidence, and from what we know of the history of religious opinion in India. It is highly probable,

Theologia et Philusophia Indica, Dis- the fourth and last is understuod to be
sert. p. XXVi. nearly completed.
‘© Three volumes have been printed:
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that of the present popular forms of the Hindu religion, none assumed their actual state earlier than the time of Sankara Acharya, the great Saiva reformer, who flourished, in all likelihood, in the eighth or ninth century. Of the Vaishiava teachers, Raménuja dates in the twelfth century, Madhwachirya in the thirteenth, and Vallabha in the six- teenth’; and the Puranas seem to have accompanied or followed their innovations, being obviously intended to advocate the doctrines they taught. This is to assign to some of them a very modern date, it is true ; but I cannot think that a higher can with justice be ascribed to them. This, however, applies to some only out of the number, as I shall pre- sently proceed to specify.

Another evidence of a comparatively modern date must be admitted in those chapters of the Purdiias

which, assuming a prophetic tone, fore- tell what dynasties of kings will reign in the Kali age. These chapters, it is true, are found but in four of the Puranas, but they are conclusive in bringing down the date of those four to a period considerably subse- quent to Christianity. It is also to be remarked, that the Vayu, Vishnu, Bhagavata, and Matsya Purdjas, in which these particulars are foretold, have in all other respects the character of as great antiquity as any works of their class".

The invariable form of the Puranas is that of a dialogue, in which some person relates its contents in reply to the inquiries of another. This dialogue is interwoven with others, which are repeated as having been held on other occasions between different individuals, in conse- quence of similar questions having been asked. The inmediate narrator is commonly, though not constantly, Lomaharshana or Romaharshana, the disciple of Vy4sa, who is supposed to communicate what was imparted to him by his preceptor, as he had heard it from some other sage. Vyasa, as will be seen in the body of the work ®, is a generic title, meaning an ‘arranger’ or ‘compiler. It is in this age applied to Krishia Dwaipa-

7 As, Res. vols. XVI. and XVII. Ac- hazarded some speculations in my Ana- count of Hindu Sects. lysis of the Vayu Purdna: Journ. Asiatic * On the history of the composition of Society of Bengal, December 1832. the Puranas, as they now appear, I have gue he eer

yana, the son of Pardsara, who is said to have taught the Vedas and Puranas to various disciples, but who appears to have been the head of a college or school, under whom various learned men gave to the sacred literature of the Hindus the form in which it now presents itself. In this task the disciples, as they are termed, of Vy4sa were rather his colleagues and coadjutors, for they were already conversant with what he is fabled to have taught them™; and amongst them, Lomaharshana represents the class of persons who were especially charged with the record of political and temporal events. He is called Sita, as if it was a proper name; but it is more correctly a title; and Lomaharshana was ‘a Sita,’ that is, a bard or panegyrist, who was created, according to our text*!, to celebrate the exploits of princes; and who, according to the Vayu and Padma Purfnas, has a right by birth and profession to narrate the Purasias, in preference even to the Brahmans”. It is not unlikely therefore that we are to understand, by his being represented as the disciple of Vyasa, the institution of some attempt, made under the direction of the latter, to collect from the heralds and annalists of his day the scattcred traditions which they had imperfectly preserved ; and hence the consequent appro- priation of the Puranas, in a great measure, to the genealogies of regal dynasties, and descriptions of the universe. However this may be, the machinery has been but loosely adhered to, and many of the Puranas, like the Vishnu, are referred to a different narrator.

An account is given in the following work * of a series of Pauranik compilations, of which in their present form no vestige appears. Loma- harshana is said to have had six disciples, three of whom composed as many fundamental Sanhitds, whilst he himself compiled a fourth. By a Sanhita is generally understood a ‘ collection’ or ‘compilation.’ The Sanhit4s of the Vedas are collections of hymns and prayers belong- ing to them, arranged according to the judgment of some individual sage, who is therefore looked upon as the originator and teacher of each. The Sanhitas of the Puranas, then, should be analogous com- pilations, attributed respectively to Mitrayu, Sangapayana, Akritavrana, and Romaharshana: no such Pauraénik Sanhités are now known. The

20 See p. 276. 7! P. r02. 22 Journ. Royal As. Soc. vol. V. p. 281. P, 283.

substance of the four is said to be collected in the Vishiu Purdéva, which is also, in another place", itself called a Sanhita: but such compilations have not, as far as inquiry has yet proceeded, been discovered. The specification may be accepted as an indication of the Purdnas having existed in some other form, in which they are no longer met with; although it does not appear that the arrangement was incompatible with their existence as separate works, for the Vishiu Purana, which is our authority for the four Sanhitas, gives us also the usual enumeration of the several Puranas.

There is another classification of the Purdias alluded to in the Matsya Purana, and specified by the Padma Purana, but more fully. It is not undeserving of notice, as it expresses the opinion which native writers entertain of the scope of the Puranas, and of their recognising the subservience of these works to the dissemination of sectarian prin- ciples. Thus it is said in the Uttara Khanda of the Padma, that the Puranas, as well as other works, are divided into three classes, according to the qualities which prevail in them. Thus the Vishnu, Naradiya, Bhagavata, Garuda, Padma, and Varaha Puranas, are Satwika, or pure, from the predominance in them of the Satwa quality, or that of goodness and purity. They are, in fact, Vaishiava Purafas. The Matsya, Karma, Linga, Siva, Skanda, and Agni Puranas, are Tamasa, or Puranas of darkness, from the prevalence of the quality of Tamas, 'ignorance,' 'gloom.' They are indisputably Saiva Purdfias. The third series, com- prising the Brahmanda, Brahma-vaivartta, Markandeya, Bhavishya, Va- mana, and Brahma Puranas, are designated as Rajasa, ' passionate,' from Rajas, the property of passion, which they are supposed to represent. The Matsya does not specify which are the Puranas that come under these designations, but remarks that those in which the Mahatmya of Hari or Vishnu prevails are Satwika; those in which the legends of Agni or Siva predominate are Tamasa; and those which dwell most on the stories of Brahma are Rajasa. I have elsewhere stated, that I consi- dered the Rajasa Puranas to lean to the Sakta division of the Hindus, the worshippers of Sakti, or the female principle; founding this opinion

ae ae >> As. Res. vol. AVI. p. 10.

on the character of the legends which some of them contain, such as the Durga Mahatmya, or celebrated legend on which the worship of Durga or Kali is especially founded, which is a principal episode of the Mar- kandeya. The Brahma-vaivartta also devotes the greatest portion of its chapters to the celebration of Radha, the mistress of Krishna, and other female divinities. Col. Vans Kennedy, however, objects to the applica- tion of the term Sakta to this last division of the Purafas, the worship of Sakti being the especial object of a different class of works, the Tan- tras, and no such form of worship being particularly inculcated in the Brahm4 Purifa*. This last argument is of weight in regard to the particular instance specified, and the designation of Sakti may not be correctly applicable to the whole class, although it is to some of the series ; for there is no incompatibility in the advocacy of a Tantrika modification of the Hindu religion by any Purana, and it has unques- tionably been practised in works known as Upa-puranas. The proper appropriation of the third class of the Puranas, according to the Padma Purana, appears to be to the worship of Krishna, not in the character in which he is represented in the Vishiu and Bhagavata Puranas,

in which the incidents of his boyhood are only a portion of his biography, and in which the human character largely participates, at least in his riper years, but as the infant Krishna, Govinda, Bala Gopala, the sojourner in Vrindavan, the companion of the cowherds and milkmaids, the lover of Radha, or as the juvenile master of the universe, Jagannitha. The term Rajasa, implying the animation of passion, and enjoyment of sensual delights, is applicable, not only to the character of the youthful divinity, but to those with whom his adoration in these forms seems to have origin- ated, the Gosains of Gokul and Bengal, the followers and descendants of Vallabha and Chaitanya, the priests and proprietors of Jagannath and Srindth-dwar, who lead a life of affluence and indulgence, and vindicate, both by precept and practice, the reasonableness of the Rajasa property, and the congruity of temporal enjoyment with the duties of religion ". The Puranas are uniformly stated to be eighteen in number. It is said that there are also eighteen Upa-puranas, or minor Puranas; but

26 Asiatic Journal, March 1837, p. 241. 27 As. Res. vol. XVI. p. 85.
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the names of only a few of these are specified in the least exceptionable authorities, and the greater number of the works is not procurable. With regard to the eighteen Purdnas, there is a peculiarity in their specifica- tion, which is proof of an interference with the integrity of the text, in some of them at least; for each of them specifies the names of the whole eighteen. Now the list could not have been complete whilst the work that gives it was unfinished, and in one only therefore, the last of the series, have we a right to look for it. As however there are more last words than one, it is evident that the names must have been inserted in all except one after the whole were completed: which of the eighteen is the exception, and truly the last, there is no clue to discover, and the specification is probably an interpolation in most, if not in all.

The names that are specified are commonly the same, and are as follows: 1. Brahma, 2. Padma, 3. Vaishnava, 4. Saiva, 5. Bhagavata, 6. Narada, 7. Markanda, 8. Agneya, 9. Bhavishya, 10. Brahma-vaivartta, 11. Lainga, 12. Varaha, 13. Skanda, 14. Vamana, 15. Kaurma, 16. Matsya, 17. Garuda, 18. Brahmanda*. This is from the twelfth book of the Bha- gavata, and is the same as occurs in the Vishfiu". In other authorities there are a few variations. The list of the Karma P. omits the Agni Purana, and substitutes the Vayu. The Agni leaves out the Saiva, and inserts the Vayu. The Vardha omits the Giruda and Brahménda, and inserts the Vayu and Narasinha: in this last it is singular. The Markandeya agrees with the Vishfu and Bhagavata in omitting the Vayu. The Matsya, like the Agni, leaves out the Saiva.

Some of the Puranas, as the Agni, Matsya, Bhagavata, and Padma, . also particularize the number of stanzas which each of the eighteen con- tains. In one or two instances they disagree, but in general they concur. The aggregate is stated at 400,000 slokas, or 1,600,000 lines. These are

tives in apposition, as Vishnu Purdna, Siva Purana, &c. In the original Sanscrit the nouns are compounded, as Vishnu-
°8 The names are put attributively, the noun substantive, Purdna, being under-

stood. Thus Vaishnavam Purdnam means the Purdiia of Vishnu; Saivam Purdnam, the P. of Siva; Braéhmam Purdnam, the P. of Brahma. It is equally correct, and more common, to use the two substan- purdnam, &c.; but it has not been cus- tomary to combine them in their European shape.
27 P. 284.

fabled to be but an abridgment, the whole amount being a krore, or ten millions of stanzas, or even a thousand millions. If all the fragmentary portions claiming in various parts of India to belong to the Puranas were admitted, their extent would much exceed the lesser, though it would not reach the larger enumeration. The former is, however, as I have else- where stated™, a quantity that an individual European scholar could scarcely expect to peruse with due care and attention, unless his whole time were devoted exclusively for many years to the task. Yet without some such labour being achieved, it was clear, from the crudity and inexactness of all that had been hitherto published on the subject, with one exception#!, that sound views on the subject of Hindu mythology and tradition were not to be expected. Circumstances, which I have already explained in the paper in the Journal of the Royal Asiatic Society referred to above, enabled me to avail myself of competent assistance, by which I made a minute abstract of most of the Puranas. In course of time I hope to place a tolerably copious and connected analysis of the whole eighteen before Oriental scholars, and in the mean while offer a brief notice of their several contents.

In general the enumeration of the Puranas is a simple nomenclature, with the addition in some cases of the number of verses; but to these the Matsya Purana joins the mention of one or two circumstances peculiar to each, which, although scanty, are of value, as offering means of identify- ing the copies of the Puranas now found with those to which the Matsya refers, or of discovering a difference between the present and the past. I shall therefore prefix the passage descriptive of each Purana from the Matsya. It is necessary to remark, however, that in the comparison instituted between that description and the Purana as it exists, I neces- sarily refer to the copy or copies which I employed for the purpose of examination and analysis, and which were procured with some trouble and cost in Benares and Calcutta. In some instances my manuscripts

8° Journ. Royal As. Soc. vol. V. p. 61. ous writer’s conclusions, I must do him the

3) | allude to the valuable work of Col. justice to admit that he is the only author who Vans Kennedy, on the Affinity between An- has discussed the subject of the mythology ' cient and Hindu Mythology. Howevermuch of the Hindus on right principles, by draw- I may differ from that learned and industri- ing his materials from authentic sources.

have been collated with others from different parts of India, and the result has shewn, that, with regard at least to the Brahma, Vishiu, Vayu, Matsya, Padma, Bhigavata, and Karma Puranas, the same works, in all essential respects, are generally current under the same appellations. Whether this is invariably the case may be doubted, and farther inquiry may possibly shew that I have been obliged to content myself with mutilated or unauthentic works*®. It is with this reservation, therefore, that I must be understood to speak of the concurrence or disagreement of any Purana with the notice of it which the Matsya P. has prescrved.

1. Brahma Purana. ‘That, the whole of which was formerly repeated by Brahma to Marichi, is called the Brahma Purdia, and contains ten In all the lists of the Purdnas, the Brahma is placed at the head of the series, and is thence sometimes also entitled the Adi or ‘first’ Purana. It is also designated as the Saura, as it is in great part appropriated to the worship of Surya, ‘the sun.’ There are, however, works bearing these names which belong to the class of Upa- puranas, and which are not to be confounded with the Brahma. It is usually said, as above, to contain ten thousand slokas; but the number actually occurring is between seven and eight thousand. There is a supple- mentary or concluding section called the Brahmottara Purfna, and which is different from a portion of the Skanda called the Brahmottara Khanda, which contains about three thousand stanzas more; but there is every reason to conclude that this is a distinct and unconnected work.

The immediate narrator of the Brahm4é Purana is Lomaharshana, who communicates it to the Rishis or sages assembled at Naimisharanya, as it was originally revealed by Brahma, not to Marichi, as the Matsya affirms, but to Daksha, another of the patriarchs: hence its denomina- tion of the Brahma Purdna.

thousand stanzas*°,”

%2 Upon examining the translations of different passages from the Puranas, given by Col. Vans Kennedy in the work mentioned in a former note, and comparing them with the text of the manuscripts I have consulted, I find such an agreement as to warrant the belief that there is no essential difference between the copies in his possession and in mine. The varieties which occur in the MSS. of the East India Company’s Library will be noticed in the text.

° geanfafed YF areearst atea i are
U ewares goa vftathaa nu
PREFACE. xvii

The early chapters of this work give a description of the creation, an account of the Manwantaras, and the history of the solar and lunar dynasties to the time of Krishna, in a summary manner, and in words which are common to it and several other Puranas: a brief description of the universe succeeds; and then come a

number of chapters relating to the holiness of Orissa, with its temples and sacred groves dedicated to the sun, to Siva, and Jagannath, the latter especially. These chapters are characteristic of this Purana, and shew its main object to be the promotion of the worship of Krishna as Jagannath. To these particu- lars succeeds a life of Krishna, which is word for word the same as that of the Vishfiu Purana; and the compilation terminates with a particular detail of the mode in which Yoga, or contemplative devotion, the object of which is still Vishfiu, is to be performed. There is little in this which corresponds with the definition of a Pancha-lakshana Purana ; and the mention of the temples of Orissa, the date of the original con- struction of which is recorded, shews that it could not have been com- piled earlier than the thirteenth or fourteenth century.

The Uttara Khania of the Brahma P. bears still more entirely the character of a Mahatmya, or local legend, being intended to celebrate the sanctity of the Balaja river, conjectured to be the same as the Banas in Marwar. There is no clue to its date, but it is clearly modern, graft- ing personages and fictions of its own invention on a few hints from older authorities *.

*4 Col. Vans Kennedy objects to this character of the Brahma P., and observes that it contains only two short descrip- tions of pagodas, the one of Konaditya, the other of Jagannath. In that case, his copy must differ considerably from those I have met with; for in them the descrip- tion of Purushottama Kshetra, the holy land of Orissa, runs through forty chap- ters, or one-third of the work. The de- scription, it is true, is interspersed, in the usual rambling strain of the Puranas, with a variety of legends, some ancient, some modern; but they are intended to illustrate some local circumstance, and are therefore not incompatible with the main design, the celebration of the glories of Purushot- tama Kshetra. The specification of the temple of Jagannath, however, is of itself sufficient, in my opinion, to determine the character and era of the compilation.

85 See Account of Orissa proper, or Cuttack, by A. Stirling, Esq.: Asiatic Res. vol. XV. p. 305.

36 Sce Analysis of the Brahma Purdia: Journ. Royal As. Soc. vol. V. p. 65.

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2. Padma Purana. “That which contains an account of the period when the world was a golden lotus (padma), and of all the occurrences of that time, is therefore called the Padma by the wise: it contains fifty- five thousand stanzas*.” The second Purana in the usual lists is always the Padma, a very voluininous work, containing, according to its own statement, as well as that of other authorities, fifty-five thousand slokas ; an amount not far from the truth. These are divided amongst five books, or Khandas; 1. the Srishti Khanda, or section on creation; 2. the Bhami Khana, description of the earth; 3. the Swarga Khanida, chapter on heaven; 4. Patéla Khanda, chapter on the regions below the earth ; and 5. the Uttara Khana, last or supplementary chapter. There is also current a sixth division, the Kriya Yoga Sidra, a treatise on the practice of devotion.

The denominations of these divisions of the Padma P. convey but an imperfect and partial notion of their contents. In the first, or section which treats of creation, the narrator is Ugrasravas the Siita, the son of Lomaharshana, who is sent by his father to the Rishis at Naimisharanya to communicate to them the Purana, which, from its containing an account of the lotus (padma), in which Brahmé appeared at creation, is termed the Pédma or Padma Purana. The Sita repeats what was originally communicated by Brahma to Pulastya, and by him to Bhishma. The carly chapters narrate the cosmogony, and the genealogy of the patriarchal families, much in the same style, and often in the same words, as the Vishviu; and short accounts of the Manwantaras and regal dynastics: but these, which are legitimate Pauranik matters, soon make way for new and unauthentic inventions, illustrative of the virtues of the lake of Pushkara, or Pokher in Ajmir, as a place of pilgrimage.

The Bhtmi Khajida, or section of the earth, defers any description of the earth until near its close, filling up one hundred and twenty-seven chapters with legends of a very mixed description, some ancient and common to other Puranas, but the greater part peculiar to itself, illustra- tive of Tirthas either figuratively so termed—as a wife, a parent, or a

1 VACA THER UT | ARATE Wafer qe | ur ae WaT
arate wat lt
PREFACE. XIX

Guru, considered as a sacred object—or places to which actual pilgrim-
age should be performed.
The Swarga Khanda describes in the first chapters the relative posi- tions of the Lokas or spheres above the earth, placing above all Vai- kuntha, the sphere of Vishnu; an addition which is not warranted by what appears to be the oldest cosmology. Miscellaneous notices of some of the most celebrated princes then succeed, conformably to the usual narratives; and these are followed by rules of conduct for the several castes, and at different stages of life. The rest of the book is occupied by legends of a diversified description, introduced without much method or contrivance; a few of which, as Daksha’s sacrifice, are of ancient date, but of which the most are original and modern.

The Patiéla Khanda devotes a bricf introduction to the description of Patala, the regions of the snake-gods; but the name of Rama having been mentioned, Sesha, who has succeeded Pulastya as spokesman, pro- ceeds to narrate the history of Rima, his descent and his posterity ; in which the compiler seems to have taken the poem of Kalidasa, the Raghu Vansa, for his chief authority. An originality of addition may be suspected, however, in the adventures of the horse destined by Rama for an Aswamedha,

which form the subject of a great many chapters. When about to be sacrificed, the horse turns out to be a Brahman, con- demned by an imprecation of Durvasas, a sage, to assume the equine nature, and who, by having been sanctified by connexion with Rama, is released from his metamorphosis, and dispatched as a spirit of light to heaven. This piece of Vaishiava fiction is followed by praises of the Sri Bhagavata, an account of Krishna's juvenilities, and the merits of worshipping Vishfiu. These accounts are communicated through a machinery borrowed from the Tantras: they are told by Sadasiva to Parvati, the ordinary interlocutors of Tantrika compositions.

The Uttara Khanda is a most voluminous aggregation of very hetcro- geneous matters, but it is consistent in adopting a decidedly Vaishhava tone, and admitting no compromise with any other form of faith. The chief subjects are first discussed in a dialogue between king Dilipa and

88 See p. 212.

the Muni Vasishtha; such as the merits of bathing in the month of Magha, and the potency of the Mantra or prayer addressed to Lakshmi Narayana. But the nature of Bhakti, faith in Vishfiu—the use of Vaish- hava marks on the body—the legends of Vishnu's Avataras, and espe- cially of Rama—and the construction of images of Vishiu—are too important to be left to mortal discretion: they are explained by Siva to Parvati, and wound up by the adoration of Vishnu by those divinities. The dialogue then reverts to the king and the sage; and the latter states why Vishiu is the only one of the triad entitled to respect ; Siva being licentious, Brahma arrogant, and Vishfiu alone pure. Vasishtha then repeats, after Siva, the Mahitmya of the Bhagavad Gita; the merit of each book of which is illustrated by legends of the good consequences to individuals from perusing or hearing it. Other Vaishiava Méhatmyas occupy considerable portions of this Khanda, especially the Kartika Mahatmya, or holiness of the month Kartika, illustrated as usual by stories, a few of which are of an early origin, but the greater part modern, and peculiar to this Purana®.

The Kriya Yoga Sara is repeated by Sita to the Rishis, after Vy4sa's communication of it to Jaimini, in answer to an inquiry how religious merit might be secured in the Kali age, in which men have become incapable of the penances and abstraction by which final liberation was formerly to be attained. The answer is, of course, that which is inti- mated in the last book of the Vishnu Purdia—personal devotion to Vishnu: thinking of him, repeating his names, wearing his marks, wor- shipping in his temples, are a full substitute for all other acts of moral or devotional or contemplative merit.

The different portions of the Padma Purana are in all probability as many different works, neither of which approaches to the original defini- tion of a Purana. There may be some connexion between the three first portions, at least as to time; but there is no reason to consider them as of high antiquity. They specify the Jains both by name and practices; they talk of Mlechchhas, 'barbarians,' flourishing in India; they com-

39 One of them, the story of Jalandhara, nities of Ancient and Hindu Mythology, is translated by Col. Vans Kennedy: Affi- Appendix D,

mend the use of the frontal and other Vaishnava marks; and they notice other subjects which, like these, are of no remote origin. The Patéla Khanda dwells copiously upon the Bhégavata, and is consequently poste- rior to it. The Uttara Khanda is intolerantly Vaishnava, and is there- fore unquestionably modern. It enjoins the veneration of the Séligram stone and Tulasi plant, the use of the Tapta-mudra, or stamping with a hot iron the name of Vishnu on the skin, and a variety of practices and observ- ances undoubtedly no part of the original system. It speaks of the shrines of Sri-rangam and Venkatddri in the Dekhin, temples that have no pretension to reinote antiquity ; and it names IHaripur on the Tungabha- dra, which is in all likelihood the city of Vijayanagar, founded in the middle of the fourteenth century. The Kriya Yoga Sfra is equally a modern, and apparently a Bengali composition. No portion of the Padma Purana is probably older than the twelfth century, and the last parts may be as recent as the fifteenth or sixteenth.

2. Vishnu Purana. “That in which Pardsara, beginning with the events of the Varaha Kalpa, expounds all duties, is called the Vaishnava ; and the learned know its extent to be twenty-three thousand stanzas.” The third Purana of the lists is that which has been selected for transla- tion, the Vishiu. It is unnecessary therefore to offer any general sum- mary of its contents, and it will be convenient to reserve any remarks upon its character and probable antiquity for a subsequent page. It may here be observed, however, that the actual number of verses con- tained in it falls far short of the enumeration of the Matsya, with which the Bhagavata concurs. Its actual contents are not seven thousand stanzas. All the copies, and in this instance they are not fewer than seven in number, procured both in the east and in the west of India, agree; and there is no appearance of any part being wanting. There is a beginning, a middle, and an end, in both text and comment; and the work as it stands is incontestably entire. How is the discrepancy to be explained?

4° The grounds of these conclusions are a WUSSAGarAaUHT TUNG | WH more particularly detailed in my Analysis of WHPTSTA aah Jur faz: Loam fayfa the Padma P.: J. R. As. Soc. vol. V. p. 280. area waTATAT faryur: u

4. “The Puréna in which Vayu has declared the laws of duty, in connexion with the Sweta Kalpa, and which comprises the Mahatmya of Rudra, is the Vayaviya Purdfha: it contains twenty-four thousand verses.” The Siva or Saiva Puriha i is, as above remarked, omitted in some of the lists; and in general, when that is the case, it is replaced by the Vayu or Vayaviya. When the Siva is specified, as in the Bha- gavata, then the Vayu is omitted; intimating the possible identity of these two works. This indeed is confirmed by the Matsya, which describes the Vayaviya Purdia as characterised by its account of the greatness of Rudra or Siva‘; and Balambhatta mentions that the Vaya- viya is also called the Saiva, though, according to some, the latter is the name of an Upa-purana. Col. Vans Kennedy observes, that in the west of India the Saiva is commonly considered to be an Upa or ‘minor’ Purana“,

Another proof that the same work is intended by the authorities here followed, the Bhagavata and Matsya, under different appellations, is their concurrence in the extent of the work, each specifying its verses to, be twenty-four thousand. A copy of the Siva Purdha, of which an index and analysis have been prepared, does not contain more than about seven thousand: it cannot therefore be the Siva Purana of the Bhaga-

vata; and we may safely consider that to be the same as the Vayaviya of the Matsya*,

The Vayu Purana is narrated by Sita to the Rishis at Naimishdranya, as it was formerly told at the same place to similar persons by Vayu; a repetition of circumstances not uncharacteristic of the inartificial style of this Purana. It is divided into four Padas, termed severally Prakriy4, Upodghata, Anushanga, and Upasanhara; a classification peculiar to this work. These are preceded by an index, or heads of chapters, in the manner of the Mahabharata and Ramayana; another peculiarity.

The Prakriya portion contains but a few chapters, and treats chiefly

CwraamaRa wa aTafceradte | we vahdra Kénida. weraaty FATS CATE \ wafagrearfa 44 As, Journ., March 1837, p. 242, note. yore afrereue I 45 Analysis of the Vayu Purdna: Journ. 43 Commentary on the Mitékshara, Vya- As. Soc. of Bengal, December 1832,

of elemental creation, and the first evolutions of beings, to the same purport as the Vishiu, but in a more obscure and unmethodical style. The Upodghata then continues the subject of creation, and describes the various Kalpas or periods during which the world has existed; a greater number of which is specified by the Saiva than by the Vaishiava Puré- has. Thirty-three are here described, the last of which is the Sweta or ‘white’ Kalpa, from Siva’s being born in it of a white complexion. The genealogies of the patriarchs, the description of the universe, and the incidents of the first six Manwantaras, are all treated of in this part of the work ; but they are intermixed with legends and praises of Siva, as the sacrifice of Daksha, the MaheSwara Mahatmya, the Nilakantha Stotra, and others. The genealogies, although in the main the same as those in the Vaishnava Puranas, present some variations. A long account of the Pitris or progenitors is also peculiar to this Purana; as are stories of some of the most celebrated Rishis, who were engaged in the distribu- tion of the Vedas.

The third division commences with an account of the seven Rishis and their descendants, and describes the origin of the different classes of creatures from the daughters of Daksha, with a profuse copiousness of nomenclature, not found in any other Pur4ia. With exception of the greater minuteness of detail, the particulars agree with those of the Vishnu P. A chapter then occurs on the worship of the Pitris; another on Tirthas, or places sacred to them; and several or the performance of Sraddhas, constituting the Sraddha Kalpa. After this, comes a full account of the solar and lunar dynasties, forming a parallel to that in the following pages, with this difference, that it is throughout in verse, whilst that of our text, as noticed in its place, is chiefly in prose. It is extended also by the insertion of detailed accounts of various incidents, briefly noticed in the Vishnu, though derived apparently from a common original. The section terminates with similar accounts of future kings, and the same chronological calculations, that are found in the Vishnu.

The last portion, the Upasanhara, describes briefly the future Man- wantaras, the measures of space and time, the end of the world, the

efficacy of Yoga, and the glories of Siva-pura, or the dwelling of Siva, with whom the Yogi is to be united. The manuscript concludes with a different history of the successive teachers of the Vayu Purana, tracing them from Brahma to Vayu, from Vayu to Vrihaspati, and from him, through various deities and sages, to Dwaipayana and Sata.

The account given of this Purana in the Journal of the Asiatic Society of Bengal was limited to something less than half the work, as I had not then been able to procure a larger portion. I have now a more complete one of my own, and there are several copies in the East India Com- pany's library of the like extent. One, presented by His Highness the Guicowar, is dated Samvat 1540, or A. D. 1483, and is evidently as old as it professes to be. The examination I have made of the work con- firms the view I formerly took of it; and from the internal evidence it affurds, it may perhaps be regarded as one of the oldest and most authentic specimens extant of a primitive Purana.

It appears, however, that we have not yet a copy of the entire Vayu Purina. The extent of it, as mentioned above, should be twenty-four thousand verses. The Guicowar MS. has but twelve thousand, and is denominated the Parvarddha, or first portion. My copy is of the like extent. The index also shews that several subjects remain untold; as, subsequently to the description of the sphere of Siva, and the periodical dissolution of the world, the work is said to contain an account of a succeeding creatign, and of various events that occurred in it, as the birth of several celebrated Rishis, including that of Vyasa, and a descrip- tion of his distribution of the Vedas; an account of the enmity between Vasishtha and Viswamitra; and a Naimisharafiya Mahatmya. These topics are, however, of minor importance, and can scarcely carry the Purana to the whole extent of the verses which it is said to contain. If the number is accurate, the index must still omit a considerable portion of the subsequent contents.

5. Sri Bhagavata. "That in which ample details of duty are de- scribed, and which opens with (an extract from) the Gayatri; that in which the death of the Asura Vritra is told, and in which the mortals and immortals of the Saraswata Kalpa, with the events that then happened

to them in the world, are related; that, is celebrated as the Bhagavata, and consists of eighteen thousand verses." The Bhagavata is a work of great celebrity in India, and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the Puranas. It is placed the fifth in all the lists; but the Padma Purana ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification, it consists of eighteen thousand Slokas, distributed amongst three hundred and thirty-two chap- ters, divided into twelve Skandhas or books. It is named Bhaégavata from its being dedicated to the glorification of Bhagavat or Vishnu.

The Bhagavata is communicated to the Rishis at Naimisharatiya by Sita, as usual; but he only repeats what was narrated by Suka, the son of Vyasa, to Parikshit, the king of Hastin4pura, the grandson of Arjuna. Having incurred the imprecation of a hermit, by which he was sentenced to die of the bite of a venomous snake, at the expiration of seven days; the king, in preparation for this event, repairs to the banks of the Ganges; whither also come the gods and sages, to witness his death. Amongst the latter is Suka; and it is in reply to Parikshit's question, what a man should do who is about to die, that he narrates the Bhaga- vata, as he had heard it from Vy4sa ; for nothing secures final happiness so certainly, as to die

whilst the thoughts are wholly engrossed by Vishnu.

The course of the narration opens with a cosmogony, which, although in most respects similar to that of other Puranas, is more largely inter- mixed with allegory and mysticism, and derives its tone more from the Vedanta than the Sankhya philosophy. The doctrine of active creation by the Supreme, as one with Vasudeva, is more distinctly asserted, with a more decided enunciation of the effects being resolvable into Maya, or illusion. There are also doctrinal peculiarities, highly characteristic of this Puréfa; amongst which is the assertion that it was originally communicated by Brahm4 to Narada, that all men whatsoever, Hindus of every caste, and even Mlechchhas, outcastes or barbarians, might learn to have faith in Vasudeva.

6 oarfege meat aaa weifac | gat B qAUAT: | AearAAy STA AAVTATATAT |
FART TAPTAAARaA | ATCA FATT AY Wee TET yo Waratah
&
XXVi PREFACE.

In the third book the interlocutors are changed to Maitreya and Vidura; the former of whom is the disciple in the VishHu Purana, the latter was the half-brother of the Kuru princes. Maitreya, again, gives an account of the Srishti-lila, or sport of creation, in a strain partly common to the Puranas, partly peculiar; although he declares he learned it from his teacher Parasara, at the desire of Pulastya"; refer- ring thus to the fabulous origin of the Vishnu Purana, and furnishing evidence of its priority. Again, however, the authority is changed, and the narrative is said to have been that which was communicated by Sesha to the Nagas. The creation of Brahma is then described, and the divisions of time are explained. A very long and peculiar account is given of the Vardha incarnation of Vishnu, which is followed by the creation of the Prajapatis and Swayambhuva, whose daughter Devahuti is married to Karddama Rishi; an incident peculiar to this work, as is that which follows of the Avatara of Vishhu as Kapila the son of Kard- dama and Devahuti, the author of the Sankhya philosophy, which he expounds, after a Vaishnava fashion, to his mother, in the last nine chapters of this section.

The Manwantara of Swayambhuva, and the multiplication of the patriarchal families, are next described with some peculiarities of nomen- clature, which are pointed out in the notes to the parallel passages of the Vishfim Purana. The traditions of Dhruva, Vena, Prithu, and other princes of this period, are the other subjects of the fourth Skandha, and are continued in the fifth to that of the Bharata who obtained emanci- pation. The details generally conform to those of the Vishnu Purana, and the same words are often employed, so that it would be difficult to determine which work had the best right to them, had not the Bhagavata itself indicated its obligations to the Vishnu. The remainder of the fifth book is occupied with the description of the universe, and the same conformity with the Vishnu continues.

This is only partially the case with the sixth book, which contains a variety of legends of a miscellaneous description, intended to illustrate the merit of worshipping Vishhu: some of them belong to the early

47 See p. 5.

PREFACE. XXVli

stock, but some are apparently novel. The seventh book is mostly occupied with the legend of Prahlada. In the eighth we have an account of the remaining Manwantaras; in which, as happening in the course of them, a variety of ancient legends are repeated, as the battle between the king of the elephants and an alligator, the churning of the ocean, and the dwarf and fish Avataras. The ninth book narrates the dynasties of the Vaivaswata Manwantara, or the princes of the solar and lunar races to the time of Krishha*. The particulars conform generally with those recorded in the Vishnu.

The tenth book is.the characteristic part of this Purana, and the portion upon which its popularity is founded. It is appropriated entirely to the history of Krishna, which it narrates much in the same manner as the Vishnu, but in more detail; holding a middle place, however, between it and the extravagant prolixity with which the Hari Vania repeats the story. It is not necessary to particularize it farther. It has been translated into perhaps all the languages of India, and is a favourite work with all descriptions of people. ~

The eleventh book describes the destruction of the Yadavas, and death of Krishia. Previous to the latter event, Krishna instructs Ud- dhava in the performance of the Yoga; a subject consigned by the Vishnu to the concluding passages. The narrative is much the same, but something more summary than that of the Vishfu. The twelfth book continues the lines of the kings of the Kali age prophetically to a similar period as the Vishnu, and gives a like account of the deteriora- tion of all things, and their final dissolution. Consistently with the subject of the Purana, the serpent Takshaka bites Parikshit, and he expires, and the work should terminate; or the close might be extended to the subsequent sacrifice of Janamejaya for the destruction of the whole serpent race. There is a rather awkwardly introduced descrip- tion, however, of the arrangement of the Vedas and Puranas by Vyasa,

48 A translation of the ninth, by Capt. second volume of Maurice's Ancient His- Fell, was published in Calcutta in differ- tory of Hindustan contains a translation, ent numbers of the Monthly and Quar- by Mr. Halhed, of the tenth book, made terly Magazine, in 1823 and 1824. The through the medium of a Persian version.

and the legend of Markandeya's interview with the infant Krishna, during a period of worldly dissolution. We then come to the end of the Bhagavata, in a series of encomiastic commendations of its own sanctity, and efficacy to salvation.

Mr. Colebrooke observes of the Bhagavata Purana, "I am inclined to adopt an opinion supported by many learned Hindus, who consider the celebrated Sri Bhagavata as the work of a grammarian (Vopadeva), supposed to have lived six hundred years ago"." Col. Vans Kennedy considers this an incautious admission, because " it is unquestionable that the number of the Puranas has been always held.to be eighteen; but in most of the Puranas the names of the eighteen are enumerated, amongst which the Bhagavata is invariably included ; and consequently if it were composed only six hundred years ago, the others must be of an equally modern date*'." Some of them are no doubt more recent; but, as already remarked, no weight can be attached to the specification of the eighteen names, for they are always complete; each Purana enume- rates all. Which is the last? which had the opportunity of naming its seventeen predecessors, and adding itself? The argument proves too much. There can be little doubt that

the list has been inserted upon the authority of tradition, either by some improving transcriber, or by the compiler of a work more recent than the eighteen genuine Puranas. The objection is also rebutted by the assertion, that there was another Purana to which the name applies, and which is still to be met with, the Devi Bhagavata.

For, the authenticity of the Bhagavata is one of the few questions affecting their sacred literature which Hindu writers have ventured to discuss. The occasion is furnished by the text itself. In the fourth chapter of the first book it is said that Vyasa arranged the Vedas, and divided them into four; and that he then compiled the Itihdsa and Puranas, as a fifth Veda. The Vedas he gave to Paila and the rest;

ethe Itihésa and Puranas to Lomaharshana, the father of Sata®!. Then reflecting that these works may not be accessible to women, Sidras, and

9 As. Res. vol. VIL. p. 467. °° Ancient and Hindu Mythology, p- 155, note. *! Book I. chap. iv. 20—22.

mixed castes, he composed the Bharata, for the purpose of placing religious knowledge within their reach. Still he felt dissatisfied, and wandered in much perplexity along the banks of the Saraswati, where his hermitage was situated, when Narada paid him a visit. Having con- fided to him his secret and seemingly causeless dissatisfaction, Narada suggested that it arose from his not having sufficiently dwelt, in the works he had finished, upon the merit of worshipping Vasudeva. Vydsa at once admitted its truth, and found a remedy for his uneasiness in the com- position of the Bhagavata, which he taught to Suka his son". Here therefore is the most positive assertion that the Bhagavata was com- posed subsequently to the Puranas, and given to a different pupil, and was not therefore one of the eighteen of which Romaharshana the Sita was, according to all concurrent testimonies, the depositary. Still the Bhagavata is named amongst the eighteen Puranas by the inspired authorities ; and how can these incongruities be reconciled ?

The principal point in dispute seems to have been started by an expression of Sridhara SwAmin, a commentator on the Bhagavata, who somewhat incautiously made the remark that there was no reason to suspect that by the term Bhagavata any other work than the subject of his labours was intended. This was therefore an admission that some suspicions had been entertained of the correctness of the nomenclature, and that an opinion had been expressed that the term belonged, not to the Sri Bhagavata, but to the Devi Bhagavata; toa Saiva, not a Vaish- hava, composition. With whom doubts prevailed prior to Sridhara Swé- min, or by whom they were urged, does not appear; for, as far as we are aware, no works, anterior to his date, in which they are advanced have been met with. Subsequently, various tracts have been written on the subject. There are three in the library of the East India Company ; the Durjana Mukha Chapetika, 'A slap of the face for the vile,' by Ramasrama; the Durjana Mukha Maha Chapetika, 'A great slap of the face for the wicked,' by Kasinath Bhatta; and the Durjana Mukha - Padma Paduka, ' A slipper' for the same part of the same persons, by a

2 Book I. 7, 8.

nameless disputant. The first maintains the authenticity of the Bhaga- vata; the second asserts that the Devi Bhagavata is the genuine Puraia ; and the third replies to the arguments of the first. There is also a work by Purushottama, entitled ‘Thirteen arguments for dispelling all doubts of the character of the Bhagavata’ (Bhaigavata swarfipa vihsaya Sanka nirésa trayodasa); whilst Balambhatta, a commentator on the Mita- kshara, indulging in a dissertation on the meaning of the word Purana, adduces reasons for questioning the inspired origin of this Purana.

The chief arguments in favour of the authenticity of this Purana are the absence of any reason why Vopadeva, to whom it is attributed, should not have put his own name to it; its being included in all lists of the Puranas, sometimes with circumstances that belong to no other Purana; and its being admitted to be a Purana, and cited as authority, or made the subject of comment, by writers of established reputation, of whom Sankara Acharya is one, and he lived long before Vopadeva. The reply to the first argument is rather feeble, the controversialists being unwilling perhaps to admit the real object, the promotion of new doctrines. It is therefore said that Vyésa was an incarnation of Nara- yana, and the purpose was to propitiate his favour. The insertion of a Bhagavata amongst the eighteen Puranas is acknowledged ; but this, it is said, can be the Devi Bhagavata alone, for the circumstances apply more correctly to it than to the Vaishiava Bhagavata. Thus a text is quoted by Kasinath from a Purana—he does not state which—that says of the Bhagavata that it contains eighteen thousand verses, twelve books, and three hundred and thirty-two chapters. Kasinath asserts that the chap- ters of the Sri Bhagavata are three hundred and thirty-five, and that the numbers apply throughout only to the Devi Bhagavata. It is also said that the Bhigavata contains an account of the acquirement of holy know- ledge by Hayagriva; the particulars of the Saraswata Kalpa; a dialogue between Ambarisha and Suka; and that it commences with the Gayatri, or at least a citation of it. These all apply to the Devi Bhagavata alone, except the last; but it also is more true of the Saiva than of the Vaish- fava work, for the latter has only one word of the Gayatri, dhimahi, ‘we meditate; whilst the former to dhimahi adds, Y4 nah prachodayat,

‘who may enlighten us.’ To the third argument it is in the first place objected, that the citation of the Bhagavata by modern writers is no test of its authenticity ; and with regard to the more ancient commentary of Sankara Acharya, it is asked, “ Where is it?’ Those who advocate the sanctity of the Bhagavata reply, “ It was written in a difficult style, and became obsolete, and is lost.” ‘A very unsatisfactory plea,” retort their opponents, “for we still have the works of Sankara, several of which are quite as difficult as any in the Sanscrit language.” The existence of this comment, too, rests upon the authority of Madhwa or Madhava, who in a commentary of his own asserts that he has consulted eight others. Now amongst these is one by the monkey Hanuman; and although a Hindu disputant may believe in the reality of such a composition, yet we may receive its citation as a proof that Madhwa was not very scrupulous in the verification of his authorities.

‘There are other topics urged in this controversy on both sides, some of which are simple enough, some are ingenious: but the statement of the text is of itself sufficient to shew that according to the reccived opinion of all the authorities of the priority of the eighteen Puraias to the Bharata, it is impossible that the Sri Bhigavata, which is subsequent to the Bharata, should be of the number; and the evidence of style, the superiority of which to that of the Pur4nas in general is admitted by the disputants, is also proof that it is the work of a different hand. Whether the Devi Bhagavata have a better title to be considered as an

original composition of Vyasa, is equally questionable; but it cannot be doubted that the Sri Bhagavata is the product of uninspired erudition. There does not seem to be any other ground than tradition for ascribing it to Vopadeva the grammarian; but there is no reason to call the tradition in question. Vopadeva flourished at the court of Hemadri, Raja of Deva- giri, Deogur or Dowlutabad, and must consequently have lived prior to the conquest of that principality by the Mohammedans in the fourteenth century. The date of the twelfth century, commonly assigned to him, is probably correct, and is that of the Bhagavata Purana.

G. Narada or Naradiya Purana. ‘“ Where Narada has described the duties which were observed in the Vrihat Kalpa, that, is called the Nara-

diya, having twenty-five thousand stanzas**.” If the number of verses be here correctly stated, the Purana has not fallen into my hands. The copy I have analysed contains not many more than three thousand slokas. There is another work, which might be expected to be of greater extent, the Vrihat Naradiya, or great Narada Purana; but this, accord- ing to the concurrence of three copies in my possession, and of five others in the Company’s library, contains but about three thousand five hundred verses. It may be doubted, therefore, if the Narada Purina of the Matsya exists *.

According to the Matsya, the Narada Purana is related by Narada, and gives an account of the Vrihat Kalpa. The Naradiya Purana is communicated by Narada to the Rishis at Naimisharafhya, on the Gomati river. The Vrihannaradiya is related to the same persons, at the same place, by Sita, as it was told by Narada to Sanatkuméra. Possibly the term Vrilat may have been suggested by the specification which is given in the Matsya; but there is no description in it of any particular Kalpa, or day of Brahma.

From a cursory examination of these Puranas, it is very evident that they have no conformity to the definition of a Purana, and that both are sectarial and modern compilations, intended to support the doctrine of Bhakti, or faith in Vishnu. With this view they have collected a variety of prayers addressed to one or other form of that divinity ; a number of observances and holidays connected with his adoration; and different legends, some perhaps of an early, others of a more recent date, illus- trative of the efficacy of devotion to Hari. Thus in the Narada we have the stories of Dhruva and Prahlida; the latter told in the words of the Vishnu: whilst the second portion of it is occupied with a legend of Mohini, the will-born daughter of a king called Rukmiangada: beguiled by

58 WaTEANe UR GermaTatiag | TH oof the Vrihat Naradiyg. There is no Né- fagreeatia arcty wget tt rada Purana in the East India Company’s

54 The description of Vishnu, translated library, though, as noticed in the text, by Col. Vans Kennedy (Affinity of An- several of the Vrihat Naradfya. There is cient and Hindu Mythology, p. 200) from a copy of the Rukmangada Charitra, said the Néradiya Puréna, occurs in my copy ® to be a part of the Sri Narada Purdna.

whom, the king offers to perform for her whatever she may desire. She calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Vishiu, or to put his son to death; and he kills his son, as the lesser sin of the two. This shews the spirit of the work. Its date may also be inferred from its tenor, as such monstrous extravagancies in praise of Bhakti are certainly of modern origin. One limit it furnishes itself, for it refers to Suka and Parikshit, the interlocutors of the Bhagavata, and it is consequently subsequent to the date of that Purana: it is probably considerably later, for it affords evidence that it was written after India was in the hands of the Mohammedans. In the concluding passage it is said, " Let not this Puraia be repeated in the presence of the 'killers of cows' and contemners of the gods." It is possibly a compilation of the sixteenth or seventeenth century.

The Vrihannaradiya is a work of the same tenor and time. It con- tains little else than panegyrical prayers addressed to Vishiu, and injunctions to observe various rites, and keep holy certain seasons, in honour of him. The earlier legends introduced are the birth of Markah- deya, the destruction of Sagara's sons, and the dwarf Avatéra; but they are subservient to the design of the whole, and are rendered occasions for praising Narayana: others, illustrating the efficacy of certain Vaish- hava observances, are puerile inventions, wholly foreign to the more ancient system of Paurdnik fiction. There is no attempt at cosmogony, or patriarchal or regal genealogy. It is possible that these topics may be treated of in the missing stanzas; but it seems more likely that the Narada Pur4na of the lists has little in common with the works to which its name is applied in Bengal and Hindustan.

7. Markanda or Markandeya Purana. "That Purana in which, com- mencing with the story of the birds that were acquainted with right and wrong, every thing is narrated fully by Markandeya, as it was explained by holy sages in reply to the question of the Muni, is called the Mar- kandeya, containing nine thousand verses®." This is so called from its

ae aa afod meg fracag | god ward ars
ag afamga wyfaty weterfefie: | ATER seateget
XXXIV PREFACE.

being in the first instance narrated by Markandeya Muni, and in the second place by certain fabulous birds; thus far agreeing with the account given of it in the Matsya. That, as well as other authorities, specify its containing nine thousand stanzas; but my copy closes with a verse affirming that the number of verses recited by the Muni was six thousand nine hundred; and a copy in the East India Company's library has a similar specification. The termination is, however, some- what abrupt, and there is no reason why the subject with which it ends should not have been carried on farther. One copy in the Company's library, indeed, belonging to the Guicowar's collection, states at the close that it is the end of the first Khanda, or section. Ifthe Purana was ever completed, the remaining portion of it appears to be lost.

Jaimini, the pupil of Vyasa, applies to Markandeya to be made acquainted with the nature of Vasudeva, and for an explanation of some of the incidents described in the Mahabharata; with the ambrosia of which divine poem, Vyasa he declares has watered the whole world: a reference which estdblishes the priority of the Bharata to the Markan- deya Purana, however incompatible this may be with the tradition, that having finished the Puranas, Vy4sa wrote the poem.

Markandeya excuses himself, saying he has a religious rite to per- form; and he refers Jaimini to some

very sapient birds, who reside in the Vindhya mountains; birds of a celestial origin, found, when just born, by the Muni Samika, on the field of Kurukshetra, and brought up by him along with his scholars: in consequence of which, and by virtue of their heavenly descent, they became profoundly versed in the Vedas, and a knowledge of spiritual truth. This machinery is borrowed from the Mahabharata, with some embellishment. Jaimini accordingly has recourse to the birds, Pingaksha and his brethren, and puts to them the questions he had asked of the Muni. '" Why was Vasudeva born as a mortal? How was it that Draupadi was the wife of the five Pandus? Why did Baladeva do penance for Brahmanicide'? and why were the children of Draupadi destroyed, when they had Krishfa and Arjuna to defend them?" The answers to these inquiries occupy a number of chapters, and form a sort of supplement to the Mahabharata; supplying,

partly by invention, perhaps, and partly by reference to equally ancient authorities, the blanks left in some of its narrations.

Legends of Vritrasura's death, Baladeva's penance, Harischandra's elevation to heaven, and the quarrel between Vasishtha and Viswa- mitra, are followed by a discussion respecting birth, death, and sin; which leads to a more extended description of the different hells than is found in other Puranas. The account of creation which is contained in this work is repeated by the birds after Markandeya's account of it to Kroshtuki, and is confined to the origin of the Vedas and patriarchal families, amongst whom are new characters, as Duhsaha and his wife Marshti, and their descendants; allegorical personages, representing intolerable iniquity and its consequences. There is then a description of the world, with, as usual to this Purdna, several singularities, some of which are noticed in the following pages. This being the state of the world in the Swayambhuva Manwantara, an account of the other Man- wantaras succeeds, in which the births of the Manus, and a number of other particulars, are peculiar to this work. The present or Vaivaswata Manwantara is very briefly passed over; but the next, the first of the future Manwantaras, contains the long episodical narrative of the actions of the goddess Durga, which is the especial boast of this Purana, and is the text-book of the worshippers of Kali, Chandi, or Durga, in Bengal. It is the Chandi Patha, or Durga Mahatmya, in which the victories of the goddess over different evil beings, or Asuras, are detailed with con- siderable power and spirit. It is read daily in the temples of Durga, and furnishes the pomp and circumstance of the great festival of Bengal, the Durga puja, or public worship of that goddess *.

After the account of the Manwantaras is completed, there follows a series of legends, some new, some old, relating to the sun and his posterity ; continued to Vaivaswata Manu and his sons, and their imme- diate descendants; terminating with Dama, the son of Narishyanta™. Of most of the persons noticed, the work narrates particulars not found elsewhere.

°° A translation into English by a Ma- was published at Calcutta in 1823. dras Pandit, Kavali Venkata Ramaswami, 57 See Vishnu P., p. 253. n. 22.

This Purana has a character different from that of all the others. It has nothing of a sectarial spirit, tittle of

a religious tone, rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. ‘t deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted succession of legends, most of which, when ancient, are embellished with new cir- cumstances; and when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive; being designed to recommend no special doctrine or observ- ance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler’s own manner, a manner superior to that of the Puranas in general, with exception of the Bhagavata.

It is not easy to conjecture a date for this Purdtia: it is subsequent to the Mahabharata, but how long subsequent is doubtful. It is unques- tionably more ancient than such works as the Brahma, Padma, and Naradiya Puranas; and its freedom from sectarial bias is a reason for supposing it anterior to the Bhagavata. At the same time, its partial conformity to the definition of a Purana, and the tenor of the additions which it has made to received legends and traditions, indicate a not very remote age; and, in the absence of any guide to a more positive conclu- sion, it may conjecturally be placed in the ninth or tenth century.

8. Agni Purana. ‘“ That Purana which describes the occurrences of the [sana Kalpa, and was related by Agni to Vasishtha, is called the Agneya: it consists of sixteen thousand stanzas 8.” The Agni or Agneya Purana derives its name from its having being communicated originally by Agni, the deity of fire, to the Muni Vasishtha, for the purpose of instructing him in the twofold knowledge of Brahma’. By him it was taught to Vyasa, who imparted it to Sata; and the latter is represented ag repeating it to the Rishis at Naimisharanya. Its contents are vari- ously specified as sixteen thousand, fifteen thousand, or fourteen thousand

56 gadiqimaaazqaratagaa t afgurartera wreArAd AA Wad | Waleed WaT
HAE Wi 59 See p. 642.
PREFACE. XXXVI

stanzas. The two copies which were employed by me contain about fifteen thousand Slokas. There are two‘in the Company’s library, which do not extend beyond twelve thousand verses; but they are in many other respects different from mine: one of them was Witten at Agra, in the reign of Akbar, in A. D. 1589.

The Agni Purana, in the form in which it has been obtained in Bengal and at Benares, presents a striking contrast to the Markandeya. It may be doubted if a single line of it is original. A very great pro- portion of it may be traced to other sources; and a more careful collation —if the task was worth the time it would require—would probably discover the remainder.

The early chapters of this Puraha™ describe the Avataéras; and in those of Rima and Krishna avowedly follow the Ramaéyaia and Maha- bharata. A considerable portion is then appropriated to instructions for the performance of religious ceremonies; many of which belong to the Tantrika ritual, and are apparently transcribed from the principal author- ities of that system. Some belong to mystical forms of Saiva worship, little known in Hindustan, though perhaps still practised in the south. One of these is the Diksh4, or initiation of a novice; by which, with numerous ceremonies and invocations, in which the mysterious

mono- syllables of the Tantras are constantly repeated, the disciple is trans- formed into a living personation of Siva, and receives in that capacity the homage of his Guru. Interspersed with these, are chapters descrip- tive of the earth and of the universe, which are the same as those of the Vishnu Purana; and Mahatmyas or legends of holy places, particularly of Gaya. Chapters on the duties of kings, and on the art of war, then occur, which have the appearance of being extracted from some older work, as is undoubtedly the chapter on judicature, which follows them, and which is the same as the text of the Mitékshara. Subsequent to these, we have an account of the distribution and arrangement of the Vedas and Puranas, which is little else than an abridgment of the

6° Analysis of the Agni Purdnia: Jour- the Agni is a Vaishnava Purana: it is one nal of the Asiatic Society of Bengal, March of the Tamasa or Saiva class, as mentioned 1832, I have there stated incorrectly that above.

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Vishnu: and in a chapter on gifts we have a description of the Puranas, which is precisely the same, and in the same situation, as the similar subject in the Matsya Purana. The genealogical chapters are meagre lists, differing in a few respects from those commonly received, as here- after noticed, but unaccompanied by any particulars, such as those recorded or invented in the Markandeya. The next subject is medicine, compiled avowedly, but injudiciously, from the Sausruta. A series of chapters on the mystic worship of Siva and Devi follows; and the work winds up with treatises on rhetoric, prosody, and grammar, according to the Sutras of Pingala and Panini.

The cyclopedical character of the Agni Puraiia, as it is now described, excludes it from any legitimate claims to be regarded as a Purana, and proves that its origin cannot be very remote. It is subsequent to the Itihdsas; to the chief works on grammar, rhetoric, and medicine; and to the introduction of the TAntrika worship of Devi. When this latter took place is yet far from determined, but there is every probability that it dates long after the beginning of our era. The materials of the Agni Purana are, however, no doubt of some antiquity. The medicine of Susruta is considerably older than the ninth century ; and the grammar of Panini probably precedes Christianity. The chapters on archery and arms, and on regal administration, are also distinguished by an entirely Hindu character, and must have been written long anterior to the Mohammedan invasion. So far the Agni Purdna is valuable, as embo- dying and preserving relics of antiquity, although compiled at a more recent date.

Col. Wilford © has made great use of a list of kings derived from an appendix to the Agni Purdna, which professes to be the sixty-third or last section. As he observes, it is seldom found annexed to the Purana. I have never met with. it, and doubt its ever having formed any part of the original compilation. It would appear from Col. Wilford’s remarks, that this list notices Mohammed as the institutor of an era; but his account of this is not very distinct. He mentions explicitly, however, that the list speaks of Saélivahana and Vikramaditya; and this is quite

6! Essay on Vikraméditya and Sdlivahana: As. Res. vol. IX. p. 131.

sufficient to establish its character. The compilers of the Purdnas were not such bunglers as to bring within their chronology so well known a personage as Vikramaditya. There are in all parts of India various compilations ascribed to the Purdnas, which never formed any portion of their contents, and which, although offering sometimes useful local information, and valuable as preserving popular traditions, are not in justice to be confounded with the Puranas, so as to cause them to be charged with even more serious errors and anachronisms than those of which they are guilty.

The two copies of this work in the library of the East India Company appropriate the first half to a description of the ordinary and occasional observances of the Hindus, interspersed with a few legends: the latter half treats exclusively of the history of Rama.

9. Bhavishya Purana. “The Purana in which Brahma, having described the greatness of the sun, explained to Manu the existence of the world, and the characters of all created things, in the course of the Aghora Kalpa; that, is called the Bhavishya, the stories being for the most part the events of a future period. It contains fourteen thousand five hundred stanzas™.” This Purana, as the name implies, should be a book of prophecies, foretelling what will be (bhavishyati), as the Matsya Purdna intimates. Whether such a work exists is doubtful. The copies, which appear to be entire, and of which there are three in the library of the East India Company, agreeing in their contents with two in my possession, contain about seven thousand stanzas. There is another work, entitled the Bhavishyottara, as if it was a continuation or supplement of the former, containing also about seven thousand verses; but the subjects of both these works are but to a very imperfect degree analo- gous to those to which the Matsya alludes®.

The Bhavishya Purana, as I have it, is a work in a hundred and

e WAPTETATS TRIAS M ATTA: | wait had not been able to procure the Bha- wagaranapa saifead | Hat aga yA vishya P., nor even ever to obtain any

ame sey weewaare wat wage @i account of its contents: Anc. and Hindu wfrat aforard wheat afeetat 1 Mythology, p. 153, note.

63 Col. Vans Kennedy states that he

twenty-six short chapters, repeated by Sumantu to Satanika, a king of the Pandu family. He notices, however, its having originated with Swayambhu or Brahma; and describes it as consisting of five parts; four dedicated, it should seem, to as many deities, as they are termed, Brahma, Vaishnava, Saiva, and Twashtra; whilst the fifth is the Prati- sarga, or repeated creation. Possibly the first part only may have come into my hands, although it does not so appear by the manuscript.

Whatever it may be, the work in question is not a Purana. The first portion, indeed, treats of creation ; but it is little else than a transcript of the words of the first chapter of Manu. The rest is entirely a manual of religious rites and ceremonies. It explains the ten Sansk4ras, or initi- atory rites; the performance of the

Sandhya; the reverence to be shewn to a Guru; the duties of the different Asramas and castes; and enjoins a number of Vratas, or observances of fasting and the like, appropriate to different lunar days. A few legends enliven the series of precepts. That of the sage Chyavana is told at considerable length, taken chiefly from the Mahabharata. The N&ga Panchami, or fifth lunation, sacred to the serpent-gods, gives rise to a description of different sorts of snakes. After these, which occupy about one-third of the chapters, the remainder of them conform in subject to one of the topics referred to by the Matsya. They chiefly represent conversations between Krishna, his son Samba, who had become a leper by the curse of Durvasas, Vasishtha, Narada, and Vyasa, upon the power and glory of the sun, and the manner in which he is to be worshipped. There is some curious matter in the last chapters, relating to the Magas, silent worshippers of the sun, from Saka- dwipa, as if the compiler had adopted the Persian term Magh, and con- nected the fire-worshippers of Iran with those of India. This is a subject, however, that requires farther investigation.

The Bhavishyottara is, equally with the preceding, a sort of manual of religious offices, the greater portion being appropriated to Vratas, and the remainder to the forms and circumstances with which gifts are to be presented. Many of the ceremonies are obsolete, or are observed in a different manner, as the Rath-yAtra, or car festival; and the Madanot- sava, or festival of spring. The descriptions of these throw some light

upon the public condition of the Hindu religion at a period probably prior to the Mohammedan conquest. The different ceremonies are illus- trated by legends, which are sometimes ancient, as, for instance, the destruction of the god of love by Siva, and his thence becoming Ananga, the disembodied lord of hearts. The work is supposed to be communi- cated by Krishna to Yudhishthira, at a great assemblage of holy persons at the coronation of the latter, after the conclusion of the great war.

10. Brahma-vaivartta Purana. ‘That Purana which is related by Savarni to Narada, and contains the account of the greatness of Krishna, with the occurrences of the Rathantara Kalpa, where also the story of Brahma-varaha is repeatedly told, is called the Brahma-vaivartta, and contains eighteen thousand stanzas,” The account here given of the Brahma-vaivartta Purana agrees with its present state as to its extent. The copies rather exceed than fall short of eighteen thousand stanzas. It also correctly represents its comprising a Maéhatmya or legend of Krishfia; but it is very doubtful, nevertheless, if the same work is intended.

The Brahma-vaivartta, as it now exists, is narrated, not by Savarni, but the Rishi Narayana to Narada, by whom it is communicated to Vyasa: he teaches it to Sata, and the latter repeats it to the Rishis at Naimisharanya. It is divided into four Khandas, or books; the Brahma, Prakriti, Ganesa, and Krishha Janma Khandas; dedicated severally to describe the acts of Brahma, Devi, Ganesa, and Krishna; the latter, however, throughout absorbing the interest and importance of the work. In none of these is there any account of the Varaha Avatara of Vishnu, which seems to be intended by the Matsya; nor any reference to a Rathantara Kalpa. It may also be observed, that, in describing the merit of presenting a copy of this Purana, the Matsya adds, “ Whoever makes such gift, is honoured in the Bralima-loka ;” a sphere which is of very inferior dignity to that to which a worshipper of Krishna is taught to aspire by this Purana. The character of the work is in truth so decidedly sectarial, and the sect to which it belongs so distinctly

marked,

“ com sar garmfygeag t erafiiar aera FUTATeNNge | wa weTUEATA
fot aut HE: | TeETEM Bred AaTTAATAT
1
xlii PREFACE.

that of the worshippers of the juvenile Krishfia and Radha, a form of belief of known modern origin, that it can scarcely have found a notice in a work to which, like the Matsya, a much more remote date scems tu belong. Although therefore the Matsya may be received in proof of there having been a Brahma-vaivartta Purana at the date of its compila- tion, dedicated especially to the honour of Krishna, yet we cannot credit the possibility of its being the same we now possess.

Although some of the legends believed to be ancient are scattered through the different portions of this Purana, yet the great mass of it is taken up with tiresome descriptions of Vrindavan and Goloka, the dwell- ings of Krishna on earth and in heaven; with endless repetitions of prayers and invocations addressed to him; and with insipid descriptions of his person and sports, and the love of the Gopis and of Radha towards him. There are some particulars of the origin of the artificer castes, which is of value because it is cited as authority in matters affecting them, contained in the Brahma Khana; and in the Prakrita and Ganesa Khandas are legends of those divinities, not wholly, perhaps, modern inventions, but of which the source has not been traced. In the life of Krishna the incidents recorded are the same as those narrated in the Vishnu and the Bhagavata; but the stories, absurd as they are, are much compressed to make room for original matter, still more puerile and tiresome. The Brahma-vaivartta has not the slightest title to be regarded as a Purana.

11. Linga Purana. ‘Where Maheswara, present in the Agni Linga, explained (the objects of life) virtue, wealth, pleasure, and final libera- tion at the end of the Agni Kalpa, that Purana, consisting of eleven thousand stanzas, was called the Lainga by Brahma himself.”

The Linga Purana conforms accurately enough to this description. The Kalpa is said to be the Ig4na, but this is the only difference. It consists of eleven thousand stanzas. It is said to have been originally composed by Brahm4; and the primitive Linga is a pillar of radiance,

65 Analysis of the Brahma-vaivartta Pu- % parfrafesAe WESaAS UT: | UATE rana: Journal of the Asiatic Society of armitarqaraanfagaa 1 aatt aafaae Bengal, June 1832. You seared | wearegrareatafa

PREFACE. xlili

in which Maheswara is present. The work is therefore the same as that
referred to by the Matsya.
A short account is given, in the beginning, of elemental and secondary creation, and of the patriarchal families; in which, however, Siva takes the place of Vishnu, as the indescribable cause of all things. Brief accounts of Siva’s incarnations and proceedings in different Kalpas next occur, offering no interest except as characteristic of sectarial notions. The appearance of the great fiery Linga takes place, in the interval of a creation, to separate Vishiu and Brahma, who not only dispute the palm of supremacy, but fight for it;

when the Linga suddenly springs up, and puts them both to shame; as, after travelling upwards and downwards for a thousand years in each direction, neither can approach to its termination. Upon the Linga the sacred monosyllable Om is visible, and the Vedas proceed from it, by which Brahma and Vishnu become enlightened, and acknowledge and eulogize the superior might and glory of Siva.

A notice of the creation in the Padma Kalpa then follows, and this leads to praises of Siva by Vishiiu and Brahmé. Siva repeats the story of his incarnations, twenty-eight in number; intended as a counterpart, no doubt, to the twenty-four Avataéras of Vishnu, as described in the Bha- gavata; and both being amplifications of the original ten Avataras, and of much less merit as fictions. Another instance of rivalry occurs in the legend of Dadhichi, a Muni and worshipper of Siva. In the Bhdgavata there is a story of Ambarisha being defended against Durvasas by the discus of Vishiu, against which that Saiva sage is helpless: here Vishiu hurls his discus at Dadhichi, but it falls blunted to the ground, and a conflict ensues, in which Vishnu and his partisans are all overthrown by the Muni.

A description of the universe, and of the regal dynasties of the Vai- vaswata Manwantara to the time of Krishna, runs through a number of chapters, in substance, and very commonly in words, the same as in other Puranas. After which, the work resumes its proper character, narrating legends, and enjoining rites, and reciting prayers, intending to do honour to Siva under various forms. Although, however, the Linga

holds a prominent place amongst them, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity: it is all mystical and spiritual. The Linga is twofold, external and internal. The igno- rant, who need a visible sign, worship Siva through a ‘mark’ or ‘ type’— which is the proper meaning of the word ‘ Linga’—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate in their minds the invisible, inscrutable type, which is Siva himself. What- ever may have been the origin of this form of worship in India, the notions upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Saiva Purdiias.

Data for conjecturing the era of this work are defective, but it is more of a ritual than a Purana, and the Pauranik chapters which it has inserted, in order to keep up something of its character, have been evidently borrowed for the purpose. The incarnations of Siva, and their ‘pupils,’ as specified in one place, and the importance attached to the practice of the Yoga, render it possible that under the former are intended those teachers of the Saiva religion who belong to the Yoga school, which seems to have flourished about the eighth or ninth cen- turies. It is not likely that the work is earlier, it may be considerably later. It has preserved apparently some Saiva legends of an early date, but the greater part is ritual and mysticism of comparatively recent introduction.

12. Varaha Purana. “That in which the glory of the great Vardiha is predominant, as it was revealed to Earth by Vishnu, in connexion, wise Munis, with the Manava Kalpa, and which contains twenty-four thousand verses, is called the Varaha Purina ®.”

It may be doubted if the Varaha Purfna of the present day is here intended. It is narrated by Vishiu as Varaha, or in the boar incarna- tion, to the personified Earth. Its extent, however, is not half that specified,

little exceeding ten thousand stanzas. It furnishes also itself

7 See Asiatic Researches, vol. XVII. fet wie warcrefageat 1 Rage wana p- 187. wary afveaa: 1 agfegereerfa mycufa o” Reraceergaarerncantagaa | fray zea u

PREFACE. xlv

evidence of the prior currency of some other work, similarly denomi- nated; as, in the description of Mathura contained in it, Sumantu, a Muni, is made to observe, “ The divine Varaha in former times expounded a Purana, for the purpose of solving the perplexity of Earth.”

Nor can the Varaha Purdfa be regarded as a Purdha agreeably to the common definition, as it contains but a few scattered and brief allusions to the creation of the world, and the reign of kings: it has no detailed genealogies either of the patriarchal or regal families, and no account of the reigns of the Manus. Like the Linga Purana, it is a religious manual, almost wholly occupied with forms of prayer, and rules for devotional observances, addressed to Vishnu; interspersed with legendary illustrations, most of which are peculiar to itself, though some are taken from the common and ancient stock: many of them, rather incompatibly with the general scope of the compilation, relate to the history of Siva and Durga. A considerable portion of the work is devoted to descriptions of various Tirthas, places of Vaishnava pilgrim- age; and one of Mathura enters into a variety of particulars relating to the shrines of that city, constituting the Mathura Mahftmyam. ;

In the sectarianism of the Varaha Purana there is no leaning to the particular adoration of Krishiha, nor are the Rath-yétra and Janmash- tami included amongst the observances enjoined. There are other indi- cations of its belonging to an earlier stage of Vaishnava worship, and it may perhaps be referred to the age of Raménuja, the early part of the twelfth century.

13. Skanda Purafa. “The Sk4nda Purana is that in which the six- faced deity (Skanda) has related the events of the Tatpurusha Kalpa, enlarged with many tales, and subservient to the duties taught by Maheswara. It is said to contain eighty-one thousand one hundred stanzas: so it is asserted amongst mankind”.”

®9 One of these is translated by Col. so far an indication of the identity of the Vans Kennedy, the origin of the three Vardéha Purdna in the different MSS. Saktis, or goddesses, Saraswati, Lakshmi, ne WARTS ATTA RTA WUqa: | Real and Parvati. Ancient and Hindu Mytho- wget 9a wfuteagfzd | eared aTAgUa 4 logy, p. 209. The Tri Sakti Mahdtmya vwargftfafirert . wearfa yitafafa aay

occurs, as he gives it, in my copy, and is art

xlvi PREFACE.

It is uniformly agreed that the Skanda Purana in a collective form has no existence; and the fragments in the shape of Sanhités, Khandas, and Mahatmyas, which are affirmed in various parts of India to be por- tions of the Purana, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The most celebrated of these portions in Hindustan is the Kasi Khanda, a very

minute description of the temples of Siva in or adjacent to Benarecs, mixed with directions for worshipping Maheswara, and a great variety of legends explanatory of its merits, and of the holiness of Kasi: many of them are puerile and uninteresting, but some are of a higher character. The story of Agastya records probably, in a legendary style. the propaga- tion of Hinduism in the south of India: and in the history of Divodasa, king of Kasi, we have an embellished tradition of the temporary depres- sion of the worship of Siva, even in its metropolis, before the ascendancy of the followers of Buddha". There is every reason to believe the greater part of the contents of the Kasi Khanda anterior to the first attack upon Benares by Mahmud of Ghizni. The Kasi Khanida alone contains fifteen thousand stanzas.

Another considerable work ascribed in upper India to the Skanda Purana is the Utkala Khanda, giving an account of the holiness of Urissa, and the Kshetra of Purushottama or Jagannatha. The same vicinage is the site of temples, once of great magnificence and extent, dedicated to Siva, as Bhuvaneswara, which forms an excuse for attach- ing an account of a Vaishhava Tirtha to an eminently Saiva Purdha. There can be little doubt, however, that the Utkala Khanda is unwar- rantably included amongst the progeny of the parent work. Besides these, there is a Brahmottara Khanda, a Revé Khajda, a Siva Rahasya Khanda, a Himavat Khanda, and others. Of the Sanhités, the chief are the Sita Sanhité, Sanatkumara Sanhité, Saura Sanhita, and Kapila Sanhita: there are several other works denominated Sanhitiés. The

'1 The legend is translated by Col. Skanda Puréna in the possession of my Vans Kennedy: Ancient and Hindu My- friend Mr. C. P. Brown, of the Civil ser- thology, Appendix B. vice of Madras, the Sanhitas are seven,

72 In a list of reputed portions of the the Khandas twelve, besides parts deno-

Mahatmyas are more numerous still". According to the Sata Sanhita, as quoted by Col. Vans Kennedy ", the Skanda Purana contains six San- hitas, five hundred Khandas, and five hundred thousand stanzas; more than is even attributed to all the Puranas. He thinks, judging from internal evidence, that all the Khandas and Sanhitas may be admitted to be genuine, though the Mahdtmyas have rather a questionable appear- ance. Now one kind of internal evidence is the quantity; and as no more than eighty-one thousand one hundred stanzas have ever been claimed for it, all in excess above that amount must be questionable. But many of the Khanidas, the K4si Khanda for instance, are quite as local as the Mahatmyas, being legendary stories relating to the erection and sanctity of certain temples or groups of temples, and to certain Lingas ; the interested origin of which renders them very reasonably objects of suspicion. In the present state of our acquaintance with the reputed portions of the Skanda Purana, my own views of their authenticity are so opposed to those entertained by Col. Vans Kennedy, that instead of admitting all the Sanhitas and Khavdas to be genuine, I doubt if any one of them was ever a part of the Skanda Purana.

14. Vamana Purina. "That in which the four-faced Brahma taught the three objects of existence, as subservient to the account of the greatness of Trivikrama, which treats also of the Siva Kalpa, and which consists of ten thousand stanzas, is called the VAamana Purana"."

The Vamana Purana contains an account of the dwarf incarnation of Vishnu; but it is related by Pulastya to Narada, and extends to but about seven thousand stanzas. Its contents can scarcely establish its claim to the character of a Purana",

minated Gita, Kalpa, Stotra, &c. In the * fafeaaea aveTeratraa aqaa: 1 fra

collection of Col. Mackenzie, amongst the
Mahatmyas thirty-six are said to belong
to the Skanda P.: vol. I. p.61. In the
library at the India House are two San-
hitds, the Suita and Sanatkumara, fourteen
Khandas, and twelve Mahdtmyas.
™ Ancient and Hindu Mythol., p. 154)

note.

maa gad ufafsd | godt ayared
meatat ford
"> From the extracts from the Vamana
Purana translated by Col. Vans Kennedy,
p- 293 et seq., it appears that his copy so
far corresponds with mine, and the work is
therefore probably the same: two copies in
the Company's library also agree with mine.
xlvili PREFACE.

There is little or no order in the subjects which this work recapitu- lates, and which arise out of replies made by Pulastya to questions put abruptly and unconnectedly by Narada. The greater part of them relate to the worship of the Linga; a rather strange topic for a Vaishnava Purana, but engrossing the principal part of the compilation. They are however subservient to the object of illustrating the sanctity of cer- tain holy places; so that the Vamana Purana is little else than a suc- cession of Mahatmyas. Thus in the opening almost of the work occurs the story of Daksha's sacrifice, the object of which is to send Siva to P&pamochana tirtha at Benares, where he is released from the sin of Brahmanicide. Next comes the story of the burning of Kamadeva, for the purpose of illustrating the holiness of a Siva-linga at Kedareswara in the Himalaya, and of Badarikasrama. The larger part of the work consists of the Saro-mahatmya, or legendary exemplifications of the holiness of Sthanu tirtha; that is, of the sanctity of various Lingas and certain pools at Thanesar and Kurukhet, the country north-west from Delhi. There are some stories also relating to the holiness of the Goda- vari river; but the general site of the legends is in Hindustan. In the course of these accounts we have a long narrative of the marriage of Siva with Uma, and the birth of Kartikeya. There are a few brief allusions to creation and the Manwantaras, but they are merely incidental ; and all the five characteristics of a Purana are deficient. In noticing the Swarochisha Manwantara, towards the end of the book, the elevation of Bali as monarch of the Daityas, and his subjugation of the universe, the gods included, are described; and this leads to the narration that gives its title to the Purana, the birth of Krishna as a dwarf, for the purpose of humiliating Bali by fraud, as he was invincible by force. The story is told as usual, but the scene is laid at Kurukshetra.

A more minute examination of this work than that which has been given to it might perhaps discover some hint from which to conjecture its date. It is of a more tolerant character than the Puranas, and divides its homage between Siva and Vishfu with tolerable impartiality. It is not connected, therefore, with any sectarial principles, and may have preceded their introduction. It has not, however, the air of any anti-

quity, and its compilation may have amused the leisure of some Brahman of Benares three or four centuries ago.

15. Kiirma Purana. “That in which Janérddana, in the form of a tortoise, in the regions under the earth, explained the objects of life— duty, wealth, pleasure, and liberation—in communication with Indra-dyumna and the Rishis in the proximity of Sakra, which refers to the Lakshmi Kalpa, and contains seventeen thousand stanzas, is the Kirma Purana.”

In the first chapter of the Karma Purana it gives an account of itself, which does not exactly agree with this description. Sita, who is repeat- ing the narration, is made to say to the Rishis, “ This most excellent Kaurma Purana is the fifteenth. Sanhitas are fourfold, from the variety of the collections. The Brahmi, Bhagavatt, Sauri, and Vaishnhavi, are well known as the four Sanhités which confer virtue, wealth, pleasure, and liberation. This is the Brahmi Sanhité, conformable to the four Vedas; in which there are six thousand slokas, and by it the importance of the four objects of life, O great sages, holy knowledge and Parames- wara is known.” There is an irreconcilable difference in this specifica- tion of the number of stanzas and that given above. It is not very clear what is meant by a Sanhita as here used. A Sanhita, as observed above (p. xi), is something different from a Puréna. It may be an assemblage of prayers and legends, extracted professedly from a Purana, but is not usually applicable to the original. The four Sanhitas here specified refer rather to their religious character than to their connexion with any spe- cific work, and in fact the same terms are applied to what are called Sanhitas of the Skanda. In this sense a Purdna might be also a Sanhita ; that is, it might be an assemblage of formule and legends belonging to a division of the Hindu system; and the work in question, like the Vishnu Purana, does adopt both titles. It says, ‘This is the excellent Kaurma Purana, the fifteenth (of the series): and again, “This is the Brahimi Sanhita.” At any rate, no other work has been met with pretending to be the Kiirma Puraia.

76 gauearaararat Arey SY TATAS | AT afate: qaafaal | anegageria setae
Ret AUT AAU Hae: | TEMA UiTa
n

With regard to the other particulars specified by the Matsya, traces of them are to be found. Although in two accounts of the traditional communication of the Puraha no mention is made of Vishnu as one of the teachers, yet Sata repeats at the outset a dialogue between Vishnu,

as the Kurma, and Indradyumna, at the time of the churning of the

ocean; and much of the subsequent narrative is put into the mouth of the former.

The name, being that of an Avatdéra of Vishnu, might lead us to expect a Vaishhava work ; but it is always and correctly classed with the Saiva Purafas, the greater portion of it inculcating the worship of Siva and Durga. It is divided into two parts, of nearly equal length. In the first part, accounts of the creation, of the Avataras of Vishnu, of the solar and lunar dynasties of the kings to the time of Krishna, of the universe, and of the Manwantaras, are given, in general in a summary manner, but not unfrequently in the words employed in the Vishnu Purana. With these are blended hymns addressed to MaheSwara by Brahma and others; the defeat of Andhakdsura by Bhairava; the origin of four Saktis, Mahes- wari, Sivé, Sati, and Haimavati, from Siva; and other Saiva legends. One chapter gives a more distinct and connected account of the incarna- tions of Siva in the present age than the Linga; and it wears still more the appearance of an attempt to identify the teachers of the Yoga school with personations of their preferential deity. Several chapters form a Kasi Mahatmya, a legend of Benares. In the second part there are no legends. It is divided into two parts, the [swara Gita" and Vyasa Gita. In the former the knowledge of god, that is, of Siva, through contempla- tive devotion, is taught. In the latter the same object is enjoined through works, or observance of the ceremonies and precepts of the Vedas.

The date of the Kirma Purana cannot be very remote, for it is avow- edly posterior to the establishment of the Tantrika, the Sékta, and the Jain sects. In the twelfth chapter it is said, "The Bhairava, Vama, Arhata, and Yamala Séstras are intended for delusion." There is no

77 This is also translated by Col. Vans as in other passages quoted by him from Kennedy (Anc. and Hindu Mythol., Ap- the Kiirma, his MS. and mine agree. pendix D. p. 444); and in this instance,

reason to believe that the Bhairava and Yamala Tantras are very ancient works, or that the practices of the left-hand Siktas, or the doctrines of Arhat or Jina were known in the early centuries of our era.

16. Matsya Purana. "That in which, for the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasinha and the events of seven Kalpas, that, O sages, know to be the Matsya Purana, containing twenty thousand stanzas "."

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct, and yet as regards the number of verses there seems to be a mistatement. Three very good copies, one in my possession, one in the Company's library, and one in the Radcliffe library, concur in all respects, and in containing no more than between fourteen and fifteen thousand stanzas: in this case the Bhagavata is nearer the truth, when it assigns to it fourteen thousand. We may conclude, therefore, that the reading of the passage is in this respect erroneous. It is correctly said that the subjects of the Purana were communicated by Vishnu, in the form of a fish, to Manu.

The Purana, after the usual prologue of Sata and the Rishis, opens with the account of the Matsya or 'fish' Avatara of Vishnu, in which he preserves a king named Manu, with the seeds of all things, in an ark, from the waters of that inundation which in the season of a Pralaya overspreads the world. This story is told in the Mahabharata, with reference to the Matsya as its authority ; from which it might be inferred that the

Purana was prior to the poem. This of course is consistent with the tradition that the Puranas were first composed by Vyasa; but there can be no doubt that the greater part of the Mahabharata is much older than any extant Purana. The present instance is itself a proof; for the primitive simplicity with which the story of the fish Avatara is told in the Mahabharata is of a much more antique complexion than the mysticism and extravagance of the actual Matsya Purana. In the former, Manu collects the seeds of existing things in the ark, it is not said how: in the latter, he brings them all together by the power of Yoga.

8 witet wa aaa wpa sates: wee wT Afra: | wmerfafs steal aeat Wa wna ace wid i wfrqgeradty an wre figfitn

hii PREFACE.

In the latter, the great serpents come to the king, to serve as cords wherewith to fasten the ark to the horn of the fish: in the former, a cable made of ropes is more intelligibly employed for the purpose.

Whilst the ark floats, fastened to the fish, Manu enters into conversa- tion with him; and his questions, and the replies of Vishnu, form the main substance of the compilation. The first subject is the creation, which is that of Brahina and the patriarchs. Some of the details are the usual ones; others are peculiar, especially those relating to the Pitris, or progenitors. The regal dynasties are next described; and then follow chapters on the duties of the different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmans is com- prehended, that we have the specification of the extent and subjects of the Purdias, It is meritorious to have copies made of them, and to give these away on particular occasions. Thus it is said of the Matsya; ‘Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth ;” that is, he reaps a like reward in his next migration. Special duties of the householder—Vratas, or occasional acts of picty—uare then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Saiva legends ensue; as, the destruction of Tripurdsura ; the war of the gods with Taraka and the Daityas, and the consequent birth of Kartikeya, with the various circumstances of Uma’s birth and marriage, the burning of Kamadeva, and other events involved in that narrative ; the destruction of the Asuras Maya and Andhaka; the origin of the Matris, and the like; interspersed with the Vaishnava legends of the Avataras. Some Mahatmyas are also introduced ; one of which, the Narmada Mahatmya, contains some interesting particulars. There are various chapters on law and morals; and one which furnishes directions for building houses, and making images. We then have an account of the kings of future periods; and the Puraia concludes with a chapter on gifts.

The Matsya Purdaia, it will be seen even from this brief sketch of its contents, is a miscellaneous compilation, but including in its contents the elements of a genuine Purdéfa, At the same time it is of too mixed a

PREFACE. li

character to be considered as a genuine work of the Pauraiik class; and upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words. The genealogical and historical chapters are much the same as those of the Vishiu; and many chapters, as those on the Pitris and Sréddhas, are precisely the same as those of the Srishti Khanda of the Padma

Purana. It has drawn largely also from the Mahabharata: amongst other instances, it is suffi- cient to quote the story of Savitri, the devoted wife of Satyavat, which is given in the Matsya in the same manner, but considerably abridged.

Although a Saiva work, it is not exclusively so, and it has no such sectarial absurdities as the Kirma and Linga. It is a composition of considerable interest; but if it has extracted its materials from the Padma, which it also quotes on one occasion, the specification of the Upa-puranas, it is subsequent to that work, and therefore not very ancient.

17. Gdiruda Purdna. ‘That which Vishnu recited in the Garuda Kalpa, relating chiefly to the birth of Garuda from Vinata, is here called the Garuda Purdfa; and in it there are read nineteen thousand verses ’9.”

The Garuda Purdna which has been the subject of my examination corresponds in no respect with this description, and is probably a differ- ent work, though entitled the Garuda Purana. It is identical, however, with two copies in the Company’s library. It consists of no more than about seven thousand stanzas; it is repeated by Brahma to Indra; and it contains no account of the birth of Garuda. There is a brief notice of the creation; but the greater part is occupied with the description of Vratas, or religious observances, of holidays, of sacred places dedicated to the sun, and with prayers from the Tantrika ritual, addressed to the sun, to Siva, and to Vishnu. It contains also treatises on astrology, palmistry, and precious stones; and one, still more extensive, on medi- cine. The latter portion, called the Preta Kalpa, is taken up with directions for the performance of obsequial rites. There is nothing in

79 wat Woes wal faaamrediad | wfygaradifzuy ares wfeeiead | weer
ARAM Waa tt
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liv PREFACE,

all this to justify the application of the name. Whether a genuine Garuda Purfna exists is doubtful. The description given in the Matsya is less particular than even the brief notices of the other Puranas, and might have easily been written without any knowledge of the book itself, being, with exception of the number of stanzas, confined to cir- cumstances that the title alone indicates.

18. Brahmanda Purana. “ That which has declared, in twelve thou- sand two hundred verses, the magnificence of the egg of Brahma, and in which an account of the future Kalpas is contained, is called the Brah- manda Purana, and was revealed by Brahma™.”

The Brahmanda Purana is usually considered to be in much the same predicament as the Skinda, no longer procurable in a collective body, but represented by a variety of Khandas and Mahatmyas, professing to be derived from it. The facility with which any tract may be thus attached to the non-existent original, and the advantage that has been taken of its absence to compile a variety of unauthentic fragments, have given to the Brahmanda, Skanda, and Padma, according to Col. Wilford, the character of being the Puranas of thieves or impostors®. This is not applicable to the Padma, which, as above shewn, occurs entire and the same in various parts of India. The imposition of which the other two are made the vehicles can deceive no one, as the purpose of the particular legend is always too obvious to

leave any doubt of its origin.

Copies of what profess to be the entire Brahmanda Purana are some- times, though rarely, procurable. I met with one in two portions, the former containing one hundred and twenty-four chapters, the latter seventy-eight; and the whole containing about the number of stanzas assigned to the Puratia. The first and largest portion, however, proved to be the same as the Vayu Purana, with a passage occasionally slightly varied, and at the end of each chapter the common phrase ‘Iti Brah- manda Purdne’ substituted for ‘Iti Vayu Purdie.’ Ido not think there was any intended fraud in the substitution. The last section of the first part of the Vayu Purana is termed the Brahmanda section, giving an

" TERANRATETARURTAa A Ya WaET | TA waht: | APSA Ca AAT AATTET It ayared aang fegariva i fara a aaTat §? As, Res. vol. VIII. p. 252.

PREFACE. lv

account of the dissolution of the universe; and a careless or ignorant transcriber might have taken this for the title of the whole. The checks to the identity of the work have been honestly preserved, both in the index and the frequent specification of Vayu as the teacher or narrator of it.

The second portion of this Brahmaénida is not any part of the Vayu; it is probably current in the Dakhin as a Sanhitaé or Khanda. Agastya is represented as going to the city Kanchi (Conjeveram), where Vishnu, as Hayagriva, appears to him, and, in answer to his inquiries, imparts to him the means of salvation, the worship of Parasakti. In illustration of the efficacy of this form of adoration, the main subject of the work is an account of the exploits of Lalita Devi, a form of Durga, and her destruc- tion of the demon Bhandasura. Rules for her worship are also given, which are decidedly of a Sakta or Tantrika description ; and this work cannot be admitted, therefore, to be part of a genuine Purana.

The Upa-puranas, in the few instances which are known, differ little in extent or subject from some of those to which the title of Purana is ascribed. The Matsya enumerates but four; but the Devi Bhagavata has a more complete list, and specifies eighteen. They are, 1. The Sanatkumira, 2. Naérasinha, 3. Naradiya, 4. Siva, 5. Durvasasa, 6. Ka- pila, 7. Manava, 8. Ausanasa, 9. Varuna, 10. Kalik4, 11. Samba, 12. Nandi, 13. Saura, 14. Parasara, 15. Aditya, 16. Maheswara, 17. Bhagavata, 18. Va- sishtha. The Matsya observes of the second, that it is named in the Padma Purana, and contains eighteen thousand verses. The Nandi it calls Nanda, and says that Kartikeya tells in it the story of Nanda. A rather different list is given in the Revé Khanda; or, 1. Sanatkumira, 2. Narasinha, 3. Nanda, 4. Sivadharma, 5. Durvasasa, 6. Bhavishya, related by Narada or Naradiya, 7. Kapila, 8. Manava, 9. Ausanasa, 10. Brahmanda, 11. Varuna, 12. Kalik4, 13. Maheswara, 14. Samba, 15. Saura, 16. Pdrdgara, 17. Bhégavata, 18. Kaurma. These authorities, however, are of questionable weight, having in view, no doubt, the pretensions of the Devi Bhagavata to be considered as the authentic Bhagavata.

Of these Upa-puranas few are to be procured. Those in my posses-

Ivi PREFACE.

sion are the Siva, considered as distinct from the Vayu; the Kalika, aud perhaps one of the Naradiyas, as

noticed above. I have also three of the Skandhas of the Devi Bhagavata, which most undoubtedly is not the real Bhigavata, supposing that any Purana so named preceded the work of Vopadeva. There can be no doubt that in any authentic list the name of Bhagavata does not occur amongst the Upa-puranas: it has been put there to prove that there are two works so entitled, of which the Purana is the Devi Bhagavata, the Upa-purana the Sri Bhé- gavata. The true reading should be Bhargava, the Purana of Bhrigu; and the Devi Bhagavata is not even an Upa-purana. It is very ques- tionable if the entire work, which as far as it extends is eminently a Sakta composition, ever had existence.

The Siva Upa-purana contains about six thousand stanzas, distributed into two parts. It is related by Sanatkumara to Vydsa and the Rishis at Naimisharanya, and its character may be judged of from the questions to which it isa reply. 'Teach us," said the Rishis, "the rules of wor- shipping the Linga, and of the god of gods adored under that type; describe to us his various forms, the places sanctified by him, and the prayers with which he is to be addressed." In answer, Sanatkuméara repeats the Siva Purana, containing the birth of Vishnu and Brahma; the creation and divisions of the universe; the origin of all things from the Linga; the rules of worshipping it and Siva; the sanctity of times, places, and things, dedicated to him; the delusion of Brahma and Vishnu by the Linga; the rewards of offering flowers and the like to a Linga; rules for various observances in honour of Mahadeva; the mode of prac- tising the Yoga; the glory of Benares and other Saiva Tirthas; and the perfection of the objects of life by union with Maheswara. These sub- jects are illustrated in the first part with very few legends; but the second is made up almost wholly of Saiva stories, as the defeat of Tri- purasura ; the sacrifice of Daksha; the births of Kartikeya and Ganega the sons of Siva, and Nandi and Bhringariti his attendants and others; together with descriptions of Benares and other places of pilgrimage, and rules for observing such festivals as the Sivaratri. This work is a Saiva manual, not a Purana.

The Kalika Purana contains about nine thousand stanzas in ninety- eight chapters, and is the only work of the series dedicated to recom- mend the worship of the bride of Siva, in one or other of her manifold forms, as Girij4, Devi, Bhadrakali, Kali, Mahémaya. It belongs there- fore to the Sdkta modification of Hindu belief, or the worship of the female powers of the deities. The influence of this worship shews itself in the very first pages of the work, which relate the incestuous passion of Brahma for his daughter Sandhy4, in a strain that has nothing analo- gous to it in the Vayu, Linga, or Siva Puranas.

The marriage of Siva and Parvati is a subject early described, with the sacrifice of Daksha, and the death of Sati: and this work is authority for Siva's carrying the dead body about the world, and the origin of the Pithasth4nas, or places where the different members of it were scattered, and where Lingas were consequently erected. A legend follows of the births of Bhairava and Vetd4la, whose devotion to different forms of Devi furnishes occasion to describe in great detail the rites and formule of which her worship consists, including the chapters on san- guinary sacrifices, translated in the Asiatic Researches. Another pecu- liarity in this work is afforded by very prolix descriptions of a number of rivers and mountains at Kamaripa-tirtha in Asam, and rendered holy ground by the celebrated temple of Durga in that country, as Kamakshi or Kamakhya. It is a singular, and yet uninvestigated circumstance, that Asam, or at least the north-east of Bengal, seems to have been in a great degree the source from which the Tantrika and Saékta corruptions of the religion of the Vedas and Puranas proceeded.

The specification of the Upa-puranas, whilst it names several of which the existence is problematical, omits other works, bearing the same desig- nation, which are sometimes met with. Thus in the collection of Col. Mackenzie® we have a portion of the Bhargava, and a Mudgala Purana, which is probably the same with the Ganesa Upa-purdna, cited by Col. Vans Kennedy*®. I have also a copy of the Ganesa Purdja, which seems to agree with that of which he speaks; the second portion being entitled the Krida Khanda, in which the pastimes of Ganesa, including

*? Mackenzie Collection, I. 50, 51. 88 Ane, and Hindu Mythology, p. 251.
P
viii PREFACE.

a variety of legendary matters, are described. The main subject of the work is the greatness of Ganega, and prayers and formule appropriate to him are abundantly detailed. It appears to be a work originating with the Ganapatya sect, or worshippers of Ganesa. There is also a minor Purdha called Adi, or ‘first,’ not included in the list. This is a work, however, of no great extent or importance, and is confined to a detail of the sports of the juvenile Krishna.

From the sketch thus offered of the subjects of the Puranas, and which, although admitting of correction, is believed to be in the main a candid and accurate summary, it will be evident that in their present condition they must be received with caution as authorities for the mythological religion of the Hindus at any remote period. They pre- serve, no doubt, many ancient notions and traditions; but these have been so much mixed up with foreign matter, intended to favour the popularity of particular forms of worship or articles of faith, that they cannot be unreservedly recognised as genuine representations of what we have reason to believe the Puranas originally were.

The safest sources for the ancient legends of the Hindus, after the Vedas, are no doubt the two great poems, the Ramayana and Maha- bhaérata. The first offers only a few, but they are of a primitive cha- racter. The Mahabharata is more fertile in fiction, but it is more miscellaneous, and much that it contains is of equivocal authenticity, and uncertain date. Still it affords many materials that are genuine, and it is evidently the great fountain from which most, if not all, of the Puranas have drawn; as it intimates itself, when it declares that there is no legend current in the world which has not its origin in the Mahabharata™.

A work of some extent professing to be part of the Mahabharata may more accurately be ranked with the Pauranik compilations of least authenticity, and latest origin. The Hari Vansga is chiefly occupied with the adventures of Krishna, but, as introductory to his era, it records particulars of the creation of the world, and of the patriarchal and regal

Bt Wart Aaa aA It uta a faa ‘ Unconnected with this narrative, no story is known upon earth” Vol. I. p.11. 1. 307.

PREFACE. lix

dynasties. This is done with much carelessness and inaccuracy of com- pilation, as I haye had occasion frequently to notice in the following pages. The work has been very industriously translated by M.

Langlois.

A comparison of the subjects of the following pages with those of the other Puranas will sufficiently shew that of the whole series the Vishnu most closely conforms to the definition of a Pancha-lakshania Purana, or one which treats of five specified topics. It comprehends them all; and although it has infused a portion of extraneous and sectarial matter, it has done so with sobriety and with judgment, and has not suffered the fervour of its religious zeal to transport it into very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged, so that they do not distract the attention of the compiler from objects of more permanent interest and importance.

The first book of the six, into which the work is divided, is occupied chiefly with the details of creation, primary (Sarga) and secondary (Pra- tisarga); the first explaining how the universe proceeds from Prakriti, or eternal crude matter; the second, in what manner the forms of things are developed from the elementary substances previously evolved, or how they reappear after their temporary destruction. Both these creations are periodical, but the termination of the first occurs only at the end of the life of Brahma, when not only all the gods and all other forms are annihilated, but the elements are again merged into primary substance, besides which one only spiritual being exists: the latter takes place at the end of every Kalpa, or day of Brahmé, and affects only the forms of infe- tior creatures, and lower worlds, leaving the substance of the universe entire, and sages and gods unharmed. The explanation of these events involves a description of the periods of time upon which they depend, and which are accordingly detailed. Their character has been a source of very unnecessary perplexity to European writers, as they belong to a scheme of chronology wholly mythological, having no reference to any real or supposed history of the Hindus, but applicable, according to their system, to the infinite and eternal revolutions of the universe. In these notions, and in that of the coeternity of spirit and matter, the theogony and cosmogony of the Puranas, as they appear in the Vishnu Purana,

belong to and illustrate systems of high antiquity, of which we have only fragmentary traces in the records of other nations.

The course of the elemental creation is in the Vishnu, as in other Puranas, taken from the Sankhya philosophy; but the agency that operates upon passive matter is confusedly exhibited, in consequence of a partial adoption of the illusory theory of the Vedanta philosophy, and the prevalence of the Pauranik doctrine of Pantheism. However incom- patible with the independent existence of Pradh4na or crude matter, and however incongruous with the separate condition of pure spirit or Purusha, it is declared repeatedly that Vishnu, as one with the supreme being, is not only spirit, but crude matter; and not only the latter, but all visible substance, and Time. He is Purusha, ‘spirit;’ Pradhdna, ‘crude matter ;’ Vyakta, ‘visible form; and Kala, ‘time. This cannot but be regarded as a departure from the primitive dogmas of the Hindus, in which the distinctness of the Deity and his works was enunciated ; in which upon his willing the world to be, it was; and in which his interposition in creation, held to be inconsistent with the quiescence of perfection, was explained away by the personification of attributes in action, which afterwards came to be considered as real divinities, Brahmé, Vishnu, and Siva, charged severally for a given season with the creation, preservation, and temporary annihilation of material forms. These divi- nities are in the following pages, consistently with the tendency of a Vaishnava work, declared to be no

other than Vishnu. In Saiva Puranas they are in like manner identified with Siva. The Purdjias thus displaying and explaining the seeming incompatibility, of which there are traces in other ancient mythologies, between three distinct hypostases of one superior deity, and the identification of one or other of those hypostases with their common and separate original.

After the world has been fitted for the reception of living creatures, it is peopled by the will-engendered sons of Brahma, the Prajapatis or patriarchs, and their posterity. It would seem as if a primitive tradition of the descent of mankind from seven holy personages had at first pre- vailed, but that in the course of time it had been expanded into compli- cated, and not always consistent, amplification. How could these Rishis

PREFACE. Ixi

or patriarchs have posterity? it was necessary to provide them with wives. In order to account for their existence, the Manu Swayambhuva and his wife Satarupa were added to the scheme, or Brahma becomes twofold, male and female, and daughters are then begotten, who are married to the PrajApatis. Upon this basis various legends of Bralima's double nature, some no doubt as old as the Vedas, have been constructed : but although they may have been derived in some degree from the authentic tradition of the origin of mankind from a single pair, yet the circumstances intended to give more interest and precision to the story are evidently of an allegorical or mystical description, and conduced, in apparently later times, to a coarseness of realization which was neither

the letter nor spirit of the original legend. Swaéyambhuva, the son of

the self-born or uncreated, and his wife Satarupa, the hundred-formed or multiform, are themselves allegories. and their female descendants, who become the wives of the Rishis, are Faith, Devotion, Content, Intelli- gence, Tradition, and the like; whilst amongst their posterity we have the different phases of the moon, and the sacrificial fires. In another creation the chief source of creatures is the patriarch Daksha (ability), whose daughters, Virtues or Passions or Astronomical Phenomena, are the mothers of all existing things. These legends, perplexed as they appear to be, seem to admit of allowable solution, in the conjecture that the Prajépatis and Rishis were real personages, the authors of the Hindu system of social, moral, and religious obligations, and the first observers of the heavens, and teachers of astronomical science. '

The regal personages of the Swayambhuva Manwantara are but few, but they are described in the outset as governing the earth in the dawn of society, and as introducing agriculture and civilisation. How much of their story rests upon a traditional remembrance of their actions, it would be useless to conjecture, although there is no extravagance in sup- posing that the legends relate to a period prior to the full establishment in India of the Brahmanical institutions. The legends of Dhruva and Prahlada, which are intermingled with these particulars, are in all pro- bability ancient, but they are amplified, in a strain conformable to the Vaishnava purport of this Purana, by doctrines and prayers asserting the

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Ixii PREFACE.

identity of Vishnu with the supreme. It is clear that the stories do not originate with this Purana. In that of Prahlada particularly, as here- after pointed out, circumstances essential to the completeness of the story are only alluded to, not recounted ; shewing indisputably the writer's having availed himself of some prior authority for his narration.

The second book opens with a continuation of the kings of the first Manwantara; amongst whom, Bharata is said to have given a name to India, called after him Bhdarata-varsha. This leads to a detail of the geographical system of the Puranas, with mount Meru, the seven circular continents, and their surrounding oceans, to the limits of the world; all of which are mythological fictions, in which there is little reason to imagine that any topographical truths are concealed. With regard to Bharata, or India, the case is different: the mountains and rivers which are named are readily verifiable, and the cities and nations that are particularized may also in many instances be proved to have had a real existence. The list is not a very long one in the Vishnu Purana, and is probably abridged from some more ample detail like that which the Mahabharata affords, and which, in the hope of supplying information with respect to a subject yet imperfectly investigated, the ancient poli- tical condition of India, I have inserted and elucidated.

The description which this book also contains of the planetary and other spheres is equally mythological, although occasionally presenting practical details and notions in which there is an approach to accuracy. The concluding legend of Bharata—in his former life the king so named, but now a Braliman, who acquires true wisdom, and thereby attains liberation—is palpably an invention of the compiler, and is peculiar to this Purana.

The arrangement of the Vedas and other writings considered sacred by the Hindus, being in fact the authorities of their religious rites and belief, which is described in the beginning of the third book, is of much importance to the history of Hindu literature, and of the Hindu religion. The sage Vyasa is here represented, not as the author, but the arranger or compiler of the Vedas, the Itihasas, and Puranas. His name denotes his character, meaning the ‘arranger’ or ‘ distributor ;’ and the recurrence of

many Vyasas, many individuals who new modelled the Hindu scriptures, has nothing in it that is improbable, except the fabulous intervals by which their labours are separated. The rearranging, the refashioning, of old materials, is nothing more than the progress of time would be likely to render necessary. The last recognised compilation is that of Krishna Dwaipayana, assisted by Brahmans, who were already conversant with the subjects respectively assigned to them. They were the members of a college or school, supposed by the Hindus to have flourished in a period more remote, no doubt, than the truth, but not at all unlikely to have been instituted at some time prior to the accounts of India which we owe to Greek writers, and in which we see enough of the system to justify our inferring that it was then entire. That there have been other Vyasas and other schools since that date, that Brahmans unknown to fame have remodelled some of the Hindu scriptures, and especially the Puranas, cannot reasonably be contested, after dispassionately weighing the strong internal evidence which all of them afford of the intermixture of unauthorized and comparatively modern ingredients. But the same internal testimony furnishes proof equally decisive of the anterior exist- ence of ancient materials; and it is therefore as idle

as it is irrational to dispute the antiquity or authenticity of the greater portion of the con- tents of the Puranas, in the face of abundant positive and circumstantial evidence of the prevalence of the doctrines which they teach, the cur- rency of the legends which they narrate, and the integrity of the institu- tions which they describe, at least three centuries before the Christian era. But the origin and developement of their doctrines, traditions, and institutions, were not the work of a day; and the testimony that esta- blishes their existence three centuries before Christianity, carries it back to a much more remote antiquity, to an antiquity that is probably not surpassed by any of the prevailing fictions, institutions, or belief, of the ancient world.

The remainder of the third book describes the leading institutions of the Hindus, the duties of castes, the obligations of different stages of life, and the celebration of obsequial rites, in a short but primitive strain, and in harmony with the laws of Manu. It is a distinguishing feature of the

Vishnu Purana, and it is characteristic of its being the work of an earlier period than most of the Puranas, that it enjoins no sectarial or other acts of supererogation; no Vratas, occasional self-imposed observances; no holidays, no birthdays of Krishfa, no nights dedicated to Lakshmi; no sacrifices nor modes of worship other-than those conformable to the ritual of the Vedas. It contains no Mahaétmyas, or golden legends, even of the temples in which Vishnu is adored.

The fourth book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and indivi- duals; it is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties must be granted, and the particulars preserved of some of them are trivial and fabulous: still there is an inartificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions which give to these traditions the semblance of authenticity, and render it likely that they are not altogether without foundation. At any rate, in the absence of all other sources of information, the record, such as it is, deserves not to be altogether set aside. It is not essential to its credi- bility or its usefulness that any exact chronological adjustment of the different reigns should be attempted. Their distribution amongst the several Yugas, undertaken by Sir Wm. Jones or his Pandits, finds no countenance from the original texts, farther than an incidental notice of the age in which a particular monarch ruled, or the general fact that the dynasties prior to Krishia precede the time of the great war, and the beginning of the Kali age; both which events we are not obliged, with the Hindus, to place five thousand years ago. To that age the solar dynasty of princes offers ninety-three descents, the lunar but forty-five, though they both commence at the same time. Some names may have been added to the former list, some omitted in the latter; and it seems most likely, that, notwithstanding their synchronous beginning, the princes of the lunar race were subsequent to those of the solar dynasty. They avowedly branched off from the solar line; and the

legend of Sudyumna®, that explains the connexion, has every appearance of having been contrived for the purpose of referring it to a period more remote than the truth. Deducting however from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Mahabharata, and, conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may or may not be too remote*; but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the dynasties of kings detailed in the Puranas we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or inju- dicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted that the Brahmanical religion and civilization were

brought into India from without *®.

&* PF. 340:

*6 However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned, upon the best authorities, to that period. As observed by Mr. Milman, in his note on the annotation of Gibbon (II. 301.) which refers to this subject; “ Most of the more learned modern English protestants, as Dr. Hales, Mr. Faber, Dr. Russell, as well as the Certainly, there are tribes on the

continental writers, adopt the larger chronology.” To these may be added the opinion of Dr. Mill, who, for reasons which he has fully detailed, identifies the commencement of the Kali age of the Hindus, B. C. 3102, with the era of the deluge. Christa Sangita, Introd., supplementary note.
87 Sir Wm. Jones on the Hindus (As. Res. vol. III.); Klaproth. Asia Polyglotta ;

Vans Kennedy on the Origin of Languages; A von Schlegel Origines des Hindous (Trans. R. Soc. of Literature).
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borders, and in the heart of the country, who are still not Hindus; and passages in the Ramayana and Mahabharata and Manu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dekhin, were inhabited by degraded or outcaste, that is, by barbarous, tribes. The traditions of the Puranas confirm these views, but they lend no assistance to the determination of the question whence the Hindus came; whcther from a central Asiatic nation, as Sir Wm. Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The affinities of the Sanscrit language prove a common origin of the now widely scattered nations amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some centrical spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedas, remains to be determincd ; but it would have been obviously incompatible with the Pauranik system to have referred the origin of Indian princes and principalities to other than native sources. We need not therefore expect from them any information as to the foreign deriva- tion of the Hindus.

We have, then, wholly insufficient means for arriving at any informa- tion concerning the ante-Indian period of Hindu history, beyond the general conclusion derivable from the actual presence of barbarous and apparently aboriginal tribes—from the adinitted progressive extension of Hinduism into parts of India where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from Sanscrit—and from the aflinities of that language with forms of speech current in the western world—that a people who spoke Sanscrit, and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained is extremely doubtful, but it is not difficult to form a plausi- ble outline of their early site and progressive colonization.

The earliest seat of the Hindus within the confines of Hindusthan was

undoubtedly the eastern confines of the Panjab. The holy land of Manu and the Puranas lies between the Drishadwati and Saraswati rivers, the Caggar and Sursooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Asra- mas, or religious domiciles, of several of the latter are placed on the banks of the Saraswati. According to some authorities, it was the abode of Vyasa, the compiler of the Vedas and Purdnas; and agreeably to another, when on one occasion the Vedas had fallen into disuse, and been forgotten, the Brahmans were again instructed in them by Séras- wata, the son of Saraswati®. One of the most distinguished of the tribes of the Brahmans is known as the Séraswata™; aud the same word is employed by Mr. Colebrooke to denote that modification of Sanscrit which is termed generally Prakrit, and which in this case he supposes to have been the language

of “the Saraswata nation, which occupied the banks of the river Saraswati®’” The river itself receives its appellation from Saraswati, the goddess of learning, under whose auspices the sacred literature of the Ilindus assumed shape and authority. These indications render it certain, that whatever sceds were imported from without, it was in the country adjacent to the Saraswati river that they were first planted, and cultivated and reared in Hindusthan.

The tract of laud thus assigned for the first establishment of Hinduism in India is of very circumscribed extent, and could not have been the site of any numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular character, and combine with the very narrow bounds of the holy land to render it possible that the earliest emigrants were the members, not of a political, so much as of a religious community; that they were a colony of priests, not in the restricted sense in which we use the term, but in that in which it still applies in India, to an Agrahara, a village or hamlet of Brahmans, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the

9 See p. 285. note. , % As, Res. vol. V. P 55. 9! As. Res. vol. VII. p. 219.

community, are still supposed to devote their principal attention to sacred study and religious offices. A society of this description, with its artificers and servants, and perhaps with a body of martial followers, might have found a home in the Brahma-vartta of Manu, the land which thence was entitled ‘the holy, or more literally ‘the Brahman, region ; and may have communicated to the rude, uncivilized, unlettered abori- gines the rudiments of social organization, literature, and religion ; partly, in all probability, brought along with them, and partly devised and fashioned by degrees for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work, and in the course of time the improvement which germinated on the banks of the Saras- wati was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of Upper India traversed the space between the Saraswati and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged in various directions, through- out Hindustan. The Manu of the present period, Vaivaswata, the son of the sun, is regarded as the founder of Ayodhy4; and that city continued to be the capital of the most celebrated branch of his descendants, the posterity of Ikshwaku. The Vishiu Purana evidently intends to describe the radiation of conquest or colonization from this spot, in the accounts it gives of the dispersion of Vaivaswata’s posterity: and although it is diffi- cult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position, whence emigrations might proceed to the east, the west, and the south. This seems to have happened: a branch from the house of Ikshwaku spread into Tirhut, constituting the Maithila kings; and the posterity of another of Vaivaswata’s sons reigned at Vaisali in southern Tirhut or Saran.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar, making in fact but one race and source for the whole. Leaving out of

considera- tion the legend of Sudyumna’s double transformation, the first prince of Pratishthina, a city south from Ayodhy4, was one of Vaivaswata’s

children, equally with Ikshwaku. The sons of Pururavas, the second of this branch, extended, by themselves or their posterity, in every direc- tion: to the east to Kasi, Magadha, Benares, and Behar; southwards to the Vindhya hills, and across them to Vidarbha or Berar; westwards along the Narmada to Kusasthali or Dwaraka in Guzerat; and in a north-westerly direction to Mathura and Hastinapura. These move- ments are very distinctly discoverable amidst the circumstances narrated in the fourth book of the Vishiu Purana, and are precisely such as might be expected from a radiation of colonies from Ayodhya. Inti- mations also occur of settlements in Banga, Kalinga, and the Dakhin; but they are brief and indistinct, and have the appearance of additions subsequent to the comprehension of those countries within the pale of Hinduisin.

Besides these traces of migration and settlement, several curious circumstances, not likely to be unauthorized inventions, are hinted in these historical traditions. The distinction of castes was not fully deve- loped prior to the colonization. Of the sons of Vaivaswata, some, as kings, were Kshatriyas; but one, founded a tribe of Brahmans, another became a Vaisya, and a fourth a Sidra. It is also said of other princes, that they established the four castes amongst their subjects. There are also various notices of Brahmanical Gotras, or families, proceding from Kshatriya races’: and there are several indications of severe struggles between the two ruling castes, not for temporal, but for spiritual dominion, the right to teach the Vedas. This seems to be the especial purport of the inveterate hostility that prevailed between the Brahman Vasishtha and the Kshatriya Viswamitra, who, as the Ramayana relates, compelled the gods to make him a Brahman also, and whose posterity became very celebrated as the Kausika Brahmans. Other legends, again, such as Daksha's sacrifice, denote sectarial strife; and the legend of Para- surama reveals a conflict even for temporal authority between the two ruling castes. More or less weight will be attached to these conjectures, according to the temperament of different inquirers; but, even whilst

% See p. 406—40g. 444. &c. % P. 448. 451. 454. &c.

fully aware of the facility with which plausible deductions may cheat the fancy, and little disposed to relax all curb upon the imagination, I find it difficult to regard these legends as wholly unsubstantial fictions, or devoid of all resemblance to the realities of the past.

After the date of the great war, the Vishhu Purasia, in common with those Puranas which contain similar lists, specifies kings and dynasties with greater precision, and offers political and chronological particulars, to which on the score of probability there is nothing to object. In truth their general accuracy has been incontrovertibly established. Inscrip- tious on columns of stone, on rocks, on coins, decyphered only of late vears, through the extraordinary ingenuity and perseverance of Mr. James Prinsep, have verified the names of races, and titles of princes—the Gupta and Andhra Rajas, mentioned in the Purafias—and have placed beyond dispute the identity of Chandragupta and Sandrocoptus: thus giving us a fixed point from which to compute the date of other persons and events. Thus the Vishhu Purana

specifies the interval between Chandragupta and the great war to be eleven hundred years; and the occurrence of the latter little more than fourteen centuries B. C., as shewn in my observations on the passage", remarkably concurs with inferences of the like date from different premises. The historical notices that then follow are considerably confused, but they probably afford an accurate picture of the political distractions of India at the time when they were written; and much of the perplexity arises from the corrupt state of the manuscripts, the obscure brevity of the record, and our total want of the means of collateral illustration.

The fifth book of the Vishiu Purana is exclusively occupied with the life of Krishna. This is one of the distinguishing characteristics of the Purana, and is one argument against its antiquity. It is possible, though not yet proved, that Krishfa as an Avatara of Vishnu, is mentioned in an indisputably genuine text of the Vedas. He is conspicuously prominent in the Mahabharata, but very contradictorily described there. The part that he usually performs is that of a mere mortal, although the passages

4 P, 484,n 81.

are numerous that attach divinity to his person. There are, however, no descriptions in the Mahabharata of his juvenile frolics, of his sports in Vrindavan, his pastimes with the cow-boys, or even his destruction of the Asuras sent to kill him. These stories have all a modern complexion: they do not harmonize with the tone of the ancient legends, which is generally grave, and sometimes majestic: they are the creations of a puerile taste, and grovelling imagination. These chapters of the Vishnu Purana offer some difficulties as to their originality: they are the same as those on the same subject in the Brahma Purana: they are not very dissimilar to those of the Bhagavata. The latter has some inci- dents which the Vishiu has not, and may therefore be thought to have improved upon the prior narrative of the latter. On the other hand, abridgment is equally a proof of posteriority as amplification. The simpler style of the Vishitu Purana is however in favour of its priority ; and the miscellaneous composition of the Brahma Purana renders it likely to have borrowed these chapters from the Vishnhu. The life of Krishna in the Hari-vansa and the Brahma-vaivartta are indisputably of later date.

The last book contains an account of the dissolution of the world, in both its major and minor cataclysms; and in the particulars of the end of all things by fire and water, as well as in the principle of their perpetual renovation, presents a faithful exhibition of opinions that were general in the ancient world. The metaphysical annihilation of the universe, by the release of the spirit from bodily existence, offers, as already reinarked, other analogies to doctrines and practices taught by Pythagoras and Plato, and by the Platonic Christians of later days.

The Vishiu Puraha has kept very clear of particulars from which an approximation to its date may be conjectured. No place is described of which the sacredness has any known limit, nor any work cited of pro-

95 Burnet has collected the opinions of what is imperfect or contradictory in an- the ancient world on this subject, tracing cient tradition, as handed down from other them, as he says, "to the earliest people, and less carefully perpetuated sources. and the first appearances of wisdom, after Theory of the Earth, b. III. c.

3. the flood.” The Hindu account explains

bable recent composition. The Vedas, the Puranas, other works forming the body of Sanscrit literature, are named; and so is the Mahabharata, to which therefore it is subsequent. Both Bauddhas and Jains are adverted to. It was therefore written before the former had disappeared ; but they existed in some parts of India as late as the twelfth century at least; and it is probable that the Purana was compiled before that period. The Gupta kings reigned in the seventh century ; the historical record of the Purdta which mentions them was therefore later: and there seems little doubt that the same alludes to the first incursions of the Mohammedans, which took place in the eighth century ; which brings it still lower. In describing the latter dynasties, some, if not all, of which were no doubt contemporary, they are described as reigning altogether one thousand seven hundred and ninety-six years. Why this duration should have been chosen does not appear, unless, in conjunction with the number of years which are said to have elapsed between the ereat war and the last of the Andhra dynasty, which preceded these different races, and which amounted to two thousand three hundred and fifty, the compiler was influenced by the actual date at which he wrote. The aggregate of the two periods would be the Kali year 4146, equiva- leut to A.D. 1045. There are some variety and indistinctness in the enumeration of the periods which compose this total, but the date which results from it is not unlikely to be an approximation to that of the Vishnu Purana.

It is the boast of inductive philosophy, that it draws its conclusions from the careful observation and accumulation of facts; and it is equally the business of all philosophical research to determine its facts before it ventures upon speculation. This procedure has not been observed in the investigation of the mythology and traditions of the Hindus. Impatience to generalize has availed itself greedily of whatever promised to afford materials for generalization; and the most efroneous views have been contidently advocated, because the guides to which their authors trusted were ignorant or insufficient. The information gleaned by Sir Wm. Jones was gathered in an early season of Sanscrit study, before the field was cultivated. The same may be said of the writings of Paulinus a St. Bar-

tolomeo”, with the further disadvantage of his having been imperfectly acquainted with the Sanscrit language and Hterature, and his veiling his deficiencies under loftiness of pretension and a prodigal display of misap- plied erudition. The documents to which Wilford” trusted proved to be in great part fabrications, and where genuine, were mixed up with so much loose and unauthenticated matter, and so overwhelmed with extravagance of speculation, that his citations need to be carefully and skilfully sifted, before they can be serviceably employed. The descriptions of Ward® are too deeply tinctured by his prejudices to be implicitly confided in; and they are also derived in a great measure from the oral or written commu- nications of Bengali pandits, who are not in general very deeply read in the authorities of their mythology. The accounts of Polier® were in like manner collected from questionable sources, and his Mythologie des Hindous presents a heterogeneous mixture of popular and Pauranik tales, of ancient traditions, and legends apparently invented for the occa- sion, which renders the publication worse than useless, except in the hands of those who can distinguish the pure metal from the alloy. Such are the authorities to which Maurice, Faber, and Creuzer have exclu- sively trusted in their description of the Hindu mythology, and it is no marvel that there should have been an utter confounding of good and bad

in their selection of materials, and an inextricable mixture of truth and error in their conclusions. Their labours accordingly are far from entitled to that confidence which their learning and industry would else have secured; and a sound and comprehensive survey of the Hindu system is still wanting to the comparative analysis of the religious opinions of the ancient world, and to a satisfactory clucidation of an important chapter in the history of the human race. It is with the hope of supplying some of the necessary means for the accomplishment of these objects, that the following pages have been translated.

The translation of the Vishiu Purana has been made from a collation of various manuscripts in my possession. I had three when I commenced

96 Systema Brahmanicum, &c. 99 Mythologie des Hindous, edited by
97 Asiatic Researches. Canoness Polier.
98 Account of the Hindus.

the work, two in the Devanagari, and one in the Bengali character: a fourth, from the west of India, was given to me by Major Jervis, when some progress had been made: and in conducting the latter half of the translation through the press, I have compared it with three other copies in the library of the East India Company. All these copics closely agree; presenting no other differences than occasional varieties of read- ing, owing chiefly to the inattention or inaccuracy of the transcriber. Four of the copies were accompanied by a commentary, essentially the same, although occasionally varying; and ascribed, in part at least, to two different scholiasts. The annotations on the first two books and the fifth are in two MSS. said to be the work of Sridhara Yati, the disciple of Parananda, and who is therefore the same as Sridhara Swami, the com- mentator on the Bhigavata. In the other three books these two MSS. concur with other two in naming the commentator Ratnagarbha Bhatta, who in those two is the author of the notes on the entire work. The introductory verses of his comment specify him to be the disciple of Vidya-vachaspati, the son of Hirahyagarbha, and grandson of Madhava, who composed his commentary by desire of Sarydkara, son of Ratinath, Misra, son of Chandrakara, hereditary ministers of some sovereign who is not particularized. In the illustrations which are attributed to these different writers there is so much conformity, that one or other is largely indebted to his predecessor. They both refer to earlier commentaries. Sridhara cites the works of Chit-sukha-yoni and others, both more extensive and more concise; between which, his own, which he terms Atma- or Swa- prakAsa, ‘self-illuminator,’ holds an intermediate charac- ter. Ratnagarbha entitles his) Vaishnavakdta chandrika, ‘the moon- light of devotion to Vishnu.” The dates of these commentators are not ascertainable, as far as I am aware, from any of the particulars which they have specified.

In the notes which I have added to the translation, I have been desirous chiefly of comparing the statements of the text with those of other Puranas, and pointing out the circumstances in which they differ or agree; so as to render the present publication a sort of concordance to the whole, as it is not very probable that many of them will be

published or translated. The Index that follows has been made suffi- ciently copious to answer the purposes of a mythological and historical dictionary, as far as the Puranas, or the greater number of them,

furnish materials.

In rendering the text into English, I have adhered to it as literally as was compatible with some regard to the usages of English composition. In general the original presents few difficulties. The style of the Puranas is very commonly humble and easy, and the narrative is plainly and unpretendingly told. In the addresses to the deities, in the expatiations upon the divine nature, in the descriptions of the universe, and in argu- mentative and metaphysical discussion, there occur passages in which the difficulty arising from the subject itself is enhanced by the brief and obscure manner in which it.is treated. On such occasions I derived much aid from the commentary, but it is possible that I may have some- times misapprehended and misrepresented the original; and it is also possible that I may have sometimes failed to express its purport with sufficient precision to have made it intelligible. I trust, however, that this will not often be the case, and that the translation of the Vishnu Purdna will be of service and of interest to the few, who in these times of utilitarian selfishness, conflicting opinion, party virulence, and political agitation, can find a restingplace for their thoughts in the tranquil con- templation of those yet living pictures of the ancient world which are exhibited by the literature and mythology of the Hindus.

CONTENTS.

BOOK I.

Cuap. I.—Invocation. Maitreya inquires of his teacher, Pardsara, the origin and nature of the universe. Pardsara performs a rite to destroy the demons: reproved by Vasishtha, he desists: Pulastya appears, and bestows upon him divine know- ledge: he repeats the Vishriu Purdria. Vishnu the origin, existence, and end of all things.—P. 1.

Cuap. 11.—Prayer of Pardgara to Vishnu. Successive narration of the Vishnu Purana. Explanation of Vasudeva: his existence before creation: his first manifestations. Description of Pradhana, or the chief principle of things. Cosmogony. Of Pra- krita, or material creation; of time; of the active cause. Development of effects ; Mahat; Ahankdra; Tanmiatras; elements; objects of sense; senses; of the mundane egg. Vishnu the same as Brahma the creator; Vishriu the preserver; Rudra the destroyer.—P. 5.

Cuap. III.—Measure of time. Moments or Kashthas, &c.; day and night, fortnight, month, year, divine year: Yugas, or ages: Mahayuga, or great age: day of Brahma: periods of the Manus: a Manwantara: night of Brahmé, and destruction of the world: a year of Brahma: his life: a Kalpa: a Pardrddha: the past, or Pidma Kalpa: the present, or Varaha.—P. 21.

Cnap. IV.—Nardyana’s appearance, in the beginning of the Kalpa, as the Vardha or boar: Prithivi (Earth) addresses him: he raises the world from beneath the waters : hymned by Sanandana and the Yogis. The earth floats on the ocean: divided into seven zones. The lower spheres of the universe restored. Creation renewed.—P. 27.

Cuap. V.—Vishnu as Brahmé creates the world. General characteristics of creation. Brahma meditates, and gives origin to immovable things, animals, gods, men. Specific creation of nine kinds; Mahat, Tanmatra, Aindriya, inanimate objects, animals, gods, men, Anugraha, and Kaumara. More particular account of creation. Origin of different orders of beings from Brahma’s body under different conditions ;

u

Ixxvill CONTENTS.

and of the Vedas from his mouths. All things created again as they existed in a former Kalpa.—P. 34.

Crap. VI.—Origin of the four castes: their primitive state.
Different kinds of grain. Efficacy of sacrifice.
them after death_—P. 44.
Progress of society.
Duties of men: regions assigned
Cnap. VII.—Creation continued. Production of the mind-born sons of Brahma; of the Prajapatis ; of Sanandana and others; of Rudra and the eleven Rudras; of the Manu Swaéyambhuva, and his wife Satartipd; of their children. The daughters of Daksha, and their marriage to Dharma and others. The progeny of Dharma and

Adharma. The perpetual succession of worlds, and different modes of mundane

dissolution.—P. 49.

Cuap. VIII.—Origin of Rudra: his becoming eight Rudras: their wives and children.

The posterity of Bhrigu. Account of Sri in conjunction with Vishnu.
of Daksha.)—P. 58.
(Sacrifice Cuav. [X.—Legend of Lakshmi. Durvdsas gives a garland to Indra: he treats it disrespectfully, and is cursed by the Muni. The power of the gods impaired: they

are oppressed by the Dénavas, and have recourse to Vishiu. The churning of the ocean. Praises of Srii—P. 70.

Cuap. X.—The descendants of the daughters of Daksha married to the Rishis.——P. 82.

Cnap. XI.—Legend of Dhruva, the son of Uttanapdida: he is unkindly treated by his father’s second wife: applies to his mother: her advice: he resolves to engage in reli-

gious exercises: secs the seven Rishis, who recommend him to propitiate Vishnu.—P. 86.

Cuar. XII.—Dhruva commences a course of religious austerities. | Unsuccessful attempts of Indra and his ministers to distract Dhruva’s attention: they appeal to

Vishnu, who allays their fears, and appears to Dhruva. Dhruva praises Vishnu, and is raised to the skies as the pole-star.—P. go.

Cuap. XIII.—Posterity of Dhruva. Legend of Vena: his impiety: he is put to death by the Rishis, Anarchy

ensues. The production of Nishada and Prithu: the latter the first king. The origin of Suita and Magadha: they enumerate the duties of kings. Prithu compels Earth to acknowledge his authority: he levels it: introduces culti- vation: erects cities. Earth called after him Prithivi: typified as a cow.—P. g8.

Cuap. XIV.—Descendants of Prithu. Legend of the Prachetasas: they are desired by their father to multiply mankind, by worshipping Vishnu: they plunge into the sea, and meditate on and praise him: he appears, and grants their wishes.—-P. 106.

Cuar. XV.—The world overrun with trees: they are destroyed by the Prachetasas. Soma pacifies them, and gives them Marishé to wife: her story: the daughter of the nymph Pramloché. Legend of Karidu. Méarisha's former history. Daksha the son of the Prachetasas: his different characters: his sons: his daughters: their marriages and progeny: allusion to Prahlada, his descendant.—P. 110.

Cuap. XVI.—Inquiries of Maitreya respecting the history of Prahlada.—P. 125.

Cuap. XVII.—Legend of Prahlada. Hiranyakasipu the sovereign of the universe: the gods dispersed, or in servitude to him: Prahldda, his son, remains devoted to Vishiiu: questioned by his father, he praises Vishnu: Hiranyakasipu orders him to be put to death, but in vain: his repeated deliverance: he teaches his companions to adore Vishnu.—P. 126.

Cuar. XVITI.—Hiranyakasipu's reiterated attempts to destroy his son: their being always frustrated.—P. 134.

Cuap. XIX.—Dialogue between Prahlada and his father: he is cast from the top of the palace unhurt: baffles the incantations of Samvara: he is thrown fettered into the sca: he praises Vishnu.—P. 137.

Cuap. XX.—Vishnu appears to Prahléda. Hiranyakasipu relents, and is reconciled to his son: he is put to death by Vishnu as the Nrisinha. Prahlada becomes king of the Daityas: his posterity: fruit of hearing his story—P. 143.

Cuap. XXJ.—Families of the Daityas. Descendants of Kasyapa by Danu. Children of Kasyapa by his other wives. Birth of the Mé4rutas, the sons of Diti—P. 147.

Cnap. XXIIJ.—Dominion over different provinces of creation assigned to different beings. Universality of Vishnu. Four varieties of spiritual contemplation. Two conditions of spirit. The perceptible attributes of Vishnu types of his imperceptible properties. Vishnu every thing. Merit of hearing the first book of the Vishiu Purdna.—P. 153.

BOOK II.

Cuap. I.—Descendants of Priyavrata, the eldest son of Swayambhuva Manu: his ten sons: three adopt a

religious life; the others become kings of the seven Dwipas, or isles, of the earth. Agnidhra, king of Jambu-dwipa, divides it into nine portions, which he distributes amongst his sons. Nabhi, king of the south, succeeded by Rishabha; and he by Bharata: India named after him Bharata: his descendants reign during the Swayambhuva Manwantara.—P. 161. ,

Cuap. I].—Description of the earth. The seven Dwipas and seven seas. Jambu- dwipa. Mount Meru: its extent and boundaries. Extent of Ilavrita. Groves, lakes, and branches of Meru. Cities of the gods. Rivers. The forms of Vishnu worshipped in different Varshas.—P. 166.

Cuap. II.—Description of Bhdrata-varsha: extent: chief mountains: nine divisions : principal rivers and mountains of Bharata proper: principal nations: superiority over other Varshas, especially as the seat of religious acts. (Topographical lists.) —P. 174.

Cnap. IV.—Account of kings, divisions, mountains, rivers, and inhabitants of the other Dwipas, viz. Plaksha, Salmala, Kuga, Krauncha, Séka, and Pushkara: of the oceans separating them: of the tides: of the confines of the earth: the Lokéloka mountain. Extent of the whole.—P. 197.

Cuar. V.—Of the seven regions of Patala, below the earth. Narada’s praises of Patala. Account of the serpent Sesha. First teacher of astronomy and astrology.—P. 204.

Cuar. VI.—Of the different hells, or divisions of Naraka, below Patéla: the crimes punished in them respectively: efficacy of expiation: meditation on Vishnu the most effective expiation—P. 207.

Cuap. VII.—Extent and situation of the seven spheres, viz. earth, sky, planets, Mahar-loka, Jana-loka, Tapo-loka, and Satya-loka. Of the egg of Brahma, and its elementary envelopes. Of the influence of the energy of Vishnu.—P. 212.

Cuap. VIIL.—Description of the sun: his chariot; its two axles: his horses. The cities of the regents of the cardinal points. The sun’s course: nature of his rays: his path along the ecliptic. Length of day and night. Divisions of time: equinoxes and solstices, months, years, the cyclical Yuga, or age of five years. Northern and southern declinations. Saints on the Lokéloka mountain. Celestial paths of the

CONTENTS. Ixxxi

Pitris, gods, Vishnu. Origin of Gang4, and separation, on the top of Meru, into

four great rivers.—P. 217.

Cuap. IX,—Planetary system, under the type of a Sisumara, or porpoise. The earth nourished by the sun, Of rain whilst the sun shines, Of rain from clouds. Rain the support of vegetation, and thence of animal life. Nérdyana the support of all

beings. —P. 230.

Cuap. X.—Names of the twelve Adityas. Names of the Rishis, Gandharbas, Apsa- rasas, Yakshas,

Uragas, and Raikshasas, who attend the chariot of the sun in each

month of the year. Their respective functions.—P. 233.

Cuap. XI.—The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishnu: his functions.—P. 235.

Cuap. XII.—Description of the moon: his chariot, horses, and course: fed by the sun: drained periodically of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhruva. Typical members of the planetary porpoise. Vasudeva alone real.—P. 238.

Cuap. XIIJ.—Legend of Bharata. Bharata abdicates his throne, and becomes an ascetic: cherishes a fawn, and becomes so much attached to it as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed as a palankin-bearer for the Raja of Sauvira: rebuked for his awkwardness: his reply: dialogue between him and the king.—P. 243.

Cuapr. XIV.—Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.—P. 251.

Cuap. XV.—Bharata relates the story of Ribhu and Nidagha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.—P. 254.

Cnap. XVI.—Ribhu returns to his disciple, and perfects him in divine knowledge. The same recommended to the Rajé by Bharata, who thereupon obtains final liberation. Consequences of hearing this legend.—P. 257.

Ixxxii CONTENTS.

BOOK III.

Cuap. I.—dAccount of the several Manus and Manwantaras. Swarochisha the second Manu: the divinities, the Indra, the seven Rishis of his period, and his sons. Simi- lar details of Auttami, Tamasa, Raivata, Chékshusha, and Vaivaswata. The forms of Vishnu, as the preserver, in each Manwantara. The meaning of Vishiuu—P. 259.

Cnarv. I1.—Of the seven future Manus and Manwantaras. Story of Sanjna and Chhayd, wives of the sun. Sdvarni, son of Chhay4, the eighth Manu. Ilis suc- cessors, with the divinities, &c. of their respective periods. Appearance of Vishnu in each of the four Yugas.—P. 266.

Cnap. IlI.—Division of the Veda into four portions, by a Vyasa, in every Dwapara age. List of the twenty-eight Vydsas of the present Manwantara. Meaning of the word Brahma.—P. 272.

Cuap. IV.—Division of the Veda, in the last Dwapara age, by the Vydsa Krishna Dwaipayana. Paila made reader of the Rich; Vaisampdyana of the Yajush ; Jaimini of the SAéman; and Sumantu of the Atharvan.

Stita appointed to teach the historical poems. Origin of the four parts of the Veda, Sanhitds of the Rig-veda.—P. 275.

Cuar. V.—Divisions of the Yajur-veda. Story of Yajnawalkya: forced to give up what he has learned: picked up by others, forming the Taittiriya-yajush. Ydjna- walkya worships the sun, who communicates to him the Vajasaneyi-yajush.—P. 279.

Cuap. VI.— Divisions of the Sdma-veda: of the Atharva-veda. Four Pauranik

Sanhités. Names of the eighteen Purdnas. Branches of knowledge. Classes of Rishis.—P, 282.

Cuar. VII.—By what means men are exempted from the authority of Yama, as nar- rated 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.—P. 286.

Cuap. VIII.——How Vishnu is to be worshipped, as related by Aurva to Sagara. Duties of the four castes, severally and in common : also in time of distress.— P. 290.

Cuap. [X.—Duties of the religious student, householder, hermit, and mendicant.— P. 294.

CONTENTS. Ixxxill

Cnar. 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 mar-

rying.—P. 297.

Cnuap. XI.—Of the Sadacharas, or perpetual obligations of a householder. Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: cere- monies to be observed at meals, at morning and evening worship, and on going to rest.—P. 300.

Crap. XII.—Miscellaneous obligations—purificatory, ceremonial, and moral.—P. 310.

Cuap. XIII.—Of Sraddhas, or rites in honour of ancestors, to be performed on occa- sions of rejoicing. Obscquial ceremonies. Of the Ekoddishta or monthly Sraddha, and the Sapindana or annual one. By whom to be performed.—P. 314.

Cuap. XIV.—Of occasional Sraddhas, or obsequial ceremonies: when most efficacious, and at what places.—P. 320.

Cuap. XV.—What Brahmans are to be entertained at Sraéddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.—P. 325.

Crap. XVI.—Things proper to be offered as food to deceased ancestors: prohibited things. Circumstances vitiating a Sraddha: how to be avoided. Song of the Pitris, or progenitors, heard by Ikshwaku.—P. 332.

Cuap. 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 Dauityas, praise Vishnu: an illusory being, or Buddha, produced from his body.—P. 334.

Cuap. 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 Bauddha. Jainas and Bauddhas; 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 Satadhanu and his wife Saivyé. Communion with heretics to be shunned.—P. 340.

‘

Ixxxiv CONTENTS.

BOOK IV.

Cuap. I1—Dynasties of kings. Origin of the solar dynasty from Brahma. Sons of the Manu Vaivaswata. Transformations of 14 or Sudyumna. Descendants of the sons of Vaivaswat: those of Nedishta. Greatness of Marutta. Kings of Vaisali, Descendants of Saryati. Legend of Raivata: his daughter Revati married to

Balaraina.—P. 347.

Cuap. I1.—Dispersion of Revata’s descendants: those of Dhrishta: those of Nabhdga. Birth of Ikshwaku, the son of Vaivaswata: his sons. Lime of Vikukshi. Legend of Kakutstha ; of Dhundhumara; of Yuvandswa; of Mandhatri: his daughters mar- ried to Saubhari.—P. 358.

Cuapv. J11.—Sanbhari and his wives adopt an ascetic life. Descendants of Mandhatri. Legend of Narmadé and Purukutsa. Legend of Triganku. Bahu driven from his kingdom by the Haihayas and Téalajanghas. Birth of Sagara: he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offer- ings to fire, and the study of the Vedas.—P. 369.

Cuap. 1V.—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 Kalmashapdda, the son of Suddsa. Legend of Khatwanga. Birth of Rima and the other sons of Dasaratha. Epitome of the history of Rima: his descendants, and those of his brothers, Line of Kusa. Vrihadbala, the last, killed in the great war.—P, 377.

Cap. V.—Kings of Mithila. Legend of Nimi, the son of Ikshwaku. Birth of Janaka. Sacrifice of Siradhwaja. Origin of Sité. Descendants of Kusadhwaja. Krita the last of the Maithila princes.—P. 388.

Cuap. VI.—Kings of the lunar dynasty. Origin of Soma or the moon: he carries off Tara, the wife of Vrihaspati: war between the gods and Asuras in consequence : appeased by Brahma. Birth of Budha: married to la, daughter of Vaivaswata. Legend of his son Purtiravas, and the nymph Urvasi: the former institutes offerings with fire: ascends to the sphere of the Gandharbas.—~P. 392.

Cuap. VII.—Sons of Purtravas. Descendants of Amavasu. Indra born as Gadhi. Legend of Richika and Satyavati. Birth of Jamadagni and Vigwamitra. Paraguréma

CONTENTS. IXxXXV

the son of the former. (Legend of Paraguréma.) Sunahsephas and others the sons

of Viswdmitra, forming the Kausika race—P. 398.

Cuap. VIII.—Sons of Ayus. Line of Kshatravriddha, or kings of Kasi. Former birth of Dhanwantari. Various names of Pratarddana. Greatness of Alarka.—P. 406.

Cuap. IX.—Descendants of Raji, son of Ayus: Indra resigns his throne to him:

claimed after his death by his sons, who apostatize from the religion of the Vedas,

- and are destroyed by Indra. Descendants of Pratikshatra, son of Kshatravriddha.—
P. 411.
Cuap. X.—The sons of Nahusha. The sons of Yaydti: he is cursed by Sukra: wishes his sons to exchange their vigour for his infirmities. Puru alone consents, Yayati restores him his youth: divides the earth amongst his sons, under the supremacy of Puru.—P. 413.

Cuap. XI.—The Yadava race, or descendants of Yadu. Ké€rttavirya obtains a boon from Dattatreya: takes Ravaria prisoner: is killed by Paragurdéma: his descend- ants.—P. 416.

‘

Cuar. XII.—Descendants of Kroshfri. Jyd4magha’s connubial affection for his wife Saivy4: their descendants kings of Vidarbha and Chedi.—P, 420.

Cuap. XIII.—Sons of Satwata. Bhoja princes of Mrittik4vati. Svirya the friend of Satrajit: appears to him in a bodily form: gives him the Syamantaka gem: its brilliance and marvellous properties. Satrajit gives it to Prasena, who is killed by a lion: the lion killed by the bear Jémbavat. Krishzia suspected of killing Prasena, goes to look for him in the forests: traces the bear to his cave: fights with him for the jewel: the contest prolonged: supposed by his companions to be slain: he overthrows Jambavat, and marries his daughter Jambavati: returns with her and the jewel to Dwaraka: restores the jewel to Satrdajit, and marries his daughter Satya- bhama. Satrdjit murdered by Satadhanwan: avenged by Krishiia. Quarrel between Krishna and Balaréma. Akrtra possessed of the jewel: leaves Dwaraké. Public calamitics. Meeting of the Yadavas. Story of Akrira’s birth: he is invited to return: accused by Krishna of having the Syamantaka jewel: produces it in full assembly : it remains in his charge: Krishna acquitted of having purloined it.—P. 424.

Cuap. XIV.—Descendants of Sini, of Anamitra, of Swaphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamana.

af

Ixxxvi CONTENTS.

Children of Stira: his son Vasudeva: his daughter Pritha married to Paridu: her children, Yudhishthira and his brothers; also Karna by Aditya. The sons of Pandu by Madri. Husbands and children of Stira's other daughters. Previous births of Sisupéla—P. 435.

Cuap. XV.—Explanation of the reason why Sisupdla in his previous births as Hiran- yakasipu and Ravana was not identified with Vishnu on being slain by him, and was so identified when killed as Sisupéla. The wives of Vasudeva: his children: Balaréma and Krishna his sons by Devaki: born apparently of Rohirli and Yasodé. The wives and children of Krishna. Multitude of the descendants of Yadu.— P4538,

Cnuap. XVI.—Descendants of Turvasu—P. 442.
Cuav. XVIJ.—Descendants of Druhyu.—P. 443.
Cuar. XVIII.—Descendants of Anu. Countries and towns named after some of them, as Anga, Banga, and others. —P. 444.

Cuap. XIX.—Descendants of Puru. Birth of Bharata, the son of Dushyanta: his sons killed: adopts Bharadwéja or Vitatha. Hastin, founder of Hastinapur. Sons of Ajaémidha, and the races derived from them, as Panchélas, &c. Kripa and Kripi fuund by Séntanu. Descendants of Riksha, the son of Ajimidha. Kurukshetra named from Kuru. Jardsandha and others, kings of Magadha.—P. 447.

Crap. XX.—Descendants of Kuru. Devapi abdicates the throne: assumed by Sén- tanu: he is confirmed by the Brahmans: Bhishma his son by Ganga: his other sons. Birth of Dhritarashtra, Pandu, and Vidura. The hundred sons of Dhrita-

rishtra. The five sons of Pandu: "married to Draupadi: their posterity. Parfkshit, the grandson of Ayjuna, the reigning king.—P. 457.

Cuar. XX{—Future kings. Descendants of Parikshit, ending with Kshemaka.—
P, 461.
Cuar. XXI1.—Future kings of the family of [kshwdku, ending with Sumitra.—P. 463. Cuapr. XXIII.—Future kings of Magadha, descendants of Vrihadratha.—P. 465.

Cuap. XXIV.—Future kings of Magadha. Five princes of the line of Pradyota. Ten

CONTENTS. Ixxxvii

Saigsundgas. Nine Nandas. Ten Mauryas. Ten Sungas. Four Kanwas. Thirty Andhrabhrityas. Kings of various tribes and castes, and periods of their rule. Ascendancy of barbarians. Different races in different regions. Period of universal iniquity and decay. Coming of Vishnu as Kalki. Destruction of the wicked, and restoration of the practices of the Vedas. End of the Kali, and return of the Krita, age. Duration of the

Kali. Verses chanted by Earth, and communicated by Asita to Janaka. End of the fourth book.—P. 466.

BOOK V.

Cuap. I—The death of Kansa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Vishnu, who promises to give her relief. Kansa imprisons Vasudeva and Devaki. Vishriu's instructions to Yoganidra.—P. 4gt.

Cuap. IIl.—The conception of Devaki: her appearance: she is praised by the gods. —
P. 500.
Cnap. III.—Birth of Krishna: conveyed by Vasudeva to Mathurd, and exchanged with the new-born daughter of Yasod4. Kansa attempts to destroy the latter, who becomes Yoganidra.—P. 502.

Cuap. IV.—Kansa addresses his friends, announces their danger, and orders male children to be put to death.—-P. 504.

Cuap. V.—Nanda returns with the infants Krishna and Balarama to Gokula. Ptitand killed by the former. Prayers of Nanda and Yasod4.—P. 506.

Cnap. VI.—Krisna overturns a waggon: casts down two trees. The Gopas depart to Vrindévana. Sports of the boys. Description of the season of the rains.—P. 508.

Cuap. VII.—Krishna combats the serpent Kalfya: alarm of his parents and com- panions: he overcomes the serpent, and is propitiated by him: commands him to depart from the Yamuna river to the ocean.—P. 512.

Cuapr. VIII.—The demon Dhenuka destroyed by Rama.—P. 517.

Cuap. [X.—Sports of the boys in the forest. Pralamba the Asura comes amongst them: is destroyed by Réma, at the command of Krishiia.—P. 518.

Ixxxvili CONTENTS.

Cuar. X.—Description of autumn. Krishna dissuades Nanda from worshipping Indra : recommends him and the Gopas to worship cattle and the mountains. —P. 522.

Cuap. XI.—Indra, offended by the loss of his offerings, causes heavy rains to deluge

Gokula. Krishna holds up the mountain Govarddhana to shelter the cowherds and their cattle. —P. 526.

Cuap. XIJ.—Indra comes to Gokula: praises Krishna, and makes him prince over the cattle. Krishna promises to befriend Arjuna.—P. 528.

Cuap. XIII.—Krishna praised by the cowherds: his sports with the Gopfs: their imitation and love of him. The Rasa dance.—P. 531.

Cuap. XIV.~-Krishila kills the demon Arishfa, in the form of a bull.—P. 536.

Cuap. XV.—Kansa informed by Narada of the existence of Krishna and Balaréma: he sends Kegin to destroy them, and Akréra to bring them to Mathura.—P. 537.

Cuar. XVI.—Kegin, in the form of a horse, slain by Krishna: he is praised by Narada.—P. 539.
Cuap. XVII.—Akrira's meditation on Krishna: his arrival at Gokula: his delight at seeing Krishna and his brother—P. 541.

Cuap. XVIII.—+Grief of the Gopis on the departure of Krishna and Balaréma with Akrura: their leaving Gokula. Akrira bathes in the Yamuna; bcholds the divine forms of the two youths, and praises Vishnu.—P. 544.

Cuar. XIX.—Akriira conveys Krishna and Rama near to Mathura, and leaves them : they enter the town. Insolence of Kansa's washerman: Krishna kills him, Civility of a flower-seller: Krishna gives him his benediction.—P. 548.

Cuar. XX.—Krishna and Balarfma meet Kubja; she is made straight by the former: they proceed to the palace. Krishna breaks a bow intended for a trial of arms. Kansa's orders to his servants. Public games. Krishna and his brother enter the arena: the former wrestles with Chdntra, the latter with Mushtika, the king's wrestlers; who are both killed. Krishna attacks and slays Kansa: he and

Balarama do homage to Vasudeva and Devaki: the former praises Krishna.—P. 550.
CONTENTS. Ixxxix

Cuap. XXI.—Krishnia encourages his parents; places Ugrasena on the throne; becomes the pupil of Sdndipani, whose son he recovers from the sea: he kills the marine demon Panchajana, and makes a horn of his shell.—P. 560.

Cuap. XXIJ.—Jardsandha besieges Mathurd; is defeated, but repeatedly renews the attack.—P, 563.
Cuap. XXIII.—Birth of Kélayavana: he advances against Mathur4. Krishna builds Dwdraka, and sends thither the Yadava tribe: he leads Kalayavana into the cave of Muchukunda: the latter awakes, consumes the Yavana king, and praises Krishiia.—P. 565.

Cuap. XXIV.—Muchukunda goes to perform penance. Krishria takes the army and treasures of Kalayavana, and repairs with them to Dwdraké. Balardma visits Vraja: inquiries of its inhabitants after Krishna.—P, 569.

Cuap. XXV.—Balaréma finds wine in the hollow of a tree; becomes inebriated ; commands the Yamuna to come to him, and on her refusal drags her out of her course: Lakshmi gives him ornaments and a dress: he returns to Dwéraka, and marries Revati—P. 571.

Cuap. XXVI.—Krishna carries off Rukmini: the princes who come to rescue her repulsed by Balarama. Rukmin overthrown, but spared by Krishna, founds Bhoja- kafa. Pradyumna born of Rukmini.—P. 573.

Cuap. XXVII.—Pradyumna stolen by Sambara; thrown into the sea, and swallowed by a fish; found by Mayddevi: he kills Sambara, marries Mayddevi, and returns with her to Dwaraké. Joy of Rukmini and Krishna.—P. 575.

Cuap. XXVIII.—Wives of Krishia. Pradyumna has Aniruddha: nuptials of the latter. Balarama beat at dice, becomes incensed, and slays Rukmin and others.— P. 578.

Cuap. XXIX.—Indra comes to Dwaraké, and reports to Krishna the tyranny of Naraka. Krishna goes to his city, and puts him to death. Earth gives the earrings of Aditi to Krishna, and praises him. He liberates the princesses made captive by Naraka, sends them to Dwaraka, and goes to Swarga with Satyabham4.—P. 581.

Cuap. XXX.—Krishiia restores her earrings to Aditi, and is praised by her: he visits
Z
xc CONTENTS.

the gardens of Indra, and at the desire of Satyabhama carries off the Parijdta tree. Sachi excites Indra to its rescue. Conflict between the gods and Krishna, who defeats them. Satyabhdma derides them. They praise Krishtia.—P. 584.

Cnap, XXXJ.—Krishna, with Indra’s consent, takes the Périjéta tree to Dwdraké ; marries the princesses rescued from Naraka.—P. 589.

Cuar. XXXIJ.—Children of Krishna, Usha, the daughter of Bana, sees Aniruddha

in a dream, and becomes enamoured of him.—P. 591.

Cuap. XXXIIJ.—Bana solicits Siva for war: finds Aniruddha in the palace, and makes him prisoner. Krishna, Balarama, and Pradyumna come to his rescue. Siva and Skanda aid Bana: the former is disabled ; the latter put to flight. Bana encoun- ters Krishna, who cuts off all his arms, and is about to put him to death. Siva

intercedes, and Krishna spares his life. Vishnu and Siva are the same.—P. 593.

Cnuap. XXXIV.—Paundraka, a Vasudeva, assumes the insignia and style of Krishna, supported by the king of Kasi. Krishna marches against, and destroys them. The son of the king sends a magical being against Krishna: destroyed by his discus, which also sects Benares on fire, and consumes it and its inhabitants.—P. 597.

Cuar, XXXV.—Sémba carries off the daughter of Duryodhana, but is taken prisoner. Balarama comes to Iastinapur, and demands his liberation: it is refused: in his wrath he drags the city towards him, to throw it

into the river. The Kuru chiefs give up Sdmba and his wife.-—P. 601.

Cuap. XXXVI.—The Asura Dwivida, in the form of an ape, destroyed by Balaréma.—
P. 604.
Cuap. XXXVII.—Destruction of the Yédavas. Samba and others deceive and ridi- cule the Rishis. The former bears an iron pestle: it is broken, and thrown into the sea. The Yadavas go to Prabhasa by desire of Krishna: they quarrel and fight, and all perish. The great serpent Sesha issucs from the mouth of Rama. Krishna is shot by a hunter, and again becomes one with universal spirit.—P. 606.

Cuar. XXXVIIL—dArjuna comes to Dwaraka, and burns the dead, and takes away the surviving inhabitants. Commencement of the Kali age. Shepherds and thieves attack Arjuna, and carry off the women and wealth. Arjuna regrets the loss of his prowess to Vyasa; who consoles him, and tells him the story of Ashfavakra’s cursing

CONTENTS. xci

the Apsarasas. Arjuna and his brothers place Parikshit on the throne, and go to the forests. End of the fifth book——P. 613.

BOOK VI.

Cnap. I.—Of the dissolution of the world: the four ages: the decline of all things, and deterioration of mankind, in the Kali age.-—P. 621.

Cuap. 1],—Redeeming properties of the Kali age. Devotion to Vishnu sufficient to

salvation in that age for all castes and persons.—P. 627.

Cuap. III.—Three different kinds of dissolution. Duration of a Pararddha. The Clepsydra, or vessel for measuring time. The dissolution that occurs at the end of a day of Brahma.—P. 630.

Cuap. IV.—Continuation of the account of the first kind of dissolution. Of the second kind, or elemental dissolution ; of all being resolved into primary spirit.—P. 634.

Cuap. V.—The third kind of dissolution, or final liberation from existence. Evils of worldly life. Sufferings in infancy, manhood, old age. Pains of hell. Imperfect felicity of heaven. Exemption from birth desirable by the wise. The nature of spirit or god. Meaning of the terms Bhagavat and Vasudeva.—P. 638.

Cuap. VI.—Means of attaining liberation. Anecdotes of Khéndikya and Kesidhwaja. The former instructs the latter how to atone for permitting the death of a cow. Kesidhwaja offers him a requital, and he desires to be instructed in spiritual know- ledge.—P. 645.

Crap. VII.—Kesidhwaja describes the nature of ignorance, and the benefits of the Yoga, or contemplative devotion. Of the novice and the adept in the performance of the Yoga. How it is performed. The first stage, proficiency in acts of restraint and moral duty: the second, particular mode of sitting: the third,

Pranayama, modes of breathing: the fourth, Pratyahdra, restraint of thought: the fifth, apprehension of spirit: the sixth, retention of the idea. Meditation on the individual and universal forms of Vishnu. Acquirement of knowledge. Final liberation.—P. 649.

Cuap. VIII.—Conclusion of the dialogue between Pardsara and Maitreya. Recapitu- lation of the contents of the Vishnu Purdna: merit of hearing it: how handed down.

Praises of Vishitu. Concluding prayer.—P. 660.

CORRECTIONS.

P. 11, note 14, for the sense of the latter read the sense of the former 12, note 16, for there was neither the existent cause nor the non- existent effect read the non-existent cause nor the existent effect 5°, note, for son of Prachetas read son of the Prachetasas 98, note, for Puru read Prithu

176, note, _—refer to p. 421, n. 13, and add, ‘In the Mabdbhirata, Adi P., the Suktimati river is said to flow by the

capital of Chedi’
213, for Vaibhbrajas read Vairdjas
226, note 21, for Avashthanas read Avasth4nas
398, for his son was Suhotra, whose name was Jahnu read
whose son was Jahnu
399, note 10, for Kusinaba read Kugamba
416, note 2, omit the second Aripu
"4575 for Jayasena Ardvin read Jayasena, his son was Ardvin
VISIINU PURANA.

BOOK I.

CIAP. I.

Invocation.
universe.
Maitreya inquires of his teacher, Pardsara, the origin and nature of the Pardsara performs a rite to destroy the demons: reproved by Vasishtha,

he desists: Pulastya appears, and bestows upon him divine knowledge: he repeats

the Vishnu Purana.

. 7 oe . .
Vishnu the origin, existence, and end of all things.
On GLory To Vasupeva!.—Victory be to thee, Pundarikaksha ;

1a wa aTazarg. An address of this kind, to one or other Hindu divinity, usually introduces Sanscrit compositions, especially those considered sacred. The first term of this mantra or brief prayer, Om or Omkara, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity. In the Vedas it is said to comprehend all the gods; and in the Puránas it is directed to be ‘prefixed to all such formule as that of the text. Thus in the Uttara Khaida of the Padma Purana: ‘The syllable Om, the mysterious name, or Brahma, is the leader of all prayers: let it therefore, O lovely-faced, (Siva addresses Durgd,) be employed in the beginning of all prayers: STHTG Warat wea agray Aas Ma aga FAT waa wy Spey u According to the same authority, one of the mystical imports of the term is the collective enunciation of Vishnu expressed by a, of Sri his bride intimated by v, and of their joint worshipper designated by m. A whole chapter of the Vayu Purdila is devoted to this term. A text of the Vedas is there cited: wtfrzat wi wai ‘Om, the monosyllable Brahma ; the latter meaning either the Supreme Being or the Vedas collectively, of which this monosyllable is the type. It is also said to typify the three spheres of the world, the three holy fires, the three steps of Vishnu, &c. wrfraraamt Aqreratatarerat sTaq: fraranTeadt — Frequent meditation upon it, and repetition of it, ensure release from worldly existence. gaaeat wa UcAT art dfad | maytear ware WaTMAUeA AT GAT Tea PIT | was fat eava ford ursterdgra: i See also Menu, IJ. 76. Vasudeva, a name of Vishnu or Krishna, is, according to its grammatical etymology, a patronymic derivative imply- The Vaishnava Puraiias, however, devise other explanations : see the next chapter, and again, b. VI.

Cok:
B

ing son of Vasudeva.

2 : INVOCATION.

adoration be to thee, Viswabh4vana; glory be to thee, Hrishikesa, Ma-

hapurusha, and Pfirvaja?.

May that Vishiu, who is the existent, imperishable, Brahma, who is Iswara3, who is spirit!; who with the three qualities? is the cause of crea- tion, preservation, and destruction ; who is the parent of nature, intellect, and the other ingredients of the universe'; be to us the bestower of

understanding, wealth, and final emancipation.

?-In this stanza occurs a series of the appellations of Vishiu: 1. Pundarfkdksha (quectarat:), having eyes like a lotus, or heart-pervading ; or Pundarika is explained supreme glory, and Aksha imperishable : the first is the most usual etymon. 2. Vi-Swabhévana (famtaa:), the creator of the universe, or the cause of the existence of all things. 3. Irishikesa (awtag:), lord of the senses. 4. Maha purusha (WeTyeu:), great or supreme spirit; purusha meaning that which abides or is quiescent in hody (puri sété). 5. Puirvaja (gym), produced or appearing before creation; the Orphic apwroyés. In the fifth book, c. 18, Vishnu is described by five appellations, which are considered analogous to these ; or, 1. Bhiététmé (ara), one with created things, or Pundarikaksha; 2. Pradhaéndtmé (WaraTmt), one with crude nature, or Viswabhavana; 3. Indriyétmd (xfer armt), one with the senses, or Hrishikesa ; 4. Paramatma (atATRT), supreme spirit, or Mahapurusha; and Atmé (amt), soul ; living soul, animating nature and existing before it, or Purvaja.
3 Brahma (a2), in the neuter form, is abstract supreme spirit; and [swara ($at:)

is the Deity in his active nature, he who is able to do or leave undone, or to do any thing in any other manner than that in which it is done: BAAa_ARTAT AT WAS: |
+ Puman (gata) which is the same with Purusha, incorporated spirit. By this and the two preceding terms also the commentator understands the text to signify that Vishnu is any form of spiritual being that is acknowledged by different philosophical systems, or that he is the Brahma of the Vedanta, the [swara of the Pdtanjala, and the Purusha of the Sankhya school.
5 The three qualities, to which we shall have further occasion to advert, are, Satya (wa), goodness or purity, knowledge, quiescence; Rajas (G17), foulness, passion, activity; and Tamas (a@wq), darkness, ignorance, inertia.
® Pradhanabuddhyadisd (watazatrfey:). This predicate of the Deity distinguishes most of the Puranas from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature, matter, or chaos. Accordingly, the commentator notices the objection. Pradhina being without beginning, it is said how can Vishnu be its parent? To which he replies, that this is not so, for im a period of worldly destruction (Pralaya), when the Creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Budadhi) &c. are formed through the materiality of crude nature, or Pradhana.
MAITREYA''S INQUIRY. 3

Having adored Vishnu', the lord of all, and paid reverence to Brahmaé and the rest®; having also saluted the spiritual preceptor®; I will nar- rate a Purana equal in sanctity to the Vedas.

Maitreya", having saluted him reverentially, thus addressed Pardsara, the excellent sage, the grandson of Vasishtha, who was versed in tradi- tional history, and the Purdnas; who was acquainted with the Vedas, and the branches of science dependent upon them; and skilled in law and philosophy ; and who had performed the morning rites of devotion.

Maitreya said, Master! I have been instructed by you in the whole of the Vedas, and in the institutes of law and of sacred science: through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge. I am now desirous, oh thou who art profound in piety! to hear from thee, how this world was, and how in future it will be? what is its substance, oh Brahman, and whence proceeded animate and inanimate things? into what has it been resolved, and into what will its dissolution again occur? how were the elements manifested? whence proceeded the gods and other beings? what are the situation and extent of the oceans and the

7 Vishnu is commonly derived in the Puranas from the root Vis (faq), to enter, entering into, or pervading the universe, agreeably to the text of the Vedas, ATEET at ara faint 'Having created that (world), he then afterwards enters into it;' being, as our comment observes, undistinguished by place, time, or property ; twaraaauat TATA | According to the Matsya P. the name alludes to his entering into the mundane egg: according to the Padma P., to his entering into or combining with Prakriti, as Purusha or spirit: @ @q wrat frum: WRT TATE 1 In the Moksha Dharma of the Mahabharata, s. 165, the word is derived from the root vi (at), signifying motion, pervasion, production, radiance ; or, irregularly, from krama (34), to go with the particle vi (fa), implying, variously, pretixed.

* Brahma and the rest is said to apply to the series of teachers through whom this Purdna was transmitted from its first reputed author, Brahma, to its actual narrator, the sage Parésara. See also b. VI. c. 8.

9 The Guru, or spiritual preceptor, is said to be Kapila or Séraswata; the latter is included in the series of teachers of the Purana. Pardsara must be considered also as a disciple of Kapila, as a teacher of the Sankhya philosophy.

10 Maitreya is the disciple of Pardsara, who relates the Vishiiu Purdia to him; he is also one of the chief interlocutors in the Bhagavata, and is introduced in the Mahabhdrata (Vana Parva, s. 10.) as a great Rishi, or sage, who denounces Duryodhana's death.
termed Kaushfravi, or the son of Kusharava. In the Bhagavata he is also

4 SACRIFICE OF PARASARA.

mountains, the earth, the sun, and the planets? what are the families of the gods and others, the Menus, the periods called Manwantaras, those termed Kalpas, and their subdivisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages!!: the histories, oh great Muni, of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vy4sa: the duties of the Brahmans, and the other tribes, as well as of those who pass through the different orders of life? All these things I wish to hear from you, grandson of Vasishtha. Incline thy thoughts benevolently towards me, that I may, through thy favour, be informed of all I desire to know.

Parasara replied, Well inquired, pious Maitreya. recollection that which was of old narrated by my father's father, Va- sishtha. I had heard that my father had been devoured by a Rékshas employed by Viswamitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rakshasas: hundreds of them were reduced to ashes by the rite, when, as they were about to be entirely extirpated, my grandfather Vasishtha thus spake to me: Enough, my child; let thy wrath be appeased: the Rakshasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed?

You recall to my

Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities ; and prevents the attainment of heaven or of emanci- pation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of

darkness be consumed. Mercy is the might of the righteous". .

't One copy reads Yuga dherma, the duties peculiar to the four ages, or their characteristic properties, instead of Yuganta.
12 Sacrifice of Parégara. The story of Parasara's birth is narrated in detail in the Mahabharata (Adi Parva, s. 176). King

Kalmashapada meeting with Sakti, the. son of Vasishtha, in a narrow path in a thicket, desired him to stand out of his wa, The sage refused: on which the Raja beat him with his whip, and Sakti cursed him to become a Rakshas, a man-devouring spirit. The Raja in this transformation killed and ate its author, or Sakti, together with all the other sons of Vasishtha. Sakti left his wife Adrigyanti pregnant, and she gave birth to Paragara, who was brought up by COMING OF PULASTYA. os)

Being thus admonished by my venerable grandsire, I immediately desisted from the rite, in obedience to his injunctions, and Vasishtha, the most excellent of sages, was content with me. Then arrived Pulastya, the son of Brahma™, who was received by my grandfather with the customary marks of respect. Thi illustrious brother of Pulaha said to me; Since,.in the violence of animosity, you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science: since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon, and you

shall become the author of a summary of the Purafas™; you shall know

his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rakshasas ; but was dissuaded from its completion by Vasishtha and other sages or Atri, Pulastya, Pulaha, and Kratu. The Mahabharata adds, that when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himalaya mountain, where it still blazes forth at the phases of the moon, consuming Rakshasas, forests, and mountains. The legend alludes possibly to some trans-himalayan volcano. The transformation of Kalmashapada is ascribed in other places to a different cause ; but he is every where regarded as the devourer of Sakti or Saktri, as the name also occurs. The story is told in the Linga Puréna (Ptirvarddha, s. 64) in the same manner, with the addition, conformably to the Saiva tendency of that work, that Paragara begins his sacrifice by

propitiating Mahadeva. Vasishtha's dissuasion, and Pulastya's appearance, are given in the very words of our text; and the story concludes, 'thus through the favour of Pulastya and of the wise Vasishtha, Parasara composed the Vaishiiava (Vishnu) Purana, containing ten thousand stanzas, and being the third of the Puréna compilations' (Purdénasanhita). The Bhagavata (b. III. s. 8) also alludes, though obscurely, to this legend. In_recapitulating the succession of the narrators of part of the Bhagavata, Maitreya states that this first Purdéna was communicated to him by his Guru Pardgara, as he had been desired by Pulastya: wrara we a TaTsERM Afar (WTA) Yoery year |

1. e. according to the commentator, agreeably to the boon given by Pulastya to Paragara, saying, 'You shall be a narrator of Puranas ;' (quarsair wfaufa). The Mahabharata makes no mention of the communication of this faculty to Pardsara by Pulastya; and as the Bhagavata could not derive this particular from that source, it here most probably refers unavowedly, as the Linga does avowedly, to the Vishnu Purana.

8 Pulastya, as will be presently seen, is one of the Rishis, who were the mind-born sons of Brahma.

named, is another. Pulastya is considered as the ancestor of the Rakshasas, as he is the father of Visravas, the father of Ravana and his brethren. Uttara Ramayana. Mahabharata, Vana Parva, s. 272. Padma Pur. Linga Pur. s. 63.

14 Purdnia sanhité kertté Bhavan bha-

Pulaha, who is here also

Cc

6 PARASARA'S REPLY.

the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance», your understand- ing, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vasishtha added; Whatever has been said to thee by Pulastya, shall assuredly come to pass.

Now truly all that was told me formerly by Vasishtha, and by the wise Palastya, has been brought to my recollection by your questions, and I will relate to you the whole, even all you have asked. Listen to the com- The world

was produced: from Vishnu: it exists in him: he is the cause of its con-

jlete compendium of the Purinas, according to its tenour.
o
tinuance and cessation: he is the world "*.

vishyati. You shall be a maker of the
Sanhité, or compendium of the Puranas,
or of the Vishnu Purana, considered as a
summary or compendium of Pauranic tra-
ditions. In either sense it is incompatible
with the gencral attribution of all the Pu-
ranas to Vyasa.
Whether performing the usual cere-
monies of the Brahmans, or leading a life
of devotion and penance, which supersedes
the necessity of rites and sacritices.
‘© These are, in fact, the bricf replies to
Maitreya’s six questions (p. 3), or, [Low
was the world created? By Vishnu. Tow
will it be? At the periods of dissolution
Whence proceeded
animate and inanimate things? From
Of what is the substance of the
Into what has it been,
it will be in Vishnu.

Vishnu.
world? Vishnu.
and will it again be, resolved? Vishitu.
He is therefore both the instrumental and
©The an-
swer to the “whence” replies to the query
as to the instrumental cause: “ He is the
material cause of the universe.

world” replies to the inquiry as to the ma-

terial cause? Waa UATE fafeanyaaat
woTaa BTETETA Wyararat! ‘And by this
explanation of the agency of the material-
ity, &e. of Vishnu, as regards the uni-
verse, (it follows that) all will be produced
from, and all will repose in him? Wawa
frat: aganeraraagarte aera faut
ateafa waa eqrerdtfr i We have here
precisely the 19 aay of the Orphie doc-
trines, and we might faney that Brucker
was translating a passage from a Purana
when he describes them in these words :
“Continuisse Jovem (lege Vishnum) sive
summum deum in se omnia, omnibus or-
tum ex se dedisse, omnia ex se genuisse, et
ex sua produxisse essentia. Spirituin esse
universi qui omnia revit viviticat estque ;
ex quibus necessario sequitur omnia in
eum reditura.” [ist. Philos. I. 388. Jam-
blichus and Proclus also testify that the
Pythagorean doctrines of the origin of the
material world from the Deity, and its
identity with him, were much the same.
Cudworth, Ll. c. p. 348.
CHAP. II.

Prayer of Pardsara to Vishnu.

tion of Vasudeva: his existence before creation: his first manifestations. tion of Pradhana or the chief principle of things. material creation; of time; of the active cause.

Successive narration of the Vishnu Purana. Explana-

Descrip-
Of Prakrita, or
Developement of effects; Mahat ;
Cosmogony.

Ahankara; Tanmatras; elements; objects of sense; senses; of the mundane egg. Vishnu the same as Brahma the creator; Vishiiu the preserver; Rudra the de-

stroyer.

P ARASARA said, Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all: to him who is Hirany- garbha, Hari, and Sankara, the creator, the preserver, and destroyer of

1 The three hypostases of Vishnu. Tiranyagarbha (fecepr:) is a name of Brahma; he who was born from the golden ege. lari (zft:) is Vishiiu, and Sankara (s#t:) Siva. The Vishnu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creatcr, preserver and destroyer. Thus in the Markandeya: ‘Accordingly, as the primal allpervading spirit is distinguished by attributes in creation and the rest, so he obtains the denomination of Brahma, Vishnu, and Siva. In the capacity of Brahma he creates the worlds; in that of Rudra he destroys them; in that of Vishnu he is quiescent. These are the three Avasthas (lit. hypostases) of the self-born. Brahma is the quality of activity; Rudra that of darkness; Vishnu, the lord of the world, is goodness: so, therefore, the three gods are the three qualities. They are ever combined with, and dependent upon one another ; and they are never for an instant separate; they never quit each other.’
aa aaa: eat wifey aya: | Tet a

wararfa wafrunfgrariarca | wert BAA ot art See Hecate | famsfa steratateadt STMT SANTA: | THT WaT WaT Tet faa: wa sorvafa: | Ha eT AM VAT Vat LT AAT YU: | A afaqaadt wararafarean | wat fran wat Ui wafer ueatu The notion is one common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. The tpeis apysxas umoctacers of Plato are said by Cudworth , (I. 111), upon the authority of Plotinus, to be an ancient doctrine, wadkaa d¢Ea: and he also observes, “ Orpheus, Pythago-

ras, and Plato have all of them asserted a trinity of divine hypostases; and as they unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them." .As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant form.

the world: to Vasudeva, the liberator of his worshippers: to him, whose essence is both single and manifold; who is both subtile and corporeal, indiserete and discrete: to Vishiu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the ercation, existence, and eud of this world; who is the root of the world, and who consists of the world *.

Having glorified him who is the support of all things; who is the sinallest of the small‘; who is in all created things; the unchanged, imperishable’ Purushottama®; who is one with true wisdom, as truly known’; eternal and incorrupt; and who is known through false appear- ances by the nature of visible objects*: having bowed to Vishnu, the

2 This address to Vishnu pursues the emancipation ;? and in another to signify, notion that he, as the supreme being, is ‘exempt from decay’ (er@gta:). A com- one, Whilst he is all: he is Avikéra, not mentator on the Kasikhanda of the Skanda subject to change; Sadaikartipa, one inva- Purdita explains it, “he who never declines riable nature: he is the liberator (téra), or (or varies) from his own proper nature ; he who bears mortals across the ocean of eprraTeneaadt | existence: he is both single and manifold 6 This is another common title of Vishnu, (ekanckartipa): and he is the indiserete implying supreme, best (Uttama), spirit (avyakta) cause of the world, as well as (Purusha), or male, or sacrifice, or, ac- the diserete (vyakta) effect; or the invisi- cording to the Mahébh. Moksha Dharma, ble cause, and visible creation. whatever sense Purusha may bear: Jeut

} Jaganmaya, made up, or consisting wz aad ua ut ufcatfad | qaran Feurey substantially (wa), of the world. Maya wara Ha WSU: v is an affix denoting ‘made’ or * consisting 7 Paramarthatas (avaraqa), ‘by or of as Kashtha maya, ‘made of wood” The — through the real object, or sense; through world is therefore not regarded by the actual truth.’

Pauranics as an emanation or an illusion, » Bhranti dersanatas (arfaregrama), * false but as consubstantial with its first cause. appearances,’ in opposition to actual truth.

' Aniyansam anfyasim (wweitatraitrat), ‘By the nature of visible objects’ (iar ‘the most atomic of the atomic ;’ alluding Ya): Artha is explained by drisya (zya), to the atomic theory of the Nyaya or lo- ‘visible swartipena by ‘the nature of? ical school. that is, visible objects are not what they

> Or Achyuta (Rey); acommon name seem to be, independent existences; they of Vishnu, from a, privative, and chyuta, are essentially one with their original fallen; according to our comment, ‘he who source: and knowledge of their true na- docs not perish with created things” The ture or relation to Vishnu, is knowledge Mahabharata interprets it in one place to of Vishnu himself. This is not the doc- mean, ‘he who is not distinct from final trine of Maya, or the influence of illusion,

FORMS OF THE SUPREME BRAHMA. 9

destroyer, and lord of creation and preservation ; the ruler of the world ; unborn, imperishable, undecaying: I will relate to you that which was originally imparted by the great father of all (Braluna), in answer to the questions of Daksha and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmada. next related by him to Séraswata, and by Saraswata to me®.

It was

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all things here exist; and who is thence named Vasudeva!? He is Brahma!!, supreme, Jord, eternal, unborn, imperishable, undecaying ;

=?

of one essence; ever pure as free from defects. He, that Brahma, was all things; compre- hending in his own nature the indiscrete and discrete. He then existed in the forms of Purusha and of Kala. Purusha (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and in- discrete; and Kala (time) was the last. These four—Pradhana (primary or crude matter), Purusha (spirit), Vyakta (visible substance), and Kala (time)—the wise consider to be the pure and supreme condition of

Vishnu ??.

which alone, according to Vedanta idealism, constitutes belief in the existence of mat- ter: a doctrine foreign to most of the Pu- ranas, and first introduced amongst them apparently by the Bhagavata.
‘A different and more detailed account of the transmission of the Vishnu Purana is given in the last book, ¢. 8.
Phe ordinary derivation of Vasudeva has been noticed above (p. 1): here it is derived trom Vas, ‘to dwell,’ from Vishitu’s abiding in all things, and all in him: 343
ama wet @aaaT) The Mahabhérata ex-

plains Vasu in the same manner, and Deva
to signify radiant, shining: ay ‘aerate
areata weprig wadifa arg: | wet xq cifvar
These four forms, in their due proportions, are the causes of

fafrea: arqarat equfa agra ‘ He
causes all things to dwell in him, and he
abides in all; whence he is named Vasu:
being resplendent as the sun, he is called
Deva: and he who is both these, is deno-
minated Vasudeva.” See also b. VI. ¢. 5.
"The commentator argues that Vasu-
deva must be the Brahma, or supreme
being, of the Vedas, because the same cir-
cumstances are predicated of both, as eter-
nity, omnipresence, omnipotence, &e. ; but
he does not adduce any scriptural text
with the name Vasudeva.
"Time is not usually enumerated in
the Puranas as an element of the first
cause, but the Padma P. and the Bhaga-
D

_ beginning ;

10 PROPERTIES OF PRADHANA3

the production of the phenomena of creation, preservation, and destruc- tion. Vishiiu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics ®, : ;

That chief principle (Pradhana), which is the indiscrete cause, is ‘alled by the sages also Prakriti (nature): it is subtile, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with

the three qualities (in equilibrium); the mother of the world; without

Fo]

vata agree with the Vishnu in including it.
It appears to have been regarded at an
earlier date as an independent cause: the
commentator on the Moksha Dherma cites
a passage froin the Vedas, which he un-

derstands to allude to the different theories of the cause of creation: are: Barat fad fa tgerat yatfa wife: Yee) Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the Astrologers, the Buddhists, the Mimdaunsakas, the Jains, the Logicians, the Sankhyas, and the Vedantis. Kpsves was also one of the first generated agents In creation, according to the Orphic theogony.

' The creation of the world is very commonly considered to be the Lila (st @T), Sport or amusement, of the Supreme Being.

"The attributes of Pradhana, the chief (principle or element), here specified, conform generally to those ascribed to it by the Saénkhya philosophy (Sankhya Karika,p.16, &c.), although some of them are incompatible with its origin from a first cause. In the Sankhya this incongruity does not occur ; for there Pradhana is independent, and co- and that into which all that is produced is resolved ¥.

By

The Puranas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions.
ordinate with primary spirit.

The most incongruous epithets in our text are however explained away in the comment. Thus nitya (fam), ‘ eternal,’ is said to mean ‘uniform, not Ean

liable to increase or diminution :’ faa ara ea garfeetd) Sadasaditmaka (aqAaTmRa), “comprehending what is and what is not,’ means ‘having the power of both cause and effect? (arararargfags), as procecding trom Vishnu, and as giving origin to

material things. Anddi (aratfe), ‘ without beginning,’ means ‘without birth’ (=raT37), not being engendered by any created thing, but procecding immediately from the first cause. ‘The mother, or literally ‘ the womb of the world’ (s77ranf¥), means ‘ the passive agent in creation,’ operated on or influenced by the active will of the Creator. The first part of the passage in the text is a favourite one with several of the Purdnas, but they modify it and apply it after their own fashion. In the Vishnu the original is, Wars Arca Ua wt nuraafqaaa: wreadt waia: ae fam araetaré! rendered as above. The Vayu, Brahmanda, and

ITS CONDITION PRIOR TO CREATION.

II

that principle all things were invested in the period subsequent to the

last dissolution of the universe, and prior to creation»,

For Brahmans

learned in’ the Vedas, and teaching truly their doctrines, explain such

Kiirmma Puranas have wars atcat wafaat wears Ward wafrae wArgerataaran: | ‘The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles eall Pradhana and Prakriti—is the uncognizable Brahma, who was before all? wafasg wat warad! But the application of two synonymes of Prakriti to Brahma seems unnecessary at least. The Brahma P. corrects the reading apparently: the first line is as before; the second is, WaTt yen qa fara fastest: The passage is placed absolutely; ‘There was an indiscrete cause eternal, and cause and effect, which was both matter and_ spirit (Pradhéna and Purusha), from which this world was made. Instead of $¢gt ¢ such’

or ‘this,’ sorhe copies read St ‘from which [swara or god (the active deity or Brahma) made the world.’ The Hari Vansa has the same reading, except in the last term, which it makes $eg¢ that is, according to the commentator, ‘the world, which is [swara, was made.? The same authority explains this indiscrete cause, avyakta karana, to denote Brahma, ‘the creator; #3 fafg ward wert wera! an identification very unusual, if not imaccurate, and possibly founded on misapprehension of what is stated by the Bhavishya P.: Taq arora fam wewarma | afefyre: Ba yea ote wefratead | wt a ware zf#i ‘That male or spirit which is endowed with that which is the indiscrete cause, &c. is known in the world as Brahma: he being in the egg, &c.’ The passage is precisely the same in Manu, I. 11; except that we have ‘visrishta’ instead of § vi-Sishtha:’ the latter is a questionable reading, and is probably wrong: the sense of the tatter is, ‘detached ;? and the whole means very consistently, ‘embodied spirit detached from the indiscrete cause of the world is known as Brahma!’ ‘Ihe Padma P. inserts the first line, warm &c., but has agafas wrt ysitfafafawae: | “Which creates undoubtedly Mahat and the other qualities :’ assigning the first epithets, therefore, as the Vishitu does, to Prakriti only. The Linga also refers the expression to Prakriti alone, but makes it a secondary cause: Uetgerataarat: | “An indiscrete cause, which those acquainted with first principles call Pradhana and Prakriti, proceeded from that {swara (Siva).’ This passage is one of very many instances in which expressions are common to several Purdiias that seem to be borrowed from one another, or from some common source older than any of them, especially in this instance, as the same text occurs in Manu.

1% The expression of the text is ratber

obscure; ‘All was pervaded (or compre-
hended) by that chicf principle before (re-
ercation), after the (last) destruction: WaTa
agaaretardt & wesuregqi The ellipses are
filled up by the commentator. This, he
adds, is to be regarded as the state of
things at a Maha Pralaya, or total dissolu-
tion ; leaving, therefore, crude matter, na-
ture, or chaos, as a coexistent element with
the Supreme. This, which is conformable
to the philosophical doctrine, is not how-
ever that of the Purdilas in general, nor
12 BRAHMA ANTERIOR TO CREATION.

passages as the following as intending the production of the chief prin- ciple (Pradhana). “ There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing, save only One, unapprehensible by intellect, or That which is Brahma and Puman (spirit) and Pradhana ‘matter)'.” The two forms which are other than the essence of unmodi- ficd Vishnu, are Pradhana (matter) and Purusha (spirit); and his other forin, by which those two are connected or separated, is called Kala (time)!”, When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prakrita). The deity as Time is without beginning, and his end is not known; and’ from him the revolutions of creation, continuance, and dissolution) unin- termittingly succeed: for when, in the latter season, the equilibrium of the qualities (Pradhana) exists, and spirit (Pumaén) is detached from

matter, then the form of Vishfiu which is Time abidcs!*. Then the

-

that of our text, which states (b. VI. c. 4),
that at a Prakrita, or elementary dissolu-
tion, Pradhana itself merges into the deity.
Neither is it apparently the doctrine of the
Vedas, although their language is some-
what equivocal.
© The metre here is one common to
the Vedas, Trishtubh, but in other respects
the language is not characteristic of those
compositions, The purport of the passage
is rendered somewhat doubtful by its close,
and hy the explanation of the commenta-
tor, The former is, T& wWarfra Ba GAR
atata 1 ‘One Pradhaénika Brahma Spirit:
That, was. The commentator explains
Pradhanika, Pradhana eva, the same word
as Pradhana; but it is a derivative word,

which may be used attributively, implying ‘having, or conjoined with, Pradhana’ The commentator, however, interprets it as the substantive ; for he adds, ‘There was Pradhana and Brahma and Spirit; this triad was at the period of dissolution ’ watfaa wa 4 yatafa quay at Wes areiq He evidently, however, understands their conjeint existence as one only; for he continues, ‘So, according to the Vedas, then there was neither the existent (invisible cause, or matter) nor the non-existent (visible effect, or creation): wat @ what ATeet atatacratactat | meaning that there was only One Being, in whom matter and its modifications were all comprehended.
' Or it might be rendered, ‘Those two other forms (which proceed) from his supreme nature; framwearatm 1 that is, from the nature of Vishnu, when he is Nirupadhi, or without adventitious attributes : freara fun: wearq | ‘other’ (wei); the commentator states they are other or separate from Vishnu only through Maya, ¢ illusion” but here implying ‘ false notion ;’ the elements of creation being in essence one with Vishnu, though in existence detached and different.
s Pradhana, when unmodified, is, according to the Sdankhyas and Pauranics, nothing more than the three qualities im equilibrio, or goodness, foulness, and darkness neutralising each other; (Sdankhya
DEVELOPEMENT OF FIRST PRINCIPLES. 13

supreme Brahma, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Har?, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arr?ved, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself: so the Supreme influ-

enced the elements of creation ”.

Karikd, p. 52;) so in the Matsya P.: ard
TTRa TUrTIAaTYT | arearaferhcet wate:

ufcatfant) This state is synonymous with the non-evolution of material products, or with dissolution; implying, howeyer, separate existence, and detached from spirit. This being the case, it is asked what should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation? It is answered, Time, which is when every thing else is not; and which, at the end of a certain interval, unites Matter, Pradhana, and Purusha, and produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the cooperation of three such principles in creation, as Phanes or Eros, which is the Hindu spirit or Purusha; Chaos, matter or Pradhéna; and Chronos, or Kala, time. 19 Pradhdna is styled Vyaya (=a), 'that which may be expended; or Parinémin (afcarfia), 'which may be modified?' and Purusha is called Avyaya (==), 'inconsumable;' or aparindmin (efamnfa), 'immutable.' The expressions afayq haying entered into,' and ehraara 'agitated, recall the mode in which divine intelligence, mens, vos, was conceived by the ancients to operate upon matter:
Oohy . . . ppovtios xeopoy aravta
Kataiccovocn Oéyoww:
or as in a more familiar passage ;

Purushottama is both the agitator and

Spiritus intus alit totamque infusa per artus

Mens agitat molem et magno se corpore miscet:
or perhaps it more closely approximates to the Pheenician cosmogony, in which a spirit mixing with its own principles gives rise to creation. Brucker, I. 240. As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents, which produce effects; as perfumes do not delight

the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind. The entrance of the supreme Vishnu into spirit as well as matter is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Supreme, into Prakriti or matter alone. Thus in the Padma Purdiia: ats@t Wye: yea: reat @ xerega: w wa rarfauy WH wrarfatgre | ‘He who is called the male (spirit) of Prakriti, is here named Achyuta ; and that same divine Vishriu entered into Prakriti.” So the Vrihat Naradiya: wat wprarayt qeured ang 1 ©The lord of the world, who is called Purusha, producing agitation in Prakriti’ From the notion of influence or agitation produced on matter through or with spirit, the abuse of personification led to actual or vicarious admixture. Thus the Bhagavata, identifying Maya with Prakriti, has, @rayer J aTarai TURMTAaA: Ferarenta shies stat E

14 ORIGIN OF THE PRINCIPLE INTELLECT:

the thing to be agitated; being present in the essence of matter, both

when it is contracted and expanded”.

Vishnu, supreme over the su-

preme, is of the nature of discrete forms in the atomic productions,

Brahma and the’rest (gods,

men, &c.)

Then from that equilibrium of the qualities (Pradhana), presided over by soul#!, proceeds the unequal developement of those qualities (consti-

tuting the principle Mahat or Intellect) at the time of creation ”.

amt §Through the operation of time, the

Mighty One, who is present to the pure,
implanted a seed in Maya endowed with
qualities, as Purusha, which is one with
himself? B, III. s.5. And the Bhavishya:
‘Some learned men say, that the Supreme
Being, desirous to create beings, creates
in the commencement of the Kalpa a body
of soul (or an incorporeal substance); which
soul created by him enters into Prakriti;
and Prakriti being thereby agitated, cre-
ates many material elements ? wa As wet
areal waa fea Faitfom: n USaTATAT UTRTA UT
at art wed | Greet wevaret farafatae:
WA: Waa We: Yrey wart fay ze werd
Wihnt wa ant fear TEA But these
may be regarded as notions of a later date.
Tn the Mahabharata the first cause is de-
clared to be ‘ Intellectual,’ who creates by
his mind or will: atvat ata yats fafay
At aS Relate: warfefaat CaMUMTAISATAT Nt
‘The first (Being) is called Manasa (in-
tellectual), and is so celebrated by great
sages: he is God, without beginning or
end, indivisible, immortal, undecaying.’
And again: warfeat fafrd arvat aaats
ara | “The Intellectual created many kinds
of creatures by his mind.’
2° Contraction, Sankocha (ar),
explained by Samya (aTej), sameness or
equilibrium of the three qualities, or inert
Pradhana: and Expansion, Vikdsa (fararst:),
is the destruction of this equipoise, by pre-
The

vious agitation and consequent develope-
ment of material products.
21 The term here is Kshetrajna, ¢ embo-
died spirit,’ or that which knows the kshetra
or ‘body ;’ implying the combination of
spirit with form or matter, for the purpose
of creating,
‘he first product of Pradhana sensible
to divine, though not to mere human or-
gans, is, both according to the Sankhya
and Paurdnic doctrines, the principle call-

ed Mahat, literally ‘the Great,’ explained in other places, as in our text, ‘ the pseducncn of the manifestation of the qualities : i <t or, as in the Vayu, aameratarernTat Hera mena! We have in the same Purana, as well as in the Brahmaénda and Linga, a number of synonymes for this term, as, Wat Weta Ata wat yafg: warfathac: wat fafa: win: dfa frgt area qu: \ They are also explained, though not very distinctly, to the tollowing purport: Manas is that which considers the consequences of acts to all creafor their Mahat, the Great principle, is so termed from being the first of the created princitures, and provides happiness.

ples, and from its extension being greater than that of the rest. Mati is that which discriminates and distinguishes objects preparatory to their fruition by Soul. Brahma implies that which effects the developement and augmentation of created things. Pur

OF THE PRINCIPLE EGOTISM.

15

Chief principle then invests that Great principle, Intellect, and it becomes threefold, as affected by the quality of goodness, foulness, or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect, threefold Egotism, (Ahank4ra)*,

is that by which the concurrence of nature Buddhi is that which communicates to soul the knowledge of good and evil. means of individual fruition, or the faculty occupies and fills all bodies. Khyati is the of discriminating objects by appropriate designations, and the like. Iswara is that which knows all things as if they were Prajna is that by which the properties of things are known. Chiti is

that by which the consequences of acts and species of knowledge are selected for the use of soul. Smriti is the faculty of present.

recognising all things, past, present, or to come, Samvit is that in which all things are found or known, and which is found or known in all things: and Vipura is that which is free from the ,etfects of contrarieties, as of knowledge and ignorance, and the like. Mahat is also called [swara, from its exercising supremacy over all things; Bhava, from its elementary existence; Eka, or ‘the one,’ from its singleness; Purusha, from its abiding within the body ; and from its being ungencrated it is called Swayambhu.” Now in this nomenclature we have chiefly two sets of words; one, as Manas, Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom, design; and the other, as Brahma, [swara, &c., denoting an active creator and ruler of the universe: as the Vayu adds, wet fe faxed ateara: fergeratt ‘ Mahat, impelled by the desire to create, causes various creation: and the Mahabhdrata has, WET aanteatt! ‘Mahat created Ahankara” The Puranas generally employ the same expression, attributing to Mahat or Mahat is
therefore the divine mind in creative ope-
Intelligence the act of creating.

ration, the wis 6 diaxdopov Te Kal TavToV aitios of Anaxagoras; ‘an ordering and disposing mind, which was the cause of all things.” The word itself sugeests some relationship to the Phoenician Mot, which, like Mahat, was the first product of the mixture of spirit and matter, and the first rudiment of creation: “ Ex connexione autem ejus spiritus prodiit mot... hine seminium omnis creature et omnium rerum creatio.” Brucker, I. 2.40. Mot, it is true,

appears to be a purely material substance, whilst Mahat is an incorporeal substance ; but they agree in their place in the cosmogony, and are something alike in name. How far also the Pheenician system has been accurately described, is matter of uncertainty. See Sankhya Karika, p. 83.

23 The sense of Ahankara cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think, I feel, Iam. It might be expressed by the proposition of Descartes reversed ; " Sum, ergo cogito, sentio," &c. The equivalent employed by Mr. Colebrooke, egotism, has the advantage of an analogous etymology, Ahankara being derived from Ahan (3), 'J,' as in the Hari Vansa: we fafa werara War: wearta arc 'He (Brahma), oh Bharata, said, J will create creatures.' See also S. Karika, p. gt.

16 ORIGIN OF THE RUDIMENTAL AND SENSIBLE ELEMENTS.

denominated Vaikarika, ' pure; Taijasa, ' passionate; and Bhitadi, 'ru- dimental,' is produced ; the origin of the (subtile) elements, and of the organs of sense; invested, in consequence of its three qualities, by Intel- lect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of sound, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch ; whence originated strong wind, the property of which is touch; and Ether, with the rudiment of sound, enveloped the rudiment of touch. Then wind becoming productive, produced the rudiment of form (colour) ; whence light (or fire) proceeded, of which, form (colour) is the attri- bute; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste ; whence proceed all juices in which flavour resides; and the rudiment of colour invested the juices with the rudiment of taste. The waters becom- ing productive, engendered the rudiment of smell; whence an aggregate

(earth) originates, of which smell is the property®. In each several

24 These three varieties of Ahankdra are also described in the Sankhya Karika, p. g2. Vaikarika, that which is productive, or susceptible of production, is the same as the Satwika, or that which is combined

with the property of goodness. Taijasa Ahankara is that which is endowed with Tejas, ‘heat? or ‘energy,’ in consequencee of its having the property of Rajas, ‘ passion’ or ‘activity ;? and the third kind, Bhiitadi, or ‘elementary,’ is the Tamasa, or has the property of darkness. From the first kind proceed the senses; from the last, the rudimental unconscious elements; both kinds, which are equally of themselves inert, being rendered productive by the cooperation of the second, the energetic or active modification of Ahankara, which is therefore said to be the origin of both the senses and the elements.

°° The successive series of rudiments and elements, and their respectively engendering the rudiments and clements next in order, occur in most of the Pu-
The
Vrihanndradiya P. observes, Tat 3a ATT wadaeraattat Ft ‘They (the elements) in successive order acquire the property of causality one to the other’
tag .
ranas, in nearly the same words.
The order is
also the same; or, ether (dkds), wind or air (vayu), fire or light (tejas), water and earth; except in one passage of the Mahabhdrata (Moksha Dherma, c. 9), where it is ether, water, fire, air, earth. The order of Empedocles was ether, fire, earth, water, air. Cudworth, I. g7. The investment (dvarana) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental clements, is also met with in most of the chief Puranas, as the Vayu, Padma, Linga, and Bhagavata; and traces
ELEMENTAL CREATION. 17

element resides its peculiar rudiment; thence the property of tanma- trata (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupifying”. This is the elemental creation, proceeding from the principle of

egotism affected by the property of darkness. The organs of sense are said to be the passionate products of the same principle, affected by foulness; and the ten divinities® proceed

from egotism affected by the principle of goodness; as does Mind, which

of it are found amongst the ancient cosmogonists; for Anaximander supposed, that ‘when the world was made, a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree?’ Kara thy yévecw tovde tov Kocpov amoxpibyvas, Kal Tia ex TouTeu pdoyos cHaipav mepipryvar tH wept tH viv cept, os TH dévdpw gros. Euseb. Pr. I. 15. Some of the Puranas, as the Matsya, Vayu, Linga, Bhégavata, and Markandeya, add a description of a participation of properties amongst the elements, which is rather Vedanta than Sankhya. According to this notion, the elements add to their characteristic properties those of the clements which precede them. <Akas has the single property of sound: air has those of touch and sound: fire has colour, touch, and sound: water has taste, colour, touch, and sound: and earth has smell and the rest, thus having five properties: or, as the Linga P. describes the series, wratyt WRars WA wanis fa: a STAT | PRA TATS farat: | sy Tear waren fa: SHAY MATT

26 Tanmatra, ‘ rudiment’ or ‘ type,’ from

Tad (wg), ‘that,’ for Tasmin (afar), ‘in

that’ gross element, and métré (arat), ‘subtile or rudimental form’ (aTat wei eq). The rudiments are also the characteristic properties of the elements: as the Bhagavata; wet ATAaT 77a: wear faz ugye yaat: | ‘The rudiment of it (ether) is also its quality, sound; as a common designation may denote both a person who

sees an object, and the object which is to be seen?' that is, according to the commentator, suppose a person behind a wall called aloud, " An elephant! an elephant!" the term would equally indicate that an elephant was visible, and that somebody saw it. Bhag. II. 5. -

°7 The properties here alluded to are not those of goodness &c., but other properties assigned to perceptible objects by the Sankhya doctrines, or Santi (grfat:), ' placidity ;? Ghorata (aru), 'terror;? and Moha (a¥e:), ' dulness' or ' stupefaction.' S, Karika, v. 38. p. 119.

°4 The Bhagavata, which gives a similar statement of the origin of the elements, senses, and divinities, specifies the last to be Dis (space), air, the sun, Prachetas, the Aswins, fire, Indra, Upendra, Mitra, and Ka or Prajapati, presiding over the senses, according to the comment, or severally- over the ear, skin, eye, tongue, nose, speech, hands, feet, and excretory and generative organs. Bhag. II. 5. 31.

F

is the eleventh. The organs of sense are ten: of the ten, five are the skin, eye, nose, tongue, and ear; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts.

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupifying ; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having com- bined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle", Intellect and the rest, to the gross elements inclusive, formed an egg,

which gradually expanded like a bubble of water.

This vast egg, O

sage, compounded of the elements, and resting on the waters, was the

29 Avyakténugrahena (wararquem). The expression is something equivocal, as Avyakta may here apply either to the First Cause or to matter. In either case the notion is the same, and the aggregation of the elements is the effect of the presidence of spirit, without any active interference of the indiscrete principle. The Avyakta is passive in the evolution and combination of Mahat and the rest. Pradhana is, no doubt, intended, but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

30 Tt is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. “It seems to have been a favourite symbol, and very ancient, and we find it adopted among many nations.” Bryant, III. 165. Traces of it occur amongst the Syrians, Persians, and Egyptians; and besides the Orphic egg amongst the Greeks, and that described by Aristophanes, Téxrey mpworiotoy vanvénsoy wb 4 peravénrepos dev, part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg; by which, according to Porphyry, was signified the world: “Epyyveve: 08 1d adv rov Whether this egg typified the ark, as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief that the world in the beginning existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Puranas, with the usual epithet Haima or Iiranya, ‘ golden,’ as it occurs in Menu, I. g.

/

excellent natural abode of Vishnu in the form of Brahm4; and there Vishnu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahm4?!, Its womb, vast as the mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and man- kind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahankéra the origin of the elements, each tenfold the extent of that which it invested; next came the prin- ciple of Intelligence; and, finally, the whole was surrounded by the indiscrete Principle: resembling thus the cocoa-nut, filled interiorly with pulp, and exteriorly covered by husk and rind.

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahma, engaged in the creation of the universe. Vishhu with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity, Janarddana*, invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahma, becomes the author of creation.

Thus the one only god, Janarddana, takes the designation of Brahma, Vishiiu, and Siva, accordingly as he creates, preserves, or destroys*.

81 Here is another analogy to the doc-
trines of antiquity relating to the mundane
egg: and as the first visible male being,
who, as we shall hereafter see, united in
himself the nature of either sex, abode in
the egg, and issued from it; so “ this first-
born of the world, whom they represented
under two shapes and characters, and who
sprung from the mundane egg, was the
person from whom the mortals and im-
mortals were derived. He was the same
as Dionusus, whom they styled, zpwroyovev
Sipuy tpiryavev Baxyeiov “Avaxra "Aypiov ap-
pytov Kpudiov diKépura, Sipoppav :?? or, With
the omission of one epithet, diccpos, YR
area faqaswarafd | ward SUT aT
ware = feqrea uv
82 Jandrddana is derived from Jana (3),
‘men, and Arddana ("@4), ‘ worship ;’ -
‘the object of adoration to mankind.’
83 This is the invariable doctrine of the

Puranas, diversified only according to the
20

VISHNU, THE UNIVERSE.

Vishfu as creator, creates himself; as preserver, preserves himself; as destroyer, destroys himself at the end of all things. This world of earth, air, fire, water, ether, the senses, and the mind; all that is termed spirit™, that also is the lord of all elements, the universal form, and imperishable: hence he is the cause of creation, preservation, and destruction; and the

subject of the vicissitudes inherent in elementary nature*®.

He is the

object and author of creation: he preserves, destroys, and is preserved. He, Vishiu, as Brahmé, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness *.

individual divinity to whom they ascribe identity with Paramatma or Parameswara. In our text this is Vishnu: in the Saiva Puranas, as in the Linga, it is Siva: in the Brahma-vaivartta it is Krishna. The identification of one of the hypostases with the common source of the triad was an incongruity not unknown to other theogonies; for Cneph, amongst the Egyptians, appears on the one hand to have been identified with the Supreme Being, the indivisible unity, whilst on the other he is confounded with both Emeph and Ptha, the second and third persons of the triad of hypostases. Cudworth, I. 4. 18.

31 ¢The world that is termed spirit ;’

Rare ATT | explained by the commentator, YeTaNAa | ‘which indeed bears the appellation spirit;? conformably to the text of the Vedas, yeu waé ae 1 ‘this universe is indeed spirit.? This is rather Vedanta than Saénkhya, and appears to deny the existence of matter: and so it does as an independent existence; for the origin and end of infinite substance is the Deity or universal spirit: but it does not therefore

imply the non-existence of the world as
real substance.
35 Vishnu is both Bhiitesa (rg), ‘lord
of the elements,’ or of created things, and
Viswartpa (fasrea:), ‘universal substance :’
he is therefore, as one with sensible things,
subject to his own control.
36 Varenya (acwa:), ‘most excellent ;’
being the same, according to the com-
mentator, with supreme felicity: quota
ear |

CHAP. III.

Measure of time. Moments or Kashthés, &c.; day and night; fortnight, month, year,

divine year: Yugas, or ages: Mahdyuga, or great age: day of Brahma: periods of the Manus: a Manwantara: night of Brahma, and destruction of the world: a year of Brahma: his life: a Kalpa: a Pardrrdha: the past, or Padma Kalpa: the

present, or Varaha.

MAITREYA.—How can creative agency be attributed to that Brahma, who is without qualities, illimitable, pure, and free from imperfection? ParAsara.—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable ; and creation, and hundreds of properties, belong to Brahma, as inseparable parts of his

essence, as heat, oh chief of sages, is inherent in fire?.

’ Agency depends upon the Raja guna,
the quality of foulness or passion, which
is an imperfection. Perfect being is void
of all qualities, and is therefore inert :
Omnis enim per se divom ‘natura necesse est

Immortali evo summa cum pace fruatur :
but if inert for ever, creation could not
occur. The objection is rather evaded
than answered. The ascribing to Brahma
of innumerable and unappreciable proper-
ties is supported by the commentator with
vague and scarcely applicable texts of the
Vedas. ‘In him there is neither instru-
ment nor effect: his like, his superior, is
nowhere seen’ WW ata act w fret a

mrerараframegaa t = ¢ That supreme soul
is the subjugator of all, the ruler of all,
the sovereign of all: @ STaaTAT aA aot
aaa yraa: agerfaafa | In various places
of the Vedas also it is said that his power
is supreme, and that wisdom, power, and
action are his essential properties: WiTaT
ufa fafarayad apreat stTeaofHat 4
The origin of creation is also imputed in
the Vedas to the rise of will or desire in
Hear then how

the Supreme: Wsarraa ag wat WATAT |
“He wished I may become manifold, I may
create creatures.’ The Bhagavata expresses
the same doctrine: ‘The Supreme Being
was before all things alone, the soul and lord
of spiritual substance: in consequence of
his own will he is secondarily defined, as
if of various minds? ware way BT
mrarett fey: | RTRRTATATAT ATATATTT
sam to This will however, in the mysti-
cism of the Bhagavata, is personified as
Maya: ar at umeq dee: yfa acenriar |
aTaT ara REeDrIT wae fast feng: u ‘She (that
desire) was the energy of the Supreme,
who was contemplating (the uncreated
world); and by her, whose name is Maya,
the Lord made the universe.’ * This, which
was at first a mere poetical personification
of the divine will, came, in such works as
the Bhagavata, to denote a female divinity,
coequal and cocternal with the First Cause.
It may be doubted if the Vedas authorize
such a mystitication, and no very decided
vestige of it occurs in the Vishnu Purdna.
22 MINOR DIVISIONS OF TIME: MOMENTS, &c.

the deity Narayana, in the person of Brahma, the great parent of the world, created all existent things.

Brahma is said to be born: a familiar phrase, to signify his manifcesta- tion; and, as the peculiar measure of his presence, a hundred of his years is said to constitute his life: that period is also called Param, and the half of it, Parfrddham’. I have already declared to you, oh sinless Brahman, that Time is a form of Vishiu: hear now how it is applied to measure the duration of Brahma, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.

Oh best of sages, fifteen twinklings of the eye make a Kashtha; thirty Kashthas, one Kala; and thirty Kal4s, one Muhirtta*, Thirty Muhdrttas

? This term is also applied to a different 12 Kshaias =1 Muhiirtta and still more protracted period. See 30 Muhirttas = 1 day and night. Wy 03: : 3 : ; In the Mahabharata, Moksha Dherma, it 3 The last proportion is rather ob- | ‘d that thirty Kals d aa eo eee is said that thirty Kalas and one-tenth, or scurely expressed: ama fasratrefaat fafa: , ae. ae ary, : according to the commentator, thirty Kalas Thirty of them (Kalds) are the rule for we ge gia ae ; é and three Kashthas, make a Muhiirtta. the Muhirtta.”. The commentator says A still j ; : it means that thirty Kalés make a Gha- , ero iee pe ara og. a tika (or Ghari), and two Ghatikés a Mu- Che pee ey aad ei ee) Era i Ue

s . eee : vartta P. These have
huirtta; but his explanation is gratuitous, “"""~ Ps
and is at variance with more explicit pas- 2 Paraméuius=1 Anu
sages elsewhere ; as in the Matsya: fayrt 3 Anus =—1 Trasareiu
s s S ‘¢ Bes .. . iu , .
aarad wae: 1 6A Muhtrtta is thirty 3 Trasaretus = 1 Truti
Kalis. In these divisions of the twenty- 100 Trutis =1 Vedha
. ves ne.
four hours the Kurma, Markandeya, Ma- 3 Vedhas =1 Lava
ba . a? .
tsya, Vayu, and Linga Puranas exactly 3 Lavas —1 Nimesha
agree with our authority. In Menu, I. 64, 3 Nimeshas =I Kshana
we have the same computation, with a 5 Kshanas =1 Kashtha
} oy 1 } » > ra > 7 ares a} ge 7 ia 4
difference in the first article, eighteen Ni- 15 Kashthas =1 Laghu

OAS ae 4 a c. 4 mn > c recat + me shas being one Kashfhé. The Bha- 15 Laghus =r Narika vishya P.
follows Menu in that respect, 2 Narikés 21 Muhirtta

and agrees in the rest with the Padma, 6or7 Narikds = =1 Yama, or watch of the

which has, day or night.

ed hd U o . + . .
15 Nimeshas =1 Kashtha Allusions to this or either of the preceding
ve, f + * .
30 Kashthas =1 Kala computations, or to any other, have not
rye , , . - 7
30 Kalas =1 Kshana been found in either of the other Purdias :
MAJOR DIVISIONS OF TIME: DIVINE YEARS, &c. 23

constitute a day and night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana (the period of the sun’s progress north or south of the ecliptic): and two Ayanas

com- pose a year. of the gods. hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Krita age has four thousand divine

The southern Ayana is a night, and the northern a day, Twelve thousand divine years, each composed of (three

years; the Tret4 three thousand; the Dwdpara two thousand; and the Kali age one thousand: so those acquainted with antiquity have de- clared. The period that precedes a Yuga is called a Sandhya, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed the Sandhyansa, is of similar duration. The interval between the Sandhy4 and the Sandhyansa is the Yuga, denominated Krita, Treté, &c. The Krita, Treté, Dwapara, and Kali, constitute a great age, or agyregate of four ages: a thousand such aggre- gates are a day of Brahma, and fourteen Menus reign within that term.

Hear the division of time which they measure‘.

yet the work of Gopala Bhatfa, from which Mr. Colebrooke states he derived his information on the subject of Indian weights and measures (A. R. 5. 105), the Sankhya Parimaéna, cites the Varaha P. for a peculiar computation, and quotes another from the Bhavishya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different: it is, 6 respirations (Préna)=1 Vikalé; 60 Vikalés= 1 Danda; 60 Dandas=1 sydereal day. The Nimesha, which is the base of one of the Paurdntic modes, is a twinkle of the eye of a man at rest; whilst the -Paraméfiu, which is the origin of the other, and apparently more modern system, considering the works in which it occurs, is the time taken by a Paramanu, or mote in the sunbeam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency, occur in the Hindustani terms Renu (Trasarerin) and Lamhu (Laghu) in Indian horometry (A. R. 5. 81); whilst the more ordinary system seems derived from the astronomical works, being 60 Tilas=1 Vipala ; 69 Vipalas=1 Pala; 60 Palas=1 Danda or Ghari. Lid.

4 These calculations of time are found in most of the Puranas, with some additions occasionally, of no importance, as that of the year of the seven Rishis, 3030 mortal years, and the year of Dhruva, yoyc such years, in the Linga P, In all essential points the computations accord, and the scheme, extravagant as it may appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or,

OF THE MANWANTARA.

Seven Rishis, certain (secondary) divinities, Indra, Menu, and the kings his sons, are created and perish at one period®; and the interval, called a Manwantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of the Menu, the (attendant) divinities, and the rest, which is equal to 852.000 divine years, or to 306.720.000 years of mortals, independent of the additional period ®. Fourteen times this period constitutes

Krita Yuga..... 4000
Sandhya 400
Sandhyansa 400
4800

Treta Yuga ....., 3000
Sandhya 300
Sandhyansa 300
3600

Dwapara Yuga 2000
Sandhya 200
Sandhyansa 200
2400

Kali Yuga..... 1000

Sandhya 100

Sandhyansa ...,
1200
12000,

If these divine years are converted into years of mortals, by multiplying them by 360, a year of men being a day of the gods,

we obtain the years of which the Yugas of mortals are respectively said to consist :
4800 X 360= 1.728.000
3000% 360= 1.296.000
2400 X 360= 864.000
1200 X 360= 432.000
4.320.000 a Mahayuga.
So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by descending arithmetical progression, as 4; 3, 2, 13 the conversion of units into thousands ; and the mythological fiction, that these were divine years, each com-

posed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.
°The details of these, as occurring in each Manwantara, are given in the third book, c. 1 and -2.
6 aggrat wearat arfearermanfa: | ‘One and seventy enumerations of the four ages, with a surplus.” A similar reading occurs in several other Puranas, but none of them state of what the surplus or addition consists; but it is, in fact, the number of years required to reconcile two computations of the Kalpa. The most simple, and probably the original calculation of a Kalpa, is its being 1000 great ages, or ages of the gods: wagreyared zarat a7 yat fram gaat | wed ufaieqa wre arena want ufsEerat: Bhavishya P. Then 4.320.000 years, or a divine age, x 1000 = 4320.000.000 years, or a day or night of Brahma. But a day of Brahma is also seventy-one times a great age multiplied by fourteen: 4.320.000 x 71 x 14 = 4294.080.000, or less than the preceding by 25.920.0co; and it is to make up for this deficiency that a certain number of years must be added to the computation by Manwantaras. According to the Sdrya

Siddhanta, as cited by Mr. Davis (A. R.
2. 231), this addition consists of a Sandhi
to each Manwantara, equal to the Satya age,
or 1.728.000 years ; and one similar Sandhi
at the commencement of the Kalpa: thus
DAY AND NIGHT OF BRAHMA.—THE VARAHA KALPA. 25

a Brahma day, that is, a day of Brahmé; the term (Brahma) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space, are consumed with fire. The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, Brahma, who is one with Nara- yania, satiate with the demolition of the universe, sleeps upon his serpent- bed—contemplated, the lotus born, by the ascetic inhabitants of the Jana- loka—for a night of equal duration with his day; at the close of which

he creates anew.

posed; and a hundred such years constitute his whole life ’.

Of such days and nights is a year of Brahma ‘com-

One

Pararddha’, or half his existence, has expired, terminating with the

Mahé Kalpa® called Padma.

The Kalpa (or day of Brahma) termed

Vardha is the first of the second period of Brahma’s existence.

4.320.000 x 71 = 306.720.000 + 1.728.000
= 308.448.000 x 14 = 4318. 272.000 +
1.728,000 = 4320.000.c00. The Paura-
nics, however, omit the Sandhi of the
Kalpa, and add the whole compensation to
the Manwantaras. The amount of this in
whole numbers is 1.851.428 in cach Man-
wantara, or 4.330.000 x 71 = 306.720.000
+ 1.851.428 = 308. 571.428 x 14 =
4319.999.9923 leaving a very small infe-
riority to the result of the calculation of a
Kalpa by a thousand great ages. To pro-
vide for this deficiency, indeed, very mi-
nute subdivisions are admitted into the

calculation; and the commentator on our text says, that the additional years, if of gods, are 5142 years, 10 months, 8 days, 4 watches, 2 Muhirttas, 8 Kalés, 17 Kashthas, 2 Nimeshas, and !th; if of mortals, 1.851.428 years, 6 months, 24 days, 12 Naris, 12. Kalas, 25 Kashfhas, and 10 Nimeshas. It will be observed, that in the Kalpa we have the regular descending series 4, 3, 2, with cyphers multiplied ad libitum.

7 The Brahma Vaivartta says 108 years, but this is unusual. Brahméa's life is but a Nimesha of Krishna, according to that work; a Nimesha of Siva, according to the Saiva Purana.

® In the last book the Pararddha occurs as a very different measure of time, but it is employed here in its ordinary acceptation.

9 In theory the Kalpas are infinite; as the Bhavishya: atfe atfe eearfa aerrat gfaaaat: to ratfa aTeatarfr n ' Excellent sages, thousands of millions of Kalpas have passed, and as many are to come.' In the Linga Purana, and others of the Saiva division, above thirty Kalpas are named, and some account given of several, but they are evidently sectarial embellishments. The only Kalpas usually specified are those which follow in the text: the one which was the last, or the Padma, and the present

H

or Varaha. The first is also commonly called the Brihma; but the Bhigavata distinguishes the Brahma, considering it to be the first of Brahma's life, whilst the Padma was the last of the first Pararddha. The term Maha, or great Kalpa, applied to the Padma, is attached to it only in a general sense; or, according to the commentator, because it comprises, as a minor

Kalpa, that in which Brahma was born from a lotis. Properly, a great Kalpa is not a day, but a life of Brahma; as in the Brahma Vaivartta: amararget wea: arosfa faftafon: | emer TENTS ATA A: BAT: Nl ‘Chronologers compute a Kalpa by the life of Brahma. Minor Kalpas, as Samvartta and the rest, are numerous.’ Minor Kalpas here denote every period of destruction, or those in which the Samvartta wind, or other destructive agents, operate. Several other computations of time are found in different Puranas, but it will be sufficient to notice one which occurs in the Hari Vansa, as it is peculiar, and because it is not quite correctly given in M. Langlois’ translation. It is the calculation of the Manava time, or time of a Menu.
10 divine years =a day and night of aMenu.

10 Manava days =his fortnight.

10 Manava fortn. =his month.

12 Manava months =his season.

6 Manava seasons=his year.

Accordingly -the commentator says 72000 divine years make up his year. The French translation has, “ dix années des dieux font un jour de Menu; dix jours des dieux font un pakcha de Menu,” &c. The error lies in the expression “jours des dieux,” and is evidently a mere inadvertence; for if ten years make a day, ten days can scarcely make a fortnight.
CHAP. IV.

Nardyaria’s appearance, in the beginning of the Kalpa, as the Varaha or boar: Prithivi (Earth) addresses him: he raises the world from beneath the waters: hymned by Sanandana and the Yogis. The earth floats on the ocean: divided into seven zones. The lower spheres of the universe restored. Creation renewed.

MaIrreyA.—tell me, mighty sage, how, in the commencement of the (present) Kalpa, Narayana, who is named Brahma, created all existent

things}.
ParAsara.— In what manner the divine Brahmd, who is one with Narayana, created progeny, and is thence named the lord of progeny (Prajapati), the lord god, you shall hear.

At the close of the past (or Padma) Kalpa, the divine Brahm4; en- dowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Narayana, the incomprehen- sible, the sovereign of all creatures, invested with the form of Brahma, the god without beginning, the creator of all things; of whom, with respect to his name Narayana, the god who has the form of Brahma, the imperishable origin of the world, this verse is repeated, " The waters are called Nara, because they were the offspring of Nara (the supreme spirit) ; and as in them his first (Ayana) progress (in the character of Brahma) took place, he is thence named Narayana (he whose place of moving was the waters)"." He, the lord, concluding that within the waters lay the

1 This creation is of the secondary or- > This is the well known verse of Menu,

der, or Pratiserga (afaatt:); water, and even the earth, being in existence, and consequently having been preceded by the creation of Mahat and the elements. It is also a different Pratiserga from that de- scribed by Menu, in which Swayambhu first creates the waters, then the egg: one of the simplest forms, and perhaps there- fore one of the earliest in which the tradi- tion occurs.
I. 8, rendered by Sir Wm. Jones, " The waters are called Nara, because they were the production of Nara, or 'the spirit' of God; and since they were his first Ayana, or place of motion, he thence is named Narayana, or 'moving on the waters.'"
Now although there can be little doubt that this tradition is in substance the same as that of Genesis, the language of the translation is perhaps more scriptural than
28

THE VARAHA AVATARA.

earth, and being desirous to raise it up, created another form for that purpose; and as in preceding Kalpas he had assumed the shape of

a fish or a tortoise, so in this he took the figure of a boar.

Having

adopted a form composed of the sacrifices of the Vedas', for the preserva- tion of the whole earth, the eternal, supreme, and universal soul, the great progenitor of created beings, eulogized by Sanaka and the other

is quite warranted. The waters, it is said in the text of Menu, were the progeny of Nara, which Kullika Bhatta explains Paramatma, 'the supreme soul; that is, they were the first productions of God in creation. Ayana, instead of ' place of motion,' is explained by Asraya, 'place of abiding." Narayana means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Puranas, in general in nearly the same words, and almost always as a quotation, as in our text: Tae at&t The Linga, Vayu, and Markandeya Puranas, citing the same, have a somewhat different reading; or, 3TH 2 A aN

aad @ AAT FAUT ATA eid WY Wt Aiet mT Wa ATTA: aya: 1 'Apa (is the same (as) Nard, or bodies (Tanava); such, we have heard (from the Vedas), is the meaning of Apa. We who sleeps in them, is thence called Narayana.' The ordinary sense of Tanu is either 'minute' or ' body,' nor does it occur amongst the synonymes of water in the Nirukta of the Vedas. It may perhaps be intended to say, that Nara or Apa has the meaning of 'bodily forms,' in which spirit is enshrined, and of which the waters, with Vishnu resting upon them, are a type; for there is much mysticism in the Purénas in which the passage thus occurs. Even in them, however, it is introduced in the usual manner, by describing the world as water alone, and Vishnu reposing upon the deep: wat

Wa wer Wha... HOM wrcraUTEN | ACAI was TATU Va ayu 'P. The Bhagav. ata has evidently attempted to explain the ancient

text: Weutsad fafafivs geret a fafatta: at weasaaATaaT saretagra: Wat: | ATeTaT mara: wentgat:! ‘When the embodied god in the beginning divided the mundane ege, and issued forth, then, requiring an abiding-place, he created the waters: the pure created the pure. In them, his own created, he abode for a thousand years, and thence received the name of Narayana: the waters being the product of the embodied deity? i.e. they were the product of Nara or Vishiiu, as the first male or Virat, and were therefore termed Nara: and from there being his Ayana or Sthana, his ‘ abiding place,’ comes his epithet of Nérayana. ° The Variha form was chosen, says the Vayu P., because it is an animal delighting to sport in water, but it is described in many Puranas, as it is in the Vishnu, as a type of the ritual of the Vedas, as we shall have further occasion to remark, The elevation of the earth from beneath the ocean in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity by the rites of religion, Geologists may perhaps suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

saints who dwell in the sphere of holy men (Janaloka); he, the supporter of spiritual and material being, plunged into the ocean. The goddess Earth, beholding him thus descending to the subterrene regions, bowed in devout adoration, and thus glorified the god :—

Prithivt (Earth).—Wail to thee, who art all creatures; to thee, the holder of the mace and shell: elevate me now from this place, as thou hast upraised me in days of old. From thee have I proceeded; of thee do I consist; as do the skies, and all other existing things. Tail to thee, spirit of the supreme spirit; to thee, soul of soul; to thee, who art discrete and indiscrete matter; who art one with the elements and with time. Thou art the creator of all things, their preserver, and their de- stroyer, in the forms, oh lord, of Brahma, Vishnu, and Rudra, at the seasons of creation, duration, and dissolution. When thou hast devoured all things, thou reposest on the ocean that sweeps over the world, medi- tated upon, oh Govinda, by the wise. No one knoweth thy true nature, and the gods adore thee only in the forms it hath pleased thee to assume. They who are desirous of final liberation, worship thee as the supreme Brahma; and who that adores not

Vasudeva, shall obtain emancipation ? Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of thee. I am of thee, upheld by thee; thou art my creator, and to thee I fly for refuge: hence, in this universe, Madhavi (the bride of Madhava or Vishnu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, the imperishable: triumph to the eternal ; to the indiscrete, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice! ; triumph. Thou art sacrifice; thou art the oblation ; thou art the mystic Omkaéra; thou art the sacrificial fires; thou art the Vedas, and their dependent sciences; thou art, Hari, the object of all worship*. The sun, the stars, the plancts, the whole world; all that is formless, or that has form; all that is visible, or invisible; all, Purushottama, that I have said,

‘

4 Yajnapati (agafa), ‘the bestower of (agryfa:), ‘the form or personification of
the beneficial results of sacrifices.’ sacrifice ;? or Yajndéraédhya (qarcran), ‘ he 5 Yajnapurusha (aayes:),
‘the male or who is to be propitiated by it.’

soul of sacrifice ;’? explained by Yajnanuirtti

30 APPEARANCE OF THE VARAHA:

or left unsaid ; all this, Supreme, thou art. Hail to thee, again and avain !
hail! all hail!
Pardsara—The auspicious supporter of the world, being thus hymned by the earth, emitted a low murmuring sound, like the chanting of the Sama veda; and the mighty boar, whose eyes were like the lotus, and whose body, vast as the Nila mountain, was of the dark colour of the lotus leaves®, uplifted upon his ample tusks the carth from the lowest regions. As he reared up his head, the waters shed from his brow purified the great sages, Sanandana and others, residing in the sphere of the saints. Through the indentations made by his hoofs, the waters rushed into the lower worlds with a thundering noise. Before his breath, the pious denizens of Janaloka were scattered, and the Munis sought for shelter amongst the bristles upon the scriptural body of the boar, trem-

> Vardha Avatira. The description of the figure of the boar is much more particularly detailed in other Purénias. As in the Vayu: “ The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat, and large ; he strode along like a powerful lion; his haunches were fat, his loms were slender, and his body was smooth and beautiful.”

The Matsya P. describes the Varaha in the same words, with one or two unimportant varieties. The Bhagavata indulges in that amplification which marks its more recent composition, and describes the Varaha as issuing from the nostrils of Brahma, at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiranyaksha, who in a preceding existence was one of Vishnu's doorkcepers, at his palace in Vaihuntha. Having refused admission to a party of Munis, they cursed him, and he was in consequence
When
the earth, oppressed by the weight of the mountains, sunk down into the waters,

born as one of the sons of Diti.

Vishnu was behekl in the subterrene regions, or Rasdtala, by Hiranyéksha in the act of carrying it off. The demon claimed the earth, and detied Vishnu to combat ; and a conflict took place, in which Hiranyaksha was slain. This legend has not been met with in any other Purana, and certainly does not occur in the chief of
In the
Moksha Dherma of the Mahabharata, c. 35, Vishnu destroys the demons in the form of the Varaha, but no particular individual is specified, nor does the elevation of the earth depend upon their discomfiture. The Kaliké Upapuratia has an absurd legend of a conflict between Siva as a Sarabha, a fabulous animal, and Vishnu as the Varaha, in which the latter suffers himself and his offspring begotten upon carth to be slain.
them, any more than in our text.

PRAISES OF HIM BY THE YOGIS. 31

bling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight, and bowing lowly they praised the stern-eyed upholder of the earth.

The Yogis.—Triumph, lord of lords supreme; Kesava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. TuHou art, oh god: there is no other supreme condition, but thou. Thou, lord, art the person of sacrifice: for thy feet are the Vedas; thy tusks are the stake to which the victim is bound; in thy teeth are the offerings; thy mouth is the altar; thy tongue is the fire; and the hairs of thy body are the sacrificial grass. Thine eyes, oh omnipotent, are day and night; thy head is the seat of all, the place of Brahma; thy mane is all the hymns of the Vedas ; thy nostrils are all oblations: oh thou, whose snout is the ladle of oblation ; whose deep voice is the chanting of the Sama veda; whose body is the hall of sacrifice; whose joints are the different ceremonies ; and whose ears have the properties of both voluntary and obligatory rites': do thou, who art eternal, who art in size a mountain, be pro- pitious. We acknowledge thee, who hast traversed the world, oh universal form, to be the beginning, the continuance, and the destruction of all things: thon art the supreme god. Have pity on us, oh lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of thy tusks, as if thou hadst been sporting amidst a lake where the lotus floats, and hadst borne away the leaves covered with soil. The space between heaven and earth is occupied by thy body, oh thou of unequalled glory, resplendent with the power of pervading the universe, oh lord, for the benefit of all. Thou art the aim of all: there is none other than thee, sovereign of the world: this is thy might, by which all things, fixed or movable, are pervaded. This form, which is now beheld, is thy form, as one essentially with wisdom. Those who have not practised devotion, conceive erroneously of the nature of the world. The ignorant,

* This, which is nothing more than the Vedas, is repeated in most of the Puranas developement of the notion that the Va- in the same or nearly the same words. raha incarnation typifies the ritual of the

who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with thee, oh god. Be favourable, oh universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotuses, give us felicity. Oh lord, thou art endowed with the quality of goodness: raise up, Govinda, this earth, for the general good. Grant us happiness, oh lotus-eyed. May this, thy activity in creation, be beneficial to the earth. Salutation to thee. Grant us happiness, oh lotus-eyed.

Parasara.—The supreme being thus eulogized, upholding the earth, raised it quickly, and placcd it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains: he who never wills in vain, created, by his irresistible power, those mountains again upon the earth which had been consumed at the destruction of the world. Having then divided the earth into seven great portions or continents, as it was before, he constructed in like manner the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four- faced god, invested with the quality of activity, and taking the form of Brahma, accomplished the creation: but he (Brahma) is only

the instru- mental cause of things to be created; the things that are capable of bemg created arise from nature as a common matcrial cause: with ex-_ ception of one instrumental cause alone, there is no need of any other ‘ause, for (imperceptible) substance becomes perceptible substance ac- cording to the powers with which it is originally imbued ®.

"This seems equivalent to the ancient calls hylozoism, is not incompatible with notion of a plastic nature: “All parts of an active creator: “not that he should, matter, by reason of a certain life in them, auroupyeiv amavta, set his own hand to being supposed able to form themselves every work, which, as Aristotle says, would artificially and methodically to the greatest be, ampenes 79 66, unbecoming God ; but, advantage of their present respective ca- as in the case of Brahma and other subor; pabilities.” This, which Cudworth (c. III.) dinate agents, that they should occasion

[33]

the various developements of crude nature to take place, by supplying that will, of which nature itself is incapable. Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers or a vi- tality inherent in nature or the matter of creation itself. The efficiency of such sub- ordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno, as stated by Laertius, might be taken for a translation of some such pas- sage as that in our text: "Eor: 8¢ dvots eEig €& auras Kivovévy Kata OMEPMLATIKEDS Aeyous, amotedovod TE Kai curéyovca ta e€ auras ev wpta reverts Ypovors, Kab ToLOvTa Spoca ap ctw dmexpiby’ ‘Nature is a habit moved from itself, according to seminal princi- ples; perfecting and containing those se- veral things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.’ Intell. System, I. 328. So the commentator il- lustrates our text by observing that the cause of the budding of rice is in its own seed, and its developement is from itself, though its growth takes ‘place only at a determinate season, in consequence of the instrumental agency of the rain.
CHAP. VY.

re ,
Vishnu as Brahma creates the world.
General characteristics of creation. Brahma meditates, and gives origin to, immovable things, animals, gods, men. — Specific

creation of nine kinds; Mahat, Tanmatra, Aindriya, inanimate objects, animals, gods,

men, Anugraha, and Kaumara. More particular account of creation. Origin of different orders of beings from Brahmé''s body under different conditions; and of the Vedas from his mouths. All things created again as they existed in a former

Kalpa.

MArITREYA.—Now unfold to me, Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters: how Brahma at creation

made the world with the qualities, the characteristics, and the forms of
things !.
Pardsara.—lI will explain'to you, Maitreya, listen attentively, how this deity, the lord of all, created the gods and other beings.

Whilst he (Brahma) formerly, in the beginning of the Kalpas, was meditating on creation, there appeared a creation beginning with igno-

rance, and consisting of darkness. From that great being appeared

fivefold Ignorance, consisting of obscurity, illusion, extreme illusion, gloom, utter darkness'. The creation of the creator thus plunged in 1 The terms here employed are for qua-

rial substance being the same with spirit ;
litics, Gunas; which, as we have already
2. Notion of property or possession, and consequent attachment to objects, as children and the lke& as being one's own;
noticed, are those of goodness, foulness,
aud darkness. The characteristics, or Swabhavas, are the inherent properties of the 3. Addiction to the enjoyments of sense ;

qualities, by which they act, as, soothing,
terrific, or stupifying: and the forms, Swarupas, are the distinctions of biped, quadruped, brute, bird, fish, and the like.
2 Or Tamas (Ra), Moha (ate), Mahamoha (WeTate:), Tamisra (afad), Andha-

tamisra (ararafad) ; they are the five kinds of obstruction, viparyyaya (faqaa:), of soul's liberation, according to the Sankhya: they are explained to be, 1. The belief of mate- 4. Impatience or wrath; and 5. Fear of privation or death. They are called in the Patanjala philosophy, the five atHictions, Klesa (Bist:), but are similarly explained by Avidy4 (safvar), 'ignorance ;' Asmita, (=feq), ' selfishness,' literally 'I-amness ;? Raga (tr) 'love;? Dwesha (#4), 'hatred;' and Abhinivesa (afafaam:), 'dread of temporal suffering.'
p- 148—150.

Sankhya Karika,
This creation by Brahma
CREATION OF INANIMATE THINGS, AND OF ANIMALS. 35

abstraction, was the fivefold (immovable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and desti- tute of motion?, Since immovable things were first ereated, this is called the first creation. Brahma, beholding that it was defective, de- signed another; and whilst he thus meditated, the animal creation was manifested, to the products of which the term Tiryaksrotas is applied, from their nutriment following a winding course'. These were called beasts, &c., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolJed in their conduct, and mistaking error for wisdom; being formed of egotism and self-esteem, labouring

under the twenty-eight kinds of imperfection®, manifesting inward sensa-

tions, and associating with each other (according to their kinds).

in the Varaha Kalpa begins in the same way, and in the same words, in most of the Purdiias. The Bhégavata reverses the order of these five products, and gives them, Andhatamisra, Tamisra, Mahamoha, Moha, and Tamas; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt, merely for the sake of giving the passage an air of originality.
? This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature, or Pradhéna; but, as will be scen

presently, we have here to do with final productions, or the forms in which the previously created elements and_ faculties are more or less perfectly aggregated. The first class of these forms is here said to be immovable things; that is, the mineral and vegetable kingdoms; for the solid sarth, with its mountains and rivers and seas, Was already prepared for their recep-
The ‘fivefold? immovable creation is indeed, according to the comment, restricted to vegetables, five orders of which are cnumerated, or, 1. trees; 2. shrubs; tion.

3. climbing plants; 4. ereepers; and 5. grasses.
* Tiryak (faraa), ‘crooked 3 and Srotas (atra), ‘a canal.’
5 Twenty-eight kinds of Badhas (qut:), which in the Sankhya system mean disabilities, as defects of the senses, blindness, deafness, &c.; and defects of intellect, discontent, ignorance, and the like. S. Karika. p. 148, 151.
the more usual reading, as in the Bhaga-

In place of Badha, however,

vata, Varaha, and Markandeya Puranas, is Vidha (faa), ‘kind,’ ‘sort,’ as setfagfs urarat: | implying twenty-eight sorts of animals. These are thus specified in the Bhagavata, IIT. 10:
hoofs, nine have double or cloven hoofs,
Six kinds have single

and thirteen have five claws or nails instead of hoofs. The first are the horse, the mule, the ass, the yak, the sarabha, and the gaura, or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, shacal, wolf, tiger, cat, hare, poren-

pine, lion, monkey, elephant, tortoise, lizard, and alligator.

CREATION OF GODS AND MEN.—PRAKRITA CREATIONS.

Beholding this creation also imperfect, Brahma again meditated, and a third creation appeared, abounding with the quality of goodness, termed Urddhasrotas®, The beings thus produced in the Urddhasrotas creation were endowed with pleasure and enjoyment, unencumbered internally or externally, and luminous within and without. This, termed the crea- tion of immortals, was the third performance of Brahma, who, although well pleased with it, still found it incompetent to fulfil his end. Con- tinuing therefore his meditations, there sprang, in consequence of his infallible purpose, the creation termed Arvaksrotas, from indiscrete nature. The products of this are termed Arvaksrotasas, from the down- ward current (of their nutriment). They abound with the light of knowledge, but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instru- ments (of accomplishing the object of creation, the liberation of soul). These creatures were mankind.

I have thus explained to you, excellent Muni, six* creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahma'. The second was that of the rudimental principles (Tanmatras), thence termed the elemental creation (Bhita serga). The third was the modified form of egotisin, termed the organic creation, or creation of the senses (Aindriyaka). These three were the Prakrita crea- tions, the developements of indiscrete nature, preceded by the indiscrete

} Urddha (a2), 'above,' and Srotas, as before; their nourishment being derived from the exterior, not from the interior of the body: according to the commentator ; wequit terefeta ait Breed Vet WT: | as a text of the Vedas has it; 'Through satiety derived from even beholding ambrosia? WAT ayaa qe: \

7 Arvék (ware), 'downwards,' and Srotas (atra), 'canal!'

6 This reckoning is not very easily reconciled with the creations described ; for, as presently enumerated, the stages of creation are seven. The commentator, however, considers the Urddhasrotas creation, or that of the superhuman beings, to be the same with that of the Indriyas, or senses over which they preside; by which the number is reduced to six.

9 This creation being the work of the supreme spirit, WeaTaTAT AA aR WT faa BAT! according to the commentator; or it might have been understood

to mean, that Brahma was then created, being, as we have seen, identified with Mahat, ‘ active intelligence,’ or the operating will of the Supreme. See p. 15, note.
SECONDARY CREATIONS. 37

principle”. The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth, the Tairyag yonya creation, was that of animals. The sixth was the Urddhasrotas creation, or that of the

divinities.
was that of man.
0 The text is, wh wart afegza: | which is, as rendered in the text, ‘creation preceded by, or beginning with Buddhi, intelligence.’ The rules of euphony would however admit of a mute negative being inserted, or waymts qfayea: | ‘ preceded by ignorance ;? that is, by the chief principle, crude nature or Pradhana, which is one with ignorance: but this seems to depend on notions of a later date, and more partial adoption, than those generally prevailing in our authority; and the first reading therefore has been preferred. It is also to be observed, that the first unintellectual creation was that of immovable objects (as in p. 35), the original of which is, Wafaqgga: wh wrgiretam: | and all ambiguity of construction is avoided. The reading is also established by the text of the Linga Purdna, which enumerates the different series of creation in the words of the Vishnu, except in this passage, which is there transposed, with a slight variation of the reading. Instead of waat wem: ait feat waar & 1 it is waRt we: wt wort afzyaa: | ‘The first creation was that of Mahat: Intellect being the first in manifestation.? The reading of the Vayu P. is still more tautological, but confirms that here preferred: wadt wea: am fasat aE mg a: See also n. 12.
‘! The Anugraha creation, of which no notice has been found in the Mahabharata,

The creation of the Arvéksrotas beings was the seventh, and There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and darkness !!. tions, five are secondary, and three are primary ”.

Of these crea-
But there is a ninth,
seems to have been borrowed from the
Sankhya philosophy.
larly described in the Padma, Markandeya, Linga, and Matsya Puranas; as, qadts qae: wt: wo ager safer: « faudttarg ware fear gen wasn ‘The fifth is the Anugraha creation, which is subdivided into four kinds; by obstruction, disability, perfectness, and acquiescence.’ This is the Pratyaya sarga, or intellectual creation, of the Sénkhyas (S. Kariké, v. 46. p. 146); the creation of which we have a notion, or to which we give assent (Anugraha), in contra-distinction to organic creation, or that exist-ence of which we have sensible perception. In its specific subdivisions it is the notion of certain inseparable properties in the four different orders of beings: obstruction or stolidity in inanimate things; inability or imperfection in animals; perfectibility in man; and acquiescence or tranquil enjoy-ment in gods. So also the Vayu P.: wait sty faudtrafadta utfrergfaat framers mgr gfedag Fare: |
1? Or Vaikrita, derived mediately from the first principle, through its Vikritis, ‘ pro-ductions’ or ‘developements;’ and Prakrita, derived more immediately from the chief principle itself. Mahat and the two forms of Ahankara, or the rudimental elements and the senses, constitute the latter class ; inanimate beings, &c. compose the former : or the latter are considered as the work of
L

It is more particu-

the Kaumara creation, which is both primary and secondary ™.

KAUMARA CREATION.

These

are the nine creations of the great progenitor of all, and, both as primary

Brahma, whilst the three first are evolved
from Pradhina. So the Vayu: wraat aaa:
ain gave qfsudan: qfeug aaaat vz wt:
ecu art 1 ©The three creations beginning
with Intelligence are elemental; but the
six creations which proceed from the se-
ries of which Intellect is the first are the
work of Brahma,'
13, We must have recourse here also to
other Puranas, for the elucidation of this
term. The Kaumara creation is the crea-
tion of Rudra or Nilalohita, a form of
Siva, by Brahma, which is subsequently
described in our text, and of certain other
mind-born sons of Brahma, of whose birth
the Vishnu P, gives no further account:
they are elsewhere termed Sanatkumara,
Sananda, Sanaka, and Sanatana, with some-
times a fifth, Ribhu, added. These, declin-
ing to create progeny, remained, as the name
of the first implies, ever boys, kumaras ;
that is, ever pure and innocent; whence
their creation is called the Kaumara. Thus
the Vayu: a wast 3 wen aatata:
wad aad Baad festd | ward AAT
Was aa Bla F ward feeren: warrant
And the Linga has, watera: wet vq @Ae
ARENT EAT WAHT ATATRS WathaA: |
'Being ever as he was born, he is here
called a youth; and hence his name is
This au-
thority makes Sanatkumara and Ribhu the
two first born of all: apy: RARPICS great
qgurat ugrrat ... BAIA Wert | whilst
the text of the Ifari Vansa limits the pri-
mogeniture to Sanatkumara: wareaTt @ fay
ugurafa wyti In another place, however,

it enumerates apparently six, or the above four with Sana and either Ribhu or an- well known as Sanatkumara.'

other Sanatana ; for the passage is corrupt. The French translation ascribes a share in creation to Sanatkumara: ' Les sept Pra- Japatis, Roudra, Scanda, et Sanatkaumara, se mirent a produire les etres repandant partout linepuisable energie de dieu.' The original is, aad Aerafarer WAT SeMATTH | Garg: AACA tor: Meare | Sankshipya is not 'repandant,' but ' restraining ? and Tishthatah being in the dual number, re- lates of course to only two of the series. The correct rendering is, 'These seven (Prajépatis) created progeny, and so did Rudra; but Skanda and Sanatkumara, re- straining their power, abstained (from crea- tion).'? So the commentator: yfrarry afea fara yfeageareatiem: 1 These sages, however, live as long as Brahma, and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, intro- duced in the Varaha or Padma Kalpas. This creation, says the text, is both pri- mary (Prékrita) and secondary (Vaikrita). It is the latter, according to the comment- ator, as regards the origin of these saints from Brahma: it is the former as affects Rudra, who, though proceeding from Brah- ma, in a certain form was in essence equally an immediate production of the tirst princi- ple. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Saivas, and to have been awkwardly engrafted upon the Vaishilava system. Sa- natkumara and his brethren are always described in the Saiva Purdias as Yogis: as the Kurma, after enumerating them, adds, Gat difreat faa we Sorqarferat: | 'These five, oh Brahmans, were Yoris,

and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost thou desire to hear?

Marrreya.—Thou hast briefly related to me, Muni, the creation of the gods and other beings: I am desirous, chief of sages, to hear from thee a more ample account of their creation.

ParAsara.—Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet, being affected by the good or evil acts of former existence, they are never exempted from their consequences ; and when Brahma creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahma then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected

his mind into itself".

who acquired entire exemption from passion:? and the Hari Vansa, although rather Vaishnava than Saiva, observes, that the Yogis celebrate these six, along with Kapila, in Yoga works: wart afas 4 waata af | aaat aprey yaa fe fz wram: | The idea seems to have been amnplified also in the Saiva works; for the Linga P. describes the repeated birth of Siva, or Vamadeva, as a Kumara, or boy, from Brahma, in each Kalpa, who again becomes four. Thus in the twenty-ninth Kalpa Swetalohita is the Kumara, and he becomes Sananda, Nandana, Viswananda, Upanandana; all of a white complexion: in the thirtieth the Kumara becomes Virajas, Vivahu, Visoka, Viswabhavana; all of a red colour: in the thirty-first he becomes four youths of a yellow colour: and in the thirty-second the four Kumaras were black. All these are, no doubt, comparatively recent additions to the original notion of the birth of Rudra and the Kuméaras; itself obviously a sectarial innovation upon the primitive doctrine of the birth
Whilst thus concentrated, the quality of darkness

of the Prajépatis, or will-born sons of Brahma.
4 These reiterated, and not always very

congruous accounts of the création are explained by the Puranas as referring to different Kalpas, or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance is the probability that they have been borrowed The account that follows is evidently modified from different original authorities.

by the Yogi Saivas, by its general mysticism, and by the expressions with which it begins : wat eargcfarwargarest aqea Fray Tat waaifa warearraaggrdt tS Collecting his mind into itself," wat wATea | according to the comment, is the performance of the Yoga (Ytiyuje). The term Ambhansi, lit. 'waters, for the four orders of beings, gods, demons, men, and Pitris, is also a The commentator says it occurs in the Vedas as a synonyme of gods, &c.: warfare' arifatar: agar: faattsaa eft ya: 1 The Te? af . . . . Vayu Purdéna derives it from at'to shine,' peculiar, and probably mystic term.

40 THE FOUR BODIES OF BRAHMA, AND THEIR PRODUCTS.

pervaded his body ; and thence the demons (the Asuras) were first born, issuing from his thigh. Brahmé then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. Continuing to create, but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him, became day, in which the good quality predominates ; and hence by day the gods are most powerful, and by night the demons. He next adopted another person, in which the rudiment of goodness also pre- vailed ; and thinking of himself, as the father of the world, the progeni- tors (the Pitris) were born from his side. The body, when he abandoned it, became the Sandhya (or evening twilight), the interval between day and night. Brahma then assumed another person, pervaded by the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn. At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsnd (dawn), Ratri (night), Ahar (day), and Sandhya (evening), are the four bodies of Brahma in- vested by the three qualities ®.

because the different orders of beings shine was elegant; her tongue beautiful; her

or flourish severally by moonlight, night, face was bright with smiles, and she mo-

day, and twilight: wtf qerramtsarifa i
Xe.
1 This account is given in several other Purdnas: in the Kirma with more simplicity ; in the Padma, Linga, and Vayu with more detail. The Bhagavata, as usual, amplifies still more copiously, and mixes up much absurdity with the account. Thus the person of Sandhya, ‘evening twilight,’ is thus described: “She appeared with eyes rolling with passion, whilst her lotus-like teet sounded with tinkling ornaments: a muslin vest depended from her waist, secured by a golden zone: her breasts were protuberant, and close together; her nose destly concealed it with the skirts of her robe; whilst the dark curls clustered round her brow.”

The Asuras address her, and
To the
four forms of our text, the same work

win her to become their bride.

adds, Tandri, ‘sloth 2) Jrmbhika, 6 yawning Nidrd, ‘sleep? Unmeada, ‘insanity ;’ Antarddhana, ‘ disappearance;’ Pratibimba, ‘reflexion 3? which become the property of Piséchas, Kinnaras, Bhuitas, Gandherbas, Vidyddharas, Sadhyas, Pitris, and Menus. The notions of night, day, twilight, and moonlight being derived from Brahma, seem to have originated with the Vedas. Thus the commentator on the Bhaigavata
ORIGIN OF DEMONS, GOBLINS, HEAVENLY SPIRITs, KC. 4]

Next from Braliun4, in a form composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth in darkness beings emaciate with hunger, of hideous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed, Oh preserve us! were thence called Rakshasas": others, who cried out, Let us eat, were denominated from that expressian Yakshas. Beholding them so disgusting, the hairs of Brahma were shrivelled up, and first falling from his head,

were again renewed upon it: from their falling they became scrpents, called Sarpa from their creeping, and Ahi because they had deserted the head'®. The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhitas, malignant fiends and eaters of flesh. The Gandharbas were next born, imbibing melody: drinking of the goddess of speech, they were born, and thence their appellation ¥.

The divine Brahma, influenced by their material energies, having created these beings, made others of his own will. Birds he formed from his vital vigour; sheep from his breast; goats from his mouth; kine from his belly and sides; and horses, elephants, Sarabhas, Gayals, deer, camels, mules, antelopes, and other animals, from his feet: whilst from the hairs of his body sprang herbs, roots, and fruits.

Brahm4 having created, in the commencement of the Kalpa, various plants, employed them in sacrifices, in the beginning of the Treta age. Animals were distinguished into two classes, domestic (village) and wild (forest): the first class contained the cow, the goat, the hog, the sheep, the horse, the ass, the mule: the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, rep- tiles and insects".

observes, UTS@q ware aaured ar afmens 16 From Raksha (ce), ‘to preserve." afefa fa: 1 ‘That which was his body, 7 From Yaksha (aq), ‘to eat.’

and was left, was darkness: this is the *® From Srip (8a), serpo, ‘to creep, Sruti." All the authorities place night be- and from [4 (gt), ‘to abandon.’

fore day, and the Asuras or Titans before 19 Gam dhayantah (77 wart:), * drinking the gods, in the order of appearance; as speech.’

did Tesiod and other ancient theogonists. 2° This and the preceding enumeration

M

PRODUCTION OF THE VEDAS.

From his eastern mouth Brahma then created the Gayatri metre, the Rig veda, the collection of hymns termed Trivrit, the Rathantara portion of the Sima veda, and the Agnishtoma sacrifice: from his southeru mouth he created the Yajur veda, the Trishtubh metre, the collection of hymns called Panchadasa, the Vrihat Sama, and the portion of the Sama veda termed Uktha: from his western mouth he created the Sama veda, the Jayati metre, the collection of hymns termed Saptadasa, the portion of the Sama called Vairipa, and the Atiratra sacrifice: and from his northern mouth he created the Ekavinsa collection Of hymns, the Atharva veda, the Aptoryémé rite, the Anushtubh metre, and the Vairaja portion of the Sama veda2,

In this manner all creatures, great or small, proceeded from his limbs. The great progenitor of the world having formed the gods, demons, and Pitris, created, in the commencement of the Kalpa, the Yakshas, Pisi- chas (goblins), Gandharbas and the troops of Apsarasas the nymphs of heaven, Naras (centaurs, or beings with the limbs of horses and human

of the origin of vegetables and animals occurs in several Purdias, precisely in the same words. The Linga adds a specification of the Aranya, or wild animals, which are said to be the buffalo, gayal, bear, monkey, sarabha, wolf, and lion.

21 This specification of the parts of the Vedas that proceed from Brahma occurs, in the same words, in the Vayu, Linga, Kurma, Padma, and Markandeya Puranas. The Bhdgavata offers some important varieties : " From his eastern and other mouths he created the Rich, Yajush, Sama, and Atharvan vedas; the Sastra (yet), or 'the unuttered incantation ;'? Ijya (xq), ' oblation ;' Stuti (wfa:) and Stoma (wri), 'prayers' and 'hymns;' and Prdéyaschitta (uraferd), ' expiation' or 'sacred philosophy' (Brahma): also the Vedas of medicine, arms, music, and mechanics; and the Itihdsas and Puranas, which are a fifth Veda: also the portions of the Vedas called Sorasi, Uktha, Purishi, Agnishtut, Aptoryéma, Atirétra, Vdjapeya, Gosava ; the four parts of virtue, purity, liberality, piety, and truth; the orders of life, and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart ; the metre Ushnih from the hairs of his body; Gayatri from his skin; Trishfubh from his flesh; Anushtubh from his tendons; Jagati from his bones; Pankti from his marrow; Vrihati from his breath. The consonants were his life; the vowels his body; the sibilants his senses; the semivowels his vigour." This mysticism, although perhaps expanded and amplified by the Pauranics, appears to originate with the Vedas: as in the text, apy arama | 'The metre was of the tendons.' The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

bodies) and Kinnaras (beings with the heads of horses), Rakshasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahm§, the first creator and lord of all: and these things being created, discharged the same functions as they had fulfilled in a previous creation, whether malignant or benign, gentle or cruel, good or evil, true or false; and accordingly as they are actuated by such propensities will be their conduct.

And the creator displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies: he determined in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Rishis, as they also are read in the Vedas. In like manner as the products of the seasons designate in periodical revolution the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga, or age; and thus, in the beginning of each Kalpa, does Brahmé repeatedly create the world, possessing the power that is derived from the will to create, and assisted by the natural and essential faculty of the object to be created.

CHAP. VI.

Different kinds

of grain. Efficacy of sacrifice. Duties of men: regions assigned them after death.

Origin of the four castes: their primitive state. Progress of society.

M AITREYA.—Thou hast briefly noticed, illustrious sage, the creation termed Arvaksrotas, or that of mankind: now explain to me more fully how Brahmé accomplished it; how he created the four different castes ; what duties he assigned to the Brahmans and the rest!. ParAsara.—Formerly, oh best of Brahmans, when the truth-meditating Brahma was desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness; others from his breast, pervaded by the quality of foulness; others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, Brahmans, Kshctriyas, Vaisyas, and Sidras, produced from the mouth, the breast, the thighs, and the feet of Bralima?. These he created for the performance of sacrifices, the four castes being the fit instruments of their celebration. By sacrifices, oh thou who knowest the truth, the gods are nourished; and by the rain which they bestow, mankind are supported*: and thus sacrifices, the source of hap- piness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity: they go, after death, to whatever sphere they aspire to, as the consequence of their human

1 The creation of mankind here de- ranas. We shall see, however, that the

scribed is rather out of its place, as it precedes the birth of the Prajapatis, or their progenitors: but this want of me-

thod is common to the Puranas, and is evidence of their being compilations from various sources.

? This original of the four castes is given in Manu, and in most of the Pu- distinctions are subsequently ascribed to

‘voluntary election, to accident, or to posi-

tive institutions.

3 According to Manu, oblations ascend to and nourish the sun; whence the rain falls upon earth, and causes the growth of corn: burnt-offerings are therefore the final causes of the support of mankind.

nature. The beings who were created by Bralimé, of these four castes, were at first endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile; they were pure, made free from svil, by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnu‘. After a while (after the Treté age had continued for some period), that portion of Hari which has been described as one with Kala (time) infused into created beings sin, as yet feeble though formidable, or passion and the like: the impediment of soul’s liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollasé and the rest, were impaired®; and these being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrasts, as heat and cold, and the like. They there- fore constructed places of refuge, protected by trees, by mountains, or by water; surrounded them by a ditch or a wall, and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold®. Having thus provided security against

* This description of a pure race of beings is not of general occurrence in the Puranas. It seems here to be abridged from a much more detailed account in the Brahmanda, Vayu, and Markandeya Pu- ranas. In those works Brahma is said to create, in the beginning of the Kalpa, a thousand pairs of each of the four classes of mankind, who enjoy perfect happiness during the Krita age, and only gradually become subject to mfirmities as the Treta or second age advances.

* These eight perfections, or Siddhis,

are not the supernatural facultics obtained by the performance of the Yoga. They are described, the commentator says, in the Skanda and other works; and from them he extracts their description: 1. Rasollasa, the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without: 2. Tripti, mental satisfaction, or freedom from sensual desire: 3. Samya, sameness of degree : 4. Tulyaté, similarity of life, form, and feature: 5. Visoka, exemption alike from infirmity or grief: 6. Consummation of penance and meditation, by attainment of true knowledge: 7. The power of going every where at will: 8. The faculty of reposing at any time or in any place. These attributes are alluded to, though obscurely, in the Vayu, and are partly specified in the Markarideya Purana.

6 In the other three Purdrias, in which this legend has been found, the different kinds of inhabited places are specified and N

the weather, men next began to employ themselves in manual labour, as a means of livelihood, (and cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesamum, panic, and various sorts of lentils, beans, and pease'. These are the kinds cultivated for domestic

introduced by a series of land measures. Thus the Markandeya states, that 10 Payamanus = 1 Parastikshma; 10 Parastikshmas = 1 Trasarenu ; 10 Trasarenus = I particle of dust, or Mahirajas ; 10 Mahirajasas =1 Baligra, 'hair's point ;? 10 Balagras = 1 Likhya; 10 Likhyds=1 Yuka; 10 Yukas=1 heart of barley (Yavodara); 10 Yavodaras=1 grain of barley of middle size; 10 barley grains = 1 finger, or inch; 6 fingers =a Pada, or foot (the breadth of it); 2 Padas= 1 Vitasti, or span; 2 spans =1 Hasta, or cubit; 4 Hastas =a Dhanu, a Danda, or staff, or 2 Narikds; 2000

Dhanus =a Gavytiti; 4 Gavyttis =a Yojana, The measurement of the Brahmanda is less detailed. A span from the thumb to the first finger is a Pradesa; to the middle finger, a Nala; to the third finger, a Gokerna; and to the little finger, a Vitasti, which is equal to twelve Angulas, or fingers ; understanding thereby, according to the Vayu, a joint of the finger (sigsagrim) ; according to other authorities, it is the breadth of the thumb at the tip. (A. R. 5. 104.) The Vayu, giving similar measurements upon the authority of Manu (aaratfa wararfa), although such a statement does not occur in the Manu Sanhita, adds, that 21 fingers=1 Ratni; 24 fingers=1 Hasta, or cubit; 2 Ratnis =1 Kishku; 4 Hastas=1 Dhanu; 2000 Dhanus=1 Gavyiti; and 80co Dhanus = 1 Yojana. Durgas, or strong holds, are of four kinds ; three of which are natural, from their situation in mountains, amidst water, or in other inaccessible spots; the fourth is the artificial defences of a village (Grama), a hamlet (Khetaka), or a city (Pura or Nagara), which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half a mile broad, built in the form of a parallelogram, facing the north-east, and surrounded by a high wall and ditch, A hamlet should be a Yojana distant from a city: a village half a Yojana from a hamlet. The roads leading to the cardinal points from a city should be twenty Dhanus (above 100 feet) broad: a village road should be the same: a boundary road ten Dhanus: a royal or principal road or street should be ten Dhanus (above fifty feet) broad: a cross or branch road should be fonr Dhanus. Lanes and paths amongst the houses are two Dhanus in breadth: footpaths four cubits: the entrance of a house three cubits: the private entrances and paths about

the mansion of still narrower dimensions. Such were the measurements adopted by the first builders of cities, according to the Puranas specitied.

7 These are enumerated in the text, as well as in the Véyu and Markandeya P., and are, Udara, a sort of grain with long stalks (perhaps a holeus); Kodrava (Paspalum kora); Chinaka, a sort of panic (P. miliaceum); Masha, kidney bean (Phaseolus radiatus) ; Mudga (Phaseolus mungo); Mastra, lentil (Ervum hirsutum) ; Nishpava, a sort of pulse; Kulattha (Do-

KINDS OF GRAIN USED FOR FOOD OR IN SACRIFICE. 47

use: but there are fourteen kinds which may be offered in sacrifice; they are, rice, barley, Masha, wheat, millet, and sesamum; Priyangu is the seventh, and kulattha, pulse, the eighth: the others are, Sya4maka, a sort of panic; Nivara, uncultivated rice; Jarttila, wild sesamum; Gaveduka (coix); Markata, wild panic; and (a plant called) the seed or barley of the Bambu (Venu-yava). These, cultivated or wild, are the fourteen grains that were produced for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also: they again, with sacri- fice, are the great cause of the perpetuation of the human race, as those understand who can discriminate cause and effect. were offered daily; the performance of which, oh best of Munis, is of

Thence sacrifices

essential service to mankind, and expiates the offences of those by whom they are observed. Those, however, in whose hearts the dross-of sin derived from Time (Kala) was still more developed, assented not to sacri- fices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.

The means of subsistence having been provided for the beings he had created, Brahma prescribed laws suited to their station and faculties, the duties of the several castes and orders®, and the regions of those of The heaven The sphere of Indra, of

the different castes who were observant of their duties. of the Pitris is the region of devout Brahmans.

lichos biflorus); Arhaki (Cytisus Cajan) ; Chanaka, chick pea (Cicer arietinum); and Sana (Crotolaria).

* This allusion to the sects hostile to the Vedas, Buddhists or Jains, does not occur in the parallel passages of the Vayu and Markandeya Purdiias.

9 The Vayu goes farther than this, and states that the castes were now first divided according to their occupations ; having, indeed, previously stated that there was no such distinction in the Krita age: qT A TeTae Wats! Brahma now

appointed those who were robust and violent to be Kshetriyas, to protect the rest ; those who were pure and pious he made Brahmans; those who were of less power, but industrious, and addicted to cultivate the ground, he made Vaisyas; whilst the feeble and poor of spirit were constituted Stidras: and he assigned them their several occupations, to prevent that interference with one another which had occurred as long as they recognised no duties peculiar to castes: qinicataat (wat:) syeurt wea |

45 SPHERES OF THE DIFFERENT CLASSES AFTER DEATH.

Kshetriyas who fly not from the ficld. The region of the winds is assigned to the Vaisyas who are diligent in their occupations and sub- missive. Sudras are elevated to the sphere of the Gandharbas. Those Brahmans who lead religious lives go to the world of the eighty-cight thou- sand saints: and that of the seven Rishis is the seat of pious anchorets and hermits. The world of ancestors is that of respectable householders: The imperishable region of the Yogis is the highest seat of Vishiu, where they perpetually meditate upon the supreme being, with minds intent on

and the region of Brahma is the asylum of religious mendicants .

him alone: the sphere where they reside, the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be, and cease to be; but those who internally repeat the mystic adoration of the divinity, shall never know decay. For those who neglect their duties, who revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges

and of a waveless sea.

10 These worlds, some of which will be more particularly described in a different section, are the seven Lokas or spheres above the earth: 1, Prajaépatya or Pitri loka: 2, Indra loka or Swerga: 3. Marut

loka or Diva loka, heaven: 4. Gandharba loka, the region of celestial spirits; also called Maharloka: 5. Janaloka, or the sphere of saints ; some copies read eighteen thousand; others, as in the text, which is also the reading of the Padma Purana: 6. Tapaloka, the world of the seven sages: and 7. Brahma loka or Satya loka, the world of infinite wisdom and truth. The eighth, or high world of Vishnu, faut: wm adi is a sectarial addition, which in the Bhagayata is called Vaikuntha, and in the Brahma Vaivartta, Goloka; both apparently, and most certainly the last, modern inventions.

11 The divisions of Naraka, or hell, here named, are again more particularly enumerated, b. II. c. 6.

CHAP. VII.

Creation continued. Production of the mind-born sons of Brahma; of the Prajapatis ;

of Sanandana and others; of Rudra and the eleven Rudras; of the Manu Swayam-
The daughters of Daksha, and
The progeny of Dharma and Adharma.
bhuva, and his wife Satartipa; of their children. their marriage to Dharma and others. The perpetual succession of worlds, and ditferent modes of mundane dissolution.

PARASARA—From Brahma, continuing to meditate, were born mind- engendered progeny, with forms and faculties derived from his corporeal nature ; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you!, being the abode of the three qualities: but as they did not multiply themselves, Brahma created other mind-born sons, like himself; namely, Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Marichi, Daksha, Atri, and Vasishtha: these are the nine Brahmas (or Brahma

rishis) celebrated in the Purdanas*.

1 It is not clear which of the previous narratives is here referred to, but it seems most probable that the account in p. 35, 36. is intended.

? Considerable variety prevails in this list of Prajipatis, Brahmaputras, Brahmanas, or Brahmarshis ; but the variations are of the nature of additions made to an appa-

rently original enumeration of but seven, whose names generally recur. Thus in the Mahabharata, Moksha Dharma, we have in one place, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha, waa: aH Yt yar AeA: Ways: | ‘the seven highminded sons of the self-born Brahma.’ In another place of the same, however, we have Daksha substituted for Vasishtha: WaTayH YA AAT THAR amy athena yor yose wt ‘ Brah-
Sanandana and the other sons of

ma then created mind-begotten sons, of whom Daksha was the seventh, with Marichi,” &c. These seven sons of Brahmaé are also identified with the seven Rishis: as in the Vayu; wr anbaya TAT ANAT war: Ward afararaa warqeaaya: | although, with palpable inconsistency, eight are immediately enumerated, or, Bhrigu, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha. The Uttara Khanda of the Padma P. substitutes Kardama for Va-
The Bhagavata includes Daksha, enumerating nine. The Matsya agrees with Manu in adding Narada to the list of our text. The Ktrma P. adds Dharma and Sankalpa. The Linga, Brahménda, and Vayu P. also add them, and extend the list to Adharma and Ruchi. The Hari Vansa in one place inserts Gautama, and
te f.
sishtha.
oO

50

BIRTH OF THE PRAJAPATIS:

Brahma were previously created by him, but they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny. This when Brahma perceived, he was filled with wrath capable of consuming the three worlds, the flame of which in-

vested, like a garland, heaven, earth, and hell.

in another Manu. Altogether therefore we
But the
accounts given of the origin of several of these, shew that they were not originally have seventeen, instead of seven.

included amongst the Manasa putras, or sons of Brahma's mind; for even Daksha, who finds a place in all the lists except one of those given in the Mahabharata, is uniformly said to have sprung from Brahma's thumb: and the same patriarch, as well as Dharma, is included in some accounts, as in the Bhagavata and Matsya P., amongst a different series of Brahma's progeny, or virtues and vices; or, Daksha (dexterity), Dharma (virtue), Kama (desire), Krodha (passion), Lobha (coyetousness), Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mrityu (death), and Angaja (lust). These are severally derived from different parts of Brahma's body: and the Bhagavata, adding Kardama (soil or sin) to this enumeration, makes him spring from Brahma's shadow. The simple statement, that the first Prajipatis sprang from the mind or will of Brahma, has not contented the depraved taste of the mystics, and in some of the Purdnas, as the Bhagavata, Linga, and Vayu, they also are derived from the body of their progenitor ; or, Bhrigu from his skin, Marichi from his mind, Atri from his eyes, Angiras from his mouth, Pulastya from his ear, Pulaha from his navel, Kratu from his hand, Va-Sishtha from his breath, Daksha from his thumb, and Narada from his hip. They
Then from his forehead,

do not exactly agree, however, in the places whence these beings proceed; as for instance, accordmg to the Linga, Marichi springs from Brahma's eyes, not Atri, who there proceeds, instead of Pulastya, from

his ears. The Vayu has also another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahma; an allegorical mode of expressing their probable original, considering them to be in some degree real persons, from the Brahmanical ritual, of which they were the first institutors and observers. The Vayu P. also states, that besides the seven primitive Rishis, the Prajapatis are numerous, and specifies Kardama, Kasyapa, Sesha, Vikranta, Susravas, Bahuputra, Kumara, Vivaswat, Suchisravas, Préchetasa (Daksha), Arishfanemi, Bahula. These and many others were Prajapatis : qaaATeasasfy ATAU |
In the beginning of the Mahabharata (A. P.) we have again a different origin, and first Daksha, the son of Prachetas, it is said, had seven sons, after whom the twenty-one Prajipatis were born, or appeared. According to the commentator, the seven sons of Daksha were the allegorical persons Krodha, Tamas, Dama, Vikrita, Angiras, Kardama, and Aswa; and the twenty-one Prajapatis, the seven usually specified Marichi and the rest, and the fourteen This looks like a blending of the earlier and later notions.
Manus.

-

OF THE RUDRAS: AND OF MANU AND SATARUPA. 51

darkened with angry frowns, sprang Rudra3, radiant as the noon-tide sup, fierce, and of vast bulk, and of a figure which was half male, half

female. Separate yourself, Brahma said té him; and having so spoken, disappeared. Obedient to which command, Rudra became twofold, dis-

joining his male and female natures.

into eleven persons,
fierce, some mild;

complexions black or white‘.
His male being he again divided

of whom some were agreeable, some hideous, some
and he multiplied his female nature manifold, of
Then Brahma‘ created himself the Manu Swayambhuva, born of, and

identical with, his original self, for the protection of created beings; and

the female portion of himself he constituted Satarapé, whom austerity

* Besides this general notice of the origin of Rudra and his separate forms, we have in the next chapter an entirely different set of beings so denominated; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Purdnas. The Mahabharata, indeed, refers his origin to Vishilu, representing him as the personitication of his anger, Whilst Brahma is that of his kindness: Wi Wa wore yt weet aT |
eat at faqgeaet werearrarpa werefgrarar
at afedetcarcat The Ktirma P. makes

him proceed from Brahma’s mouth, whilst engaged in meditating on creation. The Varaha P. makes this appearance of Rudra the consequence of a promise made by Siva to Brahma, that he would become
In the parallel passages in other Puranas the progeny of the Rudra created by Brahma is not confined to the eleven, but comprehends infinite numbers of beings in person and equipments like their pauntil Brahmé, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, his son.

rent ;

Vémadeva, to form creatures of a different

and mortal nature.
this, desists; whence his name Sthanu,
from Stha, ‘to stay.” Linga, Vayu P. &e.
4 According to the Vayu, the female became first twofold, or one half white, and the other black ; and each of these, again, becomes manifold, being the various energies, or Saktis, of Mahddeva, as stated by the Kiéirma, after the words qeatfan: fait: | which are those of our text: at @ fayrat frat fayyat: grat ufat The Linga and Vayu specify many of their names. Those of the white complexion, or mild nature, include Lakshmi, Saraswati, Gauri, Uma, &e. Those of the dark hue, and fierce disposition, Durga, Kali, Chandi, Maharatri, and others.
> Brahma, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, Rudra refusing to do

the first male, or the Manu Swayambhuva,

and the first woman, or Satarip4: so in the Vedas; vq wit 3 gat 1 «So himself was indeed (his) son.’ The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been ren-
“ CHILDREN OF THE FIRST PAIR ¢

purified from the sin (of forbidden nuptials), and whom the divine Manu Swayambhuva took to wife. From these two were born two sons, Pri-

dered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mythic or mystical character, Viraj. The notion is thus expressed in Manu: “ Having divided his own substance, the mighty power Brahma became half male and half female ; and from that female he produced Viraj. Know me to be that person whom the male Viraj produced by himself.” I. 32,

33. We have therefore a series of Brahma, Viraj, and Manu, instead of Brahma and Manu only: also the generation of progeny by Brahma, begotten on Satartipd, instead of her being, as in our text, the wife of Manu. The idea seems to have originated with the Vedas, as Kullika Bhatla quotes a text; wit fastsatam 1 ‘Then (or thence) Virét was born? The procreation of progeny by Brahma, however, Is at variance with the whole system, which almost invariably refers his creation to, the operation of his will: and the expression in Manu, wat @ fatrraaT t ‘he ereated Viraj in her,’ does not necessarily imply sexual intercourse. Viraj also creates, not begets, Manu. And in neither instance does the name of Natartipa occur. The commentator on Manu, however, understands the expression asrijat to imply the procreation of Vira); Waa wat! and the same interpretation is given by the Matsya Purana, in which the incestuous passion of Brahma for Satardipa, his daughter in one sense, his sister in another, is described; and by her he begets Virdj, who there is called, not the progenitor of Manu, but Manu hinself: wm area agat wat Fatsraat: area eft ara: afacrfs

fa a; wait This therefore agrees with our text, as far as it makes Manu the son of Brahma, thouzh not as to the nature of the connexion. The reading of the Agni and Padma P. is that of the Vishnu; and the Bhagavata agrees with it in one place, stating distinctly that the male half of Brahma was Manu, the other half, Satardipa: Wy AT ATS atsyarst: WrTaara: was wt

uratareqren afeae aera: | Bhagav. III. 12. 35: and although the production of Viraj is elsewhere described, it is neither as the son of Brahma, nor the father of Manu. The original and simple idea,

therefore, appears to be, the identity of Manu with the male half of Brahma, and his being thence regarded as his son. The Kirma P. gives the same account as Manu, and in the same words. The Linga P. and Vayu P. describe the origin of Vira) and Satartipd from Brahma; and they intimate the union of Satartipa with Purusha or Viraj, the male portion of Brahma, in the first instance ; and in the second, with Manu, who is termed Vairaja, or the son of Viraj: Tom Ag: a 1 The Brahma P., the words of which are repeated in the Hari Vansa, introduces a new element of perplexity in a new name, that of Apava. According to the commentator, this is a name of the Prajapati Vasishtha: wrequ: afagratata: Weradt:! As, however, he performs the office of Brahma, he should be regarded as that divinity: but this is not exactly the case, although it has been so rendered by the French translator. .Apava becomes twofvld, and in the capacity of his male half begets offspring by the female. Again, it is said Vishnu created THEIR SONS AND DAUGHTERS.

53

yavrata and Uttanapada®, and two daughters, named Prasiti and Akiti,

Viraj, and Viraj created the male, which is Vairaja or Manu; who was thus the second interval (Antaram), or stage, in creation. That is, according to the commentator, the first stage was the creation of Xpava, or Vasishtha, or Vir4j, by Vishnu, through the agency of Hiranyagarbha or Brahma; and the next was that of the creation of Manu by Viréj. Satartipé appears as first the bride of Xpava, and then as the wife of Manu. This account therefore, although obscurely expressed, appears to be essentially the same with that of Manu; and we have Brahma, Viraj, Manu,

instead of Brahma and Manu. It seems probable that this difference, and the part assigned to Viraj, has originated in some measure from confounding Brahma with the male half of his individuality, and considering as two beings that which was but one. If the Purusha or Viraj be distinct from Brahma, what becomes of Brahmi? The entire whole and its two halves cannot coexist ; althon¢h some of the Pauranics and the author of Manu seem to have imagined its possibility, by making Viraj the son of Brahma. The perplexity, however, is still more ascribable to the personification of The

division of Brahma into two halves desig-

that which was only an allegory.

nates, as is very evident from the passage in the Vedas given by Mr. Colebrooke, (As. R. VIII. 425,) the distinction of corporeal substance into two sexes; Viraj being all male animals, Natarupé all female animals. So the commentator on the Hari Vansa explains the former to denote the horse, the bull, &c.; and the latter, the mare, the cow, and the like. In the Bhagavata the term Viraj implies, Body, col-

lectively, as the commentator observes ; wate mit wfuer mara arnt afeanramat ed fast wad euaargfe: gam ‘As the sun illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virdja), irradiates all without and within’ faog 2% wargay wane Wat yrafa + All therefore that the birth of Viraj was intended to express, was the creation of living body, of creatures of both sexes: and as in consequence man was produced, he might be said to be the son of Virdj, or bodily existence. Satartipd, the bride of Brahma, or of Viraj,

Again,

or of Manu, is nothing more than beings of varied or manifold forms, from Sata, ‘a hundred,’ and w@ ‘form; explained by the annotator on the Tari Vansa by Anan- tartipé (stareut), ‘of infinite, and Vivi- dhartipd (fafaqent), ‘of diversified shape ;’ being, as he states, the same as Maya, ‘illusion, or the power of multiform me- tamorphosis: waEq were i The Matsya P. has a little allegory of its own, on the subject of Brahma’s intercourse with Sataripa; for it explains the former to mean the Vedas, and the latter the Savitri, or holy prayer, which is their chicf text ; and in their cohabitation there is therefore no evil: Qeurfgn eat wen arfeat wefatea | mara afgern: cara arfaat mat fet: 0 6 The Brahma P. has a different order, and makes Vira the son of the first pair, who has Uttanapada, &c. by Kamya. The commentator on the Hari Vansa quotes the Vayu for a confirmation of this account ; but the passage there is, SUT yeurett Weg wATae warvare fama! ‘ Sata- ripaé bore to the male Vairaja (Manu) two Viras” i. ec. heroes or hervic sens,
e
Pp
»4 DESCENDANTS OF THE DAUGHTERS OF THE FIRST PAIR.

vraced with loveliness and exalted merit’. Prasiiti he gave to Daksha, after giving Aktiti to the patriarch Ruchi®, who espoused her. Akiti bore to Ruchi twins, Yajna and Dakshina’, who afterwards became husband and wife, and had twelve sons, the deities called Yamas!, in the Manwantara of Swayambhuva.

The patriarch Daksha had by Prasfti twenty-four daughters": hear from me their names: Sraddha (faith), Lakshmi (prosperity), Dhriti ‘steadiness), Tushti (resignation, Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhi (intellect), Lajj4 Gmodesty), Vapu (body), Santi (expiation), Siddhi (perfection), Kirtti (fame): these thirteen daugh- ters of Daksha, Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were, Khyati (cele- brity), Sati (truth), Sambhiti (fitness), Smriti (memory), Priti (affection), Kshama (patience), Sannati (humility), Anas(tyé (charity), Urjja (energy), with Swaha (offering), and Swadhaé (oblation). These maidens were respectively wedded to the Munis, Bhrigu, Bhava, Marichi, Angiras, Pulastya, Pulaha, Kratu, Atri, and Vasishtha; to Fire (Vahni), and to

the Pitris (progenitors) !.

It looks as if
the compiler of the Brahma P. had made
some very unaccountable blunder, and in-
vented upon it a new couple, Vira and
Kamya: no such person as the former
Uttanpada and Priyavrata.

oecurs in any other Purana, nor does
Kamvya, as his wife.
‘ The Bhagavata adds a third daughter,

Devahtiti; for the purpose apparently of
“introducing a long legend of the Rishi
Kardama, to whom she is married, and
of their son Kapila: a legend not met
with any where else.
* Ruchi is reckoned amongst the Pra-
japatis by the Linga and Vayu Puranas.
“These descendants of Syayambhuva
are all evidently allegorical: thus Yajna
(am) is ‘sacrifice? and Dakshina (zferm)
‘donation’ to Brahmans.
™ The Bhagavata (b. IV. c. 1) says the
Tushitas, but they are the divinities of the
second, not of the first Manwantara, as
appears also in another part of the same,
where the Yamas are likewise referred to
the Swayambhuva Manwantara.
These twenty-four daughters are of
much less universal occurrence in the Pu-
ranas than the more extensive series of
fifty or sixty, which is subsequently de-
seribed, and which appears to be the more
ancient levend.
2 The twenty-four daughters of Daksha
are similarly named and disposed of in
most of the Puranas which notice them.
The Bhagavata, having introduced a third
daughter of Swayambhuya, has a rather dif-
ferent enumeration, in order to assign some
of them, the wives of the Prajapatis, to

The progeny of Dharma by the daughters of Daksha were as follows: by Sraddhé he had Kama (desire); by Lakshmi, Darpa (pride); by Dhriti, Niyama (precept); by Tushti, Santosha (content); by Pushti, Lobha (cupidity); by Medha, Sruta (sacred tradition); by Kriyé, Danda, Naya, and Vinaya (correction, polity, and prudence); by Buddhi, Bodha (understanding); by Lajjé, Vinaya (good behaviour); by Vapu, Vyavasaya (perseverance). Santi gave birth to Kshema (pro- sperity); Siddhi to Sukha (enjoyment); and Kirtti to Yasas (reputa-

tion).

These were the sons of Dharma; one of whom, Kama, had

Ilersha (joy) by his wife Nandi (delight). The wife of Adharma! (vice) was Hinsa (violence), on whom he begot

Karduma and Devahtti. Daksha had
therefore, it is there said (b. IV. c. 1),
sixteen daughters, thirteen of whom were
married to Dharma, named Sraddha, Mai-
tri (friendship), Dayé (clemency), Sdunti
Tushti, Pushti, Kriyé, Unnati (clevation),
Buddhi, Medha, Titiksha (patience), Uri
(modesty), Murtti (form); and three, Sati,
Swihd, and Swadha, married, as in our
Some of the daughters of Devahtti
repeat these appellations, but that is of
They are, Kala (a
moment), married to Marichi; Anasiya
to Atri; Sraddha to Angiras; Havirbhu
(oblation-born) to Pulastya; Gati (move-
ment) to Pulaha; Kriya to Kratu; Khyati
to Bhrigu; Arundhati to Vasishtha; and
Santi to Atharvan.
text.

slight consideration.

In all these instances
the persons are manifestly allegorical, being
personitications of intelligences and virtues
and religious rites, and being therefore ap-
propriately wedded to the probable authors
of the Hindu code of religion and morals,
or to the equally allegorical representation
of that code, Dharma, moral and religious

duty.
'8The same remark applics here.

The

Purdiias that give these details generally concur with our text, but the Bhagavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharma's wives, their children are, Rita (truth), Prasdda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Smaya (wonder), Yoga (devotion), Darpa, Artha (meaning), Smriti (memory), Kshema, Prasraya (affection), and the two saints Nara and Narayana, the sons of Dharma by Martti. We have occasional varieties of nomenclature in other authorities ; as, instead of Sruta, Sama; Kurma P.: instead of Dandanaya, Samaya; and instead of Bodha, Apramada; Linga P.: and Siddha in place of Sukha; Kurma P.
4 The text rather abruptly introduces Adharma and his family. Ie is said by the commentator to be the son of Brahma, and the Linga P. enumerates him among the Prajapatis, as well as Dharma. According to the Bhagavata, he is the husband of Mrisha (falsehood), and the father of Dambha (hypocrisy) and Maya (deceit), who were adopted by Nirritti. The series

a sén Anrita (falschood), and a daughter Nikriti (immorality): they intermarried, and had two sons, Bhaya (fear) and Naraka (hell); and twins to them, two daughters, M4ya (deceit) and Vedané (torture), who became their wives. The son of Bhaya and Maya was the destroyer of living creatures, or Mrityu (death); and Dukha (pain) was the offspring of Naraka and Vedana. The children of Mrityu were Vyadhi (disease), Jara (decay), Soka (sorrow), Trishha (grecdiness), and Krodha (wrath). These are all called the inflictors of misery, and are characterised as the progeny of Fice (Adharma). They are all without wives, without posterity, without the faculty to procreate; they are the terrific forms of Vishiiu, and perpetually operate as causes of the destruction of this world. On the contrary, Daksha and the other Rishis, the elders of mankind, tend perpetually to influence its renovation: whilst the Manus and their sons, the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

Marrreya—Tell me, Brahman, what is the essential nature of these revolutions, perpetual preservation, perpetual creation, and perpetual destruction.

ParAsara.—Madhusidana, whose essence is incomprehensible, in the forms of these (patriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction. The dissolution of all things is of four kinds; Naimittika, ‘ occasional ;) Praékritika, ‘ ele- mental ;’ Atyantika, ‘ absolute > Nitya, ‘perpetual. The first, also

of their descendants is also somewhat va- (Ancient and Hindu Mythology, p. 224,

ried from our text; being in each descent,
however, twins which intermarry, or Lobha
(covetousness) and Nikriti, who produce
Krodha (wrath) and Ilinsa: their children
are, Kali (wickedness) and Durukti (evil
speech): their progeny are, Mrityu and
Bhi (fear); whose offspring are, Niraya
(hell) and Yatand (torment).
"The three first of these are more
particularly described in the last book:
the last, the Nitya, or constant, is differ-
ently described by Col. Vans Kennedy
note). “In the 7th chapter,” he observes,
“of the Vishnu Purdiia four kinds of Pra-
laya are described. The Naimittika takes
place when Brahma slumbers: the Prékm-
tika when this universe returns to its ori-
ginal nature: Atyantika proceeds from di-
vine knowledge: and Nitya is the extinction
of life, like the extinction of a lamp, ia
sleep at night.” For this last character-
istic, however. our text furnishes no war-
rant; nor can it be explained to signify,
that the Nitya Pralava means no more

termed the Brélma dissolution, occurs when the sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage, through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Prakriti form the creation that is termed the elemental (Prakrita). That which ensues after a (minor) dissolution is called ephemeral creation: and the daily generation of living things ‘is termed, by those who are versed in the Puranas, constant creation. In this manner the mighty Vishnu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution. The faculties of Vishnu to create, to pre-

serve, and to destroy, operate successively, Maitreya, in all corporeal beings and at all scasons; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

than “a man's falling into a sound sleep te wa wrod afaaaar fam: wi: a

at night.” All the copies consulted on sre: yorureafasrerit: | ‘That in which, oh

the present occasion concur in reading, Sie sages, beings are daily born, is
> 2 a : .
fam: aeasrarat ot fears fearfagit as ren- termed constant creation, by those learned

dered above. The commentator supplics in the Purdénas. The commentator ex- the illustration, dtasqrestaq t ‘like the flame plains this, weretfe yfewaret fram: at rare: | of a lamp ;? but he also writes, RTatat feat ‘The constant flow or succession of the fast a faarg: a fami ‘That which isthe creation of ourselves and other creatures destruction of all that are born, night and is the Nitya or constant creation: this is day, is the Nitya, or constant.’ Again, in the meaning of the text’ It is obvious, a verse presently following we have the therefore, that the alternation intended is Nitya Sarga, ‘constant or perpetual crea~ that of life and death, not of waking and tion,’ as opposed to constant dissolution: sleep.

Q

CHAP. VIII.

Origin of Rudra: his becoming eight Rudras: their wives and children. The posterity

. . Par . : a . , . ake of Bhrigu. Account of Srf in conjunction with Vishnu. Sacrifice of Daksha.

) Hee : : . :
PARASARA—I have described to you, oh great Muni, the creation of
Brahma, in which the quality of darkness prevailed.
to you the creation of Rudra?.
In the beginning of the Kalpa, as Brahma purposed to create a son,

I will now explain

who should be like himsclf, a youth of a purple complexion? appeared, crying with a low cry, and running about®, Brahma, when he beheld him thus afflicted, said to him, ‘“ Why dost thou weep?” “Give me a name,”

replied the boy. “Rudra be thy name,” rejoined the great father of all

creatures: “be composed; desist from tears.” But, thus addressed, the boy still wept seven times, and Brahma therefore gave to him seven other denominations; and to these eight persons regions and wives

and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Sarva, Isana, Pasupati, Bhima, Ugra, and Mahadeva, which were given to them by their great progenitor. He also assigned to them their respective stations, the sun, water, earth, air, fire, ether, the ministrant Brahman, and the moon; for these are their several forms!. The wives

1 The creation of Rudra has been al- from Brahma's mouth: in the Vayu, from

ready adverted to, and that seems to be
We
have here another account, grounded ap-
the primitive form of the legend.

parently upon Saiva or Yogi mysticism.

2 The appearance of Rudra as a Ku-
mara, 'a boy, is described as of repeated
occurrence in the Linga and Vayu Pura-
las, as already noticed (p. 38); and these
Kumaras are of diflerent complexions in
different Kalpas. In the Vaishnava Puré-
nas, however, we have only one original
form, to which the name of Nilalohita, the
blue and red or purple complexioned is
assigned. In the Kuirma this youth comes
his forehead.

3 This is the Pauranic etymology : Greate
WaTaa Bet or rud, 'to weep,' and dru,
'to run" The grammarians derive the
name from rud, 'to weep,' with ra affix.
* The Vayu details the application of
each name severally. These cight Rudras
are therefore but one, under as many ap-
The
Padina, Markandeya, Karma, Linga, and
Vayu agree with our teat in the nomen-
clature of the Rudras, and their types,
their wives, and progeny.
pellations, and in as many types.

The types are
those which are enumerated in the Nandi,
WIVES AND CHILDREN OF THE RUDRAS! BIRTH OF SRE. 59

e

of the sun and the other manifestations, termed Rudra and the rest, were respectively, Suverchal4, Usha, Vikesi, Siva, Swah4, Disa, Diksha, and Rohini.
generations this world has been peopled.

Now hear an account of their progeny, by whose successive Their sons, then, were sevc- rally, Sanaischara (Saturn), Sukra (Venus), the fiery-bodied Mars, Mano- java (Hanuman), Skanda, Swarga, Santana, and Budha (Mercury).

It was the Rudra of this description that married Sati, who abandoned her corporeal existence in consequence of the displeasure of Daksha®. She afterwards was the daughter of Himavan (the snowy mountains, by Mena; and in that character, as the only Uma, the mighty Bhava again married her®, The divinities Dhata and Vidhata were born to Bhrigu by

Khyati, as was a daughtcr, Sri, the wife of Narayaiia, the god of gods'.

t

Mairreya.—lIt is commonly said that the goddess Sri was born from

the sea of milk, when it was churned for ambrosia; how then can you

say that she was the daughter of Bhrigu by Khyati.

Parisara.—Sri, the bride of Vishnu, the mother of the. world, is

or opening benedictory verse, of Sakuntala ; and the passage of the Vishiu P. was found by Mons. Chezy on the envelope of his copy. He has justly corrected Sir Wm. Jones's version of the term 2#rit 'the sacrifice is performed with solemnity ;? as the word means, ' Brahmane officiant,' ¢t ferit aram: | 'the Bréhman who is qualified by initiation (Diksha) to conduct the rite'? These are considered as the bodies, or visible forms, of those moditications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them: act GRA Ie: wa | ReaTafenfad 1 Vayu P. The Bhagavata, IT]. 12, has a different scheme, as usual; but it confounds the notion of the eleven Rudras, to whom the teat subsequently adverts, with that of the eight here

specitied. These eleven it terms Manyu, Manu, Mahinasa, Mahan, Siva, Ritadhwaja, Uegraretas, Bhava, Kala, Vamadeva, and Dhritavrata: their wives are, Dhi, Dhriti, Rasaloma, Niyut, Sarpt, Il, Ambika, Iré- vati, Swadha, Diksha, Rudranf: and their places arc, the heart, senses, breath, ether, air, fire, water, carth, sun, moon, and tapas, or ascctic devotion. The saine al- legory or mystification characterises both accounts.

° See the story of Daksha's sacrifice at the end of the chapter.

6 The story of Uma's birth and marriage occurs in the Siva P. and in the Kasi Khanda of the Skanda P,: it is noticed briefly, and with some variation from the Puranas, in the Ramayana, first book: it is also given in detail in the Kumara Sam- bhava of Kalidasa.

* The family of Bhrigu is more particu- larly described in the tenth chapter: it is here mentioned merely to introduce the story of the birth of the goddess of pro- sperity, Sri.

eternal, imperishable; in like manner as he is all-pervading, so also is she, oh best of Brahmans, omnipresent. Vishfu is meaning; she is speech. Hari is polity (Naya); she is prudence (Niti). Vishnu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Sri is the earth; [ari the support of it. The deity is content; the eternal Lakshmi is resignation. He is desire ; Sri is wish. He is sacrifice; she is sacrificial donation (Dakshina). The goddess is the invocation which attends the oblation; Janarddana is the oblation. Lakshmi is the chamber where the females are present (at a religious ceremony); Madhusfidana the apartment of the males of the family. Lakshmi is the altar; Hari the stake (to which the victim is bound). Sri is the fuel; Hari the holy grass (Kusa). He is the personi- fied Sama veda; the goddess, Jotus-throned, is the tone of its chanting. Lakshmi is the prayer of oblation (Swaha); Vasudeva, the lord of the world, is the sacrificial fire. Sauri (Vishnu) is Sankara (Siva); and Sri is the bride of Siva (Gauri). Kesava, oh Maitreya, is the sun; and his radiance is the lotus-seated goddess. Vishiiu is the tribe of progenitors (Pitrigana); Padma is their bride (Swadha), the eternal bestower of nutriment. Sri is the heavens; Vishfiu, who is one with all things, is wide extended space. The lord of Sri is the moon; she is his unfading light. She is called the moving principle of the world; he, the wind which bloweth every where. Govinda is the ocean; Lakshmi its shore. Lakshmi is the consort of Indra (Indrani); Madhusfidana is Devendra. The holder of the discus (Vishnu) is Yama (the regent of Tartarus) ; the lotus-throned goddess is his dusky spouse (Dhfimorna). Sri is wealth; Sridhara (Vishiu) is himself the god of riches (Kuvera). Lakshmi, illustrious Brahman, is Gauri; and Kesava is the deity of ocean (Va- runa).

Sriis the host of heaven (Devasena); the deity of war, her lord, is Hari. The wielder of the mace is resistance; the power to oppose is Sri. Lakshmi is the K4shtha and the Kala; Hari the Nimcsha and the Muhtrtta. Lakshmi is the light; and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Vishnu the tree round which she clings. She is the night; the god who is armed with the mace and discus is the day. He, the bestower of blessings, is the bridegroom; the lotus-throned goddess is the bride.

AS ALL FEMALE AND MALE BEINGS. 61

The god is one with all male—the goddess one with all female, rivers. The lotus-eyed deity is the standard; the goddess seated on a lotus the Lakshmi is cupidity; Narayana, the master of the world, is Oh thou who knowest what righteousness is, Govinda is

banner.
covetousness.
love; and Lakshmi, his gentle spouse, is pleasure. But why thus diffusely enumerate their presence: it is enough to say, in a word, that of gods, nnimals, and men, Hari is all that is called male; Lakshmi is all that is termed female: there is nothing else than they.
a
SACRIFICE OF DAKSHA!.
(From the Vayu Purdna.)
“There was formerly a peak of Meru, named Savitra, abounding with gems, radiant as the sun, and celebrated throughout the three worlds;

1 The sacrifice of Daksha is a legend of tory details given in our text. Of the

some interest, from its historical and archological relations. It is obviously intended to intimate a struggle between the worshippers of Siva and of Vishnu, in which at first the latter, but finally the former, acquired the ascendancy. It is also a favourite subject of Hindu sculpture, at least with the [indus of the Naiva division, and makes a conspicuous figure both at Elephanta and Ellora, A representation of the dispersion and mutilation of the gods and sages by Virabhadra, at the former, is published in the Archaologia, VII. 326, where it is described as the Judgment of Solomon! a figure of Virabhadra is given by Niebuhr, vol. II. tab. 10: and the entire group in the Bombay Transactions, vol. I. p. 220. It is de-

seribed, p. 229; but Mr. Erskine has not verified the subject, although it cannot admit of doubt. The groupe described, p. 224, probably represents the introduc- Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is " Veer Budder, with eight hands. In one is suspended the slain Rajah Dutz." A. R. VI. 396. And there is also a representation of ' Ehr Budr,' in one of the colonades of Kailas; being, in fact, the same figure as that at Elephanta. Bombay Tr. UI. 287. The legend of Daksha therefore was popular when those cavern temples were excavated. The story is told in much more detail in several other Puranas, and with some variations, which will be noticed: but the above has been selected as a specimen of the style of the Vayu Puréna, and as being a narration which, from its inartifical, obscure, tauto- logical, and uncircumstantial construction, is probably of an ancient date. The same legend, in the same words, is given in the Bréhma P.

of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral treasures, as upon a splendid couch, the deity Siva reclined, accompanied by the daughter of the sovereign of mountains, and attended by the mighty Adityas, the powerful Vasus, and by the heavenly physicians, the sons of Aswini; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakshas, who dwells on Kailasa. There also was the great Muni Usa- nas: there, were Rishis of the first order, with Sanatkumara at their head ; divine Rishis, preceded by Angiras; Viswavasu, with his bands of hea- venly choristers; the sages Narada and Parvata; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant; and the trees were decorated with flowers, that blossomed in every season. The Vidyddharas and Siddhas, affluent in devotion, waited upon Mahadeva, the lord of living creatures; and many other Rakshasas of terrific sem- blance, and Pisichas of great strength, of different shapes and features, armed with various weapons, and blazing like fire, were delighted to be present, as the followers of the god. There stood the royal Nandi, high

beings, of various forms, did him homage.

in the favour of his lord, armed with a fiery trident, shining with inherent lustre; and there the best of rivers, Ganga, the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all- vlorious Mahadeva.

“In former times, Daksha commenced a holy sacrifice on the side of Himavan, at the sacred spot Gangadwara, frequented by the Rishis. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahadeva, and intimated their purpose ; and having re- ceived his permission, departed in their splendid chariots to Gangadwara,

as tradition reports’. They found Daksha, the best of the devout,

? Or this may be understood to imply,
that the original story is in the Vedas; the
term being, as usual in such a reference,
afa wifes i) Gangadwara, the place where
the Ganges descends to the plains—or
Ifaridwar, as it is more usually termed—_
is usually specified as the scene of action,
The Linga is more precise, calling it Ka-
nakhala, which is the villaze still called
Kankhal, near Tlaridwar (Megha Dtita.
SIVA NOT INVITED TO THE CEREMONY. 33

surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plauts; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Adityas, Vasus, Rudras, Maruts, all entitled to partake of the oblations, together with Jishnu, were present. The four classes of Pitris, Ushmapas, Somapas, Ajyapds, and Dhamapids, or those who feed upon the flame, the acid juice, the butter, or the smoke of offerings, the Aswins and the progenitors, came along with Brahma. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplen- dent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhicha was filled with indignation, and observed, ‘The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is guilty, most assuredly, of heinous sin.” Then addressing Daksha, he said to him, ‘Why do you not offer homage to the god who is the lord of life (Pasubhartri)””) Daksha spake; ‘I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise uo other Mahadeva.’ Dadhicha spake; ‘The invocation that is not addressed to isa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Sankara, this sacrifice of Daksha will not be completed.’ Daksha spake; ‘I offer, in a golden cup, this entire obla- tion, which has been consecrated by many prayers, as an offering ever

due to the unequalled Vishnu, the sovereign lord of all*.

ufcafart: a Rat urate wid wiaifa 4
wt t Dadhicha apparently evades the
It rather inaccurately, however,

p> 59).

describes this as wpon IIansa peak, a point

of the Himalaya: Satz fenafaat |

°> The Karma P. gives also this discussion between Dadhicha and Daksha, and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Siva, and no prayers are directed to be addressed
‘ Fe % aa
to him, or to his bride: warrateagT TAT:
objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas: wat weatm: araniaderia: wad
farарard we afaadtad 1 Daksha replies, that the twelve Adityas receive special oblations; that they are all the suns; and
G4 DIALOGUE BETWEEN SIVA AND HIS WIFE UMA.

“In the meanwhile, the virtuous daughter of the mountain king, ob- serving the departure of tle divinities, addressed her lord, the god of living beings, and said—Uma spake— Whither, oh lord, have the gods, preceded by Indra, this day departed? Tell me truly, oh thou who knowest all truth, for a great doubt perplexes me.” Maheswara spake; ‘Tllustrious goddess, the excellent patriarch Daksha celebrates the sacri- fice of a horse, and thither the gods repair.’ Devi spake; ‘ Why then, most mighty god, dost thou also not proceed to this solemnity? by what hinderance is thy progress thither impeded”) MaheSwara spake; ‘ This is the contrivance, mighty queen, of all the gods, that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacri- cial offerings.’ Devi spake; ‘ The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceiv-

able, may obtain a share, a half or a third portion, of the sacrificet?’

that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments: 4 Ut greyifeat wtfewawTt
fra: ay aan sfrsron: weratt feert cfa: 1 wa
WaT ara: warara: freee: qefraqay
zo wet areraartay: i These notions seem

to have been exchanged for others in the days of the Padma P. and Bhagavata, as they place Daksha's neglect of Siva to the latter's filthy practices, his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed: alluding, no doubt, to the practices of Saiva mendicants, who seem to have abounded in the days of Sankara Acharya, and since. There is no discussion in the Bhagavata, but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and in His
follower Nandi curses the company, and Bhrigu retorts in language descriptive of consequence he departed in a rage.

the Vamacharis, or left hand worshippers of Siva. "May all those," he says, " who adopt the worship of Bhava (Siva), all those who follow the practices of his wor-shippers, become heretics, and oppugners of Roly doctrines; may they neglect the observances of purification; may they be of infirm intellects, wearing clotted hair, and ornamenting themselves with ashes and bones; and may they enter the Saiva initiation, in which spirituous liquor is the libation,"
+ This simple account of Sati's share in the transaction is considerably modified in
PRODUCTION OF VIRABHADRA. 65

" Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated ; and speaking; 'Slender-waisted qucen of the gods, thou knowest not the purport of what thou sayest; but I know it, oh thou with large eyes, for the holy declare all things by meditation. By thy perplexity this day are all the gods, with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me, repeat my praises, and chant the Rathantara song of the Sama veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.' Devi spake; 'The lord is the root of all, and assuredly, in every assem- Mahadeva

spake; 'Queen of the gods, I praise not myself: approach, and behold

blage of the female world, praises or hides himself at will.'

whom I shall create for the purpose of claiming my share of the rite.’ “Having thus spoken to his beloved spouse, the mighty Maheswara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet ; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed ina tiger's skin, dripping with blood; having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning; his hand brandished the thunder-

other accounts. In the Kurma, the quarrel begins with Daksha the patriarch’s being, as he thinks, treated by his son-in-law with less respect than is his due. Upon his daughter Sati’s subsequently visiting him, he abuses her husband, and turns her out of his house. She in spite destroys herself: tatetaraataat | Siva, hearing of this, comes to Daksha, and curses him to be born as a Kshetriya, the son of the Prachetasas, and to beget a son on his own daughter: wert qarat Feral gaqrarefaafa i It is in this subsequent

birth that the sacrifice occurs. The Linga

and Matsya allude to the dispute between Daksha and Sati, and to the latter’s putting an end to herself by Yoga: waitqama at az OMA AT qa t The Padma, Bhagavata, and Skanda in the Kasi Khanda, relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Sati, however, to a prior period; and that and the Bhagavata both ascribe it to Yoga: ait wa: wats warfastirarat | The Kasi Khanda, with an improvement indicative of a later age, makes Sati throw herself into the fire prepared for the solemnity

S

OO VIRABHADRA SENT TO SPOIL DAKSHA'S SACRIFICE.

bolt ; flames streamed from his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from car to ear: he was of vast bulk, vast

strength, a mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference ; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white tecth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons: in bulk like Himadri, Kaildsa, or Meru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess, and beau- tiful aspect ; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and girt round with snakes; wearing a turban on his head, a moon on his brow; some- times savage, sometimes mild; having a chaplct of many flowers on his head, anointed with various unguents, and adorned with different orna- ments and many sorts of jewels; wearing a garland of heavenly Karnikaéra flowers, and rolling his eyes with rage. Sometimes he danced; some- times he laughed aloud; sometimes he stood wrapt in meditation ; some- times he trampled upon the earth; sometimes he sang; sometimes he wept repeatedly: and he was endowed with the faculties of wisdom, dispassion, power, penance, truth, endurance, fortitude, dominion, and self-knowledge.

“This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahadeva, ‘Sovereign of the gods, com- mand what it is that I must do for thee.” To which Maheswara replied, ‘Spoil the sacrifice of Daksha.’ Then the mighty Virabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajapati; and starting like a lion loosed from bonds, despoiled the sacrifice of Daksha, knowing that he had been created by the displea- sure of Devi. She too in her wrath, as the fearful goddess RudrakAli, accompanied him, with all her train, to witness his deeds. Virabhadra the fierce, abiding in the region of ghosts, is the minister of the anger of

HE AND HIS TRAIN BREAK IN UPON THE RITE. 67

Devi. And he then created, from the pores of his skin, powerful demi- gods, the mighty attendants upon Rudra, of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour filled all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottcred, and earth shook ; the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Rishis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies».

“Then from the gloom emerged fearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undu- lating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared ; these the spirits of wrath devoured or defiled or scattered abroad. Then falling upon the host of the gods, these vast and resistless Rudras beat or terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra’s Some then made a hideous clamour, For the

wrath, and similar to himself®.

whilst others fearfully shouted, when Yajna was decapitated.
° The description of Virabhadra and his followers is given in other Purdnas in the same strain, but with less detail.
6 Their exploits, and those of Virabhadra, are more particularly specified elsewhere, especially in the Linza, Kurma, and Bhagavata Puranas. Indra is knocked down and trampled on; Yama has his statf broken ; Saraswati and the Matris have their noses cut off; Mitra or Bhaga has his eyes pulled out; Pusha has his teeth knocked down his throat; Chandra is pummelled ; Vahni's hands are cut off; Bhrigu loses his beard; the Brahmans are pelted with stones; the Prajapatis are beaten; and the gods and demigods are run through with swords or stuck with arrows.
68 DAKSHA AND THE GODS HUMBLE THEMSELVES BEFORE HIM.

divine Yajna, the lord of sacrifice, then began to fly up to heayen, in the shape of a deer; and Virabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky'. Daksha the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Virabhadra*. The thirty scores of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, 'Oh Rudra, have mercy upon thy servants: oh lord, dismiss thine anger.' Thus spake Brahma and the other gods, and the patriarch Daksha; and raising their hands, they said, 'Declare, mighty being, who thou art. Virabhadra said, 'I am not a god, nor an Aditya; nor am I come hither for enjoy- ment, nor curious to behold the chiefs of the divinities: know that I am come to destroy the sacrifice of Daksha, and that I am called Virabhadra, the issue of the wrath of Rudra. Bhadrakali also, who has sprung from the anger of Devi, is sent here by the god of gods to destroy this rite. Take refuge, king of kings, with him who is the lord of Uma; for better is the anger of Rudra than the blessings of other gods.'

7 This is also mentioned in the Linga and in the Hari Vansa: and the latter thus accounts for the origin of the constellation Mrigasiras; Yajna, with the head between Virabhadra and Vishuu. In the Linga, the latter is beheaded, and his head is blown by the wind into the fire. The Kirma, though a Saiva Puriuia, is less of a deer, being elevated to the planetary region, by Brahma.
4 As he prays to Siva presently, it could

not well be meant here that Daksha was decapitated, although that is the story in other places. The Linga and Bhagavata both state that Virabhadra cut off Daksha's head, and threw it into the fire. After the fray therefore, when Siva restored the dead to life, and the mutilated to their limbs, Daksha's head was not fortheoming: it was therefore replaced by the head of a goat, or, according to the Kasi Khanda, that of a ram. No notice is taken in our text of the conflict elsewhere described irreverent towards Vishiu, and after describing a contest in which both parties oecasionally prevail, makes Brahma interpose, and separate the combatants. The Kasi Khanda of the Skanda P. describes Vishnu as defeated, and at the mercy of Virabhadra, who is prohibited by a voice from heaven from destroying his antagonist: whilst in the Hari Vansa, Vishiu compels Siva to fly, after taking him by the throat and nearly strangling him. The blackness of Siva's neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

DAKSHA PROPITIATES SIVA. 69

" Having heard the words of Virabhadra, the righteous Daksha pro- pitiated the mighty god, the holder of the trident, Maheswara. The hearth of sacrifice, deserted by the Brahmans, had been consumed ; Yajna had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled ; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were scattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Daksha fixed his eyes every where upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said, ' Daksha, thy sacrifice has been destroyed through sacred knowledge: I am well pleased with thee: and then he smiled again, and said,' What shall I do for thee; declare, together with the preceptor of the gods.'

"Then Daksha, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands reverentially to his brow, and said, 'If, lord, thou art pleased ; if I have found favour in thy sight; if Iam to be the object of thy benevolence; if thou wilt confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long

time, and which have now been eaten, drunk, devoured, burnt, broken, scat- tered abroad, may not have been prepared in vain. ‘So let it be,’ replied Hara, the subduer of Indra. And thereupon Daksha knelt down upon the earth, and praised gratefully the author of righteousness, the three-eyed god Mahadeva, repeating the eight thousand names of the deity whose emblem is a bull.”

CHAP. IX.

Legend of Lakshmi. Durvasas gives a garland to Indra: he treats it disrespectfully,

and is cursed by the Muni. The power of the gods impaired: they are oppressed

by the Danavas, and have recourse to Vishnu. The churning of the ocean. Praises

of Sri,

ParASARA.—But with respect to the question thou hast asked me, Maitreya, relating to the history of Sri, hear from me the tale as it was told to me by Marichi.

Durvasas, a portion of Sankara (Siva)}, was wandering over the earth ; when he beheld, in the hands of a nymph of air?, a garland of flowers culled from the trees of heaven, the fragrant odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage, who was then possessed by religious phrensy*, when he beheld that garland, demanded it of the graceful and full-eyed nymph, who, bowing to him reverentially, immediately presented it to him. He, as one frantic, placed the chaplet upon his brow, and thus decorated resumed his path; when he beheld (Indra).the husband of Sachi, the ruler of the three worlds, approach, seated on his infuriated elephant Airavata, and attended by the gods. The phrensied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it, and suspended it on the brow of Airavata, where it shone like the river Jahnavi, glittering on the dark summit of the mountain Kail4sa. The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with

his trunk, and cast it on the earth.

} Durvdsas was the son of Atri by Ana-

stiya, and was an incarnation of a portion
we
of Siva.
2 A Vidyddhari. These beings, male and female, are spirits of an inferior order, tenanting the middle regions of the atmosphere. According to the Vayu, the
That chief of sages, Durvisas, was

garland was given to the nymph by Devi.

3 He observed the Vrata, or vow of in-
sanity; SerwaAAAA | equivalent to the ec-
stasies of some religious fanatics. ‘In this
state,’ says the commentator, ‘even saints
are devils’ atfirat fe adrarat: fagrrat =a

qa |

highly incensed at this disrespectful treatment of his gift, and thus angrily addressed the sovereign of the immortals: “Inflated with the intoxication, of power, Vasava, vile of spirit, thou art an idiot not to respect the garland I presented to thee, which was the dwelling of For- tune (Sri). Thou hast not acknowledged it as a largess; thou hast not bowed thyself before me; thou hast not placed the wreath upon thy head, with thy countenance expanding with delight. Now, fool, for that thou hast not infinitely prized the garland that I gave thee, thy sove- reignty over the three worlds shall be subverted. Thou confoundest me, Sakra, with other Brahmans, and hence I have suffered disrespect from thy arrogance: but in like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the uni- verse be whelmed in ruin. Thou hast offended one whose wrath is dreaded by all created things, king of the gods, even me, by thine excessive pride.”

Descending hastily from his elephant, Mahendra endeavoured to appease the sinless Durvasas: but to the excuses and prostrations of the thousand-eyed, the Muni answered, “I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Sakra, to be Durvdsas. Thou hast in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvasas, whose nature is a stranger to remorse. Thou hast been flat- tered by Vasishtha and other tender-hearted saints, whose loud praises have made thee so arrogant, that thou hast insulted me. But who is there in the universe that can behold my countenance, dark with frowns, and surrounded by my blazing hair, and not tremble? What need of words? I will not forgive, whatever semblance of humility thou mayest assume.”

Having thus spoken, the Brahman went his way; and the king of the gods, remounting his elephant, returned to his capital Amarévati. Thenceforward, Maitreya, the three worlds and Sakra lost their vigour, and all vegetable products, plants, and herbs were withered and died; sacri- fices were no longer offered ; devout exerciscs no longer practised ; men were no more addicted to charity, or any moral or religious obligation ;

all beings became devoid of steadiness‘; all the facultics of sense were obstructed by cupidity; and men’s desires were excited by frivolous objects. Where there is energy, there is prosperity ; and upon prosperity eucrgy depends. How can those abandoned by prosperity be possessed of energy ; and without energy, where is excellence?) Without excellence there can be no vigour nor heroism amongst men: he who has neither courage nor strength, will be spurned by all: and he who is universally treated with disgrace, must suffer abasement of his intellectual faculties.

The three regions being thus wholly divested of prosperity, and de- prived of energy, the Danavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put forth their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled for refuge to Brahma, preceded by the god of flame (Huté- fana). When the great father of the universe had heard all that had come to pass, he said to the deities, " Repair for protection to the god of high and low; the tamer of the demons; the causeless cause of creation, preservation, and destruction; the progenitor of the progenitors; the immortal, unconquerable Vishfiu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble them- selves before him: he will give you aid." Having thus spoken to the deities, Brahma proceeded along with thei to the northern shore of the sea of milk; and with reverential words thus prayed to the supreme Hari :—

"We glorify him who is all things; the lord supreine over all; unborn, imperishable; the protector of the mighty ones of creation; the unper- ceived, indivisible Narayana; the smallest of the smallest, the largest of the largest, of the elements; in whom are all things, from whom are all things; who was before existence; the god who is all beings; who is the end of ultimate objects; who is beyond final spirit, and is one with supreme soul; who is contemplated as the cause of final liberation by

4 They became (fa: arat:), Nih-satwa; and Satwa is explained throughout by Dhairyya (tat), § steadiness,' § fortitude.'

sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us. May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days, that make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us. May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect; who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or The cause of the cause; the cause To him

elemental substance; to him IJ bow®. of the cause of the cause; the cause of them all; to him J bow. who is the enjoyer and thing to be enjoyed; the creator and thing to be created ; who is the agent and the effect; to that supreme being I bow. The infinite nature of Vishnu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable; it is neither gross nor subtile, nor capable of being defined: to that ever holy nature of Vishnu I bow. To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, 1 bow: and to the glorious nature of the supreme Vishnu, which nor gods, nor sages, nor I, nor Sankara apprehend ; that nature which the Yogis, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Vishnu, who is the first of all ; of whom, one only god, the triple energy is the same with Brahma, Vishnu, and Siva: oh lord of all, great soul of all, asylum of all, unde- cayable, have pity upon thy servants; oh Vishnu, be manifest unto us."

> The first effect of primary cause is nature, or Prakriti: the. effect of the effect, or of Prakriti, is Mahat: effect in the third degree is Ahankara: in the fourth, or the effect of the effect (Ahankara) of the effect (Mahat) of the effect (Prakriti), is elementary substance, or Bluita. Vishnu is each and all. So in the succeeding

ascending scale, Brahma is the cause of mortal life; the cause of Brahma is the egg. or aggregate elementary matter: its cause is, therefore, elementary matter; the cause of which is subtile or rudimental matter, which originates from Ahankéra, and so on, Vishnu is also each and all of these.
U

74 VISHNU APPEARS TO THE GODS:

Pardsara continued.—The gods, having heard this prayer uttered by Brahma, bowed down, and cried, “Be favourable to us; be present to our sight: we bow down to that glorious uature which the mighty Brahma does not know; that which is thy nature, oh imperishable, in whom the universe abides.” Then the gods having ended, Vrihaspati and the divine Rishis thus prayed: “ We bow down to the being entitled to adoration ; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable: oh lord of all that has been or is to be; imperishable type of sacrifice ; have pity upon thy worshippers; appear to them, prostrate before thee. Here is Brahma; here is Trilochana (the three-eyed Siva), with the Rudras; Pusha (the sun), with the Adityas ; and Fire, with all the mighty lumina- ries: here are the sons of Aswini (the two Aswini Kumaras), the Vasus and all the winds, the Sadhyas, the Viswadevas, and Indra the king of the gods: all of whom bow lowly before thee: all the tribes of the im- mortals, vanquished by the demon host, have fled to thee for succour.”

Thus prayed to, the supreme deity, the mighty holder of the conch and discus, shewed himself to them: and beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light, Pitamah4 and the other deities, their eyes moistened with rapture, first paid him homage, and then thus ad- dressed him: “ Repeated salutation to thee, who art indefinable: thou art Brahma; thou art the wielder of the Pindka bow (Siva) ; thou art Indra; thou art fire, air, the god of waters, the sun, the king of death (Yama), the Vasus, the Maruts (the winds), the Sadhyas, and Viswadevas. This assembly of divinities, that now has come before thee, thou art; for, the creator of the world, thou art every where. Thou art the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures : thou art all that is to be known, or to be unknown: oh universal soul, the whole world consists of thee. We, discomfited by the Daityas, have fled to thee, oh Vishiiu, for refuge. Spirit of all, have compassion upon us ; defend us with thy mighty power. There will be affliction, desire, trouble, and grief, until thy protection is obtained: but thou art the remover of all sins. Do thou then, oh pure of spirit, shew favour unto

us, who have fled to thee: oh lord of all, protect us with thy great power, in union with the goddess who is thy strength®.” Hari, the creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spake: “ With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-stick, the serpent Vasuki for the rope, churn the ocean together for ambrosia; depending upon my aid. To secure the assistance of the Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amrita that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone.” Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff; the serpent Vésuki for the cord ; and commenced to churn the ocean for the Amrita. The assembled gods were stationed by Krishva at the tail of the serpent; the Daityas and Daénavas at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race: and in another vast body he sat upon the summit of the mountain. With one portion of his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the

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gods.
® With thy Sakti, or the goddess Sri or Lakshmi.

76 THE OCEAN CHURNED: ITS PRODUCTS.

From the ocean, thus churned by the gods and Danavas, first uprose the cow Surabhi, the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Varuni (the deity of wine), her eyes rolling with intoxication. Next, from the whirlpool of the deep, sprang the celestial Parijéta tree, the delight of the nymphs of heaven, perfumigg the world with its blossoms. The troop of Apsarasas, the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized hy Mahadeva: and then poison was engendered from the sea, of which the snake gods (N4gas) took possession. Dhanwantari, robed in white, and bearing in his hand the cup of Amrita, next came forth: beholding which, the sons of Diti and of Danu, as well as the Munis, were filled with satisfaction and delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Sri, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise’. Viswavasu and other heavenly quiristers sang, and Ghritachi and other celestial nymphs danced

before her. Ganga and other holy streams attended for her ablutions ; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk in person presented her with a wreath of never- fading flowers; and the artist of the gods (Viswakermaé) decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Viprachitti at their head, were filled with indignation, as Vishhu turned away from them, and they were abandoned by the goddess of prosperity (Lakshiuni.)

The powerful and indignant Daityas then forcibly seized the Amrita- cup, that was in the hand of Dhanwantari: buat Vishnu, assuming a female form, fascinated and deluded them; and recovering the Amrita

7 Or with the Sukta, or hymn of the Vedas, commencing, " Hiranya vernam," &c.

from them, delivered it to the gods. Sakra and the other deities quaffed the ambrosia. The incensed demons, grasping their weapons, fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of PAtala. The gods thereat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven. The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries again circled, oh best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and_ the minds of all beings were animated by devotion. The three worlds again

were rendered happy by prosperity; and Indra, the chief of the gods,

was restored to power®,

% The churning of the ocean does not occur in several of the Purdéuas, and is but cursorily alluded to in the Siva, Linga, and Kirma Purdnas. The Vayn and Padma have much the same narrative as that of our text; and so have the Agni and Bhagavata, except that they refer only bricfly to the anger of Durvasas, without narrating the circumstances; indicating their being posterior, theretore, to the original tale. The part, however, assigned to Durvasas appears to be an embellishment added to the original, for no mention of him occurs in the Matsya P. nor even in the Tari Vansa, neither does it occur in

what may be considered the oldest extant versions of the story, those of the Riima-yana and Mahabharata: both these ascribe the occurrence to the desire of the gods

The Matsya assigns a similar motive to the

and Daityas to become immortal.

gods, instigated by observing that the Daityas slain by them in battle were re-stored to lite by Sukra with the Sanjivin{, or herb of immortality, which he had dis-Seated upon his throne, and once more in

The account in the Vari Vansa is brief and obscure, and is explained by the commentator as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final libera-

The legend of the Ramayana is translated, vol.

covered.

tion: but this is mere mystification.

I. p. 410. of the Serampore edition; and that of the Mahabharata by Sir C. Wil-kins, in the notes to his translation of the Bhigavata Gita. See also the original text. Cal. ed. p. 40. It has been presented to general readers in a more attractive form by my friend I. M. Parker, in his Draught of Immortality, printed with other poems, Lond. 1827. The Matsya P. has many of the stanzas of the Mahabhérata interspersed with others. There is some variety in the order and number of articles produced trom the ocean. As I have observed elsewhere (Itindu Theatre, [. 5g. Lond. ed.), the popular enumeration is fourteen; but the Ramayana specities but nine; the Mahd-bhadrata, nine; the Bhagavata, ten; the nine ; the

Padina, the Vayu, twelve ;

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78

INDRA PRAISES SRi?

é
heaven, exercising sovereignty over the gods, Sakra thus eulogized the voddess who bears a lotus in her hand :—
“JT bow down to Sri, the mother of all beings, seated on her Jotus throne, with eyes like full-blown lotuses, reclining on the breast of Vishnu. Thou art Siddhi (superhuman power): thou art Swadha and Swaha: thou art ambrosia (Sudha), the purifier of the universe: thou art evening, night, and dawn: thou art power, faith, intellect: thou art the e@oddess of letters (Saraswati). Thou, beautiful goddess, art knowledge of devotion,

Matsya, perhaps, gives the whole number. Those in which most agree, are, 1. the Ialahala or Kélaktita poison, swallowed by Siva: 2. Vdruni or Surd, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Suras, and the latter Asuras: 3. the horse Uchchaissravas, taken by Indra: 4. Kaustubha, the jewel worn by Vishnu: 5- the moon: 6, Dhanwantari, with the Amrita in his Kamandalu, or vase; and these two articles are in the Vayu considered as distinct products: 7. the goddess Padmé or Syf: 8. the Apsarasas, or nymphs of heaven: g. Surabhi, or the cow of plenty: 10. the Parijita tree. or tree of heaven: 11, Auravata, the elephant taken by Indra. The Matsya adds, 12. the umbrella taken by Varuna: 13. the earrings taken by Indra, and given to Aditi: and apparently another horse, the white horse of the sun: or the number may be completed by counting the Amrita separately from Dhanwantari. The number is made up in the popular lists by adding the bow and the conch of Vishnu; but there does not seem to be any good authority for this, and the addition is a sectarial one: so is that of

the Tulasi tree, a plant sacred to Krishiia, which is one of the twelve specified by the Véyu P. The Uttara Khanda of the Padma P. has a peculiar enumeration, or,

Poison; Jyeshthé or Alakshinf, the god-

dess of misfortune, the elder born to. fortune; the goddess of wine; Nidra, or sloth; the Apsarasas; the elephant of Indra; Lakshmi; the moon; and the Tulasi plant. The reference to Mohini, the female form assumed by Vishnu, is very brief in our text; and no notice is taken of the story told in the Mahdbhdrata and some of the Purdias, of the Daitya Rahu's insinuating himself amongst the gods, and obtaining a portion of the Amrita: being beheaded for this by Vishnu, the head became immortal, in consequence of the Amrita having reached the throat, and was transterred as a constellation to the skies ; and as the sun and moon detected his presence amongst the gods, Rahu pursues them with innplacable hatred, and his ctforts to seize them are the causes of eclipses; Rahu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have Leen an after-thought. In the Padma and Bhagavata, Rahu and Ketu are the sons of Sinhika, the wife of the Danava Viprachitti.

great knowledge, mystic knowledge, and spiritual knowledge'; which confers eternal liberation. Thou art the science of reasoning, the three Vedas, the arts and sciences™; thou art moral and political science. The world is peopled by thee with pleasing or displeasing forms. Who else than thou, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin; but they have been reanimated by thee. From thy propitious gaze, oh mighty goddess, men obtain wives, children, dwell- ings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of

attainment to those upon whoin thou smilest. Thou art the mother of all beings, as the god of gods, Ifari, is their father ; and this world, whether animate or inanimate, is pervaded by thee and Vishfiu. Ob thou who purificst all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives: abandon not our children, our friends, our lineage, our jewels, oh thou who abidest on the bosom of the god of gods. They whom thou descrtest are forsaken by truth, by purity, and gooduess, by every amiable and excellent quality; whilst the base aud worthless upon whom thou lookest favourably become immediately eudowed with all exccilent quali- fications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth ; a hero of irresistible prowess: but all his merits and his advantages are converted into worthlessness from whom, beloved of Vishiin, mother of the world, thou avertest thy face. The tongues of Bralim4 are unequal to celebrate thy excellence. Be propitious to me, oh goddess, lotus- eyed, and never forsake me more."

Being thus praised, the gratified Sri, abiding in all creatures, and

" The four Vidyas, or branches of know- tras, inystical prayers, and incantations : ledge, are said to be, Yajna vidya, know- and Atma vidya, knowledge of soul, true ledve or performance of religious rites; wisdom.

Maha vidya, great knowledge, the worship Or Vartta, explained to mean the of the female principle, or Tantrika wor- Silpa sdstra, mechanics, sculpture, and ar- ship; Guhya vidya, knowledge of man- chitecture; Aynr-veda, medicine, &c.

&O MANIFESTATIONS OF SRI AT VARIOUS TIMES !

heard by all beiues, replied to the god of a hundred rites (Satakratuy ; "Tam pleased, monarch of the gods, by thine adoration. Demand from me what thou desirest: I have come to fulfil thy wishes." "If, goddess," replied Indra, "thou wilt grant my prayers; if 1am worthy of thy bounty; be this my first request, that the three worlds may never again be deprived of thy presence. My second supplication, daughter of ocean, is, that thou wilt not forsake him who shall celebrate thy praises in the words I have addressed to thee." "I will not abandon," the goddess answered, " the three worlds again: this thy first boon is granted ; for I am gratified by thy praises: and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which thou hast addressed me."

¢

Parasara proceeded.—Thus, Maitreya, in fermer times the goddess Sri conferred these boons upon the king of the gods, being pleased by his adorations ; but her first birth was as the daughter of Bhrigu by Khyati: it was at a subsequent period that she was produced from the sea, at the churning of the ocean by the demons and the gods, to obtain ambrosia !!. For in like manner as the lord of the world, the god of gods, Jandrddana, descends amongst mankind (in various shapes), so does his coadjutrix Sri. Thus when Ilari was born as a dwarf, the son of Aditi, Lakshmi appeared from a lotus (as Padma or Kamalé); when he was born as Rama, of the race of Bhrigu (or Parasurdima), she was Dharani; when he was Raghava (Ramachandra), she was Sita; and when he was Krishna, she became Rukmini. In the other descents of Vishnu, she is his asso- ciate. Tf he takes a celestial form, she appears as divine; if a mortal, she becomes a mortal too, transforming her own person agrecably to whatever character it pleases Vishnu to put on.

Whosoever hears this

"The cause of this, however, is left daughter Lakshmi instigated her husband unexplained. The Padma P, inserts a le- to request its being conceded to her, which gend to account for the temporary separa- offending Bhrigu, he cursed Vishuu to be tion of Lakshmi from Vishiu, which ap- born upon earth ten times, to be separated pears to be peculiar to that work. Bhrigu from his wife, and to have no children. was lord of Lakshmipur, a city on the The legend is an insipid modern embel- Narmadé, given him by Brahma. Lis lishment.

account of the birth of Lakshmi, whosoever reads it, shall never lose the goddess Fortune from his dwelling for three generations; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Sri are repeated.

Thus, Brahman, have I narrated to thee, in answer to thy question, how Lakshmi, formerly the daughter of Bhrigu, sprang from the sea of milk-; and misfortune shall never visit those amongst mankind who daily recite the praises of Lakshmi uttered by Indra, which are the origin and cause of all prosperity.

CIIAP. X.

The descendants of the daughters of Daksha married to the Rishis.

MAITREYA.—Thouw hast narrated to me, great Muni, all that [asked of thee: now resume the account of the creation subsequently to Bhrigu. Parasara.—Lakslini, the bride of Vishnu, was the daughter of Bhrigu

by Khyati.

They had also two sons, Dhatri and Vidhatri, who married

the two daughters of the illustrious Meru, Ayati and Niryati; and had

by them each a son, named Prana and Mrikanda.
was Markandeya, from whom Vedasiras was born!.
The son of the latter
The son of Prana
was named Dyutimat, and his son was Réjavat; after whom, the race of

Bhrigu became infinitely multiplied.

Sambhiti, the wife of Marichi, gave birth to Paurnamasa, whose sons

were Virajas and Sarvaga.

I shall hereafter notice his other descend-

ants, when I give a more particular account of the race of Marichi?. The wife of Angiras, Simriti, bore daughters named Sinivali, Kuhu,

"The commentator interprets the text
wit efor wa to refer to Prada: Ware
aafye wast 6 Vedasiras was born the son
of Praia." So the Bhégavata has aTeeat
Fa wget afar 1 The Linga, the
Vayu, and Markandeya, however, con-
firm our reading of the text, making Ve-
dasiras the son of Markandeya. Prana,
or, as read in the two former, Pandu, was
married to Pundariké, and had by her
Dyutimat, whose sons were Srijdvana and
Mrikanda (also
read Mrikandu) married Manaswini, and
had Markandeya, whose son, by Murd-
dhanyd, was Vedasiras: he married Pivari,
and had many children, who constituted
the family, or Brahmanical tribe, of Bhar-
,
wAsruta or Asrutavrana.
gavas, sons of Bhrigu. The most ccle-

brated of these was Usanas, the preceptor

of the Daityas, who, according to the Bhé-
gavata, was the son of Vedasiras ; but the
Vayu makes him the son of Bhrigu by
Paulomi, and born at a different period.
2 Alluding especially to Kasyapa, the
son of Marichi, of whose posterity a full
The Bhaga-
vata adds a daughter, Devakulya; and the
Vayu and Linga, four daughters, Tushti,
Pushti, Twisha, and Apachiti. The latter
inserts the grandsons of Paurnamasa. Vi-
detail is subsequently given.

rajas, married to Gauri, has Sudhaman, a
Lokapala, or ruler of the east quarter; and
Parvasa (quasi Sarvaga) has, by Parvasi,
Yajnavama and Kasyata, who were both

The names
of all these occur in different forms in different MSS.
founders of Gotras, or families.

Raka, and Anumati (phases of the moon*). Anasfiya, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Durvasas, and the ascetic Dattatreya‘. birth, or in the Swayambhuva Manwantara, Dattoli, who is now known as

Pulastya had, by Priti, a son called in a former

the save Agastya®. Kshama, the wife of the patriarch Pulaha, was the mother of three sons, Karmasa, Arvarivat, and Sahishiu® The wife of Kratu, Sannati, brought forth the sixty thousand Balakhilyas, pigmy saves, no-bigecr than a joint of the thumb, chaste, pious, resplendent as the rays of the sun’. Vasishtha had seven sons by his wife Urjja, Rajas, Gatra, Urddhabahu, Savana, Anagha, Sutapas, and Sukra, the seven

a enate
pure sages®.
’ The Bhégavata adds, that in the Swérochisha Manwantara the sages Uttathya and Vrihaspati were also sons of Angiras ; and the Vayu, &c. specify Agni and Kirttimat as the sons of the patriarch in the first Manwantara. Agni, married to Sadwati, has Pa‘janya, marricd to Maricht; and their son is Hiranyaroman, a Lokapala. Kirttimat has, by Dhenuka, two sons, Charishiu and Dhritimat.
+The Bhagavata gives an account of Atri’s penance, by which the three gods, Brahma, Vishnu, and Siva, were propitiated, and became, in portions of themselves, severally his sons, Soma, Datta, and Durvasas. The Vayu has a totally ditferent serics, or five sons, Satyanctra, Havya, Apomurtti, Sani,and Soma; and one daughter, Sruti, who became the wife of Kardama.
» The text would scem to imply that he was called Agastya in a former Manwantara, but the commentator explains it as
The Bhagavata calls the wife of Pulastya, Wavirbht, whose sons were the

Muni Agastya, called in a former birth
Dahrégni or Jathardeni, and Visravas.
above.

The Agni named Abhimani, who is the eldest born of

The latter had by Ilavilé, the deity of
wealth, Kuvera; and by Kesini, the Raé-
kshasas Ravana, Kimnbhakarna, and Vibhi-
shania. The Vayu specities three sons of
Pulastya, Dattoli, Vedabahu, and Vinita ;
and one daughter, Sadwati, married (see
note 3) to Agni.
6 The Bhigavata reads Karmasreshtha,
The Vayu and
Linga have Kardama and Ambarisha in
place of the two first, and add Vana-
kapivat and a daughter, Pivari, married to
- . ,
Vartyas, and Sahishnu.
Kkardama married
Srati (note 4), and had by her Sankha-
pada, one of the Lokapalas, and a daugh-
Vedasiras (see note 1).

ter, Kamya, married to Priyavrata (note 6,

P- 53).

1 . ,
and Ghana-k., had a son, Sahishnu, mar-
Vana-kapivat, also read Dhana-k,

ried to Yasodhara, and they were the pa-
rents of Kamadeva.
? The ditferent authorities agree in this
place. The Vayu adds two daughters,
Punyé and Sumati, married to Yajnavama
(see note 2).
* The Bhagavata has an entirely ditfer-
ent set of names, or Chitraketu, Surochish,
Virajas, Mitra, Clwana, Vasubhridyana, and
b+ CHILDREN OF AGNI.

Brahma, had, by Swaha, three sons of surpassing brilliancy, Pavaka, Pavamana, and Suchi, who drinks up

water: they had forty-five sons, who, with the original son of Brahma and his three descendants, constitute the forty-nine fires*. The progenitors (Pitris), who, as I have mentioned, were created by Brahma, were the Agnishwattas aud Varlishads;_ the former being devoid of, and the Jatter possessed of, fires". By them, Swadh4 had two daughters, Mena and Dharani, who were both ac- quainted with theological truth, and both addicted to religions medi- tation; both accomplished in perfect wisdom, and adorned with all

estimable qualities".

Dyumat. It also specities Saktri and others,
The
Vayu and Linga have the same sons as in our text, reading Putra and [asta in place of Gatra: they add a daughter, Pundarika, married to Péiidu (see note 1). The eld- est son, according to the Vayu, espoused a daughter of Markaudeya, and had by her the Lokapdla of the west, Ketumat. The seven sons of Vasishfha are termed in the text the seven Rishis, appearing im that character in the third Manwantara.
9 The eldest son of Brahma, according to the commentator, upon the authority of the Vedas: Waarataarern: qarfracmraifa
w1 The Vaéyu P. enters into a very

as the issue of a ditferent marriage.

long detail of the names and places of the whole forty-nine fires. According to that, also, Pavaka is electric or Vaidyuta fire ; Payamana is that produced by friction, or Nirmathya ;
fire. Pavamdna was the parent of Kavya- vahana, the fire of the Pitris; Suchi of Havyavahana, the fire ot the "gods; and Pavamana of Saharaksha, the fire of the Asuras.
and Suchi is solar, Saura,

The Bhagavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered
Thus has been explained the progeny of the

in the ritual of the Vedas: @arfaa aafa
warairaaarfeie: sree reat as frxuas
TATA | explained by the commentator,
Sfa areata ut wat arafactacaarar xeat
farurd faoat waa Waal a wife: |
1 According to the commentator, this
distinction is derived from the Vedas. The
first class, or Agnishwattas, consists of
those householders who, when alive, did
not maintain their domestic tires, nor offer
burnt-sacrifices: the second, of those who
kept up the household flame, and pre-
tire.
these Agnidagdhas and the reverse, which
sented oblations with Menu calls

Sir W. Jones renders, ‘ constunable by fire,’
&e.
ofthem. The Bhigavata adds other classes

s va . .
Kulltka Bhatta gives no explanation
of Pitris; or, the Ajyapas, ‘drinkers of
ghee 3) and Somapas, ‘drinkers of the acid
juice? The commentator, explaining the
meaning of the terms Sdéenayas and Anie-
nyas, has, waraaTacatea TF araU: wefeat
erarag: § which might be understood to
signify, that the Pitris who are ‘without
fire’ are those to whom oblations are not
offered ; and those ‘ with fire’ are they to
whom oblations are presented.
"The Vayu carries this genealogy for-
ward. Dhérani was married to Meru, and
DAUGHTERS OF THE PITRIS.

85

daughters of Daksha. He who with faith recapitulates the account,

shall never want offspring.

had by him Mandara and three daughters,
Niyati, Ayati, and Vela: the two first were

married to Dhatri and Vidhatri (p. 81). Velé was the wife of Samudra, by whom she had Sd4mudri, married to Prachinavarhish, and the mother of the ten Prachetasas, the fathers of Daksha, as subsequently narrated.
Himavat, and was the mother of Mainaka, and of Ganga, and of Parvati or Uma.
12 No notice is here taken of Sati, married to Bhava, as is intimated in c. 8 (p. 59), when describing the Rudras. Of these genealogies the fullest and apparently the oldest account is given in the Vayu P.: as far as that of our text extends, the two nearly agree, allowing for differences of appellation originating in inaccurate transcription, the names frequently varying in different copies of the same work,
Mend was married to

leaving it doubtful which reading should be preferred. The Bhagavata, as observed above (p. 54. n. 12), has created some further perplexity by substituting, as the wives of the patriarchs, the daughters of Kardama for those of Daksha. Of the general statement it may be observed, that although in some respects allegorical, as in the names of the wives of the Rishis (p. 54); and in others astronomical, as in the denominations of the daughters of Angiras (p. 82); yet it seems probable that it is not altogether fabulous, but that the persons in some instances had a real existence, the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.
CHAP. XI.

Legend of Dhruva, the son of Uttdénapada: he is unkindly treated by his father’s second wife: applies to his mother: her advice: he resolves to engage in religious

. . . . °,¢ . ,

exercises: sees the seven Rishis, who recommend him to propitiate Vishnu,

PARASARA continued.—I mentioned to you, that the Menu Swayain- bhuva had two heroic and pious sons, Priyayrata and Uttanapéda. Of these two, the latter had a son whom he dearly loved, Uttama, by his favourite wife Suruchi. By his queen, named Suniti, to whom he was less attached, he also had a son, called Dhruva}. Observing his brother Cttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place; but as Suruchi ras present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee. Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruchi thus addressed the boy: "Why, child, do you vainly indulge in such presumptuous hopes? You are born from a dif- ferent mother, and are no son of mine, that you should aspire inconsider- ately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja, but I have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only; why should you aspire to its occupution? why idly cherish such lofty ambition, as if you were my son! do you forget that you are but the offspring of Suniti." The boy, having heard the speech of his step-mother, quitted his father, and repaired in a passion to the apartment of his own mother; who, beholding him vexed, took' him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had behaved ill to

1 The Matsya, Brahma, and Vayu Pu- Ayushmanta, Kirttimat, and Dhruva. The ranas speak of but one wife of Utténapada, Bhagavata, Padma, and Ndradiya have the and call her Sunrité: they say also that same account as that of the text. she had four sons, Apaspati (or Vasu),

him. Dhruva, in reply, repeated to her all that the arrogant Suruchi had said to him in the presence of the king. Deeply distressed by the narrative of the boy, the humble Suniti, her eyes dimmed with tears, sighed, and said, "Suruchi has rightly Spoken ; thine, child, is an un- happy fate: those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child, for who shall efface what thou hast formerly done, or shall assign to thee what thou hast left undone. The regal throne, the unbrella of royalty, horses and elephants, are his whose virtues have deserved them: remember this, my son, and be consoled. That the king favours Suruchi is the reward of her merits in a former existence. The name of wife alone belongs to such as I, who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama: mine has been born as Dhruva, of inferior moral worth. Therefore, my son, it is not proper for you to grieve; a wise man will be contented with that degree which appertains to him: but if you continue to feel hurt at the words of Suruchi, endeavour to augment that religious merit which bestows all good; be amiable, be pious, be friendly, be assiduous in benevolence to all living creatures ; for prosperity descends upon modest worth as water flows towards low cround."

Dhruva answered; " Mother, the words that you have addressed to me for my consolation find no place in a heart that contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruchi, the beloved of the king, you shall behold my glory, who am your son. Let Uttama my brother, her child, possess the throne given to him by my father; I wish fof no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

Having thus spoken, Dhruva went forth from his mother's dwelling: he quitted the city, and entered an

adjoining thicket, where he beheld seven Munis sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy kusa grass. Saluting them reverentially, and bowing humbly before them, the prince said, " Behold in me, venerable men, the son of Uttanapada, born of

Suniti. Dissatisfied with the world, 1 appear before you." The Rishis replied ; "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life; you cannot be in want of any thing whilst'the king your father reigns; we cannot imagine that you suffer the pain of separation from the object of your affections ; nor do we observe in your person any sign of discase. What is the cause of your discontent? Tell us, if it is known to yourself."

Dhruva then repeated to the Rishis what Suruchi had spoken to him ; and when they had heard his story, they said to one another, " How surprising is the vehemence of the Kshetriya nature, that resentment is cherished even by a child, and he cannot efface from his mind the harsh speeches of a step-mother. Son of a Kshetriya, tell us, if it be agreeable to thee, what thou hast proposed, through dissatisfaction with the world, to accomplish. If thou wishest our aid in what thou hast to do, declare it freely, for we perceive that thou art desirous to speak."

Dhruva said; "Excellent sages, I wish not for riches, neither do I want dominion: I aspire to such a station as no one before me has attained. Tell me what I must do to effect this object; how I may reach an elevation superior to all other dignities." The Rishis severally thus replied—Marichi said; "The best of stations is not within the reach of men who fail to propitiate Govinda. Do thou, prince, worship the undecaying (Achyuta)." Atri said; "He with whom the first of spirits, Janarddana, is pleased, obtains imperishable dignity. I declare unto you the truth." Angiras said; "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is, exists." Pulastya said; '"' He who adores the divine Hari, the supreme soul, supreme glory, who is the supreme Brahma, obtains what is difficult of attainment, eternal liberation." '" When that Janarddana," observed Kratu, "who in sacrifices is the soul of sacrifice, and who in abstract contemplation is supreme spirit, is pleased, there is nothing man may not acquire." Pulaha said; '" Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do thou adore, pious youth, that Vishnu, the lord of sacrifice." « Any thing, child, that the mind covets," exclaimed Vasishtha, " may be obtained by propitiating

Vishfu, even though it be the station that is the most excellent in the
three worlds."
Dhruva replied to them; " You have told me, humbly bending before you, what deity is to be propitiated: now inform me what prayer is to be meditated by me, that will offer him gratification. May the great Rishis, looking upon me with favour, instruct me how I am to propitiate the god." The Rishis answered ; '" Prince, thou deservest to hear how the adoration of Vishnu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external impressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it; whose spirit is firmly under control; the prayer that we shall repeat to thee is to be inaudibly recited: 'Om! glory to Vasudeva, whose essence is divine wisdom; whose

form is in- scrutable, or is manifest as Brahm4, Vishiu, and Siva2' This prayer, which was formerly uttered by your grandsire, the Menu Swayambhuva, and propitiated by which, Vishiu conferred upon him the prosperity he desired, and which was unequalled in the three worlds, is to be recited by thee. Do thou constantly repeat this prayer, for the gratification of Govinda."

2 The instructions of the Rishis amount next comes the meditation, or Dhyana; and to the performance of the Yoga. External then the Japa, or inaudible repetition of a impressions are first to be obviated by Mantra, or short prayer; as in the text. particular positions, modes of breathing, The subject of the Yoga is more fully de- &c.: the mind must then be fixed on the _ tailed in a subsequent book. object of meditation; this is Dhdrana:

CHAP. XII.

Dhruva commences a course of religious austerities. Unsuceessful attempts of Indra and his ministers to distract Dhruva's attention: they appeal to Vishnu, who allays their fears, and appears to Dhruva. Dhruva praises Vishuu, and is raised to the skies as the pole-star.

Te prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplish- ment of his purposes. THe repaired to the holy place, on the banks of the Yamuna, called Madhu or Madhuvana, the grove of Madhu, after the demon of that name, who formerly abided there. Satrughna (the younger brother of Rama) having slain the Rékshas Lavana, the son of Madhu, founded a city on the spot, which was vamed Mathura. At this holy shrine, the purifier from all sin, which enjoyed the presence of the sanctifying god of gods, Dhruva performed penance, as enjoined by Marichi and the sages: he contemplated Vishnu, the sovercign of all the gods, seated in himself. Whilst his mind was wholly absorbed in medita- tion, the mighty Hari, identical with all beings and with all natures, (took possession of his heart.) Vishfu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and when he stood upon his right, the other half of the earth sank down. When he touched the earth with his toes, it shook with all its mountains, and the rivers and the sees were troubled, and the gods partook of the universal agitation.

The celestials called Yamas, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kushmandas, in company with their king, commenced anxious cfforts to distract his meditations. One, assuming the semblance of his mother Suniti, stood weeping before him, and calling in tender accents, "My son, my son, desist from destroying thy strength by this fearful penance. I have gained thee, my son, after

much anxious hope: thou canst not have the cruelty to quit me, helpless, alone, and unprotected, on account of the unkindness of my rival. Thou art my ouly refuge; I have no hope but thou. What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime ; and when that is over, it is the time for study: then succeeds the period of worldly enjoyment; and lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou engaged in these practices to put an end to thine existence? Thy chief duty is

love for ime: duties are according to time of life. Lose not thyself in bewildering error: desist from such unrightcous actions. If not, if thou wilt not desist from these austerities, I will terminate my life before thee.”

But Dhruva, being wholly intent on seeing Vishiu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, “ Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons,” quickly disappeared. Then advanced frightful Rakshasas, wielding terrible arms, and with countenances emitting ficry flame; and nocturnal fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threat- ening weapons. Hundrcds of jackals, from whose mouths gushed flame! as they devoured their prey, were howling aloud, to appal the boy, wholly engrossed by meditation. The goblins called out, “ Kill him, kill

him; cut him to pieccs; eat him, eat him ;” and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to terrify the prince. But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his senses, whose mind was completely intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Vishiin seated in his soul, and saw no other object.

All their dclusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by

1 A marginal note by a Bengali Pundit carries a piece of meat in his mouth, it isserts it to be a fact, then when a jackal shews in the dark as if it was on fire.

the devotions of the boy, they assembled and repaired for succour to Hari, the origin of the world, who is without beginning or end ; and thus addressed him: “God of gods, sovereign of the world, god supreme, and infinite spirit, distressed by the austerities of Dhruva, we have come to thee for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power by his devo- tions. Terrified by the ascetic practices of the son of Uttanapaéda, we have come to thee for succour. Do thou allay the fervour of his medita- tions. We know not to what station he aspires: to the throne of Indra, the regency of the’ solar or lunar sphere, or to the sovereignty of riches or of the decp. Ilave compassion on us, lord; remove this affliction from our breasts; divert the son of Uttanapdda from persevering in his penance.” Vishnu replied to the gods; “Fhe lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the ocean: all that he solicits, I will grant. Return therefore, deities, to your mansions as ye list, and be no more alarmed: I will put an end to the penance of the boy, whose mind is immersed in deep contemplation.”

The gods, being thus pacified by the supreme, saluted him respect- fully and retired, and, preceded by Indra, returned to their habitations: but Hari, who is all things, assuming a shape with four arms, procecded to Dhruva, being pleased with his identity of nature, and thus addressed him: “Son of Uttanapéda, be prosperous. Contented with thy devo- tious, I, the giver of boons, am present. Demand what boon thou de- sirest. In that thou hast wholly disregarded external objects, and fixed thy thoughts on me, I am well pleased with thee. Ask, therefore, a suitable reward.” The boy, hearing these words of the

god of gods, opened his eyes, and beholding that Hari whom he had before seen in his meditations actually in his presence, bearing in his hands the shell, the discus, the mace, the bow, and scimetar, and crowned with a diadein, he bowed his head down to earth; the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods; what he could say in his adoration; what words were capable of expressing his praise: and being overwhelmed with perplexity, he had recourse for consolation to the deity. “If,” he

exclaimed, “the lord is contented with my devotions, let this be my reward, that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahma and to others learned in the Vedas? My heart is overflowing with devotion to thee: oh lord, grant me the faculty worthily to lay mine adorations at thy feet.”

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the @orld, touched the son of Utt4napada with the tip of his conch-shell, and immediately the royal youth, with a countenance spark- ling with delight, praised respectfully the imperishable protector of living beings. “I venerate,” exclaimed Dhruva, “him whose forms are earth, water, fire, air, ether, mind, intellect, the first element (Ahankara), primeval nature, and the pure, subtile, all-pervading soul, that surpasses nature. Salutation to that spirit that is void of qualities; that is supreme over all the elements and all the objects of sense, over intellect, over nature and spirit. I have taken refuge with that pure form of thine, oh supreme, which is one with Brahma, which is spirit, which transcends all the world. Salutation to that form which, pervading and supporting all, is designated Brahma, unchangeable, and contemplated by religious sages. Thou art the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its contact?.. What- ever has been, or is to be, that, Purushottama, thou art. From thee The lower, and upper, and middle parts of the earth are not independent of thee: from thee is all this universe, all that has been, and that shall be: and all

sprang Virat, Swarat, Samrat, and Adhipurusha®.

this world is in thee, assuming this universal form‘. From thee is sacri-

. 7 . eth
2 The commentator understands this * Explained severally the Brahmanda, or
passage to imply merely that the supreme
pervades both substance and space, being
infinitely vast, and without limit. ‘ Hav-
ing a thousand heads,’ &c. denotes only
infinite extension: and the ‘ ten inches be-
yond the contact of the universe’ expresses
merely non-restriction by its boundaries.
SUT AT RTATS | WATS AAS: ATA ENTE
agian rafraey farcate rary fers efaw
material universe; Brahma, the creator ;
Manu, the ruler of the period; and su-

preme or presiding spirit.
4 So the inscription upon the temple of
S: oe. "E ox J ~ * ‘ a Non 7 ‘.
US ye Ell Tay TO YEYOVGS KQL Ov, Kat
, . >
ecauevov. So the Orphic verse, cited by
Eusebius, beginning
"Es be Sduac Bacieiay év S rade wdvta KvaAeiTal, K.T.A,
‘One regal body in which all things are
Bb

fice derived, and all oblations, and curds, and ghee, and animals of either class (domestic or wild). From thee the Rig-Veda, the Sama, the metres of the Vedas, and the Yajur-Veéda are born. Horses, and cows haying teeth in one jaw only , proceed from thee; and from thee come goats, sheep, deer. Brahmans sprang from thy mouth; warriors from thy arms; Vaisyas from thy thighs; and Sidras from thy feet. From thine eyes come the sun; from thine ears, the wind; and from thy mind, the moon: the vital airs from thy central vein; and fire f&om thy mouth: the sky from thy navel; and heaven from thy head: the regions from thine ears; the earth from thy feet. All this world was derived from thee. As the wide-spreading Nyagrodha (Indian fig) tree is compressed in a small seed °, so, at the time of dissolution, the whole universe is compre- hended in thee as its germ. seed, and becomes first a shoot, and then rises into loftiness, so the created world proceeds from thee, and expands into magnitude. As the bark and leaves of the Plantain tree are to be seen in its stem, so thou art the stem of the universe, and all things are visible in thee. The

faculties of the intellect, that are the cause of pleasure and of pain, abide

As the Nyagrodha germinates from the

in thee as one with all existence; but the sources of pleasure and of pain, singly or blended, do not exist in thee, who art exempt from all qualities‘. Salutation to thee, the subtile rudiment, which, being single, becomes

comprehended (viz. Virat), fire, and water,
and earth, and air, and night, and day,
and Intelligence (viz. Mahat) the first ge-
nerator, and divine love; for all tnese does
Jupiter include in his expansive form.’ It
proceeds also, precisely in the Paurdnic
strain, to describe the members of this
universal form: the heaven is his head,
the stars his hair, the sun and moon his
eyes, &c.
* A piece of natural history quite coyr-

rect as applied to the front teeth, which in the genus ox occur in the lower jaw only.
® This is also conformable to the doctrine, that the rudiments of plants exist in their cotyledons.
7 In life, or living beings, perception depends not, according to Hindu metaphysics, upon the external senses, but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Samvid (afaz) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upen the quality of goodness, pain on that of darkness, and their mixture on that of toulness, inherent in the understanding ; properties belonging to Jiveswara, or god, as one with life, or to embodied spirit, but not as Parameswara, or supreme spirit.

manifold. Salutation to thee, soul of existent things, identical with the great elements. Thou, impcrishable, art beheld in spiritual knowledge as perceptible objects, as nature, as spirit, as the world, as Bralina, as Manu, by internal contemplation. But thou art in all, the clement of all; thou art all, assuming every form; all is from thee, and thou art from thyself. I salute thee, universal soul: glory be to thee. Thou art one with all things: oh lord of all, thou art present in all things. What can I say unto thee? thou knowest all that is in the heart, oh soul of all, sovercign lord of all creatures, origin of all things. Thou, who art all beings, knowest the desires of all creatures. The desire that I cherished has been gratified, lord, by thee: my devotions have been crowned with success, in that I have seen thee."

Vishnu said to Dhruva; "The object of thy devotions has in truth been attained, in that thou hast seen me; for the sight of me, young prince, is never unproductive. Ask therefore of me what boon thou desirest; for men in whose sight I appear obtain all their wishes." To this, Dhruva answered; '" Lord god of all creatures, who abidest in the hearts of all, how should the wish that I cherish be unknown to thee? I will confess unto thee the hope that my presumptuous heart has enter- tained ; a hope that it would be difficult to gratify, but that nothing is difficult when thou, creator of the world, art pleased. Through thy favour, Indra reigns over the three worlds. The sister-queen of my mother has said to me, loudly and arrogantly, 'The royal throne is not for one who is not born of me;' and I now solicit of the support of the universe an exalted station, superior to all others, and one that shall endure for ever." Vishnu said to him; " The station that thou askest thou shalt obtain; for I was satisfied with thee of old in a prior existence. Thou wast formerly a Brahman, whose thoughts were ever devoted to me, ever dutiful to thy parents, and observant of thy dutics. In course of time a prince became thy friend, who was in the period of youth, indulged in all sensual pleasures, and was of handsome appear- ance and elegant form. Beholding, in consequence of associating with him, his affluence, you formed the desire that you might be subsequently

born as the son of a king; and, according to your wish, you obtained a

But that which
would have been thought a great boon by others, birth in the race of
princely birth in the illustrious mansion of Uttanapada.

Swaéyambhuva, you have not so considered, and therefore have propitiated me. The man who worships me obtains speedy liberation from life. What is heaven to one whose mind is fixed on me? A station shall be assigned to thee, Dhruva, above the three worlds'; one in which thou shalt sustain the stars and the planets; a station above those of the sun, the moon, Mars, the son of Soma (Mercury), Venus, the son of Siirya (Saturn), and all the other constellations; above the regions of the seven Rishis, and the divinities who traverse the atmosphere'. Some celestial beings endure for four ages; some for the reign of a Manu: to thee shall be granted the duration of a Kalpa. Thy mother Suniti, in the orb of a bright star, shall abide near thee for a similar term; and all those who, with minds attentive, shall glorify thee at dawn or at eventide, shall acquire exceeding religious merit.

Thus the sage Dhruva, having received a boon from Janarddana, the god of gods, and lord of the world, resides in an exalted station. Behold- ing his glory, Usanas, the preceptor of the gods and demons, repeated these verses: '" Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Rishis should be preceded by Dhruva. This too is the pious Suniti, his parent, who is called Stmrita!®" Who can

s The station or sphere is that of the north pole, or of the polar star. In the former case, the star is considered to be Suniti, the mother of Dhruva. The le- gend, although as it is related in our text version of the legend; and Ovid's repre- sentation of it is after a fashion of his own: all that has been retained of the original is the conformity of the characters and of the main incident, the translation

it differs in its circumstances from the story told by Ovid of Callisto and her son Arcas, whom Jove
Imposuit cxlo vicinaque sidera fecit,
suggests some suspicion of an original identity. In neither of the autharities have we, perhaps, the primitive fable. It is evident from the quotation that pre- sently follows in the text, of a stanza by

Usanas, that the Purdiia has not the oldest of a mother and her son to the heavens as constellations, in which the pole-star is the most conspicuous luminary.

9 The Vaimanika devas, the deities who travel in Vimanas, ‘ heavenly cars,’ or rather ‘moving spheres.’

© The text says merely apifreara WryaT the commentator says, ‘ perhaps formerly so called ;? Qaarrat | We have already remarked that some Puranas so denominate her.

celebrate her greatness, who, having given birth to Dhruva, has become the asylum of the three worlds, enjoying to all future time an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and

enjoy the heaven of Indra.

Whatever be his dignity, whether upon

earth or in heaven, he shall never fall from it, but shall long enjoy life,

possessed of every blessing ”.

“The legend of Dhruva is narrated in the Bhagavata, Padma (Swerga Khanda), Agni, and. Naradiya, much to the same purport, and partly in the same words, as our text. The Brahma and its double the Hari Vansa, the Matsya, and Vayu merely allude to Dhruva’s having been transferred by Brahma to the skies, in reward of his austerities. The story of his religious penance, and adoration of Vishnu, seems to be an embellishment interpolated by the Vaishnava Purarias, Dhruva being adopted as a saint by their sect. The allusion to Stnrita in our text concurs with the form of the story as it appears elsewhere, to indicate the priority of the more simple legend.

CHAP. XII

Sees eae p Sener ure Race,

ao. Poona: the Leer the ars kire.
Priihi
evé.s it: intruduces cultivati.o:

’ ‘ . F :
liege cll a reer aa ieee a2 0% oN Gh mente the ra Tes of kir rs.
1 rae “vee ee fF
ear seas bot te Soe PEO GOO NE OES. GS

dae wren Presot:

eretyeres, bE cg trpiled as a cus. Pa RASARA —The sons of Dhruva, by hi- wife Sambhu, were Bhavya aud Slishti Suchebh4ya, the wife of the latter, was the mother of five vittigds eons, Rips, Ripunjaya, Vipra, Vrikala, and Vrikatejas. The sun of Ripu, by Vribatt, was the illustrious Chakshusha, who begot the Manu Ch4kshusha on Pushkarifi, of the family of Varuna, the daughter of the venerable The Manu had, by his wife Navala, of the patriarch Vairaja, ten noble sons, Uru, Puru, Sa- tadyumnua, Tapaswi, Satyavak, Kavi, Agnishtoma, Atiratra, Sudyumna, aud Abhimanyu. The wife of Uru, Agneyi, bore six excellent sons, Auga, Sunanas, Switi, Kratu, Angiras, and Siva. Anga had, by his wife Sunitha, only one son, named Vena, whose right arm was rubbed by the Rishis, for the purpose of producing from it progeny.

patiiaich Auarafiya.
thie daughter
From the
aru of Vena, thus rubbed, sprang a celebrated monarch, named Prithu,
by whom, in olden time, the earth was milked for the advantage of
mankind |,
hi he descent of Pere from Dhruva is

divisions of time and of day and _ night.
sinilarly traced in the Matsya Purana, but
The account there given is, Dhruva had,

with some yariely of nomenclature : thus
the wife of Dhruva in named Dhanya; and
the eldest, son of the Manu, Taru. The
Viiyu introduces another generation, mak-
ing the eldest. son of Slishfi, or as there
termed Pushdi, father of Udaradhi; and
the latter the father of Ripu, the father
of Chakshusha, the father of the Manu.
The Bhavavata has an almost. entirely dif
ferent set of names, having converted the
family of Dhruva into personifications of
by his wife Bhramf (revolving), the daugh-

ter of Sisumara (the sphere), Kalpa and Vatsara. The latter married Suvithi, and had six sons, Pushpariia, Tigmaketu, Isha, Urjja, Wasu, Jaya. The first married Prabha and Dosha, and had by the former, Pratah (dawn), Madhyadina (noon), and Saya (evening); and by the latter, Pradosha, Nisitha, and Vyushfa, or the beginning, middle, and end of night. The last has, by Pushkarinf, Chakshush, mar-

Mairreyva.—Best of Munis, tell me why was the right hand of Vena rubbed by the holy sages, in consequence of which the heroic Prithu was produced.

PardSara.—Sunitha was originally the daughter of Mrityu, by whom she was given to Anga to wife. She bore him Vena, who inherited the evil propensities of his maternal grandfather. When he was inaugurated by the Rishis monarch of the earth, he caused it to be every where proclaimed, that no worship should be performed, no oblations offered, no gifts bestowed upon the Brahmans. “I, the king,” said he, ‘‘am the lord of sacrifice; for who but I am entitled to the oblations.” The Rishis, respectfully approaching the sovereign, addressed him in melodious ac- cents, and said, “ Gracious prince, we salute you; hear what we have to represent. For the preservation of your kingdom and your life, and for the benefit of all your subjects, permit us to worship Hari, the lord of all sacrifice, the god of gods, with solemn and protracted rites?; a portion of the fruit of which will revert to you. Vishnu, the god of oblations, being propitiated with sacrifice by us, will grant you, oh king, all your desires. Those princes have all their wishes gratified, in whose realms Hari, the lord of sacrifice, is adored with sacrificial rites.’ ‘* Who,” exclaimed Vena, “is superior to me? who besides me is entitled to wor- ship? who is this Hari, whom you style the lord of sacrifice? Brahma, Janarddana, Sambhu, Indra, Vayu, Yama, Ravi (the sun), Hutabhuk

ried to Akiti, and the father of Chakshusha Manu. He has twelve sons, Puru, Kritsna, Rita, Dyumna, Satyavat, Dhrita, Vrata, Agnishfoma, Atirdtra, Pradyumna, Sivi, and Ulmuka. The last is the father of six sons, named as in our text, except the last, who is called Gaya. The eldest, Anga, is the father of Vena, the father of Prithu. These additions are evidently the creatures of the author’s imagination. The Brahma Purata and Hari Vansa have the same genealogy as the Vishnu, reading, as do the Matsya and Vayu, Pushkarini or Virani, the daughter of Viraria, instead of Varuna. They, as well as copies of the

text, present several other varieties of nomenclature. The Padina P. (Bhtimi Khanda) says Anga was of the family of Atri, in allusion perhaps to the circumstance mentioned in the Brahma P. of Uttanapada's adoption by that Rishi.
® With the Dirghasatra, 'long sacrifice ;' a ceremony lasting a thousand years.
3 That is, the land will be fertile in proportion as the gods are propitiated, and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word ' portion? WY: wEPINT |

(fire), Varuna, Dhata, Pusha (the sun), Bhami (earth), the lord of night (the moon); all these, and whatever other gods there be who listen to our vows; all these are present in the person of a king: the essence of a sovereign is all that-is divine. Conscious of this, I have issued my commands, and look that you obey them. You are not to sacrifice, not to offer oblations, not to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men, on you." "Give command, great king," replied the Rishis, " that piety may suffer no decrease. All this world is but a transmutation of oblations ; and if devotion be suppressed, the world is at an end." But Vena was entreated in vain; and although this request was repeated by the sages, he refused to give the order they suggested. Then those pious Munis were filled with wrath, and cried out to each other, " Let this wicked wretch be slain. The impious man who has reviled the god of sacrifice who is without beginning or end, is not fit to reign over the earth." And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god.

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, " What is this?" and the people answered and said, '' Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king, who had Icft no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features (like a negro), and of dwarfish stature. "' What am I to do!" cried he eagerly to the Munis. "Sit down" (Nishida), said they; and thence his name was Nishada. His descendants, the inhabitants of the Vindhya mountain, great Muni, are still called Nishadas, and are characterized by the exterior tokens of depravity*. By this means the wickedness of Vena was expelled ; those

4 The Matsya says there were born out- Wa), as black as collyrium. The Bhaga- cast or barbarous races, Miechchas (QasAT vata describes an individual of dwartish

Nishadas being born of his sins, and carrying them away. The Brah- mans then proceeded to rub the right arm of the king, from which friction was engendered the illustrious son of Vena, named Prithu, re-splendent in person, as if the blazing deity of Fire had been manifested.

There then fell from the sky the primitive bow (of Mahadeva) named
At the birth
of Prithu all living creatures rejoiced ; and Vena, delivered by his being

Ajagava, and celestial arrows, and panoply from heaven. born from the hell named Put, ascended to the realms above. The seas and rivers, bringing jewels from their depths, and water to perforin the ablutions of his installation, appeared. The great parent of all, Brahma, with the gods and the descendants of Angiras (the fires), and with all things animate or inanimate, assembled and performed the ceremony of consecrating the son of Vena. Beholding in his right hand the (mark of the) discus of Vishfiu, Brahma recognised a portion of that divinity in Prithu, and was much pleased ; for the mark of Vishiiu's discus is visible in the hand of one who is born to be a universal emperor', one whose power is invincible even by the gods.

The mighty Prithu, the son of Vena, being thus invested with uni- versal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed, and from win-

stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair; whose descendants were mountaineers and foresters: fafcarrmanta tt 1 The Padma (Bhu. Kh.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishadas, Kiratas, Bhillas, Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlechchas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Goands, Koles, Bhils, and other uncivilized tribes, scattered along the torests and mountains of central India, from Behar to Kandesh, and who are not improbably the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character.

5 A Chakra-vertti, or, according to the text, one in whom the Chakra, the discus of Vishnu, abides (varttate); such a figure being delineated by the lines of the hand. The grammatical ctymology is, ‘he who abides in, or rules over, an extensive territory called a Chakra.’
pd

Afd13

ning their affections he derived the title of Raja, or king®. The waters became solid, when he traversed the ocean: the mountains opened him a path: his banner passed unbroken (through the forests): the earth needcd not cultivation; and at a thought food was prepared: all kine were like the cow of plenty: honey was stored in every flower. At the sacrifice of the birth of Prithu, which was performed by Bralma, the intelligent Sita (herald or bard) was produced, in the juice of the moon- plant, on the very birth-day7: at that great sacrifice also was produced the accomplished Mégadha: and the holy sages said to these two per- sons, “ Praise ye the king Prithu, the illustrious son of Vena; for this is your especial function, and here is a fit subject for your praise.” But they respectfully replied to the Brahmans, “We know not the acts of the new-born king of the earth; his merits are not understood by ys; his fame is not spread abroad: inform us upon what subject we may dilate in his praise.” “ Praise the king,” said the Rishis, “for the acts this heroic monarch will perform ; praise him for the virtues he will display.”

The king, hearing these words, was much pleased, and reflected that persons acquire commendation by virtuous actions, and that consequently his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce: whatever merits, then, they should panegyrize in their cncomium, he determined that he would endeavour to acquire ; and if they should point out what faults ought to be avoided, he would try toshun them. He therefore listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Prithu, the enlightened son of Vena.

“The king is a speaker of truth, bounteous, an observer of his pro- mises; he is wise, benevolent, patient, valiant, and a terror to the wicked ; he knows his duties; he acknowledges services ; he is compassionate and

6 From raga (umm), ‘passion’ or ‘ atlection ;’ but the more obvious etymology is raj (tra), ‘to shine’ or ‘ be splendid?
“The birth of Prithu is to be considered as the sacrifice, of which Brahma, the creator, was the performer; but in other places, as in the Padma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts

were produced, The Bhagavata does not
account for their appearance.

kind-spoken; he respects the venerable; he performs sacrifices; he reverences the Brahmans; he cherishes the good; and in administering justice is indifferent to friend or foe."

The virtues thus celebrated by the Sita and the Mdgadha were che- rished in the remembrance of the Raja, and practised by him when occasion arose. Protecting this earth, the monarch performed many great sacrificial ceremonies, accompanied by liberal donations. His sub- jects soon approached him, suffering from the famine by which they were afflicted, as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they told him, that in the interval in which the earth was without a king all vegetable products had been withheld, and that consequently the people had perished. "Thou," said they, "art the bestower of subsistence to us; thou art appointed, by the creator, the protector of the people: grant us vegetables, the support of the lives of thy subjects, who are perishing with hunger."

On hearing this, Prithu took up his divine bow Ajagava, and his celestial arrows, and in great wrath marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahma and the heavenly spheres; but wherever went the supporter of living things, there she beheld Vainya with uplifted weapons: at last, trembling with terror, and anxious to escape his arrows, the Earth addressed Prithu, the hero of resistless prowess. " Know you not, king of men," said the Earth, "the sin of killing a female, that you thus perseveringly seck to slay me." The prince replied ; "When the happiness of many is secured by the destruc- tion of one malignant being, the death of that being is an act of virtue." " But," said the Earth, 'if, in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will thy people derive their support." '" Disobedient to my rule," rejoined Prithu, "if I destroy thee, I will support my people by the efficacy of my own devotions." Then the Earth, overcome with apprehension, and trembling in every limb, respectfully saluted the king, and thus spake: "All under- takings are successful, if suitable means of effecting them are employed.

I will impart to you means of success, which you can make use of if you please. All vegetable products are old, and destroyed by me; but at your command I will restore them, as developed from my milk. Do you therefore, for the benefit of mankind, most virtuous of princes, give me that calf, by which I may be able to secrete milk. Make also all places level, so that I may cause my milk, the seed of all vegetation, to flow every where around."

Prithu accordingly uprooted the mountains, by hundreds and thou- sands, for myriads of leagues, and they were thenceforth piled upon one another. Before his time there were no defined boundaries of villages or towns, upon the irregular surface of the earth; there was no cultivation, no pasture, no agriculture, no highway for merchants: all these things (or all civilization) originated in the reign of Prithu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the

fruits and roots which constituted the food of the people were procured with great difficulty, all vegetables having been destroyed; and he therefore, having made Swayambhuva Manu the calf', milked the Earth, and received the milk into his own hand, for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth, Prithu was as her father, and she thence derived the patronymic appellation Prithivi (the daughter of Prithu). Then the gods, the sages, the demons, the Rakshasas, the Gandharbhas, Yakshas, Pitris, serpents, mountains, and trees, took a milking vessel suited to their kind, and milked the earth of appropriate milk, and the milker and the calf were both peculiar to their own species?.

8 "Having willed or determined the promoter of the multiplication of progeny: Manu Swayambhuva to be the calf' Waal WHTSATANTaa: |

fort ant q vq eTqeyd 1 So the Padma P.: 9 The Matsya, Brahma, Bhagavata, and wet Te: Watant | wy Tart Gy aftfaad Padma enter into a greater detail of this

ya: ya The Bhagavata has, "ant grat milking, specifying typically the calf, the wai 'Ilaving made the Manu the calf' milker, the milk, and the vessel. Thus, By the ' calf" or Manu in that character, is according to the Matsya, the Rishis milked typified, the commentator observes, the the earth through Vrihaspati; their calf

MERIT OF REPEATING AND HEARING THE STORY.

105

This Earth, the mother, the nurse, the receptacle, and nourisher of all

existent things, was produced from the sole of the foot of Vishnu.

And

thus was born the mighty Prithu, the heroic son of Vera, who was the

lord of the earth, and who, from conciliating the affections of the people,

was the first ruler to whom the title of Raja was ascribed. Whoever shall recite this story of the birth of Prithu, the son of Vena, shall never suffer

any retribution for the evil he may have committed: and such is the virtue of the tale of Prithu's birth, that those who hear it repeated shall

be relieved from affliction !,

was Soma; the Vedas were the vessel ;
When the
gods milked the earth, the milker was

Mitra (the sun); Indra was the calf; superhuman power was the produce. The gods had a gold, the Pitris a silver vessel : and for the latter, the milker was Antaka (death); Yama was the calf; the milk was Swadha, or oblation. The Naga, or snake-gods, had a gourd for their pail; their calf was Takshaka; Dhritardshtra (the serpent) and the milk was devotion.

was their milker; and their milk was poison. For the Asuras, Maya was the milk; Virochana, the son of Prahlada, was the calf; the milker was Dwimurddha; and the vessel was of iron. The Yakshas made Vaisravana their calf; their vessel was of unbaked earth; the milk was the power of disappearing. The Rakshasas and others employed Raupyanabha as the milker; their calf was Suméli; and their milk was blood. Chitraratha was the calf, Vasuruchi the milker, of the Gandharbas and nymphs, who milked fragrant odours into a cup of lotus leaves. On behalf of the mountains, Meru was the milker; Himavat the calf; the pail was of crystal; and the milk was of herbs and gems. The trees extracted sap in a vessel of the Palava, the Sal being the milker, and the Plaksha the calf. The descriptions that occur in the Bhagavata, Padma, and Bréhma Puranas are occasionally slightly varied, but they are for the most part in the same words as that of the Matsya. These mystitications are all probably subsequent modifications of the original simple allegory, which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes. ‘© Another reading is, grerstagrt actif | “It counteracts evil dreams.’ The legend of Prithu is briefly given in the Mahabharata, Raja Dherma, and occurs in most of the Puranas, but in greatest detail in our text, in the Bhagavata, and especially in

the Padma, Bhtimi Khana, s. 29, 30. All the versions, however, are essentially the same.

CHAP. XIV.

Descendants of Prithu. Legend of the Prachetasas: they are desired by their father to multiply mankind, by worshipping Vishnu: they plunge into the sca, and medi-

tate on and praise him: he appears, and grants their wishes.

Pritsu had two valiant sons, Antarddhi and Pali. The son of An- tarddhana, by his wife Sikhandini, was Havirdhana, to whom Dhishana, a princess of the race of Agni, bore six sons, Prachinaverhis, Sukra, Gaya, Krishna, Vraja, and Ajina®. The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhana. He was called Prachinaverhis from his placing upon the

earth the sacred grass, pointing to

1 The text of the Vayu and Brahma (or [ari Vansa) read, like that of the Vishnu, Wet: AT Rerdhat saneartsurfeat t Mons. Langlois understands the two last words as acompound epithet; “Se jouirent du pouvoir de se rendre invisibles.” The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Prithu is immediately continued through one of them, Antarddhana, which is the same as Antarddhi; as the commentator states with regard to that appellation, warfgtararata: | and as the commentator on the Hari Vansa remarks of the succeeding name, Wagt aTeateaare | “one of the brothers being called Antarddhana or Antarddhi,’ leaves no other sense for Palin but that of a proper name. The Bhagavata gives Prithu five sons, Vijitaswa, Haryyaksha, Dhumra- kesa, Vrika, and Dravina, and adds that the elder was also named .Antarddhana, in consequence of having obtained from Indra the power of making himself invisible: wargrntd WRAAsaTSATT: |

the east?. At the termination of a

2 The Bhagavata, as usual, modifies this genealogy ; Antarddhana has by Sikhandini three sons, who were the three tires, Payaka, Pavamana, and Suchi, condemned by a curse of Vasishtha to be born again: by another wife, Nabhaswati, he has Ifavirddhana, whose sons are the same as those of the text, only giving another name, Varhishad as well as Prachinaverhis, to the first. According to the Mahabharata (Moksha Dharma), which has been followed by the Padma P., Prachinavarhis was born in the family of Atri: whrig AUT AaTita: Warwa: UTatrafeaae |

3 The text is, wratarat: qyrerea yfaaara watt Kusa or varhis is properly 'sacrificial grass' (Poa); and Prachindgra, literally, 'having its tips towards the east ; the direction in which it should be placed upon the ground, as a seat for the gods on occasion of offerings made to them. The name therefore intimates, cither that the practice originated with him, or, as the commentator explains it, that he was exceedingly devout, offering sacritices or in-

rigid penance he married Savariaé, the daughter of the ocean, who had been previously betrothed to him, and who had by the king ten sons, who were all styled Prachetasas, and were skilled in military science: they all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years. Marrreya.—You can inform me, great sage, why the magnanimous Prachetasas engaged in penance in the waters of the sea. PardAsara.—The sons of Prachinaverhis were originally informed by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully en- joined by Brahmé, the god of gods, to labour to this end, and that he had promised obedience: 'now therefore," continued he, "do you, my sons, to oblige me, diligently promote the increase of the people, for the orders of the father of all creatures are entitled to respect." The sons of the king, having heard their father's words, replied, "So be it;" but they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind. He said to them ; "Whoever worships Vishiu, the bestower of good, attains undoubtedly the object of his desires: there is no other mode. What further can I tell you? Adore therefore Govinda, who is Hari, the lord of all beings, in order to effect the increase of the human race, if you wish to succeed.

voking the gods every where: Wqa WATTET atqt The Hari Vansa adds a verse to

that of our text, reading, aratarat: HUTT fea: 1 which Mons. Langlois has rendered, * Quand il marchoit sur la terre Jes pointes de cousa etoient courbées vers VOrient ;? which he supposes to mean, ‘ Que ce prince avait tourné ses pensées et porté sa domination vers POrient :” a supposition that might have been obviated by a little further consideration of the verse of Manu to which he refers. “If he have sitten on culms of grass with their points towards the east,” &c. The commentary

explains the passage as above, referring yfeahrosarfoa: to |yt; not to ARTI as, yfeat mea urttara: gy: yfedhrosarfam: Wa: SEU yao: FPA SOAes Wray AA: a wratevafe: | § He was called Prachinavarhis, because his sacred grass, pointing east, Was going upon the very earth, or was spread over the whole earth.’ The text of the Bhagavata also explains clearly what is meant: wad eqqaAATTs fareaa: utara: ayrerateran wauTAd | «By whose sacred grass, pointing to the east, as he performed sacrifice after sacrifice, the whvle earth, his sacrificial ground, was overspread,

The eternal Purushottama is to be propitiated by him who wishes for virtue, wealth, enjoyment, or liberation. Adore him, the imperishable, by whom, when propitiated, the world was first created, and mankind will assuredly be multiplied.”

Thus instructed by their father, the ten Prachetasas plunged into the depths of the ocean, and with minds wholly devoted to Nfrfyana, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years: remaining there, they with fixed thoughts praised Hari, who, when propitiated, confers on those who praise him all that they desire.

Marrreya—The excellent praises that the Prachetasas addressed to Vishnu, whilst they stood in the deep, you, oh best of Munis, are qualified to repeat to me.

Parisara.—Hear, Maitreya, the hymn which the Prachetasas, as they stood in the waters of the sea, sang of old to Govinda, their nature being identified with him :—

“ We bow to him whose glory is the perpetual theme of every speech ; him first, him last; the supreme lord of the boundless world; who is primeval light; who is without his like; indivisible and infinite; the origin of all existent things, movable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration. Glory to him, the life of al] living things, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors: to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance: to him who is one with earth, all-pervading, and the asylum of smell and other objects of seuse, supporting the whole world by its solidity. We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya; to the eater of the Kavya, the mouth of the progenitors; to Vishiu, who is identical with fire; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action ; to him who is identical with the atmosphere, pure, illimitable, shapcless,

separating "ll creatures. Glory to Krishia, who is Brahma in the form of sensible objects, who is ever the direction of the faculties of sense. We offer salutation to that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to the universal soul, who, as internal intellect, delivers the impressions reccived by the senses to soul: to him who has the properties of Prakriti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We worship that Purushottoma, the god who is pure spirit, and who, without qualitics, is ignorantly considered as endowed with qualities. We adore that supreme Brahma, thé ultimate condition of Vishiu, unproductive, unborn, pure, void of qualities, and free from accidents; who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance, nor affection, nor body; who is neither etherial nor susceptible of contact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name, nor race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without fault, undecaying, immortal, free from passion, without sound, impercep- tible, inactive, independent of place or time, detached from all investing properties; but (illusively) exercising irresistible might, and identified with all beings, dependent upon none. Glory to that nature of Vishnu which tongue can not tell, nor has eye beheld.”

Thus gelorifying Vishiu, and intent in meditation on him, the Prache- tasas passed ten thousand years of austerity in the vast ocean; on which Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotus leaf. Beholding him mounted on the king of birds, Garuda, the Prachetasas bowed down their heads in devout homage ; When Vishnu said to them, “ Receive the boon you have desired; for I, the giver of good, am content with you, and am present.” The Prachetasas replied to him with reverence, and told him that the cause of their devotions was the command of their father to effect the multiplication of mankind. The god, having accordingly granted to them the object of their prayers, disappeared, and they came up from the water.

CHAP. XV.

The world overrun with trees: they are destroyed by the Prachetasas. Soma pacities them, and gives them Marishé to wife: her story: the daughter of the mymph Pramlocha. Legend of Kandu. Miarisha's former history. Daksha the son of the Prachetasas: his different characters: his sons: his daughters: their marriages and

progeny: allusion to Prahlada, his descendant.

WiudILsT the Prachetasas were thus absorbed in their devotions, the trees spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests ; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry, and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said, " Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescicut of futurity, 1 have nourished with my rays this precious maiden, the daughter of the woods. She is called Marisha, and is assuredly the offspring of the trees. She shall be your bride, and the multiplicr of the race of Dhruva. From a portion of your lustre and a portion of mine, oh mighty sages, the patri- arch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall mul- tiply the human race.

"There was formerly (said Soma) a sage named Kandu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomati river. The king of the gods sent the nyntph Pramlocha to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Manudara, for a hundred and fifty years; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the

PRAMLOCHA NOT ALLOWED BY KANDU TO DEPART. 111

nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman, I depart ;' but the Muni, detaining the fine-eyed damsel, replied, ' Nay, stay yet a little; you will go hence for a long period. Afraid of incurring an imprecation, the graceful nymph continued with 'the sage for nearly two hundred years more, repeatedly asking his per- mission to go to the region of the king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners, well knowing also the pain that is inflicted by separa- tion from an object of affection, she did not quit the Muni, whose mind, wholly subdued by love, became every day more strongly attached to her.

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day, he replied, 'is drawing fast to a close: I must perform the Sandhya worship, or a duty will be neglected... The nymph smiled mirthfully as she rejoined, ' Why do vou talk,

grave sir, of this day drawing to a close: your day is a day of many years, a day that must be a marvel to all: explain what this means... The Muni said, ‘Fair damsel, you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and the day is gone. What is the meaning of this laughter? Tell me the truth... Pramlocha auswercd, ‘You say rightly, venerable Brahman, ‘that I came hither at morning dawn, but several hundred years have passed since the time of my arrival. This is the truth. The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society: to which the nymph replied, that they Jiad lived together nine hundred and seven years, six months, and, three days. The Muni asked her if she spoke the truth, or if she wa- in jest: for it appeared to him that

they had spent but one day together: to which Pramlochaé replied, that she should not dare at any time to tell him who lived in the path of picty an untruth, but particularly when she had been enjoined by him to inform him what had passed.

“When the Muni, princes, had heard these words, and knew that it was the trath, he began to reproach himself bitterly, exclaiming, ‘Pie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been blinded: this woman has been created by some one to beguile me: Brahma is beyond the reach of those agitated by the waves of infirmity!. I had subdued my passions, and was about to attain divine knowledge. | This was foreseen by him by whom this girl has been sent hither. Pic on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of the Vedas have been rendered of no avail by passion that is the road to hell. The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her, ‘Go, deccitful girl, whither thou wilt: thou hast performed the office assigned thee by the monarch of the gods, of dis- turbing my penance by thy fascinations. I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but thou and I have dwelt together. And in truth what fault hast thou committed? why should I be wroth with thee! The sin is wholly mine, in that I could not subdue my passions: yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions ; vile bundle of delusion.’

“Thus spoken to by the Muni, Pramlocha stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried to her, ‘Depart, begone.’ She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by

' Or, ‘immersed in the six Urmis’ (afetaza); explained hungcr, thirst, sorrow, stupe- faction, decay, and death.

the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews, and the winds collected them into one This,” said Soma, “I matured by my rays, and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Marisha.

mass.

The trees will give her to you, Prachetasas: let your indignation be appeased. She is the progeny of Kandu, the child of Pramlocha, the nursling of the trees, the daughter of the wind and of the moon. The holy Kandu, after the interruption of his pious exercises, went, excellent princes, to the region of Vishnu, termed Purushottama, where, Maitreya?, with his whole mind he de- voted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine

truth 3."

The Prachetasas said, ‘‘ We are desirous to hear the transcendental

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

5 The phrase is WeaTTAwsTd | ‘made up of the farther boundary of Brahma ;'? implying either ‘comprehending the supreme, or Brahma, and transcendental wisdom, Para; or, ‘consisting of the farthest limits (Paéra) or truths of the Vedas or Brahma? that is, being the essence of the Vedanta philosophy. The hymn that follows is in fact a mantra or mystical prayer, commencing with the reiteration of the word Para and Para; as, are We fraqtare UTS UATON: UTATa RT | HATA: UCIT: ae urarafa yrcare: w= Para means ‘ supreme, infinite ;'? and Para, ‘the farther bank or limit,' the point that is to be attained by crossing a river or sea, or figuratively the world or existence. Vishnu, then, is Para, that which nothing surpasses; and Para, the end or object of existence: he is Apdra para, the farthest bound of that which is illimitable, or space and time: he is Param parebhyah, above or beyond the highest, being beyond or superior to all the elements: he is Paramartha ripi, or identical with final truth, or knowledge of soul: he is Brahma para,

the object or essence of spiritual wisdom. Parapérabhuta is said to imply the farther limit (Para) of rudimental matter (Para). He is Para, or chief Paranam, of those objects which are beyond the senses: and he is Parapara, or the boundary of boundaries; that is, he is the comprehensive investure of, and exterior to, those limits by which soul is confined; he is free from all incumbrance or impediment. The passage may be interpreted in different ways, according to the ingenuity with which the riddle is read.
Gs

li4 FORMER LIFE OF MARISHA.

prayers, by inaudibly reciting which the pious Kandu propitiated Ke- sava." On which Soma repeated as follows: "' Vishnu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses ; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause; and in effects, he, both as every object and agent, preserves the universe: he is Brahma the lord; Brahma all beings; Brahma the progenitor of all beings; the imperishable: he is the eternal, undecaying, unborn Brahma, incapable of increase or diminution: Purushottama is the everlasting, uncreated, immutable Brahma. May the imperfections of my nature be annihilated through his favour.' Reciting this eulogium, the essence of divine truth, and propitiating Kesava, Kandu obtained final emancipation.

"Who Marish4 was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Vishnu, who, being gratified by her adoration, appeared to her, and desired her to demand a boon; on which she revealed to him the wishes of her heart. 'I have been a widow, lord, she exclaimed, 'even from my infancy, and my birth has been in vain: unfortunate have I been, and of little use, oh sovereign of the world. Now therefore I pray thee that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born out of the ordinary course. Grant these prayers, oh thou who art propitious to the devout.' Hrishikesa, the god of gods, the supreme giver d{all blessings, thus prayed to, raised her from her prostrate atti- tude, and said, 'In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts; and you shall have a son mag- nanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth, and you shall be endowed with grace and loveliness, delighting the

BIRTH OF DAKSHA. 115

hearts of men.’ Thus having spoken, the deity disappeared, and the princess was accordingly afterwards born as Marisha, who is given to you for a wife 4.”

Soma having concluded, the Prachetasas took Marishd, as he had enjoined them, righteously to wife, relinquishing their indignation against the trees: and upon her they begot the eminent patriarch Daksha, who had (in a former life) been born as the son of Brahma>. This great sage, for the furtherance of creation, and the increase of mankind, created progeny. QObeying the command of Brahma, he made movable and immovable things, bipeds and quadrupeds; and subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thir- teen on Kasyapa, and twenty-seven, who regulate the course of time, on the moon®, Of these, the gods, the Titans, the snake-gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil,

and other beings, were born.

4 This part of the legend is peculiar to our text, and the whole story of Marisha’s birth is nowhere else so fully detailed. The penance of the Prachctasas, and its consequences, are related in the Agni, Bhigavata, Matsya, Padma, Vayu, and Brahma Purduas, and allusion is briefly made to Marishé’s birth. Her origin from Kandu and Pramloché is narrated in a different place in the Brahma Purdana, where the austerities of Kanilu, and the necessity for their interruption, are de- The story, from that authority, was translated by the late Protessor Chezy, and is published in the first number of seribed.

the Journal Asiatique.

> The second birth of Daksha, and his share in the peopling of the earth, is nar- rated in most of the Puranas in a similar manner. It is perhaps the original le- gend, for Daksha seems to be an irregular adjunct to the Prajapatis, or mind-born sons of Brahma (see p. 49. n. 2); and the From that period forwards living creatures

allegorical nature of his posterity in that character (p. 5.4) intimates a more recent origin. Nor does that series of descendants

apparently occur in the Mahabharata, although the existence of two Dakshas is especially remarked there (Moksha Dh.) ; were artata ce: a efe Wreqt | In the Adi Parva, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetasas. The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manwantaras. The Daksha who proceeded from Brahma as a Prajapati being born in the first, or Swayambhuva, and the son of the Prachetasas in the Chakshusha Manwantara. The latter however, as descended from Uttanapada, should belong to the first period also. It is evident that great confusion has been made by the Purdiuias in Daksha's history.
6 That is, they are the Nakshatras, or lunar astecrisms,

were engendered by sexual intercourse: before the time of Daksha they were variously propagated, by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

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

ParAsara.—Birth and death are constant in all creatures: Rishis and sages, possessing divine vision, are not perplexed by this. Daksha and the other eminent Munis are present in every age, and in the interval of destruction cease to be': of this the wise man entertains no doubt. Amongst them of old there was neither senior nor junior; rigorous penance and acquired power were the sole causes of any difference of

degree amongst these more than human beings.

7©They are removed? (fagurt), which the commentator explains by qawaeitrat | 'are absorbed, as if they were fast asleep ;? but in every age or Yuga, according to the text—in every Manwantara, according to the comment—the Rishis reappear, the circumstances of their origin only being varied, Daksha therefore, as remarked in

the preceding note, is the son of Brahma in one period, the son of the Prachetasas in another. So Soma, in the Swayambhuva Manwantara, was born as the son of Atri; in the Chakshusha, he was produced by churning the ocean. The words of our text occur in the Hari Vansa, with an unimportant variation? srafagfacrarg fast wy ufts 1 yu a gah fagieaa sat; tS Birth and obstruction are constant in all beings, but Rishis and those men who are wise are not perplexed by this ;? that is, not, as rendered above, by the alternation of life and death; but, according to the commentator on the Hari Vansa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny, is the result of their will; Nirodha, 'obstruction,' is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake; fatrifaarafauagefa fama: 1 to which Rishis and sages are not subject, either from their matrimonial unions being merely platonic, or from the bad example sct by Brahma, who, according to the Vedas, approached his own daughter; ware fad aeferoraurafeta wha: | a mystery we have already had occasion to advert to (p. 51. n. 5). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

THE FIRST PROGENY OF DAKSHA. 117

Mairreya.—Narrate to me, venerable Brahman, at length, the birth of the gods, Titans, Gandharbas, serpents, and goblins.

Parasara.—tIn what manner Daksha created living creatures, as com- manded by Brahma, you shall hear. In the first place he willed into existence the deities, the Rishis, the quiristers of heaven, the Titans, and the snake-gods. Finding that his will-born progeny did uot multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asikni, the daughter of the patriarch Virana#, a damsel ad- dicted to devout practices, the eminent supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Narada, the divine Rishi, observing them

desirous to multiply posterity, approached them, and addressed them in a friendly tone: “ Jllustrious Haryaswas, it is evident that your intention is to beget posterity ; but first consider this: why should you, who, like fools, know not the middle, the height, and depth of the world®, propagate offspring?) When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?” Tlaving heard the words of Narada, the sons of Daksha dispersed themselves through the regions, and to the present day have not returned ; as rivers that lose themselves in the ocean come back no more.

The Haryaswas having disappeared, the patriarch Daksha begot by the daughter of Virana a thousand other sons. They, who were named Savalaswas, were desirous of engendering posterity, but were dissuaded by Narada in a shnilar manner. They said to one another, * What the

Muni has observed is perfectly just.

* This is the usual account of Daksha’s marriage, and is that of the Mahabharata, Adi P. (p. 113), and of the Brahma Purana, which the Tari Vansa, in the first part, repeats. In another portion, the Pushkara Mahatmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed: tet WTA BAT
We must follow the path that our

at waaay: 1 eergainfafuat aa: wafaar
wats t= This seems to be merely a new edition of an old story.
YASaAE GATT t The commentator explains it to mean the origin, duration, and termination of subtile rudimental body ; but the Padma and Linga P. distinetly express it, ‘the extent of the earth: oa:
WAMAGA STATLAY TTS |
nh

brothers have travelled, and when we have ascertained the extent of the universe, we will multiply our race.” Accordingly they scattered them- selves through the regions, and, like rivers flowing into the sea, they

returned not again.

Henceforth brother seeking for brother disappears,

through ignorance of the products of the first principle of things. Daksha the patriarch, on finding that all these his sons had vanished, was in- censed, and denounced an imprecation upon Narada".

10 Narada’s interference, and the fruit-

less generation of the first progeny of Daksha, is an old legend. The Maha-bharata (Xdi P. p.113) notices only one sect of sons, who, it is said, obtained Moksha, or liberation, through Néreda’s teaching them the Sankhya philosophy. The Brahma, Matsya, Vayu, Linga, Pad-ma, Agni, and Bhagavata Puranas tell the story much as in the text, and not unfre-quently in the same words. In general they merely refer to the imprecation denounced upon Narada, as above. The Bhagavata specifies the imprecation to be perpetual peripateticism. Daksha says to him, ‘There shall not be a resting-place for thee in all these regions ?? AMTATAY wy 7 a 7 wag Aa: att The Kurma repeats the impre-cation merely to the effect that Narada shall perish, and gives no legend. In the Brahma Vaivartta, Narada is cursed by Brahma, on a similar occasion, to become the chief of the Gandharbas, whence his musical propensities: but the Bhagavata, VI. 7, has the reverse of this legend, and makes him first a Gandharba, then a St-dra, then the son of Brahma. The Brahma P., and after it the Hari Vansa and the Vayu P., have a different and not very intelligible story. Daksha, being about to pronounce an imprecation upon Narada, was appeased by Brahma and the Rishis, and it was agreed between them that Na-rada should be again born, as the son of Kasyapa, by one of Daksha’s daughters. This seems to be the gist of the legend, but it is very confusedly told. The ver-sion of the Brahma P., which is the same

as that of Hari Vansa, may be thus rendered: * The smooth-speaking Narada addressed the sons of Daksha for their destruction and his own; for the Muni Kasyapa begot him as a son, who was the son of Brahma, on the daughter of Daksha, throuch fear of the latter's imprecation. He was formerly the son of Parameshthi (Brahma), and the excellent sage Kasyapa next begot him, as if he were his father, on Asikni, the daughter of Virana. Whilst he was engaged in beguiling the sons of the patriarch, Daksha, of resistless power, determined on his destruction ; but he was solicited by Brahma, in the presence of the great sages, and it was agreed between them that Narada, the son of Brahma, should be born of a daughter of Daksha. Consequently Daksha gave his daughter to Parameshthi, and by her was Narada born." Now several difficulties occur here. Asikni is the wife, not the daughter, of Daksha; but this may be a blunder of the compiler, for in the parallel passage of the Véyu no name ocenrs. In the next place, who is this daughter? for, as we shall see, the progeny of all Daksha's daughters are fully detailed, and in no

119

Then, Maitreya, the wise patriarch, it is handed down to us, being anxious to people the world, created sixty daughters of the daughter of Virana!!; ten of whom he gave to Dharma, thirteen to Kasyapa, and twenty-seven to Soma, four to Arishtanemi, two to Bahuputra, two to

Angiras, and two to Krisaswa.

I will tell you their names.

Arundhati,

Vasu, Yami, Lamb4é, Bhanti, Marutwati, Sankalpé, Muhtrtté, Sadhyaé, and Viswé were the ten wives of Dharma!®, and bore him the following

authority consulted is Narada mentioned as the son of either of them, or as the son of Kasyapa. Daksha, too, gives his daughter, not to Kasyapa, but to Parameshthi, or Brahma. The commentator on the Hari Vansa solves this by saying he gives her to Brahma for Kagyapa. The same bargain is noticed in the Vayu, but Narada is also said there to be adopted by Kasyapa: a fan: ayant afaa: 1 Again, however, it gives Daksha's imprecation in the same words as the Ilari Vansa; a passage, by the way, omitted in the Brédhma: wre at wadifa miranda aaft wi 'Narada, perish (in your present form), and take up your abode in the womb.? Whatever may be the original of this legend, it is evidently imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vansa can scarcely be admitted as correct: assuredly wfayamea fot wat tafieaa: Hoya} wauraTa fara a afaygrds is not 'le Devarchi Dakcha, epoux d'Asikni, fille de Virana, fut laieul de cet illustri mouni ainsi régénéré? #4 faan: is more consistently said by the commentator to mean Kasyapa. The Vayu P. in another part, a description of the different orders of Rishis, states that the Devarshis Parvata and Nareda were sons of Kasyapa: wait area ayaa PTT |
In the account of Karttavirya, in the Brahma P. and Hari Vansa, Narada is introduced as a Gandharba, the son of Varidasa; being the same, according to the commentator on the latter, as the Gandharba elsewhere called Upavarhana.
11-The prior specification (p. 115) was fifty. The Mahabharata, Adi P. 113, and, again, Moksha Dharma, has the same number. The Bhagavata, Kuirma, Padma, Linga, and Vayu P, state sixty. The former is perhaps the original, as the fullest and most consistent details relate to them and their posterity.

2 This is the usual list of Dharma's wives. The Bhagavata substitutes Kakud for Arundhati. The Padma P., Matsya P., and Hari Vansa contain two different account of Daksha's descendants: the first agrees with our text; the second, which is supposed to occur in the Padma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or,

Padma P.	Hari Vansa.	Matsya.
Lakshmi	Lakshmi	Lakshmi
Saraswati	Kirtti	Saraswati
Ganga	Sadhya	Sadhya
Viswesd	Viswa	Viswesa
Savitri	Marutwati	Urjjaswati.

There is evident inaccuracy in all the cvpies, and the names may in some instances be erroneous. From the succeeding enumeration of their descendants, it appears that Kama was the son of Lakshmi; the

progeny. The sons of Viswé were the Viswadevas; and the Sddhyas¥, those of Sadhya. The Maruts, or winds, were the children of Marutwati ; _the Vasus, of Vasu. The Bhénus (or suns) of Bhanu; and the deities presiding over moments, of Muhirtt4. Ghosha was the son of Lamba (an arc of the heavens); Nagavithi (the milky way), the daughter of Yami (night). The divisions of the earth were born of Arundhati; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpa. The deities called Vasus, because, preceded by fire, they abound in splendour and might», are severally named Apa, Dhruva, Soma, Dhava (fire', Anila (wind), Anala (fire), Praty@sha (day-break), and Prabhasa (light). The four sons of Apa were Vaitandya, Srama (weariness), Sranta (fatigue), and Dhur (burthen). Kala (time), the cherisher of the world, was the son of Dhruya. The son of Soma was Varchas (light), who was the father of Varchaswi (radiance). Dhava had, by his wife Manoharé (love- liness), Dravina, Hutahavyavaha, Sikira, Prana, and Ramana. The two sons of Anila (wind), by his wife Siva, were Manojava (swift as thought' and Avijnatagati (untraceable motion). The son of Agni (fire), Kuinara, was born in a clump of Sara reeds: his sons were Sakha, Vistkha, Naigameya, and Prishthaja. The offspring of the Krittikas was named Kartikeya. The son of Pratytsha was the Rishi named Devala, who had two philosophic and intelligent sons'. The sister of Vachaspati, lovely and virtuous, Yogasiddha, who pervades the whole world without Sidhyas, of Sidhy4; the Viswadevas, of

aaatina: ag arate | The same work

Viswé; the Maruts, of Marutwali; and the Vasus, of Devi, who may be either the Saraswati or Savitri of the previous

enumeration.
1) The Viswadevas are a class of gods
to whom sacrifices should be offered daily.
Manu, IJ. 121. They are named in some
of the Puranas, as the Vayu and Matsya:
the former specifying ten; the latter,
twelve.
‘The Sadhyas, according to the Vayu,
are the personified rites and prayers of the
Vedas, born of the metres, and partakers
of the swerifices : BRAT ATA RENT STAT
names twelve, which are all names of sa-
critices and formula, as Darsa, Paurna-
masa, Vrihadaswa, Rathantara, &e. ‘Lhe
Matsya P., Padma P., and Tari V. have a
ditferent set of seventeen appellations, ap-
parently of arbitrary selection, as Bhava,
Prabhava, I'sa, Aruni, &c.
1 Or, according to the Padma P., be-
cause they are always present in light, or
luminous irradiation: sqifwarat a a ear
TTA AAA foot | AAA WATEATAT: Ut
% The Vayu supplies their names,
Kshamavartta (patient) and
(wise).
Manasvin

AND THEIR POSTERITY. 121

being devoted to it, was the wife of Prabhasa, the eighth of the Vasus, and bore to him the patriarch Viswakarma, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the self-moving chariots of the deities, and by whose skill men obtain subsistence. Ajaikapad, Albirvradhna, and the wise Rudra Twashtri, were born; and the scelf-born son of Twashtri was also the celebrated Viswarfipa. There are eleven well- known Rudras, lords of the three worlds, or Hara, Bahuriipa, Tryam- baka, Apardjita, Vrishakapi, Sambhu, Kaparddi, Raivata, Mrigavyadha, Sarva, aud Kapali’; but there are a hundred appellations of the immea-

surably mighty Rudras.

% The passage is, WHaurefeana RT
Rea Barra aggro: gat feredt wet
aut: Ww Whose sons they are does not ap-
pear; the object being, according to the
comment, to specify only the ‘eleven di-
visions or modifications of the youngest

Rudra, Twashta :’ ARTA Rema s
arti We have, however, an unusual variety of reading here in two copies of the comment: ‘The eleven Rudras, in whom the family of Twashtri (a synonyme, it may be observed, sometimes of Viswakarma) is included, were born. The enumeration of the Rudras ends with Aparajita, of whom Tryambaka is the epithet :” aeaqrearerauctsa asia sreafagraat 1 Accordingly the three last names in all the other copies of the text are omitted in these two; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Vayu and Brahma P. the Rudras are the children of Kasyapa by Surabhi: the Bhagavata makes them the progeny of Bhita end Sartpa: the Matsya, Padma, and [ari V., in the second series, the offspring of Surabhi by Brahma. The
e

. fe ele
names in three of the Pauranic authorities run thus:

Vayu.	Matsya.	Bhigavata.
Ajaikapad —	Ajaikapad	Ajaikapad
Ahirvradhna	Ahirvradhna	Ahirvradhna
Tara	Iara	Ugra
Nurrita	Nirritti	Bhima
Tswara	Pingala	"ama
Bhuvana	Dahana	Mahan
Angiraka —	Aparajita	Bahurtipa
Arddhaketu)	Mrigavyadha	Vrishakapi
Mrityu	Senani	Aja
Sarpa	Sajja	Bhava
Kapiali	Kapali	Raivata.

The Brahma or IIari V., the Padma, the Linga, &c. have other varieties; and the Lexicons have a different reading from all, as in that of Jafadhara they are Ajaikapad, Ahivradhna, Virtipiksha, Sureswara, Jayanta, Bahurdpaka, Tryambaka, Apara-
The

variety seems to proceed from the writers

oe . f and
jita, Vaivaswata, Sdvitra, and Iara.
applying to the Rudras, as they may legi-

timately do, different appellations of the

common prototype, or synonymes of Rudra

or Siva, selected at will from his thousand

and eight names, according to the Linga P.

1’ The posterity of Daksha’s daughters
11
122 THE WIVES OF KASYAPA. THE ADITYAS.

The daughters of Daksha who were marricd to Kasyapa were Aditi, Diti, Danu, Arishta, Surasa, Surabhi, Vinaté, Tamra, Krodhavasa, [da, Khasa, Kadru, and Muni”; whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, called Tushitas”, who, upon the approach of the present period, or in the reign of the last Manu, Chakshusha, assembled, and said to one another, “Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manwantara, for thereby we shall again enjey the rank of gods:” and accordingly they were born the sous of Kasyapa, the son of Marichi, by Aditi, the daughter of Daksha; thence named the twelve Adityas ; whose appellations were respectively, Vishnu, Sakra, Aryaman, Dhiti, Twashtri, Pishan, Vivaswat, Savitri, Mitra, Varuia, Ansa, and Bhaga”. These, who in the Chakshusha Manwantara were the gods called Tushitas, were

called the twelve Adityas in the Manwantara of Vaivaswata. The twenty-seven daughters of the patriarch who became the virtuous wives of the moon were all known as the nymphs of the lunar constel-

by Dharma are clearly allegorical personifications chiefly of two classes, one consisting of astronomical phenomena, and the other of portions or subjects of the ritual of the Vedas.
19 There is some, though not much, variation in these names in different Purénas. The Bhayavata has Sarama, Kashtha, and Timi, the parents severally of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinata, Khasa, and Kadru; disposing of the first and last dif ferently. The Vayu has Prava in place of Arishfa, and Anayush or Danaywsh for

Surasi. The Padma P., second series, substitutes Kala, Andyush, Sinhika, Pisdcha, Vach for Arishta, Surasé, Surabhi, Tamra, and Muni; and omits Id4 and Khasa. In the Uttara Kharida of the same, Kasyapa's wives are said to be but four, Aditi, Diti, Kadru, and Vinata.
20Tn the sixth reign, or that of Chakshusha Manu, according to the text 5 but in book IIT. ch. t. the Tushitas are the gods of the second or Swarochisha Manwantara. The Vayu has a much more complete legend than any other Purdia on this subject. In the beginning of the Kalpa twelve gods, named Jayas, were created by Brahma, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara till the seventh. They were accordingly, in the several successive Manwantaras, Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sadhyas, and

Adityas.
as the Brahma, have apparently intended
Our authority and some others,

to refer to this account, but have confused
the order of the serics.
THE WIVES OF THE MOON, AND OTHERS. THE SONS OF DITI. 125

lations, which were called by their names, and had children who were brilliant through their great splendour". The wives of Arishtanemi bore him sixteen children, The daughters of Bahuputra were the four lightnings*. The excellent Pratyangirasa Richas were the children of Angiras™, descended from the holy sage: and the deified weapons of the gods"* were the progeny of Krisaswa.

These classes of thirty-three divinitics" are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death: but, Maitreya, these divine personages cxist age after age in the same manner as the

sun scts and rises again.

It has been related to us, that Diti had two sons by Kasyapa, named Hiranyakasipu and the invincible HiratyAksha: she had also a daughter,

1 The Puranas that contain this genealogy agree tolerably well in these names. The Bhagavata adds many details regarding some of the Adityas and their descendants,

* The Nakshatra Yoginis, or chief stars of the lunar mansions, or asterisms in the moon's path,

~ None of the authorities are more specifie on the subject of Arishfanemis' progeny. In the Mahabharata this is said to be another name of Kasyapa: AUT: BAT: Tae f areiega (wiwafafors ayaaaat faz: n The Bhaigavata substitutes Taérksha for this personage, said by the eommentator to be likewise another name of Kasyapa. Tlis wives are, Kadru, Vinaté, Patangi, and Y¥amini, mothers of snakes, birds, grasshoppers. and locusts.

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

25 The Richas, or verses, thirty-five im number, addressed to presiding divinities, The Bhaga-

denominated Pratyangirasas.

vata calls the wives of Angiras, Swadha and Sati, and makes them the mothers of the Pitris and the Atharvan Veda severally.

26 The Sastra devatas, ' gods of the divine weapons ;' a hundred are enumerated in the Ramayana, and they are there termed the sons of Kriséswa by Jaya and Vijaya, daughters of the Prajdpati; that is, of Daksha.

wives of Kriséswa, Archish (flame) and Dhishana; the former is the mother of Dhimaketu (comet); the latter, of four sages, Devala, Vedasiras, Vayuma, and Ma- The Bhigavata terms the two

nu. The allegorical origin of the weapons

is undoubtedly the more ancient.
27 This number is founded upon a text of the Vedas, which to the eight Vasus, eleven Rudras, and twelve dityas, adds Prajapati, either Brahma or Daksha, and Vashatkdra, ‘deified oblation 2 set zag VaeVeet steafear: warate Sazarcahry” qat: | They have the epithet Chhandaja, as born in different Manwantaras, of their own Will: Qeati Sail AT WAT |

124 THE SONS OF HIRANYAKASIPL.

Sinhika, the wife of Viprachitti. Hirafiyakasipu was the father of four mighty sons, Anuhlada, Hlada, the wise Prahlada, and the heroic San- hlada, the augmentor of the Daitya race*. Amongst these, the illustrious Prahlida, looking on all things with indiffcrence, devoted his whole faith to Janarddana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vasudeva was cherished; and all the earth trembled when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Vishnu, and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Swerga, earth received him unharmed. The wind sent into his body to wither him up was itself annihilated by him, in whom Madhusfidana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda: and the thousand delusions of the fraudulent Sam- vara, counteracted by the discus of Krishna, were practised without success. The deadly poison administered by his father’s officers he partook of unhesitatingly, and without its working any visible change ; for he looked upon the world with mind undisturbed, and, full of be- nignity, regarded all things with equal affection, and as identical with himself. He was rightcous; an inexhaustible mine of purity and truth ; and an unfailing model for all pious men.

24 The Purdiias generally concur in this — senior wife of Kasyapa: arat xeprafefa: | genealogy, reading sometimes Anubrida, and the Vayu terms Hiranyakasipu and Hrada, &e. for Anuhlida and the rest. Tliranydksha the eldest of all the sons of Although placed second in the order of that patriarch: SIUUANTAT At A aa: Kasyapa’s descendants, the Daityas are in Wat BAT | So, “ Titan and his enormous fact the elder branch. Thus the Mahé- brood” were “ heaven’s first born.” bharata, Moksha Dherma, calls Diti the

CHIAP. XVI.

Inquiries of Maitreya respecting the history of Prahlada.

MAITREYA—Venerable Muni, you have described to me the races of human beings, and the eternal Vishnu, the cause of this world; but who was this mighty Prahlada, of whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth

trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt. I am desirous to hear an account of the unequalled might of that sage worshipper of Vishiu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti? why was so righteous a person thrown into the sea? wherefore was he overwhelmed with rocks? why bitten by venomous snakes? why hurled from the mountain crest? why cast into the flames? why was he madc a mark for the tusks of the elephants of the spheres? wherefore was the blast of death directed against him by the enemies of the gods? why did the priests of the Daityas practise ceremonies for his destruction? why were the thousand illusions of Samvara exercised upon him? and for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son? All this I am anxious to hear: the history of the magnanimous Prahlada; a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas; for who can injure the man that fixes his whole heart on Vishnu? but it is strange that such inveterate hatred should have been shewn, by his own kin, to one so virtuous, so unweari- edly occupied in worshipping Vishiu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishnu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence; how should his own father thus behave towards him? Tell me therefore, most illus- trious Muni, the whole story in detail: I wish to hear the entire narrative of the sovereign of the Daitya race. Kk

CHAP. XVII.

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

PARASARA—Listen, Maitreya, to the story of the wise and magnani- mous Prahlada, whose adventures are ever interesting and instructive. Hirariyakasipu, the son of Diti, had formerly brought the three worlds under his authority, confiding in a boon bestowed upon him by Brahma'. He had usurped the sovereignty of Indra, and exercised of himself the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead; and he appropriated to himself, without reserve, all that was offered in sacrifice to the gods. The deities therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Waving conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharbas, enjoyed whatever he desired. The Gandharbas, the Siddhas, and the snake-gods all attended upon the mighty Hiranyakasipu, as he sat at the banquet. The Siddhas delighted stood before him, some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefully in the crystal palace, where the Asura with pleasure quaffed the inebriating cup.

The illustrious son of the Daitya king, Prahlada, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet as he was drinking. Hirafhyakasipu desired his prostrate son to rise, and said

| The boon, according to the Vayu Pu- similar boon as the Vayu, and therefore, rana, was, that he should

not be slain by says the commentator, Vishnu assumed the any created being: the Kurma adds, ex- form of the Nrisinha, as being that of nei- cept by Vishnu. The Bhagavata has a ther a man nor an animal.

to him, " Repeat, boy, in substance, and agreeably, what during the period of your studies you have acquired." '" Hear, sire," replied Prahlada, what in obedience to your commands I will repeat, the substance of all 1 have learned: listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal cause of causes." On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said, " Vile Brahman, what is this preposterous commendation of iny foe, that, in disrespect to me, you have taught this boy to utter?" " King of the Daityas," replied the Guru, "it is not worthy of you to give way to passion: that which your son has uttered, he has not been taught by me." " By whom then," said Hiranyakasipu to the lad, "by whom has this lesson, boy, been taught you? your teacher denies that it proceeds from him." " Vishnu, father," answered Prahlida, "is the instructor of the whole world: what else should any one teach or learn, save him the supreme spirit?" " Block- head," exclaimed the king, "who is this Vishiu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" " The glory of Vishnu," replied Prahlada, "is to be meditated upon by the devout; it cannot be described: he is the supreme lord, who is all things, and from whom all things proceed." To this the king rejoined, " Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?" " Vishnu, who is Brahma," said Prahlida, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you: he is the supreme lord of all. Why should you, sire, be offended?" Hirafyakasipu then exclaimed, "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity!" "Not into my heart alone," said Prahlada, "has Vishnu entered, but he pervades all the regions of the universe, and by his omnipresence influences the conduct of all beings, mine, father, and thine®." " Away with the wretch !" cried

2 The Purdias teach constantly incom- sage, the Supreme Being is not the inert patible doctrines. According to this pas- cause of creation only, but exercises the

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the king; 'take him to his preceptor's mansion. By whom could he have been instigated to repeat the lying praises of my foe?"

According to the commands of his father, Prahlada was conducted by the Daityas back to the house of his Guru; where, assiduous in attend- ance on his preceptor, he constantly improved in wisdom. After a con- siderable time had elapsed, the sovereign of the Asuras sent for him again; and on his arrival in his presence, desired him to recite some poetical composition. Prahlada immediately began, "May he from whom matter and soul originate, from whom all that moves or is uncon- scious proceeds, he who is the cause of all this creation, Vishnu, be favourable unto us!' On hearing which, Hirahyakasipu exclaimed, * Kill the wretch! he is not fit to live, who is a traitor to his friends, a burning brand to his own race!" and

his attendants, obedient to his orders, snatched up their weapons, and rushed in crowds upon Prahlida, to destroy him. The prince calmly looked upon them, and said, " Daityas, as truly as Visliu is present in your weapons and in my body, so truly shall those weapons fail to harm me:" and accordingly, although struck heavily and repeatedly by hundreds of the Daityas, the prince felt not the least pain, and his strength was ever renewed. Ilis father then endeavoured to persuade him to refrain from glorifying his enemy, and promised him immunity if he would not be so foolish as tu persevere : but Prahlada replied, that he felt no fear as long as lis immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.

Hiranyakasipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs: and thereupon the great snakes Kuhaka, Takshaka,

functions of an active Providence. The as in the Puranas; but apparently the

commentator quotes a text of the Veda in support of this View : wat: wfre: WTRT SAT ai agret | 'Universal soul entering into men, governs their conduct." Incongruities, however, are as frequent in the Vedas most ancient parls of the Tindu ritual recognised an active ruler in the Creator of the universe; the notion of abstract deity originating with the schools of' philosephy.

THE BRAHMANS INTERCEDE FOR HIM, 129

and Andhaka, charged with fatal poison, bit the prince in every part of his body; but he, with thoughts immovably fixed on Krishna, felt no pain from their wounds, being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said, '' Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed: have recourse, monarch of the Daityas, to some other expedient." '" Ho, elephants of the skies!" exclaimed the demon; " unite your tusks, and destroy this deserter from his father, and conspirer with my foes. It is thus that often our progeny are our destruction, as fire consumes the wood from which it springs." The young prince was then assailed by the elephants of the skies, as vast as mountain peaks; cast down upon the earth, and trampled on, and gored by their tusks: but he continued to call to mind Govinda, and the tusks of the elephants were blunted against his breast. " Behold," he said to his father, "the tusks of the elephants, as hard as adamant, are blunted; but this is not by any strength of mine: calling upon Janarddana is my defence against such fearful affliction."

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

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

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priests, commanded the prince to be liberated from the midst of the flames.

Again established in the dwelling of his preceptor, Prahlada gave lessons himself to the sons of the demons, in the intervals of his Icisure. ‘Sons of the offspring of Diti,” he was accustomed to say to them, “ hear from me the supreme truth; nothing else is fit to be regarded; nothing else here is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings, children of the Daityas, in death: this is manifestly visible to all; to you as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production cannot be without a material cause; and as long as concep- tion and parturition are the material causes of repeated birth, so long, be sure, 1s pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hungcr, thirst, cold, and the like is pleasure; but of a truth it is pain; for suffering gives delight to those whose vision is darkened by dclusion, as fatigue would be enjoyment to limbs that are incapable of motion®. This vile body is a compound of phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities?’ The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell. The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger: by other circumstances

their contraries are equally agreeable’.

+ This is the purport of the sentence apparently, and is that which the com- ment in part confirms.

Literally it is, ‘A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exe edingly benumbed, desire pleasure by

The commentator divides the sentence, however, and reads it, ‘As fatigue would be like pleasure to paralyzed exercise,’

limbs; and a blow is enjoyment to those
who are blinded by delusion; that is, by
The child of the Daitya who

love; for to them a slap, or even a kick,
It is
not improbably an allusion to some such
venerable pastime as blindman's buth. This
from a mistress would be a favour?

interpretation, however, leaves the construc-
tion of the first half of the sentence imper-
fect, unless the nominative and verb apply
to both portions: wartfafartrat ara
Rafat area wentts fe yarae |
4 They are so far from being sources ot
pleasure in themselves, that, under ditterent
HIS INSTRUCTIONS TO HIS COMPANIONS. 131

takes to himself a wife introduces only so much misery into his bosom ; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large possessions in his house is haunted, wherever he goes, with the appre- hension that they may be lost or burnt or stolen. Thus there is great pain in being born: for the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain. Verily I say unto you, that in this ocean of the world, this sea of many sorrows, Vishiu is your only hope. If ye say, you know nothing of this; 'we are children; embodied spirit in bodies is eternal; birth, youth, decay, are the proper- ties of the body, not of the soul®." But it is in this way that we deceive ourselves. 'Iam yet achild; but it is my purpose to exert myself when Tama youth. Tam yet a youth; but when I become old I will do what is needful for the good of my soul. I am now old, and all my duties are to be fulfilled. Ilow shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired? In this manner do men, whilst their minds are distracted by sensual pleasures, ever pro- pose, and never attain final beatitude: they die thirsting®. Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative wisdom, and, independent

contrasts, they become sources of pain.
Heat is agreeable in cold weather: cold is
agreeable in hot weather; heat would then
be disagreeable. Drink is pleasant to a
thirsty man: thirst is agreeable to one
who has drunk too much; and more
drink would be painful. So of food, and
of other contrasts.

+ €Divine knowledge is the province only
of those who can separate soul from body;
that is, who live independent of bodily
We have not
overcome corporeal vicissitudes, and have
infirmities and passions.

therefore no concern with such abstruse
inquiries.” This is the commentator’s ex-
planation of the passage.
& faqrfea: | Alluding, says the com-
mentator, to the fable of a washerman,
who, whilst washing his clothes in the
Ganges, proposed daily to drink of its wa-
ters, but forgot his purpose in his oce pa-
tion: or of a boy, who proposed the same
as he pursued fish after fish, and never ac-
complished his intention, being engrossed
by his sport: both died without drink-
ing.
132 MENTAL COMPOSURE ENJOINED:

of the conditions of infancy, youth, or age, strive incessantly to be freed. This, then, is what I declare unto you; and since you know that it is not untrue, do you, out of regard to me, call to your minds Vishiin, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away! Let all your thoughts and affections be fixed on him, who is present in all beings, aud you shall laugh at every care. The whole world is suffering under a triple affliction’. What wise man would feel hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself: I should rather sympathise with their happiness; for the suppression of malig- nant feelings is of itself a reward®. If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons for repressing hate, which are adapted tu the capacities of those who sce the deity distinct from his creatures. Hear, briefly, what influences those who have approached the truth. This whole world is but a manifestation of Visluiu, who is identical with all things; and it is therefore to be regarded by the wise as not differing from, but as the same with themselves. Let us therefore lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness, which shall be beyond the power of the elements or their deities, of fire, of the sun, of the moon, of wind, of Indra, of the regent of the sea; which shall be unmolested by spirits of air or carth ; by Yakshas, Daityas, or their chiefs; by the serpent-gods or moustrous demigods of Swerga; which shall be uninterrupted by men or beasts, or

7 The three kinds of affliction of the clear. wenretfa warfa grants at qa Sinkhya philosophy: internal, as bodily warfa qafa erfazums wa: nv The order or mental distress; external, as injuries of the last pada is thus transposed by from men, animals, &c.; and superhuman, the commentator: uM Eaaefaca wes | or

inflictions by gods or demons, See ‘Whence (from feeling pleasure) the aban- S. Karika, ver. 1. doninent of enmity is verily the conse-

“The construction of the text is ellip- quence.’
tical and brief, but the sense is sufficiently
AND RELIANCE ON VISHNU. 133

by the infirmities of human nature; by bodily sickness and disease, or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Kegava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishnu, whose adoration is perfect calm. What here is difficult of attainment, when he is pleased? Wealth, pleasure, virtue, are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom.”

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

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CHAP. XVIII.

. / fe . . . + Hiranyakasipu’s reiterated attempts to destroy his son: their being always frustrated.

Tue Danavas, observing the conduct of Prahlada, reported it to the king, lest they should incur his displeasure. He sent for his cooks, and said to them, “ My vile and unprincipled son is now teaching others his impious doctrines: be quick, and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not, but destroy the wretch without delay.” Accordingly they did so, and administered poison to the virtuous Prahlada, as his father had com- manded them. Prahlida, repeating the naine of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind, for it had been ren- dered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said, “ King of the Duityas, the fearful poison given by us to your son has been digested by him along with his food, as if it were innocent. Hiranhyakasipu, on hearing this, exclaimed, “ Hasten, hasten, ministrant priests of the Daitya race! instantly perform the rites that will effect his destruction!" Then the priests went to Prahlada, and, having repeated the hymns of the Sima-Veda, said to him, as he respectfully hearkened, “Thou hast been born, prince, in the family of Brahma, celebrated in the three worlds, the son of Hiranyakasipu, the king of the Daityas; why shouldest thou acknowledge dependance upon the gods? why upon the eternal? Thy father is the stay of all the worlds, as thou thyself in turn shalt be. Desist, then, from celebrating the praises of an enemy; and remember, that of all venerable preceptors, a father is most venerable.” Prahlada replied to them, “ Illustrious Brahmans, it is true that the family of Marichi is renowned in the three worlds; this cannot be denicd: and I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the least, in what you have said, ‘that a father is the most venerable of all holy teachers: he is a vene- rable imstructor, no doubt, and is ever to be devoutly reverenced. To all

these things I have nothing to object; they find a ready assent in my mind: but when you say, ‘Why should I depend upon the eternal? who can give assent to this as right? the words are void of meaning.” Having said thus much, he was silent a while, being restrained by respect to their sacred functions; but he was unable to repress his smiles, and again said, “ What need is there of the eternal? excellent! What need of the eternal? admirable! most worthy of you who are my venerable preceptors! Ilear what need there is of the eternal, if to hearken will The fourfold objects of men are said to be virtue, Is he who is the source of all these

not give you pain. desire, wealth, final emancipation. of no avail? Virtue was derived from the eternal by Daksha, Marichi, and other patriarchs; wealth has been obtained from him by others; and by others, the enjoyment of their desires: whilst those who, through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahinans, are fruits bestowed by him. How then can it be said, ‘ What need is there of the eternal!’ But enough of this: what occasion is there to say more? Yon are my venerable preceptors, and, speak ye good or evil, it is not for my weak judgment to decide.” The priests said to him, “ We preserved you, boy, when you were about to be consumed by fire, con- fiding that you would no longer eulogize your father’s foes: we knew not how unwise you were: but if you will not desist from this infatuation at our advice, we shall even proceed to perform the rites that will inevita- bly destroy you.” To this menace, Prahlada answered, “ What living creature slays, or is slain? what living creature preserves, or is preserved? Each is his own destroyer or preserver, as he follows evil or good !.”

1 This is not the doctrine of the im-
passibility of soul, taught in the Vedas:
Tal Sard wat EMU eal Hit wt a
fanrath ard eta a gaatn ‘We do not
recognise cither the doctrine that supposes
the slayer to slay, or the slain to be killed;
this (spiritual existence) neither kills nor
is killed.’ The same is inculeated at great
length, and with great beauty, in the Bha-
gavat Gita: Wa farefat year aa cefit
Waa a Vt Arad a yeaa are a
‘Weapons wound it not; tire doth not

Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations, by which a female form, enwreathed with fiery flame, was engendered: she was of fearful aspect, and the earth was parched beneath her tread, as she approached Prahlida, and smote him with a fiery trident on the breast. In vain! for the weapon fell, broken into a hundred pieces, upon the

ground. Against the breast in which the imperishable Hari resides the thunderbolt would be shivered, much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahlida, beholding them perish, hastily ap- pealed to Krishna, the eternal, for succour, and said, “Oh Jandrddana! who art every where, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishnu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishnu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life.’ Thus having prayed, the Bralimans immediately rose up, uninjured and rejoicing; and bowing respectfully to Prahlada, they blessed him, and said, “ Excellent prince, may thy days be many; irresistible be thy prowess; and power and wealth and posterity be thine.” Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

consume it; water cannot drown it; nor understand of Fate, is referred to. Death doth it wither before the winds: or, as or immunity, prosperity or adversity, are rendered by Schlegel, ‘Non illum pene- in this lite the inevitable consequences of trant tela; non illum comburit flamma; conduct in a prior existence: no man can neque illum perfundunt aqua; nec ventus suffer a penalty which his vices in a pre- exsiecat.” P. 17. new edition. But in the ceding state of being have not incurred, passage of our text, all that the Ilindus nor can he avoid it if they have.

CHAP. XIX.

Dialogue between Prahlida and his father: he is cast from the top of the palace unhurt: baffles the incantations of Samvara: he is thrown fettered into the sea: he

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praises Vishnu.

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

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to

cast his son from the summit of the palace where he was sitting, and which was many Yojanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly the Daityas hurled the boy down, and he fell cherishing Hari in his heart, and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Kesava, the protector of the world.

Beholding him uninjured by the fall, and sound in every bone, Hi- ranyakasipu addressed himself to Samvara, the mightiest of cnchanters,

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and said to him, “This perverse boy is not to be destroyed by us: do you, who art potent in the arts of delusion, contrive some device for his destruction.” Samvara replicd, “I will destroy him: you shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ.” Then the ignorant Asura Samvara prac- tised subtile wiles for the extermination of the firm-minded Prahlada: but he, with a tranquil heart, and void of malice towards Samvara, directed his thoughts uninterruptedly to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarsana, was dispatched to defend the youth; and the thousand devices of the evil-destinied Sam- vara were every one foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son: and, thus commanded, the wind immediately pene- trated into his frame, cold, cutting, drying, and insufferable. Knowing that the wind had entered into his body, the Daitya boy applied his whole heart to the mighty upholder of the earth; and Janarddana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

When the devices of Samvara were all frustrated, and the blighting wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed hin daily in the science of polity, as essential to the administration of government, and invented by Usanas for the benefit of kings; and when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahlada was thoroughly conversant with the rules of government as laid down by the descendant of Bhrigu. Hiranyakasipu therefore sum- moned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himself towards friends or foes; what measures he should adopt at the three periods (of advance, retro- gression, or stagnation); how he should treat his councillors, his minis- ters, the officers of his government and of his household, his emissarics, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engave in war; what sort of fortress he should construct; how furest and mountain tribes should be reduced ;

how internal grievances should be rooted out: all this, and what else he had studied, the youth was commanded by his father to explain. To this, Prahlada having bowed affectionately and reverentially to the feet of the king, touched his forehead, and thus replied :—

“Tt is true that I have been instructed in all these matters by my venerable preceptor, and I have learnt them, but I camunot in all approve them. It is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes)!; but I, father—be not angry—know neither friends nor foes ; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Vishyiu is in thee, father, in me, and in all every where else ; and hence how can I speak of friend or foe, as distinct from myself? It is therefore waste of time to cultivate such tedious and unprofitable sciences, Which are but false knowledge, and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the fire-fly to be a spark of fire. That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness; all other know- ledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable hear me, oh mighty monarch, thus prostrate before thee, proclaim. He who carcs not for dominion, he who cares not for wealth, shall assuredly obtain both in a life to come. All men, illustrious prince, are toiling to be great; but the destinics of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: Ict him who hopes for final liberation learn to look upon all things as equal and the

1 These are the four Upayas, ‘means of success,’ specified in the Amera-kosha: #2 SAE: BTA ATTA ES

same. Gods, men, animals, birds, reptiles, all are but forms of one eternal Vishnu, existing as it were detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Vishnu, assuming a universal form. When this is known, the glorious god of all, who is without beginning or end, is pleased; and when he is pleased, there is an end of affliction.”

On hearing this, Hirahyakasipu started up from his throne in a fury, and spurned his son on the breast with his foot. Burning with rage, he wrung his hands, and exclaimed, “ Ho Viprachitti! ho Réhu! ho Bali?! bind him with strong bands*, and cast him into the ocean, or all the regions, the Daityas and Danavas, will become converts to the doctrines of this silly wretch. Repeatedly prohibited ky us, he still persists in the praise of our enemies. Death is the just retribution of the disobedient.” The Daityas accordingly bound the prince with strong bands, as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth. This when Hirafiyakasipu obseryed, he commanded the Daityas to hurl rocks into the sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential gale could not blast, nor poison nor magic spirits nor incantations destroy ; who fell from the loftiest heights unhurt; who foiled the elephants of the spheres: a son of depraved heart, whose life was a perpetual curse. ‘“ Here,” he cried, “since he cannot die, here let him live for thousands of years at the bottom of the ocean, overwhelmed by mountains. Accordingly the Daityas and Dfna- vas hurled upon Prahlada, whilst in the great oecan,

ponderous rocks,

? Celebrated Daityas. Viprachitti is one — sovereign of the three worlds in the time of the chief Dénavas, or sons of Danu, of the dwarf incarnation, and afterwards and appointed king over them by Brahma, monarch of Patala.

Rahu was the son of Sinhiké, more known $ With Naga piasas, ‘ snake-nooses ;’ tor- as the dragon’s head, or ascending node, tuous and twining round the limbs like being a chief agent in eclipses. Bali was — serpents.

and piled them over him for many thousand miles: but he, still with mind undisturbed, thus offered daily praise to Vishnu, lying at the bottom of the sea, under the mountain heap. “Glory to thee, god of the lotus eye: glory to thee, most excellent of spiritual things: glory to thee, soul of all worlds: glory to thee, wielder of the sharp discus: glory to the best of Brahmans; to the friend of Brahmans and of kine; to Krishna, the preserver of the world: to Govinda be glory. To him who, as Brahim, creates the universe; who in its existence is its preserver ; be praise. To thee, who at the end of the Kalpa takest the form of Rudra; to thee, who art triform; be adoration. Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plauts, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities of nature: thou art all these, and the chief object of them all. Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia. Thou art the per- formance and discontinuance of acts!: thou art the acts which the Vedas enjoin: thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishnu, who art the soul of all, art the fruit of aJl acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee. Thou alone, identical with the gods and the fathers of mankind, receivest burnt- offerings and oblations®. The universe is thy intellectual form®; whence proceeded thy subtile form, this world: thence art thou all subtile ele- ments and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, which is imperceptible, and which cannot be con- ceived, is even a form of thee. Glory be to thee, Purushottama; and

4 Acts of devotion—sacrifices, oblations, 5 TIavya and Kavya, oblations of ghce observance of rules of purification, alms- or oiled butter; the former presented to giving, and the like—opposed to ascetic the gods, the latter to the Pitris. and contemplative worship, which dis- ® Mahat, the first product of nature, penses with the ritual, intellect.

00

glory to that imperishable form which, soul of all, is another manifesta- tion’ of thy might, the asylum of all qualities, existing in all creatures. I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise.

Om! salutation to Vasudeva: to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all. Glory be to the great spirit again and again: to him who is without name or shape; who sole is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in hea- ven adore; for they behold not his inscrutable nature. I glorify the su- preme deity Vishnu, the universal witness, who seated internally, beholds the good and ill of all. Glory to that Vishiu from whom this world is not distinct. May he, ever to be meditated upon as the beginning of the universe, have compassion upon me: may he, the supporter of all, in whom every thing is warped and woven®*, undecaying, imperishable, have compassion upon me. Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are: to him whom I also am; for he is every where; and through whom all things are from me. I am all things: all things are in me, who am everlasting. I am undecayable, ever enduring, the receptacle of the spirit of the supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

7 The preceding passage was addressed * Or rather, ‘woven as the warp and to the Purusha, or spiritual nature, of the woofs? gard art fasi—sa@ meaning ‘woven supreme being: this is addressed to his by the long threads,’ and wra ‘by the material essence, his other energy, Wat cross threads.’

afm: 1 that is, to Pradhdna.

CHAP. XX.

Vishnu appears to Prahlada, Hiranyakasipu relents, and is reconciled to his son: he is put to death by Vishnu as the Nrisinha. Prahlada becomes king of the Daityas: his posterity: fruit of hearing his story.

Tus meditating upon Vishnu, as identical with his own spirit, Prahlada became as one with him, and finally regarded himself as the divinity : he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in con- sequence of the efficacy of this conviction of identity, the imperishable Vishnu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahlada had become one with Vishiu, the bonds with which he was bound burst instantly asunder; the ocean was violently uplifted ; and the monsters of the deep were alarmed ; earth with all her forests and mountains trembled ; and the prince, putting aside the rocks which the demons had piled upon him, came forth from out the main. When he beheld the outer world again, and contemplated earth and heaven, he remembered who he was, and recognised himself to be Prahlada; and again he hymned Purushottama, who is without begin- ning or end; his mind being stcadily and undeviatingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under control. “Om! glory to the end of all: to thee, lord, who art subtile and substantial; mutable and immutable; perceptible and imper- ceptible; divisible and indivisible; indefinable and definable; the sub- ject of attributes, and void of attributes; abiding in qualities, though they abide not in thee; morphous and amorphous; minute and vast; visible and invisible; hideousness and beauty ; ignorance and, wisdom ; cause and’ effect; existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements ; asylum of undeveloped rudiments. Oh thou who art both one and many, Vasudeva, first cause of all; glory be unto thee. Oh thou who art large and small, manifest and hidden; who art all beings, and art not

all beings; and from whom, although distinct from universal cause, the universe proceeds: to thee, Purushottama, be all glory."

Whilst with mind intent on Vishiu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech Prahlada pronounced repeated salu- tations to Vishiu, and said, "Oh thou who removest all worldly grief, Kesava, be propitious unto me; again sanctify me, Achyuta, by thy sight." The deity replied, "Iam pleased with the faithful attachment thou hast shewn to me: demand from me, Prahlada, whatever thou desirest." Prahlada replied, "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto tlice." Bhagavan answered, "Thou hast already devotion unto me, and ever shalt have it: now choose some boon, whatever is in thy wish." Prahlada then said, "I have been hated, for that I assiduously proclaimed thy praise: do thou, oh lord, pardon in my father this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me: but all this, and whatever ill beside has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed: and do thou therefore free my father from this iniquity." To this application Vishnu replied, "All this shall be unto thee, through my favour: but I give thee another boon: demaud it, son of the Asura." Prahlida answered and said, " All my desires, oli lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love, are as nothing; for even liberation is in his reach whose faith is firm in thee, root of the universal world." Vishnu said, "Since thy heart is filled im- movably with trust in me, thou shalt, throngh my blessing, attain freedom from existence." Thus saying, Vishiu vanished from his sight; and Prahlada repaired to his father, and bowed down before him. Ilis father

kissed him on the forehead}, and embraced him, and shed tears, and said, ""' Dost thou live, my son?" And the great Asura repented of his former cruelty, and treated him with kindness: and Prahlada, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishnu in the form of the man-lion?, Prahlada became the sovereign of the Daityas; and possessing the splendours of royalty consequent upon his piety, exercised extensive sway, and was blessed with a numerous progeny. At the expiration of an authority which was the reward of his meritorious acts, he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

Such, Maitreya, was the Daitya Prahlada, the wise and faithful wor- shipper of Vishiu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahlada is inme- diately cleansed from his sins: the iniquities that he commits, by night or by day, shall be expiated by once hearing, or once reading, the history of Prahlada. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation®,

fe . . .

kasipu’s being torn to pieces. Even this
® Literally, ‘having smelt his forehead,’
aceount, therefore, is not in all particulars
T have elsewhere had occasion to observe

this practice: Hindu Theatre, II. 45. the same as the popular version of the

2 Here is another instance of that brief reference to popular and prior legends, which is frequent in this Purana. The man-lion Avatdra is referred to in several of the Puranas, but I have met with the story in detail only m the Bhagavata. It is there said that Hiratlyakasipu asks his son, why, if Vishnu is every where, he is not visible in a pillar in the hall, where they are assembled. Te then rises, and strikes the column with his fist ; on which Vishnu, in a form which is neither wholly a hon nor a man, issues from it, and a conflict ensues, which ends in Hiranya- story.

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

Pp

shall yield fruit equal to the donation of a cow’. As Vishiiu protected Prahlada in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale’.

4 Or any solemn gift; that of a cow is held particularly sacred; but it implies

accompaniments of a more costly character, ornaments and gold.
° The legend of Prahlada is inserted in detail in the Bhagavata and Naradiya Puranas, and in the Uttara Khanda of the Padma: it is adverted to more briefly in the Vayu, Linga, Kurma, &c., in the Moksha Dharma of the Mahabharata, and in the Hari Vansa.

CHAP. XXI.

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

"THE sons of Sanhrada, the son of Hiranyakasipu, were Ayushmin, Sivi, and Vashkala!. Prahlada had a son named Virochana; whose son was Bali, who had a hundred sons, of whom Bana was the eldest 2. Hiranyaksha also had many sons, all of whom were Daityas of great prowess; Jharjhara, Sakuni, Bhitasantapana, Mahanabha, the mighty- armed and the valiant Taraka. These were the sons of Diti*. The children of Kasyapa by Danu were Dwimtirddha, Sankara, Ayo-

mukha, Sankusiras, Kapila, Samvara, Ekachakra, and another mighty Taraka, Swarbhanu, Vrishaparvan, Puloman, and the powerful Vipra-

chitti; these were the renowned Danavas, or sons of Danu ‘4.

Swarbhanu had a daughter named Prabhé5; and Sarmish

4

tha® was the

daughter of Vrishaparvan, as were Upadanavi and Hayasira’.

'The Padma P. makes these the sons of Prahlada. The Bhagavata says there were five sons, but docs not give the names. It also inserts the sons of Hada, making them the celebrated demons Ilwala and Vatapi. The Vayu refers to I]éda, other Daityas, famous in Paurdnie legend, making his son, Nisunda; and his sons, Sunda and Upasunda; the former the father of Maricha and Taraka; the latter, of Muka.
> The Padma P. and Vayu name se-

veral of these, but they are not of any note: the latter gives the names of two daughters, who are more celebrated, Putana and Sakuni.
* The descendants of Hirantyaksha are said, in the Padma P., to have extended to seventy-seven crores, or seven hundred and seventy millions,
Taraka, read Kalandbha.
* The Padma and Vayu P. furnish a

Some copies, for

much longer list of names, but those of most note are the same as in the text, with which also the Bhagavata for the most part agrees,
5 The Bhagavata makes Prabha the wite of Namuchi: according to the Vayu, she is the mother of Nahusha.
© Married to Yayati, as will be related.

* The text might be understood to imply that the latter two were the daughters of Vaiswanara; and the Bhagavata has, “The four lovely daughters of Vaiswanara were Upadanavi, Iayasiras, Puloma, and Kalaka.” The Padma substitutes Vajra and Sundari for the two former names. The Vayu specifies only Puloma and Kalika as the daughters of Vaiswanara, as does our text. Upadanavi, according to the Bhagavata, is the wife of Hiranyaksha; and Hayasiras, of Kratu.
148 MOTHERS OF THE DAITYAS AND DANAVAS,

Vaiswanara® had two daughters, Pulomé and Kalika, who were both married to Kasyapa, and bore him sixty thousand distinguished Dana- vas, called Paulomas and Kaéalakanjas’, who were powerful, ferocious, and cruel.

The sons of Viprachitti by Sinhika (the sister of Hirahyakasipu) were Vyansa, Salya the strong, Nabha the powerful, Vatapi, Namuchi, Ilwala, Khasrima, Anjaka, Naraka, and Kaélandbha, the valiant Swar- bhanu, and the mighty Vaktrayodhi!. These were the most eminent

Danavas", through whom the race of Danu was multiplied by hundreds

and thousands through succeeding generations. In the family of the Daitya Prahlada, the Niv4ta Kavachas were

born, whose spirits were purified by r

rigid austerity !°.

Tamra (the wife of Kasyapa) had six illustrious daughters; named

Suki, Syeni, Bhasi, Sugrivi, Suchi, and Gridhrika.

Suki gave birth to

parrots, owls, and crows}; Syeni to hawks; Bhési to kites; Gridhriké

* Though not specified by the text as one of the Danavas, he is included in the catalogue of the Vayu, and the commentator on the Bhagavata calls him a son of Danu.

“The word is also read Kdlakas and Kkalakeyas: the Mahabharata, I. 643, has Kalakanjas.

0 The text omits the two most. celebrated of the Sainhikeyas, or sons of Sinhika, Rahu (see p. 78. note) and Ketu, who are specified both in the Bhagavata and -

the Vayu; the former as the eldest son. Of the other sons it is said by the Vayu that they were all killed by Parasuréma.

found in the Vayu, are omitted by the Vishnu; that of Puloman, the father of Sachi, the wife of Indra, and mother of Jayanta; and Maya, the father of Vajrakama and Mahodari.

? The Bhagavata says the Paulomas were killed by Arjuna, who therefore, the

™ Two names of note,

commentator observes, were the same as the Nivata Kavachas: but the Mahabharata describes the destruction of the Nivata Kavachas and of the Paulomas and Kala-

keyas as the successive exploits of Arjuna.
Vana P. 8. I. 633. The story is narrated in detail only in the Mahabharata, which is consequently prior to all the Puranas in which the allusion occurs. According to that work, the Nivéta Kavachas were Danavas, to the number of thirty millions, residing in the depths of the sea; and the Paulomas and Kalakanjas were the children of two Daitya dames, Puloma and Kalaka, inhabiting Iliranyapura, the golden city, floating in the air.
* All the copics read Yat Warasaag wat upsaarst t which should be, ‘Ski bore parrots; and Uliki, the several sorts of owls ? but Uldki is nowhere named as one of the daughters of Témra; and the adi , ‘ reading may be, waeangavard) ‘ Owls
BIRDS, ANIMALS, AND REPTILES. 149

to vultures ; Suchi to water-fowl; Sugrivi to horses, camels, and asses. Such were the progeny of Tamra.

Vinata bore to Kasyapa two celebrated sons, Garuda and Aruna: the former, also called Suparna, was the king of the feathered tribes, and the remorseless enemy of the serpent race !.

The children of Surasé were a thousand mighty many-headed serpents, traversing the sky ».
The progeny of Kadru were a thousand powerful many-headed ser- pents, of immeasurable might, subject to Garuda; the chief amongst whom were Sesha, Vasuki, Takshaka, Sankha, Sweta, Mahapadma, Kambala, Aswatara, Elapatra, Naga, Karkkota, Dhananjaya, and many other fierce and venomous serpents 4,

The family of Krodhavasa were all sharp-toothed monsters”, whether on the earth, amongst the birds, or in the waters, that were devourers of

flesh.

and birds opposed to owls, i. e. crows.
The authorities generally concur with our text ; but the Vayu has a somewhat different account; or, Suki, married to Garuda, the mother of parrots: Seni, married to Aruna, mother of Sampiti and Jaféyu: Bhasi, the mother of jays, owls, crows,

peacocks, pigeons, and fowls: Kraunchi, the parent of curlews, herons, cranes: and Dhritaréshtri, the mother of geese, ducks, teal, and other water-fowl The three last are also called the wives of Garuda.
4 Most of the Puranas agree in this account; but the Bhigavata makes Vinata the wife of Tarksha, and in this place substitutes Sarama, the mother of wild ani- The Vayu adds the metres of the Vedas as the daughters of Vinata; and the Padma gives her one daughter Saudamini.
'™ The drazons of modern fable. Anéyush or Danayush is substituted for Surasa mals.

in the Vayu, and in one of the accounts of the Padma. The Bhagavata says Rékshasas were her offspring. The Matsya has both Surasé and Andyush, making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.
16 The Vayu names forty: the most noted amongst whom, in addition to those of the text, are Airdvata, Dhritarashtra, Mahanila, Balahaka, Anjana, Pushpadanshtra, Durmukha, Kaliya, Pundarika, Kapila, Nahusha, and Mani.
17 By Danshtrnia (éfga:) some understand serpents, some Rakshasas; but by the context carnivorous animals, birds, and fishes seem intended. The Vayu makes Krodhavasé the mother of twelve daughters, Mrigi and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhitas and Pisdchas, or goblins, sprang.
aq

#Surabhi was the mother of cows and buffaloes”: Ira, of trees and creeping plants and shrubs, and every kind of grass: Khasé, of the Rakshasas and Yakshas”: Muni, of the Apsarasas”!: and Arishté, of the

illustrious Gandharbas.

These were the children of Kas‘yapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations ~. This creation, oh Brahman, took place in the second or Swarochisha Manwantara. In the present or Vaivaswata Manwantara, Brahma being engaged at the great sacrifice instituted by Varuna, the creation of pro- geny, aS it is called, occurred; for he begot, as his sons, the seven Rishis, who were formerly mind-engendered ; and was himself the grand-

sire of the Gandharbas, serpents, Danavas, and gods*.

'* One copy only inserts a half stanza here; “ Krodhaé was the mother of the Pixdchas ;” which is an interpolation apparently from the Matsya or Hari Vansa. The Padma P., second legend, makes Krodha the mother of the Bhitas; and Pisicha, of the Pisdchas.

1" The Bhaégavata says, of animals with cloven hoofs. The Vayu has, of the eleven Rudras, of the bull of Siva, and of two daughters, Rohinf and Gandharbi; from the former of whom -descended horned cattle ; and from the latter, horses.

*” According to the Vayu, Khas4 had two sons, Yaksha and Rakshas, severally the progenitors of those beings. The Padma, second series, makes Vach the mother of both Apsarasas and Gandharbas: the Vayu has long lists of the names of both classes, as well as of Vidyadharas and Kinnaras. The Apsarasas are distinguished as of two kinds, Laukika, ‘worldly,’ of whom thirty-four are specified ; and Daivika, or ¢ divine,’ ten in number: the latter furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menaka, Sahajanya, Ghritachi, Pramlocha, Viswachi, and Purvachitti. Urvast is of a different order to both, being the daughter of Narfyaria. Rambhda, Tillotamé, Misrakesi, are included amongst the Laukika nymphs. There are also fourteen Ganuas, or troops, of Apsarasas, bearing peculiar designations, as Xhitas,

Sobhayantis, Vegavatis, &e.
*2 The Kurma, Matsya, Brahma, Linga, Agni, Padma, and Vayu Puranas agree generally with our text in the description of Kasyapa's wives and progeny. The Vayu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Padma and Matsya and the Hari Vansa repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.
>) We have a considerable variation here in the commentary, and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that ' Brahmd, the grandsire of

Diti, having lost her children, propitiated Kasyapa; and the best of ascctics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition: "' You shall bear a son," he said, " who shall slay Indra, if with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Hav- ing thus said, Kasyapa departed; and the dame conceived, and during gestation assiduously observed the rules of mental and personal purity. When the king of the immortals learnt that Diti bore a son destined for his destructiqn, he came to her, and attended upon her with the utmost

humility, watching for an opportunity to disappoint her intention.

At

last, in the last 'year of the century, the epportunity occurred. Diti

the Gandharbas, &c., appointed the seven Rishis, who were born in a former Manwantara, to be his sons, or to be the intermediate agents in creation: he created no other beings himself, being engrossed by the sacrificial ceremony :' PELE ren amy anity tararergrtat forme wer Yaad waraiivat SAMA A AAT VI wa wavargmarm | Instead of " putratwe," 'in the state of sons,' the reading is sometimes " pitratwe," 'in the character of fa-

thers ;? that is, to all other beings. Thus the gods and the rest, who in a former Manwantara originated from Kasyapa, were created in the present period as the offspring of the seven Rishis. The other explanation agrees with the preceding in ascribing the birth of all creatures to the intermediate agency of the seven Rishis, but calls them the actual sons of Brahma, begotten at the sacrifice of Varuna, in the sacrificial fire: we @aT samt wera caaaegived tafe wat ga vat: wWaa: yaa aferat xfti The authority for the story is not given, beyond its being in

other Puranas, WZ it has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows: thus; “In the war of the Gandharbas, serpents, gods, and demons, Diti having lost her children,” &e.; the word ‘virodha’ being understuod, it is said, fy tra zfa wt = This is defended by the authority of the Hari Vansa, where the passage occurs word for word, except in the last half stanza, which, instead of rary wt fatarat anraTat 4 WAR | occurs wit fate darai etaarat wt | «The parallel passages are thus rendered by M. Langlois: ‘Le Mouni Swarotchicha avoit cessé de régner quand cette création cut lieu: c’était sous empire du Menou Vevaswata le sacrifice de Varouna avait commencé. La premiére création fut celle de Brahma, quand il jugea qu’il était temps de procéder 4 son sacrifice, et que, souverain aieul du monde, il forma lui-méme dans sa pensée et enfanta les sept Brahmarchis.’
152 THE ORIGIN OF THE MARUTAS.

retired one night to rest without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided with his thun- derbolt the embryo in her womb into seven portions. The child, thus mutilated, cried bitterly ; and Indra repeatedly attempted to console and silence it, but in vain: on which the god, being incensed, again divided each of the seven portions into seven, and thus formed the

swift-moving deities called Marutas (winds). They derived this appellation from the words with which Indra had addressed them (Ma rodih, ‘ Weep not’) ; and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt ™.

e
4 This legend occurs in all those Puranas in which the account of Kagyapa’s family is related.

CHAP. XXII.

Dominion over different provinces of creation assigned to different beings. Universality
Two conditions of spirit.
. i
Vishnu
of Vishnu. Four varieties of spiritual contemplation. The perceptible attributes of Vishnu types of his imperceptible properties.

every thing. Merit of hearing the first book of the Vishnu Purdna.

WHEN Prithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the crea- Soma was appointed monarch of the stars and planets, of Brah-

Vaisravana was made
Vishnu was the chief of
tion.
mans and of plants, of sacrifices and of penance.
king over kings; and Varuna, over the waters.
the Adityas; Pavaka, of the Vasus; Daksha, of the patriarchs; Vasava, of the winds. To Prahlada was assigned dominion over the Daityas and Danavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitris). Airdvata was made the king of elephants; Garuda, of birds; Indra, of the gods. Uchchaisravas was the chief of horses; Vrishabha, of kine. Sesha became the snake-king; the lion, the monarch of the beasts; and the sovereign of the trees was the holy fig-tree!. Having thus fixed the limits of each authority, the great progenitor Brahma stationed rulers for the protection of the different quarters of the world: he made Sudhanwan, the son of the patriarch Viraja, the regent of the east; Sankhapéda, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Wirahyaroman, the son of the patriarch Parjanya, regent of the

north?. By these the whole earth, with its seven continents and its

1 These are similarly enumerated in the Vayu, Brahma, Padma, Bhagavata, &c., with some additions; as, Agni, king of the Pitris; Vayu, of the Gandharbas; Salapéni (Siva), of the Bhitas; Kuvera, of riches, and of the Yakshas; Vasuki, of the Nagas; Takshaka, of serpents; Chi-

traratha, of the Gandharbas; Kamadeva, of the Apsarasas; Viprachitti, of the Danavas; Réhu, of meteors; Parjanya, of clouds ; Samvatsara, of times and seasons ; Samudra, of rivers; Himavat, of mountains, &c.
? We have already had occasion to notice the descent of these Lokapalas, as specified in the Vayu P.; and it is evident, although the Vishnu does not supply a connected series of generations, yet that both accounts are derived from a common source.
Rr

cities, is to the present day vigilantly protected, according to their several limits.
All these monarchs, and whatever others may be invested with au- thority by the mighty Vishnu, as instruments for the preservation of the world; all the kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Vishnu. The rulers of the gods, the rulers of the Daityas, the rulers of the Danavas, and the rulers of all malignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind; are but portions of the universal Vishfiu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested severally with the attributes of foulness, goodness, and gloom. By a fourfold manifestation does Jandérddana operate in creation, preservation, and destruction. In one portion, as Brahma, the invisible assumes a visible form; in another portion he, as Marichi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings: and thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world he is, in one portion, Vishfu; in another portion he is Manu and the other patriarchs; he is time in a third; and all beings in a fuurth portion: and thus, endowed with the property of goodness, Puru- shottama preserves the world. When he assumes the property of dark- ness, at the end of all things, the unborn deity becomes in one portion Rudra; in another, the destroying fire; in a third, time; and in a fourth, all beings: and thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.

Brahma, Daksha, time, and all creatures are the four energies of Hari, which are the causes of creation. Vishnu, Manu and the rest, time, and all creatures are the four energies of Vishnu, which are the causes of duration. Rudra, the destroying fire, time, and all creatures

are the four energics of Janarddana that are exerted for universal disso- lution. of its end, creation is the work of Brahma, the patriarchs, and living

Tn the beginning and the duration of the world, until the period

animals. Brahma creates in the beginning; then the patriarchs beget

to es progeny; and then animals incessantly multiply their kinds: but Brahma is not the active agent in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, oh Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being; so whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janfrddana as Rudra. Thus Jandrddana is the creator, the preserver, and the destroyer of the whole world—being threefold—in the several seasons of creation, preservation, and destruction, according to his as- sumption of the three qualities: but his highest glory? is detached from all qualities; for the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

Mairreya.—But, Muni, describe to me fully the four varieties of the condition of Brahma, and what is the supreme condition 4.

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

° Vibhuti, superhuman or divine power or dignity.
4 The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.
5 Of Brahmabhiita (wenn); of him who, or that which, becomes identified with the supreme spirit, which is the same respectively with absolute wisdom, Jnana (ata), and discriminative wisdom, Vijndna (fasta); leading to felicity, or the condition of Brahma, expressed by the words,

sort is the knowledge that is to be acquired by the Yogi whose end is escape from suffering, or cternal

felicity. The third kind is the ascer- tainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishiu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self- illumination; which is simply existent, and is not to be defined ; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support®, Those Yogis who, by the annihilation of ignorance, are resolved into this fourfold Brahma, lose the seminal pro- perty, and can no longer germinate in the ploughed field of worldly ex- istence. This is the supreme condition, that is called Vishnu, perfect,

Sat chit danandam (afer), ‘entire tranquillity of mind,’ or ‘internal enjoyment :’ the same also with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita, ‘ nonduality, or unity of god and himself: and finally, the same with the aggregate of these three processes, or the conviction that spirit is one, universal, and the same.

® The epithets of Jnyana, ‘wisdom,’ here employed, are taken from the Yoga philosophy. ‘ Requires no exercise, Nirvydpara (faarart), is explained, ‘without the practice of abstract contemplation,’ &c. (wat atfe sri). ‘Not to be taught, Anakhyeyam (waTeqd); ‘not capable of being enjoined’ (faggrag). ‘Internally diffused,’ Vyaptimatram (=rfrari), means ‘ mental identification of individual with universal spirit? (aweT WararcaTaraed). The phrase wrereatufard i translated ‘the object of which is self-illumination, is explained wrarg. ‘Simply existent’ (watard) is said to mean, ‘being unmodified by the accidents of happiness, &e. (satararfafagrage) ; consequently it is not to be detined (3 wat). So the Yoga Pradipa explains Samadhi, or contemplation, to be the entire occupation of the thoughts by the idea of Brahma, without any etfort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (wat ZfayereT wet area feafa: Gt aoarraratat warfuctirdt

aq). © Tranquil, Prasantam (wg), is,
‘being void of passion,’ &c. (wort yr).
‘Fearless ? not dreading agitation or perplexity by ideas of duality (Zwapxort).
‘Pure;? undisturbed by external objects (fafaad). “Not the theme of reasoning’ (zfprrat) ; that is, “not to be ascertained by logical deduction’ (afar), ¢ Stands in no need of support? (wafer) ; not resting or depending upon perceptible objects (fafoomarerraat).
SUPREME CONDITION OF BRAHMA. 157

perpetual, universal, undecaying, entire, and uniform: and the Yogi who attains this supreme spirit (Brahma) returns not to life again; for there he is freed from the distinction of virtue and vice, from suffering, and from soil.

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

The supreme condition of Brahma, which is meditated by the Yogis in the commencement of their abstraction, as invested with form, is Vishnu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which is accompanied by suitable elements, is effected’ by the devotee whose whole mind is addressed to that object. This Nari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence ; and in him therefore is the whole world interwoven; and from him, and in hin, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified in nature with his ornaments and weapons.

" The great Yoga is produced (aetattt (ata), or mystical ejaculations; and to saa). This great Yoga, or union, is to be accompanied with Mantras and silent have its relation or dependance (ars@a:), repetitions, or Japa (aersraticaten:). which is Vishnu (@ara:); and its seed

158 TYPICAL MEANING OF THE ORNAMENTS om ARMS OF VISHNU.

MarirreeyA—Tell me in what manner Viahie bears the whole won abiding in his nature, characterised by ornaments and weapons. 4)

Parisara.—Having offered salutation to the mighty and indescribable Vishiu, Irepeat to you what was formerly related to me by Vasishtha. The glorious Hari wears the pure Soul: of ‘the world; undefiled, and void of qualities, as the Kaustubha gem. The chief principle of things (Pra- dhana) is seated on the eternal, as the Srivatsa mark. Intellect abides in Madhava, | in the form of his mace. * The lord (iSwara) supports egotism (Ahankara) in its twofold division, into elements and organs of sense, in the emblems of ‘his conch-shell and his bow. In his hand Vishniw holds, in the form of his discus, the mind, whose thoughts (like the weapon) fly swifter than. the winds.” The: necklace of the- deity Vaijayanti, composed of five precious’ gems, is the aggregate of the five elemental rudiments. Jan&rddana bears, in his numerous. shafts, the faculties both of action and of perception. * The’ bright Sword of Achyuta— is holy wisdom, concealed at some seasons inthe scabbard of ignorance. In this manner soul, nature; intellect, egotism, the elements, the senses, mind, ignorance, and wisdom, are-all assembled ‘in the person of Hrishi- kesa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind”. Punhdarikaksha, the lord of all, assumes nature, with all its products, soul and all the world. All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme, eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years: he is the seven worlds, the earth, the sky, heaven, the world of patri-

ss Or of pearl, ruby, emerald, sapphire, emblem, instead of an abstract truth. Thus = diamond. the Yogi here says to himself, “I medi-

We have in the text a representation tate upon the jewel on Vishiiu’s brow, as of one mode of Dhydna, or contemplation, the soul of the world; upon the gem on in which the eorception of a fing is at- his breast, as the first principle of things ;” tempted to be rendered more definite by and so on: and thus through a percepti- thinking upon its types; or in which, at ble substance proceeds to an impércep- least, the thoughts are more readily con- tible idea. centrated by being addressed to a sensible

archs, of sages, of saints, of truth: whose form is all worlds; first-born before all the first-born; -the supporter of all beings, himself self-sus- tained: who exists in manifold forms, as gods, men, and animals; and is thence the sovereign lord of all, eternal: whose shape is all visible things; who is without shape or form: who is celebrated in the Vedanta as the Rich, Yajush, Sama, and Atharva Vedas, inspired history, and sacred science. The Vedas, and their divisions; the institutes of Manu and other lawgivers; traditional scriptures, and religious manuals"; poems, and all that is said or sung; are the body of the mighty Vishnu, assuming the form of sbund. All kinds of substances, with or without shape, here or elsewhere, are the body of Vishiu. I am Hari. All that I behold is Janarddana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflic- tions of worldly existence.

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

‘0 Akhydnéni (sreqratfa) is said to de: taining directions for supplementary rites. note the Puranas, and Anuvada (=qare:) 1) The celebrated lake Pokher in Ajmer. the Kalpa, Sutra, and similar works, con-

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VISHNU PURANA.

BOOK IL.

CHAP. I.

Descendants of Priyavrata, the eldest son of Swéyambhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwipas, or isles, of the earth. Agnidhra, king of Jambu-dwipa, divides it into nine portions, which he distributes amongst his sons. Nabhi, king of the south, succeeded by Rishabha; and he by Bharata: India named after him Bharata: his descendants reign during

the Swayambhuva Manwantara.

MLAITREYA.—You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world ; but there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Utt4napada were the sons of Swayambhuva Manu, and you repeated the story of Dhruva, the son of Uttanapada: you made no mention of the descendants of Priyavrata, and it is an account of his family that I beg you will kindly communi- cate to me.

ParAssara.—Priyavrata married Kimy4, the daughter of the patriarch Kardama!, and had by her two daughters, Samrat and Kukshi, and ten

' The text reads Kanyé (a@aerrerat a@at); and the commentator has, ‘ he married the daughter of Kardama, whose name was Kanya’ (arat araraatfata). The copies agree in the reading, and the Vayu has the same name, Kanya; but the Markandeya, which is the same in other respects as our text, has Kamya: Kamya also is the name elsewhere given by the Vayu to the daughter of Kardama (p. 83. n. 6). Kamya, as has been noticed, appears in the Brahma and Hari V. (p. 53. n. 6) as the mother of Priyavrata, but erroneously ; and thesame authorities specify a Kamya as the wife of that sovereign. So the commentator on the Hari V. states, ‘another Kamya is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata:’ frame

sons, wise, valiant, modest, and dutiful, named Agnidhra, Agnibahu, Vapushmat, Dyutimat, Medha, Medhatithi, Bhavya, Savala, Putra, and the tenth was Jyotishmat', illustrious by nature as by name. These Of these, three, or Medha, Putra, and Agnibahu, adopted a religious life: remem-

were the sons of Priyavrata, famous for strength and prowess.

bering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disin- terested, and looking for no reward.

Priyavrata having divided the earth into seven continents, gave them' respectively to his other seven sons*. To Agnidhra he gave Jambu- dwipa; to Medhatithi he gave Plaksha-dwipa: he installed Vapushmat in the sovereignty over the Dwipa of Silmali; and made Jyotishmat king of Kusa-dwipa: he appointed Dyutimat to rule over Kraunchia- dwipa; Bhavya to reign over Sika-dwipa; and Savala he nominated the monarch of the Dwipa of Pushkara.

Agnidhra, the king of Jambu-dwipa, had nine sons, equal in splen- dour to the patriarchs: they were named Nabhi, Kimpurusha, Iari- varsha, [lavrita, Ramya, Hiranvat, Kuru, Bhadraswa, and Ketumiala', who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnidhra apportioned Jambu- dwipa amongst his nine sons. He gave to NAbhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakita he gave to Kimpurusha; and to Harivarsha, the country of

wratt seagat argrenare! The name Kanyé is therefore most probably an error of the copyists. The Bhagavata calls the wife of Priyavrata, Varhishmati, the daughter of Viswakarman.

? These names nearly agree in the authorifes which specify the descendants of Priyavrata, except in the Bhagavata: that has an almost entirely different series of names, or Ngnidhra, Idhmajihwa, Yajnabiéhu, Mahavira, Miranyaretas, Medhatithi, Ghritaprishtha, Savana, Vitihotra, and Kavi; with one daughter, Urjjaswati. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

° According to the Bhagavata, he drove his chariot seven times round the earth, and the ruts left by the wheels became the

beds of the oceans, separating it into seven Dwipas.

+ Even the Bhagavata concurs with the other Purdnas in this series of Priyavrata's grandsons.

Nishadha.

conferred on Ilavrita; and to Ramya, the countries lying between it and

The region in the centre of which mount Meru is situated he the Nila mountain. To Hiranvat his father gave the country lying to the north of it, called Sweta ; and, on the north of the Sweta mountains, the country bounded by the Sringavan range he gave to Kuru. The countries on the east of Meru he assigned to Bhadraéswa; and Gandha- madana, which lay west of it, he gave to Ketumala®. Having installed his sous sovereigns in these several regions, the pious king Agnidhra retired to a life of penance at the holy place of pilgrimage, Silagrama 6,

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

Nabhi, who had for his portion the country of Himdhwa, had by his quecn Meru the magnanimous Rishabha; and he had a hundred sons, Rishabha having ruled with equity and wisdom, and cclebrated many sacrificial rites, resigned the sove- reignty of the earth to the heroic Bharata, and, retiring to the hermitage

the eldest of whom was Bharata.

of Pulastya, adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonics, until, emaciated by his auste- rities, so as to be but a collection of skin and fibres, he put a pebble in

his mouth, and naked went the way of all flesh'.

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

6 This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is supposed to be a type of Vishnu, and of which thé worship is enjoined in the Uttara Khanda of the Padma P. and in the Brahma Vaivartta, authorities of no great

The country was

weight or antiquity. As these stones are found chiefly in the Gandak river, the Salagrima Tirtha was probably at the source of that stream, or at its confluence with the Ganges.

Its sanctity, and that of the stone, are probably of comparatively modern origin.

7¢The great road, or ‘road of heroes’ (HeTmeaTd or ated). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhagavata

164

REIGN OF BHARATA: HIS DECENDANTS :

termed Bharata from the time that it was relinquished to Bharata by his father, on his retiring to the woods 8.

Bharata, having religiously discharged the duties of his station, con-

s inedo us son Sumati, a most virtuous prince; and, signed the kingdom to his son Sumat t virtuous prince; and

engaging in devout practices, abandoned his life at the holy place, Sala- grama: he was afterwards born again as a Brahman, in a distinguished family of ascetics.

I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradyumna: his son was Parameshthin: his son was Pratihara, who had a celebrated son, named

adverts to the same circumstance; WTat aarTgaaaes: | That work enters much more into detail on the subject of Rishabha’s devotion, and particularizes circumstances not The most

interesting of these are the scene of Ri-
7 . oe
found in any other Purana.
shabha's wanderings, which is said to be
Konka, Venkata, Kuitaka, and southern
Karnataka, or the western part of the Pe-
ninsula; and the adoption of the Jain be-
lef by the people of those countries. Thus
it is said, "A king of the Konkas, Ven-
katas, and Kitakas, named Arhat, having
heard the tradition of Rishabha's practices
(or his wandering about naked, and de-
sisting from religious rites), being infatu-
ated by necessity, under the evil influence
of the Kali age, will become needlessly
alarmed, and abandon his own relicious
duty, and will foolishly enter upon an un-
righteous and heretical path. Misled by
him, and bewildered by the iniquitous ope-
ration of the Kali age, disturbed also by
the delusions of the deity, wicked men will,
in great numbers, desert the institutes and
purifications of their own ritual; will ob-
serve vows injurious and disrespectful to
the gods; will desist from ablutions, mouth-
washings, and purifications, and will pluck
out the hair of the head; and will revile the
world, the deity, sacrifices, Brahmans, and
the Vedas." It is also said, that Sumati,
the son of Bharata, will be irreligiously
worshipped by some infidels, as a divinity.
Besides the import of the term Arhat, or
Jain, Rishabha is the name of the first,
and Sumati of the fifth Tirthakara, or Jain
saint of the present era. There can be
no doubt, therefore, that the Bhagavata
intends this sect; and as the Jain system
was not matured until a comparatively mo-
dern date, this composition is determined
to be also reeent. The allusions to the
extension of the Jain faith in the western
parts of the Peninsula, may serve to fix the
limit of its probable antiquity to the 11th
or 12th century, when the Jains seem to
have been flourishing in Guzerat and the

Konkan. As. Res. XVII, 282.
* This etymology is given in other Puranas; but the Matsya and Vayu have a different one, deriving it from the Manu, called Bharata, or the cherisher, one who rears or cherishes progeny: weary wWarTat & api warad | fagaaaaraa Fa ward att The Vayu has, in another place, the more common explanation also: feats efeada wet (acrea) aTat faz ser:
PRINCES OF INDIA. 165

Pratihartté: his son was Bhava, who begot Udgitha, who begot Prastara ; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virdt. The valiant son of Virat was Dhimat, who begot Mahanta; whose son was Manasyu; whose son was Twashtri: his son was Viraja: his son was Raja: his son was Satajit, who had a hundred sons, of whom Viswagjyotish was the eldest'. Under these princes, Bharata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Swa4yambhuva Manu, by which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varaha ™.
9 The Agni, Ktirma, Markandeya, Linga, and Vayu Puranas agree with the Vishnu in these genealogical details. The Bhagavata has some additions and variations of yambhuva Manwantara. Those of Uttanapada, his brother, are placed rather incongruously in the second or Swarochisha Manwantara: whilst, with still more palpnomenclature, but is not essentially different. It ends, however, with Satajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavrata: Toad dyfet feorwotea: | watt ares are fra Yora wear ui
0 The descendants of Priyavrata were the kings of the earth in the first or Swaable inconsistency, Daksha, a descendant of Uttanapdda, gives his daughter to Ka$yapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and

Kalpas, and have been rather clumsily dis-
tributed amongst the d;fferent periods.
CHAP. IL
Description of the earth. The seven Deipas and seven seas. Jambu-deipa. Mount
Meru: its extent and boundaries.

Extent of Ilivrita. Groves, lakes, and branches

oA Mera Cities of the gods. Rivers. The forms of Vishnu worshipped m dif-

ferent Varshas.

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

contents, its nature, and its form.

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

continents are Jambu, Plaksha, Salmali, rally by seven great seas; the sea of salt water (Lavana),

surrounded seve-
of sugar-cane *
juice (Ikshu), of wine (Sura), of clarified butter (Sarpi), of curds (Dadhi),

of milk (Dugdha), and of fresh
Jambu-dwipa is in the
of I these: a

(Jala)*. =
in the centre of this
continent is the golden’ mountain Meru# The height of Meru is eighty-

te page ba mh anidits‘@épth below the surface of the earth i”

> a - =
' The geography of the Puratias occurs
in most of these works; and in all the
seas, the divisions of Jambu-dwipa, the
situation and extefit of Meru, and the sub-
divisions of Bharata, is the same. The
Agni and Bréhma are word for word the
same with our text; and the Kirma,

Linga, Matsya, Markandeya, and Vayu present ‘many passages common to them and the Vishiiu, or to one another. The Vayu, as usual, enters most fully into particulars. The differs in its no- all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahébhérata, Bhishma Parva, has an account essentially the same, and many of the stanzas are common to it Jambu-tree: it is said also to consist of two portions, called Pippala and Sasa, which are reflected in the lunar orb, as in a mirror.

sixteen thousand. Its diameter at the summit is thirty-two thousand Yojanas; and at its base, sixteen thousand: so that this mountain is like the seed-cup of the lotus of the earth”.

The boundary mountains (of the earth) are Himavan, Hemakita, and Nishadha, which lie south of Meru; and Nila, Sweta, and Sringi, which are situated to the north of it. The two central ranges (those next to Meru, or Nishadha and Nila) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand Yojanas, as it lies more remote from the centre. They are two thousand: Yojanas in height, and as many in breadth*. The Varshas or countries

between these ranges are Bharata (India), south of the Himavan moun-

2 The shape of Meru, according to this description, is that of an inverted cone; and by the comparison to the seed-cup its form should be circular: but there seems to be some uncertainty upon this subject amongst the Pauranics. The Padma compares its form to the bell-shaped flower of the Dhatura. The Vayu represents it as having four sides of different colours; or, white on the east, yellow on the south, black on the west, and red on the north; but notices also various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhrigu, a thousand: Sdvarni calls it octangular ; Bhaguri, quadrangular; and Varshayani says it has a thousand angles: Géalava makes it saucer-shaped; Garga, twisted,

like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotus; its western, golden; and its northern, coral. The Matsya has the same colours as the Vayu, and both contain this line; aetqaad aq: aa fegm: | ‘Four-coloured, golden, four-cornered lofty :’ but the Vayu compares its summit, in one place, to a saucer; and observes that its circumference must be thrice its diameter: frarafaqaeme ait wre: waa: | The Matsya also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular : att qt: WaT fem: 1 According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmanda, which is the same exactly as that in the Vayu, occurs in the As. Researches, VIII. 343. There are some differences in Col. Wilford’s version from that which my MSS. would authorize, but they are not in general of much importance. Some, no doubt, depend upon variations in the readings of the different copies: of others, I must question the accuracy.
® This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwipa, as the mountain ranges recede from the centre.

tains ; next Kimpurusha, between Himavan and Wemakita; north of the latter, and south of Nishadha, is Hariversha; north of Meru is Ramyaka, extending from the Nila or blue mountains to the Sweta (or white) mountains; Hiraimaya les between the Sweta and Srinei ranges; and Uttarakuru is beyond the latter, following the same direction as Bharata‘. Each of these is nine thousand Yojanas in extent. Tlavrita is of similar dimensions, but in the centre of it is the golden mountain Meru, and the country extends nine thousand Yojanas in each direction from the four sides of the mountain’. There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation: that on the east is called Mandara; that on the south, Gandhamadana ; that on the west, Vipula; and that on the north, Supérswa®:

on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pipal, and a Vata'; each spreading over eleven hundred Yojanas, and towering aloft like From the Jambu-tree the insular continent Jambu-dwipa derives its appellations. The apples of that tree are as large as elephants: when they are rotten, they fall upon the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; and in consequence of drinking of that stream, they pass their days in content and health, being subject ucither to perspiration, to foul odours, to decrepitude, nor

banners on the mountains.

organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jambu-

nada, of which the ornaments of the Siddhas are fabricated.

' These, being the two outer Varshas,
are said to take the form of a bow; that
is, they are exteriorly convex, being seg-
ments of the circle.
> The whole diameter of Jambu-dwipa
has been said to be 100.000 Yojanas. This
is thus divided from north to south: Tla-
vrita, in the centre, extends each way gooo,
making 18000: Meru itself, at the base, is
16000: the six Varshas, at gooo each, are
equal to 54000: and the six ranges, at
2000 each, are 12000: and 18+ 16454
+12=100. From east to west the Var-
shas are of the extent necessary to occupy
the space of the circle.
® The Bhagavata and Padma call these
Mandara, Merumandara, Supdrswa, and
Kumuda.
7 Nauclea Kadamba, Eugenia Jambu,
Ficus religiosa, and F, Indica. The Bha-
gavata substitutes a mango-tree for the
Pipal; placing it on Mandara, the Jambu
on Merumandara, the Kadamba on Supar-
$wa, and the Vata on Kumuda.
THE CITIES OF THE GODS ON MERU. 169

The country of Bhadraéswa lies on the east of Meru, and Ketumala on On the east of the same is the forest Chaitraratha; the Gandhamadana wood is on the

the west ; and between these two is the region of Tlavrita.

south; the forest of Vaibhraja is on the west; and the grove of Indra, or Nandana, is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Arunoda, Mahabhadra, Sitoda, and Manasa®.

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Sitanta, Mu- kunda, Kurari, Malyavan, and Vaikanka; on the south, Trikita, Sigira, Patanga, Ruchaka, and Nishadha; on the west, Sikhivasas, Vaidirya, Kapila, Gandhamadana, and Jérudhi; and on the north, Sankhak ita, Rishabha, Naga, Hansa, and Kélanjara. These and others extend from between the intervals in the body, or from the heart, of Meru ®.

On the summit of Meru is the vast city of Brahma, extending fourteen thousand leagues, and renowned in heaven; and around it, in the car- dinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres". The capital of Brahma

* The Bhagavata substitutes Sarvato-bhadra for the Gandhamédana forest ; and calls the lakes, lakes of milk, honey, trea-cle, and sweet water.

° The Vayu gives these names, and many more; and describes at great length forests, lakes, and citics of gods and demi-gods upon these fabulous mountains, or in the valleys between them. (As, Res. VIII. 354+)

The Lokapdlas, or eight deities in that character, Indra, Yama, Varuna, Ku-vera, Vivaswat, Soma, Agyi, and Vayu.

Other cities of the gods are placed upon the spurs, or filament mountains, by the Vayu; or that of Brahma on Hemasringa, of Sankara on Kalanjara, of Garuda on Vaikanka, and of Kuvera on Kailasa. Hi-mavat is also specified by the same work as the scene of Siva’s penance, and mar-riage with Uma; of his assuming the form of a Kirdta, or forester: of the birth of Kartikeya, in the Sara forest; and of his dividing the mountain Krauncha with his spear.

somewhat misunderstood by Col. Wilford, is made the theme of one of’ his fanciful

“ Were, he (the author of the Vayu) says, in the forest of Sankha,

This latter legend, having been

verifications.

was born Shaddnana or Kartikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Crauncha, Germany, part of Poland, &e. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the moun-
x xX

is enclosed by the river Ganges, which, issuing from the foot of Vishnu, and washing the lunar orb, falls here from the skies!, and, after encir-

cling the city, divides into four mighty rivers, flowing in opposite direc- tions. These rivers are the Sita, the Alakananda, the Chakshu, and the

Bhadra.

The first, falling upon the tops of the inferior mountains, on

the east side of Meru, flows over their crests, and passes through the

country of Bhadraswa to the ocean:

the Alakananda flows south, to the

country of Bharata, and, dividing into seven rivers on the way, falls into the sea: the Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumala: and the

tains of Crauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." As. Res. VIII. 364. The text of which this is in part a representation is, TT WU Aa Ta ATA Wea st Sa Hee: BITTE Uh u Fas quiver arse a fitez | tariverea: Gt wa wfafaysara un The legend here alluded to is told at length in the Vamana Purdnia.

Mahishasura, flying from the battle, in which Taraka had been slain by Kartikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kartikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain ; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra. Kartikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced at once it and the demon Mahisha. wd qa wid a: (arfsam:) wreraregic arac: fae yen aifvarafeda wt rat |
Another division of Krauncha is ascribed to

Kraun-
cha is also sometimes considered to be the name of an Asura, killed by Kartikeya; but this is perhaps some misapprehension of the Pauranic legend by the grammarians, springing out of the synonymes of Kartikeya, Kraunchari, Kraunchadarana, &c., implying the fue or destroyer of Krauncha, occurring in the Amara, and other Koshas.
The Bhagavata is more circumstantial. The river flowed over the great toe of Vishniu's left foot, which had previously, Parasurama. Megha Dita, v. 59.

as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave
The
Vayu merely brings it from the lunar orb, and takes no notice of Vishnu's interposi-
In a different passage it describes the detention of Ganga amidst the tresses of Siva, in order to correct her arrogance, entrance to the heavenly stream.

tion.

until the divinity was moved by the penance and prayers of king Bhagiratha to set her free. The Mahabharata represents Siva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.
BOUNDARY MOUNTAINS.

171

Bhadra washes the country of the Uttara kurus, and empties itself into

the northern ocean }",

Meru, then; is confined between the mountains Nila and Nishadha (on the north and south), and between Malyavan and Gandhamadana

(on the west and east'):
lotus.
it lies between them like the pericarp of a The countries of Bharata, Ketumala, Bhadraswa, and Uttarakuru

lie, like leaves of the lotus of the world, exterior to the boundary moun-

tains.

and south, and connecting the two chains of Nishadha and Nila.

Although the Vayu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Ganges, after escaping from Siva, is said to have formed seven streams; the Nalini, Wladini, and Pavani going to the east; the Chakshu, Sita, and Sindhu to the west ; and the Bhagirathti to the south. The Mahabharata calls them Vaswaukaséra, Nalini, Pavani, Ganga, Sita, Sindhu, and Jambunadi. The more usual legend, however, is the first, and it offers some trace of actual geography. My. Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilivrita, and its four rivers, is a representation of the garden of Eden. (Pagan Idolatry, I. 315.) However this

may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himiélaya, and the high lands north of that range, towards the cardinal points: the Bhadra, to the north, representing the Oby of Siberia; and the Sita, the river of China, or Hoangho, The Alakananda is well known as a main branch of the Ganges, near its source ; and the Chakshus is very possibly, as Major Wilford supposed, the Oxus. (As. Res. VILL. 309.) The printed copy of the Bhagavata, and the MS. Padma, read Bankshu ; but the former is the more usual
Jathara and Devakiita are two mountain ranges, running north

Gan-

reading. It is said, in the Vayu, of Ketumala, through which this river runs, that it is peopled by various races of barbarians: aqars weratd rar Hearne Yat
13 The text applies the latter name so variously as to cause confusion: it is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsha of Ketumila: here another mountain range is intended, or a chain running north and south, upon the east of Tlivrita, connecting the Nila and Nishadha ranges. Accordingly the Vayu states it to be 34000 Yojanas in extent; that is, the diameter of Meru 16000, and the breadth of [lavrita on each side of it, or together 18000. A similar range, that of Malyavan, bounds Tlavrita on the west. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhagavata substituted different names for Gandhamadana in the other instances, calling the buttress, as we have seen, Merumandara; the southern forest, Sarvatobhadra ;

and the filament mountain, Hansa; restricting the term Gandhamadana to the eastern range : a correction, it may be remarked, corroborative of a subsequent date.
172 DWELLINGS OF THE DIVINITIES.

dhamadana and Kailasa extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Pariyatra are the limitative mountains on the west, stretching, like those on the east, between the Nila and Nishadha ranges: and the mountains Trisringa and Jarudhi are the northern limits of Meru, extending, east and west, between the two seas! Thus I have repeated to you the mountains described by great sages as the boundary mountains, situated in pairs, on each of the four sides of Meru. tains (or spurs), Sitanta and the rest, are exceedingly delightful. The vallies embosomed amongst them are the favourite resorts of the Siddhas

Those also, which have been mentioned as the filament moun-

and Charafas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Vishnu, Lakshini, Agni, Sarya, and other deities, and peopled by celestial spirits; whilst the Yakshas, Rékshasas, Daityas, and Danayas pursue their pastimes in

the vales.

These, in short, are the regions of Paradise, or Swarga, the

scuts of the righteous, and where the wicked do not arrive even after a

hundred births.

These eight mountains are similarly enumerated in the Bhagavata and Vayu, but no mention is made in them of any seas (Wirataratateget), and it is clear that the eastern and western oceans cannot be intended, as the mountains Malyavat and Gandhamadana intervene. The commentatur would seem to understand * Arnaya' as signifying 'mountain,' as he says ' between the seas means within Malyavat and Gandhamadana;' aTeqararATea aa trararratafeqat 1 The Bhagavata describes these eight mountains as circling Mera for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being

2000 high, and as many broad: they may the
riers of Meru, separating it from Tlévritta. be understood to be exterior bar-

The names of these mountains, according

to the Bhigavata, are Jathara and Devaktita on the east, Pavana and Paripdtra on the west, Trisringa and Makara on the north, and Kailésa and Karavira on the south. Without believing it possible to verify the position of these different ercations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himalaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Tindustan. (Humboldt on the mountains of Central Asia, and Ritter. Geogr. Asia.)

In the country of Bhadraéswa, Vishnu resides as Hayasira (the horse- headed); in Ketuméla, as Varaha (the boar); in Bharata, as the tortoise (Karma); in Kuru, as the fish (Matsya); in his universal form, every where ; for Hari pervades all places: he, Maitreya, is the supporter of all things; he is all things. In the eight realms of Kimpurusha and the rest (or all exclusive of Bharata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. Indra never sends rain upon them, for the earth abounds with water. In those places there is no distinction of Krita, Treta, or any succession of ages. In each of these Varshas there are respectively seven principal ranges of mountains, from which, oh - best of Brahmans, hundreds of rivers take their rise *.

15 More ample details of the Varshas are given in the Mahabharata, Bhagavata, Padma, Vayu, Kurma, Linga, Matsya, and Markarideya Puranas; but they are of an entirely fanciful nature. Thus of the Ke-

tumdala-varsha it is said, in the Vayu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or ay

main ranges of mountains in it are named, and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Suchakshus, the Amu or Oxus. According to the Bhaégavata, Vishnu is worshipped as Kamadeva in Ketumila. The Vayu says the object of adoration there is Y'swara, the son of Brahma. Similar circumstances are asserted of the other Varshas. See also As. Res, VIII. 352.

CHAP. ITI.

Description of Bhérata-varsha: extent: chief mountains: nine divisions: principal

rivers and mountains of Bharata proper: principal nations: superiority over other

Varshas, especially as the seat of religious acts. (Topographical lists.)

ry.

Tne country that lies north of the ocean, and south of the snowy mountains, is called Bharata, for there dwelt the descendants of Bharata. It is nine thousand leagues in extent!, and is the land of works, in con-

sequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bharata are Mahendra, Ma- laya, Sahya, Suktimat, Riksha, Vindhya, and Paripatra.

From this region heaven is obtained, or even, in some cases, libera-

1 As Bharata-varsha means India, a nearer approach to the truth, with regard to its extent, might have been expected ; and the Vayu has another measurement, which is not much above twice the actual

extent, or 1000 Yojanas from Kumiri (Comorin) to the source of the Ganges. These are called the Kula parvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers Which flow from them. Maliendra is the chain of hills that extends from Orissa and the northern Cirears to Gondwana, part of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra: Malaya is the southern portion of the western Ghats: Nuktimat is doubtful, tor none of its streams can be identified with any certainty: Sahya is the northern portion of the western Ghauts, the mountains of the Konkan: Riksha is the mountains of Gondwana: Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vayu it is the part south of the Narmada, or the Sathpura range: Paripitra, as frequently written Pariyitra, is the northern and western portion of the Vindhya: the name, indeed, is still given to a range of mountains in Guzerat (see Col. Tod's map of Rajasthan), but the Chambal and other rivers of Malwa, which are said to flow from the Paériydtra mountains, do not rise in that province. All these mountains therefore belong to one system, and are The

seems to have been known to Ptolemy, as

connected together, classification he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindus mons: of the others, the Adisathrus and Uxentus agree nearly in position with the Pdériydtra and Riksha: the Apocopi, Sardonix, Bettigo, and Orudii must be left for consideration.

The Bhagavata, Vayu, Padma, and Markandeya add a list of inferior mountains to these seven,

tion from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

The Varsha of Bharata is divided into nine portions, which I will name to you; they are Indra-dwipa, Kaserumat, Tamravaria, Gabhasti- mat, Niga-dwipa, Saumya, Gandharba, and Varuna; the last or ninth Dwipa is surrounded by the ocean, and is a thousand Yojanas from north to south.

On the east of Bharata dwell the Kirdtas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshetriyas, Vaisyas, and Siidras, occupied in their respective duties of sacrifice, arms, trade, and service &

The Satadru, Chandrabhaga, and other rivers, flow from the foot of

3 This last is similarly left without a name in all the works: it is the most southerly, that on the borders of the sea, and no doubt intends India proper. Wilford places here a division called Kumarika. No description is anywhere attempted of the other divisions. To these the Vayu adds six minor Dwipas, which are situated beyond sea, and are Islands, Anga-dwipa, Yama-d., Matsya-d., Kumuda or Kusa-d., Varaha-d., and Sankha-d.; peopled for the most part by Mlechchhas,but who worship Hindu divinities. The Bhagavata and Padma name ci¢ht such islands, Swarnaprastha, Chandrasukla, Avarttana, Rama-Haha, Mandahdra, Panchajanya, Sinhalé, and Lanka. Col. Wilford has endeavoured to verify the first series of Upadwipas, making Varaha Europe; Kuga, Asia Minor, &c.; Sankha, Africa; Malaya, Malacca: Yama is undetermined; and by Anga, he says, they understand China. Tow all this may be is more than doubtful, for in the three Purdnas in which mention is made of them, very little more is said upon the subject.

4 By Kiratas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab—to whom there can be little doubt the term was applied by the Hindus—or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vayu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper: Tatra FAGAT WaT famg: 1 The same passage, slightly varied, occurs in the Mahabharata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcastes had not yet descended on the plains of Ifindustan.

Himalaya: the Vedasmriti and others from the Paripatra mountains: the Narmada and Surasé from the Vindhya hills: the Tapi, Payoshvi, and Nirvindhya from the Riksha mountains; the Goddéveri, Bhimarathi, Krishnfaveni, and others, from the Sahya mountains: the Kritamala, Tamrapari, and others, from the Malaya hills: the Tris4maé, Rishi- kulya, &c. from the Mahendra: and the Rishikulya, Kumari, and others,

from the Suktimat mountains. Of such as these, and of minor rivers,

there is an infinite number; and many nations Inhabit the countries on

their borders *.

The principal nations of Bharata are the Kurus and Panchalas, in

the middle districts: the people of K4marupa, in the east: the Pundras,

’ This is a very meagre list, compared with those given in other Purdnas. That

of the Vayu is translated by Col. Wilford, As. Res. vol. VITT; and much curious illustration of many of the places by the same writer occurs, As. Res. vol. XIV. The lists of the Mahabharata, Bhégavata, and Padma are given without any arrangement: those of the Vayu, Matsya, Markandeya, and Kurma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Satadru, 'the hundred channelled'—the Zaradrus of Ptolemy, Hesidrus of Pliny—is the Setlej. The Chandrabhaya, Sanda-
The
Vedasmriti in the Vayu and Kiirma is
J
balis, or Acesines, is the Chinab.

classed with the Vetravati or Betwa, the Charmanwati or Chambal, and Sipré and Para, rivers of Malwa, and may be the same with the Beos of the maps. The Narmada or Narbadda, the Namadus of Ptolemy, is well known; according to the Vayu it rises, not in the Vindhya, but in the Riksha mountains, taking its origin in fact in Gondwana. The Surasd is uncer-

tain. The Tapi is the Tépti, rising also in Gondwana: the other two are not identified. The Godaveri preserves its name : in the other two we have the Beemah and the Krishna. For Kritamaéla the Kurma reads Ritumala, but neither is verified. The Tamraparnt is in Tinivelly, and rises at the southern extremity of the western Ghats. The Rishikulyé, that rises in the Mahendra mountain, is the Rasikulia or Rasikoila, which flows into the sea near Ganjam. The Trisdéiaé is undetermined. The text assigns another Rishikulya to the Suktimat mountains, but in all the other authorities the word is Rishtka. The Kumari might suggest some connexion with

Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyé river is mentioned (Vana P. y. 3026) as a Tirtha in the Mahabharata, in connexion apparently with the hermitage of Vasishtha, which in another passage (v. 40y9) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the Suktimat range would be the mountains of Guzerat; but this is doubtful.

Kalingas, Magadhas, and southern nations, are in the south: in the extreme west are the Saurashtras, Siras, Bhiras, Arbudas: the K4rushas aud Malavas, dwelling along the Paripatra mountains: the Sauviras, the Saindhavas, the Hinas, the Salwas, the people of Sakala, the Madras,

the Ramas, the Ambashthas, and the Parasikas, and others.

These

nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous °.

6 The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhdgavata. The Padma has a long catalogue, but without arrangement; so has the Mahabhérata. The lists of the Vayu, Matsya, and Markandeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the 8th vol. of the As. Res. from the Brahmanda, or, for it is the same account, the Vayu. The Markandeya has a second classification, and, comparing Bharata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in the text, but some further illustration is offered at the end of the chap-

ter. The Kurus are the people of Kurukshetra, or the upper part of the Doab, about Delhi. The Panchilas, it appears from the Mahabharata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kulldka Bhaftfa, in his commentary on Manu, II. 19, places them at Kanoj. Kamarupa is the north-eastern part of Bengal, and western portion of Asam. Pundra is Bengal proper, with part of south Behar and the Jungle Mahals.
mouths of the Ganges, with the upper
Kalinga is the sea-coast west of the

part of the Coromandel coast. Magadha is Behar. The Saurashtras are the people of Surat, the Surastrene of Ptolemy. The Stiras and Bhiras, in the same direction, may be the Suri and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Karushas and Malavas are of course the people of Malwa. The Sauviras and Saindhavas are usually conjoined as the Sindhu-Sauviras, and must be the nations of Sindh and western Rajputana. By the Hunas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Salwas or, as also read, Sdlyas are placed by the Vayu and Matsya amongst the central nations, and seem to have occupied part of Rajasthan, a Sdlwa Raja being elsewhere described as engaging in hostilities with the people of Dwaraké in Guzerat. Sakala, as I have elsewhere noticed, is a city in the Punjab (As. Res. XV. 108), the Sagala of Ptolemy (ibid. 107); the Mahéabharata makes it the capital of the Madras, the Mardi of the ancients; but they are

separately named in the text, and were situated something more to the south-east.
ZZ

178 BHARATA THE LAND OF RELIGIOUS MERIT.

In the Bharata-varsha it is that the succession of four Yugas, or ages, the Krita, the Treta, the Dwapara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacri- fices; and that gifts are distributed; all for the sake of another world. In Jambu-dwipa, Vishnu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under Bharata is therefore the best of the divisions of Jambu-dwipa, because it is the land of works: the others are places of enjoyment alone.

other forms elsewhere.

It is only after many thousand births, and the aggre- gation of much merit, that living beings are sometimes born in Bharata asmen. The gods themsclves exclaim, " Happy are those who are born, even from the condition of gods, as men in Bharata-varsha, as that is the way to the pleasures of Paradise, or the greater blessing of final libera- tion. Happy are they who, consiguing all the unheeded rewards of their acts to the supreme and eternal Vishmu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed', where we shall renew corporeal confinement; but we know that those men arc fortunate who are born with perfect faculties® in Bharata-varsha."

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwipa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

The Ramas and Ambashthas are not named in the other Puranas, but the latter are amongst the western, or more properly north-western nations subjugated by Na- kula, in his Dig-vijaya. Mahabh. Sabha P. Ambas and Ambashthas are included in the list extracted by Col. Wilford from the Varaha Sanhita, and the latter are supposed by him to be the Ambastw of Arrian. The Parasikas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geo- graphical divisions of India about the era of Christianity.

7 Enjoyment in Swarga, like punishment in Naraka, is only for a certain period,

according to the merit or demerit of the
is ba-
lanced, the man is born again amongst
individual. When the account
mankind.
SA crippled or mutilated person, or
one whose organs are defective, cannot at
once obtain liberation; his merits must
first secure his being born again perfect
and entire.
[

179]

TOPOGRAPHICAL LISTS,

From the Mahabharata, Bhishma Parva, II. 3.42.

MowunTAINS AND RIVERS},

Sansaya speaks to Dhritar4shtra—Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bharata.

1 In attempting to verify the places or
people specified in the text, various diffi-
culties are to be encountered, which must
serve to apologize for but partial success.
Some are inherent in the subject, such as
the changes which have taken place in the
topography of India since the lists were
compiled, and the imperfectness of the
specification itself: states and tribes and
cities have disappeared, even from recol-
lection, and some of the natural features
of the country, especially the rivers, have
undergone a total alteration. Buchanan
(Description of Eastern Hindustan), fol-
lowing Rennell over the same ground at
an interval of some thirty or forty years,
remarks that many of the streams laid
down in the Bengal Atlas (the only series
of maps of India yct published, that can
be regarded as of authority) are no longer
to be traced. Then the lists which are
given are such mere catalogues, that they

afford no clue to verification beyond names; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Puranas and other works, the names given in the topographical lists recur with circumstances which fix their locality ; but these means of verification have not yet been sufficiently investigated. There are also geographical treatises in Sanscrit, which there is reason to believe afford much accurate and interesting information: they are not common. Col. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS. were purchased for the Calcutta Sanscrit College, but by far the larger portion of his collection had been dispersed. <A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal: (Calcutta Quarterly Magazine, Dec. 1824:) the details were accurate and valuable, though the compilation was modern. Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been Oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country: they have consequently put down names at

Mahendra, Malaya, Sahya, Suktimat2, Gandhamadana, Vindhya, and

Paripatra are the seven mountain ranges: as subordinate portions of

them are thousands of mountains; some unheard of, though lofty, exten-

sive, and abrupt; and others better known, though of lesser elevation,

and inhabited by people of low stature: there pure and degraded tribes, mixed together, drink‘ of the following streams: the stately Ganga, the Sindhu, and the Saraswati®; the Godavari, Narmada, and the great river

random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanscrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varahanagar, Dakshineswar is metamorphosed into Duckinsore,and Ulubaria is Anglicised into Willoughbury. Going a little farther off, we have Dalkisore for Darikeswari, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kakamari. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is in some degree, perhaps, a national defect.

2 The printed edition reads Saktimat, which is also found in some MSS., but the more usual reading is that of the text. I may here add that a Suktimat mountain occurs in Bhima’s invasion of the eastern region. Mahabh. Sabha P. Gandhamaddana here takes the place of Riksha.

3 For additional mountains in the Vayu, see Asiatic Rescarches, VIII. 334. The Bhagavata, Padma, and Markandeya add the following: Maindka, which it appears from the Ramayania is at the source of the Sone, that river being termed Maindkaprabhava. ‘Kishkindhya Kanda;’ Trikdta,

called also in Hemachandra's vocabulary Suvela; Rishabha, Kuitaka, Konwa, Devagir (Deogur or Ellora, the mountain of the gods; the Apocopi are said by Ptolemy to be also called mountains of the gods) ; Rishyamuka, in the Dekhin, where the Pampa rises; Sri-saila or Sri-parvata, near the Krishna (.\s. Res. V. 303); Venkafa, the hill of Tripati, Vdridhéra, Mangala-prastha, Drona, Chitrakita (Chitrakote in Bundelkhand), Govarddhana (near Mathura), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna; according to Ifemachandra it is the Girinara range; it is the Aravali of Tod; Kakubha, Nila (the blue mountains of Orissa), Gohamukha, Indrakila, Ramagiri (Ram-tek, near Nag-pur), Valakrama, Sudhéma, Tungaprastha, Naga (the hills east of Ramghur), Bodhana, Pandara, Durjayanta, Arbuda (Abu in Guzerat), Gomanta (in the western Ghats), Kiita-Saila, Kritasmara, and Chakora. Many single mountains are named in different works.
4 See note 4, p. 175.

° The Sarsuti, or Cagyar or Gaggar, N.W. of Tahnesar. See below, note 6.
RIVERS.

181

Baéhndé®; the Satadru, Chandrabhigé, and great river Yamuna; the Drishadwatt', Vipasa®, and Vipapa, with coarse sands; the Vetravati,

the deep Krishnvaveni, the Iravati®, Vitasta, Payoshfi!, and De-

® The Bahuda is elsewhere said to rise in the Tlimdlaya. Wilford considers it to be the Mahanada, which falls into the Ganges below Malda. The Mahabharata has amongst the Tirthas, or places of pilgrimage, two rivers of this name, one apparently near the Saraswati, one more to

the east. Temachandra gives as synonymes Arjuni and Saitavahini, both im-
> a main feeder of
the Mahanada is called Dhavali or Dauli, which has the same meaning.
7 The Drishadwati is a river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu it is one boundary of the district called Brahmavartta, in which the institution of castes, and their several duties, had for ever existed: implying that in other places they were of more recent origin. This holy land, ‘made by the gods,’ was of very limited extent.
plying the ‘white river:

Its other boundary was
the Saraswati. That the Drishadwati was not far off we learn from Manu, as Kurukshetra, Matsya, Panchala, and Siirasena, or the upper part of the Doab, and country to the east, were not included in Brahmévartta; they constituted Brahmarshi-desa, contiguous to it: waqarerat: t Kullika Bhaffa explains Anantara, ‘ something less or inferior ;’ fatara: 1 but it more probably means ‘not divided from,’ ‘immediately contiguous.” We must look for the Drishadwati, therefore, west of the Jumna. In the Tirtha Yatra of the Mahabharata we find it forming one of the boundaries of Kurukshetra. It is there said, § Those who dwell on the south of the Saraswati, and north of the Drishadwatti, or in Kurukshetra, dwell in heaven? efaata aceat:
USTaM V1 a wate seas a wafa fa
faga u In the same place, the confluence of the Drishadwati with a stream of Kurukshetra, called the Kausiki, is said to be of peculiar sanctity. Kurukshetra is the country about Tahnesur or Sthdneswara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kuru-

kshetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford, the Drishadwati is the Caggar; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggar now is the northern stream, and the Sursooty the southern, both rising in the Himalaya, and uniting to fourm one river, called Gagar or Caggar in the maps, but more correctly Sarsutt or Saraswati; which then runs south-west, and is lost in the desert. There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.
® The Beyah, Hyphasis, or Bibasis.

° The Ravi or Hydraotes or Adris,

10 The Jhelum, but still called in Kashmir the Vitasta, the Bidaspes or Hydaspes.
1 This river, according to the Vishnu P., rises from the Riksha mountains, but the Vayu and Kurma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahabharata, but none very precise. Its
3A

rk

vika!?; the Vedasmrita, Vedavati®, Tridiv4!', Ikshumalavi, Karishini, Chitrabaha, the deep Chitrasena, the Gomati, the Dhdtapapa, and the ereat river Gandaki!®; the Kausiki, Nischitaé", Krity4, Nichita, Lohata- rini'®, Rahasya, Satakumbha, and also the Saray, the Charmanvati,

Chandrabh4g4™, Hastisoma, Dis, Saravati#, Payoshni, Para", and Bhi- marathi", Kaveri#, Chulak4a", Vina, Satabal4, Nivara, Mahita?', Su-

source appears to be near that of the Krishna: it flows near the beginning of the Datidaka forest, which should place it rather near to the sources of the Godavart: it passes through Vidarbha or Berar, and,

Yudhishthira having bathed in it, comes to the Vaidtirya mountain and the Narmada river. These circumstances make it likely that the Payin Ganga is the river in question.

2 The Deva or Goggra.

3 Both these are from the Paripatra range. In some MSS. the latter is read Vedasini and Vetasini. In the Ramayana occur Veda and Vedavainasika, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Bcos of eastern Malwa, but it rises in the Riksha mountain.

"From Paripatra, Kurma; from Mahendra, Vayu.

> One copy has Ikshumdlini; two others, Ikshulé and Krimi: one MS. of the Vayu has an Ikshula from Mahendra: the Matsya has Ikshuda; Wilford’s list has Drakshala.

16 Of these rivers, the two first are named in the Padma P., but not in the Vayu, &e. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapapa is said to rise in the Himalaya.

7 Jn different MSS. read Michité and Nisrita. In the Vayu and Matsya, Nischird or Nirvira is said to flow from the Himalaya.

18 Also Lohatadrani and Lohacharini.

19 The Sarayi or Sarju is commonly identified with the Deva. Wilford says it is so by the Paurdanics, but we have here proof to the contrary. TI +y are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Ganges by distinct branches.

2° The recurrence of the same name in this, as in several similar subsequent instances, is possibly an error of the copyist ;

but it is also sometimes likely that one
name is applied to different rivers. In
one MS. we have, in place of this word,
Chaitravati; and in another Vetravatt,
21 Read also Satavari.
Wilford, the Sardvat{ is the Ban-ganga.
* The Vayu has Para, which is a river
in Malwa, the Parvati. MSS. read
and Venda.
According to

re le
an
3 According to the Vayu, this rises in
the Sahya m., and flows towards the south:
it is therefure the Beema of Aurungabad.
2! The Kaveri is well known, and has
always borne the same appellation, being
the Chaberis of Ptolemy.
2° Read Chuluka,

26 Read also Taépi; the Tapti
the Dekhin.
27 Read Ahité and Sahita.

river of

prayog'*, Pavitra"®, Kundala, Sindhu®, Rajani™, Puramalini, Purva- bhirama, Vira, Bhima', Oghavati, Palésint*, Papaharaé, Mahendra, Pata- lavati*, Karishini, Asikni, the great river Kusachira*, the Makari**, Pravara, Mena*", Wema, and Dhritavati*®, Purdvati*', Anushna", Saivyé, Kapi*!, Sadanira, Adhrishya, the great river Kusadharé ", Sadakanta*s, Sivé, Viravati, Vastu, Suvastu*, Gauri, Kampana", Hirasivati, Varé, Virankara, Panchami, Rathachitra, Jyotirathaé, Viswamitra", Kapinjala, Upendra, Bahul&, Kuchira*, Madhuvahini®, Vinadi®, Pinjalaé, Vena, Tungavend*!, Vidisa'', Krishfavend, Tamra, Kapilé, Selu, Suvamaé%, Vedaswa, Harisravé, Mahopama™, Sighrd, Pichchhala*, the deep Bharadwaji, the Kausiki, the Sona*, Bahuda, and Chandraméa, Durga,

°4 Rises in the Sahya mountain, and
flows southwards: Vayu, &c.
29 Read Vichitra.

%° Several rivers are called by this name,
as well as the Indus: there is one of some
note, the Kali Sindh in Malwa.

3) Also Vajini.

* This agrees best in name with the Beema: it is also mentioned as a tirtha in the Mahabharata.
33 From Suktimat: Kirma and Vayu. There is a Baldsan from the eastern portion of the Ilimdlaya, a feeder of the Mahanada, which may be the Palasini, if the mountain be in this direction.
The Vayu has a
Pippala from the Riksha mountain.
*? Also Pippalaldvati.

35 Also Kusavira.

36 Also Mahiké and Marundachi.

37 Also Sena.

38 Read Kritavati and Ghritavati.

39 Also Dhusulyé.

40 Also Atikrishia.

41 Jn place of both Suvarthachi.

4 From Paripatra: Vayu and Matsya.
43 Also Kusandara.
44 Also Sasikanta.

45 Also Vastra and Suvastra.

46 One of the tirthas in the Mahabharata.
47 According to the Mahabharata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.
4% Also Kuvira.

49 Three MSS. agree in reading this Ambuvahini,
°° Also Vainadi,

‘t Also Kuvena: it is possibly meant for the Tungabhadra or Toombudra.
52 A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Duta, 31. There is a ‘ Bess’ river in the maps, which joins the Betwa at Bhilsa, and is probably the river of the text.
53 The Vama or Suvama, ‘ the beautiful river, Wilford identifies with the Ramganga,
54 Also Mahapaga, ‘ the great river.’

55 Also Kuchchila.

© The Sona river, rising in Mainaka or Amarakantak, and flowing east to the Ganges.

egg 57 3 Vii “ats. Y ae i P Amtrasila”, Brahmabodhyé, Vrihadvati, Yavakg)s 8 Rohi, Jambunadi, S 459 5 0 isi. Vasi. V ha 46 Bae : Z Sunasi™, Tamasi™, Dasi, Vasa, Varana, Asi", Nag Dhritamati, Par-

nési®, Tamasi™, Vrishabha, Brahmamedhy4, Vrihadyati.

These and

many other large streams, as the Krishna, whose waters are always

salubrious, and the slow-flowing Mandavahini®, the Brahmani™, Mahé-

gauri, Durgi, Chitropala®, Chitraratha, Manjula Mandakini”, Vai- tarani”, the great river Kosa”, the Muktimati®, Maninga”!, Pushpaveni, Utpalavati, Lohitya”, Karatoya”, Vrishakahwa ‘7, Kumari, Rishikulya®, Marisha, Saraswati, Mandakini, Punya“’, Sarvasangd; all these, the

% This and the preceding both rise from the Vindhya mountain: the latter is also read Antassila, ‘the river flowing within or amidst rocks.’
*% Also Paroksha,

59 We have a Surana in the Vayu, and Surasé in the Kurma and Matsya, flowing

trom the Riksha mountain.
60 The Tamasa or Tonse, from Riksha.

6! This and the preceding scarcely merit a place amongst the rivers, being two small streams which fall into the Ganges east and west of Benares, which is thence denominated Varanasi.
62 Parndsd or Varndsa, from the Paripatra mountain,
") Also Manavi.

‘! The Krishnd of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified, Krishnavena or Krishnavei, The meaning is much the same; the one being the ‘ dark river,’ the other simply the ‘dark,’ the Niger.
6 A river from Suktimat: Vayu.

°° A river in Cuttack, according to Wilford: it is one of the tirthas of the Mahabharata, and apparently in a different direction. Buchanan (Eastern Hindustan) has a river of this name in Dinajpur.
*? Both from the Vindhya: Vayu and Kirma. There is a Goaris in Ptolemy in central India.
From Riksha: Vayu.

'9 Also Munja and Makaravéhini.

7° From Riksha: Vayu. According to the Mahabharata, it rises in the mountain Chitrakote.
1 The Baitarani in Cuttack. It is named in the Mahabharata as a river of Kalinga.
“2 Also read Nipa and Koka.

73 From Riksha, but read also Suktimati, which is the reading of the Matsya. Wilford considers it to be the Swarnarekka of Cuttack.

‘* Also Anaga and Surangi; perhaps
the preferable reading should be Sumanga,
a river flowing from Mainaka, according
to the Mahabharata.
75 Part of the Brahmaputra.

“6 A considerable river in the east, flows
ing between Dinajpur and Rangpur.
77 Also Vrishasahwa.

‘ This and the preceding flow from
Suktimat, according to the Vaya, Matsya,
and Kiirma. The last occurs also Rishika,
79 Also Suparnd. The Punyé is con
dered to be the Pun-pun of Behan, but there
is also a Parna river in the same province.
PEOPLE AND COUNTRIES.

185

universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bharata, according to remembrance ™,

PEOPLE AND COUNTRIES.

Next hear from me, descendant of Bharata, the names of the inha-

bitants of the different countries.

,

They are the Kurus, Panchalas’,

‘

Salwas, Madreyas, and dwellers in thickets (Jdngalas), Stirasenas’, Ké-

lingas 3, Bodhas*, Malas®, Matsyas®, Sukutyas’, Sauvalyas®, Kuntalas®,

6° Tt is possible that further research
will identify more than those attempted to
be verified in the foregoing notes, as well
as meet with others readily recognizable.
In the authorities consulted several occur
not comprehended in the text, as the Kuhu

and Ikshu, from the Himalaya; Vritraghni, Chandana (Chandan of Bhagalpur), Mahi (the Mahy of western Malwa), Sipra, and Avanti (rivers near Ujayin), from Péripatra; Mahanada in Orissa, Druma, Dasarna (Dhosaun in Bundelkhand), Chitrakdta, Sronf or Syena, Pisachika, Banjulé, Baluvahini, and Matkund, all from Riksha ; Nirvindhyé, Madra, Nishadhé, Sinibéhu, Kumudvati, and Toya, from Vindhya; Banjula, from Sahya; Kritamald, Tamraparni, Pushpajati, and Utpalavati, from Malaya ; Langulini and Vansadhard, from Mahendra; and Mandagé and Kripa or Rupa, from Suktimat. In the Ramayana we have, besides some already specitied, the Ruchira, Pampa, eastern Saraswati, Vegavati or Vyki of Maduré, and Varada or Wurda of Berar ; and we have many others in the Mahabharata and different works, from which the Sanscrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

1 The people of the upper part of the Doab. The two words might also be understood as denoting the Panchalas of the Kuru country, there being two divisions of the tribe: see below, note 20.

* The Stirasenas were the inhabitants of Mathura, the Suraseni of Arrian.

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

+ One of the tribes of central India, according to the Vayu: it is also read Bahyas.

° The Malas and Malavarttis are placed, in the Vayu and Matsya, amongst the cen- The Markandeya reads Gavavarttis. Wilford considers Mala to be the Mal-bhim of Medinipur. As _ noticed in the Megha Duta, I have supposed it to be situated in Chattisgarh. p. 21, note.

® The people of Dinajpur, Rangpur, and

Cooch Behar. Calcutta Mag. Dec. 1824.
7 Read Kusandas, Kusalyas, Kusadhyas, Kisddhajas, and placed in central India.
+ Also Sausalyas and Sausulyas.

® Kuntala is in one place one of the central countries; in another, one of the southern: the name is applied in inscrip-
3B

tral nations,

186

PEOPLE AND COUNTRIES.

Kasikosalas, Chedyas", Matsyas®, Karfishas™, Bhojas', Sindhupu- lindas *, Uttamas !6, Dasirhas ”, Mekalas 8, Utkalas ®, Panchaélas™, Kau-

tions to the province in which Curgode is situated, part of the Adoni district: (As. Res. IX. 427:) and consistently with this position it is placed amongst the dependant or allied states of Vidarbha in the Dasa Kumara. Calcutta Quarterly Mag. Sept. 1827.
© A central nation: Vayu. The Rémé-yana places them in the cast. The combination indicates the country between Benares and Oude.
1 Chedi is usually considered as Chandail, on the west of the Jungle Mehals, towards Nagpur. It is known, in times subsequent to the Purdrias,as Raniastambha.
"2 Some copies read Vatsa, and the other Puranas have such a name amongst the central countries; the people perhaps of Vatsa, Raja of Kausambhi, near the junction of the Jumna and the Ganges. There are, however, two Matsyas, one of which, according to the Yantra Samrat, is identifiable with Jaypur. In the Dig-vijaya of Nakula he subdues the Matsyas farther to the west, or in Guzerat.
3 Situated on the back of the Vindhya

range: Vayu and Matsya. They are generally named with the people of Malava, which confirms this locality. They are said to be the posterity of Karusha, one of the sons of Vaivaswata Manu.

14 These are also placed along the Vindhya chain, but at different times appear to have occupied different positions, They were a kindred tribe with the Andhakas and Vrishnis, and a branch of the Yadavas. A Bhoja Raja is amongst the warriors of the Mahabharata. At a later period, Bhoja, the Raja of Dhar, preserves an indication of this people ; and from him the Bhojpuris, a tribe still living in western Behar, profess to be descended: they are not improbably relies of the older tribe. Bhoja is also used sometimes as a synonyme of Bhojakata, a city near the Narmada, founded by Rulani, brother-in-law of Krishia, and before that, prince of Kunditia or Condavir. Pulinda is applied to any wild or barbarous tribe; those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across central India, the haunts of the Bhils and Gonds. So Ptolemy places the Pulindai along the banks of the Narmada to the frontiers of Larice ; the Lata or Lar of the Hindus; Kandesh and part of Guzerat.

16 Tn the other three Purdnas we have Uttamamias, on the Vindhya range. The people of the ‘ten forts,’ subsequently multiplied to ‘thirty-six,’ such being the import of Chattisgerh, which seems to be in the site of Dasarna. Megha Diita, p. 30, note.

“A Vindhya tribe, according to the other Puranas. The locality is confirmed by mythological personations ; for Mekala is said to be a Rishi, the father of the river Narmada; thence called Mekala and Mekalakanya: the mountain where it rises

is also called Mekaladri. The Ramayana places the Mekalas amongst the southern tribes.
9 Utkala is still the native name of Orissa.

20 These may be the southern Parichilas.

PEOPLE AND COUNTRIES.

187

sijas7, Naikaprishthas", Dhurandharas *, Sodhas?!, Madrabhujingas®, Kasis", Aparakasis, Jatharas, Kukuras, Dasarias, Kuntis, Avautis"', Apara- kuntis*, Goghnatas", Mandakas, Shandas™, Vidarbhas*!, Ripavahikas*",

When Drona overcame Drupada, king of Panchala, as related in the Mahabharata, di Parva, he retained half the country, that north of the Ganges, and restored to its former chief the other half, south of The capital of the latter became Makandi on

that river as far as to the Chambal.

the Ganges; and the country included also Kampilya, the Kampil of the Mohammedans, but placed by them in the Doab.
tion was Ahikshetra, a name traceable in the Adisathrus of Ptolemy, though the position differs: but Ahikshetra or Ahichchatra, as it is also written, seems to have been applied to more than one city.
2! Perhaps the people of Tirhut, along the Kosi.
22 ¢ Waving more than one back ;' probable some nickname or term of derision. Thus we have, in the Ramayana and other The capital of the northern por-

works, enumerated amongst tribes, the Kartia-pravaranas, 'those who wrap themselves up in their ears ;? Ashfa-kamiakas, 'the eight-eared 3? or Oshtha-kariiakas,

‘having lips extending to their cars ;’ Kékamukhas, ‘ crow-faced 3? Ekapadukas, ‘ one-footed,’ or rather ‘ one-slippered :” exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shewn by these tribes being associated with Kiratas, ‘barbarians,’ and Yavanas, either Greeks or Mohammedans.

23 A preferable reading seems to be Yugandhara: a city in the Punjab so called is mentioned in the Mahabharata, Karna P,

*4 Read Bodhas, Godhas, and Saudhas. There is a Rajput tribe called Sodha.

25 This may consist of two names, and is so read in MSS., or the latter term occurs Kalingas ; both terms are repeated. Besides the Madra of the north, a similar word, Madru, is applied to Madura in the south. As. Res. LX. 428. The Raméayana has Madras in the east, as well as in the north.

2° The people of the Benares district, and that opposite.

27 The inhabitants of Ujayin,

°% These should be opposite to the Kuntis, but where either is situated does not appear.

29 The best reading is Gomanta, part of the Konkan about_-Goa.

8° The more usual reading is Khanidas ; one MS, has Parnas.

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

82 Also Ruipavasikas. There is a Rupa

river from the Suktimat mountain, the
We
have Rtipasas or Rupapas amongst the
southern tribes of the Puranas.
vicinity of which may be alluded to.

188

PEOPLE AND COUNTRIES.

Aswakas*, Pansurashtras, Goparashtras*!, Karitis®, the people of Adhi- vajya™®, Kuladya*”, Mallarashtra**, and Kerala“; the Vardpasis”, Apa- vahas ", Chakras”, Vakratapas and Sakas*, Videhas*, Magadhas*,

Swakshas , Malayas”, and Vijayas *;

the Angas®, Vangas*”, Kalin-

gas°! and Yakrillomas, Mallas*, Sudellas*, Prahladas, Mahikas* and

33 Read also Asmalas and Asmakas: the latter are enumerated amongst the people of the south in the Ramayana, and in the Vayu, Matsya, and Markandeya P. There is a prince of the same name of the solar dynasty.
** Gova or Kuva is an ancient name of the southern Konkan, and may be intended in this place by the Gopa country; or it may imply ‘the district of cow-herds,’ that is, of Nomadic tribes.
*> Also read Kulatis and Panitakas.

4 Read also Adhirajya and Adhirdshtra, which mean the same, ‘the over or superior kingdom.’
47 Also Kusddhya, Kusdnda, and Mukuntha.
38 Also Vallirashtra. There are Mallas in the east, along the foot of the Himalaya, in Bhima’s Dig-vijaya; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Puranas, Maharashtra, the Mahratta country, which may be here intended.

“9 Two copies read Kevala; one, Kambala. The text is probably wrong, as we have Kerala below.
1 Also Varayasis and Varavdsis: one copy has, what is likely to be most correct, Vanarasyas, ‘the monkey-faced people.’
4} Read Upavaha and Pravaha.

42 The MSS, avree in reading this Vakra.

43 The Sakas occur again, more than once, Which may be possibly unnecessary repetition: but these people, the Sakai and Sac of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.
4 The inhabitants of Tirhut.

4° The people of South Bahar.

46 Also read Mahyas and Sulinas: the
The Suhmas
and Prasuhmas were found in the east by
latter is probably correct.

Bhima; and Suhma is elsewhere said to be situated east of Bengal, towards the sea, the king and the people being Mlechchhas, that is not Hindus: it would correspond therefore with Tiperah and Aracan.
47 Also read Malajas, but less correctly
The Malayas are the people of
the southern Ghats.
perhaps.

* We have Pravijayas in the east, according to the Puranas.
49 Anga is the country about Bhagalpur, of which Champa was the capital.
° Eastern Bengal.

*! We have had these before, but they are repeated perhaps in conformity to the

usual classification, which connects them with the two preceding, being derived in the genealogical lists from a common ancestor,

*? In Bhima’s Dig-vijava we have two people of this name, both in the east; one along the foot of the Himélaya, and the other more to the south,

’ Uniformly read in the MSS, Sudeshnia.

“* Three copies read Mahishas. We

Rat A

189

Sasikas 5, Bahlikas**, Vatadhanas*”, Abhiras** and Kalajoshakas®, Aparantas™, Parantas, Pahnavas !, Charmamandalas™, Atavisikharas and Merubhitas™, Upavrittas, Anupavrittas, Swardshtras %, Kekayas®,

have Mahishakas amongst the southern people in the Puranas; and a Mahishiki in the Ramayana, also in the south: the latter may be connected with Mahishmati, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysur. (Calcutta Annual Register, 1822.) There is also a Maéhishmati on the road to the south (Mahabh. Udyoga P.), which is commonly identified with Chuli Maheswar, on the Narmada.

5° Also Rishikas ; people placed by the Raméyauia both in the north and in the south. Arjuna visits the former, and exacts from them eight horses. Dig-vijaya.

°6 Also read Béahikas, which we may here prefer, as the Bahlikas are subsequently named: the former are described in the Mahabhérata, Karna Parva, with some detail, and comprehend the different nations of the Punjab, from the Setlej to the Indus.

“7 These are included amongst the northern nations; Vayu, &c.; but in Nakula’s Dig-vijaya they are in the west.
*8 The Abhiras, according to the Purénias, are also in the north: in the Rémayana and Mahdbh. Sabha P. they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himalaya, are often regarded as either western or northern nations, according to the topographical position of the writer: in either case the same tribes are intended.
°° The MSS. read Kalatoyakas, a people placed by the Puranas in the north.
6° The Vayu reads Aparitas, a northern nation. There are Aparyte in Herodotus, classed with a people bordering on India, the Gandari. The term in the text signifies also ‘borderers,’ and is probably correct, as opposed to the following word Parantas; the latter signifying those beyond, and the former those not beyond the borders. The latter has for Parantas, Paritas ; and the Matsya, Parddas.
1 Also Pahlavas, a northern or northwestern nation, often mentioned in Hindu writings, in Manu, the Ramayana, the Puranas, &c, They were not a Hindu people, and may have been some of the tribes between India and Persia.
62 Also Charmakhdndikas, but the sense is the same; those living in the district Manidala or Khanda of Charma: they are a northern people: Vayu, &c. Pliny mentions a king of a people so called, “ Charmarum rex.”
63 Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhtmi, ‘the desert ;? the sands of Sindh.
6+ Also Surashtras, which is no doubt more correct ; the inhabitants of Surat.
*? The Kekayas or Kaikeyas appear amongst the chief nations in the war of

the Mahabharata, their king being a kinsman of Krishna. The Ramayana, II. 53, specifies their position beyond, or west of, the Vipasa.
3¢

Kuttaparantas™, Mdheyas", Kakshas®, dwellers on the sea-shore, and the Andhas and many tribes residing within and without the hills; the Malajas®, Magadhas™, Manavarjjakas"; those north of the Mahi (Mah- yuttaras), the Pravrisheyas, Bhargavas", Pundras", Bhargas'!, Kiré- tas, Sudeshtas ; and the people on the Yamuna (Yamunas), Sakas, Nisha- das, Nishadhas", Anarttas'7; and those in the south-west (Nairritas), the Durgalas, Pratimdsyas"*, Kuntalas, Kusalas", Tiragrahas, Sira-

66 We have in the Puranas Kuflapracharanas and Kuttapravaranas amongst the mountain tribes.
%* These may be people upon the Mahi river: they are named amongst the southern nations hy the Vayu, &c., but the west is evidently intended.
6§ Read also Kachchas: the Puranas have Kachchiyas. The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.
9 Also read Adhya, Antya, and Andhra: the latter is the name of Telingana, the Andhri of Pliny.
7° Three MSS. have Malada, a people of the east in Bhima's Dig-vijaya.
7 Also Maénavalakas.

2 A people of the east.

'8 The western provinces of Bengal, or, as sometimes used in a more comprehensive sense, it includes the following districts: Rajshahi, Dinajpur, and Rangpur ; Nadiya, Birbhum, Burdwan, part of Midnapur, and the Jungle Mahals ; Ramgerh, Pachete, Palamow, and part of Chunar. See an account of Pundra, translated from

what is said to be part of the Brahmanda section of the Bhavishyat Purana. Calcutta Quart. Mag. Dee. 1824.
74 There is considerable variety in this term, Larga, Marja, Samuttara, and Samantara; probably neither is correct. Bhargas are amongst the people subdued in the cast by Bhima.
7° These are foresters and barbarians in general.
7® Notwithstanding the celebrity of this country, as the kingdom of Nala, it does not appear exactly where it was situated : we may conclude it was not far from Vidharba (Berar) as that was the country of Damayanti. From the directions given by Nala to Damayanti, it is near the Vindhya mountain and Payoshni river, and roads lead from it across the Riksha mountain to Avanti and the south, as well as to Vidarbha and to Kosala. Nalopékhydna, see. g.
“7 These are always placed in the west: they are fabled to be the descendants of Nnartta, the son of Saryati, who founded the capital Kusasthali, afterwards Dwaraké, on the sea-shore in Guzerat.
7 Also Pratimatsyas ; those opposite or adjacent to the Matsyas.
79 Also Kusajas and Kosalas ; the latter is probably correct, as the name does not occur in any other form than that of Kasikosalé above. Kosalé is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayu, the kingdom of Réma, of which Ayodhya was the capital. Réméayania, I. s.5. In the Mahabharata we

senas, Tjikas®, Kanyakéguias, Tilabhdras, Samiras, Madhumattas, Su- kandakas, Kasimiras*!, Sindhusauviras™’, Gandhaéras®, Darsakas*, Abhi- sdras™, Utilas™, Saivalas*”, and Bahlikas®; the people of Darvi®, the

have one Kosalé in the east, and another in the south, besides the Prak-kosalas and Uttara-koSalas in the east and north. The Puranas place the Kosalas amongst the people *on the back of Vindhya;' and it would appear from the Vayu that Kusa, the son of Rama, transferred his kingdom to a more central position; he ruled over Kosala at his capital of Kusasthali or Kusavati, built upon the Vindhyan precipices : framagaarey | the same is alluded to in the Patéla Khauda of the Padma Purana, and in the Raghu Vansa, for the purpose of explaining the return of Kusa to Ayodhya. Certainly in later times the country of Kosala lay south of Oude, for in the Ratnavah the general of Vatsa surrounds the king of Kosald in the Vindhya mountains: (Ilindu Theatre, II. 305:) and, as noticed in the same work, (p. 267.) we have in the Puranas, Sapta Kosalas, or seven Kosalas. An inscription found at Ratnapur in Chattisgarh, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Mandala, having obtained the favour of Prithwideva, king of Kosala, was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kosala across the Ganges in that direction. The inscription is dated Samvat g15, or A.D. 858. The Kosala of the Puranas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of the Kosalas of the Hindus.

5° Also Itikas; perhaps the Ishikas or Aishikas of the Vayu, &c. a people of the south.

'} The people of Kashmir.

52 One of the chief tribes engaged in the

war of the Mahabharata. The Ramayana places them in the west; the Purdtias in the north. The term Sindhu shews their position to have been upon the Indus, apparently in the Punjab.

“3 These are also a people of the north-west, found both on the west of the Indus and in the Punjab, and well known to classical authors as the Gandarii and Gandaride. As. Res. XV, 103; also Journal of the R. As. Soc.; Account of the Foe-kiie-ki.

*! From the context this should probably be Darvakas, the people ofa district usually specified in connexion with the succeeding.

*° These are the inhabitants of the country bordering on Cashmir, to the south and west; known to the Grecks as the kingdom of Abisares. It often occurs in composition with Darva, as Darvabhisdra. As. Res. XV. 24.

“© Also read Ulitas and Kultifas: the Ramayana has Koltkas or Kaultifas amongst the western tribes.

*7 Also with the short vowel, Naivalas.

‘* The Vahlikas or Bahlikas are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkan, It is specified in the Mahabh. Udyoga P, as famous for its horses, a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and in Arjuna’s Digvijaya it is said to be ditlicult of approach.

‘9 These are probably intended for the

ava

PEOPLE AND COUNTRIES.

m
Dasarjas 93
Vanay : -
i 48, Darvas, Vatajamarathorajas, Bahubadhas™, Kauravyas, Suda-

as i. SA alia ‘.
» Sumallis, Badhnas, Karishakas, Kulindapatyakas, Vatayanas®,
» Romanas™, Kusavindus, Kakshas®, Gopala-kakshas %, Jan-
or 397 , re .
galas”, Kuruvariakas®, Kirtas, Barbaras™, Siddhas, Vaidchas™, Tam-
} 1] : re ; , raliptas *) Audras', Pauhdras ™, dwellers in sandy tracts (Saisikatas) and in mountains (Parvatiyas). Moreover, chicf of the sons of Bharata,

3

there are the nations of the south, the Draviras!", Keralas 05, Prachyas"s,
i : y ? r ss
Mushikas"”, and Vanavasakas "8; the Karnatakas™™, Mahishakas!, Vi-

kalyas™ and Mashakas!”, Jillikas 43, Kuntalas™!, Sauhridas, Nalaké-

neighbours of the Abhisdras: they are found in the north by Arjuna, Dig-vijaya, and are there termed also Kshatriyas.
® Also read Bahubadhya and Bahurada.

% The name occurs in the Ramayana as that of a mountain in the Punjab or in the Bahika country. II. 53.
” The MSS. agree in reading this V4-nayaya or Vanayus, a people in the north-west, also famous for horses.
% A better reading is Dasaparswa, as we have had Dasdrnas before.
% Also Ropanas ; quere, Romans ?

95 Also Gachchas and Kachchas: the last is the best reading, although it has occurred before.
%© Also Gopala-kachchas: they are amongst the eastern tribes in Bhima’s Dig-vijaya.
7 Or Langalas.

%3 Kurujangalas, or the people of. the forests in the upper part of the Doab: it is also read Paravallabhas.
% The analogy to ‘ barbarians’ is not in sound only, but in all the authorities these are classed with borderers and foreigners

and nations not Hindu.
100 Also Dahas, in which we should have a resemblance to the Scythian Dah.
01 Or Témaliptas or Damaliptas; the

people at the western mouth of the Ganges in Medinipur and Tamluk. Tamralipti was a celebrated sea-port in the fourth century, (Account of the Foe-kiie-ki,) and retained its character in the ninth and twelfth. Dasa Kumdéra Charitra and Vrihat Katha; also Journ. Royal As. Soc.
102 The people of Odra or Orissa.

103 The inhabitants of Pundra:
note 73+
104 The people of the Coromandel coast, from Madras southwards ; those hy whom see

the Tamil language is spoken.

105 The people of Malabar proper.

106 Also Prasyas. = Prachyas_ properly means the people of the east, the Prasii of the Greeks, east of the Ganges.
t07 Mushika is the southernmost part of the Malabar coast, Cochin and Travancore.
108 Also Vanavasinas and Vanavasikas ; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda,
109 The people of the centre of the Peninsula, the proper Kernata or Carnatic.
He 'The people of Mysore:

M1 Also Vikalpas.

2 Also Pushkalas.

13 Also Karnikas.

N+ Read Kuntikas.

sce note 54.

nanas 5, “Kaukuttakas "6, Cholas!7, Kaunkanas!8, Malavanas 9, Sg- mangas, Karakas, Kukkuras, Angaras ™, Dhwajinyutsavasanketas 121, Trigarttas!”, SAlwasenis, Sakas!%, Kokarakas!4, Proshtas, Samave- gavasas!%, There are also the Vindhyachulukas!, Pulindas and Kalkalas!”, Malavas , Mallavas!®, Aparavallabhas, Kulindas™, Ka- lavas!, Kunthakas*?, Karatas', Mashakas, Tanabdélas 4, Santyas ', Ghatasrinjayas 5, Alindayas’, Pasivatas 8, Tanayas *°, Sunayas ™®, es WW ATA CEASE E / , Dasividarbhas "1, Kantikas), Tanganias 3, Paratanganas, northern and

418 Variously read Nalakdlaka, Nabhakanana, and Tilakanija.
6 Kaukundaka and Kaukuntaka.

117 The inhabitants of the lower part of the Coromandel coast; so called after them Chola-mandala.
118 People of the Konkan: according to some statements there are seven districts so named.
119 Malavanara and Salavanaka.

120 These two words are sometimes compounded as Kukkurangara: it is also read Kanurajada.
121 This is a questionable name, though the MSS. agree. We have in Arjuna’s Dig-vijaya, Utsavamanketa; and in Nakula’s, to the west, Utsavasanketa.
122 These are amongst the warriors of the Mahabharata; they are included in all the lists amongst the northern tribes, and are mentioned in the Rajatarangini as not far from Kashmir: they are considered to be the people of Lahone.
123 Also Vytikas and Vrikas: the latter are specified amongst the central nations: Vayu, &e.
i24 JXokavakas and Kokanakhas.

125 Gadras and Vegasaras ; also Parasancharakas.
126 Vindhyapalakas and Vindhyamilikas: the latter, those at the foot of Vin-

dhya, are named in the Pauranik lists amongst the southern tribes.
27 Balwala and Valkaja.

28 Also Malaka and Majava.

129 Also Vallabhas, which fr8m the succeeding word may be conjectured to be correct. <A city named Vallabhi makes a great figure in the traditions of Rajputana. See Tod's Rajasthan.
130 One of the tribes in the west or north-west subdued by Arjuna.
131 Kélada and Dohada.

132 Kundala, Karantha, and Mandaka: the latter occurs in the Ramayana amongst the eastern nations.
133 Kurafa, Kunaka.

134 Stanabala.

135 Satirtha, Satiya, Nariya.

136 The Srinjayas are a people from the north-west amongst the warriors of the Mahabharata: the reading may be incorrect. It occurs also Putisrinjaya.
137 Also Aninda,.

138 Also Sivata, Sirala, Syuvaka.

139 Tanapa, Stanapa, Sutapa.

40 Pallipanjaka and Vidarbha.

141 Dadhividarbha, but three copies have Rishika. Great variety, and no doubt great inaccuracy, prevails in the MSS, in several of the names here given: they are not found elsewhere.
142 The reading of three copies is Kakas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.
"3 These and the following are moun-

other fierce barbarians (Mlechchhas), Yavanas!“, Chinas!", Kambo- jas™*; ferocious and uncivilized races, Sakriderahas WF Kulatthas!*, Hinas, and Parasikas!"; also Ramanas0 Chinas, Dasamilikas™), those living near the Kshatriyas, and Vaisyas and Sadras 132; also Si.

The former

are placed by the Purdtias in the north,

taincers in the north-west,

and the Vayu includes them also amongst the mountain tribes. The Réimdyana has Tankanas in the north.

144 The term Yavanas, although in later times applied to the Mohammedans, designated formerly the Greeks, as observed in the valuable notes on the translation of the Birth of Uma, from the Kumaéra Sambhava. (Journal As. Soc. of Bengal, July 1833.) The Greeks were known throughout western Asia by the term q¥, Yavan; or Ion, Taoves; the Yavana, wan, of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription decyphered by Mr. Prinsep, (J. As. Soc. Beng. Feb. 1838,) Yona: the term Yona Raja being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B.C. 210. That the Macedonian or Bactrian Grecks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Paradas, Bihlikas, Sakas, &c. in the Ramayana, Mahabharata, Purénias, Manu, and in various poems and plays.

"45 Chinas, or Chinese, or rather the people of Chinese Tartary, are named in the Ramayana and Manu, as well as in the Purdénas. If the designation China was derived from the Tsin dynasty, which commenced B.C, 260, this forms a limit of antiquity for the works in question. The same word however, or Tsin, was the ancient appellation of the nerthern province of Shen-sy, and it may have reached the Hindus from thence at an_ earlier period.

4 These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Sakas, and the like: they are also famous for their horses ; and in the Ramayana they are said to be covered with golden lotuses: aha araurfa andraata gata | What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian : the last two syllables, no doubt, represent the Sanscrit Sthala, ¢ place,' ¢ district ;? and the word denotes the dwellers in the Kamba or Kambis country: so Kamboja may be explained those born in Kamba or Kamhas.

17 Also Sakridvaha or Sakridguha.

4% Also Kulachchas and Kuntalas: the Puranas have Kupathas amongst the mountain tribes.

449 Also Parataka: the first is not a common form in the Purdias, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Paradas, may imply the same, as beyond (Para) the Indus.

150 We have Ramathas in Nakula's Digvijaya, and in the Vayu and Matsya.

151 Dagamanas and Desamanikas, in the north: Vayu and Matsva.

122 The passage oceurs in the Vayu and Markandeya Purdtias, as well as in the

Mahabharata; but the purport is not very distinct, and the proper reading is doubt-

13) (N}yipas Md sh Was Oe eee ; dras?', Abhiras™, Daradas!, Kasmiras, with Pattis'6 Khasiras a? Anta

charas or borderers, Pahnavas!*, and dwellers in mountain caves (Giri-

ful. In three MSS. of the latter it occurs wafadt uf igre Squares aarfa wT 1 the latter pada is the samme in all: the former, in a fourth copy, is yfaatafcagra | in two copies of the Vayu it is efrdrafaayrrea : None of these are intelligible, and the Markandeya furnishes the reading followed, wfasarefaagra! Modern geographers have supposed the Cathe, Cathari, and Cha-trizi of the ancients, in the lower parts of the Punjab, to mean a people of Ksha-triyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epi-thet of those which follow, or of Vaisya (agricultural) and Stidra (servile or low) tribes, living cither near to, or after the manner of Kshatriyas: in that case a better reading would be, afaatafatgifa Tae s stfaat According to Manu, various north-ern tribes, the Sakas, Kambojas, Paradas, Pahlavas, Kiratas, Daradas, and Khasas, and even the Chinas and Yavanas, are degraded Kshatriyas, in consequence of neglecting religious rites. X. 43, 44. Ac-cording to the Paurdnik legend they were overcome in war by Sagara, and degraded from their original caste. See book IV. 158 Here we have a people called Stidras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Mr. Lassen to

be the Oxydrace ; for Stidraka is equally correct with Stidra; and in place of ’Ofv-Seacas various MSS. of Strabo, as quoted by Siebenkees, read Ldpaxas and Tedpdxau : the latter is precisely the Sanscrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander’s castern conquests, or those hitherto inaccurately called Oxydracze.

154 These are always conjoined with the Siidras, as if conterminous. Their situation is no doubt correctly indicated by Ptolemy by the position of Abiria above Pattalene on the Indus.

155 The Durds are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above the [imélaya, just before it descends to India; a position which might well be taken for its head.

156 Also read Pasus, ‘brutes.’ If the term might be altered to Palli, it would imply ‘village pr pastoral tribes.’

157 Also Khasikas and Khasikas. The first of these is probably most correct, being equivalent to Khasas, barbarians named along with the Sakas and Daradas by Manu, &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of ‘Bengal, the Kasiyas; or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukharas, and the same occurs in the Ramayana; the Vayu has Tushdras, but the Markandeya, Tukhdra: these are probably the Tochari, Tachari, or Thogari, a tribe of the Sakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.

188 Also Pahlavas and Pallavas. form in the text is the more usual, The

gahvaras™s), Atreyas, Bhéradwajas ™, Stanayoshikas !1, Proshakas 1&2, Kalingas 13 and tribes of Kirdtas, Tomaras, Hansamargas, and Kara- bhanjikas "1, These dnd many other nations, dwelling in the east and in the north, can be only thus briefly noticed ™.

59 The Ramayana has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

160 These two, according to the Vayu, are amongst the northern nations; but they might be thought to be religious fraternitics, from the sages Atri and Bharadwaja.

161 The latter member of the compound occurs poshikas, payikas, and yodhikas, ‘cherishers,’ ‘ drinkers,’ or ‘ fighters :’ the first term denotes the female breast.

162 Also Droriakas, ‘ people of vallies.’

163 Also Kajingas, Kalingas would be here out of place.

16t These and the preceding are included by the Vayu amongst the mountain tribes of the north.

165 Many names indeed might be added to the catalogue from the lists referred to in the Vayu, Matsya, and Markandeya Puranas, as well as several capable of verification from the Ramayana, and other passages of the Mahabharata. This is not the place however tv exhaust the subject, and it has been prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander’s expedition. That more cannot be identified is owing in a great measure to incomplete research ; and a more extensive examination of the authorities would no

doubt discover passages where circumstances, as well as names, are given by which the places would be recognised. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company ; all very excellent copies, but manifestly erroneous in many respects in their nomenclature of places, and particularly of those which are least known. No assistance is to be had from any commentary, as the subject is one of little interest in native estimation.

CHAP. IV.

Account of kings, divisions, mountains, rivers, and inhabitants of the other Dwipas, viz. Plaksha, Sdlmala, Kusa, Krauncha, Sdka, and Pushkara: of the oceans sepa- rating them: of the tides: of the confines of the earth: the Lokaluka mountain.

Extent of the whole.

IN the same manner as J ambu-dwipa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambu-dwipa.

Medhatithi, who was made sovereign of Plaksha, had seven sons, San- tabhaya, Sisira, Sukhodaya, Ananda, Siva, Kshemaka, and Dhruva; and the Dwipa was divided amongst them, and each division was named after the prince to whom it was subject. The several kingdoms were bounded by as many ranges of mountains, named severally Gomeda, Chandra, Narada, Dundubhi, Somaka, Sumanas, and Vaibhraja. In these mountains the sinless inhabitants ever dwell along with celestial spirits and gods: in them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin: they are the Anutapta, Sikhi, Vipasa, Tridiva, Kramu, Amrita, and Sukrita. These are the chief rivers and mountains of Plaksha-dwipa, which I have enumerated to you; but there are thousands of others of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy, and there is neither decrease nor increase amongst them!, neither are the revolutions of the four ages known in these Varshas: the character of the time is there uniformly that of

‘

1 So the commentator explains the terms extreme felicity to extreme distress; and Avasarpini and Utsarpini; waafaat grat in the latter, to ascend from misery to weat—saraat yaTeq t but these words happiness, The author of the text had most commonly designate divisions of time possibly the Jaina use

of these terms in peculiar to the Jainas; during the former view; and if so, wrote after their system of which men are supposed to decline from was promulgated.

3E

198 DIVISIONS, KINGS, AND POPULATION

the Treta (or silver) age. In the five Dwipas, worthy Brahman, from Plaksha to Saka, the length of life is five thousand years, and religious merit is divided amongst the several castes and orders of the people. The castes are called Aryaka, Kuru, Vivasa, and Bhavi, corresponding severally with Bralman, Kshetriya, Vaisya, and Sidra. In this Dwipa is a large fig-tree (F. religiosa), of similar size as the Jambu-tree of Jambu-dwipa; and this Dwipa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped in this conti- nent in the form of Soma (the mvon). Plaksha-dwipa is surrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Plaksha-dwipa.

The hero Vapushmat was king of the next or Sdlinala-dwipa, whose seven sons also eave designations to seven Varshas, or divisions. Their names were Sweta, Harita, Jimfita, Rohita, Vaidyuta, Manasa, and Su- prabha. The Ikshu sea is encompassed by the continent of Salmala, which is twice its extent. There are seven principal mountain ranges, abounding in precious gems, and dividing the Varshas from each other ; and there are also seven chief rivers. The mountains are called Kuniuda, Unnata, Val4haka, Drona, fertile in medicinal herbs, Kanka, Mahisha, and Kakkudwat. The rivers are Yauni, Toya, Vitrishia, Chandra, Sukla, Vimochani, and Nivritti; all whose waters cleanse away sins. The Brahmans, Kshetriyas, Vaisyas, aud Siidras of this Dwipa, called seve- rally Kapilas, Arunas, Pitas, and Rohitas (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishiu, in the form of Vayu (wind), with pious rites, and enjoy frequent association with the gods. A large Salinali (silk-cotton) tree grows in this Dwipa, and gives it itsname. The Dwipa is surrounded by the Sura sea (sea of wine), of the same extent as itself.

The Sura sea is entirely eucircled by Kusa-dwipa, which is every way twice’ the size of the preceding continent. The king, Jyotishmmat, had seven sons, Udbhida, Venuinan, Swairatha, Lavana, Dhriti, Prabha- kara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside maukind along with Duaityas and Danavas, as well as with spirits of heaven and gods. The four

OF THE REMAINING DWIPAS. 199

castes, assiduously devoted to their respective duties, are termed Damis, Sushiis, Snehas, and Mandehas, who, in order to be relieved of the obli- gations imposed upon them in the discharge of their several functions, worship Janarddana, in the form of Brahma, and thus get rid of the unpleasant duties which lead to temporal rewards. The seven principal mountains in this Dwipa are named Vidruma, Hemasaila, Dyutimdn, Pushpavin, Kusesaya, Tari, and Mandara; and the seven rivers are Dhiitapapa, Siva, Pavitra, Sammati, Vidyudambha, Mahavanya, Sarva- papahara: besides these, there are numerous rivers and mountains of less importance. Kusa-dwipa is so named from a clump of Kusa grass (Poa) growing there. It is surrounded by the Ghrita sea (the sea of butter), of the same size as the continent.

The sea of Ghrita is encompassed by Krauncha-dwipa, which is twice as large as Kusa-dwipa. The king of this Dwipa was Dyutimaén, whose sons, and the seven Varshas named after them, were Kusala, Mallaga, Ushna, Pivara, Andhakdéraka, Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vdinana, Andhakaraka, Devavrit, Pundarikavan, Dundubhi, and Mahasaila; each of which is in succession twice as lofty as the series that precedes it, in the same manner as each Dwipa is twice as extensive as the one before it. The inhabitants reside there without apprehension, associating with the bands of divinities. The Brahmans are called Pushkaras; the Kshe- triyas, Pushkalas: the Vaisyas are termed Dhanyas; and the Sidras, Tishyas. They drink of countless streams, of which the principal are denominated Gauri, Kumudwati, Sandhya, Ratri, Manojava, Kshénti, and Pundarik4. The divine Vishnu, the protector of mankind, is wor- shipped there by the people, with holy rites, in the form of Rudra. Krauncha is surrounded by the sca of curds, of a similar extent, and that again 1s encompassed by Séka-dwipa.

The sons of Bhavya, the king of Sika-dwipa, after whom tts Varshas were denominated, were Jalada, Kumara, Sukuimara, Manichaka, Kusu- moda, Maudaki, and Mahadruma. The seven mountains separating the countries were Udayaviri, Jaladhaéra, Raivataka, Syéma, Ambikeya, Ramya, and Kesari. There grows a large Sika (Teak) tree, frequented

by the Siddhas and Gandharbas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumari, Kumari, Nalini, Dhenukaé, Ikshu, Venuka, and Gabhasti. There are also hundreds and thousands of minor streams and mountains in this Dwipa: and the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra’s heaven. In those seven districts there is no derelic- tion of virtue; there is no contention; there is no deviation from recti- tude. The caste of Mriga is that of the Brahman ; the Magadha, of the Kshetriya; the Mdnasa, of the Vaisya; and the Mandaga of the Sidra: and by these Vishnu is devoutly worshipped as the sun, with appropriate ceremonies. Saka-dwipa is encircled by the sea of milk, as by an armlet, and the sea is of the same breadth as the continent which it embraces ?. The Kshiroda ocean (or sea of milk) is encompassed by the seventh Dwipa, or Pushkara, which is twice the size of Sika-dwipa. Savana, who was made its sovereign, had but two sons, Mahavira and Dhataki, after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Ménasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwipa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahavira-varsha is exterior to the circumference of Manasottara, and Dhataki lies within the circle; and both are frequented by heavenly spirits aud gods. There are no other mountains in Push- kara, neither are there any rivers*. Men in this Dwipa live a thousand years, free from sickness and sorrow, and unruflled by anger or affection.

2 The Kiirma is the only Purdita in Purana (As. Res. XI. gg); and it is in which the white island, Sweta-dwipa, the this and in the Brahma Vaivartta that al- abode of Vishnu, is included in the geo- lusions to it are most frequent and copious. graphy of the world: an incidental de- ° A slight alteration has been here made scription of it is quoted by Col. Wilford in the order of the description. from the Uttara

Khanda of the Padma

There is neither virtue nor vice, killer nor slain: there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect: neither is there truth or falsehood. Food is spontaneously produced there, and all the Men there are indeed of

There is

no distinction of caste or order; there are no fixed institutes; nor are

inhabitants feed upon viands of every flavour. the same nature with gods, and of the same form and habits.

rites performed for the sake of advantage. . The three Vedas, the Puranas, ethics, and polity, and the laws of service, are unknown. Pushkara is in fact, in both its divisions, a terrestrial paradise, where time yields happi- ness to all its inhabitants, who are exempt from sickness and decay. A Nyagrodha-tree (Ficus indica) grows on this Dwipa, which is the especial abode of Brahma, and he resides in it, adored by the gods and demons. Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests‘.

In this manner the seven island continents are encompassed suc- cessively by the seven oceans, and cach ocean and continent is respect- ively of twice the extent of that which precedes it. In all the oceans the water remains at all times the same in quantity, and never increases or diminishes; but like the water in a caldron, which, in consequence of

' The description of the Dwipas in the
Agni, Brahma, Ktirma, and Vayu Purdias
The Mar-
kanideya, Linga, and Matsya contain no
agrees with that of our text.
details. The Bhagavata and Padma fol-
low the same order as the Vishnu, &e.
but alter all the names, and many of the
The account of the Ma-
habharata is very irregular and confused.

measurements,

The variations throw no additional light
upon the geographical system of the Pu-
ranas. Some traces of this appear disco-
verable in the west; and the seven Dwipas,
with their surrounding seas, may have some

connexion with the notion of the seven climates, as Col, Wilford has supposed. That learned, but fanciful writer bestowed great pains upon the verification of these tictions, and imagined the different Dwipas to represent actual divisions of the globe: Jambu being India; Kuga, the Kush of Scripture, or the countries between Mesopotamia and India: Plaksha being Asia Minor; Sdlmalf, eastern Europe; Kraun-cha, Germany; Saka, the British isles ; and Pushkara, Iceland. The white or silver island, or island of the moon, was also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the cighth, tenth, and cleventh volumes of the Asiatic Researches, contain much curious and interesting matter.
3 F

its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate or contract as the moon increases or wanes in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches®.

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokaéloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the moun-

tain all around; which darkness is again encompassed by the shell of

the ege.

Such, Maitreya, is the earth, which with its continents, mountains,

oceans, and exterior shell, is fifty crores (five hundred millions) of

° Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hugli river has never exceeded twenty feet, and its average is about fifteen. (As.

Res. vol. XVIII. Kyd on the Tides of the Tugli.)

6 The Anda kaféha (wazaete:) The Kataha is properly a shallow hemispherical vessel, a saucer; but compounded in this form, implies the shell of the mundane ege. The Bhagavata thus describes these portions of the world: “ Beyond the sea of fresh water is the mountain belt, called Lokaloka, the circular boundary between the world and void space. The interval between Meru and Manasottara is the land of living beings. Beyond the fresh water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently it is avoided by living creatures. The mountain range by which it is encircled is termed Lokdloka, because the world is separated by it from that which is not world (starata eft waren werarasa Basa aarrataat qaeqrat) ; for which purpose it was placed by ’swara on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar-star, which spread over the regions within the mountain, cannot penetrate beyond it.” According to Col. Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnu abides; but he has not given his authorities for this. (As. Res. XI. 14.) The Mohammedan legends of Koh Kaf, ‘the stony girdle that surrounds the world, are evidently connected with the Lokaloka of the Hindus. According to the Siva Tantra, the El Dorado, at the foot of the Lokdloka mountains, is the play-ground of the gods (2aadt ufa Zarat FISATaTH).

EXTENT OF THE WHOLE.

Yojanas in extent’.

203

It is the mother and nurse of all creatures, the

foundation of all worlds, and the chief of the elements.

7 This comprises the planetary spheres; for the diameter of the seven zones and oceans——each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it— amounts to but two crores and fifty-four lacs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lacs; and the Lokaloka is but ten thousand Yojanas. So that the whole is five crores ten lacs and ten thousand (5.10.10.000). According to the Siva Tantra, the golden land is ten crores of Yojanas, making, with the seven continents, one fourth of the whole measurement, Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhagavata, to arise from reference being made to different Kalpas, and they quote the same stanza to this effect: @faq afarquag fa tha af set aenerefras aren afg feat 1 ‘Whenever any contradictions in different Purdtias are observed, they are ascribed by the pious to differences of Kalpas and the like.

CHAP. V.

Of the seven regions of Patala, below the earth. Narada’s praises of Patéla. Account

of the serpent Sesha. First teacher of astronomy and astrology.

PARASARA—The extent of the surface of the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas, each of the seven regions of Patila extending downwards ten thousand. These seven, worthy Muni, are called Atala, Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patdla!. Their soil is severally white, black, purple, ycllow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Da- navas, Daityas, Yakshas, and great snake-gods. The Muni Narada, after his return from those regions to the skies?,

declared amongst the celestials that Patéla was much more delightful than Indra's heayen. "What," exclaimed the sage, "can be compared to Patdla, where the Nagas are decorated with brilliant and beautiful and pleasure-shedding jewels? who will not delight in Patala, where the lovely daughters of the Daityas aud Danavas wander about, fascinating even the most austere ; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves and streams and lakes where the lotus blows, and the skies are resonant with the Koil's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute and pipe and tabor; these and many other enjoyments are the common portion of the Danavas, Daityas, and snake-gods, who inhabit the regions of Patala%."

'Tn the Bhagavata and Padma P. they Udyoga Parva, p. 218, of Narada's and are named Atala, Vitala, Sutala, Talatala, Miatali's visit to Patdla. Several of the Mahatala, Rasdtala, and Patala. The Vayu particulars there given are not noticed in has Rasitala, Sutala, Vitala, Gabhastala, the Puranas.

Mahatala, Nritala, and Patéla. There are % There is no very copious description other varicties. of Patéla in any of the Purdnas. The

2 Allusion is here made, perhaps, to most circumstantial are those of the Vayu the description given in the Mahabharata, and Bhaégavata: the latter has been re-

Below the seven Patdlas is the form of Vishfu, proceeding from the quality of darkness, which is called Sesha', the excellencies of which This being is called Ananta by the spirits of heaven, and is worshipped by sages and by

neither Daityas nor Danavas can fully enumerate. gods. Ile has a thousand heads, which are embellished with the pure and visible mystic sign®: and the thousand jewels in his crests give light to all the regions. For the benefit of the world he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. IIe wears a single ear-ring, a diadem, and wreath upon each brow; and shines like the white mountains topped with flame. He is clothed in purple raiment, and ornamented with a white necklace, and looks like another Kaildsa, with the heavenly Ganga flowing down its precipices. In one hand he holds a plough, and in the other a pestle; and he is attended by Varuni (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the

venomed fire that, impersonated as Rudra, who is one with Balarama,

devours the three worlds.

peated, with some additions, in the first chapters of the Patala Khanda of the Padma Purana. The Mahabharata and these two Purarias assign different divisions to the Danavas, Daityas, and Nagas; placing

Vasuki and the other Naga chiefs in the lowest: but the Vayu has the cities of the principal Daityas and Nagas in each; as in the first, those of the Daitya Namuchi, and serpent Kaliya; in the second, of Hayagriva and Takshaka; in the third, of Prahlada and Hemaka; in the fourth, of Kadlanemi and Vainateya; in the fifth, of Hiranydksha and Kirmira; and in the sixth, of Puloman and Vasuki: besides others. Bali the ‘Daitya is the sovercign of Patdla, according to this authority. The Mahabharata places Vasuki in Rasatala, and calls his capital Bhogavati. The regions of Patala, and their inhabitants, are oftener the subjects of profane, than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the Naga-kanyas, or serpent-nymphs. A considerable section of the Vrihat Katha, the Stiryaprabha lambaka, consists of adventures and events
world.
in this subterraneous

* Sesha is commonly described as being in this situation: he is the great serpent on which Vishnu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puranas, making him one with Balarama or Sankarshana, who is an impersonation or incarnation of Sesha, blend the attributes of the serpent and the demigod in their description,
> With the Swastika, a particular diagram used in mystical ceremonies.
3G

206 THE EARTH SUPPORTED BY SESHA.

Sesha bears the entire world, like a diadem, upon his head, and he is the foundation on which the seven PAtalas rest. His power, his glory, his form, his nature, cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might, who wears this whole earth, like a garland of flowers, tinged of a purple dye by the radiance of the jewels of his crests. When Ananta, his eyes rolling with

intoxication, yawns, then earth, with all her woods, and mountains, and seas, and rivers, trembles. Gandharbas, Apsarasas, Siddhas, Kinnaras, Uragas, and Charanas are unequal to hymn his praises, and therefore he is called the infinite (Ananta), the imperishable. The sandal paste, that is ground by the wives of the snake-gods, is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga®, having propitiated Sesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.

The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons, and gods.

® One of the oldest writers on astro- Mr. Bentley, his Sanhita dates 548 B.C. nomy amongst the Hindus. According to (Ancient Astron. of the Hindus, p. 59.)

CHAP. VI.

Of the different hells or divisions of Naraka, below Patdla: the crimes punished in them respectively: efficacy of expiation: meditation on Vishriu the most effective expiation.

ParASARA—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters}, and into which sinners are finally sent.

The names of the different Narakas are as follows: Raurava, Sikara, Rodha, Tala, Visasana, Mahdjwala, Taptakumbha, Lavaria, Vimohana, Rudhirandha, Vaitarani, Krimisa, Krimibhojana, Asipatravana, Krishna, Lalabhaksha, Daruna, Piyavaha, Papa, Vabnijwala, Adhosiras, Sandansa, Kalasiitra, Tamas, Avichi, Swabhojana, Apratishtha, and another Avichi?. These and many other fearful hells are the awful provinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which

are hurled all those who are addicted when alive to sinful practices*.

The man who bears false witness through partiality, or who utters any

falsehood, is condemned to the Raurava (dreadful) hell.

Ile who causes

abortion, plunders a town, kills a cow, or strangles a man, goes to the

1 The Bhagavata places the Narakas above the waters.

The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are re-

ceived, not the original abysses where they were collected at first, and above which Tartarus lies: wearagmat TATE ATE SAT t

2 Some of these names are the same that are given by Manu, b. IV. v. 88—go. Kullika Bhaffa refers to the Markandeya P. for a description of the twenty-one divisions of hell; but the account there given is not more ample than that of our text.

eight, but many of the names differ from the above. In the last instance the term Avichi is either inaccurately repeated, or

The Bhagavata enumerates twenty-

the adjective Apara (watfaveraTat:) is intended to distinguish it from the previous Avichi. In Manu, Mahdvichi occurs.

® The Padma P. (Kriya Yoga Sara) and the Siva Dharma, which appears to be a section of the Skanda P., contain a number of interesting circumstances previous to the infliction of punishment. It appears also from them that Yama fulfils the office of judge of the dead, as well as sovercign of the damned; all that die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions

The virtuous are

thence conveyed to Swarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus.

have been registered.

Rodha hell (or that of obstruction). The murderer of a Brahman, stealer of gold, or drinker of wine, goes to the Siikara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tala (padlock) hell: and one who holds incestuous intercourse with a sister, or murders an ambassador, to Taptakumbha (or the hell of heated caldrons). The seller of his wife, a evaoler, a horsedealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter- in-law or a daughter is cast into the Mahdjwala hell (or that of great flame): and he who is disrespectful to his spiritual guide, who is abusive to his betters, who reviles the Vedas, or who sells them 4, who associates with women in a prohibited degree, into the Lavana (salt) hell.

A thief and a contemner of prescribed observances falls into Vimohana (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Krimibhaksha hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Krimisa (that of insects). The vile wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lalabhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell: and the maker of lances, swords, and other weapons, to the dreadful hell called Visasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell ; as does one who offers sacrifices to improper objects, aud an observer of the stars (for the prediction of events). Ie who eats by himself sweetmeats mixed with his rice®, and a Brahman who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Payavaha ; as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers ®, fishermen, the follower of one born in adultery, a poisoner,

4° Who teaches the Vedas for hire" This 5 © Thereby, observes the commentator, notion still prevails, and renders the few 'defrauding or disappointing children' Pandits who are acquainted with the Vedas 6 Rangopajivina (tHTastfra:): the com-

very unwilling to teach them for a gra- mentator explains it wrestlers and boxers, tuity. but Ranga applies to any stage or arena,

an informer, one who lives by his wife's prostitution', one who attends to secular affairs on the days of the Parvas (or full and new moon, &c.)8, an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias, used in sacrifices, go to the Rudhirandha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitarani hell. He who causcs impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Krishna. travana hell (the leaves of whose trees are swords): and a tender on

He who wantonly cuts down trees goes to the Asipa-

sheep, and hunter of deer, to the hell termed Vahnijw4ld (or fiery
The
violator of a vow, and one who breaks the rules of his order, falls

flame); as do those who apply fire to unbaked vessels (potters),

into the Sandansa (or hell of pincers): and the religious student who sleeps in the day, and is, though unconsciously, defiled; and they who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called Swabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished: and all who deviate from the duties imposed upon them by their caste and -condition, whether in thought, word, or deed, are sen- tenced to punishment in the regions of the damned 9.

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted ; whilst the gods, as they cast their eyes

7 The term in the text is Mahishika, which might mean a feeder of buffaloes ; but the commentator quotes a text from the Smriti, authorizing the sense above followed.
8 This is the interpretation of Parvakari; it is also read Parvagimi, ‘he who cohabits with his wife on prohibited days.’
9 An account of Naraka is found in only a few of the Puranas, and in less detail than in the text. The Bhagavath and Vayu have similar descriptions of them. The Markandeya enters into detail in some of the instances only. A short account is found in the Siva, Garura, and Brahma Vaivartta P. and in the Kasi Khanda of the Skanda P. The fullest descriptions, however, are those mentioned in a previous note as being in the Siva Dharma of the Skanda, and Kniya Yoga Sara of the Padma; works of a somewhat equivocal character, and belonging rather to Tantra than Pauranik literature.
3H

downwards, behold the sufferings of those in hell. The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each in succession a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained". That sinner goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined by the great sages for every kind of crime’. Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swayambhuva and others: but reliance upon Krishna is far better than any such expi- atory acts, as religious austerity, or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari: by addressing his thoughts to Narayana at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt: the whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He

The commentator observes that the sight of heavenly bliss is given to the damned in order to exacerbate their torments; whilst the inflictions of hell are exhibited to the gods to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

" That is, when punishment or reward in hell or heaven, proportioned to the in or virtue of the individual, has been received, he must be born again as a stone oy plant, and gradually migrate through the several inferior conditions, until he is once more born a man; his future state is then in his own power.

'2 Manu is here especially intended, as the commentator observes.

This remembrance (#eat) of Vishnu is the frequent reiteration of any or all of his names: hence the lower orders of Hindus procure a starling or parrot, that, in the act of teaching it to cry Rama or Krishna or Radha, they may themselves repeat these appellations; the simple recitation of which, even if accidentally , irreverently, or reluct- » performed, is meritorious. Thus according to the Vishnu Dharma Tantra:

TRIN AAT Bat AAT aaa | ATT Tat wa wee wo uferact on: u eftecta ararfa ee fascia aya: i afraxarfa deqet eemfa a ava: u ‘Let a man ever and every where repeat the names of the discus-armed (Vishnu); for its repetition, even by one who is impure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwillingly approached.’

HEAVEN AND HELL MENTAL CONDITIONS. 911

whose mind is devoted to Hari in silent prayer, burnt-offering, or adora- tion, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth. How different is the meditation on VAsudeva, which is the seed of eternal freedom. Hence, Muni, the man who thinks of Vishnu, day and night, goes not to Naraka after death, for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven'*. The selfsame thing is applicable to the production of pleasure or pain, of malice or of anger. Whence then can it be considered as essentially the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at different seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth is wisdom; but wisdom may be the cause of confinement to existence ; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom".

I have thus described to you the orb of the earth; the regions below its surface, or Patalas; and the Narakas, or hells; and have briefly enumerated its oceans, mountains, continents, regions, and rivers: what else do you wish to ucar?

4 The object of the text, according to the commentator, is to shew that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient, and therefore unreal effects, are themselves unrealities: there is nothing real but faith in Vishnu.
15 Text and comment are here somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jnyan wisdom, both as a genus and a species: in the former case it is all that is; and in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and therefore the cause of confinement to existence; the former dissipating the belicf of self, and being thercfore the cause of liberation from bodily being :
wiyuraniiraqa Witt art qerdard fae ureters art area |

CHAP. VII.

Extent and situation of the seven spheres, viz. earth, sky, plancts, Mahar-loka, Jana- loka, Tapo-loka, and Satya-loka. Of the ege of Brahma, and its elementary enve- lopes. Of the influence of the energy of Vishnu.

MAITREYA—The sphere of the whole earth has been described to me by you, excellent Brahman, and I am now desirous to hear an account of the other spheres above the world, the Bhuvar-loka and the rest,

and the situation and the dimensions of the celestial luminaries.

Parasara.—The sphere of the earth (or Bhir-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Swar-loka)!. The solar orb is situated a hundred thousand leagues from the earth ; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar man- sions. Sukra (Venus) is at the same distance from Mercury. Angfraka (Mars) is as far above Venus; and the priest of the gods (Vrihaspati, or Jupiter) as far from Mars: whilst Saturn (Sani) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Rishis (Ursa Major) is a hundred thousand leagues above Saturn; and at a similar height above the seven Rishis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhar, Bhuvar, Swar) which form the region of the con- sequences of works. The region of works is here (or in the land of Bharata) ?.

‘ Bhir-loka, the terrestrial sphere, is 2 A similar account of the situations earth and the lower regions; from thence to and distances of the planets occurs in the the sun is the Bhuvar-loka, or atmospheric Padma, Kirma, and Vayu Puranas. The sphere; and from the sun to Dhruvais the Bhagavata has one or two varieties, but

Swar-loka, or heaven; as subsequently ex- they are of no great importance, plained in the text, and in other Puranas.

THE UPPER SPHERES.

213

Above Dhruva, at the distance of ten million leagues, lics the sphere of saints, or Mahar-loka, the inhabitants of which dwell in it throughout

a Kalpa, or day of Brahma.

At twice that distance is situated Jana-

loka, where Sanandana and other pure-minded sons of Brahma reside. At four times the distance, between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrajas, who are

unconsumable by fire.

At six times the distance (or twelve Crores, a

hundred and twenty millions of leagues) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death 3.

> An account of these Lokas is met with only in a few of the Puranas, and is not much more detailed in them than in our text. The Vayu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term Maha, is the abode of the Ganadevas, the Yamas and others, who are the regents or rulers of the Kalpa, the Kalpadhikaris: they are so designated also in the Kurma. The Kasi Khanda refers the name to Mahas, ‘light,’ the sphere being invested with radiance (agargt). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhrigu and the other patriarchs, whose lives endure for a day of Brahma. The different accounts agree in stating, that when the three lower spheres are consumed by fire, Mahar-loka 1s deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vayu, is the residence of the Rishis and demigods during the night of Brahma, and is termed Jana because the patriarchs are the progenitors of mankind. The Kasi Kharida agrees with the Vishiiu in peopling it with Sanandana and the other ascetic sons of Brahma, and with Yogis like themselves. These are placed by the Vayu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairdjas in the Brahma or Satya-loka. After many divine ages of residence there with Brahma, they are, along with him, absorbed, at the end of his existence, into the indiscrete: warpk ABA waters werste T BST qua A 1 The commentator on the Kasi Khaida explains Vairdja to mean ‘relating to, or derived from, Brahma or Viraj? faceaiatrarfeat Str um 1 The Vairajas are there, as in the Vishnu Purana, placed in the Tapo-loka,

and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities : unfeaay: faractre: a area: Was F >t It may be doubted, however, if the Pauraéniks have very precise notions regarding these spheres and their inhabitants. The Puranas of a decidedly sectarial character add other and higher worlds to the series. Thus the Kurma identifies Brahmé-loka with Vishnu-loka, and has a Rudra-loka above it. The Siva places Vishnu-loka above Brahméa-loka, and Rudra-loka above that. In 31

214 THE UNIVERSE ENCOMPASSED BY THE ELEMENTS:

Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere, which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand leagues, is called by those who are acquainted with the system of the universe the heavenly sphere. These three spheres are termed transitory: the three highest, Jana, Tapa, and Satya, are styled durable‘: Maharloka, as situated between the two, has also a mixed character; for although it is deserted at the end of the Kalpa, it is not destroyed. These seven spheres, together with the Patélas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

The world is encompassed on every side and above and below by the shell of the egg of Brahma, in the same manner as the seed of the wood- apple*® is invested by its rind. Around the outer surface of the shell flows water, for a space equal to ten times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air; and air by Mind; Mind by the origin of the elements (Ahank4ra) ; and that by Intellect: each of these extends ten times the breadth of that which

ate

the Kasi Khanda we have, instead of those the Hindus it was applied to a variety of

two, Vaikuntha and Kailasa, as the lofty worlds of Vishnu and Siva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Krishna, These are all evidently additions to the original system of seven worlds, in which we have probably some relation to the

seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspends of the Parsis. Seven, suggested originally perhaps by the seven planets, seems to have been a favourite number with various nations of antiquity. Amongst sacred or mythological objects, which are enumerated in a verse In the Hanuman vataka. Rama is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods: war wa Ff UH AAT RAAT: AAT: | AT AA TW ATA APTA warmer ii

4 Kritika and Akritika ; literally ‘made and unmade:’ the former being renewed every Kalpa, the latter perishing only at the end of Brahma’s life.

° Of the Kapittha (Feronia Elephantum).

it encloses; and the last is encircled by the chief Principle, Pradhana ‘, which is infinite, and its extent cannot be enumerated: it is therefore called the boundless and illimitable cause of all existing things, supreme nature, or Prakriti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described’. Within Pradhana resides Soul, diffusive, conscious, and sclf-irradiating, as fire is inherent in flint®, or sesamum oil in its seed. Nature (Pradhdna) and soul (Pumin) are both of the character of dependants, and are encompassed by the energy of Vishiiu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature) at the period of dissolution; of their aggregation in the continuance of things; and of their combination at the scason of creation®. In the same manner as the wind ruffles the surface of the watcr in a hundred bubbles, which of themselves are inert, so the energy of Vishviu influences the world, consisting of inert nature and soul. Again, ag a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature, or Pradhana) spring Mahat (Intel-

§ See before the order in which the elements are evolved (p. 14).

* The followers of Anaximander and Democritus taught “an ameipia xézpwv, ‘an infinity of worlds ;? and that not only successive in that space which this world

of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect. system, I. 303.

* Literally 'in wood,' the attrition of two pieces of which does not create, but developes, their latent heat and flame.

9 Thus in Scipio's dream the divinity is made the external limit of the universe: " Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est calestis externus qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros :" which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world: " Quod et virtutes omnes, que illam prime omnipotentiam summitates sequuntur, aut ipse faciat aut ipse contineat: ipsam denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip. c. XVII.

lect) and the other rudiments of things; from them proceed the grosser elements ; and from them men and gods, who are succeeded by sons and the sons of sons. In the growth of a tree from the seed, no detriment occurs to the parent plant, neither is there any waste of beings by the veneration of others. In like manner as space and time and the rest are the cause of the tree (through the materiality of the secd), so the divine Hari is the cause of all things by successive developements 'through the wnateriality of nature,". As all the parts of the future plant, existing in the seed of rice, or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear, spontaneously evolye when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions for necessarily existing in those states which are the conse- quences of good or evil acts}, become manifested only in their full growth, through the influence of the energy of Vishnu.

This Vishiu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahina) is the supreme state of Vishnu, which is the essence of all that is visible or invisible; with which all that is, is identical; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts; through him all things endure. He is the performer of the rites of

devotion: he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

'0 The two passages in parentheses are through the interposition of Pradhana: the additions of the commentator, intended sareta wate Ft nates a wefan to explain how the dcity is the material wra:t ‘As however he is the source of cause of the world. Te is not so of his Prakriti, he must be considered the mate- own essence, not so immediately, but rial as well as immaterial cause of being.’

CHAP. VIII.

Description of the sun: his chariot; its two axles: his horses.

regents of the cardinal points.
along the ecliptic.
southern declinations.

. . . ra
Pitris, gods, Vishnu.
four great rivers.
Saints on the Lokdloka mountain.

The cities of the

The sun’s course: nature of his rays: his path
Length of day and night.
solstices, months, years, the cyclical Yuga, or age of five years.
Divisions of time: equinoxes and
Northern and
Celestial paths of the
Origin of Ganga, and separation, on the top of Meru, into

P ARASARA.—Having thus described to you the system of the world
g y y
in general, I will now explain to you the dimensions and situations of the

sun and other luminaries.

The chariot of the sun is nine thousand Icagues in length, and the

pole is of twice that longitude!; the axle is fifteen millions and seven hundred thousand leagues long?; on which is fixed a wheel with three naves, five spokes, and six peripheries, consisting of the ever-during year ; the whole constituting the circle or wheel of time*. The chariot has another axle, which is forty-five thousand five hundred leagues long’.

1 The sun’s car is 10.000 Yojanas

broad, and as many deep, according to the Vayu and Matsya. The Bhagavata makes it thirty-six hundred thousand long, and one fowth that broad. The Linga agrecs with the text.

2 There is no great difference in this number in other accounts. The length of this axle, which extends from Meru to Mianasa, is nearly equal to the semidiameter of the earth, which, according to the Matsya P., is 18.950.000 Yojanas.

® The three nayes are the three divisions of the day, morning, noon, and night; the five spokes are the five cyclic years; and the six peripherics are the six seasons. The Bhagavata explains the three naves to be three periods of the year, of four months each, and gives twelves spokes as types of the twelve months. The Vayu, Matsya, and Bhavishya Purdnas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kama the pins of the yoke and axle; night is its fender; Nimeshas form its floor; a moment is the axle-tree; an instant the pole; minutes are its attendants; and hours its harness.

+ This shorter axle is, according to the Bhagavata, one fourth of the longer.

3K

The two halves of the yoke are of the same length respectively as the two axles (the longer and the shorter). The short axle, with the short yoke, are supported by the pole-star: the end of the longer axle, to which the wheel of the car is attached, moves on the Manasa mountain °. The seven horses of the sun's car are the metres of the Vedas, Gayatri, Vrihati, Ushnih, Jayati, Trishtubh, Anushtubh, and Pankti.

The city of Indra is situated on the eastern side of the Manasottara mountain; that of Yama on the southern face; that of Varuia on the west; and that of Soma on the north: named severally Vaswokasara, Samyamani, Mukhya, and Vibhavari ©

The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dwipas, Maitreya, it will be midnight: rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon.

to any people, to them he is said to rise; when he disappears from their

When the sun becomes visible

° We are to understand here, both in the axle and yoke, two levers, one horizontal, the other perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Manasottara mountain on Pushkara-dwipa, which runs like a ring round the several continents and oceans. The contrivance is commonly compared to an oil mill, and was probably suggested by that machine as constructed in India. As the Manasottara mountain is but 50.000 leagues high, and Meru 84.000, whilst Dhruva is 1500.000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semicircular axles connect a central wheel with the sides of the car.

6 In the Linga the city of Indra is called Amaravati; and in it and the Vayu that of Varuna is termed Sukha.

view, that is called his setting. There is in truth neither rising nor setting of the sun, for he is always; and these terms merely imply his presence and his disappcarance.

When the sun (at midday) passes over either of the cities of the gods, on the Manasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east aud west quarters are so called from the sun's rising and setting there'. As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for when his rays reach the court of Brahma, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails: consequently there is always the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru ®.

7 The terms Purva and Apara mean properly 'before and behind; but ' be- Matsya, Linga, Kurma, and Bhagavata. The sun travels round the world, keeping fore' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome the rising sun, or because they are When they face the rising sun, the west is of course behind them. The same circumstance determines the application of the enjoined by the laws so to do.

term Dakshina, properly 'right,' SeEcs, or Uttara, ' other' or 'last,' necessarily implies the north. ' dexterum,' to the south.

* This is rather obscure, but it is made out clearly enough in the commentary, and in the parallel passages in the Vayu, Meru always on his right: to the spectator who fronts him therefore, as he rises, Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in

darkness; whilst those on the south of it must be in light: north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: We wefeutagat aa 3 aa Usaha AUT Hrat Aut se aT FET: Baul weet Aeeact: wencacal fife aet

The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of the sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom.

When the sun has travelled in the centre of Pushkara a thirtieth part of the circumference of the globe, his course is equal in time to one Muhfrtta™; and whirling round like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commence- ment of his northern course, the sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer,

begins his declension to the south.

uta: efaarat wae feti It was probably through some misapprehension of this doctrine that Major Wilford asserted, “by Meru the Paurdniks understand in general the north pole, but the context of the Purénas is against this supposition.” As. Res. VIII. 286. There is no inconsistency, however, in Meru’s being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is As the circumference of a potter's

that quarter where the sun first appears, and the other quarters are thereby regu-

lated.

9 Similar notions are contained in the Vayu.

1° The sun travels at the rate of one-thirtieth of the earth’s circumference in a Muhirtta, or 31.50.000 Yojanas; making the total g crores and 45 lakhs, or 9.45.00.000; according to the Vayu, Linga, and Matsya Puranas.

wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time. In twelve Muhurttas he passes through thirteen lunar asterisms and a half during the day; and during the night he passes through the same distance, only in eighteen Muhirttas. As the centre of the potter's wheel revolves more slowly than the circum- ference, so the sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhirttas, and the night twelve; the sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and in that in which he moves quick by night, he travels slowly by day. The extent of his journey is in either case the same; for in the course of the day and night he passes through all the signs of the Zodiac, or six by night, and the same number by day: the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them!!. In his northern

1 This passage, which is somewhat at variance with the general doctrine, that the length of the day depends upon the velocity of the sun’s course, and which has not been noticed in any other Pauranik text, is defended by the commentator, upon the authority of the Jyotish-SAstra, or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent. Aquarius, Pisces, and Aries are the shortest ; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio longer still; and the remainmg four the longest of all. According to the six which the sun traverses, the

day or night will be the longer or shorter.
The text is, ufsmrammafant eterpearart
fea ower fag onitat waresyt a
The apparent contradiction may however
be reconciled by understanding the sun's
slow motion, and the length of a sign, to
be equivalent terms.
3.L

declination the sun moves quickest by night. and slowest by day; in his southern declination the reverse is the case.

The night is called Usha, and the day is denominated Vyushta, and ‘ the interval between them is called Sandhya. On the occurrence of the awful Sandhya, the terrific fiends termed Mandehas attempt to devour the sun: for Brahma denounced this curse upon them, that, without the power to perish, they should die every day ‘and revive by night), and therefore a fierce contest occurs daily between them and the sun. At this season pious Brahmans scatter water, purified bs the mystical Omkara, and consecrated by the Gayatri¥; and by this water, as by a thunderbolt, the foul fiends are consumed. When the first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkara is Vishiu the miglity, the substance of the three Vedas, the lord of speech; and by its enunciation those Rakshasas are destroyed. The sun is a principal part of Vishnu, and light is his immutable essence, the active manifesta- tion of which is excited by the mystic syllable Om. Light effused by the utterance of Omk4ra becomes radiant, and burns up entirely the Rakshasas called Mandehas. The performance of the Sandhy4 (the morning) sacrifice must never therefore be delayed, for he who neglects

it is guilty of the murder of the sun. Protected thus by the Brahmans

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give light to the world.

2 The same story occurs in the Vayu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Puranas.
3 The sacred syllable Om has been alréady described (p.1.n.1). The Gayatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth

section of the third Ashfaka of the Sanhita of the Rig-veda: wa afaqat win eqeTq watz feat at a: wareaTq 1 * We meditate on that excellent light of the divine sun: may he illuminate our minds.' Such is the fear entertained of profaning this text, that copyists of the Vedas not unfirequently refrain from transcribing it, both in the Sanhita and Bhashya.

4 Or, in the text, with the prayer that commences with the words Surya jyotir, 'That which is in the sun (or light) is adorable,' &c. The whole prayer is given in Colebrooke's account of the religious ceremonies of the Hindus. As. Res. V. 351.

Fifteen twinklings of the eye (Nimeshas) make a Kashth4; thirty Kashthas, a Kala; thirty Kalis, a Muhdrtta (forty-eight minutes); and thirty Muhirttas, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhya is always the same in increase or decrease, being only one Muhirtta'. From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muh(irttas (two hours and twenty-four minutes), that interval is called Pratar (morning), forming a fifth portion of the day. The next portign, or three Muhirttas from morning, is termed Sangava (forenoon): the three next Muhirttas constitute mid-day: the afternoon comprises the next three Muhirttas: the three Muhirttas following are considered as the evening: and the fifteen Muhirttas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhirttas only at the equinoxes, increasing or diminishing in number in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern when he enters Cancer (the summer solstice).

Fifteen days of thirty Muhirttas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season ; three seasons a northern or southern declination (Ayana); and those two

compose a year.

'5 But this comprehends the two Sandhyd4s, 'morning and evening twilight.' Two Naris, or half a Muhirtta before sunrise, constitute the morning Sandhya ; and the same interval after sunset the evening. Sandhya, meaning ' junction,' is so termed as it is the juncture or interval between darkness and light; as in the

Vayu and Matsya: SraTaras Ware WaT
wa: ufoma warenufa amigerqere
UTPAT |

Years, made up of four kinds of months", are distin-

© The four months are named in the Vayu, and are, 1. the Saura, or solar-sydereal, consisting of the sun’s passage through a-sign of the Zodiac: 2. the Saumya or Chandra or lunar month, comprehending thirty lunations or Tithis, and reckoned most usually from new moon to new moon, though sometimes from full moon to full moon: 3. the Sdévana or solar month, containing thirty days of sunrise and sunset: and 4. the Nakshatra or lunar
CYCLE OF FIVE YEARS.

guished into five kinds: and an aggregate of all the varieties of time is termed a Yuga. or cycle. The years are severally called Samvatsara, Parivatsara. Idvatsara. Anuvatsara, and Vatsara. This is the time called a Yara. The m2untain range that lies most to the north in Bharata-varsha) is cailed Srinzavan the horned . from its having three principal elevations Lirmms cr peaks. one to the north, one to the south. anc one in the

cenwe: the last is called the equinoctial, for the sun arrives there in the

Lizht ci

Ete oa the two seasons of spring and autumn, entering the equinoctial the first degree of Aries and of Libra, and making dav and equal duration. or fifteen M@huritas each. When the sun. most

exceileri saze. is in the first degree of the lunar mansion, Kritiika. and

ihe moon is in the fourth of Visakha, or when the sun is in the third

escersme Toon hk. waich is the m cn’s

- The fre rears i-rming this Yuca, or

miy in dea-minuticn. being
ronnths ab ve described,
such Malamésas, 1r interculary menths,
reer wed of ihe
weed

2s mar be necessary 11 complete the pe-
n Vriddha Garga. The
ee 12 c° se aaa there! re, sixty solar-
ot Sco dars;
St lar eae or 183c
di, according to

sixty-one
SINTY-two
lunar months. cr 154c Iunations; and
sixty-seven lunar-asierismal months, or
iScy such davs. Col. Warren, in his
Kala Sankalita, considers these' years to
be severally crcles.
davs :

“Jn the crcle of
sixty.” he observes, * are contained five
cycles of twelve vears, each supposed equal
to cne year of the planet (Jupiter). I
unly mention this cycle because I found
it mentioned in some books; but I know
of no nation nor tribe that reckons time
after that account. The names of the
five cycles, or Yugs, are, 1. Samvatsara,

2. Parivatsara. 3. Idvatsara. + Anuvuisera,
5- Udravatsara. The name of each year
is determined from the Nésshacra. in which
Vrthaspau sets and rises helari!r.and they
full-w in the order of the lunar months.”
K.S. 212. It may be reascnably d ubted.
however. if this view be errrect: and the
only connexion between the erc'e ci tive
veers and that of Vihasj ati muy be the
multiplication of the furmer by te litter
5.12). so as to firm the evele of sixty
years: a evcle based. the cmmentatir
remarks. uyen the conjunction Yuga of
the sun and moon in every Sixtth veur.
The original and properly Indi.n ercle.
however, is that of five years, as Bender
remarks. * The astronomers ef tls peril
(1181 B.C.) tramed a eycle cf tive rears
for civil and religious ceremonies.” Ancient

and modern Hindu Astronemy. It is im
fact, as Mr. Colebrooke states. the evcle'

of the Vedas, described in the Jronsh. cr
astronomical sections, and specited in the
institutes of Parisara as the basis cf caleu-
lation for larger cycles. As. Res VILL. 470.
THE GREAT EQUINOX. 225

a

Tere

degree of Visakha, and the moon is in the head of Krittikaé (these posi- tions being cotemporary with the equinoxes), that equinoctial season is holy (and is styled the Mahavishubha, or the great equinox)!®. At this time offerings are to be presented to the gods and to the manes, and gifts are to be made to the Brahmans by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor: and day and night; seconds, minutes, and hours; inteicalary months; the day of full moon (Paurnamasi) ; the day of conjunction (Amaviasya), when the moon rises invisible; the day when it is first seen (Sinivali) ; the day when it first disappears (Kuhi); the

day when the moon is quite round (Raka); and the day when one digit

is deficient (Anumati), are all seasons when gifts are meritorious.

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Madhava, Sukra, and Suchi; and in his southern in those of Nabhas, Nabhasya, Isha, Urja, Sahas, Sahasya ®,

On the Lokaloka mountain, which I have formerly described to you,

8 Reference is here made apparently,
though indistinctly, to those positions of
the planets which indicate, according to
Bentley, the formation of the lunar man-
sions by Ilindu astronomers, about 1424
B.C. Hindu Astronomy, p. 3 and 4. The
Vayu and Linga Puranas specify the posi-
tions of the other planets at the same
time, or the end, according to the former,
of the Chakshusha Manwantara. At that
time the sun was in Visikha, the moon
in Krittika, Venus in Pushya, Jupiter in
Purvaphalguni, Mars in Xshadha, Budha
in Dhanishtha, Sani in Revatf, Ketu in
slesha, and Rahu in Bharani. There are

differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occulta-

tions of the moon by the planets, in the respective lunar mansions, 1424-5 B.C. According to the Vayu, these positions or origins of the planets are from the Vedas: wrretfefeeqary warrat eff yf 1 The Linga, less accurately perhaps, reads xf wi: i referring it to the works of law. ‘2 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir Wm. Jones. As. Res. III. 258. According to the classification of the text, they correspond severally with the lunar months Magha, Phaélguna, Chaitra, Vaisakha, Jyeshtha, Xsharha, or from December to June; and with Sravana, Bhadra, Aswina, Kartika, Agrahdyana, and Pausha, from July to December. From this order of the two serics of the months, as occurring in the Vedas, Mr. Colebrooke inters, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. As. Res. VII. 283.
3M

reside the four holy protectors of the world, or Sudh4man and Sankhapad, the two sons of Kardama, and Hirafyaroman, and Ketumat”. Unaf- fected by the contrasts of existence, void of selfishness, active, and unen- cumbered by dependants, they take charge of the spheres, themselves abiding on the four cardinal points of the LokAéloka mountain.

On the north of Agastya, and south of the line of the Goat, exterior to

the Vaiswanara path, lies the road of the Pitris2. There dwell the great

2° The Vayu has the same names, but ascribes a different descent to the first, making Sudhdman the son of Viraja. San-

khapéd is the son of Kardama: the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapdlas in the patriarchal genealogies of that Purdna (see p. 83).
2! Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text.

The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Purana; but a more satisfactory description occurs in the comment on the Bhagavata, there cited from the Vayu, but not found in the copies consulted on the present occasion. According to those details, the path (Marga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avashthénas, northern, southern, and central, called severally Airavata, Jaradgava (Ajagava, Matsya P.), and Vaiswénara. Each of these, again, is divided into three parts or Vithis: those of the northern portion are termed Nagavithi, Gajavithi, and Airavati; those of the centre are Arshabhi, Govithi, and Jdradgavi; and those of the south are named Ajavithi, Mrigavithi, and Vaiswanari, Each of these Vithis comprises three asterisms.
Aswint
Bharani
Krittika
Rohini
Négavithi

. fe
Mrigasiras
Ardra

Punarvasu
Pushya
AXslesha
Gajavithi

Airavati

Magha

Purvaphalguni
Uttaraphalguni
Tlasta

Chitra

Swati

Visdkha

Anuradha

Jyeshtha

Mula

Purvashédha
Uttardshadha
Sravana

Dhanishtha

Satabhisha

Parva Bhadrapada

Uttara Bhadrapada
Revati.
See also As. Res. IX, table of Nakshatras,
346. Agastya is Canopus; and the line
of the goat, or Ajavithi, comprises aster-
isms which contain stars in Scorpio and
Arshabhi

Govithi

Jaradgavi

Ajavithi

Mrigavithi

Vaiswanari

Sagittarius.

PATH OF THE GODS. 997

Rishis, the offerers of oblations with fire, reverencing the Vedas, after whose injunctions creation commenced, and who were discharging the duties of ministrant priests: for as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the interrupted ritual of the Vedas. Mutually descending from each other, progenitor spring- ing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races along with their posterity, devout practices and instituted observances, residing to the south of the solar orb, as long as the moon and stars endure".

The path of the gods lies to the north of the solar sphere, north of the Nagavithi?, and south of the seven Rishis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death? The consequences of acts of iniquity or piety, such as Brahmanicide or an ASwamedha, endure for a similar period, or until the end of a Kalpa®, when all within the interval between Dhruva and the earth is destroyed.

22 A marginal note in one MS. explains the phrase of the text, wrareatca, to signify as far as to the moon and stars; wefcadtaniaatt 1 but the Pitri ydna, or path of the Pitris, lics amongst the asterisms; and, according to the Pauranik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.
23 The stars of the Nagavithi are those of Aries and Taurus; and by the seven Rishis we are here to understand Ursa Major.
4 This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

25 That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.

The space between the seven Rishis and Dhruva", the third region of the sky, is the splendid celestial path of Vishiu (Vishiupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Vishnu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishnu, acquired through religious meditation; and there are fastened and inwoven to all that is, and all that shall ever be, animate or inanimate. The seat of Vishnu is contemplated by the wisdom of the Yogis, iden- tified with supreme light, as the radiant eye of heaven. In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot of the atmosphere. On Dhruva rest the seven great planets, and on them depend the clouds. The rains are suspended in the clouds, and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, the gods, who are the receivers of obla- tions, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishnu, therefore, is the support of the three worlds, as it is the source of rain.

From that third region of the atmosphere, or scat of Vishnu, proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Waving her source in the nail of the great toe of Vishsiu's left foot, Dhruva?' receives her, and sustains her day and night devoutly on his head; and thence the seven Rishis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four

2» From Ursa Major to the polar star. is referred, by the Vaishnavas at least, to

°7 The popular notion is, that Siva or the descent of the Alakanandé, or Ganges Mahadeva receives the Ganges on his of India, not to the celestial Ganges. head; but this, as subsequently explained,

quarters of the earth, for its purification. The Sita, Alakananda, Chakshu, and Bhadra are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandaé was borne affectionately by Mahadeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes*. The offences of any man who bathes in this river are immediately expiated, and unprece- dented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on KeSava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings;

and those who, even at a distance of a hundred leagues, exclaim “ Ganga, Gang,” atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishnu ”.

°8 Or, in other words, ‘flows into the 29 The situation of the source of the sea.” The legend here alluded to is more Ganges of heaven identifies it with the fully detailed in a subsequent book. milky way.

CHAP. IX.

Planetary system, under the type of a Sisuméra or porpoise. The earth nourished by the sun. Of rain whilst the sun shines. Of rain from clonds. Rain the support of vegetation, and thence of animal life. Ndrayana the support of all beings.

"THE form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars to turn round also; and the lunar asterisms follow in its circular path; for all the celestial luminaries are in fact bound jto the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Narayana, who himself, in planetary radiance, is seated in its heart ; whilst the son of Uttan4pida, Dhruva, in consequence pf his adoration of the lord of the world, shines in the tail of the stellar porpoise!. The upholder of the porpoise-shaped sphere is the sovereign of all, Janarddana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner the world depends upon the sun, be attentive, and you shall hear.

During eight months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon earth (during the other four months) as rain?: from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed*. When however they are broken to

1 A more particular description of this as it is in constant circulation: wWrreq atfea porpoise occurs farther on. S arrecantcaan |

2 Consequently, the Linga P. observes, 3 The theory of the clouds is more fully there is no waste of water in the universe, detailed in the Vayu, Linga, and Matsya

pieces by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time. The sun, Maitreya, exhales watery fluids from four sources, seas, rivers, the earth, and living creatures. The water that the sun has drawn up from the Ganga of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution.

falls whilst the sun is shining, and without a cloud in the sky, is the

That rain which

water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Krittiké and the other asterisms counted by odd numbers, as the third, fifth, &c., the water, although that of the Ganga of the sky, is scattered by the elephants of the quarters, not by the rays of the sun: it is only when such rain falls, and the sun is in the even asterisms, that it is distributed by his beams‘.

The water which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and

become the means of maintaining life. With them, again, those men

Puranas: it is the same in its general tenor, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Agneya, originating from fire or heat, or in other words evaporation: they are charged with wind and rain, and are of various orders, amongst which are those called Jimita, from their supporting life; ‘tga wat Fityaarat: | 2. Brahmaja, born from the breath of Brahma: these are the clouds whence thunder and lightning proceed : and 3. Pakshaja, or clouds which were originally the wings of the mountains, and which were cut off by Indra: these are also termed Pushkdravarttakas, from their including water in their yortices: they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the The shell of the egg of Brahma, or of the universe, is formed of the primitive clouds: aratane@aureatta we Far: wat feat: 4
4 According to the Vayu, the water

deluge.

scattered by the elephants of the quarters is in summer dew, and in winter snow; or the latter is brought by the winds from

a city called Pundra, which lies between the Himavat and Hemakuta mountains, and falls down upon the former. In like manner, also, as heat radiates from the sun, so cold radiates from the moon: ¥Wareutt fa: act daratt wea |
232 NARAYANA THE SUPPORT OF ALL.

who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which is one with N arayana. Narayana, the primeval existent, and eternally enduring, seated in the heart of the stellar sphere, is the supporter of all beings.

CHAP. X.

Names of the twelve Adityas. Names of the Rishis, Gandharbhas, Apsarasas, Yakshas, Uragas, and Rakshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

PARASARA—Between the extreme northern and southern points the sun has tq traverse in a year one hundred and eighty degrees, ascending and descending'. His car is presided over by divine Adityas, Rishis, heavenly singers and nymphs, Yakshas, serpents, and RAékshasas (one of each being placed in it in every month). The Aditya Dhatri, the sage _ Pulastya, the Gandharba Tumburu, the nymph Kratusthala, the Yaksha Rathakrit, the serpent V4suki, and the Rakshas Heti, always reside in the sun's cat, in the month of Madhu or Chaitra, as its seven guardians. In Vais4kh or Madhava the seven are Aryamat, Pulaha, Nareda, Punji- kasthali, Rathaujas, Kachanira, and Praheti. In. Suchi or Jyeshtha they are Mitra, Atri, Haha, Mena, Rathaswana, Takshaka, and Pan- rusheya. In the month Sukra or Ash4dha they are Varuna, Vasishtha, Huhu, Sahajany4, Rathachitra, Naga, and Budha. In the month Nabhas (or Sravana) they are Indra, Angiras, ViswAvasu, Pramlocha, Srotas, and Elapatra (the name of both serpent and Rakshas). In the month Bhadrapada they are Vivaswat, Bhrigu, Ugrasena, Anumlocha, Apdrania, Sankhapala, and Vyaghra. In the month of Aswin they are Pashan, Gautama, Suruchi, Ghritachi, Sushena, Dhananjaya, and Vata. In the month of Kartik they are Parjanya, Bharadwaja, (another) Viswavasu, Viswachi, Senajit, Airavata, and Chapa. In Agrahayana or Margasirsha they are Ansu, Kasyapa, Chitrasena, Urvasi, Tarkshya, Mahdpadma, and Vidyut. Jn the month of Pausha, Bhaga, Kratu, Uriayu, Purva-

1 Tt might be doubted whether the text meant 180 in each hemisphere or in both, but the sense is sufficiently clear in the Vayu, &c., and the number of Mandalas travelled in the year is 360: the Mandalas, 'circles' or 'degrees? being in fact the sun's diurnal revolutions, and their numbers corresponding with the days of the

solar year; as in the Bhavishya P.: gygft
aa} eat: arenismat aq
wus fertaaaTa ‘ The horses of the sun
travel twice 180 degrees in a year, internal
and external (to the equator), in the order
of the days,
30

234 OFFICES OF THE SUN'S ATTENDANTS.

chitti, Arishtanemi, Karkotaka, and Sphirja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Macha the seven who are in the sun are Twashtri, Jamadagni, Dhritarashtra, Tilottama, Ritajit, Kambala, and Brahmadpeta. Those who abide in the sun in the month Phalguna are Vishnu, Visvamitra, Siryaverchchas, Rambha, Satyajit, Aswatara, and Yajnapeta.

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy, of Vishnu, occupies during the several months the orb of the sun. The sage celebrates his praise, and the Gandharba sings, and the nymph dances before him: the Rakshas attends upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the nume- rous pigmy sages, the Balakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun’s car, are the agents in the distribu- tion of cold, heat, and rain, at their respective seasons ?.

2 A similar enumeration of the attend- viduals are the same. The Kurma and ants upon the sun’s car occurs in the Bhavishya refer the twelve Adityas to dif- Vayu, &c. For Yakshas, the generic term ferent months :— there employed is Grémanis, but the indi-

Vishnu.	Kirma.	Bhavishya.
Dhatri	Chaitra	Vaisdkha
Aryamat	—- Vaisékha	Chaitra
Mitra	Jyeshtha	Margasirsha
Varuna	AXshédha	Magha
Indra	Sravana	Jyeshtha
Vivaswat	Bhadra	Sravana
Pushan	Aswina	Phalguna
Parjanya =	Kartika	Aswina
Ansu	Margasirsha	Ashddha
Bhaga	Pausha	Bhadra
Twashfri	Magha	Kartika
Vishnu.	Phalguna	Pausha

CHAP. XI.

The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishiiu: his functions.

MAITREYA.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold: you have also described to me their individual functions, sustained by the energy of Vishiu: but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven.

Parasara.—l will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings in his orb, is distinct from them as their chief. The entire and mighty energy of Vishnu, which is called the three Vedas, or Rich, Yajush, and Saman, is that which enlightens the world, and destroys its iniquity. It is that also which, during the continuance of things, is present as Vishnu, actively engaged in the preservation of the universe, and abiding as the three Vedas within the sun. The solar luminary, that appears in every month, is nothing else than that very supreme energy of Vishnu which is composed of the three Vedas, influencing the motions of the planet; for the Richas (the hymns of the Rig-veda) shine in the morning, the prayers of the Yajush at noon, and the Vrihadrathantara and other portions of the Saman in the afternoon. This triple impersonation of Vishnu, distinguished by the titles of the three Vedas, is the energy of Vishnu, which influences the positions of the sun!.

1 This mysticism originates in part ledge (the Vedas) shines ;? and 3aeufa | apparently from a misapprehension of ‘the hymns of the Rich shine ;? and in metaphorical texts of the Vedas, such as part from the symbolization of the light am aaa frat wufai ‘that triple know- of religious truth by the light of the

But this triple energy of Vishiu is not limited to the sun alone, for Brahm4, Purusha (Vishnu), and Rudra are also made up of the same triform essence. In creation it is Brahma, consisting of the Rig-veda; in preservation it is Vishviu, composed of the Yajur-veda; and in de- struction Rudra, formed of the Sama-veda, the utterance of which is consequently inauspicious”.

Thus the energy of Vishnu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and through the presence of this power the planet shines with intense radiance, dispersing with his beams the dark- ness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, aud fierce spirits and holy sages attend upon his path. Vishnu, in the form of his active energy, never either rises or sets, and is at once the sevenfold sun and distinct from it. In the same manner as a man approaching a mirror, placed upon a stand, beholds in it his own image, so the energy (or reflection) of Vishiu is never disjoined (from the sun's car, Which is the stand of the mirror), but remains month by month in the sun (as in the mirror), which is there stationed.

The sovereign sun, eh Brahman, the cause of day and night, perpe- tually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumna ray of the sun*, the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wane the ambrosia of its substance is perpetually drunk by the immortals, until the last day of the half month, when the two remaining digits

are drunk by the progenitors: hence these two orders of beings are nourished

sun, as in the Gayatri. p. 222. n.13. To these are to be added the sectarial notions of the Vaishnavas.

2? The formule of the Sima-veda are not to be used along with those of the Rich and Yajush, at sacrifices in general.

* The Vayu, Linga, and Matsya P. specify several of the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Sushumna, Harikesa, Viswakarman, Viswakdrya, Sampadvasu, Arvavasu, and Swaraj, supplying heat severally to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutri- ment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, man- kind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of men and other animals daily.

CHAP. XII.

Description of the moon: his chariot, horses, and course: fed by the sun: drained periodically of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhruva. Typical members of the planetary porpoise. Vasudeva alone real.

PARASARA.—The chariot of the moon has three wheels, and is drawn by ten horses, of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon, sprung from the bosom of the waters!, drag the car for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon, when reduced by the draughts of the gods to a single Kala, with a single ray ; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirty-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Ama; whence the period is termed Amavasya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when

the moon is in the trees (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kala which is composed of ambrosia, and contained in the two digits of

1 So is the car, according to the Véyu: water; waatarra wa aus whoa: wa UT MIATA ta:1 The orb of the moon, as that of the sun is concentrated heat; according to the Linga, is only congealed WaTHTAa 7a AES NERS |

the form of the moon?. Waving drank the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These progenitors (or Pitris) are of three classes, termed Saumyas, Varhishadas, and Agnishwattas*. In this manner the moon, with its cooling rays, nourishes the gods in the light fortnight, the Pitris in the dark fortnight ; vegetables, with the cool nectary aqueous atoms it sheds upon them; and through their develope- ment it sustains men, animals, and insects; at the same time gratifying them by its radiance.

The chariot of the son of Chandra, Budha or Mercury, is composed of the elementary substances air and fire, and is drawn by eight bay horses of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses‘, is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of

9 There is some indistinctness in this account, from a confusion between the division of the moon’s surface into sixteen Kalas or phases, and its apportiontment, as a receptacle of nectar, into fifteen Kalas or digits, corresponding to the fifteen luna- tions, on the fourteen of which, during the wane, the gods drink the amrita, and on the fifteenth of which the Pitris exhaust the remaining portion. The correspond- ence of the two distinctions appears to be intended by thé text, which terms the remaining digit or Kala, composed of Amrita, the form or superficies of the two Kalas: fgasrarciget ast a eer at faafa 1 This, the commentator observes, is the fifteenth, not the sixteenth: taegit wat ut wt foac fra a gq wegitt The commentator on our text observes, also, that the passage is sometimes read famat act Lava meaning ‘a moment,’ ‘a short period” The Matsya and Vayu express the parallel passage so as to avoid all per-

plexity, by specifving the two Kalas as referring to time, and leaving the number of nectareous Kalés undefined: faaat fract ares frerera sary at: ‘They, the Pitris, drink the remaining Kalas in two Kalas of time.” Col. Warren explains Kala, or, as he writes it, Cala, in one of its acceptations, ‘the phases of the moon, of which the Hindus count sixteen.’ Kala Sankalita, 359. So the Bhagavata terms the moon, B wa wWsyas: yet wrarti and the Vayu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth phase at the beginning of each fortnight: faa at S waret wtegat wig: By

® The Vayu and Matsya add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwattas with the seasons; and the Varhishads with the months.

4 The Vayu makes the horses ten in number, each of a different colour.

240 HEAVENLY BODIES ATTACHED TO DHRUVA.

Bhauma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Vrihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year: and the tardy-paced Sani (Saturn) moves slowly along in a car drawn by picbald steeds. Eight black horses draw the dusky chariot of Rahu, and once harnessed are attached to it for ever. On the Parvas (the nodes, or lunar and solar eclipses), RAhu directs his course from the sun to the moon, and back again from the moon to the sun°. The eight horses of the chariot of Ketu are of the dusky red colour of Lac, or of the smoke of burning straw.

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel accordingly in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhruva; and as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air, which is called Pravaha, is so termed because it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel®.

The celestial porpoise, in which Dhruva is fixed, has been mentioned, but you shall hear its constituent parts in more detail, as it is of great efficacy; for the view of it at night expiates whatever sin has been

committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttanapada is to be considered as its upper jaw; Sacrifice as its lower. Dharma is situated on its brow; Narayana in its heart. The Aswins are its two fore feet;

5 The Matsya, Linga, and Vayu add Dhruva are, according to the commentator, the circumstance of Réhu's taking up, on varieties of the Pravaha wind; but the these occasions, the circular shadow of the Kurma and Linga enumerate seven prin- earth: 3a uifadt! arat fafetat aqworett! cipal winds which perform this function,

6 The different bands of air attached to of which the Pravaha is one.

and Varuna and Aryamat its two hinder legs. Samvatsara is its sexual organ; Mitra its organ of excretion. Agni, Mahendra, Kas'yapa, and Dhruva, in succession, are placed in its tail; which four stars in this constellation never set'.

I have now described to you the disposition of the earth and of the stars; of the insular zones, with their oceans and mountains, their Varshas or regions, and their inhabitants: their nature has also been explained, but it may be briefly recapitulated.

From the waters, which are the body of Vishiu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Vishnu ; the worlds are Vishiiu; forests, mountains, regions, rivers, oceans are He, the lord, is identical with knowledge, through which he is all forms, but is not a substance. You must conceive therefore mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When know- ledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter. For what is substance? Where is the thing that is devoid of beginning, middle, and end, of one uniform

Vishnu: he is all that is, all that is not.

7 The four last are therefore stars in the circle of perpetual apparition, One of these is the pole-star; and in Kasyapa we have a verbal affinity to Cassiopeia. The Sisuméra, or porpoise, is rather a singular symbol for the celestial sphere ; but it is not more preposterous than many of the constellations of classical fiction. The component parts of it are much more fully detailed in the Bhagavata, whence it has been translated by Sir Wm. Jones. As. Res. II. 402. The Bhagavata, however, mystifies the description, and says it is nothing more than the Dharana, or

symbol, by which Vishnu, identified with the starry firmament, is to be impressed upon the mind in meditation, The account of the planetary system is, as usual, fullest in the Vayu, with which the Linga and Matsya nearly agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kurma, Brahma, Garuda, and Vamana descriptions occur which enter into less detail than the Vishnu, and often use its words, or passages found in other Puranas. Many intimations of a similar system occur in the Vedas, but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Ilindus, being mixed up . with, and deformed by, mythological and symbolical fiction.
3a

nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality? though it be so understood by man, whose self-knowledge is impeded by his own acts. Hence, Brahman, except discriminative knowledge, there is nothing any where, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various conse- quences of our own acts. Knowledge perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge single and eternal—is the supreme Vasudeva, besides whom there is nothing. The truth has been thus communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has also been imparted to you; the sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vasudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them®, as thereby he enters

into the deity.

§ Only, however, as far as they are intended to propitiate Vishnu, and not for any other purpose.

CHAP. XIII.

Legend of Bharata. Bharata abdicates his throne, and becomes an ascetic: cherishes a fawn, and becomes so much attached to it as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed as a palankin-bearer for the Raja of Sauvira: rebuked for his awkwardness: his reply: dialogue between him and the king.

MUAITREYA.— Reverend sir 1, all that I asked of you has been thoroughly explained ; namely, the situation of the earth, oceans, moun- tains, rivers, and planetary bodies; the system of the three worlds, of which Vishnu is the stay. The great end of life has also been expounded by you, and the preeminence of holy knowledge. It now remains that you fulfil the promise you made some time since?, of relating to me the story of king Bharata, and how it happened that a monarch like him, residing constantly at the sacred place Silagrdma, and engaged in devotion, with his mind ever applied to Vasudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman; and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

ParAsara.—The illustrious monarch of the earth resided, Maitreya, for a considerable period at Sdlagrima, his thoughts being wholly dedi- cated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind. The R&j4 was ever repeating the names, Yajnesa, Achyuta, Govinda, Madhava, Ananta, Kesava, Krishia, Vishnu, Hri- shikesa; nothing else did he utter, even in his dreams; nor upon any- thing but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but

1 One copy addresses Parasara, Bhaga- The other two copies begin, Samyagakhya- van sarvabhutesa, ‘Sacred sovereign, lord tam, ‘ All has been thoroughly explained.’ of all creatures ;? rather an unusual title ? See page 164. for a sage, even though an inspired one.

performed no other religious rites, being engrossed by disinterested,
abstract devotion.
On one occasion he went to the Mahdnadi%, for the purpose of ablu- tion: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage: there he fed it and tended it every day, and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity ; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. ‘“ The earth,” he would exclaim, “is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be

3 The Mahanadi is properly a river in’ which the Sdlagram or Ammonite is most Orissa, but the name is applicable to any abundantly found. It may be here noticed great stream, and its connexion with Séla- that Sdlagrima is named amongst the grama Tirtha makes it probable that it is Tirthas in the Mahabharata: see p. 163. intended for the Ganduki or Gandaka, in n. 6.

if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sama-veda*.”. Thus the Muni meditated whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure as he stood by his side. Wis abstraction was interrupted, the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince’s mind became unsteady, and wandered with the wander- ings of the young deer. In the course of time the king became subject to its influence. He died, watched by the decr, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

In consequence of this predominant feeling at such a season, he was born again, in the Jambumirga forest’, as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to the holy place Sdlagréma. Subsisting there upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition ; and upon his death he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakriti). Embued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently and in ungrammatical and unpolished

4 The applicability of this simile is not explained by the commentator: it refers possibly to the cropped or shaven heads of the religious students.

5 According to the Bhégavata, Jambu- marga is the Kalanjara mountain or Ka- lanjar in Bundelkhand.

speech. His person was unclean, and he was clad in dirty garments. Saliva dribbled from his mouth, and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions. Let therefore a holy man pursue the path of the righteous, without murmuring; and thongh men contemn him, avoid association with mankind. This, the counsel of Hiranyagarbha®, did the Brahman call to mind, and hence assumed the appearance of a crazy ideot in the eyes of the world. Ilis food was raw pulse, potherbs, wild fruit, and grains of corn. Whatcver came in his way he ate, as part of a necessary, but temporary infliction'. Upon his father's death he was sct to work in the fields by his brothers and his nephews, and fed by them with vile food; and as he was firm and stout of make, and a simpleton in outward act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.

The head servant of the king of Sauvira, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the palankin.)

The king having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikshumati river', to consult the sage, to whom the virtues leading to liberation were known, what was most desirable in a world abounding with care and sorrow. Amongst those who by order of his head servant had been compelled gratuitously to carry the litter was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal know- ledge, and remembering his former existence, bore the burden as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other

6 Hiranyagarbha or Brahma is named for a season; or, in other words, bodily here instead of the Yoga doctrine, which existence; the body being contemplated is sometimes ascribed to him as its author. as a sore, for which food is the unguent;

7 As a Kala sanyama (a@res@am:), a state drink, the lotion; and dress, the bandage. of suffering or mortification lasting only * A river in the north of India.

bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out, " Ho bearers! what is this? Keep equal pace toge- ther." Still it proceeded unsteadily, and the R4j& again exclaimed, " What is this? how irregularly are you going!" When this had repeat- edly occurred, the palankin-bearers at last replied to the king, " It is this man, who lags in his pace." ' How is this?" said the prince to the Brahman, "are you weary? You have carried your burden but a little way; are you unable to bear fatigue? and yet you look robust." The Braliman answered and said, " It is not J who am robust, nor is it by me that your palankin is carried. J am not wearied, prince, nor am J incapable of fatigue." The king replied, "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burden is wearisome to all persons." "First tell me," said the Brahman, " what it is of me that you have clearly seen®, and then you may distin- guish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground ; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders, and how can it be considered as my burden? This

body which is seated in the palankin is defined as Thou; thence what is elsewhere called This, is here distinguished as I and Thou. I and thou and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant upon acts; and acts, accu- inulated in ignorance, influence the condition of all beings. The pure, imperishable soul, tranquil, void of qualities, preeminent over nature Prakriti), is one, without increase or diminution, in all bodies. But if it be equally exempt from increase or diminution, then with what propriety

4 That is, What have you discerned of quence of his acts; but the same living me, my body, lite, or soul? principle animates him which is common ‘e The condition—that is, the personal to all living things. individuality—of any one is the conse-

cal you say to me, ‘I see that thou art robust? Ifthe palankin rests on the shoulders, and they on the body; the body on the feet, and the feet on the earth; then is the burden borne as much by you as by me". When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by ne. That which is the substance of the palankin is the substance of you and me and all others, being an aggregate of elements, aggregated by individuality.” Having thus spoken, the Brahman was silent, and went on bearing the palankin; but the king leaped out of it, and hastened to prostrate himself at his feet; saying, “Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool.” The Brahman answered and said, “‘ Hear me, Raja. Who I am it is not possible to say: arrival at any place is for the sake of fruition ; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assuines a corporeal form to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice: why therefore inquire the cause (of my being the person I appear).” The king said, “ Undoubtedly virtue and vice are the causes of all existent effects, and migration into several bodies is for the purpose of receiving their consequences; but with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one’s-self from applying to it the word J.” The Brahman said, “It is true that there is no wrong done to that which is one’s-self by the application to it of the word J; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word J, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word J, it is nevertheless

" The body is not the individual; body, or eventually the earth, which bears therefore it is not the individual, but the the burden.

improper to assert that speech itself is J. The body of a man, charac- terized by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination Z? If another being is different specifically from me, most excellent monarch, then it may be said that this is 1; that is the other: but when one only soul is dispersed in all bodies, it is then idle to say, Who are you? who am I? Thou art

a king; this is a palankin; these are the bearers; thes the running footmen; this is thy retinue: yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieccs of timber, artificially joined together: judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to thee and to me. A man, a woman, a cow, a gout, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man" is neither a god, nor a man, nor a brute, nor a tree; these are mere varicties of shape, the effects of acts. The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our lnaginations: for what is there in the world, that is subject to vicis- situde, that docs not in the course of time go by different names. Thou art called the monarch of the world; the son of thy father; the enemy

That is, speech, or any or all of the faculties or senses, is not soul.

3-The ageregate limbs and senses no more constitute the individual, than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is still timber, so the body is. still mere elementary matter. Again; the senses and limbs, considered separately, no more constitute the man, than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and as matter dves not make up man, they do not constitute an individual.

4 The term in this and the preceding clause is Puman; here used generically, there specifically.

38 .

of thy foes; the husband of thy wife; the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head or the belly? or are they thine? Art thou the feet? or do they belong to thee? Thou art, oh king, distinct in thy nature from all thy members! Now then, rightly understanding the question, think who I am; and how it is possible for me, after the truth is ascertained (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression J.”

CHAP. XIV.

Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.

DP ARASARA.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: “ What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shewn that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions— I do not bear the palankin—the palankin does not rest upon me—the body, by which the vehicle is conveyed, is different from me—the con- ditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action ;;—what sort of positions are these. Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Rishi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Rishi Kapila is a portion of the mighty and universal Vishiu, who has come down upon earth to dissipate delusion; and surely it is he who, in kindness to me, has thus manifested himself to me in all that you have said. To me, thus suppliant, then, explain what is the best of all things; for thon art an ocean overflowing with the waters of divine wisdom.” The Brahman replied to the king, “ You, again, ask me what is the best of all things, not what is the great end of life!; but there are many things which are

1 You ask what is Sreyas (sae), not wealth, posterity, power, &c.; the latter what is Paramartha (qzara:): the first is the one great object or end of life, true means literally ‘best,’ ‘ most excellent,’ wisdom or truth, knowledge of the real and is here used to denote temporary and and universal nature of soul. special objects, or sources of happiness, as

considered best, as well as those which are the great ends (or truths) of life. To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is respectively best. Best is the rite or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self- contemplation, ever practised by devout ascetics, is to them the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best ; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life, for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire. Ifa son were final truth, that would be equally applicable to a different source; for the son that is to one the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world, as in all these cases those objects which are so dcnominated are the eflects of causes, and consequently are not finite. If the acquisi- tion of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sama Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, aud consists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kusa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considcred by the wise to be eternal ; but it would be transicnt, if it were accomplished through transitory

things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining liberation, and truth is (the end), not the means. Meditation on self, again, is said to be for the sake of supreme truth; but the object of this is to establish distinctions (between soul and body), and the great truth of all is without distinc- tions. Union of self with supreme spirit is said to be the great end of all; but this is false; for one substance cannot become substantially

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another?. Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul: one (in all bodies), pervading, uniform, perfect, preeminent over nature (Prakriti), exempt from birth, growth, and decay, omni- present, undecaying, made up of true knowledge, independent, and unconnected with unrealities, with name, species, and the rest, in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Sherga and the rest), so the nature of the great spirit is single, though its forms be manifold, arising When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

from the consequences of acts.

2 But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jivétma) and the supreme spirit (Paramatma), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for if they are distinct essentially, they cannot combine; if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.
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CHAP. XV.

Bharata relates the story of Ribhu and Nidégha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.

PaARASARA continued.—Having terminated these remarks, the Brah- man repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. ‘Listen, prince,” he proceeded, ‘to what was formerly uttered by Ribhu, imparting holy knowledge to the Brahman Nid4gha. Ribhu was a son of the supreme Brahma, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Niddgha, the son of Pulastya, was his disciple; and to him Ribhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

“The residence of Pulastya was at Viranagara, a large handsome city on the banks of the Devik4 river. In a beautiful grove adjoining to the stream the pupil of Ribhu, Nidagha, conversant with devotional prac- tices, abode. When a thousand divine years had elapsed, Ribhu went to the city of Pulastya, to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viswadevas, he was seen by his scholar, who hastened to present him the usual offering, or Arghya, and conducted him into the house; and when his hands and feet were washed, and he was seated, Nid4gha invited him respectfully to eat (when the following dialogue ensued) :—

“ Ribhu. ‘Tell me, illustrious Brahman, what food there is in your house; for I am not fond of indifferent viands.’

“ Nidagha. ‘There are cakes of meal, rice, barley, and pulse in the house ; partake, venerable sir, of whichever best pleases you.’

“ Ribhu. ‘None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.’

“ Nidagha. ‘Ho dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.’

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“Having thus spoken, the wife of Niddgha, in obedience to her hus- band’s commands, prepared sweet and savoury food, and set it before the Brahman; and Nidagha, having stood before him until he had eaten of the meal which he had desired, thus reverentially addressed him :—

“« Nidigha. ‘Have you eaten sufficiently, and with pleasure, great Brahman? and has your mind received contentment from your food? Where is your present residence? whither do you purpose going? and whence, holy sir, have you now come?’

« Ribhu. «A hungry man, Brahman, must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced when the moisture of the body has been absorbed (by internal or digestive heat). Hunger and thirst are the functions of the body, and satisfaction must always be afforded me by that by which they are removed; for when hunger is no longer sensible, pleasure and contentment

of mind are faculties of the intellect: ask their condition of the mind then, for man is not affected by them. For your three other questions, Where I dwell? Whither I go? and Whence I come? hear this reply. Man (the soul of man) goes every where, and penctrates every where, like the ether; and is it rational to inquire where it is? or whence or whither thou goest? 1 neither am going nor coming, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; noram I, I. If you wonder what reply I should make to your inquiry why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is really sweet or not sweet to one eating a meal? That which is sweet, is no longer so when it occasions the sense of repletion ; and that which is not sweet, becomes sweet when a man (being very hungry) fancies that it is so. What food is there that first, middle, and last is equally grateful. As a house built of clay is strengthened by

_ fresh plaster, so is this earthly body supported by earthly particles; and

barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like, are composed of atoms of earth. This therefore is to be understood by you, that the mind which properly judges of what is or is not sweet

is impressed with the notion of identity, and that this effect of identity
tends to liberation.'
''Having heard these words, conveying the substance of ultimate truth, Nid4gha fell at the feet of his visitor, and said, 'Shew favour unto me, illustrious Brahman, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ribhu answered, 'I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vasudeva.' Thus having spoken, and receiving the prostrate homage of Nidagha, rendered with fervent faith, Ribhu went his way."

CHAP. XVI.

Ribhu returns to his disciple, and perfects him in divine knowledge. The same recommended to the Raéjé by Bharata, who thereupon obtains final liberation. Consequences of hearing this legend.

"AFTER the expiration of another thousand years, Ribhu again repaired to the city where Nidégha dwelt, to instruct him farther in true wisdom. When he arrived near the town, he beheld a prince entcring into it, with a splendid retinue; and his pupil Nidagha standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ribhu approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot. Niddgha replied, ' There is a great crowd of people attending the entrance of the king into the town, and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Ribhu, 'for I believe that thou art wise, which is here the king, and which is any other man. 'The king,' answered Nidadgha, 'is he who is seated on the fierce and stately elephant, vast as a mountain peak ; the others are his attendants. 'You have shewn me,' observed Ribhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? for Iam desirous to know which is here the elephant, which is the king.' 'The elephant,' answered Nidagha, 'is

underneath ; the king is above him. Who is not aware, Brahman, of the relation between that which bears and that which is borne?' To this Ribhu rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word underneath, and what is it that is termed above?' As soon as he had uttered this, Nidagha jumped upon Ribhu, and said, 'Here is my answer to the question you have asked: I am above, like the Raji; you are underneath, like the elephant. This example, Brahman, is intended for your information. 'Very well,' said Ribhu, 'you, it seems, are as it were the Raja, and I am like the elephant; but come now do you tell me which of us two is you; which is I

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258 LIBERATION OF BHARATA.

"When Nidagha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety thou art my saintly preceptor Ribhu ; the mind of no other person is so fully imbued with the doctrines of unity as that of my teacher, and hence I know that thou art he.' To this Ribhu replied, 'I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidagha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all... Having thus spoken to Nidagha, the Brahman Ribhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity. He beheld all beings thenceforth as the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, oh king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world. Even as the same sky is apparently diversified as white or blue, so Soul, which is in truth but one, appears to erroneous vision distinct in different persons. That One, which here is all things, is Achyuta (Vishnu); than whom there is none other. He is]; he is thou; he is all: this universe is his form. Abandon the error of distinction."

Pardsara resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence: whilst the Brahman, who, through the recollection of his former lives, had acquired perfect knowledge, obtained now exemption from future birth. Whoever narrates or listens to the lessons inculcated in the dialogue between Bharata and the king, has his mind enlightened, mistakes not the nature of individuality, and in the course of his migrations becomes fitted for ultimate emancipation !.

1 This legend is a good specimen of a the Bhagavata, it is narrated there in a sectarial graft upon a Paurénik stem. It much more concise manner, and in a is in a great measure peculiar to the strain that looks like an abridgment of Vishnu P., as although it occurs also in our text.

VISHNU PURANA.

BOOK III.

CIIAP. I.

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

NIAITREYA.—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 Prahlada, 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 Sakra, the king of the gods, at their head.

ParAsara.—lI 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 Swayambhuva, then came Swarochisha, then Auttami, then Tamasa, then Raivata, then Chakshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present period, is Vaivaswata, the son of the sun.

The period of Swayambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Rishis, and other personages, who then flourished!. I will now, therefore, enumerate

1 The gods were said to be the Yémas vrata and Uttanapada (p. 53). The Vayu {p. 54); the Rishis were Marfchi, Angiras, adds to the Yamas, the Ajitas, who share &c. (p.4g.n. 2); and the sons were Priya~- with the former, it observes, sacrificial

Prana, Dattoli, Rishabha, Nischara, and Arvarivat; and Chaitra, Kim-

purusha, and others, were the Manu’s sons*

In the third period, or Manwantara of Auttami®, Susd4nti was the Indra, the king of the gods; the orders of whom were the Sudhamas, Satyas, Sivas, Pradersanas, and Vasavertis’; each of the five orders

consisting of twelve divinities.

The seven sons of Vasishtha were the

seven Rishis§; and Aja, Parasu, Divya, and others, were the sons of

the Manu®.

Dattitreya, however, is the son of Atri; whilst the Vayu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli. (p. 83.)
* The Vayu agrees with the text in

these names, adding seven others. The Bhigavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasriti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Mutsya has the four names of the Padma fur the sons of the Manu, and gives seven others, Havindhra, Sukrita, Murtti, Apas, Jyotir, Aya, Smrita (the names of the Brahma), as the seven Prajdipatis 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 Vayu, and those which agree with it.
6 The name occurs Auttami, Auttama, and Uttama. The Bhagavata and Vayu agree with our text (p. 263) in making him a descendant from Priyavrata. The Markandeya calls him the son of Uttama, the son of Uttanapada: and this appears to be the correct genealogy, both from our text and the Bhagavata.
7 The Braéhma and Hari Vansa have, in place of these, the Bhanus; but the Vayu and Markandeya concur with the text.
8 All the authorities agree in this; but the Brahma and Hari Vansa appear to furnish a different serics also; or even a third, according to the French translation: ‘Dans le troisitme Manwantara parurent comme Saptarchis les fils de Vasichtha, de son nom appelés VAsichthas, les fils de Iliranyagarbha et les illustres enfans

@Ourdja’ The text is, afy > TaTaa
atfget efa farga: feceontaam wrstamay
waa: &c. The meaning of which is,
‘There were (in the first Manwantara)
seven celebrated sons of Vasishtha, who
(in the third Manwantara) were sons of
Brahma (i. e. Rishis), the illustrious poste-
rity of Urja. We have already scen that
Unjja was the wife of Vasishtha, by whom
she had seven sons, Rajas,’ &c. (sce p. 83),
in the Swayambhuva Manwantara; and
these were born again as the Rishis of the
third period. The names of these per-
sons, according to the Matsya and Padma,
are however very different from those of
the sons of Vasishtha, given p. 83, or Kau-
kundihi, Kurundi, Dalaya, Sankha, Prava-
hita, Mita, and Sammita.
9 The Vayu adds ten other names to
those of the text. The Brahma gives ten
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The Suripas, Haris, Satyas, and Sudhis!° were the classes of gods, each comprising twenty-seven, in the period of Tamasa, the fourth Manu". Sivi was the Indra, also designated by his performance of a hundred sacrifices (or named Satakratu). The seven Rishis were Jyotir- dhama, Prithu, Kavya, Chaitra, Agni, Vanaka, and Pivara!”. The sons of Tamasa were the mighty kings Nara, Khy4ti, S4ntahaya, JAnuj angha, and others ¥.

In the fifth interval the Manu was Raivata': the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitabhas, Abhitarajasas, Vaikunthas, and Sumedhasas®: the seven Rishis were

altogether different. The Bhagavata and

Padma have each a separate nomenclature.

‘2 The Vayu, &c. agree with the text;
the Vayu naming eleven. The Brahma,
19 Of these, the Brahma and [lari V.
notice only the Satyas: the Matsya and
Padma have only Sadhyas. The Vayu,
Bhagavata, Kuirma, and Markandeya agree
with the text.
1! He is the son of Priyavrata, accord-

ing to the text, the Vayu, &c. The Markandeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather (aa), he derives his name.

Severally, according to the Vayu, the progeny of Bhrigu, Kasyapa, Angiras, Pulastya, Atri, Vasishtha, and Pulaha. There is considerable variety in some of the Thus the Matsya has Kavi, Prithu, Agni, Salpa, Dhimat, Kapi, Akapi. The Hari Vansa has Kavya, Prithu, Agni, Jahnu, Dhatri, Kapivat, Akapivat. For the two last the Vayu reads Gatra and Vanapitha. The son of Pulaha is in his place (p. 83. n. 6), Arvarivat or Vanakapivat. Gatra is amongst the sons of Vasishtha (p. 83). The Vayu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt; wfraawarat | dace 1

names.

Matsya, and Padma have a series of ten names, Sutapas, Tapomula, &c.; of which seven are the Rishis of the twelfth Manwantara,

4 Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Markandeya has a long legend of his birth, as the son of king Durgama by the nymph Revati, sprung from the constellation Revati, whom Ritavach, a Muni, caused to fall from heaven. Ter radiance became a lake on mount Kumuda, thence called Raivataka; and from it appeared the damsel, 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.

15 The Brahma inserts of these only the Abhutarajasas, with the remark, that ‘ they were of like nature (with their name) :’

VATAPACATATTT WHAM: WAT: 1 i. e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Ilari Vansa, has confounded the epithet and the subject: ‘dont les dieux furent Ices Pracritis, dépourvu de

Hirahyaroma, Vedasri, Urddhabahu, Vedabahu, Sudhaman, Parjanya, and Mahamuni's; the sons of Raivata were Balabandhu, Susambhavya, Satyaka, and other valiant kings.

These four Manus, Swarochisha, Auttami, Tamasa, and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Vishnu by his devotions, obtained these rulers of the Manwantaras for his posterity.

Chakshusha was the Manu of the sixth period”: in which the Indra was Manojava: the five classes of gods were the Adyas, Prasttitas, Bhavyas, Prithugas, and the magnanimous Lekhas, eight of each”: Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhinaman, and Sa- hishiu were the seven sages’: the kings of the earth, the sons of

Chakshusha, were the powerful Uru, Puru, Satadyumna, and others.

colere et de passion” Te is also at a loss what to do with the terms Pariplava and Raibhya, in the following passage; utftw qqowg 1 asking, ‘quest ce que Pariplava? qu’est ce que Rébhya?’ If he had had the commentary at hand, these questions would have been unnccessary : they are there said to be two classes of divinities: urfordidag taarrafagat |

'© There is less variety in these names than usual. Vedabahu is read Devabahu ; Sudhaman, Satyanctra; and Mahdmuni, Muni, Yajur, Vasishtha, and Yadudhra. According to the Vayu, those of the text are respectively of the lineage of Angiras, Bhrigu, Vasishtha, Pulastya, Atri, Pulaha, and Kasyapa. There is considerable variety in the names of the Manu’s sons.

17 Chakshusha, according to the best authorities, descended from Dhruva (sec p- 98); but the Miarkarideya has a legend of his birth as the son of a Kshatriya, named Anamitra; of his being exchanged

at his birth for the son of Visrdnta Raja, and being brought up by the prince as his own; of his revealing the business when a man, and propitiating Brahma by his devotions; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahma; whence his name, from Chakshush, ‘the eye.

18 The authorities agree as to the number, but differ as to the names; reading for Xdyas, Aryds and Xpyas; for Prastitas, Prabhutas and Prasutas; for Prithugas, Prithukas and Prithusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois omits the Prastitas, and inserts Divaukasas; but the latter, meaning ‘ divinities,’ is only an epithet. The Hari Vansa has, wre: WHAT "Wea: wanrateat ea: | Sara—. The comment adds, fea aa efa agat fagraa |

‘9 The Vayu reads Sudhaman for the first name; Unnata for Uttama; and Abhimana for Abhinéman. The latter occurs also Abhinémin (Matsya) and Atinaman (Hari V.) The latter reads, no doubt incorrectly, Bhrigu, Nabha, and

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Adityas, Vasus, and Rudras ; their sovereign is Purandara: Vasishtha, Kasyapa, Atri, Jamadagni, Gautama, Viswamitra, and Bharadwaja are the seven Rishis: and the nine pious sons of Vaivaswata Manu are the kings Ikshwaku, Nabhaga, Dhrishta, Sanyati, Narishyanta, Nabhanidishta, Karusha, Prishadhra, and the celebrated Vasumat”’.

The unequalled cnergy of Vishiu combining with 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, the will- When the Swarochisha Manwantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods, the sons of Tushité. In the third Manwantara, Tushita was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the

begotten progeny of Akiti2!.

Vivaswat for Uttama, Madhu, and Ha-

vishmat. The sons of Chakshusha are enumerated, p. 98.
> There is no great varicty of nomenclature in this Manwantara. The Vayu adds to the deities the Sddhyas, Viswas, Maruts, and gods sprung from Bhrigu and Angiras. The Bhagavata adds the Ribhus: and most include the two Xswins as aclass. Of the Maruts, however, the Hari Vansa 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 araatqagy orfeg: AN aKa: and ArqAt ara Wet: UWA: TT: &e. 9 ANAWaT waa AeA sat: wfareTAC waar Comment. Wal wa BATU aNaT Berfiofi wea: | Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manwantaras classes of Rishis appear by seven and seven, and having established a code of law and morality, depart to felicity: waratq ayq aw an Reda: Feat WH aaa Warhat UT Ue | The Vayu has a rather different list of the seven Rishis; or Vasumat, the son of Vasishtha; Vatsdra, descended from Kasyapa; Viswadmitra, the son of Gadhi, and of the Kusika race; Jamadagni, son of Kuru, of the race of Bhrigu; Bharadwaja, son of Vrihaspati; Saradwat, son of Gautama, ef the family of Utatthya; and Brahmakosha or Atri, descended from Brahma. All the other authorities agree with our text.
21 The nominal father being the patriarch Ruchi. (See p. 54.)

children of Hari. The excellent Hari was again born in the Raivata Manwantara, of Sambhati, as Manasa, along with the gods called Abht- tarajasas. kuntha, along with the deities called Vaikunthas. Manwantara,

Vishiu was again born as Vamana, the son of Kasyapa by Aditi. With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara". These are the seven persons by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the-deity, he is entitled Vishnu, from the root Vis, '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 imperson-

In the next period, Vishfu was born of Vikunthi, as Vai-
In the present
ated might of Vishiu 2.

22 There is no further account of this incarnation in the Vishnu Purana. Fuller details occur in the Bhagavata, Kirma, Matsya, and Vamana Puranas. The first of these (lb. VIII. c. 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. Vishnu, at the request of the deities, was born as a dwarf, Vamana, the son of Aditi by Kasyapa; who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding Sukra, 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 Prahlada, he conceded to them the sovereignty of Patala.

°3 See the same etymology, p. 3. n. 7.

CHAP. II. '

Of the seven future Manus and Manwantaras. Story of Sanjné and Chhaya, wives of

the sun. Savarni, son of Chhayé, the eighth Manu. Tis successors, with the

divinities, &c. of their respective periods. Appearance of Vishnu in each of the

four Yugas.

MAITREYA.—You have recapitulated to me, most excellent Brah- man, the particulars of the past Manwantaras; now give me some account of those which are to come.

ParAsara.—Sanjna, the daughter of Viswakarman, was the wife of the sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yami (or the Yamuna river). Unable to endure the fervours of her lord, Sanjn4 gave him Chhaya! as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chhayaé to be his wife Sanjnaé, begot by her three other children, Sanaischara (Saturn), another Manu (Sévarni), and a daughter Tapati (the Tapti river). Chhay4, upon one occasion, being offended with Yama', the son of Sanjn4, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjna, the mother of the former. Being further informed by Chhaya that his wife had gone to the wilderness, the sun beheld her by the eye of meditation engaged in austeritics, 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 Aswins and Revanta, and

1 That is, her shadow or image. It also means 'shade. The Bhagavata, however, makes both Sanjné and Chhéya daughters of Viswakarman. According to the Matsya, Vivaswat, the son of Kasyapa and Aditi, had three wives, Rajni, the daughter of Raivata, by whom he had Revanta; Prabha, by whom he had Prabhata; and by Sanjna, the daughter of Twashfri, the Manu and Yama and Yamuna. The story then proceeds much as in the text.

2 Yama, provoked at her partiality for her own children, abused Chhayé, 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 Mahadeva, obtained the rank of Lokapala, and sovercign of Tartarus.

then brought Sanjna back to his own dwelling. To diminish his intensity, Viswakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable*. The parts of the divine Vaishhava 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 Kartikeya, and the weapons of the other gods: all these Viswakarman fabricated from the superfluous rays of the sun °.

The son of Chh4y4, who was called also a Manu, was denominated Savarni®, from being of the same caste (Savarna) as his elder brother, the Manu Vaivaswata. He presides over the ensuing or eighth Manwantara; the particulars of which, and the following, I will now relate. In the period in which Sfvarni shall be the Manu, the classes of the gods will be Sutapas, Amitébhas, and Mukhyas; twenty-one of each. The seven Rishis will be Diptimat, Gélava, Rama, Kripa, Drauni; my son Vyasa will be the sixth, and the seventh will be Rishyasringa'. The Indra will be Bali, the sinless son of Virochana, who through the favour of Vishnu is actually sovereign of part of Patala. The royal progeny of Savarni will be Virajas, Arvarivas, Nirmoha, and others.

3 The Matsya says he trimmed the sun every where except in the fect, the extent of which he could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, &c.
4 The term is Siviké, which properly means 'a litter. The commentator calls it Astra, 'a weapon.'
° This legend is told, with some variations of no great importance, in the Matsya, Markandeya, and Padma P. (Swarga Khanda), in the Bhdgavata, and Hari Vansa, &c.
6 The Markandeya, whilst it admits Savarni to be the son of the sun, has a legend of his former birth, in the Swarochisha Manwantara, as Suratha Raja, who became a Manu by having then propitiated Devi. It was to him that the Durgé Mahdtmya or Chandi, the popular narrative of Durga's triumphs over various demons, was narrated.
* The Vayu has Jémadagnya or Parasurima, of the Kusika race; Gélava, of that of Bhrigu; Dwaipdyana (or Vydsa), of the family of Vasishtha; Kripa, the son of Saradwat; Diptimat, descended from Atri; Rishyasringa, from Kasyapa : and Aswatthaiman, the son of Drona, of the Bharadwajaefamily. The Matsya and Padma have Satananda in place of Diptimat.

The ninth Manu will be Daksha-savarii' The Paras, Marichi- varbhas, and Sudbarmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta. Savana,

Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishman, and Satya will be the seven Rishis. Dhritaketu, Driptiketu, Panchahasta, Nira- maya, Prithusrava, and others, will be the sons of the Manu.

In the tenth Manwantara the Manu will be Brahma-savarni:, the gods will be the Sudhamas, Viruddhas, and Satasankhyas : the Indra will be the mighty Santi: the Rishis will be Havishman, Sukriti, Satya, Apammiartti, Nabhaga, Apratimaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harishena, and others.

In the eleventh Manwantara the Manu will be Dharma-savarni: the principal classes of gods will be the Vihangamas, Kamagamas, and Nirmanaratis, each thirty jn number®; of whom Vrisha will be the Indra: the Rishis will be Nischara, Agnitejas, Vapushmaén, Vishnu, Aruni, Havishman, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvadharma, Devanika, and others.

In the twelfth Manwantara the son of Rudra, Savarni, will be the Manu: Ritudhama will be the Indra: and the Haritas, Lohitas, Suma- nasas, and Sukarmas will be the classes of gods, each comprising fifteen.

* The four following Sdvarniis are de- Padma, and Markandeya Puranas. The scribed in the Vayu as the mind-engen- Bhagavata and Kurma give the same as

dered sons of a daughter of Daksha, named either Suvraté (Véyu) or Priyé (Braéhma) by himself and the three gods, Brahma, our text; and the Vayu, which agrecs very nearly with it, is followed in most respects by the Hari Vansa. The Matsya

Dharma, and Rudra, to whom he pre- sented her on mount Meru; whence they They are termed Savarnis from their being of one family or caste: Wearatiterat YF wearctat Saat: att AaTATt Tait FT AT AT! According to the same authority, followed by the Hari Vansa, it appears that this Manu is also called Rohita. Most of the details of this and the folowing Manwan- taras are omitted in the Matsya, Brahma, fe are called also Meru-savarnis. and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the gth Rauchya, roth Bhautya, 11th Merusavarni, son of Brahma, 12th Ritu, 13th Ritadhaman, and 14th Viswak- sena. The Bhagavata calls the two last

Manus, Deva-savarni and Indra-savariii.
9 Hence the Vayu identifies the first with days, the second with nights, and the third with hours.
THIRTEENTH, AND FOURTEENTH MANWANTARAS. 269

Tapaswi, Sutapas, Tapomiartti, Taporati, Tapodhriti, Tapodyuti, and Tapodhana will be the Rishis: and Devavan, Upadeva, Devasreshta, and others, will be the Manu's sons, and mighty monarclis on the earth.

In the thirteenth Manwantara the Manu will be Rauchya': the classes of gods, thirty-three in each, will be the Sudhdmans, Sudhar- mans, and Sukarmans; their Indra will be Divaspati: the Rishis will be Nirmoha, Tatwadersin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya will be the Manu"; Suchi, the Indra: the five classes of gods will be the Chakshushas, the Pavitras, Kanishthas, Bhrajiras, and Vavriddhas: the seven Rishis will be Agni-bahu, Suchi, Sukra, Magadha, Gridhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gabhira, Bradhna, and others, who will be kings, and will rule over the earth ¥.

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Rishis to come down upon earth from heaven to give them currency again. In every Krita age the Manu (of the period) is the legislator or author of the body of law, the Smriti: the

10 The son of the Prajépati Ruchi (Vayu, &c.), by the nymph Manini, the daughter of the Apsaras Pramloché (Markandeya).
™ Son of Kavi, by the goddess Bhiuti, according to the Vayu; but the Markan-deya makes Bhiiti the son of Angiras, whose pupil Sénti, having suffered the holy fire to go out in his master's ab-sence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Santi to demand a further boon. Santi accordingly solicited a son for his Guru; which son was Bhiti, the father of the Manu Bhautya.
2 Although the Puranas 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 au-thorities seem to arrange themselves in two

classes; one comprehending the Vishnu, Vayu, Kurma, Bhagavata, and Markandeya; and the other the Matsya, Padma, Brahma, and Hari Vansa. The Markandeya, although it agrees precisely with the Vishnu 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.
32

deities of the different classes receive the sacrifices during the Manwan- taras to which they severally belong: and the sons of the Manu them- selves, and their descendants, are the sovereigns of the earth for the whole of the same term. The > Manu, the seven Rishis, 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, oh Brahman, is said to comprise .a thousand ages, or fourteen Manwantaras"; and it is succeeded by a night of similar duration ; during which, he who wears the form of Brahma, Jan4rddana, 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 ‘Sesha, amidst the ocean ™. Being after that awake, he, who 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 Vishiu, who is characterised by. the attribute of providence during the four ages, effected ‘their preservation, I will next, Maitreya, explain.

In the Krita age, Vishnu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch, and protects the three worlds. In the DwApara age, in the “person of Veda-vy4sa, he divides the one Veda into four, and

13 A thousand ages of the gods and fourteen ‘Manwantaras are not precisely the same thing, as has been already explained. (See p. 24.0.6.) .
14 The order of the text would imply, that as Brahma he sleeps upon Sesha; but if this be intended, it is at variance with the usual legend, that it is as Vishnu

or Narayatia that the deity sleeps in the intervals of dissolution, The commentator accordingly qualifies the phrase Brahma-ripadhara (aeequt) by the term Div' (feat): ' Vishnu wears the form of Brahma by day; by night he sleeps on Sesha, in the person of Narayata? twat wt arcrag Bia Farat wrt This however may be suspected to be an innovation upon an older system ;. for in speaking of the alter-nations of creation and dissolution, they.. are always considered as consentaneous with the day and night of Brahma alone.
15 As a Chakravarttin.
IN THE DIFFERENT. AGES. 271

. distributes it into inaumerable branches: and at the end of the Kali or fourth age he appears as 'Kalki, and reestablishes the 'iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates, and at last, destroys, alll the world.

Thus, Brahman, | 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, ner.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?.

CHAP. IIL

Division of the Veda into four portions, by a Vyasa, in every Dwapara age. List of the twenty-eight Vyasas of the present Manwantara. Meaning of the word Brahma.

MarIrreyA—tI have learnt from you, in due order, how this world is Vishiu ; how it is in Vishnu ; how it is from Vishiu: 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-vy4sa? who were the Vyasas of their respective eras? and what were the branches into which the Vedas were distributed ?

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

In every Dwapara (or third) age, Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited persever-ance, 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-vyasa. Of the different Vydsas in the present Manwantara!, 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 Dwapara age, and consequently eight and twenty Vyasas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwapara age the distribution was made by Swayambhu (Brahma) himself; in the second, the arranger of the Veda (Veda-vyasa) was Prajapati (or Manu); in the third, Usanas; in the fourth, Vrihaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vasishtha; in the ninth, Saéraswata; in the tenth, Tridhaman; in

1 The text has, 'Hear from me an_ but this is inconsistent with what follows, account of the Vyasas of the different in which the enumeration is confined to Manwantaras' (afer HeTAt YA ara); the Vaivaswata Manwantara.

the eleventh, Trivrishan ; in the twelfth, Bharadwaja; in the thirteenth, Antariksha; in the fourteenth, Vapra; in the fifteenth, Trayydruna?; in the sixteenth, Dhananjaya; in the seventeeth, Kritanjaya; in the eighteenth, Rina; in the nineteenth, Bharadwaja; in the twentieth, Gotama; in the twenty-first, Uttama, also called Haryétm4; in the twenty-second, Vena, who is likewise named Rajasravas; in the twenty-third, Somasushmapana, also Trifavindu ; in the twenty-fourth, Riksha, the descendant of Bhrigu, who is known also by the name Valmiki; in the twenty-fifth, my father Sakti was the Vyasa; I was the Vy4sa of the twenty-sixth Dwapara, and was succeeded by Jaratkaru; the Vyasa of the twenty-eighth, who followed him, was Krishia Dwaipayana. These are the twenty-cight elder Vyasas, by whom, in the preceding Dwapara ages, the Veda has been divided into four. In the next Dwapara, Drauni (the son of Drona) will be the Vyasa, when my son, the Muni Krishia Dwaipayana, who is the actual Vyasa, shall cease to be (in that character) °,

The syllable Om is defined to be the eternal monosyllabic Brahma'. The word Brahma is derived from the root Vriha (to increase), because it is infinite (spirit), and because it is the cause by which the Vedas (and

2 This name occurs as that of one of the kings of the solar dynasty, and is included by Mr. Colebrooke amongst the persons of royal descent, who are mentioned as authors of hymns in the Rig-veda, As. Res. VIII. 383.

° A similar list of Vydsas is given in the Kirma and Vayu Puranas. 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.

* We have already had occasion to

explain the sanctity of this monosyllable (see p. 1. n.1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undcfinable deity, or Brahma, So in the Bhagavad-gita: wifamgrat wa warety ara tS Repeating Om, the monosyllable, which is Brahma, and call-ing me to mind:' which is not exactly the same idea that is conveyed by Schlegel's version; ' Monosyllabum mysticum Om pronuntiando, numen adorans, mei me-mor;? where 'numen adorans,' although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu no-tions. 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 Re is oe ~ seg YAAATAL AA STATIS aafeya instead of qataret we sits arefert |

all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe*, and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renoyation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exeinpt froin diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul 'fruition or liberation), through the properties of light and of activity for goodness and foulness). He is the refuge of those who are versed in the Sankhya philosophy ; of those who have acquired control over their thoughts and passions. Ie is the invisible, imperish- able 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 Bralhina be for ever adoration.

That form of Vasudeva, 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. Ie, composed of the Rik, Sama, 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 agyregated branches; for he, the eternal lord, is the essence of true knowledge °.

» The daily prayers of the Brahman pressed by closing the lips and nostrils: commence with the formula,

Om bhih, + sY y: aT aa: wa afitfasta aera Feria bhuvah, swar: Om earth, sky, heaven: @rratfcat aratagry Aaa wa)

these are the three mystical terms called Vydthritis, and are scarcely of less sanctity than the Pranava itself. Their efficacy, and the order of their repetition preceding the Gayatri, are fully detailed in Manu, Il. 76-81.
directed to be twice repeated mentally, with Om prefixed to each ; Orn bhih, Om bhuvah, Om swar; the breath being sup-
In the Mitakshara they are

6 The form or sensible type of Vasudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhih, Bhuvar, Swar, and with the Vedas: consequently the Vyahritis and the Vedas are also furms of Vasudeva, diversified as to their typical character, but essentially one and the same.
CHAP. IV.

Division of the Veda, in the last Dwapara age, by the Vydsa Krishna Dwaipdyana. Paila made reader of the Rich; Vaisampdyana of the Yajush; Jaimini of the Séman; and Sumantu of the Atharvan. Stita appointed to teach the historical

poems. Origin of the four parts of the Veda. Sanhitds of the Rig-veda.

PARASARA.—The original Veda, in four parts, consisted of one hundred thousand stanzas; and from it sacrifice of ten kinds}, the accomplisher of all desires, proceeded. In the twenty-eighth Dwapara age my son Vydsa separated the four portions of the Veda into four Vedas. Vedavyasa, so were they divided in former periods by all the preceding

In the same manner as the Vedas were arranged by him, as

Vyasas, and by myself: and the branches into which they were sub- divided by him were the same into which they had been distributed in every ageregate of the four ages. Know, Maitreya, the Vyasa called Krishia Dwaipfyana to be the deity Narfvanta; for who else on this earth could have composed the Mahabharata?? Into what portions the Vedas were arranged by my magnanimous son, in the Dwapara age, you shall hear. Wheu Vyasa was enjoined by Brahma 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 Rich®; Vaisampaéyana of

1 According to the Grihya portion of the Séima-veda, there are five great sacrificial ceremonies; 1. Agnihotra, burnt-offerings, or libations of clarified butter on sacred fire ; 2. Dersapaurnamiisa, sacritices at new and full moon; 3. Chaturmasya, sacrifices every four months; 4. Pasu-yajna or Aswamedha, sacrifice of a horse or animal; and 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prakrita, ‘ simple,’ or Vaikrita, ‘modified ;? and being thus doubled, constitute ten.

2 The composition of the Mahabharata is always ascribed to the Vyasa named Krishia Dwaipayana, the cotemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishnu Purana.

® Or rather, § he took Paila as teacher.’ The expression is, Rigveda srévakam Pailam jagraha (apararras Us ware). Sravaka 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

the Yajush; and Jaimini of the Sima-veda: and Sumantu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyasa. He also took Sita, who was named Lomaharshania, as his pupil in historical and legendary traditions *.

There was but one Yajur-veda; but dividing this into four parts, Vy4sa 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 (Yajush) (or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgatri, to chaunt other hymns (Séma); and of the Then the Muni, having collected together the hymns called Richas, compiled the Rig- veda; with the prayers and directions termed Yajushas he formed the Yajur-veda; with those called Sima, Séima-veda; and with the Atharvas he composed the rules of all the ceremonies suited to kings, and the

Brahman, to pronounce the formule called Atharva.

function of the Brahman agreeably to practice °.

The commentator
however observes, that the text is sometimes read 3razurat | Sone who had gone through the Rig-veda.'? So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples?' we fyrara a sae WAC! rae! and again it is said, 'Sumantu, conversant with the Atharva-veda, was his disciple: werareg arfaq | erga frais n It is clear, therefore, that the Vedas were known, as

denotes a disciple.

distinct works, before Krishna Dwaipdyana; and it is difficult to understand how he earned his title of arranger, or Vyésa: at any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila 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 Vyésa was the head, and the other persons named were the teachers.

4 The Itihdsa and Puranas; understanding by the former, legendary and_traditional narratives. It is usually supposed that by the Itihdsa the Mahabharata is especially meant; but although this poem is ascribed to Krishna Dwaipayana, the recitation of it is not attributed to his pupil, Roma or Loma-harshana: it was first narrated by Vaisampdayana, and after him by Sauti, the son of Lomaharshana.

* From this account, which is repeated in the Vayu P., it appears that the original Veda was the Yajush, or in other words was a miscellaneous body of precepts, formule, prayers, and hymns, for sacrificial ceremonies; Yajush being derived by the grammarians from Yaj (a), ' to worship.? The derivation of the Vayu Purdita, however, is from Yuj, 'to join,

‘to employ ;’

the formule being those
especially applied to sacrificial rites, or set
apart for that purpose from the general
collection: ofav 4 aya Wa WAUTIAT

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 Sanhitas (or collections of hymns) to Indrapramati and to Bashkali. Bashkali® sub- divided his Sanhité into four, which he gave to his disciples Baudhya, Agnimathara, Yajnawalka, and Parasara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Sanhita to his son Mandukeya, and it thence descended through successive genera- tions, as well as disciples’. Vedamitra, called also Sikalya, studied the same Sanhita, but he divided it into five Sanhitas, which he distributed amongst as many disciples, named severally Mudgala, Goswalu, Vatsya, Siliya, and Sigira 8. Sikapirhi made a different division of the original Sanhita into three portions, and added a glossary (Nirukta), constituting a fourth’, The three Sanhitaés were given to his three pupils, Krauncha,

Gara: ausyae efa yreafafama: | again, wy
wae BaaNRA aT GAIA Jat The com-
mentator on the text however, citing the
former of these passages from the Vayu,
reads it, arsratfg wade fa wrerer fram: |
confining the derivation to Yaj, ‘to worship.’
The concluding passage, relating to the
Atharvan, refers, in regard to regal ceremo-
nies, to those of expiation, Santi, &c. The
function of the Brahman (war watfeqfa)
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 Vayu has weraratiart
ataraqatag | ‘We constituted the function
of the Brahman at sacrifices with the
Atharva-veda.
6 Both in our text and in that of the
Vayu this name occurs both Bashkala and
Bashkali. Mr. Colebrooke writes it Bah-
kala and Bahkali. As. Res. VIII. 374.
7 The Vayu supplies the detail. Man-
dukeya, or, as one copy writes, Markan-

deya, taught the Sanhita to his son Satya-
Sravas; he to his son Satyahita; and he
to his son Satyasri.. The latter had three
pupils, Sékalya, also called Devamitra (sic
in MS.), Rathdntara, and another Bash-
kali, called also Bharadwaja. The Vayu
has a legend of Sdkalya's death, in conse-
quence of his being defeated by Yajna-
valkya in a disputation at a sacrifice cele-
brated by Janaka.
® These names in the Vayu are Mud-
gala, Golaka, Khiliya, Matsya, Saisireya.
9 The commentator, who is here fol-
lowed by Mr. Colebrooke, states that he
was a pupil of Indrapramati; but from
the
another name of Rathantara, the pupil of
Satyasri, the author of three Sanhitas and
a Nirukta, or glossary; whence Mr. Cole-
brooke supposes him the same with Yaska.
As. Res. VIII. 375. It is highly proba-
ble that the text of the Vayu may be
made to correct that of the Vishnu in this
place, which is inaccurate, notwithstanding
the copies agree: they read, afgarfami
4B

. 5 ate
Téyu it appears that Sékapurni was
278

DIVISIONS OF THE RIG-VEDA. =

Vaitalaki, and Valika; and a fourth, (thence named) Niruktakrit, had

+10
the glossary °.
In this way branch sprang from branch. Another

Bashkali" composed three other Sanhitaés, which he taught to his disci-

ples Kalayani, Gargya, and Kathajava !.

These are they by whom the

principal divisions of the Rich have been promulgated ™.

wR wraghicdat fresnatteraqd yfra
ami Here Sakapiirnir-atha-itaram is the necessary construction; but quere if it should not be Sakapvirni Rathantara. The parallel passage in the Vayu is, Ware afz afea: raghicarn: frets yeah WA fgreaet: 1 Now in describing the pupils of Satyasri, Rathantara was named clearly enough: WTaet WaARElI WATEANCIAT: arafomam efa grat wade: 1) In another passage it would seem to be implied that this Bashkali was the author of the Sanhitas, and Rathantara of the Nirukta only: aTafswurcarfaa: ware dfeat: Tart fae T GAGA STIs! Lowever this may be, his being the author of the Nirukta identifies him with Sakapurni, and makes it likely that the two names should come in juxta-position in our text, as well as in the Vayu. It must be admitted, however, that there are some rather, inexplicable repetitions in the part of the Vayu 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 (p. 42); but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gana of the Sama-veda. The text of the Vishiiu also admits of a different explanation regarding the work of Sakapurmi, and instead of a threefold division of the original, the passage may mean that he composed a third Sanhita. So Mr. Colebrooke says “the Vishnu P. omits the Sakhas of Aswaldyana and Saénkhydyana, and intimates that Sdkaptrni gave the third varicd edition from that of Indrapramati.” The Vayu, however, is clear in ascribing three Sanhités or Sakhds to S’ékapurni.

10 In the Vayu the four pupils of Sakapirni are called Kenaya, Dalaki, S'atava-

laka, and Naigama.
"This Bashkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Sanhitas previously noticed, compiled three others; or he may be another Bashkah, a fellow-pupil of Sakaptrni. The Vayu makes him a disciple of Satyasri, the fellow-pupil of Sakalya and Rathdntara, and adds the name or title Bharadwaja.
? In the Vayu they are called Nandayantya, Pannagari, and Arjjava.
"13 Both the Vishriu and Vayu Puranas omit two other principal divisions of the Rich, those of ASwaléyana and Sankhyayana or the Kausitaki. As. Res. VIII. 375. There is no specification of the aggregate number of Sanhitas of the Rich in our text, or in the Vayu; but they describe eighteen, including the Nirukta; or as Mr. Colebrooke states, sixteen (As. Res. VIII. 374); that is, omitting the two portions of the original, as divided by Paila. The Kirma Puraua states the number at twenty-one; but treatises on the study of the Vedas reduce the Sakhas of the Rich to five.
CHAP. V.

Divisions of the Yajur-veda. Story of Yajnawalkya: forced to give up what he has learned: picked up by others, forming the Taittiriya-yajush. Ydjnawalkya worships

the sun, who communicates to him the Vajasneyi-yajush.

PARASARA.—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaisampayana, the pupil of Vyaésa, compiled, and taught to as many disciples!. Amongst these, Y4jnawalkya, the son of Brah- marata, 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". Vaisampiyana 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 Yajna- walkya 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 learnt from him. " You speak

contemptuously," he observed, " of these young Brahmans, but of what use is a disciple who disobeys my commands?" "TI spoke," replied Yajnawalkya, "in perfect faith; but 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 Yajush in substance stained with blood. He then departed. The other scholars of Vaisampayana, transforming themselves to partridges (Tittiri), picked

1 The Vayu divides these into three classes, containing each nine, and discri- composed and gave to his disciples cighty- six Sanhitas.
minated as northern, middle, and eastern : sdk mera rade gare: | Of these, the chiefs were severally Sydméa- yani, Aruni, and Analavi, or Alambi. With some inconsistency, however, the same authority states that Vaigampd4yana ? The parallel passage in the Vayu rather implies that the agreement was to mect within seven nights: wreat Wat ag Syearaaatstar: way: WATT 7a Wier: Ft Suay |

up the texts which he had disgorged, and which from that circumstance were called Taittiriya'; and the disciples were called the Charaka professors of the Yajush, from Charata, 'going through' or ' performing' the expiatory rites enjoined by their master'.

Yajnawalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajush. "Glory to the sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rig, the Yajur, and the Sima Vedas. Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumna 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

+ Also called the black Yajush. No notice of this legend, as Mr. Colebrooke observes (As. Res. VIII. 376), occurs in the Veda itself; and the term Taittiriya is more rationally accounted for in the Anu- kramani or index of the black Yajush. It is there said that Vaisampdyana taught it to Yaska, who taught it to Tittiri, who also became a teacher; whence the term

Tuittiriya, for a grammatical rule explains it to mean, ‘The Taittiriyas are those who read what was said or repeated by Tittiri’ fafafar areritat 1 ‘afatar: u Panini, 4. 3. 102. The legend, then, appears to be nothing more than a Pauranik invention, suggested by the equivocal sense of Tittiri, a proper name or a partridge. Much of the mythos of the Ilindus, 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’ctre comprise, et Pon inventa des mythes pour eclaircir ces malentendus ;” but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule, or it would have furnished Pénini with a different etymology.

4 This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Sakha, so denominated from its teacher Charaka. (As. Res. VIII. 377.) So, again, Panini, 4. 3. 107: ‘The readers of that which is said by Charaka are Charakas ? Wart Wk Tat: | Charaka has no necessary connexion with Chara, ‘to go” The Vayu states they were also called Chatakas, from Chat (=z), ‘to divide,’ because they shared amongst them their master’s guilt. ‘ Those pupils of Vaisampayana were called Chatakas by whom the crime of Brahmanicide was shared; and Charakas from its departure :’ Syruraafyrara aTaT aAaTeat: WACATAMAT AUT ACAI STAT: |

meditated upon as the visible form of Vishnu, as the impersonation of the mystic Om: to him who nourishes the troops of the gods, having filled the moon with his rays; who feeds the 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 Brahma, the sun, in the form of the three seasons: he 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 Sarya, to Bhdskara, to Vivaswat, to Aditya, to the first-born of gods or demons. I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia."

Thus eulogized by Yajnawalkya, 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 Yajush with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajush called Ayaétayama (unstudied), which were unknown to Vaisampéyana: and because these were revealed by the sun in the form of a horse, the Brahmans who study this portion of the Yajush are called Vajis (horses). Fifteen branches of this school sprang from Kanwa and other pupils of Yajnawalkya5.

5 The Vayu names the fifteen teachers who were the founders of no fewer than of these schools, Kariwa, Vaidheya, Sélin, 101 branches of the Vdjasaneyi, or white Madhyandina, Sapeyin, Vidagdha, Udda- Yajush. Mr. Colebrooke specities several lin, Témrdyani, Vatsya, Gdlava, Saisiri, of these, as the Jaébélas, Baudhdyanas, Té- Afavya, Paria, Virana, and Sampérayana, pantyas, &c. As. Res. VIII. 376.

4c

CHAP. VIL.

fe . 2
Four Pauranik Sanhitas. Names
Classes of Rishis.

Divisions of the Sama-veda: of the Atharva-veda.

of the eighteen Purdrias. Branches of knowledge.

'YOU shall now hear, Maitreya, how Jaimini, the pupil of Vy4sa, divided the branches of the Sama-veda. The son of Jaimini was Sumantu, and his son was Sukarman, who both studied the same Sanhité under Jaimini'. The latter composed the Sahasra Sanhita (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hiranyanabha, also named Kausalya (or of Kosala), and Paushyinji?. Fifteen disciples of the latter were the authors of as many Sanhitas: they were called the northern chaunters of the Saman. As many more, also the disciples of Hirahyanabha, were termed the eastern chaunters of Lokakshi, Kuthumi, Kushidi, and Langali were the pupils of Paushyinji; and by them and their disciples many other branches were formed. Whilst another scholar of Hirafyanabha, named Kriti, taught twenty-four Sanhités to as many pupils; and by them, again, was the Sama-veda divided into numerous branches'.

I will now give you an account of the Sanhitas of the Atharva-veda.

The illustrious Muni Sumantu taught this Veda to his pupil Kabandha,

the Saéiman, founding an equal number of schools.

who made it twofold, and communicated the two portions to Devadersa aud to Pathya. The disciples of Devadersa were Maudga, Bralhmabali,

1 The Vayu makes Sukarman the grand- confused.

son of Sumantu, his son being called Sun-

Amongst the descendants of
those named in the text, Rayananiya (or
wat.

2 Some copies read Paushpinji. The
Vayu 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 un-
lawful day, or one when sacred study is
prohibited.
3 The Vayu specifies many more names
than the Vishnu, but the list is rather
Ranayanfya), the son of Lokdkshi, is the
author of a Sanhita still extant: Saumitri
his son was the author of three Sanhitas:
Pardsara, the son of Kuthumi, compiled
and taught six Sanhitds: and Si4ligotra, a
son of Langali, established also six schools.
Kriti was of royal descent: fetararrat
ate: farat quTAT: | he and Paushyinji
were the two most eminent teachers of
the Sama-veda.
DIVISIONS OF THE ATHARVA-VEDA. 283

Saulkdyani, and Pippaléda. Pathya had three pupils, Jajali, Kumudadi, and Saunaka; and by all these were separate branches instituted. Saunaka having divided his Sanhité into two, gave one to Babhru, and the other to Saindhav4yana; and from them sprang two schools, the Saindhavas and Munjakesas*. The principal subjects of difference in the Sanhitas of the Atharva-veda are the five Kalpas or ceremonials: the Nakshatra Kalpa, or rules for worshipping the planets; the Vaitina Kalpa, or rules for oblations, according to the Vedas generally; the Sanhité Kalpa, or rules for sacrifices, according to different schools; the Angirasa Kalpa, incantations and prayers for the destruction of foes and the like; and the Santi Kalpa, or

prayers for averting evil *.

Accomplished in the purport of the Puranas, Vyasa compiled a Pauranik Sanhit4, consisting of historical and legendary traditions, He had a distinguished disciple, Sita, also termed Romaharshana, and to him the great Muni communicated the Puranas. Sita had six scholars, Sumati, Agnivar- chas, Mitrayu, Sangapayana, Akritavraia, who is also called Kasyapa, and Saverni. The three last composed three fundamental Sanhitas ; and Romaharshana himself compiled a fourth, called Romaharshahika. The substance of which four Sanhitds is collected into this (Vishnu) Purana.

prayers and hymns, and sacred chronology

The first of all the Puranas is entitled the Brahma.

4 According to the commentator, Munjakesa is another name for Babhru; but the Vayu seems to consider him as the pupil of Saindhava, but the text is corrupt: Sarat PAs yr (feat seq fru yar).
* The Vayu has an enumeration of the verses contained in the different Vedas, but it is very indistinctly given in many respects, especially as regards the Yajush. The Rich is said to comprise 8600 Richas. The Yajush, as originally compiled by Vyasa, 12000: of which the Vajasaneyi contains 1900 Richas, and 7600 Brahmanas; the Charaka portion contains 6026 Those who are

stanzas: and consequently the whole exceeds 12000 verses. The stanzas of the Séman are said to be 8014; and those of the Atharvan 5980. Mr. Colebrooke states the verses of the whole Yajush to be 1987 ; of the Salapalka Brahmana of the same Veda 7624; and of the Atharvan 6015.
® Or of stories (Xkhydnas) and minor stories or tales (Upakhvanas) ; of portions dedicated to some particular divinity, as the Siva-gité, Bhagavad-gité, &c.; and accounts of the periods called Kalpas, as the Brahma Kalpa, Varaha Kalpa, &c.

acquainted with the Purdnas enumerate eighteen, or the Bréhma;-P4dma, Vaishnava, Saiva, Bhagavata,

Naradiya, Markandeya, Agneya, Bha- vishyat, Brahma Vaivartta, Lainga, Vérêha, Skanda, Vamana, Kaurmma, Matsya, Gdrura, Brahmanda. The creation of the world, and its suc- cessive 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 Purdias. This Purdha which I have repeated to you, Maitreya, is called the Vaishnava, and is next in the series to the Pédma; and in every part of it, in its narratives of primary and sub- sidiary creation, of families, and of periods, the mighty Vishiu is declared in this Purana'.

The four Vedas, the six Angas (or subsidiary portions of the Vedas, viz. Siksha, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual ; Vyékarana, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, astronomy), with Mimansd (theology), Nyaya (logic), Dharma (the institutes of law), and the Puranas, constitute the fourteen principal branches of knowledge: or they are considered as eighteen, with the addition of these four; the Ayur-veda, medical science (as taught by Dhanwantari); Dhanur-veda, the science of archery or arms, taught by Bhrigu ; Géndharba-veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha S4stram, or science of govern- ment, as laid down first by Vrihaspati.

There are three kinds of Rishis, or inspired sages; royal Rishis, or princes who have adopted a life of devotion, as Viswamitra; divine Rishis, or sages who are demigods also, as Narada; and Brahman Rishis, or sages who are the sons of Brahmé, or Brahmans, as Vasishtha ~ and others ®. .

founders of races or Gotras of Brahmans, or Kasyapa, Vasishtha, Angiras, Atri, and

7 For remarks upon this enumeration, see Introduction.

8 A similar enumeration is given in the Vayu, with some additions. Rishi is de- rived from Rish, 'to go to' or ' approach,' The Brahmarshis, it is said, are descend- ants of the five patriarchs, who were the Bhrigu. 'The Devarshis are Nara and _ Nér4yarta, the sons of Dharma; the Biéla- khilyas, who sprung from Kratu; Kar- dama, the son of Pulaha; Kuvera, the son of 'Pulastya; Achala, the son of Prat- _Kasyapa.

MODIFICATIONS OF THE PRIMITIVE VEDA.

285

_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).

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 9?

ylisha; Narada and Parvata, the sons of Réjarshis are Ikshwéku and other princes. The Brahmarshis dwell in the sphere of Brahma; the Devarshis in the region of the gods; and the Rajarshis in the heaven of Indra.

° No notice is taken here of a curious legend which is given in the Mahabharata, in the Gad& 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 Séraswata 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 Séraswata. 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 Séraswata; 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 Panjab. (As. Res. VII. 219, 338, 341.) The Séraswata Brahmans are met with in many parts of India, and are usually fair-complexioned, tall, and handsome men. They are classed in the Jati malas, or popular lists of castes, amongst the five

Gaura Brahmans,-and are divided into ten tribes: they are said also to be especially the Purohits or family priests of the Kshatriya or military castes: (see the Jati méla, printed in Price's Hindi Selections, II. 280 :) circumstances in harmony with the purport of the legend, and confirmatory of the Sdéraswatas of the Panjab 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 p. 181. n. 7.
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CHAP. 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. Wor- shippers of Vishnu not subject to Yama. How they are to be known.

MAITREYA.—You have indeed related to me, most excellent Brah- man, 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 every where swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now all these are captives in the chains of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like: and thus living beings, as the Sistras 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?

ParAsara.—This question, excellent Muni, was once asked by Nakula! of his grandfather Bhishma; and I will repeat to you the reply made by the latter.

Bhishma 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.

. . aft . . ? Nakula is one of the Pandava princes, Pardsara; and it is rather an anomaly for and consequently grand-nephew, not grand- the latter to cite a conversation in which son, of Bhishma: he is great grandson of Nakula formerly bore a part.

“ Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Braliman 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, whis- pered to him, and said, ‘ Keep clear of the worshippers of Madhusiddana. I am the lord of all men, the Vaishfiavas excepted. I was appointed by Brahma, who is reverenced by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishvu is of power to govern and control me. As gold is one substance still, however diversified as bracelets, tiaras, or earrings, 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 lotus 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 rizhteousness, and said, ‘ Tell me, master, how am I to distin- guish 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 Vishiu. Know him to be a devout worshipper of Hari, who has placed Janarddana 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 but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain

of clear crystal; for how can Vishnu 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 tender- ness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. As the young Sil-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?, whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice. 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. Jandrddana occupies not his thoughts who envies another’s prosperity,

who calum- niates 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 Vishiu, who through avarice is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The hrute-like man whose thoughts are evil, who is addicted to unrighteous

In the heart in which the divine Hari, who is without

acts, who ever secks the society of the wicked, and suffers no day to pass
Do
you proceed afar off from those in whose hearts Ananta is enshrined ;

without the perpetration of crime, is no worshipper of Vasudeva.

>? 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 (Ahinsé), Lonesty (Asteya), truth (Satya), chastity (Brahmécharyya), and disinterestedness or non-acceptance of gifts (Aparigraha), Under Niyama are comprehended purity (Saucha), contentment (Santosha), devotion (Tapas), study of the Vedas (Swadhyaya), and adoration of the supreme (I'swara-pranidhéna).
THE WORSHIPPERS OF VISHNU INDEPENDENT OF YAMA: 289

from him whose sanctified understanding conceives the supreme male and ruler, Vasudeva, as one with his votary, and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vasudeva, Vishiu, 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 Vishiu).'

««««Such,' said the Kalinga Brahman, ' were the instructions communi- cated 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' (Bhishma). 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 Vishiu; 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 Pardsara, related to you what you wished to hear, and what was said by the son of Vivaswat'. What else do you wish to hear? :

* Or Vaivaswata. This section is called the Yama gita.

CHAP. VIII.

Duties of the four
castes, severally and in common: also in time of distress.
How Vishnu is to be worshipped, as related by Aurva to Sagara.

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

Parasara.—The question you have asked was formerly put by Sagara to Aurva!. I will repeat to you his reply.

Sagara having bowed down before Aurva, tle descendant of Bhrigu, asked him what were the best means of pleasing Vishnu, and what would be the consequence of obtaining his favour. Aurva replied, " He who pleases Vishnu obtains all terrestrial enjoyments; heaven and a place in heaven; and what is best of all, final liberation: whatever he wishes, and to whatever extent, whether much or little, he receives it, In what manner his favour is to be secured, that also I will, oh king, impart to you, agreeably to your desire. The supreme Vishnu is propitiated by a man who observes the institu- tions of caste, order, and purificatory practices: no other path is the

way to please him.

when Achyuta is content with 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. Janarddana therefore is propitiated by him

1 Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhrigu. When the sons 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 (Uru), 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 Agneydstram, or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahdabh. Adi Parvan, Dana Dharma P., Hari Vansa.

who is attentive to established observances, and follows the duties pre- scribed for his caste. The Brahman, the Kshatriya, the Vaisya, and the Sidra, who attends to the rules enjoined his caste, best worships Vishnu. Kesava 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 ;

g; 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, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and con- dition of life, is he who best worships Vishiu: there is no other mode." Aurva having thus spoken, Sagara said to him, "Tell me then, vencrable Brahman, what are the duties of caste and condition?: I am desirous of knowing them." " Attentively listen to the duties which I shall describe as those severally of the Brahman, the Kshatriya, the Vaisya, and the Sidra. The Brah- man should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and liba- tions with water, and should preserve the sacred flaine. For the sake of subsistence he may offer sacrifices on behalf of others, and may instruct

To which Aurva answered and_ said,

them in the Sistras; and he may accept presents of a liberal description in a becoming manner (or froin respectable persons, and at an appro- priate 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 bene-*

volence. He should look upon the jewels of another person as if they

2 Most of the Puranas, especially the Kiurma, Padma, Vamana, Agni, and Garuda, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahabharata, espe-

cially in the Moksha Dharma Parvan, 1s devoted to the same subject. No other Pauranik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the AXchéras, or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu, and many passages are the same.

were pebbles; and should, at proper periods, procreate offspring by his These are the duties of a Brahman.
“The man of the warrior tribe should cheerfully give presents to

Ilis

especial sources of maintenance are arms and the protection of the earth.

wife.
Brahmans, perform various sacrifices, and study the scriptures.
The guardianship of the earth is indecd 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.

“ Brahma, the great parent of creation, gave to the Vaisya the occu- pations 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 Stidra, 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 *.

* The Pakayajna, or sacrifice in which food is offered, implies either the worship of the Viswadevas, 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 azency of a Brahman, as a Stidra cannot

repeat the Mantras or prayers that accompany them; and it might be a question how far ke might be present, for he ought not even to hear such prayers repeated. The performance of funcral rites involves some personal share, and the Stidra 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 Sidras, without formule, on the twelfth day? wreraraareast aval steyfx 1 The Vayu P. directs the perfurmance of the five great sacrifices by Stidras, only omitting the Mantras: yeurfa wader wat aeaafstat: | 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 Siidras in the time of Manu, who declares that none have any right or part (Adhikéra) in his code except those who perform rites with Mantras, or the three regenerate castes (IJ. 16); and denounces as heinous sins teaching the

‘“‘ 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 decoration, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from detraction. These also are the duties of every con- dition 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 Kshatriya or a Vaiéya; the Kshatriya may adopt those of the Vaigya; and the Vaisya those of the Kshatriya: but these two last should never descend to the functions of the Stdra, ‘if it be possible to avoid them‘; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Raja, relate to you the duties of the several ASramas or conditions of life.”

Vedas to Stidras, performing sacrifices for wa yertteafyart: | and the Titthi Tatwa

them, or taking gifts from them. X. 109, 110, 111. Yajnawalkya, however, allows them to perform five great rites with the Namaskara, or the simple salutation: wa

SR AAT Ta UATARTIAT | which Gotama confirms. Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Stidras to use those of the Puránas; as Stlapdni: w qevafwarct weer fa is cited in the Stidra Kamalikara as allowing them any Mantras except those of the Vedas: Sfetacaraurs yererfeare: |

* This last clause reconciles what would else appear to be an incompatibility with Manu, who permits the Vaisya in time of distress to descend to the servile acts of a Stidra. X. 98.

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CHAP. 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 Sandhya 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!. Let him bathe in water which has first been used for his preceptor's ablutious; and every morning bring fuel and water, and whatsoever else may be required.

"When the scriptural studies appropriate to the 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?; 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*?, <A

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

? So Manu, IIT. 4, &c.

* The great obligations, or, as Sir Wm. Jones terms them, sacraments, the Maha-yajnas, or great sacrifices, are, according to Manu, but five; Brahmayajna, sacred study ; Pitriyajna, libations to the manes ; Devayajna, burnt-offerings to the gods ; Baliyajna, offerings to all creatures; and Nriyajna, hospitality. II. 70, 71. The Prajapatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are apparently later additions.

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, 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 then 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, arro- gance, hypocrisy, repining, 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 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 Kasa or KusSa 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 Vanaprastha), consumes, like fire, all imperfec- tions, 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, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children,

4 This is also the doctrine of Manu, III. 100. > Manu, VI. 3, &c.

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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 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 Let him, for the

support of existence, apply for alms at the houses of the three first

good-will, and not animosity, may be engendered.

castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born man', who seeks for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Bralmé, which is

tranquil, and is as a bright flame that emits not smoke."

® Manu, VI. 33, &c.

7 The text uses the term Dwijdti, 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.—xfryaraa aria bicd Areas: whe | Para afe: Wear PesAt yafa TATU: | aTem: Wargerfeta aA awaszaterararaara "Entrance into the fourth order is never for the Kshatriya into the fourth order is for Brahmans, according to Swayambhu. So says Dattatreya: " Let the Brahman proceed from his dwelling is also +r of and Vaisya. Entrance the expression of Yama, Samvartta, and "? But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it. Baudhayana.

CHAP. X.

Ceremonies to be observed at the birth and naming of a child. Of marrying, or 7

leading a religious life. Choice of a wife. Ditferent modes of marrying.

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SAGARA then addressed Aurva, and said, “ You have described to me,
venerable Brahman, the duties of the four orders and of the four castes.
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I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or - Describe these to me; for all things are known, chief of . To this Aurva replied, “I will communicate.

voluntary.
Bhrigu’s race, unto you.”
to you, oh 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 ofa child, and all other initiatory rites, as well as a Sraddha, which is a source of prosperity. Let him feed a couple of Brahmans, seated with their faces to the east; and according to his means offer sacrifices to the gods and progenitors. Let him present to the manes! balls of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajapati”. Let a Brahman perform such a Srdddha, with all its offerings and circumambulations, on every occasion of good fortune 3.

“Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man, as Sarman or Varman ; the former being the appropriate designation of a Brahman, the latter of a warrior; whilst Gupta

1 To the Nandimukhas. The Pitris, or

progenitors, are so termed here from words

a synonyme of Prajapati.
3 The Srdéddha is commonly an obse-
occurring in the prayer used on the occa-
sion of a festive Sraddha. As. Res. VIL. 270.
? With the Daiva tirtha, the tips of the
fingers ; or with the Prajapatya tirtha, the
part of the hand at the root of the little
finger. Manu, II. 58, 59. The second is
called by Manu the Kaya tirtha, from Ka,
quial or funeral sacrifice, but it implies
offerings to the progenitors of an indivi-

dual 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 Vriddhi Sréddha. As. Res. VII. 270.
46

and Dasa are best fitted for the names of Vaisyas and Sadras‘. 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 5, the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

.““ 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 §,

" «Tf he marry, he must select a maiden who is of a third of his age’; one who has not too much hair, but is not without any ; one who is not

* So Manu, IT. 30, 31, 32. The examples given in the comment are, Soma-Sarman, Indravarman, Chandragupta, and Sivadasa, respectively appropriate appellations of men of the four castes.
” Or Sanskéras; initiatory ceremonies, purificatory of the individual at various stages.
6 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 Nirnaya Sindhu, as acts prohibited in the Kali age; a man is not to continue a student or Brahmachari, i. e. a canobite, 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.
7 By this is to be understood, according to the commentator, merely a young girl, but at the same time one not immature; for otherwise, he observes, a man of thirty, by which age he completes his sacred studies, would espouse a girl of but ten years of age. According to Manu, however, the period of religious study does not terminate until thirty-six; and in the East a girl of twelve would be marriageable. The text of Yajnawalkya has merely the word Yaviyasi, ‘a very young woman, It is worthy of remark here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the present 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.
CHOICE OF A WIFE, AND MODES OF MARRIAGE. 299

very black nor yellow complexioned, and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin, or labouring 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 ancles; or one who has dimples in her cheeks when she laughs®. 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. ,

“The forms of marriage are eight, the Brahma, Daiva, the Arsha, PrdjApatya, Astra, Géndharba, Rakshasa, and Paigacha; which last: is the worst: but 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 simi- larity of religious and civil obligations, and along with her discharges the duties of his condition, derives from such a wife great benefits.”

8 For the credit of Hindu taste it is to ® See Manu, III. 5, &c. be noticed that the commentator observes 0 These different modes of marriage are the hemistich in which this last clause oc- described by Manu, III. 27, &c. curs is not found in all copies of the text.

CHAP. XI.

Of the Sadachéras, or perpetual obligations of a houscholder. 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 observ- ances 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 Sfdhus (saints) are they who are free from all defects; and the term Sat means the same, or Sadhu: those practices or observances (Acharas) which they follow are therefore called Sadacharas, 'the institutions or observances of the pious!" The seven Rishis, the Manus, the patriarchs, are they who have enjoined aud who have prac- tised these observances. Let the wise man awake in the Muhirtta of Brahma (or in the third Muhdrtta, abot 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 counter- acting 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'. ILaving risen, he must offer adoration to the sun; and then, in

1 Sir Wm. Jones renders Achéra ("TaT), which are enjoined either by the Vedas or

'the immemorial customs of good men' (Manu, II. 6); following the explanation of Kullika Bhaffa, which is much the same as that of our text: S8oqT=RorErs coreg: arent urfetarat |' Achéra means the use of blankets or bark, &c. for dress. Sddhus are pious or just men." Acharas are, in fact, all ceremonial and purificatory observances or practices, not expiatory, the codes of law.

2 That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they disagree with his health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers. Again, it is injoined in certain ceremonies to eat meat, or drink wine; but these practices

the south-east quarter, at the distance of a bowshot or more, or any where remote from the village, void the impurities of nature. The water that remains after washing his feet he must throw away into the court-yard of the house. A wise man will never void urine on his own shadow, nor on the shadow of a tree, nor on a céw, nor against the sun, nor on fire, nor against the wind, nor on his Guru, nor men of the three first castes ; nor will he pass either excrement in a ploughed field, or pastur- age, 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 any where 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, nor a rat-hole, nor from water, nor 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 handfulls are to be rubbed over the left hand, and seven over both hands. Let him then rince his mouth with water 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®. 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

are generally reprehended by pious per- 3 Many of these directions are given by sons, and a man may therefore disregard Manu, 1V. 45, &c. the injunction.

4H

302 OF BATHING 3 AND LIBATIONS

wealth: wherefore let men exert themselves to acquire wealth for these
purposes 4.
‘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 a well, or taken from a river, or other source, where there is any objection to bathing on the spot’, When bathed, and clad in clean clothes, let him devoutly offer libations to the gods, sages, and progeni- IIe must scatter water thrice, to gratify the gods; as many times, to please the

tors, with the parts of the hand severally sacred to each.

Rishis; and once, to propitiate Praj4pati: he must also make three libations, to satisfy the progenitors. 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®, to a dear friend, and to the

He must then present, with the

4 That is, wealth is essential to the performance of religious rites, and it is also the consequence of performing them. A householder should therefore diligently celebrate them, that he may acquire property, and thus be enabled to continue to sacrifice. According to Gautama there are seven kinds of each of the three sorts of sacrificial rites particularized in the text, or those in which the Soma juice, oiled butter, or food are presented. Of the latter, according to Manu, there are four varieties, the offering of food to the Viswadevas, to spirits, to deceased ancestors, and to guests. II. 86. The seven of Gautama are, offerings to progenitors on certain eighth days of the fortnight, at the full and change, at Srdddhas generally, and to the manes on the full moon of four different months, or Sravan, Agrahdyana, Chaitra, and Aswin.

5 A person may perform his ablutions in his own house, if the weather or occupation prevent 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 snana, or repeat the prayers used at ablution, without the actual bath.

6 The whole series is thus given by Mr. Colebrooke; As. Res. V. 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 grand-* father, 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

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 gods, demons, Yakshas, serpents, R&ksuasas, Gandharbas, Pis4chas, Guhyakas, Siddhas, Kushmandas, trees, birds, fish, all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them. This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water. May this water and sesamum, presented by me, relieve the hunger and thirst of all who

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are suffering from those inflictions, wheresoever they may be’.’ Presenta- tions of water, given in the manner, oh 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.

“Taving then rinced his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer ; ‘Salutation to Vivaswat, the radiant, the glory of Vishiu; to the pure 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 Brahma’. Having invoked Prajapati, let him pour oblations reverently to his household gods, to Késyapa and to Anumati®, in succession. The residue of the oblation let him offer to

illuminator of the world ; to Savitri, the granter of the fruit of acts.’

other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these liba- ‘tions are optional, and are rarely made.

7 The first part of this prayer is from the Sama-veda, and is given by Mr. Cole- brooke. As. Res. V. 367.

8 The rite is not addressed to Brahma specially, but he is to be invoked to pre- side over the oblations offered to the gods and sages subsequently particularized.

9 Kasyapa, the son of Kagyapa, is Aditya, or the sun. Anumati is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ trom those of which Mr. Colebrooke gives an account (As. Res. VII. 236), and from the form of oblations given by Ward (Account of the Hindus,

Il. 447); but, as observed by Mr. Colebrooke, “oblations are made with such ceremonies, and in such form, as are

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 Viswadevas) ; then, in the north-west quarter, to Vayu (wind); then, in all directions, to the points of the horizon, to Brahma, 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", Iet the houscholder 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 insccts, 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 aud pleased with the food presented for their contentment. Inasmuch as all beings, and this food, and I, and Vishnu 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!, be satisfied with the food bestowed by me for their gratification, and be delighted.’

adapted to the religious rite which is intended to be subsequently performed.”
As. Res. VII. 237.

1 See also Manu, IIT. 84, &e. and the As. Res. VII. 275.

! Or this ceremony may be practised instead of the preceding.

2 This prayer is said by Mr. Colebrooke to be taken from the Puranas (As. Res. VII. 275): he translates the last clause, ‘May they who have neither fvod, nor means of obtaining it’ In our text the phrase is wai—Sarafafgararaafea which the commentator explains by dared arf aut a waa ara fate: qraaredt arate’: | understanding Anna siddhi to mean ‘means of dressing food,’ Paka sadhana. The following passages of the prayer are evidently peculiar to the Vishnu Purana.

3 Either fourteen classes of Bhitas or spirits, or the same number of living beings, or eight species of divine, one of

human, and five of animal creatures.
DUTY OF HOSPITALITY. 305

Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings; for the house- holder is thence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds, and all fallen and degraded persons.

‘The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow", or 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 friendl'y 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 Brahma reverence a guest, without inquiring his studies, his school, his practices, or his race ™.

«A householder should also at the perpetual Sraddha 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 handfulls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfulls 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 acquits 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. Brahma, Prajapati, Indra, fire, the Vasus, the sun, are present in the person of a

\ This, according to the commentator, 1 These precepts, and those which is equal to the fourth part of a Ghafiké, follow, are of the same tenor as those which, considering the latter synonymous given by Manu on the subject of hospi- with Muhiurtta, or one-thirticth of the day tality (IIT. 99, &c.), but more detailed. and night, would be twelve minutes.

41

306 MODE OF TAKING MEALS.

guest, and partake of the food that is given to him. Let a man therefore be assiduous in discharging the dutics 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 tondemned i in hell to feed upon phlegm. So he who egfs ‘without performing ; ablutions is fed ‘in hell with filth; and he who repgats riot 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, oh king of kings, how a houscholder 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 house- holder, 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 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 hand- some vessel, which must not be placed upon a low stool or bed. He must not eat in an unfit place or out of season, nor 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 it must not be stale, except in the case of fruit or meat '®; nor must it be of

16 By stale, as applied to meat, is in- has been previously dressed as part of an tended in this place probably meat which offering to the gods or manes: meat which

dry vegetable substances, other than jujubes” or preparations of molasses; but never must a man eat of that of which the juices have 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 withogit fault, silent, and contented with. his food; taking, without utteriffg a word, to the extent of five handfulls, 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 elements of this frame, and in the space afforded by the etherial 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 Vishnu, 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

is dressed in the first instasce for an individual being prohibited; as by Yajnawalkya: Jerate pst) ‘Let him avoid flesh killed in vain ;’ or that which is not the residue of an offering to the gods, &c.

tarerarafyé aprafa | So also Manu, V. 7.
7 By dried vegetables, &c. (3peaqrTaT fea) is to be understood unboiled vegetables, or potherbs dressed without being sprinkled with water: srataaa frat TH 1 Instead of aefraea ‘jujubes,’ the reading is sometimes efurtaa: ‘ myrobalans :’ the other term, TTIT:, is explained ‘ sweetmeats” The construction here, however, is somewhat obscure.
18 As oil-cake, or the sediment of any

thing after expression.

have eaten! For verily Vishiu is the eater and the food and the nutriment: and through this belief may that which 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 Sandhyé at the close of the day he must perform the usual rites before the sun has quite sect; and in the morning he must perform them before the stars have disappeared”. The morning and evening rites must never 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 Vaiswadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the house- holder himself, according to his means, again shew 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 who arrives by day. A man should therefore most especially shew 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 hi§ ability, afford a guest food, potherbs, 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 house- holder is to goto rest. His bed is to be entire, and made of wood: it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects,

*9 So Manu, II. ror. and IV. 93.

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 unguents, flesh, and women are' unlawful, as the eighth and fourteenth lunar days, new moon and full moon", and the 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 differ- ently 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."

20 So Manu, IV. 128.

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CHAP. XII.

Miscellaneous obligations—purificatory, ceremonial, and moral.

AURVA continued —* Let a respectable householder ever venerate the gods, kine, Bralmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyas, 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 prodigal, a slan- derer, 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 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 luminary". Let him not travel alone through a forest, nor sleep by

1 Manu, IV. 71. “ He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin.” ? Manu, IV. 130.

PROHIBITED AND IMPURE ACTS. 31]

himself in an empty house*. 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 gleep. Let him not lie in bed when he is awake, nor encounter fatigue when it is time to rest.. A prudent 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, or 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: contro- versy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid uprofitable 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 nor with his hands, nor shake his hair, nor rinse his mouth before he has risen. Let him not (when sitting) put one foot over another, nor stretch forth his foot, in the presence of a supcrior, but sit with modesty in the posture called Virasana (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambu- lating 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®; 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.

3 Manu, IV. 57. + Ib. id. 78. 5 Ib. id. 4s. 6 Tb. id. 52.

312 CONSEQUENCES OF VIRTUOUS AND DECOROUS CONDUCT.

“Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them’ over matters of importance. A man who is attentive to the dutics of his station will not go forth from his house without 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. 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 Parvas, on periods of impurity, upon unseason- able thunder, and the occurrence of eclipses or atmospheric portents, a wise an 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, nor about him, nor 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

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

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’. A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world-and in the next?.”

® 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 false- hood. This is a primeval rule.”

9 That the preceding chapter agrees in many respects very closely with the con- tents 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.

CHAP. XIII.

Of Sraddhas, or rites in honour of ancestors, to be performed on occasions of rejoicing. Of the Ekoddishta or monthly Sréddha, and the Sapindana By whom to be performed.

Obsequial ceremonies.
or annual one.
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 Sriddha offered upon joyous occasions!. With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left hand, and give them food. Standing with his face to the east, he should present, with the

1The 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 Vayu and Matsya Purdnas and Hari Vanga, to be of more moment than the worship of the gods: taaranafa wet faqarai fafgrat 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 funcreal description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony on a great varicty of festive and domestic occasions. The Nirnaya Sindhu, in a passage referred to by Mr. Colebrooke (As. Res. VIL.), specifies the following Srdddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishta, or obsequial offerings on account of a kinsman recently deceased: 3. The Kamya, voluntary ; performed for the accomplishment of a special design (asfatafesa): 4. The Vriddhi; performed on occasions of rejoicing or prosperity: 5. The Sapindana; offerings to all individual and to general ancestors: 6. The Parvatia Srdd-

dha; offerings to the manes on certain lunar days called Parvas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight-« 7. The Goshthi; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose : 8. The Suddhi; one performed to purify a person from some detilement ; an expiatory Sraéddha: g. The Karmdnga; one forming part of the initiatory ceremonies, or Sanskaras, observed at conception, birth, 10. The Daiva; to which the gods invited: 11. The Yatra Sréddha; held by a person going a journey: and 12, The Pushfi Sraddha; one performed to promote health and tonsure, &c.:
are
OCCASIONS OF WORSHIPPING ANCESTORS.

315

parts of the hand sacred to the gods and to Prajfpati, 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 Nandimukha is propitiated °.

A 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 toa 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.

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: Wa wrgitafer qfentautainnra agra y Req Nimaya
Sindhu, p. 271.
2 Manu directs the balls to i made

from the remainder of the clarified butter constituting the previous oblation to the gods. III. 215. Kulltka Bhafta explains, however, the oblation to consist partly of Anna (1g) food, or boiled rice. The latter is the article of which the balls chiefly consist. Yajnawalkya directs them to be made of rice and sesamum-seeds. The Vayu P.-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 Pindas. Their size also differs; and according to Angiras, as quoted by Hemédri in the Sréddha Mayutkha, 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 Pindas of a different size for different Sraddhas ; 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 Sréddha. In practice the Pinda is usually of such a magnitude that it may be conveniently held by the hand.
®> We have here the authority of the text for classing the Nandimukhas amongst the Pitris (see p. 297): the verse is, wet qa: fuprm: aa urge arfed i wtat wy west yea: eeyfeyg nu and the same Gana or class is presently again named: wret qe foqrat qaaq wait pet) The Mantra of the Vriddhi or festival Sréddha is also said, in the Nirnaya Sindhu, to be are Fea: fapa: «ret According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nandimukhas ; 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 Viswadevas, or a class of them called also Urddhavaktra. The term Nandimukha is also applied to the rite itself, or to the Vriddhi Sraddha, and to one addressed to maternal ancestors. Nirnaya Sindhu, p. 268, &c.

The Srdddha on such occasions, however, has been briefly alluded to. Hear now, oh king, the rules for the performance of obsequial rites. ‘Having washed the corpse with holy water, decorated it with earlands, 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‘. They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (whilst the mourning lasts) a cake or ball of food® 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 defunct 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 of a person), his kinsmen should change their raiment, and bathe out of doors, and offer a libation of water, with (tila) scsamum-seeds. On the fourth day® the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indif- ferent person), without thereby incurring impurity; and those who are

related only by presentation of water are qualified for any occupation’.

+ “An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family from which he sprang, and saying, ‘ May this oblation reach thee”” As. Res. VII. 244. The text has, wa wa feqattaeqat Ufa arfea: |

5 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. Nimaya Sindhu, p. 429.

® 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. Nirnaya Sindhu, p. 432.

7 They are no longer unclean. The Sapindas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samanodakas, or those similarly connected by presentations of water, to fourteen degrees.

The former class of 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 discretional. The food of a family in which a kinsman is deceased is not to be partaken of for ten days*; and during that period, gifts, acceptance, sacrifice, and sacred study are suspended. The term of impurity for a Brahman is ten days; for a Kshatriya, twelve; for a Vaisya, halfa month ; and a whole month for a Sidra'.

of the deceased should feed Brahmans at his pleasure, but in uneven

On the first day after uncleanness ceases, the nearest relation

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. Ile may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

"The Sraddha 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 on the first occasion, and without offerings to the Viswa- devas. A single ball of food is to be offered to the deceased, as the purification of one person, and Brahmans are to be fed. The Brahmans are to be asked by the sacrificer if they are satisfied; and upon their assent, the prayer, ' May this ever satisfy such a one' (the deceascd) is to be recited.

8 That is, a mere guest or stranger is The food directed to be given to Brahmans is given in general not to partake of it.

only to the relatives of the deceased, who are already unclean. In this respect our

text and the modern practice secm_ to differ from the primitive system, as described by Manu, III. 187. The eleventh or twelfth day is the term on which the

Sraéddha which crowns the whole of the funeral rites is to be performed, and when Brahmans to be invited, Nimaya Sindhu, p. 437-
7 f .
9 The number of Pindas, however, is are

for each case the same, or ten. Nimaya Sindhu, p. 429. :
© So Manu, III. 251. It may be doubted if the monthly Sréddha was part
4M

“This is the Sraddha called Ekoddishta, which is to be performed monthly to the end of a twelvemonth from the death of a person; at the expiration of which the ceremony called Sapindana 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 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 Sraddha. 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. The first are those which are observed after the burning of the corpse until the touching of water, weapons, &c. (or until the cessation of uncleanness). The intermediate ceremonies are the Sraddhas called Ekoddishta, which are offered every month: and the subsequent rites are those which follow the Sapindikarana, when the deceased is admitted amongst the ancestors of his race; and the cere- monies 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.

of the ancient system, although Kullika 11 Purva, ‘ first ;? Madhyama, ‘ middle ;? Bhatta supposes it to be referred to (v.248), and Uttara, ‘last.’ and supplies the fancied omission of the text.

GENERAL ANCESTRAL RITES. 319

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 sacri- fices 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, oh king, at what seasons, and in what manner, they should be celebrated.”

CHAP. XIV.

Of occasional Sraéddhas, or obsequial ceremonies: when most efficacious, and at

what places.

AURVA proceeded.—“ Let the devout performer of an ancestral obla- tion propitiate Brahma, Indra, Rudra, the Aswins, the sun, fire, the

' 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 receiv- ing into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapindi- karana, 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 Vayu, Matsya, and Padma Purditas, and Hari Vansa, profess to give The account is much the same, and for the an account of the original Pitris.

most part in the same words, in all. They agree in distinguishing the Pitris into seven classes; three of which are without form (AAA), or composed of intellectual, not elementary substance, and assuming what forms they please; and four are corporeal (#EAT).

the enumeration of the particular classes

When they come to

they somewhat differ, and the accounts in all the works are singularly imperfect. According to a legend given by the Vayu and the Hari Vansa, the first Pitris were the sons of the gods. The gods having otfended Brahma, 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 expiation and penance by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitris. @ yareqaa iat mawat fedraa: 1 ad 2 fartiseaTa aad ufiratfeat: u So the Matsysa has warty Arat fort taqaa: | 'The Pitris are born in the Manwantaras as the sons of the gods.' The Hari Vansa makes the sons assume the character of fathers, addressing them, ' Depart, children? megat yrarufa aes: | Again; the Vayu P. declares the seven orders of Pitris to have been originally the first gods, the Vairajas, whom Brahma, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods: rat apmfaa ata wa fasta wt BU: Ut aa Ett Barat carat feta saat: | afs tar eff eqrt— i wat wRaaTenm Tare Baghrat: | WATT, WTC w7aa: wu Again; in the same work we have the incorporeal Pitris called Vairajas, from being the sons of the Prajdpati Viraja: waa: fare: gare 3 waraa: 1 facta fs: Yet Strat afe fazat: n The Matsya agrees with this latter statement, and adds that the gods worship them: wyRy: faz mat fara WATat: | ofa ay sera aera xfa fayat: un The Hari Vansa has the same statement, but more precisely

Vasus, the winds, the Viswadevas, the sages, birds, men, animals, rep-

tiles, progenitors, and all existent things, by offering adoration to them

distinguishes the Vairdjas as one class only of the incorporeal Pitris. The commentator states the same, calling the three incorporeal Pitris, Vairdjas, Agnishwattas, and Varhishads; and the four corporeal orders, Sukdlas, Angirasas, Suswadhas, and Somapds. The Vairajas are described as the fathers of Mena, the mother of Uma. Their abode is variously termed the San-
As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitris the three Purdtias 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 :—
Agnishwattas—sons of Marichi, and Pitris of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achchoda (Matsya, Padma, Hari Vansa). The Vayu makes them residents of Viraja-loka, sons of Pulastya, Pitris of the demigods and demons, and parents of Pivari; omitting the next order of Pitris, to whom these circumstances more accurately refer. The commentator on the Hari V. derives the name from Agnishu (fry), ‘in or by oblations to fire,’ and Atta (=Tat:), * obtained,’ ‘ invoked.’
Varhishads—sons of Atri, and Pitris of the demons (Manu): sons of Pulastya, Pitris of the demons, residents in Vaibhraja, fathers of Pivari (Matsya, Padma, Hari V.). These three are the formless or incorporeal Pitris.
Somapds—descendants of Bhrigu, or sons of Kavi by Swadha, the daughter of

Agni; and Pitris of the Brahmans (Manu
tanika, Sandtana, and Soma loka.

and Vayu P.). The Padma calls them Ushmapas. The Hari V. calls the Somapas, to whom it ascribes the same descent as the Vayu, the Pitris of the Stidras ; and the Sukalas the Pitris of the Brahmans.
Havishmantas—in the solar sphere, sons of Angiras, and Pitris of the Kshatriyas (Manu, Vayu, Matsya, Padma, Hari Vansa),
Ajyapés—sons of Kardama, Pitris of the Vaisyas, in the Kémaduha-loka (Manu, &c.); but the lawgiver calls them the sons of Pulastya. The Pitris of the Vaisyas are called Kavyas in the Nandi Upapurana; and in the Hari Vansa and its comment they are termed Suswachas, sons of Kardama, descended from Pulaha.
Sukélins—sons of Vasishtha, and Pitris of the Stidras (Manu and Vayu P.). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitris: waft: fort: afiwer yarfom: aTEt ¢ ATAAT aq wt wetyaq: 1 It may be suspected that the passage is corrupt. The Hari Vanga makes the Sukélas sons of Vasishtha, the Pitris of the Brahmans ; and gives the title of Somapés to the Pitris of the Stidras, In general this work follows the Vayu; but with omissions and transpositions, as if it had carelessly mutilated its original.
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 grandfathers, Rudras; our paternal great grandfathers, Mdityas; agreeably
4N

monthly, on the fifteenth day of the moon's wane (or dark fortnight), or on the eighth day of the same period in ccrtain months, or at particular seasons, as I will explain.

"*When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on which account ancestral ceremonies are appropriate, he should celebrate them. He should offer a voluntary sacrifice upon any atmospheric portent, at the equinoctial and solstitial periods, at eclipses of the sun and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects of the planets and asterisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest. The Pitris derive satisfaction for eight years from ancestral offerings upon the day of new moon when the star of the conjunction? is Anurfdha, Visékha, or Switi; and for twelve years when it is Pushya, Ardra, 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 Dhanishth4é, Purvabhadrapada, or Saté- bhishaé. Hear also an account of another class of Sraddhas, which afford especial contentment to progenitors, as explained by Sanatkumara, the son of Brahm4, to the magnanimous Puriiravas, when full of faith and devotion to the Pitris he inquired how he might please them. The third lunar day of the month Vaisakha (April, May), and the ninth of Kartika

to a text of the Vedas:" that is, these dhu, p. 284. It may be doubted how

divine beings are to be meditated upon along with, and as not distinct from, progenitors. I[lemddri quotes the Nandi Upapurana for a different practice, and directs Vishnu to be identified with the father, Brahma with the grandfather, and Siva with the great grandfather. This, however, is Saiva innovation. The Vaishnavas direct Aniruddha to be regarded as one's-self, and Pradyumna, Sankarshana, and Vasudeva as the three ancestors. Again, they are identified with Varuna, Prajapatya, and Agni; or, again, with months, seasons, and years. Niriaya Sinfar 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.

2 When the Yogatéra, or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Mr. Colebrooke: As. Res. IX. p. 346. The first three named in the text are stars in Scorpio, Libra, and.Arcturus: the second three are stars in Cancer, Gemini, and Orion: and

the third are stars in the Dolphin, Pegasus,
and Aquarius.
PLACES AT WHICH THEY MAY BE OFFERED. 323

(October, November), in the light fortnight; the thirteenth of Nabha (July, August), and the fifteenth of M4gha (January, February), in the dark fortnight; are called by ancient teachers the anniversaries of the first day of a Yuga, or age (Yugddya), 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 Agraha- yana, Magha, and Phalguna (December—February); on the two days commencing the solstices, when the nights and days alternately begin to diminish ; on those days which are the anniversaries of the beginning of the Manwantaras ; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. A Sriddha at these seasons contents the Pitris for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Magha, when united with the conjunction of the asterism over which Varuna presides (Sat&bhisha), 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 Dhanishtha is combined with the day of new moon, content the Pitris for ten thousand years; whilst they repose for a whole age when satisfied by offerings made on the day of new moon when Ardré is the lunar mansion.

“ He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlaj, Vip4s4 (Beyah), 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 gratifica- tion by libations offered by our descendants at some place of pilgrimage, at the end of the dark fortnight of Magha.’ 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, oh prince, by you. ‘That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distin- guished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes,

324 SONG OF THE PITRIS.

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, sesamum-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, and say aloud—I have no money, nor property, nor grain, nor any thing 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 Sraddha.”

CHAP. XV.

What Brahmans are to be entertained at Srdddhas. Different prayers to be recited.

Offerings of food to be presented to deceased ancestors.

AURVA proceeded.-——‘“‘ Hear next, oh prince, what description of Brahman should be fed at ancestral ceremonies. He should be one studied in various triplets of the Rich and Yajur Vedas!; one who is acquainted with the six supplementary sciences of the Vedas?; one who understands the Vedas; one who practises the duties they enjoin*; one who exercises penance; a chanter of the principal Sama-veda‘4, an officiating priest, a sister’s son, a daughter’s son, a son-in-law, a father- in-law, a maternal uncle, an ascetic, a Brahman who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brahmans first specified in the principal obsequial

1 The Brahmans here particularized are termed Trindchiketa, Trimadhu, and Trisuparna; and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuyakas of the Kathaka branch of the Yajur-veda, commencing .with the term Trinachiketa ; the second, from three Anuvakas of the same Veda, beginning Madhuvata, &c.; and the third, from a similar portion, commencing Brahmavan namdmi. The first and third terms occur in Manu, III. 185; and Kullika Bhafta explains Trinachiketa to mean a portion of the Yajurveda, and the Brahman who studies it; and Trisuparna, a part of the Rich, and the Brahman who is acquainted with it. The Nimaya Sindhu explains the terms in a like manner, but calls the Trisuparna, as well as the Trindchiketa prayers, por‘tions of the Yajush. The Trimadhu it assigns to the Rich. Other cxplanations are also given to the terms Triiéchiketa and Trisuparna: the first being explained a Brahman who thrice performs the ceremony called Chayana; and the last, one who, after the seven ascending generations, worships the Pitris termed Somapas. These explanations are however considered less correct than the preceding, and which are

thus given in the authority cited: faurfa
arfeaquin wydearyt wate acafaat |
fary: raeaey: wewarat
2 For the six Angas, see p. 284.

3 So the commentator distinguishes the Vedavit, the Brahman who understands the meaning of the text of the Vedas, from the Srotriya, who practises the rites he studies.
* Portions of the Saman contained in the Avanyaka are called the Jyeshtha, ¢ elder' or ' principal' Sdman.
40

rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

" 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®. 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 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 Srdddha, 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 ®.

"Then let the householder, inspired by religious faith, offer oblations to the inaternal grandfather, along with the worship of the Viswadevas',

° Manu, III. 150, &c.

® As two or five at a ceremony dedicated to the gods; three at the worship

of the Pitris. Nirflaya Sindhu, p. 311.
7 The worship of the Viswadevas (see p- 321) forms a part of the general Srdd-dhas, and of the daily sacrifices of the householder. According to the Vayu this was a privilege conferred upon them by Brahmé and the Pitris, as a reward for religious austerities practised by them upon Himalaya. Their introduction as a

or the ceremony called Vaiswadeva, 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 north; and those set apart for the paternal ancestors, and ancestors in general, with their faces to the east. Some say that the viands of the Sraddha 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.

grass for seats, and offered libations according to rule, let the sensible

Having spread Kusa

man invoke the deities, with the concurrence of the Brahmans 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 ihcense. Let him offer the same to the Pitris, placed upon his left; and with the consent of the Brahmans, having first provided seats of Kusa grass doubled, let him invoke with the usual prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is

desirous of victuals, or who is passing along the road; for holy saints

specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods, as the name They appear, however, as a 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. go, 172; and offerings to ‘the gods’ are also enjoined at the beginning and end of a Sraddha. Kullika Bhaffa understands here the Viswadevas, and it probably is so; but in another verse different divinities are spe-

cified: “ First having satisfied Agni, Soma, Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors.” vy. 211. Manu also directs them Viswadevas implies.

to be worshipped first and last in order. See As. Res. VII. 265, 271, &c.
® The text is m@qwat ‘with their assent ;? but no noun occurs in the sentence with which the relative is connected. It must mean the Brahmans, however, as in this passage of Vriddha Parasara; ‘ Let the sacrificer place his left hand on the Brahman’s right knee, and say, “Shall I invoke the Viswadevas?” and being desired to invoke them, let him address them with the two Mantras, “ Viswadevas, he is come! Viswadevas, hear him!?? qq: wy atarafanefqusrg | SaTATefra stata aTaRRICa U WTATEAMTNTAT fear gy an ma: | faatar yymafate Raed yey 1
328 PRAYERS TO BE RECITED.

and ascetics, benefactors of mankind, are traversing this earth, diseuised in various shapes’. 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 Swiha! Next addressing the oblation to Soma, the lord of the proge- nitors; and giving the third to Vaivaswata. 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 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, 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 gratification, and all evil

beings perish! May the lord of sacrifice, the imperishable deity

4 This notion occurs more than once in the Vayu, in nearly the same words: fagt fe farsi acfar yfedtfvat | wentefafaat urrafrasg Satfes: tu

1 This places the initiatory oblations noticed by Manu (see note 7) subsequent to the offerings to the Viswadevas.

1 The Rakshoghna Mantra: the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. As, Res. VII. 274.

Hari, be the acceptor of all oblations made to the manes or the gods! and may all malignant spirits, and enemies of the deities, depart from the rite.'

" When the 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 scsamum-seeds, and water from his joined palms; and with the same part of his hand he must present cakes to his maternal ances- tors. He should in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and the Brah- mans), Upon Kusa 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 Kusa 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 with the exclamation 'Swadha™!' Having made presents to the Brahmans, he is to address himself to the gods, saying, ' May they who are the Viswadevas be pleased with this oblation!' Having thus said, and the blessings to be solicited having been granted by thie 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

22 Part of this passage is in the words of Manu, III. 207: AAATNY arery stadt saying, 'Swadha!' for in all ceremonies ty Safe It is omitted in the MSS. in relating to deceased ancestors, the word the Bengali character. Swadha is the highest benison." Manu, 13 Manu, III. 216. III. 252.

4?P

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 Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Srdddha, until permitted by them to return. The wise man will then perform the invariable worship of the Viswadevas, and take his own meal along with his friends, his kinsmen, and his dependants.

"In this manner an enlightened householder will celebrate the obse- | quial 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, and sesamum- seeds; and the gift, or naming, or sight of silver is also propitious". The person offering a Sr4ddha should avoid anger, walking about, and hurry; these three things are very objectionable. The Viswadevas, and paternal and maternal ancestors, and the living members of a man's family are all nourished by the offerer of ancestral oblations.

'S We have here the words of Manu; the day, or a little after noon, although

ate wre ufsarfa eifet grafercr | IL.

235. 'Three things are held pure at such obsequies, the daughter's son, the Nepal blanket, and scsamum-seed.' Sir Wm. Jones's translation of these terms rests upon the explanation of Kullika Bhatta of this and the verse preceding; amerata aft wae una aeTaa FAG wTat carq | ' Let him give his daughter's son, though a religious student, food at a Srdddha, and the blanket for a seat." 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 Ashfama Muhirtta, the eighth hour of he admits that some render it a blanket made of goats' wool. These explanations are also noticed in the Nirmaya Sindhu, p- 302; and, upon the authority of the Matsya P., Kutapa is said to mean eight things, which equally consume (Tapa) all sin (Ku), or noon, a vessel of rhinoceros' horn, a nepal blanket, silver, holy grass, sesamum, kine, and a dayghter's son: WATE: SUT SY wat Aqsa: Tat wt

ferest mat eifesaten: aya: 1 ard aferafira
FRI waa aria: | werda UAT FATT
afa fara: 1
1© So the Matsya P. has ‘the gift,
sight, and name of silver are desired? TA
WA TA Bae Att ara watt The notion
originates with Manu, IIT. 202.
PREFERENCE OF A YOGI OVER THE BRAHMANS.~" 331

“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 Yogi set before a thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires 7.” mee

17 The same doctrine is inculcated by Brahman intent on scriptural knowledge the Vayu P.; but it appears to be a and on austere devotion on a level, and Pauranik innovation, for Manu places the makes no mention of the Yogi. III. 134.

CHAP. XVI.

Things proper to be offered as food to deceased ancestors: prohibited things. Circum- stances vitiating a Sraddha: how to be avoided. heard by Ikshwaku.

Song of the Pitris, or progenitors,

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 satisficd with flesh (in general), and with that of the long-eared white goat in particular. The flesh of the rhinoceros, the Kdélasdka potherb, and honey, are also especial sources of satisfaction to those The birth of that man is the occasion of satisfaction to his progenitors who performs at the due time their obsequial rites at Gaya. 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 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 Rajamasha, nor millet, nor lentils, nor gourds, nor garlick, nor

worshipped at ancestral ceremonies.

Grains that spring up spontaneously, rice

onions, nor nightshade, nor camels’ thorn, nor salt, nor the efflorescence of salt deserts, nor red vegetable extracts, nor any thing that looks like salt, nor any thing that is not commendable; nor is water fit to be offered at a Sriddha that has been brought by night, or has been abandoned, or

1 See Manu, III. 266, &c. The articles
are much the same; the periods of satis-

faction somewhat vary.
2 The expression Gavya (7r@q) 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 : alaaraarerараaaara | 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 Sréddha. It then became typical, or a bull was turned loose, instead of being slaughtered; and this is still practised on some occsions. In Manu, the term Gavya is coupled with others, which limit its application: WqTet q waa wat uaa wi “A whole year with the milk of cows, and food made of that milk.’ III. 271.

is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undivided 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 ascetic3, a monkey, a village hag, 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 malig- Let him not give food that is fetid, or vitiated by hairs or Whatever suitable food is presented with pure faith, and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment). In former times, O king of the earth! this song of the Pitris was heard by Ikshwaku, the son of Manu, in the groves of Kalapa (on the skirts of the Himalaya mountains): ‘ Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhédrapada and Magha, milk, honey, and clarified butter; or when he marries a maiden, or liberates a black bull‘, or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans$!’”

nant spirits.
insects, or mixed with acid gruel, or stale.
8 Nagna is literally ‘naked,’ but, as explained in the following chapter, means a Jain mendicant, No such person is included by. Manu (III. 239, &c.) amongst those who defile a Srdéddha by looking upon it. The Vayu contains the same

prohibition: watedt 4 Uyaq: |
4 Nila vrisha; but this animal is not altogether or always black. In the Brahma P., as quoted in the Nimaya 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.
5 Very full descriptions of the Srdéddha occur in almost all the Puranas, especially in the Vayu, Kurma, Markandeya, Vamana, and Garuda. The Matsya and Padma (Srishfhi Khanda) contain descriptions which are much the same as that of the Vayu. The accounts of the Brahma, Agni, and Varaha 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 Srdddha Maytkha and the Nirnaya Sindhu should be consulted.
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CHAP. XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasishtha to Bhishma: the gods, defeated by the Daityas, praise Vishnu: an illusory being, or Buddha, produced from his body.

PARASARA.—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.

Mairreya.—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. Parasara.—The Rig, Yajur, and Sima 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 they are left bare!.

On this

subject hear what I heard my grandfather, the pious Vasishtha, relate to

the magnanimous Bhishma:

1 This idea is expressed in nearly the same terms in the Vayu P.: aguante yatat ait daca apt wfcrnta Bates & araTea wat: | '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 Purdnas, and the metaphorical sense of the term is not that in which it was first employed; ascetics, whether of the Bauddha or of the Digambara order of Jains, 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 P. extends the word to all ascetics, including naked Brahmans, who practise austerities fruitlessly, that is, heretically or hypocritically: gat get gat qwt 7a ways a fen: gat at gar sret #3 aratemt stat: i ©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.'

THE GODS DEFEATED BY THE DAITYAS. 339

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 the first of beings, the divine Vishnu, 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 Brahma to a stock, diversified by place and time. Glory to thee, who art Brahma, thy first form, evolved from the lotus 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, Govinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control. Glory to thee, who art the Ydkshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade. Glory to thee, who art all fiends, that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel. Glory to thee, Jan4rddana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven. Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses unobstructed all permeable elements. Glory to thee, who art one with the serpent race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth. Glory to thee, who art one with the Rishis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity. Glory to thee, oh lotus-eyed, who art one with time, the form that devours, without remorse, all created things at the termi- nation of the Kalpa. Glory to thee, who art Rudra, the being that

? A son of Hiranyakasipu (p. 124).

dances with delight after he has swallowed up all things, the gods and the rest, without distinction. Glory to thee, Janarddana, 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 obstruc- tions. Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence of sacrifice, is the instru- ment of accomplishing the perfection of the universe. Glory to thee, who art every thing, and whose primeval form is the objects of percep- tion, and heaven, and animals, and men, and gods. Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose 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 Vasudeva, 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 its separate existence. Engaged in the duties of their respective orders,

* See p. 35. n. 5.

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, oh gods!"

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CHAP. 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 Bauddha.

Jainas and Bauddhas; their tenets. The Daityas lose their power, and are over-

come by the gods. Meaning of the term Nagna. Consequences of neglect of duty.

Story of Satadhanu and his wife Saivyé. Communion with heretics to be shunned.

PARASARA.—After this, the great delusion, having proceeded to earth, beheld the Daityas engaged in ascetic penances upon the banks of the Narmada river!; and approaching them in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of pea- cock's feathers?, he thus addressed them in gentle accents: " Ho, lords of the Daitya race! wherefore is it that you practise these acts of penance? 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

1 The situation chosen for the first ap-
pearance of the heresy agrees well enough
with the great prevalence of the Jain faith
in the west of India in the eleventh and

twelfth centuries (As. Res. XVI. 318), or perhaps a century earlier, and is a circumstance of some weight in investigating the date of the Vishnu Purdna.

2A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the Prithu Rai Charitra, it was borne by the Buddhist Amara Sinha; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

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 of contradictory tenets'; and they were called Arhatas'', from the phrase he had employed of " Ye are worthy (Arhatha) of this great doctrine ;" that is, of the false doctrines which he persuaded thein to embrace.

The foes of the gods being thus induced to apostatize from the religion of the Vedas, by the delusive person sent by Vishiu, 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 Vedas 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 agree able 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 knowledce. uttered by the wise.

Understand my words, for they have been This world subsists without support, and engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, " Know!" (Budhyadwam), and they replying, "It is known" (Budhyate), these Daityas were induced by the

4 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 Syadvadis, 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. lence the Jains are also termed Saptavadis and Saptabhangis, assertors and oppugners of seven propositions. As. Res. XVIT. 271; and Trans. Royal As. Soc. I. 555,

7 Here is farther confirmation of the Jains being intended by our text, as the term Arhat is more particularly applied to them, although it is also used by the Buddhists.

340 OTHERS BESIDES THE DAITY\ AS BECOME APOSTATES.

arch deceiver to deviate from their religious duties (and become Baud- dhas), by his repeated arguments 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 Bauddha heresies, but with various erro- neous tenets he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. blasphemed the gods; some treated sacrifices and other devotional «The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible.

Some then spake evil of the sacred books; some ceremonies with scorn; and others calumniated the Brahmans.

To say that casting butter into 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 east 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

flame is productive of reward, is mere childishness.

Sraddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person ®." " First, then, let it be determined what may be (rationally) believed by mankind, and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not,

mighty Asuras, fall from heaven: the text that las reason is alone to be

"

acknowledged by me, and by such

' We have therefore the Bauddhas noticed as a distinct set. If the author

wrote from a personal knowledge of Buddhists in India, he could not have written much later than the roth or 11th century.
© That is, according to the commentator, a Srdddha may be performed for a man who is abroad by any of his kinsmen who ad you are'." By such and similar 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.
7 We have in these passages, no doubt, allusion to the Varhaspatyas, or followers of Vrihaspati, who seem to have been numerous and bold at some period anterior to the 14th century. As. Res. XVI. 5.

lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.
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 ®.

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 observ- ances 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 perpetual cere- monies; 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 unwor- shipped. 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

* We may have in this conflict of the the final predominance of Brahmanism. orthodox divinities and heretical Daityas Such occurrences seem to have preceded some covert allusion to political troubles, the invasion of India by the Mohammedans, growing out of religious differences, and and prepared the way for their victories.

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 shewing 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. 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 per- formed 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 Saivy4 was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excel- lence, with humility, and discretion. The Raj& and his wife daily worshipped the god of gods, Jandrddana, with pious meditations, obla- tions 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 Kartika, and had bathed in the Bhayirathi, they belield, 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 her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After atime the Raja, triumphant over his enemies, died ; and the princess ascended the funeral pile of her husband.

In consequence of the fault committed by Satadhanu, by speaking to an infidel when he was engaged in a solemn fast, he was born again as a

dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her preexistence, accomplished in every science, and endowed with every virtue. Her father was anxious to give her in marriage to some suitable husband, but she constantly opposed his design, and the king was prevented by her from accomplishing her nuptials. With the eye of divine intelligence she knew that her own husband had been regenerate as a dog, and going once to the city of Vaidis& she saw the dog, and recognised 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 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 Kolahala 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, oh king, the circumstance of conversing with a heretic, which I called to thy recollection when thou wast a dog?" The Raj4, 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 remem- brance of his original state. 'No wolf art thou," she said, "but the illustrious sovereign Satadhanu. Thou wast then a dog, then a jackal, and art now a wolf.' Upon this, recollecting himself, the prince aban- doned 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 conversing with a heretic has condemned you!" The Raéjaé was next born as a crow; when the princess, who through her inystical 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®."‥ Having abandoned his body, in conse- quence 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 Kasi 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 Satadhanu 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 K4si caused it to be made known that she would elect a bridegroom from those who should present themselves as suitors 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, obtaining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realised reward of conjugal fidelity).

* There is a play upon the word Bali, '0 The legend is peculiar to the Vishnu

which means 'tribute,' or 'fragments of a Purdnia, although the doctrine it inculcates meal scattered abroad to the birds,' &c. is to be found elsewhere.

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. Inter- course with such iniquitous wretches, even at a distance, all association with schismatics, defiles; let a man therefore carefully 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 reli- gious 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.

e " Haitukas, ‘causalists ;? either the that cannot be proved; or it is explained. followers of the Nyaya or ‘logical’ philo- those who by argument cast a doubt upon sophy, or Bauddhas, those who take no- the efficacy of acts of devotion. thing upon authority, and admit nothing

VISHNU PURANA.

BOOK IV.

CHAP. IJ.

Origin of the solar dynasty from Brahma. Sons of the Manu
Descendants of the sons of
Dynasties of kings. Vaivaswata. Transformations of I]4 or Sudyumna. Vaivaswat: those of Nedishtha. Greatness of Marutta. Kings of Vaisali. Descend-

ants of Saryati. Legend of Raivata: his daughter Revati married to Balarama.

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, aud 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.

Parasara.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahma, and graced by a number of reli- gious, 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

‘The complete series of the different dynasties is found elsewhere only in the Vayu, the Brahmanda (which is the same), the Matsya, and the Bhagavata Puranas. The Brahma P. and the Hari Vansa, the Agni, Linga, Kuma, and Garuda Puranas have lists of various extent, but none beyond the families of Pandu and Krishna. The Markarideya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Ramayana, Mahabharata, and in the other Puranas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.

3438 ORIGIN OF THE SOLAR DYNASTY.

Manu, originating with Brahm4’.” 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 Brahma, who was Hiratiyagarbha, the form of that supreme Brahma which consists of Vishnu as identical with the Rig, Yajur, and Sama Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahma was born the patriarch Daksha*; his daughter was Aditi, who was the mother of the sun. The Manu Vaivaswata was the son of the celestial luminary; and his sons were Ikshwaku, Nriga, Dhrishta, Saryati, Narishyanta, Pransu, Nabhdga, Nedishta, Karfisha, and Prishadhra‘.

2 In the historical passages of all the Purdnas in which such occur, and espe cially in the Vishnu and Vayu, verses, apparently the fragments of a, more ancient narrative, are frequently cited. It may also be noticed, as a peculiarity of this part of the Purana, that the narration is in prose.

3 Daksha is elsewhere said to have been one of the mind-born sons of Brahma, or to have been the son of the Prachetasas : see p. 115. n. 5.

* 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 Nabhdga-nedishfa but one name, or Nedishfa the father of Nabhdéga. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nadbhdgadishta, Nabhagarishtha ; and also separated, as Nabhaga, Nabhaga, or Nabhéga; Nedishfa, Dishfa, and Arishta: the latter, as in the Kiirma, distinctly stated, antuirafce: 1 Again, wfee: aaa wy: | Brahma P. The commentator on the Hari Vansa quotes the Vedas for Nébhégadishfa: aramfes 3 arrafafa wyfa: | but the name occurs as Nabhancdishtha in the Aitareya Braéhmana of the Rigveda, where a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to 2 religious life: anmafed 3 and weraai want uratt faoria i See also As. Res. VIII. 384. The name as ordinarily written, Na-bhaga, ‘no-share,’ has nevertheless an obvious connexion with the legend. The name of Nriga is found only in our text, the Padma, and the Bhdgavata: the Vayu has Najava. Pransu is also the reading of the Vayu and Agni, but not of the rest, which have Vena, Vanya, Danda, Kugandbha or Kavi, in its place. The Mahabharata, Adi P., p. 113, has Vena, Dhrishnu, Narishyanta, Nabhaga, Ikshwéku, Kérdsha, Saryati, [l4, Prishadhra, and Nabhagarishfa. The Padma P., in the Patdla Khanida, says there were ‘ten, and names them Ikshwaku, Nriga, Dishfa, Dhrishfa, Kardsha, Sarydti, Narishyanta, Prishadhra, Nabhaga, and Kavi.

BIRTH OF ILA.

3419

Before their birth, the Manu being desirous of sons, offered a sacrifice for that purpose to Mitra and

Varufa; but the rite being deranged, through an irregularity of the ministering priest, a daughter, Il4, was

produced °,

> wargaa RIAU 1 § That sacrifice
being wrongly offered, through the im-
proper invocations of the Hotri.’ It is also
read woed ‘frustrated. This is rather a
brief and obscure allusion to what appears
to be an ancient legend, and one that has
undergone various modifications. Accord-
ing to the Matsya, no change of sex took
place in the first instance. The eldest
son of Manu was Ida or Ila (z8: or ¥:),
whom his father appointed sovereign of
the seven Dwipas. In his progress round
his dominions, Hla came to the forest of
Sambhu or Siva; entering into which, he
was changed to a female, 14, agreeably to
a promise made formerly by Siva to Par-
vati, who had been once unseasonably
broken in upon by some sages, that such
a transformation should be inflicted on
every male who trespassed upon the sacred
grove. After a season, the brothers of
Ila sought for him, and finding him thus
metamorphosed, applied to Vasishtha, their
father’s priest, to know the cause. LHe
explained it to them, and directed them to
worship Siva and his bride. They did so,
accordingly ; and it was announced by the
deities, that, upon the performance of an
Aswamedha by Ikshwéku, Ila should be-
come a Kimpurusha, named Sudyumuna,
and that he should be a male one month,
and a female another month, alternately.
The Vayu, which is followed by most of
the other authorities, states, that upon
Manw’s offering their share of the sacrifice
to Mitra and Varuna, instead of a boy, a
Through the favour of the two divinities, however, her sex

girl was born: according to the Vedas.
zat wa efa aft: 1 Manu desired her to
follow him ; aifasmagtara AYAEIT BY |

warestia we a afaat wrara = whence
her name [ld (from ila or ida, ‘come’).
There, however, Manu propitiates Mitra
and Varuria, and the girl Ilé is changed
into the boy Ha or Sudyumna by their
favour: as the Markandeya; waft wnat
qa g caput waaay | Ist Rs WHAT
aaa xfa free: nu 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
Vayu any more than it is in our text,
The Bhagavata agrees in that respect with
the Matsya, but it has evidently embel-
lished the earlier part of the legend by the
introduction of another character, Sraddha,
the wife of the Manu. It is said that it
was by her instigation, as she was desir-
ous 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 Pheenicians. “ The
Pheenician I] is the masculine Ila of the
Hindus and Indo-Scythew, and Ila was a
title of Manu or Buddha, who was pre-
served in the ark at the time of the
deluge :” I. 156: and he thence concludes
that Ha must be Noah; whilst other cir-
cumstances in his Pheenician history iden-
4U

was changed, and she became a man, named Sudyumna. At a subse- quent period, in consequence of becoming subject to the effects of a malediction once pronounced by Siva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. named Purdravas.

Budha saw and espoused her, and had by her a son After his birth, the illustrious Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishiu, who is the essence of the four Vedas, of mind, of every thing, and of nothing; and who is in the form of the sacrificial male; and through his

favour Il 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 Pratishthana',

and he gave it to Purdravas.

tify him with Abraham. I. 159. Again; '"Jlus or Jl is a regular Cuthic name of Buddha, which the Phoenicians, I have no doubt, brought with them; for Buddha or Manu, in the character of Ila, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge." I. 223. Now whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ila ' the earth,' and Ilos 'slime,' there is no very obvious resemblance between the Paurdnik legends of []4 and the Mosaic record; nor do the former authorize the particulars of Ila stated by Mr. Faber, on the authority probably of Col. Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila, nor is he the father of fla. Buddha was not so preserved, nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Il4, 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 Ila or I]4 which can identify either with Abraham or Noah. ° The Matsya calls the name of the third Haritéswa; the Vayu &c., Vinatéswa; the Markandeya, Vinaya; and the Bhagavata, Vimala. All but the last agree in stating that Utkala (Orissa) and Gaya in Behar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vayu makes him king of the west. The

Bhagavata calls them all three rulers of
the south.
7 The authorities agree in this location
of Sudyumna. Pratishthana was situated
on the eastern side of the confluence of
the Ganges and Jumna; the country be-
tween which rivers was the territory of
the direct male descendants of Vaivaswata.
In the Hari Vansa it is said that he
SONS OF THE MANU—PRISHADHRA, KARUSHA, AND NEDISHTHA. 351

a4

Of the other sons of the Manu, Prishadhra, in consequence of the crime of killing a cow, was degraded to the condition of a Sidra'. From Karfsha descended the mighty warriors termed Karfishas (the sove-

reigns of the north ®).

reigned in Pratish'hana, haying killed
Dhrishfaka, Ambarisha, and Danda: wea:
atcaraTa ufvert qafaat: weaned eu
afa eraa: vw M. Langlois had no doubt
qarwzq: in his copy, as he renders it, 'Il
donna naissance a trois enfans;' though,
as he observes, Hamilton had called these
the sons of Ikshwaku. The Brahma P.
has not this passage, nor does the com-
mentator on the Hari Vansa give any
explanation ; neither does any thing of
the kind occur elsewhere. We have how-
ever, subsequently in the text, Danda
named as a son of Ikshwdku; and in the
Padma P., Srishfi Khanda, and in the
Uttara Khanda of the Ramayana, we have
a detailed narrative of Danda, the son of
Ikshwaku, whose country was laid waste
by an imprecation of Bhargava, whose
daughter that prince had violated. Tis
kingdom became in consequence the Dan-
daka forest. The Mahabharata, Dana
Dharma, alludes to the same story. If
therefore the preferable reading of the
Hari Vansa be Suta, 'son, it is at vari-
ance with all other authorities. At the
same time it must be admitted, that the

same work is singular in asserting any collision between Danda and his brothers and Sudyumna, and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vansa so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya; aprrreanrating years GTA | The son of Nedishtha, named Nabhaga, became

‘ Ambarisha was the son of Nébhaga; and Dhrishfa had three sons.’

* This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vayu says he was hungry, and not only killed, but ate the cow of his spiritual preceptor, Chyavana. In the Markandeya he is described as being out a hunting, and killing the cow of the father of Babhravya, mistaking it for a Gavaya or Gayal. The Bhagavata, as usual, improves upon the story, and says that Prishadhra was appointed by his Guru Vasishfha to protect his cattle. In the night a tiger made his way into the fold, and the prince in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same, and the imprecation of the offended sage degraded Prishadhra to the caste of a Suidra. According to the Bhagavata, 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.

* The Bhagavata also places the Karushas in the north; acre 1 but the country of the Kartshas is usually placed upon the Paripatra or Vindhya mountains (see p. 186. n. 13),

$154

DESCENDANTS OF NEDISHTHA.

a Vaisya™: his son was Bhalandana!!; whose son was the celebrated Vatsapri?: his son was Pransu; whose son was Prajéni; whose son was Khanitra'; whose son was the very valiant Chakshupa’; whose son was Vinsa'®; whose son was Vivinsati’; whose son was Khaninetra; 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; “There never was beheld on earth a sacrifice equal to the sacrifice of Marutta: all the impleme:'ts

'0'The Véyu has Nabhdga, the son of Arishta; apavirfcegary t the Markandeya has, the son of Dishta; Teeqaaarn: | the Bhagavata also calls him the son of Dishfa. According to that authority, he hecame a Vaisya by his actions. The other Purénas generally agree that the descendants of this person became Vaisyas; but the Matsya and Vayu do not notice it. The Markandeya details a story of Nabhaga’s carrying off and marrying the daughter of a Vaisya; 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 successur recovered. The Brahma P. and Ifari Vansa assert that two sons of Nabhagirishta 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 Nabhéva 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 Vaisya princes was recognised by early traditions. ‘! Bhanandana: Bhégavata.

Vatsapriti: Bhégavata. Vatsasri: Markandeya. The latter has a story of the destruction of the Daitya Kujémbha by Viduratha, the father of Sunanda, the wite

of Vatsasri. The Vayu has Sahasrdri.
3 Pramati: Bhdgavata.

14 According to the Markandeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.
1° Chakshusha: Bhagavata.

16 Vira: Markandeya.

'7 Rambha precedes Vivinsati: Bhagav.

'S Baléswa or Balakéswa or Subalaswa, according to the Markandeya, which explains his name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands (a&-+ war).
19 Both forms occur, as the commentator observes; wfaerta afacfaferfenta | The Markandeya has a long story of this prince's carrying off the daughter of Vi-Sala, king of Vaidisa. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he
The princess, also becoming an ascetic, met

vowed never to marry nor reign.

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 Visala.
SPLENDOUR OF MARUTTA. 393

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"." Marutta was a Chakravartti, or universal monarch: he had a son named Narishyanta"; his son was Dama"; his son was Rajyavarddhana; his son was Sudhriti; his son was Nara; his son was Kevala; his son was Bandhumat; his s(n was Vegavat; his son was Budha®; his son was Trinavindu, who had a daughter named Havila™. The celestial nymph

Alambusha becoming enamoured of Trifiavindu, bore him a son named Visila, by whom the city Vaisali was founded *.

*” Most of our authorities quote the made the Pinda, or obsequial offering to same words, with or without addition. his father, of his flesh: with the remainder The Vayu adds, that the sacrifice was he fed the Brahmans of Rakshasa origin: conducted by Samvartta, whom the Bha- such were the kings of the solar race. gavata terms a Yogi, the son of Angiras ; arse foawatt Wal Fl ATAUTA wT and that Vrihaspati was so jealous of the arava wy: qeaqRaTa u eafamt fe tat splenduur of the rite, that a great quarrel Yq: HATIyAT:

(wzTa faate:) ensued between him and »3 The Bhagavata has Bandhavat, Ogha- Samvartta. low it involved the king is vat, and Bandha.

not told, but apparently in consequence, 24 The Vayu and Bhagavata both add Marutta, with his kindred and friends, that she was the wife of Visravas, and was taken by Samvartta to heaven: avqva mother of Kuvera. In the Linga P. she feg sti: waet Bearer: | According to is said to have been the wife of Pulastya, the Markandeya, Marutta was so named and mother of Visravas. The weight of from the paternal benediction, ‘May the authority is in favour of the former state- winds be thine,’ or ‘be propitious to thee? ment. See p. 83. n. 5.

(ea wa). He reigned, agreeably to that 2° The Bhagavata names three sons,

record, 85000 years. Visdéla, Stinyabandhu, and Dhtimaketu. 2! Omitted in the Bhagavata. Vaisali is a city of considerable renown in

2 A yather chivalric and curious story Indian tradition, but its site is a subject is told of Dama in the Markandeya. His of some uncertainty. Part of the difficulty bride Sumand, daughter of the king Da- arises from confounding it with Visala, sdrha, was rescued by him from his rivals. another name of Ujayin; saafadtenfest One of them, Bapushmat, afterwards killed 11 Hemachandra. Also in the Megha Marutta, who had retired into the woods, Dita; wraraat — yyreerqargy wit fag after relinquishing his crown to his son. mt! ‘ Having arrived af Avanti, proceed Dama in retaliation killed Bapushmat, and to the illustrious city before indicated,

4X

354 KINGS OF VAISALI.

The son of the first king of Vaisali was Hemachandra; his gon was Suchandra; his son was Dhimraswa; his son was Srinjaya?5; his son was Sahadeva”; his son was Kriséswa; his son was Somadatta, who celebrated ten times the sacrifice of a horse; his son was Janamejaya; and his son was Sumati¥%. These were the kings of Vaisili; of whom it

it is said, “‘ By the favour of Trinavindu all the monarchs of Vaisali were

long lived, magnanimous, equitable, and valiant.” Saryati, the fourth son of the Manu, had a daughter

named Sukany4, who was married to the holy sage Chyavana": he had also a righteous

son, called Anartta.

Visilé' fagretfiraranpsrfadt git 1 «To the city Ujjayini, named Viséla.? Comment. Vaisdli however appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Sakhya and his first disciples, it is the same as Prayiga or Allahabad; but the Ramayana (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 Saran, 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-kiie-ki: Trans, R. As. Soc. no. IX. p. 128.
26 Dhumréksha and Samyama: Bhagavata.
27 The text is clear enough; qa wecama: aya: | but, as elsewhere noticed (Hindu Theatre, II. 296), the commentator on the Bhagavata interprets the parallel passage, Cantera SUT: ATH: | very differently, or agean: tara afem | ' Krisdswa with Devaja,' or, as some copies

The son of the latter was Revata*, who ruled over

"read, Devaka or Daivata, as if there were two sons of Samyama.
*8 The Bhagavata changes the order of these two, making Janamejaya the son of Sumati; or Pramati, Vayu. Sumati, king of Vaisali, is made cotemporary with Rama: Ramayana, I. 47.17. The dynasty of Vai-Sala kings is found only in our text, the Vayu, and Bhagavata. Hamilton places them from 1920 to 1240 B.C.; but the

latter is incompatible with the date he assigns to Rima, of 1700 B.C. The co-temporary existence of Sumati and Rama, however, is rather unintelligible, as, according to our lists, the former is the thirty-fourth, and the latter the sixtieth, from Vaivaswata Manu.

29 The circumstances of their marriage, of Chyavana's appropriating a share of offerings to the Aswini Kuméras, and of his quarrel with Indra in consequence, are told in detail in the Bhagavata and Padma Puranas.

30 In most of the other Puranas, Reva or Raiva. The Linga and Matsya insert a Rochamana before him; and the Bhagavata adds to Anartta, Uttanavarhish and Bhirishena.

the country called after his father Anartta, and dwelt at the capital denominated Kusasthali*!. 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 Brahma to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers Haha, Haha, and others, were singing before Brahma; and Raivata, waiting till they had finished, imagined the ages that elapsed during their performance to be but as a moment. At the end of their singing, Raivata prostrated himself before Brahma, and explained his errand. ' Whom should you wish for a son-in-law?" demanded Brahma; and the king mentioned to him various persons with whom he could be well pleased. Nodding his head gently, and graciously smiling, Brahma 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, servants, wife, kinsmen, armies, and treasures, have long since been swept away by the hand of time." Overcome with astonishment and alarm, the Raja then said to Brahma, " 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 lotus, 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 Vishnu. 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

*! The Bhagavata ascribes the founda- the same, or on the same spot, as Dwa- tion of Kusasthali to Revata, who built it, rak&; and Anartta was therefore part of it is said, within the sea: wea: aqz i Cutch or Guzerat. See p. 1g0. n. 77. The subsequent legend shews that it was

eternal, without name or shape. Through the favour of that imperish- able being am 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 dura- tion; 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-born, is again present in the world. That mighty Vishnu, who is paramount over all beings, is now in a portion of himself upon the earth. That city Kusasthali which was formerly your capital, and rivalled the city of the immortals, is now known as Dwaraka*', 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 lotus-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 Kusasthali, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel

5? So called from its many Dwaras or gateways: Ja great am weETat AATTAT 4
Vayu.

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. Balarama having espoused, agreeably to the ritual, Revati, the daughter of Raivata, the king retired to the mountain Himalaya, and ended his days in devout austerities*.

33 The object of this legend, which is making Balarama cotemporary with Rai- told by most of the authorities, is obvi- vata; the one early in the Treta age, and ously to account for the anachronism of the other at the close of the Dwapara.

CHAP. II.

Dispersion of Revata's descendants: those of Dhrishta: those of Nabhdga. Ikshwaku, the son of Vaivaswata: his sons,

Birth of

Line of Vikukshi. Legend of

Kakutstha; of Dhundhumara; of Yuvand4swa; of Mandhatri: his daughters mar-

ried to Saubhari.

PARASARA—Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahma, the evil spirits or Raékshasas named

Puhyajanas destroyed his capital Kusasthali.

His hundred brothers,

through dread of these foes, fled in different directions; and the Ksha- triyas, their descendants, settled in many countries}. From Dhrishta, the son of the Manu, sprang the Kshatriya race of

Dharshtaka?.

The son of Nabhiga was Nabhaga*; his son was Ambari-

1 According to the Vayu, the brothers of Raivata founded a celebrated race called Sarydta, from Saryati. The Brahma P. says they took refuge in secret places (gahana); for which the Hari Vanga substitutes (parvata garia) mountains. The Vayu has neither, and says merely that they were renowned in all regions: feerrat fer RATE t

2 So the Vayu, Linga, Agni, Bréhma, and Hari Vansa. The Matsya names three sons of Dhrishta, Dhrishtaketu, Chitranatha, and Ranadhrishta. The Bhagavata adds, that the sons of Dhrishfa obtained Brahmanhood upon earth, though born Kshatriyas : WESTER wat weryd wit ferat |

3 But who is Nabhaga? for, as above observed, c., 1. n. 2, the son of the Manu is Nabh4ga-nedishfa, and there is in that case no such person as Nabhaza: on the other hand, if Nabhdéga and Nedishta be distinct names, we have ten sons of Vaivaswata, as in the Bhagavata. The descendants of Nedishfa, through his son Nabhaga, have been already specitied ; and after all,

therefore, we must consider the text as intending a distinct person by the name Nabhaga; and such a name does occur in the lists of the Agni, Kurma, Matsya, and Bhagavata, unquestionably distinct from that with which it is also sometimes compounded.
legend of the Aitareya Brahmana, with some additions, and says that Nabhaga 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
The Bhagayata repeats the

in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and Nabhaga acquiescing, the god confirmed the gift, by which he became possessed of
BIRTH OF IKSHWAKU. 359

sha‘; his son was Virfipa>; his son was Prishadagwa; his son was Rathinara, of whom it is sung, “ These, who were Kshatriyas by birth, the heads of the family of Rathinara, were called Angirasas (or sons of

Angiras), and were Brahmans as well as Kshatriyas ®.” Ikshw4ku was born from the nostril of the Manu, as he happened to

sneeze’.

princes of the south 8.

an equivalent for the loss of territory.
Most of the authorities recognise but one name here, variously read either Nabhaga or Nabhaga, the father of Ambarisha. The Vayu, as well as the Bhagavata, concurs with the text.
4 The Bhagavata considers Ambarisha as a king, who reigned apparently on the banks of the Yamuna. Ile 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 Siva: a legend which possibly records a struggle between two sects, in which the votaries of Vishnu, headed by Ambarfsha, triumphed.

5 The Agni, Brahma, and Matsya stop with Ambarisha. The Vayu and Bhagavata proceed as in the text, only the latter adds to Virtipa, Ketumat and Sambhu.

6 The same verse is cited in the Vayu, and affords an instance of a mixture of character, of which several similar cases occur subsequently, Kshatriyas by birth, become Brahmans by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhaga's assisting the sons

He had a hundred sons, of whom the three most distinguished were Vikukshi, Nimi, and Danda.

were the protectors of the northern countries.

Fifty of the rest, under Sakuni,

Forty-eight were the

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 Bhagavata and Vayu) being childless, Angiras begot on his wife sons radiant with divine glory, who as the sons of the monarch by his wife were Kshatriyas, but were Brahmans through their actual father. This however is an afterthought, not warranted by the memorial verse cited in our text.

7 So the Bhégavata: QaMAHAGTs ERT qa: TA: |

8 The Matsya says that Indra (Devaraf) was born as Vikukshi, and that Ikshwaku 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 Vayu and most of the other authorities

agree in the number of one hundred, of whom fifty, with Sakuni at their head, are placed in the north; and forty-eight in the south, according to the Vayu, of whom Vimati was the chief. The same authority specifies also Nimi and Danida as sons of Ikshwaku, as does the Bhagavata, with the addition of their reigning in the central regions. The distribution of the rest in

Upon one of the days called Ashtaka', Ikshwaku 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. summoned to consecrate the food ; 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). quence abandoned by his offended father, and the epithet SasAda (hare- eater) was affixed to him by the Guru. On the death of Ikshwaku, the dominion of the earth descended to Sasdda", who was succeeded by his son Puranjaya.

In the Treta age a violent war!! broke out between the gods and the Asuras, in which the former were vanquished. They consequently had recourse to Vishiu for assistance, and propitiated him by their adorations. The eternal ruler of the universe, N4r4yana, had compassion Hear how There is an illustrious prince named

Vasishtha, the family priest of the house of Ikshwaku, was

Vikukshi was in conse-

upon them, and said, " What you desire is known unto me. your wishes shall be fulfilled. 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.

that work is twenty-five in the west, as many in the east, and the rest elsewhere; that is, the commentator adds, north and south. It seems very probable -that by these sons of Ikshwaku we are to understand colonies or settlers in various parts of India.

9 See p. 322, 323.

10 The Vayu states that he was king
of Ayodhya, after the death of Ikshwaku.
The story occurs in all the authorities,
more or less in detail.
Do you therefore endeavour to secure the aid

The Vayu says it was in the war of
the starling and the stork; "Tetq% az a
conflict between Vasishtha and Viswamitra,
metamorphosed into birds, according to the
Bhagavata; but that work assigns it to a
different period, or the reign of Harischan-
dra. 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 Mahabharata,
invariably borne by princes and leaders.

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 Kshatriya, we have come to thee to solicit thy alliance against our enemics: it will not become thee to disappoint our hopes." The prince replied, " Let this your Indra, the monarch of the spheres, the god ofa 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 Being then filled with delight, and invigorated by the power of the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the

bull, the prince mounted upon his shoulder.

enemies of the gods; and because he annihilated the demon host whilst seated upon the shoulder (or the hump, Kakud) of the bull, he thence obtained the appellation Kakutstha (seated on the hump ").

The son of Kakutstha was Anenas, whose son was Prithu, whose son was Viswagaswa!', whose son was Ardra™, whose son was Yuva- niswa, whose son was Sravasta, by whom the city of Sravasti!® was founded. The son of Sravasta was Vrihadaswa, whose son was Kuva- lay4swa. This prince, inspired with the spirit of Vishiu, destroyed the Asura Dhundhu, who had harassed the pious sage Uttanka; and he was thence entitled Dhundhumara!''. In his conflict with the demon

The Bhagavata adds, that he cap-
tured the city of the Asuras, situated in
the west; whence his name Puranjaya,
"victor of the city:' he is also termed
Paranjaya, ' vanquisher of foes:' he is

also called Indravaha, ‘borne by Indra.’
3 Suyodhana: Matsya, Agni, Kurma.

4 Viswaka: Linga. Viswagandhi: Bhagay. Vishtaréswa: Brahma P. and Iari V.
1S Nndhra: Vayu. Ayu: Agni. Chandra: Bhagavata,
16 Savasta and Savasti: Bhégav. Sravasti: Matsya, Linga, and Kurma, which also say that Sravasti was in the country of Gaura, which is eastern Bengal; but it is more usually placed in Kosala, by which a part of Oude is commonly understood. In my Dictionary I have inserted Sravanti, upon the authority of the Trikénda Sesha, but it is no doubt an error for Sravasttf; 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-kue-ki.
17 This legend is told in much more

4Z

the king was attended by his sons, to the number of twenty-one thou- sand; 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 Dridhaswa, Chandréswa, and Kapiléswa; and the son and successor of the elder of these was Haryyaswa ; his son was Nikumbha; his son was Sanhatdswa; his son was Krisaswa; his son was Prasenajit ;

and his son was another Yuvanaéswa #8.

Yuvandswa 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 procure

him progeny.

detail in the Vayu and Brahma Puranas. Dhundhu hid himself beneath a sea of sand, which Kuvalydswa 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 carthquake or volcano.

%* The series of names agrees very well to Sanhatdswa, called Varhandswa in the Bhagavata. We have there some variations, and some details not noticed in our text. The Vayu, Brahma, Agni, Linga, Matsya, and Kurma, ascribe two sons to Sanhatéswa, whom the two first name KriSiswa and Akrisdswa, and the rest Krisaswa and Randswa. Senajit or Prasenajit is generally, though not always, termed the son of the younger brother; but the commentator on the Hari Vanéa calls him the son of Sanhatdswa, whilst the Matsya, Agni, Linga, and Kurma omit him, and make Mandhatri the son of Randswa. The mother of Prasenajit and the wife of Aknséswa or Sanhatdswa, according to the different interpretations, was the daughter

One night during its performance the sages having

of Himavat, known as Drishadvati, the river so termed (p.181.n.7.) The wife of Yuvandswa, according to the Vayu, or of Prasenajit, according to the Brahma, was Gauri, the daughter of Rantinara, who, incurring the imprecation of her husband, became the Bahuda river (p. 181. n.6). The Bréhma and Hari Vansa call Yuvandswa her son; but in another place the Hari Vansa contradicts itself, calling Gauri the daughter of Matimara, of the race of Puru, the mother of Mandhatri; here following apparently the Matsya, in

The Brahma P, is

not guilty of the inconsistency. The Vayu

of course gives the title to Mandhatri, with the addition that he was called Gaurika, after his mother: were aitfce:
DTS ATMA Urea FT Ssraafarat ya u
Mandhatri's birth from Gauri is the more remarkable, as it is incompatible with the usual legend given in our text and in the Bhagavata, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the Bhagavata, Mandhatri is also named Trasadasyu, or the terrifier of thieves.
which it is so stated.

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 Raji, " who unwittingly drank the water!' and accordingly in the belly of Yuvanaswa 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" (mam dhasyati); and hence the boy was named Mandhatri. 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 irradiated by his light, is the land of Mandhatri, the son of Yuvanaswa)."

Mandhatri married Vindumati, the daughter of Sagavindu, and had by her three sons, Purukutsa, Ambarisha, and Muchukunda; he had also fifty daughters".

The devout sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in whRh, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all

9 The Vayu cites this same verse and werd Uaranfadtad | arerart wy fru: another, with the remark, that they were qurarst: Wawa ti uttered by those acquainted with the Pu- 20 The Brahma and Agni omit Amba- rénas and with genealogies: WATATETATAT risha, for whom the Matsya substitutes wrat Uorfwar fs: | urarqeiea emt arag Dharmasena. The following legend of wa WaT Lay WalTATITRT ATRUTY: BTTTA lt Saubhari occurs elsewhere only in the SATYATETHT mara dyfaet sat: araara Bhagavata, and there less in detail.

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. Ofa 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 Man- dhatri 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, “1 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 earth to whom daughters have been born, but your family is above all renowned for observance of liberality in your dona- tions to those who ask your bounty. You have, O prince, fifty daugh- ters; 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 Mandhatri 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 mn, he was much perplexed, and, declining his head, was lost a while 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 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, J 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.

Mandhiatri, 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 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 bride- groom for you; he has been created by Brahma on purpose for me, as 1 have been created in order to become his wife: he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi: and as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. Perplexed more than ever by this

5A

information, the Raja exclaimed, " What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viswakarman, equal in taste and skill to Brahma himself, to construct separate palaces for each of his wives: he ordered him to provide each building with clegant 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 of lotus flowers. The divine artist obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda?! took up his permanent abode, and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

After some period had elapsed, the heart of king Mandhatri 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, where the lotus 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

2! The great Nidhi: a Nidhi is a trea- to Kuvera; each has its guardian spirit, sure, of which there are several belonging _ or is personified.

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 Mandhatri 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 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 Mandhatri bore to Saubhari 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". '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 unsa-

22 Of Mamata, 'mineness' (aRat); the to an individual, and are essential to his notion that wives, children, wealth, belong happiness.

tisfied, and my soul yearns to behold the descendants of their descend- ants. 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 farther multiplied by the numerous children whom the princesses have borne to me. The sources of afflic- tion 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 Sammada.

Separation from the world 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 incom- plete?' 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, Vishnu, 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 indis- crete 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 Vishnu, who is the teacher of teachers, who is one with all beings, the pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing."

CHAP. III.

Descendants of Mandhatri.

Legend of Trisanku.

Saubhari and his wives adopt an ascetic life. Legend of

Narmada and Purukutsa. Bahu driven from his kingdom

by the Haihayas and Talajanghas. 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 chil- dren, 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 Vaikhanasas (or anchorets having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires!, and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration, or death. Whoever reads, or hears, or remembers, or understands, this legend of Saubhari, and his espousal of the daughters of Mandhatri, 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 Mandhatri is now resumed.

The son of Ambarisha, the son of Mandhatri, was Yuvandswa; his son was Harita?, from whom the Angirasa Haritas were descended 3.

chief'? The Linga reads, efeat gaaraer

1 So Manu; " Having reposited, as the

law directs, the holy fires in his breast,” &e. VI. 25.

2? The Vayu, Linga, Kirma, and Bhagavata agree in this series; the others omit it.

® The words of the text are, weatafat uiisfycet ztfcat: | and the commentator explains the phrase, ‘the Angirasa Brahmans, of whom the Harita family was the etfeat wa eras: | erator watt fzsraa: u ‘ Harita was the son of Yuvanaswa, whose sons were the Haritas; they were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshatriyas.? The Vayu has, ¢ftdt gaat wea erthat yCaeyat: | wratyTE: yar wat tm fzatra: u ‘Harita was the son of Yuvandswa, from whom were many called ‘5B

370 PURUKUTSA AIDS THE NAGAS.

In the regions below the earth the Gandharbas called Mauneyas (or sons of the Muni Kasyapa), who were sixty millions in number, had defeated the tribes of the Nagas, or snake-gods, and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharbas, the serpent chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotus 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 Mandhatri, the son of Yuvanfswa, and in him will I quiet these iniquitous Gandharbas.” bowed and withdrew, and returning to their country dispatched Nar- mada to solicit the aid of Purukutsa‘.

Narmada 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 Gandharbas. He then returned to his own palace; and the snake-gods, in acknowledgment of Narmada’s services, conferred upon her as a blessing, that whosoever 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 Narmada in the morning; salutation be to Narmada at night; salutation be to thee, O Narmada! defend me

On hearing these words, the snake-gods

Haritas; they were sons of Angiras, and Brahmans with the properties of Kshatriyas.’ The Bhagavata has only, area qxact xt! These (Ambarisha, Purukutsa,

and Harita) were, according to Sridhara Swami's comment, the chiefs of Mandhatri's descendants, being founders of three several branches: or it may mean, he says, merely that they had Mandhatri for their progenitor, Mandhatri being by some also named Angiras, according to Aswalayana. It may be questioned if the compilers of the Puranas, 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 disciples of certain Brahmans, particularly of Angiras, and afterwards founders of schools of religious instruction themselves. Mandhatri himself is the author of a hymn in the Rig-veda. As. Res. VIII. 385.
Harita is the name of an individual sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.
+ Narmada, the personified Nerbudda river, was, according to the Bhagavata, the sister of the Nagas.
TRISANKU RAISED TO HEAVEN. 371

from the serpent's poison." Whoever repeats this day and night, shall never be bitten by a snake in the dark nor 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 Narmada named Trasadasyu, whose son was Sambhiita®, whose son was Anaranya, who was slain by Ravayia in his triumphant progress through the nations. The son of Anarariya was Prishadaswa; his son was Haryyaswa; his son was Sumanas®; his son was Tridhanwan; his son was Trayyaruna; and his son was Satyavrata, who obtained the appellation of Trisanku, and was degraded to the condition of a Chandala, or outcast'. During a twelve years' famine Trisanku provided the flesh of deer for the nourishment of the wife and children of Viswamitra, 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 outcast. On this account Viswamitra, being

highly pleased with him, elevated him in his living body to heaven ®.

5 We have some varieties here. Instead of Trasadasyu the Matsya has Dussaha, whom it makes the husband of Narmada,

and father of Sambhuti, the father of Tridhanwan. The Bhagavata omits Sambhuti; the Linga makes him the brother of Trasadasyu; and the Agni has in his place Sudhanwan.
® Vrishadaswa: Vayu.
Agni, and Brahma omit all between Sambhita and Tridhanwan. The Bhagavata has a rather different series, or Anaranya, Haryyaswa, Aruna, Tribandhana, Triganku. As Anaranya is famous in Hindu story, and Trayyaruia is a contributor to the Rig-veda, their omission shews careless compilation.
7 The Vayu states he was banished by his father for his wickedness (Adharma). The Brahma P. and Hari Vansa detail his
The Matsya,

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 Swapakas. The Ramayana has a different story, and ascribes Trisanku'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 (awartet farafea:), and the object of his sacrifice was to ascend to heaven.
§ The occurrence of the famine, and Satyavrata's care of the wife and family of Viswamitra, are told, with some variations, in the Vayu, which has been followed by
372

The son of Triganku was Harischandra?;

the Brahma and Hari Vana.
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 Trisanku (tri, ‘three,’ sanku, ‘sin’). Vasishtha refusing to perform his regal inauguration, Viswamitra celebrates the rites, and on his death elevates the king in his mortal body to heaven. The Ramayana relates the same circumstance, but assigns to it a different motive, Viswamitra’s resentment of the refusal of the gods to attend Trisanku’s sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viswamitra, by which Triganku was left suspended, head downwards, in mid-air, furming a constellation in the southern hemisphere, along with other new planets and stars formed by Viswamitra, The Bhagavata has an allusion to this legend, saying that Triganku is still visible in heaven: werfq fefa gyat i The Vayu furnishes some further information from an older source: wWangaretaihitatat Witt frat: aT | foarframees faygfefa ust zaaTz METAS FARTTA ‘faz 1 wa arta ~~ TR Sr argafaem \ wey fafiratates wyrerfrat u Both my copies leave a bina where it is marked, and a similar passage does not elsewhere occur; but the word should probably be fagr, and the whole may be thus rendered: ‘ Men acquainted with the Purdnas recite these two stanzas; “By the favour of Viswamitra the illustrious Trisanku shines in During

his son was Rohita-

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 Triganku."' This legend is therefore clearly astronomical, and alludes possibly to some reformation of the sphere by Viswémitra, under the patronage of Triganku, and in opposition to a more ancient system advocated by the school of Vasishtha. It might be no very rash conjecture, perhaps, to identify Trisanku with Orion, the three bright stars of whose belt may have suggested the three Sankus (stakes or pins) which form his name.

9 The Pauranik lists generally dismiss Harigchandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahéabharata, Sabha Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rajasiya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Markandeya and Padma Puranas, of his having given his whole country, his wife and son, and finally himself, to Viswamitra, in satisfaction of bis demands for Dakshina. In consequence he was elevated with his subjects to heaven, from whence, having been insidiously led by Nareda 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 Wlarischandra is popularly believed to be at times still

swa'?; his son was Harita!; his son was Chunchu", who had two sons named Vijaya and Sudeva. Ruruka™ was the son of Vijaya, and his own son was Vrika, whose son was Bahu (or Bahuka). This prince was vauquished by the tribes of Haihayas and Talajanghas", and his country was overrun by them; 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 The poison had the effect of confining the child in the womb

Bahu, having waxed old, died in the neighbourhood of

delivery. for seven years. the residence of the Muni Aurva. 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

His queen having constructed his

visible in the skies. The indignation afflicted by a dropsy. Rohita at last pur-

of Vasishtha at Viswamitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Sardali, a sort of Turdus, and the Baka, or crane. In these forms they fought for a considerable term, until Brahma interposed, and reconciled them. The Bhagavata alludes to this story, in its notice of Harischandra; but the Vayu refers the conflict to the reign of a different prince: sce c, 2.n.11. According to the Siva P., Harischandra was an especial worshipper of that deity; and his wife Satyavati was a form of Jaya, one of Durga's handmaids.

1 Also read Rohita. Traces of his name appear in the strong holds of Rotas, in Behar and in the Panjab. The Bhagavata has a legend of his having been devoted to Varuna, before his birth, by his father, who having on various pleas deferred offering his son as promised, was chased Sunahsephas, who was offered as a victim in his stead: see hereafter, note on Sunahgephas.

*) Omitted: Agni, Linga, and Matsya.

Omitted: Agni. Dhundhu: Linga and Kirma. Champa, founder of Champamalini: Bhagavata. But all other authorities make Champa a different person, a descendant of Anga: see family of Anu, of the lunar race.

3 Kuruka: Linga and Kurma. Bharuka: Bhagavata.
14 Descendants of Yadu. The first springs from a prince who is the twelfth, and the second from one who is the eighteenth, in the lunar line, and both are thus cotemporary with a prince who is the thirty-fifth of the solar dynasty. The Vayu adds, that they were assisted by Sakas, Yavanas, Kambojas, Paravas, and Pahlavas.
5c

o7d BIRTH OF SAGARA:

offerer of many sacrifices, the destroyer of his foes, a universal emperor, is in thy womb; think not of committing so desperate an act!' Accord- ingly, 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 him the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth, gave him on that account the name of Sagara (from Sa, 'with, and Gara, 'poison'). The same holy sage celebrated his investure with the cord of his class, instructed him fully in the Vedas, and taught him the use of arms, especially those of fire, called after Bhargava.

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 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 Hai- hayas and Talajanghas, 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 Sakas, the Yavanas, Kam- bojas, Paradas, and Pahnavas*, but that they applied to Vasishtha, the

is my father? and who is he?"

The Haihayas we shall have farther occasion to notice. The Sakas are, no doubt, the Sacze 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 Kambojas were a people on the north-west 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 Caumogees of Kafe-ristan, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Caubul, 619: see also before, p. 194. n. 146.) The Paradas and Pahlavas or Pahnavas may designate other bordering tribes in the same direc-tion, or on the confines of Persia. Along with these, in the legend that follows, the Bhagavata enumerates Barbaras. The Vayu adds Mahishikas, Chaulas, Darvas, and Khasas: the two former of which are people on the Malabar and Coroman-del coasts ;
placed amongst the mountaineers of the Hindu Kosh. The Brahma P. lengthens the list with the Kolas, the forest races of eastern Gondwana; the Sarpas and the the two latter are usually

family priest of Sagara, for protection. Vasishtha regarding them as annihilated (or deprived of power), though living, thus spake to Sagara: "Enough, enough, my son, pursue no farther 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 injunc- tions of his spiritual guide, contented himself therefore with imposing upon the vanquished nations peculiar distinguishing marks. He made the Yavanas™ shave their heads entirely; the Sakas he compelled to shave (the upper) half of their heads; the Parddas wore their hair long ; and the Pahnavas let their beards grow, in obedience to his commands". Them also, and other Kshatriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus sepa- rated from religious rites, and abandoned by the Brahmans, these

different tribes became Mlechchhas.

Sagara, after the recovery of

his kingdom, reigned over the seven-zoned earth with undisputed

dominion !*,

Keralas, who are the people of Malabar.
The Hari Vansa still farther extends the

enumeration with the Tusharas or Tokharas, the Turks of Tokharestan; the Chinas, Chinese; the Madras, people in the Panjab; the Kishkindhas, in Mysore ; Kauntalas, along the Narbudda; Bangas, Bengalis; Sélwas, people in western India ; and the Konkanas, or inhabitants of the Cpncan. It is evident from the locality of most of the additions of the last authority, that its compiler or corrupter has been a native of the Dekhin.
© And Kambojas: Vayu.

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 omfev xouctvres, and followed, according to Xenophon, by the Lacedemonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Mohammedans, but it is not universal. The Sakas, 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 mountaincers of the Ilimalaya shave the crown of the head, as do the people of Kaferistan, 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 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, Fateh Shuh.
‘8 So the Vayu, &c.; and a similar

statement is given in Manu, X. 44, where

to the Sakas, Yavanas, Kambojas, Pavadas, and Pahnavas, are added the Paundras (people of western Bengal), Odras (those of Orissa), Dréviras (of the Coromandel coast), Chinas (Chinese), Kirdtas (mountaineers), and Daradas (Durds of the Hindu Koh). From this passage, and a similar one in the Ramayana, in which the Chinas are mentioned, the late Mr. Klaproth inferred those works to be not older than the third century B.C., when the reigning dynasty of Thsin first gave that name to China (see also p. 194. n.145.) 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 Ramayana particularly and the works of the era of Vikramaditya. 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,

CHAP. 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 save: the horse recovered by Ansumat: his descendants. Legend of Mitrasaha or Kalmé- shapada, the son of Sudasa. Legend of Khafwénga. Birth of Rama and the other sons of Dasaratha. Epitome of the history of Rama: his descendants, and those of his brothers. Line of Kusa. Vrihadbala, the last, killed in the great war.

SUMATI the daughter of Kasyapa, and Keéini the daughter of Raja Viderbha, were the two wives of Sagara!. Being without progeny, the king solicited 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. Kesini chose to have the single son; Sumati the multitude: and it came to pass in a short time that the former bore Asamanjas?, a prince through whom the dynasty continued; and the daughter of Vinaté (Sumati) had sixty thousand sons.. The son of Asamanjas was Ansumat.

Asamanjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path

of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni 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

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1 So the Ramayana. Sumati is called length in the Ramayana, first book, and in

the daughter of Arishfanemi: the Maha- the Mahabhdrata, Vana Parva, III. 106, et

bharata calls her Saivyé. The story of seq., as well as in most of the Puranas. Sagara and his descendants is told at ? Or Panchajana: Brahma.

5D

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 persever- ance, until coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards each for a league. Coming to Patala, they beheld the horse wandering freely about, and at no great distance from him they saw the Rishi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, “ This 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 pérson*.

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 dispatched Ansumat, the son of Asamanjas, to effect the animals 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

3 The Bhagavata has, for a Purana,
some curious remarks on this part of the
story, flatly denying its truth. 2 argaret

gfrararfstat Tega fa wrcarafa 1. at
watery ferart sonafsatefs @ GPa: |
ueafcrt wteraat eeeaTaat PPM FTG |

want aque frafaa: worn at yaR
fa: » ‘The report is not true, that the
sons of the king were scorched by the
wrath of the sage; for how can the qua-
lity 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 Sankhya philoso-
phy, 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?

son, deliver the horse to your grandfather; and demand a boon; thy grandson shall bring down the river of heaven on the earth.” Ansumat 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 grandfather’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, Ansumat returned to his grandfather, and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affec- tionate memory of his sons, denominated Sagara the chasm which they had dug?.

The son of Ansumat was Dilipa®; his son was Bhagiratha, who brought Gangé down to earth, whence she is called Bhagirathi. The son of Bhagiratha was Sruta ; his son was Nabhaga’; his son was Ambarisha; his son was Sindhudwipa; his son was Ayutaswa’; his son was Rituparna, the friend of Nala, skilled profoundly in dice’. The

4 Sagara is still the name of the ocean, once to have done, the base of the Himé-

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 Kapildsrama, or her-
mitage 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
Yimilaya, where the Ganges descends to

the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears laya, and Saugor (Sagara) was at Haridwar.

5 Or Khatwanga: Bréhma and Hari Vansa: but this is apparently an_ error. See note 14.
§ Omitted: Matsya and Agni. Visruta: Linga.
7 Ndbhin: Bhagavata.

° Ayutéyus: Vayu, Linga, and Kiirma. Srutéyus: Agni. Ayutajit: Brahma.
9 Seeeum: ‘knowing the heart of the dice.” The same epithet, as well as that of ‘friend of Nala,’ is given him in the Vayu, Bhagavata, and Bréhma Puranas,
380

son of Rituparna was Sarvak4ma”™; his son was

Saudasa, named also Mitrasaha!!.

and in the Hari Vansa, and leaves no doubt of their referring to the hero of the story told in the Mahabhdrata. Nala however, as we shall hereafter sec, is some twenty generations later than Ritupariia in the same family; and the Vayu therefore thinks it necessary to observe that two Nalas are noticed in the Puranas, and the one here adverted to is the son of Virasena ; ast atfafa faeqrat Frey Fea ato dtaarersrag +n whilst the other belongs to the Galy of Ikshwaku. The same passage occurs in the Brahma P. and Wari V.; and the commentator on the latter observes, fawaraAt wet SAAAATA TTA i © Nala the son of Nishadha is different from Nala the son of Virasena. It is also to be observed, that the Nala of the tale is king of Nishadha, and his friend Rituparna is king

of Ayodhya, The Nala of the race of Ikshwaku is king of Ayodhya: he is the son of Nishadha, however, and there is evidently some confusion between the two. We do not find Virasena or his son in any of the lists. See n. 3g.

1 There is considerable variety in this part of the lists, but the Vayu and Bhagavata agree with our text. The Matsya and others make Kalmashapada the son or grandson of Rituparna, and place Sarvakama or Sarvakarman after him. See further on.

"The Vayu, Agni, Brahma, and Hari Vansa read Amitrasaha, ‘ foc-enduring ; but the commentator on our text explains it Mitra, a name of Vasishtha, Saha, ‘able to bear’ the imprecation of; as in the following legend, which is similarly

DESCENDANTS OF SAGARA.

Suddsa; his son was

related in the Bhagavata. It is not detailed in the Vayu. A full account occurs in the Mahabharata, Adi P., s.176, but with many and important variations, Kalmiashapada, whilst hunting, encountered Saktri, the son of Vasishtha, in the woods; and on his refusing to make way, struck the sage with his whip. Saktri cursed the king to become a cannibal; and Viswamitra, who had a quarrel with Vasishtha, seized the opportunity to direct a Rakshas 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 Kalmashapdéda 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 Saktri, that the king should become a cannibal; which taking effect with double force, Kalmashapada began to eat

men. One of his first victims was Saktri, whom he slew and ate; and then killed and devoured, under the secret impulse of Viswamitra's demon, all the other sons of Vasishtha however liberated him from the Rakshas who possessed him, and restored him to his natural character. Vasishtha.

The imprecation of the Brahman's wife, and its consequences, are told in the Mahabharata 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 Saudasa Kalmashapada, or Mitrasaha, son of Sudasa, with the swelled feet.
SAUDASA CURSED BY VASISHTHA. 381

The son of Sudésa 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. Its companion, threatening the prince with its vengeance, disappeared.

After some interval Saudasa celebrated a sacrifice, which was con- ducted by Vasishtha. At the close of the rite Vasishtha went out; when the Rakshas, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishtha, 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 Vasishtha. As soon as the Muni returned, the king offered to him the dish. Vasishtha 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 Raya, 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 Vasishtha ; " how could that have been?" and again having recourse to meditation, 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 Vasishtha 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.

5E

382 SAUDASA BECOMES A CANNIBAL.

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 Kalmashapada, or he with the spotted (kalmasha) feet (pada).

In consequence of the curse of Vasishtha, the Rajé became a cannibal every sixth watch of the day for twelve years, and in that state wan- dered 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 endea- voured to escape; but the regal Rakshasa overtook and seized the husband. The wife of the Brahman then also desisted from flight, and earnestly entreated the savage to spare her lord, exclaiming, " Thou, Mitrasaha, art the pride of the royal house of Ikshwaku, not a malignant fiend! it is not in thy nature, who knowest the characters of women, to carry off and devour my husband." But all was in vain, and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer. The Brahman's wife, furious with wrath, then addressed the R4j4, 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 Saudiésa returned home. Being reminded of the imprecation of the Brahmani by his wife Mada- yanti, he abstained from conjugal intercourse, and was in consequence childless; but having solicited the interposition of Vasishtha, 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 Milaka, who, when the warrior tribe was extirpated upon earth, was surrounded and con- cealed by a number of females; whence he was denominated Nari-

KHATWANGA OBTAINS FINAL EMANCIPATION. 383

kavacha (having women for armour)". The son of Milaka was Dasaratha; his son was Ilavila; his son was Viswasaha; his son was Khatwanga, called also Dilipa', who in a battle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life." "The length of your life is but an hour," the gods replied. On which, Khatwanga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred 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 unswerving step, attain to that divine being on whom holy sages medi- tate!" Having thus spoken, he was united with that supreme being, who is VAsudeva; with that elder of all the gods,

who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Rishis; “Like unto Khatwanga 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 4.”

The son of Khatwanga was Dirghabahu; his son was Raghu; his

son was Aja; his son was Dasaratha. The god from whose navel the

12 His name Muiulaka, 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 Narikavacha is accurately explained by the text.
18 This prince is confounded with an earlier Dilipa by the Brahma P. and Hari Vansa.
* The term for his obtaining final

liberation is rather unusual; wats firdfeat wrat: | § By whom the three worlds were affected or beloved:’ faudt gat: | the three worlds being identified with their source, or the supreme. The text says of this stanza, 4att and the Vayu, citing it, says, eft ft: 1 the legend is therefore from the Vedas.
*° The lists here differ very materially, as the following comparison will best shew:
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lotus springs became fourfold, as the four sons of Dasaratha, Rama, Lakshmana, Bharata, and Satrughna, for the protection of the world. Rama, whilst yet a boy, accompanied Viswamitra, to protect his sacri- fice, and slew Tadaka. He afterwards killed Maricha with his resistless shafts; and Subahu and others fell by his arms. He removed the guilt of Ahaly4 by merely looking upon her. In the palace of Janaka he broke with ease the mighty bow of Maheswara, and received the hand of Sité, the daughter of the king, sclf-born from the earth, as the prize of his prowess. He humbled the pride of Parasurama, who vaunted his triumphs over the race of Haihaya, and his repeated slaughters of the Kshatriya tribe. Obedient to the commands of his father, and che- rishing no regret for the loss of sovereignty, he entered the forest,

Vishrtu. manner, and the variation is not limited Kalmashapada Kalmashapada Kalmashapada to the cases specified, as it begins with

Matsya. Rimiyara.

Asmaka Sarvakarman Sankana Bhagiratha, as follows:
Miulaka Anaranya Sudargana Purarlas. Rimayaria.
Dasaratha §Nighna Agnivarna Bhagiratha Bhagiratha
Tlavila Anamitra Sighraga Sruta Kakutshtha
Viswasaha = Raghu Maru Nabhaga Raghu
Dilipa Dilipa Prasusruka Ambarisha Kalmashapada
Dirghabéhu = Aja Ambarisha Sindhudwipa
Raghu Dirghabéhu Nahusha Ayutaswa
Aja Ajapala Yayati Rituparna
Dagaratha Dasaratha Nabhaga Sarvakéma
Aja Sudasa

Dasaratha. Kalmashapada.

The Vayu, Bhagavata, Kuirma, and Linga agree with our text, except in the reading of a few names; as Sataratha for Dasaratha the first; Vairivira for Tlavila; and Kritasarman, Vriddhasarman, or Vriddhakarman, for Viswasaha. The Agni and Brahma and Hari Vansa agree with the second series, with similar occasional exceptions; shewing that the Purdnas admit two series, differing in name, but agreeing in number. The Radmayara, however, differs from both in a very extraordinary The entire Pauranik series comprises twenty descents, and that of the Ramayana sixteen. Some of the last names of the poem occur amongst the first of those of the Puranas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Rama, has for his immediate predecessors Raghu, Aja, Dasaratha, as in our text; and the author of the Raghu Vansa agrees with the Puranas from Dilipa downwards,

accompanied by his brother Lakshmana and by his wife, where he killed in conflict Virddha, Kharadiishana and other Rakshasas, the headless giant Kabandha, and Bali the monkey monarch. Having

built a bridge across the ocean, and destroyed the whole Rakshasa nation, he reco- vered his bride Sité, whom their ten-headed king Ravana had carried off, and returned to Ayodhya 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 ™.

Bharata made himself master of the country of the Gandharbas, after destroying vast numbers of them; and Satrughna having killed the Rakshasa chief Lavana, the son of Madhu, took possession of his capital Mathura.

Having thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rama, Lakshmana, Bharata, and Satrughna reascended to heaven, and were followed by those of the people of Kosala who were fervently devoted to these incarnate portions of the supreme Vishiu.

Rama and his brothers had each two sons. Kusa and Lava were the sons of Rama; those of Lakshmana were Angada and Chandraketu ; the sons of Bharata were Taksha and Pushkara; and Subéhu and Stirasena 7 were the sons of Satrughna.

16 This is an epitome of the Ramayana, the heroic poem of Valmiki, on the subject of Rama's exploits. A part of the Raméa- yana 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 re- cently published by Professor Schlegel ; a work worthy of his illustrious name. A summary of the stury may be found in Sir Wm. Jones's Works, Maurice's Hin- dustan, Moor's Pantheon, &c. It is also the subject of the Uttara Rama Charitra in the Hindu Theatre, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, suffici- ently 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, the sub- jugation or dispersion of its forest tribes of barbarians, and the settlement of civil- ized Hindus, to the conquest of Lanka by Rama.

7" The Vayu specifies the countries or

cities over which they reigned. Anguda and Chitraketu, as the Vayu terms the latter, governed countries near the Himalaya,
5 F

386 DESCENDANTS OF KUSA,

The son of Kusa was Atithi; his son was Nishadha; his son was Nala; his son was Nabhas; his son was Pundarika; his son was Kshemadhanwan; his son was Devdnika; his son was Ahinagu; his son was Paripdtra; his son was Dala®; his son was Chhala2!; his son was Uktha"; his son was Vajrandbha; his son was Sankhandbha 3. his son was Abhyutthitaswa™; his son was Viswasaha™; his son was Hirahyanabha, who was a pupil of the mighty Yogi Jaimini, and communicated

the knowledge of spiritual exercises to YAjnawalkya*, The son of this

the capitals of which were Angadi and Chandravaktra. Taksha and Pushkara were sovereigns of Gandhara, residing at Takshasilé and Pushkaravati. Subahu and Siirasena reigned at Mathuré; and in the latter we might be satisfied to find the Strasenas of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. ‘ Kusa built Kusasthali on the brow of the Vindhya, the capital of Kosala; and Lava reigned at Sravastf (see p. 355. 361) in Uttara (northern) Kosala? aya ayant ouet yt ayrerat tan faafgrata farrugrargy | TaTatyrs Us BIA A Aes: | wraat stafeeat &c. The Raghu Vanga describes Kusa as returning from Kugavati to Ayodhya, 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 Rama’s posterity to retire more to the west and south.
'' The Bhagavata is the only Purdna that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalas. See above, n. g.
19 Tere again we have two distinct serics of princes, independently of varia-

tions of individual names. Instead of the list of the text, with which the Vayu and Bhagavata nearly, and the Brahma and Hari Vansa indifferently conform, we have in the Matysa, Linga, Kurma, and Agni the following: Ahinagu, Sahasréswa, Sahasréya or Sahasrabala, Chandravaloka, Tarapida or Taradhisa, Chandragiri, Bhéniratha or Bhdénumitra, and Sritdyus, with whom the list ends, except in the Linga, which adds Béhula, killed by Abhimanyu: enumerating therefore from Devanika but seven or eight princes to the great war, instead of twenty-three, as in the other series. The Raghu Vanga gives much the same list as our text, ending with Agnivarna.
2° Bala: Bhagavata. Nala: Hari V.

*) Sthala: Bhaégavata. Sala: Vayu and Brahma. Sila: Raghu Vansa.
72 Omitted: Bhagavata.

23 Sankha: Brdhma. Khagana: Bhig.

21 Dishitéswa: Vayu. Adhyishitaswa: Brahma. Vidhriti: Bhégavata.
?> Omitted: Brahma and Bhagavata.

26 Omitted: Brahma and Hari V.: but included with similar particulars by the Vayu, Bhagavata, and Raghu Vansa: see also p. 283, where Kausalya is likewise given as the synonyme of Hiranyagarbha, being, as the commentator observes, his Visheshanam, his epithet or attribute, born

saintly king was Pushya; his son was Dhruvasandhi"; his son was Sudargana; his son was Agnivarfa; his son was Sighra; his son was Maru®, who through the power of devotion (Yoga) is still living in the village called Kalapa, and in a future age will be the restorer of the Kshatriya race in the solar dynasty. Maru had a son named Pra- susruta; his son was Susandhi; his son was Amarsha; his son was Mahaswat"; his son was Visrutavat®; and his son was Vrihadbala, who

was killed in the great war by Abhimanyu, the son of Anjuna.

These

are the most distinguished princes in the family of Ikshwaku: whoever listens to the account of them will be purified from all his sins*!.

in, or king of, Kosala. The Vayu accordingly terms him, fecerant: atyrea: | but in the Bhagavata the epithet Kausalya is referred by the commentator to Yajnawalkya, the pupil of Hiranyangbha: qa: RAN KYA ATE Ara | The author of the Raghu Vansa, not understanding the meaning of the term, has converted Kausalya into the son of Hiranyanabha, Raghu V. 18. 27. The Bhagavata, like our text, calls the prince the pupil of Jaimini. The Vayu, more correctly, Afwa: dtren ferent '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, Hiranyandbha is a teacher of the Sama-veda (see p. 283), but Yajnawalkya is the teacher of the Vajasaneyi branch of the Yajush (p. 281). Neither of them is specified by Mr. Colebrooke amongst the authorities of the Patanjala or Yoga philosophy; nor doves either appear as a disciple of Jaimini in his character of founder of the Mimansé school. Trans. R. As. Soc. vol. I.
*7 Arthasiddhi: Bréhma P. and Hani V.

°% Maruta: Bréhma P. and Hari V. These authorities omit the succeeding four names.
29 Sahaswat: Vayu.

3° Viswasaha: Bhagavata.

31 The list closes here, as the author of the Purdnas, Vy4sa, is cotemporary with the great war. The line of Ikshwaku is re-

sumed prophetically in the twenty-second
chapter.

CHAP. V.

Kings of Mithila. Legend of Nimi, the son of Ikshwaku. Birth of Janaka. Sacrifice of Siradhwaja. Origin of Sité. Descendants of Kusadhwaja. Kriti the last of the Maithila princes.

THE son of Ikshwdku, who was named Nimi}, instituted a sacrifice that was to endure for a thousand years, and applied to Vasishtha to offer the oblations. Vasishtha in answer said, that he had been preengaged by Indra for five hundred years, but that if the Rajé would wait for some time, he would come and officiate as superintending priest. The king made no answer, and Vasishtha went away, supposing that he had assented. When the sage had completed the performance of the cere- monies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his inteution, but transferred to Gautama the duty he had first entrusted to himself, Vasishtha, Nimi 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 punish- ment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vasishtha also leaving his body, was united with the spirits of Mitra and Varuna for a season, until, through their passion for the nymph Urvasi, 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

1 None of the authorities, except the unacquainted with the Egyptian art of Vayu and Bhdgavata, contain the series embalming dead bodies. In the Kasi of kings noticed in this chapter. Khanda, s. 30, an account is given of a

? This shews that the Hindus were not Brahman who carries his mother’s bones,

was concluded, 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.

As Nimi left no successor, the Munis, apprehensive of the conse- quences of the earth being without a ruler, agitated the body of the prince, and produced from it a prince who was called Janaka, from being born without a progenitor. In consequence of his father being without a body (videha), he was termed also Vaideha, ‘the son of the bodiless ;> and he further received the name of Mithi, from having been

produced by agitation (mathana) %.

or rather her corpse, from Sctubandha or Rameswara to Kasi. 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 Yakshakarddama, a composition of Agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola; and envelopes it severally with Netra vastra, flowered muslin; Paftamvara, silk; Surasa vastra, coarse cotton; Manjishtha, cloth dyed with madder; and Nepala Kambala, nepal blanketing. He then covers it with pure clay, and puts the whole into a coffin of copper, Tamra samputa. These practices are not only unknown, but would be thought impure in the present day.

3 These legends are intended to explain, and were probably suggested by, the terms The son of Janaka was Udavasu;

Vaideha and Mithila, applied to the country upon the Gandak and Kusi rivers, the modern Tirhut. The Rémfyatia places a prince named Mithi between Nimi and Janaka, whence comes the name Mithila. In other respects the: list of kings of Mithila agrees, except in a few names. Janaka the successor of Nimi is different from Janaka who is celebrated as the father of Sita. One of them, which, does not appear, is also renowned as a philosopher, and patron of philosophical teachers. Mahabharata, Moksha Dharma. According to the Vayu P., Nimi founded a city called Jayantapur, near the Asrama 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.

his son was Nandivarddhana; his son was Suketu; his son was Deva- rata; his son was Vrihaduktha; his son was Mahavirya; his son was Satyadhriti; his son was Dhrishtaketu; his son was Haryyaéwa; his son was Maru; his son was Pratibandhaka; his son was Kritaratha; his son was Krita; his son was Vibudha; his son was Mahddhriti; his son was Kritirdta; his son was Mahéroman; his son was Suvariaroman; his son was Hraswaroman ; his:son was Siradhwaja.

Siradhwaja 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 Sit44. The brother of Stradhwaja was Kusadhwaja, who was king of Késis: he had a son also, named Bhanumat®. The son of Bhanumat was Satadyumna ; his son was Suchi; his son was Urjjaviha; his son was Satyadhwaja; his son was Kuni'; his son was Anjana; his son was Ritujit ; his son was Arishtanemi?; his son was Srutayus; his son was Suparswa; his son was Sanjaya; his son was Ksheméari!®; his son was Anenas!; his son was Minaratha"; his son was Satyaratha; his son was Satyarathi¥; his son was Upagu *; his son was Sruta\; his son was Sdswata!®; his son was Sudhanwan; his son was Subhdsa; his son was Susruta!'; his son was Jaya; his son was Vijaya; his son was Rita; his son was Sunaya'; his son was Vitahavya ;

4 This identifies Siradhwaja with the second Janaka, the father-in-law of Rama. The story of Sité's birth, or rather discovery, is narrated in the Aranya Khanda of the Ramayana, the Vana Parva of the Mahabharata, and in the Vayu, Brahma Vaivartta, Kaliké, and other Puranas.

5 The Ramayana says, 'of Sankasya,' which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpuri. Account of the Foe-kué-ki. The Bhagavata makes Kusadhwaja the son of Siradwaja.

®° The Bhagavata differs from our authority here considerably, by inserting several princes between Kusadhwaja and Bhaénumat; or, Dharmadhwaja, who has two sons, Kritadhwaja and Khdandikya; the former is the father of Kesidhwaja, the latter of Bhénumat. See the last book: of the Vishnu.

7 Sakuni, and the last of the series, according to the Vayu.

8 Between this prince and Suchi the series of the Bhagavata is Sanadhwaja,

Urddhwaketu, Aja, Purujit. The following variations are from the same authority.
9 Chitraratha. 10 Kshemadhi.

11 Omitted. 12 Samaratha.

13 Omitted. ™ Upaguru.

15 Upagupta. 16 Vaswananta.

17 Yuyudhana, Subhdshana, Sruta.

18 Sunaka.

CLOSE OF THE LIST OF KINGS OF MITHILA.

391.

his son was Dhriti; his son was Bahuld4swa; his son was Kriti, with

whom terminated the family of Janaka.

These are the kings of Mithila,

who for the most part will be! proficient in spiritual knowledge".

9 srmfrarafaat wfaufat is the reading of all the copies; but why the future verb, ' will be,' is used does not appear.
2° Descendants of two of the other sons of the Manu are noticed in the Bhagavata ; from Nriga, it is said, proceeded Sumati, Bhiitajyotish, Vasu, Pratika, Oghavat, and his sister Oghavat{, married to Sudargana. The Linga gives three sons to Nriga, Vrisha, Dhrishtaka, and Ranadhrishta, and alludes to a legend of his having been changed to a lizard by the curse of a Brahman. Narishyanta's descendants were Chitrasena, Daksha, Madhwat, Pirva, Indrasena, Vitihotra, Satyagrava, Urusgravas, Devadatta, Agnivesya, also called Jatukara, a form of Agni, and progenitor of the Agnivesya Brahmans. In the Bréhma P. and Hari V. the sons of Narishyat,

whom the commentator on the latter considers as the same with Narishyanta, are termed Sacas, 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 Vishnu, Vayu, and Markandeya Puranas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Dishfa or Nedishta.

CHAP. VI.

Kings of the lunar dynasty. Origin of Soma, or the moon: he carries off Tard, the wife of Vrihaspati: war between the gods and Asuras in consequence: appeased by Brahmé. Birth of Budha: married to Il4, daughter of Vaivaswata, Legend of his son Purtravas, and the nymph Urvasi: the former institutes offerings with fire: ascends to the sphere of the Gandharbas.

MAITREYA—You have given me, reverend preceptor, an account of the kings of the dynasty of the sun: I am now desirous to hear a description of the princes who trace their lineage from the moon, and whose race is still celebrated for glorious deeds. Thou art able to relate it to me, Brahman, if thou wilt so favour me.

Parasara.—You shall hear from me, Maitreya, an account of the illustrious family of the moon, which has produced many celebrated rulers of the earth; a race adorned by the regal qualities of strength, valour, magnificence, prudence, and activity ; and enumerating amongst its monarchs Nahusha, Yay4ti, Kartaviryarjuna, and others equally renowned. That race will I describe to you: do you attend.

Atri was the son of Brahma, the creator of the universe, who sprang from the lotus that grew from the navel of Narayana. The son of Atri was Soma! (the moon), whom Brahma installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rajasfya sacrifice, and from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant and licentious, and carried off Tara, the wife of Vrihaspati, the preceptor of the gods. In vain Vrihaspati sought to recover his bride; in vain Brahma com- mandéd, and the holy sages remonstrated ; Soma refused to relinquish her. UsSanas, out of enmity to Vrihaspati, took part with Soma. Rudra, who had studied under Angiras, the father of Vrihaspati, befriended his

1 The Vayu says the essence of Soma born from the eyes of Atri. The Brahma (Somatwa) issued from the eyes of Atri, P. and Hari V. give a grosser name to and impregnated the ten quarters. The the effusion.

Bhadgavata says merely that Soma was

fellow-student. In consequence of Usanas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Danavas, and other focs of the gods, came also to his assistance; whilst Indra and all the gods were the allies of Vrilaspati.

Then there ensued a fierce contest, which, being on account of Taéraka (or Tar4), was termed the Térakamaya or Taéraké war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahma for protection; on which he interposed, and commanding Usanas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Téré to her husband. Finding that she was pregnant, Vrihaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Munja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity, and both Vrihaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tar4; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child became incensed, and was about to curse her, saying, " Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahma again interfered, and pacified the child; and then, addressing Tara, said, " Tell me, daughter, is this the child of Vrihaspati, or of Soma?" "Of Soma," said Tara, blushing. As soon as she had spoken, the lord of the constellations, his coun- tenance bright, and expanding with rapture, embraced his son, andssaid, "Well done, my boy; verily thou art wise:" and hence his name was Budha 2.

2 Tie who knows.' Much erroneous the intelligent, with Buddha, any deified speculation has originated in confounding mortal, or 'he by whom truth is known;' this Budha, the son of Soma, and regent or, as individually applicable, Gautama or of the planct Mercury, 'he who knows, Sdkya, son of the Raja Suddhodana, by

5H

394 PURURAVAS OBTAINS URVASI,

It has already been related how Budha begot Purdravas by Ila. Puriravas' was a prince renowned for liberality, devotion, magnificence, and Jove of truth, and for personal beauty. Urvasi having incurred the imprecation of Mitra and Varuna, determined to take up her abode in the world of mortals; and descending accordingly, beheld Purdravas. As soon as she saw him she forgot all reserve, and disregarding the Beholding her infinitely superior to all other females in grace, elegance, symmetry,

delights of Swarga, became deeply enamoured of the prince.

delicacy, and beauty, Purfravas was equally fascinated by Urvasi: both were inspired by similar sentiments, and mutually feeling that each was Con- fiding in his merits, Purfravas addressed the nymph, and said, " Fair

every thing to the other, thought no more of any other object.

creature, I love you; have compassion on me, and return my affection." Urvasi, half averting her face through modesty, replied, "I will do so, if you will observe the conditions I have to propose." '" What are they?" inquired the prince; "declare them." "I have two rams," said the nymph, "which I love as children; they must be kept near my bedside, and never suffered to be carried away: you must also take care never to be seen by me undressed ; and clarified butter alone must be my food." To these terms the king readily gave assent.

After this, Purd@ravas and Urvasi dwelt together in Alak4, sporting amidst the groves and lotus-crowned lakes of Chaitraratha, and the

other forests there situated, for sixty-one thousand years',

whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common, and the names are identical only when one or other is misspelt.

3 The story of Purdravas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Vayu, Matsya, Vamana, Padma, and Bhagavata Purdtias. It is also referred to in the Mahabharata, vol. I. p-113. It is likewise the subject of the Vikrama and Urvasi of Kalidasa, in which The love of

drama the incidents offensive to good taste are not noticed. See [Hindu Theatre, vol. I. p- 187. The Matsya Purana, besides this story, which is translated in the introduction to the drama, has in another part, c. g4, an account of a Purdravas, who, in the Chakshusha Manwantara, was king of Madra, and who by the worship of Vishnu obtained a residence with the Gandharbas.

* One copy has sixty-one years; the Brahma P. and Tari Y. have fifty-nine: one period is as likely as the other,

AND IS DEPRIVED OF HER. 395

Purutravas for his bride increased every day of its duration; and the affection of Urvasi augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the

attendant spirits at the court of Indra; and nymphs, genii, and quiristers, found heaven itself but dull whilst Urvasi was away. Knowing the agreement that Urvasi had made with the king, Viswavasu was appointed by the Gandharbas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvasi was awakened by its cries, and exclaimed, “Ah me! who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?” The Raja overheard her lamentation, but recollecting that he was undressed, and that Urvasi might see him in that state, did not move from the couch. Then the Gandharbas came and stole the other ram; and Urvasi, hearing it bleat, cried out that a woman had no protector who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purdravas highly, and trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop, and receive their punishment. At that moment the Gandharbas caused a flash of brilliant lightning to play upon the chamber, and Urvasi beheld the king undressed: the compact was violated, and the nymph imme- diately disappeared. The Gandharbas, abandoning the rams, departed to the region of the gods.

Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvasi; and not finding her any where, he wandered naked over the world, like one insane. At length coming to Kurukshetra, he saw Urvasi sporting with four other nymphs of heaven in a lake beautified with lotuses, and he ran to her, and called her his wife, and wildly implored her to return. ‘“ Mighty monarch,” said the nymph, “ refrain from this extravagance. I am now pregnant: depart at present, and come hither again at the end of a year, when I will deliver to you a son, and remain with you for one night.” Purd- ravas, thus comforted, returned to his capital. Urvasi said to her companions, “ This prince is a most excellent mortal: I lived with him

long and affectionately united.” “It was well done of you,” they replied; “he is indeed of comely appearance, and one with whom we could live happily for ever.”

When the year had expired, Urvasi and the monarch met at Kuru- kshetra, and she consigned to him his first-born Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purtravas, “ Through regard for me, all the Gandharbas have expressed their joint purpose to bestow upon my lord their bene- diction: let him therefore demand a boon.” The Raja replied, “ My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armics and treasures: there is nothing which I may not obtain except living in the same region with my Urvasi. My only desire therefore is, to pass my life with her.” When he had thus spoken, the Gandharbas brought to Purdravas a vessel with fire, and said to him, “Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvasi, offer oblations, and you shall assuredly obtain your wishes.” The Réjé took the brasier, and departed, and came to a forest. Then he began to reflect that he had committed a great folly in bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke, and considered that the Gandharbas had given him the brasier to enable him to obtain the felicity of living with Urvasi, and that it was absurd in him to have left it by the way. Resolving therefore to recover it, he rose, and went to the place where he had deposited the vessel ; but it was gone. In its stead he saw a young Aswattha tree growing out of a Sami plant, and he reasoned with himself, and said, “TI

left in this spot a vessel of fire, and now behold a young Aswattha tree growing out of a Sami plant. Verily I will take these types of fire to my capital, and there, having engendered fire by their attrition, I will worship it."

Having thus determined, he took the plants to his city, and pre- pared their wood for attrition, with pieces of as many inches long as there are syllables in the Gayatri: he recited that holy verse, and rubbed together sticks of as many inches as he recited syllables in the

FIRE MADE THREEFOLD.

Gayatri>.

397

Having thence elicited fire, he made it threefold, according

to the injunctions of the Vedas, and offered oblations with it, proposing as the end of the ceremony reunion with Urvasi. In this way, celebrating many sacrifices agreeably to the form in which offerings are presented with fire, Purfiravas obtained a seat in the sphere of the Gandharbas, and was no more separated from his beloved. Thus fire, that was at first but one, was made threefold in the present Manwantara by the son

of 11a 6

° It does not appear why this passage is repeated. The length of the sticks, conformably to the number of syllables in the usual form of the Gayatri, would be twenty-four inches. The Bhagavata at- taches to the operation a piece of mysti- cism of a Tantrika origin: Purtravas, whilst performing the attrition, mentally identifies himself and Urvasi with the two sticks, and repeats the Mantra, 3gyat STAT: |

6 The division of one fire into three is ascribed to Purdravas by the Mahabharata and the rest. The commentator on the former specifies them as the Garhapatya, Dakshina, and Ahavaniya, which Sir Wm. Jones, Manu, II. 231, renders nuptial, ceremonial, and sacrificial fires; or rather, i. household, that which is perpetually maintained by a householder; 2. a fire

for sacrifices, placed to the south of the rest; and 3. a consecrated fire for oblations; forming the Tretagni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Purtravas it would appear the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhagavata says, that before his time there was but one Veda, one caste, one fire, and one god, Narayana; and that, in the beginning of the Treta age, Purtravas made them all ‘three: yata waretact Yat FW that is, according to the commentator, the ritual was then instituted: aaa: wat pret The Matsya P. has an account of this prince’s going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Purdravas. The Mahabhérata states some still more remarkable particulars. ‘The glorious Purtravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brahmans in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumara came from the sphere of Brahma to teach him the rules of duty, but Puriravas did not accept his instructions, and the king, deprived of understanding by the pride of his power, and actuated by avarice, was therefore ever accursed by the offended great sages, and was destroyed.’ fam: a fang wach: Yen | Wet =e farrat caraaTate nu waRRATCRE UT WAS ASI T AA WTR WOT SATTT wat u wat mefats Be: We AT BAA penta saaetaran acfyq: ui
51

CHAP. VIL.

Indra born as Gadhi.
Birth of Jamadagni and Viswamitra.
Sons of Purtiravas. Descendants of Amavasu.
Richika and Satyavati.
of the former.
Legend of
Parasurama the son
(Legend of Paraguréma.) Sunahsephas and others the sons of
Viswamitra, forming the Kausika race.

PuRURAVAS had six sons, Ayus, Dhimat, AmAvasu, Viswavasu, Satdyus, and Srutayus 1, The son of Am4vasu was Bhima?; his son was K4nchana?; his son was Suhotra‘4, whose name was Jahnu. This prince, whilst performing a sacrifice, saw the whole of the place over- flowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice with himself, by the power of his devotion, and drank up the river. The gods and sages upon this came to him, and appeased his indignation, and reob- tained Gang4 from him, in the capacity of his daughter (whence she is called Jalinavi)>.

’ Considerable variety prevails in these names, and the Matsya, Padma, Brahma, and Agni enumerate eight. The lists are as follows:

Mahabhérata.	Matsya.	Agni.	Karma.	Bhigavata.
Ayus	Ayus	Ayus	Ayus	Ayus
Dhimat	Dhritimat	§Dhimat	Mayus	Srutdyus
Amavasu	Vasu	Vasu	Amayus	Satyayus
Dridhéyus	Dridhayus	Usrayus	Viswaéyus = Raya	
Vandyus	Dhanayus	Antayus	Satayus	Vijaya
Satdyus	Satayus	Satayus	Srutéyus	Jaya
Aswayus	_	Ritayus		
Divijata		Divijata.		

The list of the Brahma is that of the Mahabharata, with the addition of Satayus and Viswdyus; and the Padma agrees with the Matsya.

2 Son of Vijaya: Bhagavata. This line of princes is followed only in our text, the Vayu, Brahma, and Hari V., and the Bhagavata.

8 Kanchanaprabha: Brahma.

4 Hotraka: Bhagavata.

5 The Brahma P. and Hari V. add of this prince, that he was the husband of

Kaveri, the daughter of Yuvandéswa, who
by the imprecation of her husband became
the Kaveri river: another indication of
the Dakshina origin of these works. The

The son of Jahnu was Sumantu®; his son was Ajaka; his son was Valakiswa’; his son was Kus’, who had four sons, Kusamba, Kusa- nabha, Amarttaya, and Amdvasu’. Kusimba, being desirous of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotions, Indra was alarmed lest a prince of power like his own should be engendered, and determined therefore to take upon himself the character of Kusamba’s son. He was accord- ingly born as Gadhi, of the race of Kuga (Kausika). Gd&dhi had a Richika, of the descendants of Bhrigu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brahman, and demanded of him, as the

daughter named Satyavati.

nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Richika having propitiated Varuna, the god of ocean, obtained from him, at the holy place called Aswatirtha, a thou- sand such steeds; and giving them to the king, espoused his daughter".

In order to effect the birth of a son, Richika” prepared a dish of rice,

barley, and pulse, with butter and milk, for his wife to eat; and at her

Hari V. has another Jahnu, to whom it
gives the same spouse, as we shall here-
after see.
6 Sunuta: Brahma. Puru: Bhagavata.

7 Valaka: Brahma. Ajaka: Bhagavata.

* The Brahma P. and Hari V. add that
Kiuisa was in alliance with the Pahlavas
and foresters.
® Our authorities differ as to these
names :
Vayu. Brihmaand HariV. Bhégavata.
Kusasva or no '
Kusaswa Kusamba
Kusasthamba
Kusanabha Kusanébha Kusandbha
Amurttarayasa Amurttimat Amutrttaraya
Vasu Kusika Vasu.
The Ramayaria has Kusdmba, Kusandbha,
Amurttarajasa, and Vasu; and makes them

severally the founders of Kausambi, of Mahodaya (which afterwards appears the same as Kanoj), Dharméranya, and Giri-vraja; the latter being in the mountainous part of Magadha. I. s. 29.

10 The Brahma and Hari V. make Gadhi the son of Kusika;, the Vayu and Bhaga-vata, of Kusdnaba; the Raméyana, of Kusenabha,

11 The Ramayana notices the marriage, but has no legend. The Mahabharata, Vana P., has a rather more detailed nar-ration, but much the same as in the text. According to the commentator, Aswatirtha is in the district of Kanoj; perhaps at the confluence of the Kalanadi with the Ganges. The agency of the god of Ocean in procuring horses, is a rather curious additional coincidence between Varuna and Neptune.

Tn the Mahabharata, Bhrigu, the father of Richika, prepares the Charu.

request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess. Leaving both dishes with his wife, after describing particularly which was intended for her, and which for her mother, the sage went forth to the forests. When the time arrived for the food to be eaten, the queen said to Satyavati, " Daughter, all persons wish their children to be possessed of excellent qualities, and would be mortified to see them surpassed by the merits of their mother's brother. It will be desirable for you, there- fore, to give me the mess your husband has set apart for you, and to eat of that intended for me; for the son which it is to procure me is destined to be the monarch of the whole world, whilst that which your dish would give you must be a Brahman, alike devoid of affluence, valour, and power." Satyavati agreed to her mother's proposal, and they exchanged messes.

When Richika returned home, and beheld Satyavati, he said to her, " Sinful woman, what hast thou done! I view thy body of a fearful appearance. Of a surety thou hast eaten the consecrated food which was prepared for thy mother: thou hast done wrong. In that food I had infused the properties of power and strength and heroism ; in thine, the qualities suited to a Brahman, gentleness, knowledge, and resigna-tion. In consequence of having reversed my plans, thy son shall follow a warrior's propensities, and use weapons, and fight, and slay} Thy mother's son shall be born with the inclinations of a Brahman, and be addicted to peace and piety." Satyavati, hearing this, fell at her hus- band's feet, and said, " My lord, I have done this thing through igno- rance; have compassion on me; let me not have a son such as thou hast foretold: if such there must be, let it be my grandson, not my son." The Muni, relenting at her distress, replied, "So let it be." Actord- ingly in due season she gave birth to Jamadagni; and her mother brought

forth Viswamitra. Satyavati afterwards became the Kausiki river, Jamadagni married Refuka, the daughter of Renu, of the

13, So the Ramayana, after stating that the Cosi, which, rising in Nepal, flows Satyavati followed her husband in death, through Puraniya into the Ganges, oppo- adds, that she became the Kausiki river; site nearly to Rajamahal.

family of Ikshw4ku, and had by her the destroyer of the Kshatriya race, Parasurama, who was a portion of Narayana, the spiritual guide of the universe !4,

LEGEND OF PARASURAMA.

(From the Mahabharata.)

« JamabDaGni (the son of Richika!) was a pious sage, who by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Renuka, and the king gave her unto him. The descendant of Bhrigu conducted the princess to his hermitage, and dwelt with her there, and she was contented to partake in his ascetic life. They had four sons, and then a fifth, who was Jamadagnya, the last but not the least of the brethren. Once when her sons were all absent, to gather the fruits on which they fed, Renuka, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Chitraratha, the prince of MrittikAvati, with a garland of lotuses on his neck, sporting with his queen in the water, and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage, and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her sanctity, Jamadagni reproved her, and was exceeding wroth. Upon this there came her sons from the wood, first the eldest, Rumanwat, then Sushena, then Vasu, and then Viswavasu; and each, as he entered, was successively commanded by his father to put his mother to death; but amazed, and influenced by natural affection, neither of them made any reply: therefore Jamadagni was angry, and cursed them, and they became as idiots, and lost all

14 The text omits the story of Parasu-
rama, but as the legend makes a great
figure in the Vaishnava works in general,
I have inserted it from the Mahabharata,
where it is twice related, once in the Vana
Parva, and once in the Rajadharma section
of the Santi Parva. It is told also at
length in the ninth book of the Bhagavata,
in the Padma and Agni Purdiias, &c.
15 The circumstances of Richika's mar-
riage, and the birth of Jamadagni and
Viswamitra, are told much in the same
manner as in our text both in the Maha-

bharata and Bhagavata.
5K

understanding, and were like unto beasts or birds. Lastly, Rama returned to the hermitage, when the mighty and holy Jamadagni said unto him, ‘ Kill thy mother, who has sinned; and do it, son, without Rama accordingly took up his axe, and struck off his mother’s head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son, and said, ‘Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall be all fulfilled. Then Rama begged of his father these boons; the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all defilement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days: and all these did his father bestow. “It happened on one occasion, that, during the absence of the Rishi's sons, the mighty monarch Karttavirya, the sovereign of the Haihaya tribe, endowed by the favour of Dattaétreya with a thousand arms, and a golden chariot that went wheresoever he willed it to go, came to the hermitage! of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred oblation 7, and cast down the tall trees surrounding the hermitage. When Rama returned, his father told him what had chanced, and he saw the cow in affliction, and he was filled with wrath. Taking up his splendid bow", Bhargava, the slayer of hostile heroes, assailed Karttavirya, who had now become subject to

repining.’

© In the beginning of the legend occurs the account of Karttaviryarjuna, with the addition that he oppressed both men and gods, The latter applying to Vishnu for succour, he descended to earth, and was born as Parasurama, for the especial purpose of putting the Haihaya king to death.
7 In the Rajadharma the sons of the king carry off the calf. The Bhagavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train: borrowing, no doubt, these embellishments from the similar legend of Vasishtha and Viswaémitra, related in the Ramayana.
1° The characteristic weapon of Rama is however an axe (parasu), whence his name Rama, ‘with the axe.’ It was given to him by Siva, whom the hero propi-

tiated on mount Gandhamdadana. He at
the same time reccived instruction in the
use of weapons generally, and the art of
war. Raja Dharma.
THE KSHATRIYAS DESTROYED BY PARASURAMA. e 403

the power of death, and overthrew him in battle. With sharp arrows Rama cut off his thousand arms, and the king perished. The sons of Karttavirya, to revenge his death, attacked the hermitage of Jamadagni, when Rama was away, and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed ; and when Rama returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: ‘ Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Ka4rttavirya are you struck down, as a deer in the forest by the huntsman’s shafts! Ill have you deserved such a death; you who have ever trodden the path of virtue, and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares, and engaging not in strife!“ Much have they to boast of to their fellows and their friends, that they have shamelessly slain a solitary hermit, incapable of con- tending in arms!’ Thus lamenting, bitterly and repeatedly, Rama performed his father’s last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race. In fulfilment of this purpose he took up his arms, and with remorseless and fatal rage singly destroyed in fight the sons of Karttavirya; and after. them, whatever Kshatriyas he encountered, Rama, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshatriya caste; and he filled with their blood the five large lakes of Samanta-panchaka, from which he offered libations to the race of Bhrigu. There did he behold his sire again, and the son of Richika beheld his son, and told him what to do. Offering a solemn sacrifice to the king of the gods, Jamadagnya presented the earth to the ministering priests. To Kasyapa he gave the altar made of gold, ten fathoms in length, and nine in height*®. With the permission of Kasyapa, the Brahmans divided it in pieces amongst them, and they were thence

'9 This more than ‘thrice slaying of up to adolescence. the slain’ is explained in the Rajadharma 20 It is sometimes read Narotsedha, ‘ as to mean, that he killed the men of so_ high as a man.’ many generations, as fast as they grew

called Khandavayana Brahmans.

PARASURAMA RETIRES TO THE MAHENDRA MOUNTAIN.

Having given the éarth to Kasyapa,

the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides: and in this manner was there enmity between him and the race of pape and thus was the whole earth conquered

by Rama 2.”

The son of VigwAmitra was Sunahgephas, the descendant of Bhrigu,

given by the gods, and thence named Devarata~.

1 The story, as told in the Rajadharma section, adds, that when Rama had given the earth to Kasgyapa, the latter desired him to depart, as there was no dwelling for him in it, and to repair to the sea-shore of the south, where‘Ocean made for him (or relinquished to him) the maritime district named Strparaka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Parasuréma compelled the ocean to retire, and introduced Brahmans and colonists from the north into Kerala or Malabar. -According to some accounts he stood on the promontory of Dilli, and shot his arrows to the south, over the site of Kerala. It seems likely that we have proof of the local legend being at least as old as the beginning of the Christian era, as the mons Pyrrhus of Ptolemy is probably the mountain of Paragi: or Parasurama, See Catalogue of Mackenzie Collection, Introd. p. xev. and vol. II. p. 74. The Réjadharma also gives an account of the’ Kshatriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed by the earth as women; the son of Viduratha, of the race of Puru, was preserved in the Riksha mountain, where he was nourished by the bears; Sarvakarman, the son of Sauddsa, was saved Visw4amitra had

by Parasara, performing the offices of a Sidra ; Gopati, son of Sivi, was nourished by cows in the forests; Vatsa, the son of Pratarddana, was concealed amongst the calves in a cow-pen; the son of Deviratha was secreted by Gautama on the banks of the Ganges; Vrihadratha was preserved

in Gridhrakita; and descendants of Marutta were saved by the ocean. From these the lines of kings were continued ; but it does not appear from the ordinary lists that they were ever interrupted. This legend however, as well as that of the Ramayana, b. 1. c. 52, no doubt intimates a violent and protracted struggle between the Brahmans and Kshatriyas for supreme domination in India, as indeed the text of the Mahabharata more plainly denotes, as Earth is made to say to Kasyapa, ‘The fathers and grandfathers of these Kshatriyas have been killed by the remorseless Rama in warfare on my account: wii fractta waes favre: 1 nee fren ye craig aera

+22 The ‘story of Sunahsephas is told by | different authorities, with several variations, As the author of various Stiktas in the Rich, he is called. the son of Ajigartta. The Ramayana makes him the middle son of the sage Richika, sold to Ambarisha, king of Ayodhya, by his parents, to be a victim in a human sacrifice offered

FAMILIES OF KAUSIKA BRAHMANS,

405

other sons also, amongst whom the most celebrated were Madhuchhan- das, Kritajaya, Devadeva, Ashtaka, Kachchapa, and Harita; these founded many families, all of whom were known by the name of Kau- Sikas, and intermarried with the families of various Rishis ”,

by that prince. He is set at liberty by Viswdmitra, but it is not added that he was adopted. The Bhagavata concurs in the adoption, but makes Sunahsephas the son of Viswamitra’s sister, by Ajigartta of the line of Bhrigu, and states his being purchased as a victim for the sacrifice of Harischandra (sce n. 9. p. 372). The Vayu makes him a son of Richika, but alludes to his being the victim at Hari-Schandra’s sacrifice. According to the Rémayaria, Viswdmitra called upon his

sons to take the place of Sunahégephas, and on their refusing, degraded them to the condition of Chanddlas. The Bhagavata says, that fifty only of the hundred sons of Viswamitra were expelled their tribe, for ‘refusing to acknowledge Sunahsephas or Devarata as their elder brother. The others consented; and the Bhégavata expresses this; wad weg Tat qa wi fet ‘They said to the elder, profoundly versed in the Mantras, We are your followers :’ as the commentator; WYTNG afret wt wTa1 The Ramayana also observes, that Sunahsephas, when bound, praised Indra with Richas or hymns of the Rig-veda. .The origin of the story therefore, whatever may be its correct version, must be referred to the Vedas; and it evidently alludes to some innovation in the ritual, adopted by a part only of the Kausika families of Brahmans. 23 The Bhagavata says one hundred sons, besides Devarata and others, as’ Ashtaka, Harita, &c. Much longer lists of names are given in the Vayu, Bhagavata, Brahma, and Hari V. The two latter specify the mothers. Thus Devasravas, Kati (the founder of the Katydyanas), and Hiranyaksha were sons of Silavati; Renuka, Galava, Sankriti, Mudgala, Madhuchchandas, and Devala were sons of Renu; and Ashfaka, Kachchhapa, and Harita were the sons of Drishadvati. The same works enumerate the Gotras, the families or tribes . of the Kausika Brahmans: these are, Parthivas, Devaratas, Yajnawalkyas, Samarshanas, Udumbaras, Dumlinas, Tarakayanas, Munchatas, Lohitas, Renus, Karishus, Babhrus, Paninas, Dhy4najydpyas, Syalantas, Hiranyékshas, Sankus, Galavas, Yamadtitas, Devalas, Sélank4yanas, Bashkalas, Dadativadaras, Sausratas, Saindhavayanas, Nishnatas, Chunchulas, Sélankrityas, Sankrityas, Vadaranyas, and an infinity of others, multiplied by intermar-

riages with other tribes, and who, according to the Vayu, were originally of the regal caste, like Viswdmitra; but, like him, obtained Brahmanhood through devotion. Now these Gotras, or some of them at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kshatriya caste with the Brahmanical monopoly of religious instruction and composition.
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CHAP. VIII.

Sons of Xyus. Line of Kshatravriddha, or kings of Kasi. Former birth of Dhanwan-

tari. Various names of Pratarddana. Greatness of Alarka.

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LLYUS, the eldest son of Purfravas, married the daughter of Réhu (or Arahu), by whom he had five sons, Nahusha, Kshatravriddha!, Rambha?, Raji, and Anenas*.
The son of Kshatravriddha was Suhotra‘, who had three sons, Késa‘, Lesa ®, and Ghritsamada. The son of the last was Saunaka 7, who first established the distinctions of the four castes*. The son of Kasa was Kasiraja%; his son was Dirghatamas"; his son was Dhanwantari, whose nature was exempt from human infirmities, and who in every existence had been master of universal knowledge. In his past life (or when he was produced by the agitation of the milky sea), Narayana had con- ferred upon him the boon, that he should subsequently be born in the

1 Dharmavriddha: Vayu. Vriddhasarman: Matsya. Yajnasarman: Padma.
? Darbha: Agni. Dambha: Padma.

>Vipépman: Agni and Matsya. Vidaman: Padma. The two last authorities proceed no farther with this line.
+ Sunahotra: Vayu, Brdhma. *

* Kasya: Bhagavata.

® Sala: Vayu, Brahma, Hari V.: whose

son was Arshfisena, father of Charanta; Vayu: of Kasyapa; Brahma and Hari V.
* Were is probably an error, for the Vayu, Bhagavata, and Brahma agree in making Sunaka the son of Ghritsamada, and father of Saunaka.
* The expression is wrqawa waafaat | 'The originator or causer of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the

Vayu: at gamacet To YAaT Wa Was | area wfaarat ya yeTaaas | UAT IT wqgm: fates: aifafisr: u ©The son of Ghritsamada was S'unaka, whose son was Saunaka, Brahmans, Kshatriyas, Vaisyas, and Stidras were born in his race; Brahmans by distinguished deeds,' The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahma, is every where admitted. Their separation is assigned to dif ferent individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.
9 Kasiya: Brahma.
Ghritsatamas :
Agni. The Bhagavata inserts a Réshfra before this prince, and the Vayu a Dharma after him.
10 Dirghatapas: Vayu.

DHANWANTARI THE AUTHOR OF MEDICAL SCIENCE.

407

family of Kasirdjé, should compose the eightfold system of medical science, and should be thereafter entitled to a share of offerings made

to the gods.

The son of Dhanwantari was Ketumat;

his son was

Bhimaratha; his son was Divodasa!?; his son was Pratarddana, so

1! The eight branches of medical science are, 1. Salya, extraction of extraneous bodies; 2. Saldka, treatment of external organic affections: these two constitute surgery: 3. Chikitsé, administration of medicines, or medical treatment in general; +4. Bhuitavidyd, treatment of maladies referred to demoniac possession; 5. Kaumarabhritya, midwifery and management of children; 6. Agada, alexipharmacy ; 7. Rasayana, alchemical therapeutics ; 8. Bajikarania, use of aphrodisiacs. Dhanwantari, according to the Brahma Yaivartta P., was preceded in medical science by Atreya, Bharadwéja, and Charaka: his pupil Susruta is the reputed author of a celebrated work still extant. It seems probable that Kasi or Benares was at an early period a celebrated school of medicine.

2 Some rather curious legentls are connected with this prince in the Vayu and Brahma Purdnas, and Hari Vansa, and especially in the Kasi Kharida of the Skénda Purana. According to these authorities, Siva and Parvati, desirous of occupying Kasi, which Divodasa possessed, sent Nikumbha, one of the Ganas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which he was expelled from the sacred city, and, according to the Vayu, founded another on the banks of the Gomati. We have, however, also some singular, though obscure intimations of some of the political events of this and the succeeding reign. The passage of the Vayu is, were Jari t magarafaat
zr frdyraTara it Nel AUrfag: ae AUTY

Usd | St Ta WHeTAy | EAU FAR TeAT
ara avad: i fedietaa areata yarat a faa
fara: u feattererezuget St AS uaga: | Aa
Waa aed wed we ST Ya: | Geer eT
tat wet wa fafarratu ‘The king Divo-
désa, having slain the hundred sons of
Bhadrasrenya, took possession of his king-
dom, which was conquered by that hero.
The son of Bhadrasrenya, celebrated by
the name of Durdama, was spared by
Divodasa, as being an infant. Pratard-
dana was the son of Divodasa by Dri-
shadvati; and by that great prince, de-
sirous of destroying all enmity, (was
recovered) that (territory) which had been
seized by that young boy (Durdama).’
This is not very explicit, and something
is wanted to complete the sense. The
Brahma P. and Hari V. tell the story
twice over, chiefly in the words of the
Vayu, but with some additions. In ch.
2g. we have, first, the first three lines of
the above extract; then comes the story
of Benares being deserted; we then have
the two next lines; then follow, #a"t a
arate erat a agate: | arg faqearet
fetera ad Farm | wee ya eh
RETA | acer HET Ufsam fafa
‘That prince (Durdama) invading his pa-
trimonial possessions, the territory which
Divodisa had seized by force was reco-
vered by the gallant son of Bhadhrasrenya,
Durddama, a warrior desirous, mighty king,
40% LONG REIGN OF ALARKA.

He had various
other appellations, as Satrujit, ‘the victor over his foes, from having
named from destroying the race of Bhadrasrenya.

vanquished all his enemies; Vatsa, or ‘child, from his father’s fre- quently calling him by that name; Ritadhwaja, ‘he whose emblem was truth, being a great observer of veracity; and Kuvalay4swa, because he had a horse (aswa) called Kuvalaya®. The son of this prince was Alarka, of whom this verse is sung in the present day; “ For sixty

thousand and sixty hundred years no other youthful monarch except

Alarka, reigned over the earth 4.”

to ettect the destruction of his foes.” Here the victory is ascribed to Durddama, in opposition to what appears to be the sense of the Vayu, and what is undoubtedly that of our text, which says that he was called Pratarddana from destroying the race of Bhadrasrenya, and Satrujit from vanquishing all his foes: wt: Waeat weAUneaTM ATT saa fat zit Wy famraa i By Vairasya anta, ‘the end of hostility or enmity,’ is obviously not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32d chapter of the Hari Vansa we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse; weaena wey yd arcreret ward Urady ware murafcra wu * The city (that on the Gomati), before the existence of Benares, of Bhadrasrenya, a pious prince of the Yadu race.’ This verse is not in the Brahma P. After giving the rest of the above quotation, except the last line, the passage proceeds, REICH ATA AU: Ail HaCaT TWA FAY MSY Wed WI wea GUT RETO ats uu fafumrats ‘The king called Ashtaratha was the son of Bhimaratha; and by him, great king, a warrior desirous of destroying The son of Alarka was San-

his foes was (the country) recovered, the children (of Durdama) being infants.” wet zeny qayaady | Com. According to the same authority, we are here to understand Bhimaratha and Ashfaratha as epithets of Divodisa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodasa, on being expelled from Benares, took some city and district on the Gomati from the family of

Bhadrasrenya; that Durdama_ recovered
the country, and that Pratarddana again
The
alternation concerned apparently only bor-

conquered it from his descendants.

dering districts, for the princes of Ma-
hishmati and of Kasi continue, in both
an earlier and a later series, in undis-
turbed possession of their capitals and
their power.
13-The Vayu, Agni, Brahma P., and
Hari V. interpose two sons of Pratard-
dana, Garga or Bharga and Vatsa; and
they make Vatsa the father of Alarka,
except the Brahma, which has Satrujit
and Ritadhwaja as two princes following
Vatsa.
The Vayu, Brahma, and Hari V.
repeat this stanza, and add that Alarka
enjoyed such protracted existence through
the favour of Lopamudra, and that having
DESCENDANTS OF ALARKA.

409

tati5; his son was Sunitha; his son was Suketu; his son was Dharma- ketu; his son was Satyaketu; his son was Vibhu; his son was Suvibhu ; his son was Sukumara; his son was Dhrishtaketu; his son was Vaina-

hotra; his son was Bharga; his son was Bhargabhimi; from whom

also rules for the four castes were promulgated 1°.

lived till the period at which the curse
upon Kasi terminated,he killed the Rékshas
Kshemaka, by whom it had been occu-
pied after it was abandoned by Divodasa,
and caused the city to be reinhabited.
These are the Késya

ara got arcrarat’ ga?

15 Several varieties occur, in the series
that follows, as the comparative lists will

best shew:
Bhagavata. Brahma. Vayu. Agni.
Alarka Alarka Alarka Alarka
Santati Sannati Sannati Dharmaketu
Sunitha Sunitha Sunitha Vibhu
Suketana Kshema Suketu Sukumara
Dharmaketu§ Ketumat Dhrishtaketu Satyaketu
Satyaketu Suketu Venuhotra
Dhrishfaketu Dharmaketu Gargya
Sukumara Satyaketu Gargabhimi
Vitihotra Vibhu Vatsabhimi
Bharga Anartta
Bhargabhimi Sukumara
Dhrishfaketu
Venuhotri
Bharga
Vatsabhtimi.
The Hari V. agrees as usual with the Brahma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kasi princes the descendants of Vitatha, the successor of Bharata. The Brahma P. and Hari V., determined apparently to be right, give the list,twice over, deriving it in one place from Kshatravriddha, as in our text, the Vayu, and the Bhagavata; and in another, with the Agni, from Vitatha. The series of the Brahma, however, stops with Lauhi, the son of Alarka, and does not warrant the repetition which the carelessness of the compiler of the Hari Vansa has superfluously inserted.
© Our text is clear enough, and so is the Bhagavata, but the Vayu, Brahma, and Hari V. contain additions of rather doubtful import. The former has, 77ers grata mat 3 arafeqa: aeiee why fing arta whet: area: wfraras wat: yar qurfetan: | ‘The son of Venuhotra was the celebrated Gargya; Gargabhimi was the son of Gargya; and Vatsa, of the wise Vatsa: virtuous Brahmans and Kshatriyas
5M

princes, or descendants of Késa"'.

ants of Raji.

were the sons of these two.' By the second Vatsa is perhaps meant Vatsabhimi; and the purport of the passage is, that Gdrgya (or possibly rather Bharga, one of the sons of Pratarddana) and Vatsa were the founders of two races (Bhimi, 'earth, implying 'source' or ' founder'), who were Kshatriyas by birth, and Brahmans by profession. The Brahma and Hari V., apparently misunderstanding this text, have increased the perplexity. According to them, the son of Venuhotra was Bharga; Vatsabhimi was the son of Vatsa; and Bhargabhtimi (Bhrigubhimi, Brahma) was from Bhargava. ' These sons of Angiras were born in the family of Bhrigu, thousands of great might, Brahmans, Kshatriyas and Vaisyas" wersa warta ait art wsrge: 1 TATED TROT TT yfretar Opprizeprrtang) eaaf RR: qat AMT Wisma 1 area: efrarsyar RATA FRET Ul The commentator has, ang: i wf ya arevanTeceain ante foatfaaea wrtaate un 'Another son of Vatsa, the father of Alarka, is described, Vatsabhumi, &c. From Bhargava, the brother of Vatsa. (They were) Angirasas from Galava belonging to that family, (and were born) in the family of Bhrigu from the descent of Viswamitra" The END OF THE KASYA PRINCES.

We will now enumerate the descend-

interpretation is not very clear, but it authorizes the notion above expressed, that Vatsa and Bharga, the sons of Pratarddana, are the founders of two races of Kshatriya-Brahmans.

7 On the subject of note 12. some farther illustration is derivable from the Mahabharata, Santi P. Dana-dharma. Haryaswa the king of the Kasis, reigning between the Ganges and the Yamuna, or in the Do-ab, was invaded and slain by the IJaihayas, a race descended, according to this authority, from S/aryati, the son of Manu (see p. 358). Sudeva, the son of Haryaswa, was also attacked and defeated by the same enemies. Divodasa, his son, built and fortified Benares as a defence against the Haihayas, but in vain, for they took it, and compelled him to fly. He sought refuge with Bharadwaja, by whose favour he had a son born to hin, Pratardana, who destroyed the Haihayas under their king Vitihavya, and reestablished the kingdom of Kasi. Vitihavya, through the protection of Bhrigu, became
The Mahabharata gives a list of his descendants, which contains several of the names of the Kasya dynasty of the text; thus, Ghritsamada is said to be his son, and the two last of the line are Sunaka and Saunaka.
a Brahman.

See n. 7.

CHAP. IX.

Descendants of Raji, son of Ayus: Indra resigns his throne to him: claimed after his death by his sons, who apostatize from the religion of the Vedas, and are destroyed by Indra. Descendants of Pratikshatra, son of Kshatravriddha.

RAST had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons and the gods, both parties inquired of Brahm4& which would be victorious. The deity replied, ‘That for which Raji shall take up arms.” Accordingly the Daityas immediately repaired to Raji, to secure his alliance; which he promised them, if they would make him their Indra after defeating the gods. To this they answered and said, “ We cannot profess one thing, and mean another; our Indra is Prahlada, and it is for him that we wage war.” Having thus spoken, they departed; and the gods then came to him on the like errand. He proposed to them the said con- ditions, and they agreed that he should be their Indra. Raji therefore joined the heavenly host, and by his numerous and formidable weapons destroyed the army of their enemies.

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, "‘ Thou hast preserved me from a great danger, and I acknowledge thee as my father; thou art the sovereign chicf over all the regions, and I, the Indra of the three spheres, am thy son." The Raja smiled, and said, "‘ Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection)." He accordingly returned to his own city, and Indra remained as his deputy in the government of heaven.

When Raji ascended to the skies, his sons, at the instigation of Narada, demanded the rank of Indra as their hereditary right; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met with Vrihaspati in a retired

place, and said to him, "Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance?" "If," replied Vrihaspati, "I had been applied to by you before, I could have done any thing for you that you wished ; as it is, I So saying, he commenced a sacrifice for the purpose of increasing the might of Indra, and of leading the sons of Raji into error, and so effecting their downfall!. Misled by their mental fascination, the princes became enemies of the Brahmans, regardless of their duties, and

will endeavour and restore you in a few days to your sovereignty."

contemners of the precepts of the Vedas; and thus devoid of morality and religion, they were slain by Indra, who by the assistance of the priest of the gods resumed his place in heaven. Whoever hears this story shall retain for ever his proper place, and shall never be guilty of wicked acts.

Rambha, the third son of Ayus, had no progeny®. Kshatravriddha had a son named Pratikshatra*; his son was Sanjaya; his son was Vijaya‘; his son was Yajnakrit>; his son was Harshavarddhana‘; his son was Sahadeva; his son was Adina’; his son was Jayasena; his son was Sankriti; his son was Kshatradharman®. These were the descend- ants of Kshatravriddha. I will now mention those of Nahusha.

1 The Matsya says he taught the sons of Raji the Jinadharma or Jain religion:
faaeat wareaTa deara a aefaq |
? The Bhagavata enumerates however, as his descendants, Rabhasa, Gambhira, and Akriya, whose posterity became Brahmans. The same authority gives as the descendants of Anenas, the fourth son of Ayus, Suddha, Suchi, Trikakud, and Santakhya.
>The Vayu agrees with our text in

making Pratipaksha (Pratikshatra) the son of Kshattravriddha; but the Brahma P. and Jlari V. consider Anenas to be the

head of this branch of the posterity of Ayus. The Bhagavata substitutes Kusa, the Lesa of our text, the grandson of Kshatravriddha, for the first name; and this seems most likely to be correct. Although the different MSS. agree in reading Wagaya: it should be perhaps uragg | the patronymic Kshatravriddha ; making then, as the Bhagavata does, Pratikshatra the son of the son of Kshatravriddha,
4 Jaya: Bhagavata, Vayu.
5 Vijaya: Vayu. Krita: Bhagavata.

6 Haryaswa: Bréhma, Hari V. Haryavana: Bhagavata.
7 The last of the list: Vayu. Ahina: Bhagavata.
* Kshatravriddha: Brahma, Hari V.
CHAP. X.

The sons of Nahusha. The sons of Yaydti: he is cursed by Sukra: wishes his sons

to exchange their vigour for his infirmities. Puru alone consents. Yayati restores

him his youth: divides the earth amongst his sons, under the supremacy of Puru.

Yat Yayati, SanyAti, Aydti, Viyati, and Kriti were the six valiant Yati declined the sovereignty', and Yayati there- He had two wives, DevayAni the daughter

sons of Nahusha!.
fore succeeded to the throne.
of Usanas, and Sarmishth4 the daughter of Vrishaparvan; of whom this genealogical verse is recited: '" Devay4ni bore two sons, Yadu and Turvasu.

Sarmishtha, the daughter of Vrishaparvan, had three

sons, Druhyu, Anu, and Puru'." Through the curse of Usanas, Yayiti

1 The Bhigavata refers briefly to the story

of Nahusha, which is told in the Mahabharata more than once, in the Vana Parva, Udyoga P., Dana Dharma P., and others ; also in the Padma and other Puranas. He had obtained the rank of Indra; but in his pride, or at the sugvestion of Sachi, compelling the Rishis to bear his litter, he was cursed by them to fall from his state, and reappear upon earth as a serpent. From this form he was sct free by philosophical discussions with Yudhishthira, and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture that the name of this prince, with Deva, 'divine,' prefixed, a combination which never occurs, was the same as Dionysius or Bacchus. Authorities generally agree as to the names of the first three of his sons: in those of the others there is much variety, and the Matsya, Agni, and Padma have seven names, as follows omitting the three first of the text:

Matsya.	Agni.	Padma.	Linga,
Udbhava	Udbhava	Udbhava	Saryati
Panschi	Panchaka	Pava	Champaka
Sunyéti	Padlaka	Viyati	Andhaka
Meghaydti	Megha	Meghayati	

? Or, as his name implies (aft), he became a devotee, a Yati: Bhagavata, &e.

® The story is told in great detail in the Adi Parvan of the Mahabharata, also in the Bhagavata, with some additions evidently of a recent taste. Sarmishthé, the daughter of Vrishaparvan, king of the Daityas, having quarrelled with Devayani, the daughter of Siikra (the religious preceptor of the same race), had her thrown into a well. Yayati, hunting in the forest, found her, and taking her to her father, with his consent espoused her. Devayani, in resentment of Sarmishtha's treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Sukra's displeasure, was com-

pelled to comply. In the service of his queen, however, Yayati beheld S'armishtha, and secretly wedded her. Devayani complaining to her father of Yayati's infidelity, Sukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifyingthe sons of Yayati is precisely the same in the Maha- 5N

414 PURU GIVES HIS FATHER HIS YOUTH:

became old and infirm before his time; but having appeased his father- in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, " Your maternal grandfather has brought this premature decay upon me: by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate with worldly enjoyments, and wish to partake of them through the means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay; on which his father denounced an imprecation upon him, and said, " Your posterity shall not possess dominion." He then applied successively to Druhyu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were in consequence cursed by the king. Lastly he made the same request of Sarmishtha's youngest son, Puru, who bowed to his father, and readily consented to give him his youth, and receive in exchange Yayati's infirmities, saying that his father had conferred upon him a great favour.

The king Yayfti being thus endowed with renovated youth, con- ducted the affairs of state for the good of his people, enjoying such pleasures as were suited to his age and strength, and were not incom- patible with virtue. He formed a connexion with the cclestial nymph Viswachi, and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse, " Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice, or barley, or gold, or cattle, or women: abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then every thing yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble minded can with difficulty relin- quish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age." "A thousand years

bharata as in our text, and is introduced a ary 3a aaa aaa | ey ATE YR A in the same way: waradyrarat wafa i ago wfstet ariagat a

MADE SOVEREIGN OF THE EARTH. 415

have passed," reflected Yaydti, "and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment, and fix my mind upon

spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will henceforth roam the forests with the deer."

Having made this determination, Yayati restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sove- reignty, and departed to the wood of penance (Tapovana'). To Turvasu he consigned the south-east districts of his kingdom; the west to Druhyu; the south to Yadu; and the north to Anu; to govern as viceroys under their younger brother Puru, whom he appointed supreme

monarch of the earth >.

+ Bhrigutunga, according to the Brahma.

s The elder brothers were made Mandala-nripas, kings of circles or districts : Bhagavata. The situation of their governments is not exactly agreed upon.
Vayu and Brihma Bhfigavata.
Padma. and Lari V.
Turvasu South-east South-east West
Druhyu West West South-east
Yadu South-west South South
Anu North North North
The Linga describes the ministers and people as expostulating with Yayati, for Ulegally giving the supremacy to the youngest son; but he satisfies them by shewing that he was justified in setting the seniors aside, for want of filial duty.
The Mahabharata, Udyoga P. Galava Charitra, has a legend of Yayati's giving a daughter to the saint Galava, who through her means obtains from different princes eight hundred horses, white with one black ear, as a fee for his preceptor Viswamitra.
Yayati, after his death and residence in Indra's heaven, is again descending to earth, when his daughter's sons give him the benefit of their devotions, and replace him in the celestial sphere. It has the air of an old story. A legend in some respects similar has been related in our text, p. 399-

CHAP. XI.

The Y4dava race, or descendants of Yadu. KaArttavirya obtains a boon from Dattatreya : takes Ravana prisoner: is killed by Paraguréma: his descendants.

I WILL first relate to you the family of Yadu, the eldest son of Yayati, in which the eternal immutable Vishiu descended upon earth in a portion of his essence!; of which the glory cannot be described, though for ever hymned in order to confer the fruit of all their wishes—whether they desired virtue, wealth, pleasure, or liberation—upon all created beings, upon men, saints, heavenly quiristers, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brahmans, and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form, and which is called Vishnu, was manifested in this family.

Yadu had four sons, Sahasrajit, Kroshti, Nala, and Raghu'. Satajit was the son of the elder of these, and he had three sons, Haihaya, Venu', and Haya. The son of Haihaya was Dharmanetra'; his son was Kunti>; his son was Sahanji®; his son was Mahishmat'; his son

1 Or, 'in which Krishna was born.' It Balasani in place of Nala. The Agni might have been expected, from the im- makes Satajit also a son of Yadu. portance of this genealogy, that it would 3 Vertuhaya: Bhdgavata, &c. Uttadna- have been so carefully preserved, that the haya: Padma. Veftahaya: Matsya. They authorities would have closely concurred were the sons of Sahasréda: Brahma and in its details. Although, however, the Hari V.

leading specifications coincide, yet, as we 4 Dharmatantra: Vayu. Dharma: shall have occasion to notice, great and Kiirma. irreconcilable variations occur. ° Kirtti: Vayu. 2 The two first generally agree. There 6 Sanjneya: Vayu. Sankana: Agni. are differences in the rest; as, Sahanja of Sabanjani pura: Brahma. Vayu. Bréhma. Bhigavata. Karma. Sanjnita: Linga. Sanhana: Matsya. Nila Nala Nala Nila Sohanji: Bhagavata. Ajita Anjika Aripu Jina 7 By whom the city of Mahishmati on Raghu Payoda -Avipe Raghu the Narbadda was founded: Brahma P.,

The Brahma and Hari VY. read Sahasrdda Hari V.
for the first name; and the Linga has
GREATNESS OF KARTTAVIRYA. 417

was Bhadrasena®; his son was Durdama; his son was Dhanaka', who had four sons, Kritaviryya, Kritagni, Kritavarman, and Kritaujas. Kritaviryya's son was Arjuna, the sovereign of the seven Dwipas, the lord of a thousand arms. This prince propitiated the sage Dattatreya, the descendant of Atri, who was a portion of Vishfu, and solicited and obtained from him these boons—a thousand arms; never acting unjustly ; subjugation of the world by justice, and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice, and offered ten thousand sacrifices. Of him this verse is still recited; 'The kings of the earth will as- suredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control." In his reign nothing was lost or injured ; and so he governed the whole earth with undiminished health, pros- perity, power, and might, for eighty five thousand years. Whilst sporting in the waters of the Narmada, and elevated with wine, Ravana came on his tour of triumph to the city Mahishmati, and there he who boasted of overthrowing the gods, the Daityas, the Gandharbas and their king, was taken prisoner by Karttavirya, and confined like a At the expiration of his

long

reign Karttavirya was killed by Parasur4ma, who was an embodied

tame beast in a corner of his capital”.

portion of the mighty Narayana”.

Of the hundred sons of this king,

the five principal were Stra”, Sarasena, Vrishaiia™, Madhu, and

“So the Bhagavata; but the Vayu,

more correctly, has Bhadrasrenya. See p. 407. n. 12.
9 Kanaka: Vayu, &c. Varaka: Linga. Andhaka: Kurma.

© According to the Vayu, Karttavirya was the aggressor, invading Lanka, and there taking Ravana prisoner. The circumstances are more usually narrated as in our text.
" See page 402. Karttavirya’s fate was the consequence of an imprecation denounced by Apava or Vasishtha, the son of Varuna, whose hermitage had been burnt, according to the Mahabharata, Rajadharma, by Chitrabhanu, or Fire, to whom the king had in his bounty presented the world. The Vayu makes the king himself the incendiary, with arrows given him by Surya to dry up the ocean.
Unita: Bhagavata.

13 Vrishabha: Bhagavata. Dhrishta: Matsya. Dhrishna: Kurma. Prishokta: Padma. Vrishni: Linga. Krishnidksha: Brahma.
14 Krishna, in all except the Bhagavata.

59°

Jayadhwaja'. The son of the last was Talajangha, who had a hundred sons, called after him Talajanghas: the eldest of these was Vitihotra ; another was Bharata', who had two sons, Vrisha and Sujati'. The son of Vrisha was Madhu !8; he had a hundred sons, the chief of whom was Vrishni, and from him the family obtained the name of Vrishni™.

From the name of their father, Madhu, they were also called Madhavas ;

whilst from the denomination of their common ancestor Yadu, the whole

were termed YAdavas"°.

1% King of Avanti: Brahma and Tari Vana.
16 Ananta: Véyu and Agni; elsewhere omitted.
17 Durjaya only: Vayu, Matsya.

18 This Madhu, according to the Bhagavata, was the son of Karttaviryya. The Bréhma and Hari V. make him the son of Vrisha, but do not say whose son Vrisha was. The commentator on the latter asserts that the name is a synonyme of Payoda, the son of Yadu, according to his authority, and to that alone.
19 The Bhagavata agrees with our text, but the Brahma, Hari V., Linga, and Kiirma make Vrishana the son of Madhu, and derive the family name of Vrishnis or Varshneyas from him.
20 The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhwaja, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Vayu, were the Talajanghas, Vitihotras, Avantyas, Tundikeras, and Jatas. The Matsya and Agni omit the first, and substitute Bhojas; and the latter are included in the list in the

Brahma, Padma, Linga, and Hari V. For Jatas the reading is Sanjdtas or Sujatas. The Brahma P. has also Bharatas, who, as well as the Sujatas, are not commonly specified, it is said, ‘from their great number.’ They are in all probability invented by the compiler out of the names of the text, Bharata and Sujati. The situation of these tribes is central India, for the capital of the Télajanghas was Mahishmati or Chuli-Maheswar, still called, according to Col. Tod, Sahasra-bahu-ki-basti, ‘the village of the thousand-armed;’ that is, of Karttaviryya. Annals of Rajasthan, I. 39. n. The Tundikeras and Vitihotras are placed in the geographical lists behind the Vindhyan mountains, and the termination -kaira is common in the valley of the Narmada, as Bairkaira, &c., or we may have Tundikera abbreviated, as Tundari on the Tapti. The Avantyas were in Ujayin, and the Bhojas were in the neighbourhood probably of Dhar in Malwa. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied, or Rahtores, Chauhans, Pawars, Gehlotes, and the rest. There are still some vestiges of them, and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Bhagel-khand, aware of their ancient lineage, and though

few in number, celebrated for their valour. Tod’s Rajasthan, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with Sakas and other foreign tribes, in the yeign preceding that of Sagara (see p. 373), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-

hu, and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. Des Guignes, Histoire des Huns, I. 7, 55, 231. II. 253, &c. At the same 419

time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India: the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means ‘a horse,’ it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Col. Tod supposed; although we cannot with him imagine the word ‘horse’ itself is derived from haya. Rajasthan, I. 76.

CHAP. XII.

Descendants of Kroshtri. Jyémagha’s connubial affection for his wife Saivy4: their descendants kings of Vidarbha and Chedi.

K ROSHTRI, the son of Yadu', had a son named Vrijinivat?; his son was Swahi?; his son was Rushadru‘; his son was Chitraratha ; his son was Sagavindu, who was lord of the fourteen great gems*; he had a hundred thousand wives and a million of sons®. The most renowned of them were Prithuyasas, Prithukarman, Prithujaya, Prithukirtti, Prithudana, and Prithusravas. The son of the last of these six’ was Tamas®; his son was Usanas9, who celebrated a hundred sacrifices of the horse; his son was Siteyus 10; his son was Rukmakavacha!"; his son was Paravrit, who had five sons, Rukméshu, Prithurukman, Jy4magha, Palita, and Harita ”. To this day the following verse relating to Jy4magha

' In the Brahma P. and Hari V. we have two families from Kroshtri; one which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

? Vajravat: Kirma.

3 S4nti: Kurma.
Trisanku: Linga,
+ Vishansu: Agni. Rishabha: Linga.
Kusika: Kirma. Ruscku: Bhagavata.
° Or articles the best of their kind;

seven animate, and seven inanimate; a wife, a priest, a general, a charioteer, a horse, an elephant, and a body of foot soldiers; or, instead of the last three, an
Swaha: Matsya.

executioner, an encomiast, a reader of the Vedas ; and a chariot, an umbrella, a jewel, a sword, a shield, a banner, and a treasure.
®The text states this in plain prose, but the Vayu quotes a verse which makes out but a hundred hundred or 10,000 sons:
ward te: gafae: | wofeaterqarat sat
amrad 1 utara yfcefaamsrai on
7 The Matsya has the first, third, and fifth of our text, and Prithudharma, Prithukirtti, and Prithumat. The Ktrma has also six names, but makes as many successions.
8 Suyajna: Agni, Bréhma, Matsya.
Dharma: Bhagavata.
2° Ushat: Brahma, Hari V.

10 Sitikshu: Agni. Sineyus: Brahma.
Purujit: Bhdgavata. The Vayu has Maruta and Kambalavarhish, brothers, instead.
"1 Considerable variety prevails here. The Brahma and Hari V. have Marutta the Rajarshi (a gross blunder, see p. 352), Kambalavarhish, Sataprastiti, Rukmakavacha: the Agni— Marutta, Kambalavarhish, Rukmeshu: whilst the Bhagavata makes Ruchaka son of Usanas, and father to the five princes who in the text are the grandsons of Rukmakavacha.
12 The Bhagavata has Rukmeshu, Rukman, Jyémagha, Prithu, and Purujit. The

is repeated: “Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyamagha®, who was the husband of Saivy4.” Saivy4 was barren; but Jyd4magha was so much afraid of her, that he did not take any other wife. On one occasion the king, after a desperate conflict with elephants and horse, defeated a powerful foe, who abandoning wife, children, kin, army, treasure, and dominion, fled. When the enemy was put to flight, Jy4magha beheld a lovely princess left

alone, and exclaiming, “Save me, father! Save me, brother !” as her large eyes rolled wildly with affright. The king was struck by her beauty, and penetrated with affection for her, and said to himself, * This is fortunate; I have no children, and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity : I will espouse her; but first I will take her in my car, and convey her to my palace, where I must request the concurrence of the queen in these nuptials.” Accordingly he took the princess into his chariot, and returned to his own capital.

When Jyémagha’s approach was announced, Saivyé came to the palace gate, attended by the ministers, the courtiers, and the citizens, to welcome the victorious monarch: but when she beheld the maiden standing on the left hand of the king, her lips swelled and slightly quivered with resentment, and she said to Jyamagha, “ Who is this light-hearted damsel that is with you in the chariot?” The king unprepared with a reply,

the Narmada), Mekald, and the Suktimat mountains. So the Brahma P. states that he established himself along the Rikshavat mountain, and dwelt in Suktimati. He names his son, as we shall see, Vidarbha: tke country so called is Berar, and amongst his descendants we have the Chaidyas or princes of Boghelkand, and Chandail, and Dasarha, more correctly perhaps Duasarnia, Vayu reads the two last names Parigha and Hari. The Brahma and Hari V. insert Parajit as the father of the five named as in the text.

13 Most of the other authorities mention that the elder of the five brothers, Rukmeshu, succeeded his father in the sovereignty ; and that the second, Prithurukman, remained in his brother's service. Palita and Harita were set over Videha (faeeq faat waqt Linga) or Tirhut, and Jydémagha went forth to settle where he might: according to the Vayu he conquered Madhyadesa (the country along Chattisgher; so that this story of Jyamagha’s adventures appears to allude to the first settlement of the Yadava tribes along the Narmada, more to the south and west than before.

5”

made answer precipitately, through fear of his queen; “This is my daughter-in-law.” “I have never had a son,” rejoined Saivy4, “and you have no other children. Of what son of yours then is this girl the wife?” The king disconcerted by the jealousy and anger which the words of Saivy4 displayed, made this reply to her in order to prevent further contention ; “She is the young bride of the future son whom thou shalt bring forth.” Hearing this, Saivya smiled gently, and said, “So be it ;” and the king entered into his great palace.

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect, and season, the queen, although passed the time of women, became shortly afterwards pregnant, and bore a son. His father named him Vidarbha, and married him to the damsel he had brought home. They had three sons, Kratha, Kaisika™, and Romapada". was Dhriti”. The son of Kaisika was Chedi, whose descendants were called the Chaidya kings’. The son of Kratha was Kunti!; his son was Vrishni™; his son was Nirvriti2!; his son was Dasarha; his son was Vyoman; his son was Jimita; his son was Vikriti”; his son was Bhimaratha; his son was Navaratha**; his son was Dagaratha”"; his son was Sakuni ; his son was Karambhi; his son was Devarata; his son was Devakshatra™; his son was Madhu **; his son was Anavaratha; his

The son of Romapdda was Babhru"™, and his son

‘4 The Bhadgavata has Kusa; the Matsya, Kausika: all the authorities agree in specifying three sons.
15 Lomapada: Agni.

‘© Vastu: Vayu. Kriti: Agni.

7 Ahuti: Vayu. Iti: Padma. Dyuti: Matsya. Bhriti: Kirma. This latter is singular in carrying on the line of Romapada for twelve generations farther.
18 The Bhagavata, however, makes the princes of Chedi continuous from Romapada; as, Babhru, Dhriti, Usika, Chedi—the Chaidyas, amongst whom were Damaghosha and Sisupila.
19 Kumbhi: Padma.

20 Dbrishfa: Vayu. Dhrishfi: Matsya.

21 Nivritti: Vayu. Nidhriti: Agni. The Bréhma makes three sons, Avanta, Dasdrha, and Balivrishahan. In the Linga it is said of Dasarha that he was wrarfora az: t ‘destroyer of the host of copper (faced; European ?) foes.’

22 Vikala: Matsya.

23 Nararatha: Brahma, Hari V.

24 Dridharatha: Agni. Devardta: Linga.

25 Soma: Linga. Devanakshatra: Padma.

26 There is great variety in the succeeding appellations :

son was Kuruvatsa; his son was Anuratha; his son was Puruhotra; his son was Ansgu ; his son was Satwata, from whom the princes of this house were termed Sdtwatas. This was the progeny of Jy4magha; by listening to the account of whom, a man is purified from his sins.

Bhigavata. Vayu. Bréhma. Matsya. Padma. Karma.

Madhu Madhu Madhu Madhu Madhu Madhu

Kuruvasa Manu Manavasas_ Uruvas Puru Kuru

Anu Puruvatsa Purudwat Purudwat Punarvasu Anu

Puruhotra Purudwat § Madhu Tanba Fenty nea

Ayu Satwa land Satwa

Satwata Satwata Satwata Satwata Satwata Andhaka
Satwata

The Linga has Purushaprabhu, Manwat, Some of these originate, no doubt, in the Pratarddana, Satwata; and the Agni, Dra- blunders of copyists, but they cannot all vavasu, Puruhuta, Jantu, and Satwata. be referred to that source.

CHAP. XIII.

Sons of Satwata. Bhoja princes of Mrittikavati. Strya the friend of Satrajit: appears to him in a bodily form: gives him the Syamantaka gem: its brilliance and marvellous properties. Satrajit gives it to Prasena, who is killed by a lion: the lion killed by the bear Jambavat. Krishna suspected of killing Prasena, goes to look for him in the forests: traces the bear to his cave: fights with him for the jewel: the contest prolonged: supposed by his companions to be slain: he over- throws Jambavat, and marries his daughter Jambavati: returns with her and the jewel to Dwaraka: restores the jewel to Satrajit, and marries his daughter Satya- bhémé. Satrajit murdered by Satadhanwan: avenged by Krishna. between Krishna and Balarama.

Quarrel
Akrura possessed of the jewel: leaves Dwaraka.
Meeting of the Yadavas. Story of Akrira's birth: he is
invited to return: accused by Krishna of having the Syamantaka jewel: produces
Public calamities.

it in full assembly: it remains in his charge: Krishna acquitted of having
purloined it.
T HE sons of Satwata were Bhajina, Bhajamana, Divya, Andhaka, Devavriddha, Mahdbhoja, and Vrishni!. Bhajamana had three sons, Nimi', Krikana*, and Vrishni', by one wife, and as many by another, Satajit, Sahasrajit, and Ayutajit®. The son of Devavriddha was Babhru of whom this verse is recited ; '' We hear when afar, and we behold when nigh, that Babhru is the first of men, and Devavriddha is equal to the gods: sixty-six persons following the precepts of one, and six thousand and eight who were disciples of the other, obtained immortality." Mahabhoja was a pious prince; his descendants were the Bhojas, the princes of Mrittik4vati®, thence called M4rttikavatas'. Vrishni had two sons, Sumitra and Yudhajit®; from the former Anamitra and Sini were

1 The Agni acknowledges but four sons,
but all the rest agree in the number, and
mostly in the names. Mahabhoja is sometimes read Mahabhaga.
2 Krimi: Brahma, Agni, Kurma.

3 Panava: Vayu. Kramana: Brahma.
Kripana: Padma, Kinkina: Bhagavata.
+ Dhrishfhi: Bhagavata, Brahma.

5 The Brahma and Hari V. add to the
first three Stira and Puranjaya, and to the
second Dasaka,
6 By the Parnas river: Brahma P.:
a river in Malwa.
7 These are made incorrectly the descendants of Babhru in the Hari V.
8 The Bhagavata, Matsya, and Vayu

born'. The son of Anamitra was Nighna, who had two sons, Prasena and Satrdajit. The divine Aditya, the sun, was the friend of the latter. On one occasion Satrajit, whilst walking along the sea shore, addressed his mind to Sarya, and hymned his praises; on which the divinity ap- peared and stood before him. Beholding him in an indistinct shape, Satrajit said to the sun, "I have beheld thee, lord, in the heavens as a globe of fire: now do thou shew favour unto me, that I may see thee in thy proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it apart, and Satr4jit beheld him of a dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Having offered his

adorations, the sun desired him to demand a boon, and he requested that the jewel might become his. The sun pre- sented it to him, and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrajit wore it on his neck, and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dwairak4. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama, who, to sustain the burden of the earth, had assumed a mortal form (as Krishna), and said to him, " Lord, assuredly the divine sun is coming to visit you." But Kusashia smiled, and said, "It is not the divine sun, but Satrdjit, to whom Aditya has presented the Syamantaka gem, and he now wears it: go and behold him without apprehension." Accordingly they departed. Satrajit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold, and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers, and famine.

agree in the main, as to the genealogy that follows, with our text. The Vayu states that Vrishni had two wives, Mddri and Gandhari ; by the former he had Yudhajit and Anamitra, and by the latter Sumitra and Devamidhush. The Matsya also names the ladies, but gives Sumitra to Gandhari, and makes Madri fhe mother of Yudhajit, Devamidhusha, Anamitra, and Sini. The Agni has a similar arrange- ment, but substitutes Dhrishfa for Vrishni, and makes him the fifteenth in descent from Satwata. The Linga, Padma, Brahma P., and Hari V. have made great con- fusion by altering, apparently without any warrant, the name of Vrishni to Kroshtri.
9 The Bhagavata makes them sons of Yudhajit; the Matsya and Agni, as ob- served in the preceding note, his brothers as well as Sumitra's.
5a

426 PRASENA KILLED BY A LION.

Achyuta was of opinion that this wonderful gem should be in the pos- session of Ugrasena; but although he had the power of taking it from Satrajit, he did not deprive hin of it, that he might not occasion any disagreement amongst the family. Satrd4jit, on the other hand, fearing that Krishna would ask him for the jewel, transferred it to his brother Prasena. Now it was the peculiar property of this jewel, that although it was an inexhaustible source of good to a virtuous person, yet when worn by a man of bad character it was the cause of his death. Prasena having taken the gem, and hung it round his neck, mounted his horse, and went to the woods to hunt. In the chase he was killed by a lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jambavat, the king of the bears, who carry- ing off the gem retired into his cave, and gave it to his son Sukumara to play with. When some time had elapsed, and Prasena did not appear, the Yddavas began to whisper one to another, and to say, "This is

Krishha's doing: desirous of the jewel, and not obtaining it, he has perpetrated the murder of Prasena in order to get it into his possession."

When these calumnious rumours came to the knowledge of Krishia, he collected a number of the Yadavas, and accompanied by them pur- sued the course of Prasena by the impressions of his horse's hoofs. Ascertaining by this means that he and his horse had been killed by a lion, he was acquitted by all the people of any share in his death. Desirous of recovering the gem, he thence followed the steps of the lion, and at no great distance came to the place where the lion had been killed by the bear. Following the footmarks of the latter, he arrived at the foot of a mountain, where he desired the Yadavas to await bim, whilst he continued the track. Still guided by the marks of the feet, he discovered a cavern, and had scarcely entered it when he heard the nurse of Sukum4ra saying to him, "The lion killed Prasena; the lion has been killed by Jémbavat: weep not, Sukumara, the Syamantaka is your own." Thus assured of his object, Krishha advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who was giving it as a plaything to Sukuméra. The nurse soon descried his

approach, and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jambavat, full of anger, came to the cave, and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yadavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought, "to overcome an enemy ;" and accordingly they departed, and returned to Dwarak4, and announced that Krishiia had been killed.

When the relations of Achyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Krishtia in the celebration of his Sraddha served to support his life, and invigorate his strength in the combat in which he was engaged ; whilst his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by heavy blows, and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jambavat cast himself before him and said, 'Thou, mighty being, art surely invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly thou art a portion of my sovereign lord Narayana, the defender of the universe." Thus addressed by Jambavat, Krishna explained to him fully that he had descended to take upon himself the burden of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. J&mbavat again prostrated himself before Krishna, and presented to him his daughter Jambavati, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Krishfa took the gem for the purpose of clearing his reputation. He then returned along with his bride Jambavati to Dwaraké.

When the people of Dwaraka beheld Krishia alive and returned, they were filled with delight, so that those who were bowed down with

years recovered youthful vigour; and all the Yadavas, men and women, assembled round Anakadundubhi, the father of the hero, and congra- tulated him. Krishna related to the whole assembly of the Yadavas all that had happened, exactly as it had befallen, and restoring the Syamantaka jewel to Satrajit was exonerated from the crime of which he had been falsely accused. He then led Jémbavati into the inner apartments.

When Satrdajit reflected that he had been the cause of the asper- sions upon Krishna's character, he felt alarmed, and to conciliate the prince he gave him to wife his daughter Satyabhima. The maiden had been previously sought in marriage by several of the most distin- guished Yadavas, as Akrira, Kritavarman and Satadhanwan, who were highly incensed at her being wedded to another, and leagued in enmity against Satrajit. The chiefamongst them, with Akrara and Kritavarman, said to Satadhanwan, “This caitiff Satrajit has offered a gross insult to you, as well as to us who solicited his daughter, by giving her to Krishna: let him not live: why do you not kill him, and take the jewel? Should Achyuta therefore enter into feud with you, we will take your part.” Upon this promise Satadhanwan undertook to slay Satrajit.

When news arrived that the sons of Paiidu had been burned in the the house of wax, Krishia, who knew the real truth, set off for Baranavata to allay the animosity of Duryodhana, and to perform the duties l:is relationship required. Satadhanwan taking advantage of his absence, killed Satrajit in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhama, she immediately mounted her chariot, and, filled with fury at her father’s murder, repaired to Baranavata, and told her husband how Satrdajit had been killed by Satadhanwan in resentment of her having been married to another, and how he had carried off the jewel ; and she implored him to take prompt measures to avenge such heinous wrong. Krishna, who ig ever internally placid, being informed of these transactions, said to Satyabhama, as his eyes flashed with indignation, “ These are indeed

10 This alludes to events detailed in the Mahabharata.

audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamen- tations to excite any wrath.” Returning forthwith to Dwérak4, Krishna took Baladeva apart, and said to him, “A lion slew Prasena, hunting in the forests; and now Satrajit has been murdered by Satadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car, and put Satadhanwan to death.”

Being thus excited by his brother, Balarama engaged resolutely in the enterprise; but Satadhanwan, being aware of their hostile designs, repaired to Kritavarman, and required his assistance. Kritavarman, however, declined to assist him, pleading his inability to engage in a conflict with both Baladeva and Krishfa. Satadhanwan thus disap- pointed, applied to Akrara; but he said, “ You must have recourse to some other protector. How should I be able to defend you? There is no one even amongst the immortals, whose praises are celebrated throughout the universe, who is capable of contending with the wicIder of the discus, at the stamp of whose foot the three worlds tremble; whose hand makes the wives of the Asuras widows, whose weapons no host, how- ever mighty, can resist : no one is capable of encountering

the wielder of the ploughshare, who annihilates the prowess of his enemies by the glances of his eyes, that roll with the joys of wine; and whose vast plough- share manifests his might, by seizing and exterminating the most formidable focs." "Since this is the case," replied Satadhanwan, "and you are unable to assist me, at least accept and take care of this jewel." "T will do so," answered Akrara, "if you promise that even in the last extremity you will not divulge its being in my possession." To this Satadhanwan agreed, and Akrira took the jewel; and the former mount- ing a very swift mare, one that could travel a hundred leagues a day, fled from Dwiéraka.

When Krishiia heard of Satadhanwan's flight, he harnessed his four horses, Saivya, Sugriva, Meghapushpa, and Balahaka, to his car, and, accompanied by Balarama, set off in pursuit. The mare held her speed,

5

and accomplished her hundred leagues; but when she reached the coun- try of Mithila, her strength was exhausted, and she dropped down and died. Satadhanwan dismounting, continued his flight on foot. When his pursuers came to the place where the mare had perished, Krishna said to Balarama, '" Do you remain in the car, whilst I follow the villain on foot, and put him to death; the ground here is bad; and the horses will not be able to drag the chariot across it." Balar4ma accordingly stayed with the car, and Krishna followed Satadhanwan on foot: when he had chased him for two kos, he discharged his discus, and, although Satadhanwan was at a considerable distance, the weapon struck off his head. Krishna then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra, and told him that they had effected the death of Satadhanwan to no pur- pose, for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage, and said to Vasudeva, "Shame light upon you, to be thus greedy of wealth! Iacknowledge no brotherhood with you. Here lies my path. Go whither you please; I have done with Dwaraka, with you, with all our house. It is of no use to seek to impose upon me with thy perjuries." Thus reviling his brother, who fruitlessly endeavoured to appease him, Balabhadra went to the city of Videha, where Janaka?! received him hospitably, and there he remained. Vasudeva returned to Dwaraka. It was during his stay in the dwelling of Janaka that Duryodhana, the son of Dhritarashtra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yadavas, being satisfied that Krishia had not the jewel, went to Videha, and removed Balabhadra's suspicions, and brought him home. Akrira, carefully considering the treasures which the precious jewel secured to him, constantly celebrated religious rites, and, purified with holy prayers, lived in affluence for fifty-two years; and through the

The Vayu calls Sudhanwan or Sa- 15 The text gives the commencement of tadhanwan king of Mithila. the prayer, but the commentator does not '2 A rather violent anachronism to make say whence it is taken: aqaTal Braaayay Janaka cotemporary with Balardma. fama weet wmafe t 'Oh, goddess! the

virtue of that gem there was no dearth nor pestilence in the whole country}#. At the end of that period,

Satrughna, the great grandson of Satwata, was killed by the Bhojas, and as they were in bonds of alliance with Akrira, he accompanied them in their flight from Dwé- raka. From the moment of his departure various calamities, portents, snakes, dearth, plague, and the like, began to prevail; so that he whose emblem is Garuda called together the Yddavas, with Balabhadra and Ugrasena, and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this Andhaka, one of the elders of the Yadhu race, thus spake: '" Wherever Swaphalka, the father of Akrdra, dwelt, there famine, plague, dearth, and other visitations were unknown. Once when there was want of rain in the kingdom of Kasiraj4, Swaphalka was brought there, and immediately there fell rain from the heavens. It happened also that the queen of Kasiraj4 conceived, and was quick with a daughter; but when the time of delivery arrived, the child issued not from the womb. Twelve years passed away, and still the girl was unborn. Then Kasiraj4 spake to the child, and said, ' Daughter, why is your birth thus delayed? come forth ; I desire to behold you, why do you inflict this protracted suffering upon your mother? Thus addressed, the infant answered, 'If, father, you will present a cow every day to the Brahmans, I shall at the end of three years more be born.' The king accordingly presented daily a cow to the Brahmans, and at the end of three years the damsel came into the world. Her father called her Gandini, and he subsequently gave her to Swaphalka, when he came to his palace for his benefit. Gandini, as long as she lived, gave a cow to the Brahmans every day. Akrira was her

murderer of a Kshatriya or Vaisya, engaged in religious duties, is the slayer of a Brahman; i. e. the crime is equally heinous. Perhaps the last word should be weafa 'is.'

Some of the circumstances of this marvellous gem seem to identify it with a stone of widely diffused celebrity in the Fast, and which, according to the Mohammedan writers, was given originally by Noah to Japhet; the Hijer al mattyr of the Arabs, Sang yeddat of the Persians, and Jeddah tash of the Turks, the possession of which secures rain and fertility. The author of the Habib us Seir gravely asserts that this stone was in the hands of the Mongols in his day, or in the tenth century.

son by Swaphalka, and his birth therefore procecds from a combination of uncommon excellence. When a person such as he is, is absent from us, is it likely that famine, pestilence, and prodigies should fail to occur? Let him then be invited to return: the faults of men of exalted worth must not be too severely scrutinized."

Agreeably to the advice of Andhaka the elder, the Y4davas sent a mission, headed by Kesava, Ugrasena, and Balabhadra, to assure Akrira that no notice would be taken of any irregularity committed by him; and

having satisfied him that he was in no danger, they brought him back to Dwaraka.

of the jewel, the plague, dearth, famine, and every other calamity and

Immediately on his arrival, in consequence of the properties

portent, ceased. Krishna, observing this, reflected! that the descent of Akrara from Gandini and Swaphalka was a cause wholly dispropor- tionate to such an effect, and that some more powerful influence must be exerted to arrest pestilence and famine. “Of a surety,” said he to himself, “the great Syamantaka jewel is in his keeping, for such I have heard are amongst its properties. This Akrfira too has been lately celebrating sacrifice after sacrifice; his own means are insufficient for such expenses; it is beyond a doubt that he has the jewel.” Having come to this conclusion, he called a meeting of all the Y4davas at his When they were all seated, and the purport of their assembling had been explained,

house, under the pretext of some festive celebration.

and the business accomplished, Krishna entered into conversation with Akrira, and, after laughing and joking, said to him, “‘ Kinsman, you are a very prince in your liberality; but we kuow very well that the precious jewel which was stolen by Sudhanwan was delivered by him to you, and is now in your possession, to the great benefit of this kingdom. So let it remain; we all derive advantage from its virtues.

'S Krishnia’s reflecting, the comment- ator observes, is to be understood of him only as consistent with the account here given of him, as if he were a mere man; for, as he was omniscient, there was no occasion for him to reflect or reason. Krishna however appears in this story in avery different light from that in which he is usually represented; and the ad- venture, it may be remarked, is detached from the place in which we might have expected to find it, the narrative of his life, which forms the subject of the next book.

But Balabhadra suspects that I have it, and therefore, out of kindness to me, shew it to the assembly.” When Akriira, who had the jewel with him, was thus taxed, he hesitated what he should do. “IfI deny that I have the jewel,” thought he, “they will search my person, and find the gem hidden amongst my clothes. I cannot submit to a search.” So reflecting, Akriira said to Narayana, the cause of the whole world, “ It is true that the Syamantaka jewel was entrusted to me by Satadhanwan, when he went from hence. I expected every day that you would ask me for it, and with much inconvenience therefore I have kept it until now. The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure, and have never known a moment's ease. Afraid that you would think me unfit to retain pos-

session of a jewel so essential to the welfare of the kingdom, I forbore to mention to you its being in my hands; but now take it yourself, and give the care of it to whom you please." Having thus spoken, Akrira drew forth from his garments a small gold box, and took from it the jewel. On displaying it to the assembly of the Yadavas, the whole chamber where they sat was illuminated by its radiance. "This," said Akrira, "is the Syamantaka gem, which was consigned to me by Satadhanwan: let him to whom it belongs now take it."

When the Yadavas beheld the jewel, they were filled with astonish- ment, and loudly expyessed their delight. Balabhadra immediately claimed the jewel as his property jointly with Achyuta, as formerly agreed upon; whilst Satyabhama demanded it as her right, as it had originally belonged to her father. Between these two Krishna consi- dered himself as an ox between the two wheels of a cart, and thus spake to Akrfra in the presence of all the Yadavas: "This jewel has been exhibited to the assembly in order to clear my reputation; it is the joint right of Balabhadra and myself, and is the patrimonial inheritance of Satyabhama. But this jewel, to be of advantage to the whole king- dom, should be taken charge of by a person who leads a life of perpetual continence: if worn by an impure individual, it will be the cause of his death. Now as I have sixteen thousand wives, I am not qualified to have the care of it. It is not likely that Satyabhama will agree to the

conditions that would entitle her to the possession of the jewel; and as to Balabhadra, he is too much addicted to wine and the pleasures of sense to lead a life of self-denial. We are therefore out of the question, and all the Yadavas, Balabhadra, Satyabhama, and myself, request you, most bountiful Akrara, to retain the care of the jewel, as you have done hitherto, for the general good; for you are qualified to have the keeping of it, and,in your hands it has been productive of benefit to the country. You must not decline compliance with our request." Akrdra, thus, urged, accepted the jewel, and thenceforth wore it publicly round his neck, where it shone with dazzling brightness; and Akrfra moved about like the sun, wearing a garland of light.

He who calls to mind the vindication of the character of Krishia from false aspersions, shall never become the subject of unfounded accusation in the least degree, and living in the full exercise of his senses shall be cleansed from every sin'.

16 The story of the Syamantaka gem oceurs in the Bhagavata, Vayu, Matsya, Brahma, and Hari V., and is alluded to in other Puranas. Jt may be considered as one common to the whole series. In- dependently of the part borne in it by Krishna, it presents a curious and no doubt a faithful picture of ancient man- ners, in the loose self-government of a kindred clan, in the acts of personal vio-

lence which are committed, in the feuds which ensue, in the public meetings which are held, and the part that is taken by the elders and by the women in all the proceedings of the community.

CHAP. XIV.

Descendants of Sini, of Anamitra, of Swaphalka and Chitraka, of Andhaka. The Children of
Stira: his son Vasudeva: his daughter Pritha marricd to Paidu: her children Yudhishthira and his brothers; also Karna by Aditya. The sons of Pandu by Madri. Previous births of
Sisupala.
children of Devaka and Ugrasena. The descendants of Bhajamana.

Husbands and children of Sitira's other daughters.

'THE younger brother of Anamitra was Sini; his son was Satyaka; his son was Yuyudhana, also known by the name of Satyaki; his son was Asanga; his son was Tiini!; his son was Yugandhara®. These princes were termed Saineyas.

In the family of Anamitra, Prisni was born; his son was Swaphalka 3 the sanctity of whose character has been described: the younger brother of Swaphalka was named Chitraka. Swaphalka had by Gandini, besides Akrava, Upamadgu, Mridura, Saérimejaya, Giri, Kshatropakshatra, Sa- trughna, Arimarddana, Dharmadhris, Dhrishtasarman, Gandhamojavaha, and Prativaha. He had also a daughter, Sutara'.

Devavat and Upadeva were the sons of Akrura. The sons of Chi- trika were Prithu and Vipritha, and many others®. Andhaka had four sons, Kukkura, Bhajamana, Suchi §, Kambalavarhish. The son of Kuk- kura was Vrishta'; his son was Kapotaroman; his son was Viloman§;

' Bhuti: Vayu.
Dyumni: Matsya.
2 The Agni makes these all brother's sons of Satyaka, and adds another, Ri- shabha, the father of Swaphalka.
3 The authorities are not agreed here. Swaphalka, according to the Agni, as just remarked, comes from Sini, the son of
The Bhagavata, instead of
Prigni, has Vrishni, son of Anamitra; the Brahma and Hari V. have Vrishni; and the Agni, Prishni, son of Yudhdjit. The Matsya also makes Yudhajit the ancestor of Akrura, through Rishabha and Jayanta. Yudhdjit in the Brahma, &c. is the son of

Kroshtri.

Kuni: Bhagavata.

Anamitra.

' The different authorities vary in the reading of these names, though they generallyconcur in the number.
5 The Matsya and Padma call them sons of Akrira, but no doubt incorrectly.
6 Sami: Vayu. Sasi: Matsya. Sini: Agni. This last makes them the sons of Babhru, and calls the first Sundara.
7 Vrishii: Bhagavata, Vayu, Matsya, &c. Dhrishfa: Agni. Dhrishnu: Brahma, Hari V.
8 The Bhagavata puts Viloman first. The Linga makes it an epithet of Kapotaroman, saying he was Vilomaja, ‘ irregularly begotten.’ In place of Viloman we have Raivata, Vayu ; Taittiri, Matsya; Tittiri, Agni.

his son was Bhava’, who was also called Chandanodakadundubhi"; he was a friend of the Gandharba Tumburu; his son was Abhijit; his son was Punarvasu; his son was Ahuka, and he had also a daughter named Ahuki. The sons of Ahuka were Devaka and Ugrasena. The former had four sons, Devavat, Upadeva, Sudeva, and Devarakshita, and seven daughters, Vrikadeva, Upadevé, Devarakshita, Sridevi, Sintideva, Saha- deva, and Devaki: all the daughters were married to Vasudeva. The sons of Ugrasena were Kansa, Nyagrodha, Sunéman, Kanka, Sanku, Subhimi, Rashtrapéla, Yuddhamushthi, and Tushtimat; and his daugh- ters were Kans, Kansavati, Sutanu, Rashtrapali, and Kanki. .

The son of Bhajamana" was Vidiratha; his son was Sara; his son was Sainin 2: his son was Pratikshatra!; his son was Swayambhoja"; his son was Hridika, who had Kritavarman, Satadhanu, Devamidhusha, and others », Sira, the son of Devamidhusha, was married to Marish4, and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family, and thereupon they sounded with joy the drums of heaven: from this circumstance Vasudeva was also called Anakadunbubhi’. Wis brothers were Deva- bhaga, Devasravas, Anddhrishti, Karundhaka, Vatsabdlaka, Srinjaya,

9 Nava: Agni. Bala: Linga.
Matsya. Tamas: Kurma.
Nala:
Anu: Bhaga-
ma. Sini: Bhdajavata.

™ Bhojaka: Agni. Bhoja: Padma.

vata.

The Matsya, Vayu, and Agni agree with our text. The Linga, Padma, and Kiirma read AXnakadundubhi as a synonyme of Bala. The Brahma and Hari V. have no such name, but here insert Punarvasu, son of Taittiri. The Bhagavata has a different series, or Anu, Andhaka, Dundubhi, Arijit, Punarvasu, Xhuka. "This Bhajamana is the son of Andhaka, according to all the best authorities; so the Padma calls this branch the Andhakas.
of Babhru.
° Vata, Nivdta, Samin: Vayu.

3 Sonaswa: Matsya. Sondksha: Pad-

The Agni makes him the son

» Ten sons: Matsya, &c.

16 Devarha: Vayu, Padma, Agni, and Matsya; and a different series follows, or Kambalavarhish, Asamaujas, Samaujas, Sudanstra, Suvasa, Dhrishta, Anamitra, Nighna, Satrajit. They all make Vasudeva the son of Stira, however; but the three first leave it doubtful whether that Siira was the son of Bhajamana or not. The Bhagavata and Brahma agree with the text, which is probably correct. The Brahma has Stra son of Devamifdhush, although it does not specify the latter amongst the sons of Hridika.
17 Nnaka a larger, and Dundubhi a smaller drum.

Sydina, Samika, and Ganilisha; and his sisters were Prith4, Srutadeva, Srutakirtti, Srutasravas, and Réjadhidevi.

Siira had a friend named Kuntibhoja, to whom, as he had no children, he presented in due form his daughter Prith4. She was married to Pandu, and bore him Yudhishthira, Bhima, and Arjuna, who were in fact the sons of the deities Dharma, Vayu (air), and Indra. Whilst she was yet unmarricd, also, she had a son named Karna, begotten by the divine Aditya (the sun). Pandu had another wife, named Madri, who had by the twin sons of Aditya, Nasatya and Dasra, two sons, Nakula and Sahadeva !°.

SrutadevA was married to the K4rusha prince Vriddhasarman, and bore him the fierce Asura Dantayaktra. Dhrishtaketu, raja of Kai- keya!°, married Srutakirtti, and had by her Santarddana and four other sons, known as the five Kaikeyas. Jayasena, king of Avanti, married Rajddhidevi, and had Vinda and Anavinda. Srutagravas was wedded to Damaghosha, raja of Chedi, and bore him Sidupdla™. This prince was in a former existence the unrighteous but valiant monarch of the Daityas, HirahyakaSipu, who was killed by the divine guardian of creation (in the man-lion Avatara). He was next the ten-headed sovereign Ravana, whose unequalled prowess, strength, and power were overcome by the lord of the three worlds, Rama. Having been killed by the deity in the form of Raghava, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as Sigupdla, the son of Damaghosha, king of Chedi. In this character he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Pundarikaksha, a portion of the supreme being, who had descended to lighten the burdens of the earth ; and was in consequence slain by him: but from the circumstance of his thoughts being constantly engrossed by the supreme being, Sisupdla was united with him after death; for the lord giveth to those to whom he is favourable whatever they desire, and he bestows a heavenly and exalted station even upon those whom he slays in his displeasure.

*® The Mahabharata is the best author- 20 The Brahma P. and Hari V. make

ity for these circumstances. Srutadevé mother of Sisupdla, and Pri- 12 The Padma calls him king of Kashmir. thukirtti of Dantavaktra.

5T

CHAP. XV.

Explanation of the reason why Sisupala in his previous births as Hiranyakasipu and Ravana was not identified with Vishnu on being slain by him, and was so identified when killed as Sisupéla. The wives of Vasudeva: his children: Balarama and Krishiia his sons by Devaki: born apparently of Rohini and Yasodé. The wives and children of Krishna. Multitude of the descendants of Yadu.

MAITREYA.—Most eminent of all who cultivate piety, I am curious to hear from you, and you are able to explain to me, how it happened that the same being who when killed by Vishnu as Hiranyakasipu and Ravana obtained enjoyments which, though scarcely attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari when slain by him in the person of Sisupéla.
Parasara.—When the divine author of the creation, preservation, and destruction of the universe accomplished the death of Hiranyakasipu, he assumed a body composed of the figures of a lion and a man, so that Hiranyakasipu was not aware that his destroyer was Vishnu: although therefore the quality of purity, derived from exceeding merit, had been attained, yet his mind was perplexed by the predominance

of the property of passion; and the consequence of that intermixture was, that he reaped, as the result of his death by the hands of Vishiiu, only unlimited power and enjoyment upon earth, as Dasinana, the sovereign of the three spheres; he did not obtain absorption into the supreme spirit, that is without beginning or end, because his mind was not wholly dedicated to that sole object. So also Dasanana being entirely subject to the passion of love, and engrossed completely by the thoughts of Janaki, could not comprehend that the son of Dasaratha whom he beheld was in reality the divine Achyuta. At the moment of his death he was impressed with the notion that his adversary was a mortal, and thercfore the fruit he derived from being slain by Vishnu was confined to his birth in the illustrious family of the kings of Chedi, and the exercise of extensive dominion. In this situation many circumstances brought the names of Vishnu to his notice, and on all these occasions the enmity that had accumulated through successive births influenced his

mind; and in speaking constantly with disrespect of Achyuta, he was ever repeating his different appellations. Whether walking, eating, sitting, or sleeping, his animosity was never at rest, and Krishna was ever present to his thoughts in his ordinary semblance, having eyes as beautiful as the leaf of the lotus, clad in bright yellow raiment, decorated with a garland, with bracelets on his arms and wrists, and a diadem on his head; having four robust arms, bearing the conch, the discus, the mace, and the lotus. Thus uttering his names, even though in male- diction, and dwelling upon his image, though in enmity, he beheld Krishna, when inflicting his death, radiant with resplendent weapons, bright with ineffable splendour in his own essence as the supreme being, and all his passion and hatred ceased, and he was purified from every defect. Being killed by the discus of Vishiu at the instant he thus meditated, all his sins were consumed by his divine adversary, and he was blended with him by whose might he had been slain. I have thus replied to your inquiries. He by whom the divine Vishfiu is named or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods: how much greater shall be his recompense who glorifies the deity in fervour and in faith!

Vasudeva, also called Anakadandubhi, had Rohini, Pauravi}, Bhadra, Madiré, Devaki, and scveral other wives. His sons by Rohini were Balabhadra, Sarana, Sarn, Durmada, and others. Balabhadra espoused Revati, and had by her Nisatha and Ulmuka. The sons of Saraia were Marshti, Marshtimat, Sisu, Satyadhriti, and others. Bhadréswa, Bha- drabahu, Durgama, Bhiita, and others, were born in the family of Rohini (of the race of Puru). The sons of Vasudeva by Madira were Nanda, Upananda, Kritaka, and others. Bhadra bore him Upanidhi, Gada, and others. By his wife Vaisali he had one son named Kausika. Devaki bore him six sons, Kirttimat, Sushena, Udayin, Bhadrasena, Rijudasa, and Bhadradeha ; all of whom Kansa put to death?.

1 Pauravi is rather a title attached to a 2 The enumeration of our text is rather second Rohiiif, to distinguish her from the imperfect. The Vayu names the wives of first, the mother of Balaréma: she is also Vasudeva, Pauravi, Rohini, Madira, Ru-

said by the Vayu to be the daughter of dr4, Vaisakhi, Devaki; and adds two Bahlika, bondmaids, Sugandhi and Vanaraji.” The

When Devaki was pregnant the seventh time, Yoganidra (the sleep of devotion), sent by Vishiu, extricated the embryo from its maternal womb at midnight, and transferred it to that of Rohiti; and from having been thus taken away, the child (who was Balarama) received the name of Sankarshana. Next, the divine Vishnu himself, the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages, and men, past, present, or to come, adored by Brahma and all the deities, he who is without beginning, middle, or end, being moved to rclieve the earth of her load, descended into the womb of Devaki, and was born as her son Vasudeva. Yoganidra, proud to execute his orders, removed the embryo to Yasoda, the wife of Nanda the cowherd. At his birth the earth was relieved from all iniquity; the sun, moon, and planets shone with unclouded splendour; all fear of calamitous portents was dispelled ; and universal happiness prevailed. From the moment he appeared, all mankind were led into the righteous path in him.

Whilst this powerful being resided in this world of mortals, he had sixteen thousand and one hundred wives; of these the principal were Rukmini, Satyabhama, Jambavati, Jatahasini, and four others. By these the universal form, who is without beginning, begot a hundred and eighty thousand sons, of whom thirteen are most renowned, Pradyumna, Cha- rudeshnia, Samba, and others. Pradyumna married Kakudwati, the daughter of Rukmin, and had by her Aniruddha. Aniruddha married Subliadré, the granddaughter of the same Rukmin, and she bore him a son named Vajra. The son of Vajra was Bahu; and his son was Sucharu *.

Brahma P. and Tari V.

name_ twelve
wives, and two slaves; Rohini, Madira, Vaisékhi, Bhadra, Sundmnf, Sahadeva, Santideva, Srideva, Devarakshité, Vrika- devi, Upadevi, Devaki; and Santanu and Baravé. The children of the two slaves, according to the Vayu, were Pundra, who became a king, and Kapila, who retired to the woods. In the Bhagavata we have thirteen wives, Pauravi, Rohini, Bhadra, Madira, Rochana, Il4, Devaki, Dhritadevi, S’ntidevé, Upadevi, Srideva, Devarakshité, and Sahadeva: the last seven in this and the preceding list are the daughters of Devaka. 3 The wives and children of Krishna are more particularly described in the next book. The Brahma P. and Hari V. add some details of the descendants of Vasu- deva’s brothers: thus Devabhaga is said to be the father of Uddhava; Anadhrishti of Devasravas, a great scholar or Pandit. Devasravas, another brother of Vasudeva,

In this manner the descendants of Yadu multiplied, and there were many hundreds of thousands of them, so that it would be impossible to repeat their names in hundreds of years. Two verses relating to them are current: “The domestic instructors of the boys in the use of arms amounted to three crores and eighty lacs (or thirty-eight millions). Who shall enumerate the whole of the mighty men of the Yédava race, who were tens of ten thousands and hundreds of hundred thousands in number?” Those powerful Daityas who were killed in the conflicts between them and the gods were born again upon earth as men, as tyrants and oppressors; and, in order to check their violence, the gods also descended to the world of mortals, and became members of the hundred and one branches of the family of Yadu. Vishhu was to them a teacher and a ruler, and all the Yadavas weré obedient to his commands.

Whoever listens frequently to this account of the origin of the heroes of the race of Vrishni, shall be purified from all sin, and obtain the

sphere of Vishnu.

had Satrughna and another son called Ekalavya, who for some cause being exposed when an infant, was found and brought up by the Nishadas, and was thence termed Nishadin. Vatsavat (Vatsabalaka) and Gandisha being childless, Vasudeva gave his son Kausika to be adopted by the former, and Krishna gave Charudeshna and three others to the latter. Kanaka (Karundhaka) had two sons, Tantrija and Tantripdla. Avaksrinjima (Srinjaya) had also two, Vira and Asgwahanu. The gracious Samika became as the son (although the brother) of Syéma, and disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhishthira was his friend. The extravagant numbers of the Yadavas merely indicate that they were, as they undoubtedly were, a powerful and numerous tribe, of whom many traces exist in various parts of India.

CHAP. XVI.

Descendants of Turvasu.

PaRASARA—I shall now summarily give you an account of the

descendants of Turvasu.

The son of Turvasu was Vahni!: his son was Gobhanu?; his son was
9 4
Traisiamba*; his son was Karandhama; his son was Marutta.

Marutta

had no children, and he therefore adopted Dushyanta, of the family of Puru; by which the line of Turvasu merged into that of Puru‘. This took place in consequence of the malediction denounced on his son by

Yay ati’.

1 Varga: Agni.

2 Bhanumat: Bhagavata, which also inserts Bhaga before him.
+ Tribhinu: Vayu. Tris4nu: Brahma. Traigéli: Agni. Trisdri: Matsya.
* Besides Bharata, who, as will be hereafter seen, was the son of Dushyanta, the Vayu, Matsya, Agni, and Bréhma Puranas enumerate several descendants in this line, for the purpose evidently of introducing, as the posterity of Turvasu, the nations of the south of India: the series is Varuttha, (Karutthama, Brahma), Andira (Akrira, Brahma); whose sons are Pandya, Karnata, Chola, Kerala; the Hari V. adds Kola, and the Agni very incorrectly Gandhara.
» The curse alluded to is the failure of

his line (Prajésamuchcheda), denounced upon Turvasu as the punishment of refusing to take his father’s infirmities upon him (see p. 414). He was also sentenced to rule over savages and barbarians, Mlechchhas, or people not Hindus. The Mahabharata adds that the Yavanas sprang from Turvasu. As sovereign of the southeast, he should be the ancestor of the people of Arracan, Ava, &c.; but the authorities cited in the preceding note refer the nations of the Peninsula to him, and

consequently consider them as Mlechchhas. Manu also places the Draviras or Tamuls amongst Mlechchhas; and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

CHAP. XVII.

Descendants of Druhyu.

"THE son of Druhyu was Babhru; his son was Seti; his son was Aradwat'; his son was Gandhara?; his son was Dharma?; his son was Dhrita‘; his son was Dury4man*; his son was Prachetas, who had a hundred sons, and they were the princes of the lawless Mlechchhas or

barbarians of the north °.

1 Also Araddha in MSS., and Aratfa, Matsya, which last seems to be the preferable reading. The Vdyu has Aruddha; the Brahma, Angdrasetu; but Aratfa is a northern country, contiguous to, or synonymous with, Gandhara.

2 Of Gandhara it is said in the Vayu that it is a large country named after him, and is famous for its breed of horses: RITA WET ATS | ATParcfaaa werd | NHAC tyaratta gon afsai ac: u The Matsya reads the beginning of the second line, wTgeyataTa | shewing that Aratta and Gandhara are much the same. See p. 191. n. 83.

3 The Brahma P..and Hari V., in opposition to all the rest, make Dharma and his successors the descendants of Anu.

* Ghrita: Agni.

° Durdama: Vayu and Bhagavata. The Matsya, Brahma, and Agni insert a Vidupa, Duduha, or Vidula, before Prachetas.

6 So the Bhégavata and Matsya. The Mahabharata says the descendants of Druhya are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden, and who travel on rafts: they

have no kings.
CHAP. XVIII.

Descendants of Anu. Countries and towns named after some of them, as Anga,

Banga, and others.

ANU}, the fourth son of Yayati, had three sons, Sabhanara, Chak- shusha, and Paramekshu?. The son of the first was Kélanara3; his son was Srinjaya; his son was Puranjaya; his son was Janamejaya; his son was Mahdmani‘; his son was Mahamanas, who had two sons, USinara and Titikshu. Usinara had five sons, Sivi, Trita®, Gara®, Krimi, Dar- van’. Sivi had four sons, Vrishadarbha, Suvira, Kaikeya, and Madra*. Titikshu had one son, Ushadratha®; his son was Hema"; his son was Sutapas; his son was Bali, on whose wife five sons were begotten by Dirghatamas, or Anga, Banga, Kalinga, Suhma, and Pundra"; and

their descendants, and the five countries they inhabited, were known by

the same names !”.

1 By some unaccountable caprice the Brahma P. and Hari V., unsupported by any other authority, here substitute for Anu the name of Kaksheyu, a descendant of Puru, and transfer the whole series of his posterity to the house of Puru.
? Paksha and Parapaksha: Vayu.
rameshu: Matsya.
3 Kalanala: Vayu.

Pa-
Paroksha: Bhagavata.
Kolahala: Matsya.
“ Mahésdla: Agni. Mahdasila: Bhdgav.

5 Nriga: Agni. Vana: Bhagavata.

6 Nava: Matsya. Sama: Bhdgavata.

7 Vrata: Agni. Suvrata:
Daksha: Bhagavata. According to the Brahma P. and [Jari V. the five sons of Usinara were the ancestors of different tribes. Sivi was the progenitor of the Saivas; Nriga of the Yaudheyas; Nava of the Navarashfras; Vrata of the Am-

bashthas; and Krimi founded the city Krimila.
8 Bhadra and Bhadraka: Matsya, Agni. These sons of Sivi give name to different Matsya.

provinces and tribes in the west and north-west of India.
9 Rushadratha: Agni, Matsya.
© Phena: Agni, Sena: Matsya.

1! Odra, or in some copies Andhra: Bhagavata.
"2 See p. 185. n. 3; p. 188. n. 46, 49, 50; and p.190. n. 73. Of Suhma it may be remarked, that it is specified in the Siddhanta Kaumudi as an example of Panini's rule; Wrat ATA! 7. 3. 245 by which Nagara compounded with names of countries

Tushadratha :

in the east becomes Nagara,as Sauhmanagara (aerate), ¢ produced, &c. in a city of Suhma.' The descendants of Anu, according to the Mahabharata were all Mlechchhas. The last named work, as well as the Vayu and Matsya Purdnas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujasi or Utathya, the elder brother of Vrihaspati by Mamata, and of his begetting Anga
DESCENDANTS OF ANU.

445

The son of Anga was Para®; his son was Divaratha; his son was

Dharmaratha™; his son was Chitraratha; his son was Romapada"™, also called Dasaratha, to whom, being childless, Dasaratha, the son of Aja, gave his daughter Sint& to be adopted'®. After this, Romap4da had a son named Chaturanga; his son was Prithulaksha; his son was Champa, who founded the city of Champa'. The son of Champa was Haryyanga ; his son was Bhadraratha, who had two sons, Vrihatkarman and Vriha-

dratha.

The son of the first was Vrihadbhanu*; his son was Vrihan-

manas; his son was Jayadratha, who, by a wife who was the daughter of a Kshatriya father and Brahmani mother, had a son named Vijaya";

and the rest. They agree in assigning descendants of all four castes to them; the Vayu stating that Bali had Jara arqg wat | and the Matsya ascribing it to a boon given by Brahma to Bali: wyatt faa am adit pe ergata) § Do thou establish the four perpetual castes.' Of these, the Brahmans are known as Baleyas: |reut: araaraa 1 The Matsya calls Bali, the son of Virochana, and wwryaermatfara: | * existing for a whole Kalpa;' identifying him therefore, only in a different period and form, with the Bali of the Vamana Avatara.
3 Andpana: Vayu. Khandpana: Bhagavata. Adhivahana: Agni. Dadhivahana: Matsya.
This prince is said in the Vayu to have drank the Soma juice along with Indra: wa fraque firtt ata: yaaa 3 whit ATAAT |
1 The Matsya and Agni insert a Satyaratha.
16 This is noticed in the Rémayana, in the story of the hermit Rishyasringa, to whom Sénta was given in marriage. Her adoptive father is called in the Ramayana, as he is in the Agni and Matsya, Lomapada: the meaning is the same, 'hairy foot.' Ramayana, IX. X. See also Prelude to the Uttara Rama Cheritra, Hindu Theatre, I. 289. .
17 The Bhagavata differs here from all the other authorities in omitting Champa, the founder of Champapuri, a city of which traces still remain in the vicinity of Bhagalpur, having inserted him previously amongst the descendants of Ikshwéku (see p.373-n.12). Champa is every where

recognised as the capital of Anga, and the translators of the Ramayana were very wide of the truth, when they conjectured that it might be Angwa or Ava.

18 Vrihaddarbha: Brahma. The Bhagavata omits the two successors of Champa, and makes Vrihadratha, Vrihatkarman, and Vrihadbhanu, sons of Prithuldiksha.

19 The Vayu, Matsya, and Ifari V. make Vijaya the brother of Jayadratha, The Bhagavata agrees with our text. The mother of Vijaya from her origin was of the Suita caste, the genealogist and charioteer. Manu, X. 47. Tfer son was of the same caste, children taking the caste of the mother: consequently the descendants of Vijaya, kings of Anga, were Sutas; and this explains the contemptuous application of the term Stita to Karna, the half brother of the Pandus; for he, as

5x

his son was Dhriti; his son was Dhritavrata; his son was Satyakarman ; his son was Adhiratha™, who found Karna in a basket on the banks of

the Ganges, where he had been exposed by his mother, Prithé.
These were the Anga kings.
son of Karna was Vrishasena”!.

The
You
shall next hear who were the descendants of Puru.

will presently be mentioned, was adopted into the Anga family, and succeeded to the crown.

20 Some variety prevails in the series of princes here, but this arises from not distinguishing the collateral lines, the descendants of Jayadratha from those of Vijaya. ‘The Vayu and Matsya give the

latter as in our text, but they agree also with the Agni and Brahma in the successors of Jayadratha, as Dridharatha or Vrihadratha, and Janamejaya or Viswajit.
"1 Stirasena: Vayu. Vikarma: Brahma.

CHAP. XIX.

Descendants of Puru.
adopts Bharadwaja or Vitatha.
and the races derived from them, as Panchialas, &e.

S'antanu.
Kuru.
Descendants of Riksha, the son of Ajamidha.

Birth of Bharata, the son of Dushyanta: his sons killed:
Hastin, founder of Hastinapur.
Sons of Ajamidha,
Kripa and Kripi found by
Kurukshetra named from
Jarasandha and others, kings of Magadha.

XN
THE son of Puru was Janamejaya; his son was Prachinvat; his son was Pravira; his son was Manasyu ;

his son was Bhayada!; his son was

Sudyumna?; his son was Bahugava*; his son was Samyati‘; his son

was Ahamyati*; his son was Raudrésgwa®, who had ten sons, Riteyu’, Kaksheyu, Sthandileyu, Ghriteyu, Jaleyu, Sthaleyu, Santateyu, Dha-

neyu, Vaneyu, and Vrateyu®.

t Abhayada: Vayu. Vitamaya: Agni.
"atéyudha: Matsya. Chérupdda: Bhagavata. The Mahabharata, Xdi P., p. 136, 138, has two accounts of the descendants of Puru, differing materially in the beginning from cach other, and from the lists of the Puranas. In the first, Pravira is made the son of Puru; his son is Manasyu, who has three sons, Sakta, Sanha-

nana, and Vaégmin; and there the line stops. Another son of Puru is Raudréswa, whose sons are Richeyu and the rest, as in our text; making them the second in descent, instead of the eleventh. In the second list, the son of Puru is Janamejaya, whose successors are Prachinyat, Samyati, Ahamydti, Sarvabhauma, Jayatsena, Avachina, Ariha, Mahabhauma, Ayutandyin, Akrodhana, Devatithi, Ariha, Riksha, Matinéra, who is therefore the fifteenth from Puru, instead of the fourth as in the first account, or the twelfth as in the text.

2 Dhundu: Vayu.
Sudhanwan: Brahma.
> Bahuvidha: Agni and Matsya.
Sambhu: Agni.

The son of Riteyu was Rantindra',

4 Sampati: Agni.

5 Omitted: Vayu. Bahuvddin: Matsya.

6 Bhadraswa: Matsya.

7 Rajeyu: Vayu. Richeyu: Agni. They were the sons of the Apsaras Ghritachi: or of Misrakesi: Mahabharata. The Brahma P. and Hari V. have very unaccountably, and in opposition to all other authorities, transferred the whole of the descendants of Anu to this family; substituting for Anu the second name in our text, Kaksheyu.
(P. 444+)
* The Vayu names also ten daughters, Rudra, Stidr4, Madra, Subhdgd, Amalaja, Tala, Khalé, Gopajdla, Tamrarasa, and Ratnakuti; and adds that they were married to Prabhdkara, a Rishi of the race of Atri. The Brahma P. and Hari V. have a legend of the birth of Soma, the moon, from him and one of these ten; who succeeded to the power and prerogatives of

Atri, The sons of the other wives were less distinguished, but they formed families eminent amongst holy Brahmans, called Swastyatreyas.
9 Atimara or Atibhara: Bhagavata. An-

whose sons were Tansu, Apratiratha, and Dhruva".

DESCENDANTS OF PURU.

The son of the

second of these was Kanwa, and his son was Medhatithi, from whom the Kanwayana Brahmanas!! descended. Anila® was the son of Tansu, and

he had four sons, of whom Dushyanta was the elder.

tinara: Matsya. Matinaéra: Mahabharata, Agni and Brahma. According to the Matsya and Hari V. (not in the Brahma P.), Gauri, the daughter of this prince, was the mother of Mandhatri, of the family of Ikshwaku.
In place of these the Matsya has Amirttirayas and Nrichandra, and there are several varieties in the nomenclature. In place of the first we have Vasu or Trasu, Vayu; Tansurogha, Agni; Tansurodha, Bréhma; and Sumati, Bhdgavata. Pratiratha is read for the second in the Agni and Brahma; and for the third, Suratha, Agni; Subahu, Tari V.
" Medhatithi is the author of many hymns in the Rig-veda, and we have therefore Brahmans and religious teachers descended from Kshatriyas.
12 Malina: Vayu. Raibhya: Bhaégavata. Dharmanetra: Brahma P. The Hari V. omits him, making sad blundering work of the whole passage. Thus the construction is such as to intimate that Tansu or Tansurodha had a wife named Ila, the daughter of Medhatithi; that is, his bro-

ther's great-granddaughter : surfaferayTrareT
--- Feta F Tarett sat FT AaaAT!
aeaicata wt a cata i but this,
as the commentator observes, is contrary
to common sense (Waray), and he
would read it therefore, zt ata weaTat
reat! §The daughter of him who was
named ITlin;' a Raja so called: but in
the Vayu and Matsya we have Ilina, the
daughter of Yama, married to Tansu, and
The son of

mother of Malina or Anila; more correctly
perhaps Ailina: efsat 9 WreTaheet at
Waa FAR | wa (tat) aafadt ys afst za
arfeds suataat amt ot wacieatoarene |
gunifaftu The blunder of the Hari V.
therefore arises from the compiler's read-
ing Yasya, 'of whom,' instead of Yamasya,
'Yama.' It is not an error of transcrip-
tion, for the metre requires Yasya, and
the remark of the commentator proves the
correctness of the reading. The name
occurs I'lina ($f), the son of Tansu, in
the Mahabharata, agreeably to the Anu-
vansa sloka, which is there quoted. ¢Sa-
raswati bore Tansu to Matinara, and Tansu
begot a son, Ilina, by Kalingi:' wa' went
Wa afaanredtsrag | Sfesd aaaaTeS atfesrat
waa i
3 The Vayu, Matsya, and Bhagavata
agree with our text in making these the
grandsons of Tansu: even the Brahma P.
concurs, but the Hari V. makes them his
sons, having apparently transfurmed Tanso-
suta (Fat |A:), the son of Tansu, into a
synonyme of Tansu, or Tansurodha; as in
these parallel passages: #at wats wemfa
WaAT WATTATA | TaRTAaT AAT YATA WyTts
wagers wt §The son of Tansu was the
illustrious sage Dharmanetra: Upadanavi
had from him four excellent sons.' Brahma
P. fawnts conte deers: wareara | eat
wat GAT SA yTRtacraM: wu § Tansurodha
was a royal sage, the illustrious institutor

of laws. Upadanavi had four sons from Tansurodha.' Hari V. The commentator explains Dharmanetra (wats) to be 'in-
ADOPTION OF BHARADWAJA. 449

Dushyanta was the emperor Bharata; a verse explanatory of his name is chaunted by the gods; "The mother is only the receptacle; it is the father by whom a son is begotten. Cherish thy son, Dushyanta; treat not Sakuntalé with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. Thou art the parent of this boy; Sakuntalaé hfs spoken truth." From the expression 'cherish,' Bharaswa, the prince was called Bharata ™.

Bharata had by different wives nine sons, but they were put to death by their own mothers, because Bharata remarked that they bore nv resemblance to him, and the women were afraid that he would therefore desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts, and they gave him Bharadwaja, the son of Vrihaspati by Mamata the wife of Utathya, expelled by the kick of Dirghatamas, his half brother, before his time. This verse explains the purport of his appellation; "<Silly woman,' said Vrihaspati, ' cherish this child of two fathers' (bhara dwa-jam). ' No, Vrihaspati,' replied Mamata, do you take care of him.' So saying, they both abandoned him; but from their expressions the boy was called Bharadwaja." He was also termed Vitatha, in allusion to the unprofitable (vitatha) birth of the sons of Bharata". The son of Vitatha was Bhavan-

stitutor of laws' (qwatwaaa:). We have Upadanavi before, as the daughter of Vrishaparvan the Daitya, married to Hiranyaksha. Hamilton (Buchanan) calls her the wife of Sughora. The four sons are named in other authorities, with some variations: Dushyanta, Sushyanta or Rishyanta or Sumanta, Pravira and Anagha or Naya. The Mahabharata enumerates five, Dushyanta, Stira, Bhima, Vasu, and Pravasu, but makes them the sons of lina and grandsons of Tansu.

14 These two Slokas are taken from the Mahabharata, Adi Parvan, p. 112, and are part of the testimony borne by a heavenly messenger to the birth of Bharata. They are repeated in the same book, in the account of the family of Puru, p. 139. They occur, with a slight variation of the order, in other Puranas, as the Vayu, &c., and shew the greater antiquity of the story of Sakuntala, although they do not narrate it. The meaning of the name Bharata is differently explained in Sakuntal4; he is

said to be so called from ‘ supporting’ the world: he is also there named Sarvadamana, ‘ the conqueror of all.’

15 The Brahma P, and Hari V., the latter especially, appear to have modified this legend, with the view perhaps of reconciling those circumstances which are related of Bharadwaja as a sage with his

5¥

manyu!*; his sons were many, and amongst them the chief were Vri-

hatkshatra, Mahaviryya, Nara, and Garga”.

The son of Nara was

Sankriti; his sons were Ruchiradhi and Rantideva®. The son of Garga

history as a king. Whilst therefore they state that Bharadwaja was brought by the winds to Bharata, they state that he was so brought to perform a sacritice, by which a son was born, whom Bharadwaéja also inaugurated : qWarearata wefsacara Fi RUMTatar Refs: wafefed | ga q fart ay Se Gasrafa i watsa farat ara cet wa aatswaq u In the Vayu, Matsya, and Agni, however, the story is much more consistently narrated ; and Bharadwaja, being abandoned by his natural parent, is brought by the winds, as a child, not as a sage; and being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus in the Vayu, the Maruts bring to Bharata, already sacrificing for progeny (aceTst wm a area), Bharadwaja, the son of Vrihaspati; and Bharata receiving him, says, “This Bharadwaja shall be Vitatha :? aw afaqat ata uvgetaetegg | The Matsya also says, the Maruts in compassion took

the child, and being pleased with Bharata's worship, gave it to him, and he was named Vitatha: weet NTT RET: Raat: | Aa A AAA AQAA YET | sofry tars gard acara a oe gq fare afar ott wag faret ara ae ZT aut wart uv And the Agni tells the whole story in one verse: Wit wefgtta Wat T yeram: | warfamt cera: mqfe for wiswaa i 'Then the son of Vrihaspati, being taken by the winds, Bharadwaja was transferred with sacrifice, and was Vitatha' The account given in the Bhagavata is to the same purpose. The commentator on the text also makes the matter clear enough: WET Aa TTA faa ufaara | 'The name of Bharadwaja_ in the condition of son of Bharata was Vitatha'

could not be the officiating priest at a sacrifice for his own adoption, whatever the compiler of the Jari Vansa may please to assert.

Brahman by birth, and king by adoption, descended Brahmans and Kshatriyas, the children of two fathers: WATT NCSTATaT war: wfaar ufa sryeqraararara: eat feta avg Hun The Mahabharata, in the Adi Parvan, tells the story very simply. In one place, p. 136. Vv. 3710, it says that Bharata, on the birth of his children proving vain, obtained from Bharadwaja, by great sacrifices, a son, Bhimanyu; and in another passage it makes Bhimanyu the son of Bharata by Sunanda, daughter of Sarvasena, king of Kasi; p. 139. v. 3785. The two are not incompatible.

1® Manyu: Bhagavata. Suketu: Agni. But the Brahma and Hari V. omit this and the next generation, and make Suhotra, Anuhotra, Gaya, Garga, and Kapila the sons of Vitatha: they then assign to Suhotra two sons, Kasika and Ghritsamati, and identify them and their descendants with the progeny of Ayu, who were

kings of Kasi (see p. 409. n. 15)3 a piece
of confusion unwarranted by any other
authority except the Agni.
‘7 Vrihat, Aharya, Nara, Garga: Matsya.

1s Guruvirya and Trideva: Vayu. The
first is called Gurudhi, Matsya; and Guru,
It is clear that a new-born infant

From Bharadwaja, a

HASTIN FOUNDER OF HASTINAPUR.

451

was Sini™, and their descendants called Gdrgyas and Sainyas, although Kshatriyas by birth, became Brahmans”. The son of Mahaviryya was Urukshaya?!, who had three sons, Trayyéruna, Pushkarin, and Kapi”;

the last of whom became a Brahman.

The son of Vrihatkshatra was

Suhotra®, whose son was Hastin, who founded the city of Hastin4-

Bhagavata: they agree in Rantideva. The
Bhagavata describes the great liberality of
this prince, and his practice of Yoga. Ac-
cording to a legend preserved in the Megha
Duta, his sacrifices of kine were so nu-
merous, that their blood formed the river
Charmanvati, the modern Chambal.
19 Sivi: Matsya.

20 The other authorities concur in this
statement; thus furnishing an additional
instance of one caste proceeding from an-
other. No reason is assigned: the com-
mentator says it was from some cause:
3 Zz an
21 Durbhakshaya: Vayu. Urukshat:
Matsya. Duritakshaya: Bhagavata.
2 Trayydruni, Pushkararuni, Kavi; all
became Brahmans: Jeam: qarat aq ae
wat wat; | Matsya: and there were three

chief branches of the Kavyas, or descendants of Kavi; ararat @ quad 3a: Wrst aaa: I ARTA: ara: atta ferva: Gargas, Sankritis, and Kavyas. Ibid.

23 In the Mahabharata, Suhotra is the son of Bhimanyu; and in one place the father of Ajamidha, &c., and in another of Hastin. The Brahma P. in some degree, and the Ilan Vansa in a still greater, have made most extraordinary confusion in the instance of this name. In our text and in all the best authorities we have three Suhotras, perfectly distinct : 1. Suhotra great-grandson of Amavasu, father of Jahnu, and ancestor of Viswamitra and the Kausikas (see p. 308); 2. Suhotra son of Kshatravriddha, and grandson of Ayus, and progenitor of the race of Kasi kings (p. 406); and 3. Suhotra the son of Vrihatkshatra, grandson of Vitatha, and parent of Hastin. In the two blundering compilations mentioned, we have, first (IIari V. c. 20), a Suhotra son of Vrihatkshatra, of the race of Puru; his descent is not given, but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari V. c. 27), Suhotra son of Kanchana, of the line of Amavasu, and father of Jahnu, &c.: thirdly (Ifari V. c. 29), Suhotra the son of Kshatravriddha, and progenitor of the Kasi kings: fourthly (Hari V. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Kasi kings, the dynasty of whom is repeated ; thus connecting them with the line of Puru instead of Ayus, in opposition to all authority. Again, we have a notable piece of confusion, and Suhotra the son of Vitatha is made the father of Vrihat, the father of the three princes who in our text and in the Hari V. (c. 20) are the sons of Hastin; and amongst whom Ajamidha is made the father of Jahnu, and ancestor of the Kausikas, instead of

being, as in c. 27, and as every where else, of the family of Amavasu. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough, but, puzzled by the identity of name, they have also

pur?, The sons of Hastin were Ajamidha®, Dwimidha, and Purumidha. One son of Ajamidha was Kanwa, whose son was Medhatithi"; his other son was Vrihadishu, whose son was Vrihadvasu"; his son was Vrihat- karman™; his son was Jayadratha®; his son was Viswajit™; his son was Senajit, whose sons were Ruchiraswa, Kasya, Dridhadlranush, and Vasahanu*!. The son of Ruchirdswa was Prithusena; his son was Para; his son was Nipa; he had a hundred sons, of whom Samara, the prin- cipal, was the ruler of Kampilya**. Samara had three sons, Para, Sampara, Sadaswa. The son of Para was Prithu; his son was Sukriti; his son was Vibhratra*; his son was Anuha, who married Kritwi, the daughter of Suka (the son of Vy4sa), and had by her Brahmadatta*;

mixed the different accounts together, and caused very absurd and needless perplex- ity. It is quite clear also that the Hari Vansa does not deserve the pains taken, and taken fruitlessly, by Mr. Hamilton and M. Langlois to reduce it to consist- ency. It is of no weight whatever as an authority for the dynasties of kings, al- though it furnishes some particular details, which it has picked up possibly from au- thentic sources not now available.

"4 It was finally ruined by the en- croachments of the Ganges, but vestiges of it were, at least until lately, to be traced along the river, nearly in a line with Delhi, about sixty miles to the east.

> In one place, son of Suhotra; in an- other, grandson of Hastin: Mahabharata.

2° The copies agree in this reading, yet it can scarcely be correct. Kanwa has already been noticed as the son of Apra- tiratha. According to the Bhagavata, the elder son of Ajamidha was Priyamedhas, from whom a tribe of Brahmans descended. The Matsya has Vrihaddhanush, and names the wife of Ajamidha, Dhimin{i. It also however, along with the Vayu, makes Kanwa the son of Ajamidha by his wife

Kesini.
°7 Vrihaddhanush: Bhagavata. Also called Vrihaddharman: Hari V.
*6 Vrihatkaya: Bhagavata.

29 Satyajit: Hari V.

% Aswajit: Matsya. Visada: Bhaga-

vata.
Bhégavata. Matsya. Hari V.
S'Ruchiréswa Ruchirdswa Ruchira
Kasya Kasya Swetaketu
Dridhahanu Dridhaswa Mahimnara
Vatsa Vatsa k. of Vatsa k. of
Avanti. Avanti.
* Kampilya appears to be the Kampil of the Mohammedans, situated in the Doab. It was included in southern Panchala. The Matsya makes Samara the son of Kasya.
*3 Vibhraja in MSS,, also in the Vayu.

*4 The Bhagavata omits the descents subsequent to Nipa, and makes Brahmadatta the son of Nipa by Sukriti. In the Hari V. is a curious legend of the different transmigrations of Brahmadatta and his six companions, who were successively as many Brahmans, then foresters, then

his son was Viswaksena; his son was Udaksena*; and his son was Bhallita*.
The son of Dwimidha*®" was Yavinara; his son was Dhritimat**; his son was Satyadhriti; his son was Dridhanemi; his son was Su- parswa *; his son was Sumati; his son was Sannatimat; his son was Krita, to whom Hirafiyandbha taught the philosophy of the Yoga, and he compiled twenty-four Sanhitas (or compendia) for the use of the eastern Brahmaus, who study the SAma-veda®. The son of Krita was Ugrayudha, by whose prowess the Nipa race of Kshatriyas was de- stroyed"!; his son was Kshemya; his son was Suvira; his son was Nripanjaya"; his son was Bahuratha. These were all called Pauravas.

Ajamidha had a wife called Nilini, and by her he had a son named Nila; his son was Santi; his son was Susanti; his son was Purujanu *;

his son was Chakshu'*!; his son was Haryyaswa*, who had five sons,

deer, then water-fowl, then swans, and finally Brahmans again, when with the king they obtained liberation. According to the Bhagavata, Brahmadatta composed a treatise on the Yoga, a Yoga tantra.
> Dandasena: Hari V.

36 Bhalléka: Vayu. Bhalldda: Bhagavata. The Vayu makes him the last of the race. The Hari V. adds that he was killed by Karna. The Matsya names his successor Janamejaya, when the race of the Nipas was exterminated by Ugrayudha; as noticed below.
°7 So the Vayu and Bhagavata. The Matsya and Tari V., with less consistency, derive this family also from Ajam{dha.
3° Kritimat: Bhagavata.

89 Between these two the Vayu inserts Mahat and Rukmaratha. The Matsya, Sudhanwan, Sarvabhauma, Mahapaurava, and Rukmadhara. The Brahma P., Sudharman, Sarvabhauma, Mahat, and Rukmaratha.
‘0 The Bhagavata says he was the

author of six Sanhitaés of the Sdma-veda. (See p. 282.)
‘) The Ilari V. says he killed Nipa, the grandfather of Prishata, but it had previously stated that it was the son of Bhallata, several descents after Nipa, who was killed by Ugrayudha: and again (c. 32), Prishata, conformably to other authorities, appears as the father of Drupada, in the family of Srinjaya. The Hari V. relates the destruction of Ugrayudha by Bhishma, in consequence of his demanding in marriage the widow of Sdntanu: after which, Prishata, it is said, recovered possession of Kampilya.
* Puranjaya: Bhagavata.

4 Purujati: Vayu. Puruja: Bhagavata,
The Brahma P. and Hari V. omit Nila
and Santi.
4 Riksha: Vayu. Prithu: Matsya.
Arka: Bhagavata. Omitted: Brahma.
45 Bahydswa: Agni. Bhadraswa: Mats.
Bharmyaswa: Bhagavata.
5 2

Mudgala, Srinjaya*, Vrihadishu, Pravira', and Kémpilya®. Their father said, '"' These my five (pancha) sons are able (alam) to protect the countries ;" and hence they were termed the Panchalas®. From Mudgala descended the Maudgalya Brahmans®: he had also a son named Bahwaswa*!, who had two children, twins, a son and daughter, Divodasa and Ahalyé. The son of Saradwat or Gautama by Ahaly4é was Saténanda*"; his son was Satyadhriti, who was a proficient in military science. Being enamoured of the nymph Urvasi, Satyadhriti was the parent of two children, a boy and a girl. Sdéntanu, a Raja, whilst hunting, found these children exposed in a clump of long Sara grass; and, compassionating their condition, took them, and brought them up. As they were nurtured through pity (krip4), they were called Kripa

and Kripi.
Aswatthaman,
The latter became the wife of Drona, and the mother of

The son of Divodasa was Mitrayu®; his son was Chyavana; his son

46 Jaya: Matsya. Sanjaya: Bhdgavata.

"7 Yavinara: Agni and Bhagavata. Javinara: Matsya.
48 Kapila: Mats. Krimilagwa: Brahma.

49 Panchdla was at first the country
north and west of Delhi, between the foot
of the Himalaya and the Chambal. It
was afterwards divided into northern and
southern Panchala, separated by the Ganges. Makandi on the Ganges and Kimpilya were the chief cities of the latter ;
Ahikshetra in the former. The Panchalas,
according to the Mahabharata, expelled
Samvarana from Hastinapur, but it was
recovered by Kuru. The purport of the
term Pdnchala is similarly explained in

other Purdiias. In the Mahabharata they are the grandsons of Ajamidha.
5°"The Matsya says that they, as well as the Kanwas, were all followers or partisans of Angiras: qr@erfaatren: Bareat fanra: wrafye: wet dferat: SAAT: |
The Hari V. has nearly the same words.

51 Badhrydéswa: Vayu. Panchaswa: Agni. Bandhyéswa: Matsya. Bharmya: Bhagavata, But there is some indistinctness as to his descent. The Matsya and Hari V. give the son of Mudgala only his patronymic Maudgalya. According to the first, his son was Indrasena; and his son, Bandhyaswa. The second makes Badhrydswa the son of Maudgalya by Indra- The Bhagavata makes Bharmya, the patronymic of Mudgala, the son of Bharmyaswa, and who is the father of Divodisa and Ahalya: fag AAS RM featera: garner § The commentator has, ARTA ARITTATA |
52 In the Ramayana, S'atananda appears as the family priest of Janaka, the father of Sita.
°8 From whom the Maitreya Brahmans were descended: Hari V. In the Matsya and Agni the son of Mitrayu is called Maitreya (see p. 3). The Bradhma P. and Hari V. here close the lineage of sena.

was Sudasa; his son was Saudisa, also called Sahadeva; his son was Somaka; he had a hundred sons, of whom Jantu was the eldest, and Prishata the youngest. The son of Prishata was Drupada; his son was Dhrishtadyumna ; his son was Drishtaketu.

Another son of Ajamidha was named Riksha™; his son was Samva- rana; his son was Kuru, who gave his name to the holy district Kuru- kshetra; his sons were Sudhanush, Jahnu, Parikshit, and many others". The son of Sudhanush was Suhotra; his son was Chyavana; his son was Kritaka**; his son was Uparichara the Vasu*', who had seven children, Vrihadratha, Pratyagra, Kusimba, Mavella, Matsya, and others. The son of Vrihadratha was Kusagra; his son was Rishabha*®; his son was Pushpavat; his son was Satyadhrita®?; his son was Sudhanwan; and his

son was Jantu.

Divodasa: the Agni adds but one name, Somépi. They then proceed with the descendants of Srinjaya, one of the Pinchalas, or Panchadhanush, Somadatta, Sahadeva, and then as in our text. The Vayu and Bhagavata agree with the latter in making the line continuous from Divodisa. According to the Matsya and Bréhma P. the race of Ajamidha became extinct in the person of Sahadeva, but Ajamidha himself was reborn as Somaka, in order to continue his lineage, which was thence called the Somaka family. It was in the reign of Drupada that the possessions of the Panchalas were divided; Drona, assisted by the Pandavas, conquering the country, and ceding the southern portion again to Drupada, as related in the Mahabharata. The two princes last named in the list figure in the great war.
54 The Hari V. gives him two brothers, Dhimravaniia and Sudarsana. In the Mahabharata one list agrees with the text; the other calls Samvarana the son of Ajamidha by his wife Riksha.
Vrihadratha had another son, who being born in two

°° One other is named in the Bhagavata, Matsya, Brahma, and Agni; Animejaya, Arimarddana, and Nishadhéswa. The Hari V. has Sudhanwat in place of Jahnu; having also Sudhanush.
°° Krita: Vayu. Kritayajna: Brahma. Krimi: Matsya. Kriti: Bhagavata.
°7 The story of Uparichara, or a Vasu who by command of Indra became king of Chedi, is told in the Mahabharata, Adi Parvan (vol. I. p. 85). He is there said to have at first five sons, Vrihadratha, king of Magadha, Pratyagra, Kusamba, also called Manivaéhana, Mavella, and Yadu, by his wife Girika; afterwards he has, by

Adrnika, an Apsaras condemned to the form of a fish, Matsya a son, and Satyavati or Kali a daughter: the latter was the mother of Vydsa. The same legend is referred to in the accounts of Uparichara and his family in the Bhagavata, Matsya, Ifari V., &c.
5% Vrishabha: Matsya.

°9 Satyajita: Vayu. Satyahita: Bhagavata. Satyadhrita or Pushya: Matsya.

parts, which were put together (sandhita) by a female fiend named Jara, he was denominated Jar4sandha®; his son was Sahadeva; his son was Somapi"; his son was Srutasgravas®. These were kings of

Magadha.

60 This story is told in the 16th section of the Sabha Parvan of the Mahabharata, where also he is called the son of Vrihadratha. In the Vayu he is the son of Satyajita. The Agni has Satyahita, Unijja, Sambhava, Jarasandha; and the Matsya, Satyadhrita, Dhanusha, Sarva, Sambhava, Jarasandha.
61 Somadhi: Véyu. Udapi: Agni. Udayus: Bréhma. Somavit: Matsya.
6° Srutakarman: Agni. Srutasarman: Brahma.
CHAP. XX.

Devapi abdicates the throne: assumed by Santanu: he is confirmed by the Brahmans: Bhishma his son by Ganga: his other sons. Birth
The hundred sons of Dhritarashtra. The
Parikshit, the grandson
Descendants of Kuru.

of Dhritarashtra, Péndu, and Vidura.
tive sons of Péidu: married to Draupadi: their posterity.
of Arjuna, the reigning king.

PARIiKSHIT, the son of Kuru, had four sons, Janamejaya, Srutasena, Ugrasena, and Bhimasena!. The son of Jahnu was Suratha; his son was Vidfratha; his son was Sarvabhauma; his son was Jayasena,

Aravin; his son was Ayutayus; his son was Akrodhana; one of his sons was Devatithi, and another was called Riksha; his son was Dilipa; his son was Pratipa, who had three.sons, Devapi, SAntanu, and Bahlika. The first adopted in childhood a forest life, and Santanu became king. Of him this verse is spread through the earth; “S4ntanu is his name, because if he lays his hands upon an old man, he restores him to youth,

and by him men obtain tranquillity (santi).”

1 This, although it occurs in other authorities, appears to be an error, for these are the sons of a subsequent Parikshit (see the next chapter, p.461). The Matsya omits Parikshit here, and the Bhagavata states that he had no children. In most of the Puranas, however, the line of Parikshit is continued, but there is very great confusion in the lineage. According to the Vayu, Janamejaya was the son of Parikshit, whose son was Srutasena, whose son was Bhimasena. Janamejaya had also a son named Suratha; but Suratha was also the name of the son of Jahnu, from whom the line continues as in the text. The Brahma P. and Hari V. also make Suratha the son both of Janamejaya and of Jahnu; and they observe that there are two Rikshas, two Parikshits, three Bhimasenas, and two Janamejayas, in the lunar race. Some of the confusion probably originates with the Mahabharata, which, as before noticed, gives two lists from Puru to Séntanu, differing from one another and from all the lists of the Purdnas. In the first of these lists such collateral names have been retained as appear to have furnished our text and that of other Puranas with distinct persons: thus making the members of one fraternity so many descents. Of the two lists, however, the second is probably to be regarded as the more recent, if not more correct; for Vaisampéyana repeats it at Janamejaya’s request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahabh. vol. I.

p- 136 and p. 138.
GA
458 DEVAPI DEPOSED FOR HERESY.

In the kingdom over which Séntanu ruled there was no rain for twelve years. Apprehensive that the country would become a desert, the king assembled the Brahmans, and asked them why no rain fell, and what fault he had committed. They told him that he was as it were a younger brother married before an elder, for he was in the enjoyment of the earth, which was the right of his elder brother Devapi. ‘‘ What then am I to do?” said the Raja: to which they replied, “ Until the gods shall be displeased with Devapi, by his declining from the path of righteousness, the kingdom is his, and to him therefore you should resign it.’ When the minister of the king, Asmarisarin, heard this, he col- lected a number of ascetics who taught doctrines opposed to those of the Vedas, and sent them into the forest; where meeting with Devapi, they perverted the understanding of the siinple-minded prince, and led him to adopt heretical notions. In the meantime, Santanu being much dis- tressed to think that he had been guilty of the offence intimated by the Brahmans, sent them before him into the woods, and then proceeded thither himself, to restore the kingdom to his elder brother. When the Brahmans arrived at the hermitage of Devapi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother: but he entered into discussion with them, and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brahmans heard this, they turned to Santanu, and said, “Come hither, R4j4; you need give yourself no further trouble in this matter; the dearth is at an end: this man is fallen from his state, for he has uttered words of disrespect to the authority of the eternal, uncreated Veda; and when the elder brother is degraded, there is no sin in the prior espousals of his junior.” SAntanu thereupon returned to his capital, and administered the government as before ; and his elder brother Dev4pi being degraded from his caste by repeating doctrines contrary to the Vedas, Indra poured down abundant rain, which was followed by plentiful harvests ?.

2 The Mahabharata merely states that the text, in the Bhagavata, Vayu, &c. The Devapi retired to a religious life. The Matsya adds, that he was also leprous; on story of his heresy is narrated, much as in which account his subjects contemned him.

FAMILIES OF DHRITARASHTRA AND PANDU.

The son of Bahlika was Somadatta, who had three sons, Bhiri, Bhiri-
sravas, and Sala’.
The son of Sdntanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess, Ganga; and he had by his wife Satyavati two sons, Chitrangada and Vichitraviryya. Chitrangada, whilst yet a youth, was killed in a conflict with a Gandharba, also called Chitrangada. Vichitraviryya married Ambé and Ambalika, the daugh- ters of the king of Kasi; and indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavati, ny son Krishfa-dwaipayana, ever obedient to his mother’s wishes‘, begot upon the widows of his brother the princes Dhritarashtra and Pandu, and upon a female servant, Vidura. Dhritarashtra had Duryodhana, DuhsSisana, and other sons, to the number of a hundred. Panu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from procreating children ; and his wife Kunti bare to him in consequence three sons, who were begotten by the deities Dharma, Vayu, and Indra; namely, Yudhishthira, Bhima, and Arjuna: and his wife Madri had two sons, Nakula and Sahadeva, by the

celestial sons of Aswini. These had each a son by Draupadi. The son of Yudhishthira was Prativindhya; of Bhima, Srutasoma; of Arjuna, Srutakirtti ; of Nakula, Satanika ; and of Sahadeva, Srutakarman. The Pandavas had

also other sons®. By his wife Yaudheyi, Yudhishthira had Devaka.

half brother of Vichitraviryya, and legally qualified to raise up offspring to him by This law is abrogated in the present age. The whole story of the sons of Santanu is told at length in the Maha-bharata.

° The Mahabharata names some of them He was probably set aside in favour of his younger brother, either on that account or on that of his heresy; such a disposition being conformable to Hindu law. Ac-cording to the Bhagavata and Matsya he is still alive at a place called Kalapa grama, where, in the Krita age of the next Maha- his widow.

yuga, he will be the restorer of the Ksha-triya race.

> The Matsya says that Bahlika had a hundred sons or lords of the Bahlikas.

* Before her marriage to Santanu, Sat-yavati had a son, Krishna-dwaipayana or Vyasa, by Parésara: he was therefore the rather differently, and adds some particu-lars. Thus Yaudheya was the son of Yu-dhishthira by his wife Deviké, daughter of Govdsana of the Saivya tribe. The son of Bhimasena was Sarvaga, by Balandhara, princess of Kasi; he had also Ghafok-kacha by Hidimba. Abhimanyu was the

The son of Bhima by Hidimba was Ghatotkacha, and he had also Sar- vatraga by his wife Kasi. The son of Sahadeva by Vijay4 was Suhotra; and Niramitra was the son of Nakula by Karefumati. Arjuna had Iravat by the serpent-nymph Ulupi; Babhruvaéhana, who was adopted as the son of his maternal grandfather, by the daughter of the king of Manipura; and, by his wife Subhadra, Abhimanyu, who even in extreme youth was renowned for his valour and his strength, and crushed the The son of Abhimanyu by his wife Uttara was Parikshit, who, after the Kurus were all destroyed, was killed in his mother’s womb by the magic Brahma weapon, hurled by Aswatthiman:

chariots of his foes in fight.

he was however restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods, and who for his own pleasure had assumed a human shape (Krishna). This prince, Parikshit, now reigns over the whole world with undivided sway ©

son of Arjuna by Subhadra. The wives and sons of the other two are the same, but Karenumati is termed a princess of of Chedi, and Vijaya of Madra.

6 In the details immediately preceding, the Puranas generally concur, deriving them probably from the same source, the Adi Parvan of the Mahabharata, and employing very frequently the same words. The period at which the chapter closes is supposed to be that at which the Vyasa, who arranged or compiled the Puranas, is believed to have flourished. Parikshit died of the bite of a snake, according to the Mahabhérata, Adi P. The Bhagavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.

CHAP. XXI.

Future kings. Descendants of Parikshit, ending with Ishemaka.

I WILL now enumerate the kings who will reign in future periods! The present monarch, Parikshit?, will have four sons, Janamejaya, Srutasena, Ugrasena, and Bhimasena*. The son of Janamejaya will be Sataénika‘+, who will study the Vedas under Yéjnyawalkya, and military science with Kripa; but becoming dissatisfied with sensual cnjoyments, he will acquire spiritual knowledge froin the instructions of Saunaka, and ultimately obtain salvation. His son will be Aswamedhadatta (a son civen by the gods in reward for the sacrifice of a horse*); his son will be Asima-krishna®; his son will be Nichakra’, who will remove the capital to Kausambi, in consequence of Hastinapura being washed away by the Ganges; his son will be Ushfia*; his son will be Chitraratha; his son

' The style now adopted is that of propheey, as Vyasa could not consistently have recorded the events which were posterior to his time.

? Also read Parikshita, Parfksha, and Parikshi.

>Sce p. 457.

relate, rather obscurely, a dispute between Janamejaya and Vaisampdyana, in conse-
The Vayu and Matsya

quence of the tormer's patronage of the Brahmans of the Vajasancyi branch of the Yajurveda, in opposition to the lattcr, who was the author of the black or original Yajush (sce p. 279). Janamejaya twice performed the Aswamcdha according to the Vajasaneyi ritual, and established the Trisarvi, or usc of certain texts by Asmaka and others, by the Brahmans of Anga, and by those of the middle country. He perished however in consequence, being cursed by Vaisampayana. Before their disagreement, Vai-Sampdyana related the Mahabharata to Janamejaya. Mahabh., Adi Parvan.
4 The reading of the text is rather, ' his (Parikshit's) other son will be Slaténika ;' wea: watatar wfaafa) but the commentator refers 'his' to Janamejaya: Fat waaay) The Vayu, Matsya, and Bhagavata also make Natanika the son of Janamejaya. The Brahma P. has a totally different series, or Parikshit, Suirydpida, Chandrapida, Janamejaya, Satyakaria, Sw etakaria, Sukuméra, and Ajasvama.
5 The Bhagavata interposes Sahasranika. The Vrihatkatha has the same descent, but calls the son of Sahasramka, Udayana or Vatsa. The Bhagavata has Aswamedhaja.
® Adhisdma k.: Vayu. Adhisoma k. : Matsya. The former states that the Vayu P. was narrated in this king's reign, in the second year of a three years' sacrifice at Kurukshetra,
7 Nemichakra: Bhagav. Vichakshus : Matsya. They agree with the text as to the removal of the capital, and the cause.
§ Ukta: Bhag. Bhiirijyesh'ha: Matsva.

6B

462 END OF THE RACE OF PURU.

will be Vrishiimat’; his son will be Sushenia; his son will be Sunitha 0, his son will be Richa", his son will be Nrichakshu®; his son will be Sukhibala 8; his son will be Pariplava; his son will be Sunaya™; his son will be Medhavin; his son will be Nripanjaya!; his son will be Mridu"; his son will be Tigma™; his son will be Vrihadratha; his son will be Vasudina!*; and his son will be another Satanika; his son will be Udayana; his son will be Ahinara™; his son will be Khandapani”; his son will be Niramitra”; his son will be Kshemaka™: of him this verse is recited ; “ The race which gave origin to Brahmans and Ksha-

triyas, and which was purified by regal sages, terminated with Kshe-

maka, in the Kali age ™.”

)Suchidratna, Vayu; Suchidrava, Mats.;
Kaviratha, Bhag.; is interposed between
Chitraratha and Vrishnimat.
* Sutirtha: Vayu.

'" Ruchi: Vayu.
Bhag.
Chitraksha: Vayu.

1 Snkhinala: Bhag.

'* Sutapas: Mats.

Omitted: Mats. and

Puranjaya: Mats.
6 Cryva: Mats. Dirva: Bhag.
” Tigmdtman: Mats. Timi: Bhaga-
vata.
's Sudasa: Bhég. Vasudaman: Mats.
“The Matsya concurs with the text
(see above, note 5); the Bhagavata has
Durdamana.
2? Vahinara: Bhag.

1 Dandapani: Bhdg., Vayu, Mats.

“2 Nimi: Bhag.

*} Kshepaka: Vayu.

?* The same memorial verse is quoted
in the Matsya and Vayu P., preceded by

one which states the number of princes twenty-five. The specification however, commencing with Satanfka, is twenty-six or twenty-seven. The passage is, Tafeq yard afer: Gea: | wydyratatsy wit fad: goad: | werercer at difa Yen safe BeRA: | BAA ATG TT eat reat saa I

CHAP. XXII.

Future kings of the family of Ikshwaku, ending with Sumitra.

I WILL now repeat to you the future princes of the family of Ikshwaku!.

The son of Vrihadbala? will be Vrihatkshana?; his son will be Uru- kshepa‘; his son will be Vatsa®; his son will be Vatsavytiha®; his son will be Prativyoman’; his son will be Divakara; his son will be Saha-deva ; his son will be Vrihadaswa®; his son will be Bhanuratha ": his son will be Supratitha™; his son will be Marudeva®; his son will be Sunakshatra ; his son will be Kinnara®; his son will be Antariksha; his son will be Suvarna'; his son will be Amitrajit®; his son will be Vriha- draja'*; his son will be Dharman”; his son will be Kritanjaya; his son will be Rananjaya ; his son will be Sanjaya; his son will be Sakyas; his son will be Suddhodana®; his son will be Ratula™; his son will be

' See p. 359.

? Vrihadratha: Vayu.

° Vrihatkshaya: Vayu.
Bhag. Omitted: Mats.
4 Omitted: Vayu. Urukshaya: Mats.
Urukriya: Bhag.
> Omitted by all three.

® Vatsavriddha: Bhag.

7 Prativytha: Vayu,

2? The Bhagavata inserts Bhanu. The Matsya says that Ayodhya was the capital of Divakara. The Vayu omits the next twelve names; probably a defect in the copies.
° Dhruvéswa: Mats.

‘© Bhanumat: Bhag. Bhavyaratha or Bhavya: Mats.
4 Pratikéswa: Bhig. Pratipdswa: Mats.

% The Bhagavata and Matsya prefix a

Supratipa or Supratika.
8 Pushkara: Bhag.

Suparvan or Sumantra: Mats.

tapas: Bhae.

Vrihadrania :

Su-

5 Amantravit: Matsya.

'© Vrihadbraja: Bhag.

Omitted: Mats. Varhish: Bhag.

18 The Bhagavata and Vayu have Sakya. My copy of the Matsya has Sddhya, but the Radcliffe MS., more correctly, no doubt, Sakya (ram).
'9 In some copies Krodhodana; but it is also Suddhodana, Mats. and Vayu; S'uddhoda, Bhag.
20 Rahula: Vayu. Siddhartha or Pushkala: Mats. Langala: Bhég. This and the two preceding names are of considerable chronological interest; for Sékya is the name of the author or reviver of Buddhism, whose birth appears to have occurred in the seventh, and death in the sixth century before Christ (B.C. 621—543). There can be no doubt of the individual here intended, although he is out of his place, for he was the son, not the father, of Suddhodana, and the father of Rahula; as he is termed in the Amara
464

CLOSE OF THE LINE OF IKSHWAKL.

Prasenajit ; his son will be Kshudraka; his son will be Kundaka?!; his son will be Suratha”; his son will be Sumitra. These are the kings of

the family of Ikshw4ku, descended from Vrihadbala.

This commemo-

rative verse is current concerning them; “The race of the descendants of Ikshwaku will terminate with Sumitra: it will end in the Kali age

with him.”

and ILaima Koshas, Saudhodani or Sud-
dhodana suta the son of Suddhodana, and
Rahulasti the parent of Rahula: so also
in the Mahawanso, Siddhartha or Sakya
is the son of Suddhodano, and father of
Rahulo. Turnour’s translation, p.g. Whe-
ther they are rightly included amongst the
princes of the race of Ikshwiku is more
questionable, for Stddhodana is usually
described as a petty prince, whose capital
was not Ayodhya, but Kapila or Kapila-
At the same time it appears that
the provinces of the Doab had passed into
the possession of princes of the lunar line,
and the children of the may have
been reduced to the country north of the
vastu.

sun

Ganges, or the modern Gorakhpur, in which
The Buddhists do
usually consider their teacher Sdkya to

Kapila was situated.
be descended from Ikshwaku. The chro-
nology is less easily adjusted, but it is not
altogether incompatible. According to the
lists of the text, Sakya, as the twenty-
second of the line of Ikshwaku, is cotem-
porary with Ripunjaya, the twenty-second
and last of the kings of Magadha, of the
family of Jarasandha; but, agreeably to
the Buddhist authorities, he was the friend
of Bimbasara, a king who in the Paurdnik
list appears to be the fifth of the Saisunaga
dynasty, and tenth from Ripunjaya. The

saine number of princes does not necessarily imply equal duration of dynasty, and Ikshwaku's descendants may have outlasted those of Jarasandha ; or, as is more likely—for the dynasty was obscure, and is evidently imperfectly preserved—several descents may have been omitted, the insertion of which would reconcile the Pauranik lists with those of the Buddhists, and bring Saékya down to the age of Bimbasira. It is evident, from what occurs in other authorities, that the Aikshwahava princes are regarded as cotemporaries even of the Saisunaga dynasty: sce ¢. 24. 0.17.
2) Kshulika: Vayu. Kulaka or Kshullaka: Mats. Omitted: Bhég. In the Mahavira Charitra, a work written by the celebrated Hemachandra, in the twelfth century, we have a Prasenajit, king of Magadha, residing at Rajgriha, succeeded by Srenika, and he by Kulika. The Bauddhas have a Prasenajit cotemporary with Sakya, son of
There is
some confusion of persons either in the
Mahapadma, king of Magadha.

Pauraiik genealogies or in the Buddhist and Jain traditions, but they agree in bringing the saine names toeether about the same period.
22 Omitted: Bhée.

» The Vayu and Bhagavata have the same stanza.
or thirty princes of the later solar line,
We have here twenty-nine

cotemporary with the preceding twenty-six or twenty-seven of the later dynasty of the moon. .
CHAP. XXIII.

Future kings of Magadha: descendants of Vrihadratha.

I WILL now relate to you the descendants of Vrihadratha, who will be the kings of Magadha. There have

been several powerful princes of this dynasty, of whom the most celebrated was Jarasandha; his son was Sahadeva; his son is Somépi!; his son will be Srutavat2; his son will be Ayutayus*; his son will be Niramitra*; his son will be Sukshatra5; his son will be Vrihatkarman®; his son will be Senajit7; his son will be Srutanjaya*; his son will be Vipra%;-his son will be Suchi!: his son will be Kshemya?!; his son will be Suvrata!2; his son will be Dharma®; his son will be Susuma"™; his son will be Dridhasena; his son will be Sumati!; his son will be Suvala!"; his son will be Sunita®®; his son will be Satyajit; his son will be Viswajit2*; his son will be Ripunjaya".

' These are the Varhadrathas, who will reign for a thousand years".

? Somadhi; Vayu, Matsya: and they
now affect greater precision, giving the
years of the reigns. Somadhi 58, V.;
50, M.
* Srutasravas, 67 yrs. V.; 64, M.

> 36 yrs. V.; Apratipa, 25, M.

4-160 yrs... V¥.3.40, M.

" 58 yrs. V.3; | 56, M.; Sunakshatra,

15 48 yrs. V.; Trinetra, 28, M.; Dyu-
matsena, Bhag.
19--99-yrs, V5
7 22 yrs. V.5
" 40 yrs. V.; Abala, 32, M.
9 80 yrs. V.; omitted, M.

2° 35 yrs. V.; omitted, M.

21 50 yrs. V. and M.; Puranjaya and

Mahatsena, 48, M.
Netra, 33, M.
Bhag.
> 23 yrs. V. and M.; Vrihatsena, Bhag.
7 23 yrs. V.; 50, M.; Karmajit, Bhag.
* 40 yrs, V. and M.
» Mahdbala, 25 yrs. V.;
M.
10 58 yrs. V.3 64, M.
1128 yrs, V. and M.
12 60 yrs. V.3 64, M.
135 yrs. V.; Sunetra, 35, M.; Dhar-

manetra, Bhag.
14 38 yrs. V.; Nivritti, 58, M.; Sama,
Vidhu, 28,

Viswajit are identified, Bhdg.

>? Our list and that of the Vayu specifies twenty-one kings after Sahadeva: the Bhagavata specifies twenty, and in another passage states that to be the number. My copy of the Matsya names but nineteen, and the Radcliffe but twelve; but both agree in making the total thirty-two. They all concur with the text also in stating that 1000 years had elapsed from the great war, at the death of the last Varhadratha prince ; and this is more worthy of credit than the details, which are obviously imperfect.
6¢

CHAP. XXIV.

Five princes of the line of Pradyota. Ten Saisundgas. Nine Nandas. Ten Mauryas. Ten Sungas. Four Kanwas. Thirty \ndhrabhrityas. Kings of various tribes and castes, and periods of their rule. rians.

Future kings of Magadha.

Ascendancy of barba-

Different races in different regions. Period of universal iniquity and decay.

Coming of Vishnu as Kalki. Destruction of the wicked, and restoration of the

practices of the Vedas. End of the Kali, and return of the Krita, age. Duration of the Kali. Verses chanted by Earth, and communicated by Asita to Janaka. End of the fourth book.

"THE last of the Vrihadratha dynasty, Ripunjaya, will have a minister named Sunika!, who having killed his sovereign, will place his son Pradyota upon the throne?: his son will be Palaka*; his son will be Visakhayfipa‘; his son will be Janaka*; and his son will be Nandivard- dhana*®. These five kings of the house of Pradyota will reign over the earth for a hundred and thirty-eight years’.

The next prince will be Sisunaga®; his son will be Kakavarna’; his son will be Kshemadharman"; his son will be Kshatraujas"; his son will be Vidmiséra!; his son will be Ajatasatru; his son will be

1 Munika, Vayu; Pulika, Matsya; Su-

naka, Bhag.

> For 23 years, V. and M.

* 2g yrs. V.; Tilaka or Balaka, 28, M.

50 yrs. V.; 53, M.

° Ajaka, 21 yrs. V.; Stryaka, 21, M.;
Rajaka, Bhag.
> 20 yrs. V. and M.

* This number is also specitied by the Vayu and Bhagavata, and the several years of the reigns of the former agree with the total. The particulars of the Matsya compose 145 years, but there is no doubt some mistake in them.
* Sisundka, who according to the Vayu and Matsya relinquished Benares to his son, and established himself at Girivraja or Rajgriha in Behar, reigns 40 years, V. and M.
” 36 yrs. V. and M.

© Kshemakarman, 20 yrs. V.; Kshemadharmman, 36, M.
yo yrs. V.; Kshemajit or Kshemarchis, 36, M.; Kshetrajna, Bhag.
Vimbisara, 28 yrs. V.; Vindusena or Vindhyasena, 28, M.; Vidhisara, Bhag.
a5 yrs. V.3 27, M.: but the latter inserts a Katiwayana, g yrs., and Bhimimitra or Bhimiputra, 14 yrs., before him. In this and the preceding name we have appellations of considerable celebrity in the traditions of the Bauddhas. Vidmisdra, read also Vindhuséra, Vilwisdra, &c., is most probably their Vimbasara, who was born at the same time with Sékya, and was reigning at Rajgriha when he began his religious career. The Mahdwanso says that Siddhatto and BimB@isaro were at-

Dharbaka; his gon will be Udayaswa"; his son will also be Nandi- varddhana; and his son will be Mahanandi', These ten Saisunagas will be kings of the earth for three hundred and sixty-two years".

The son of Mahdnanda will be born of a woman of the Sidra or servile class ; his name will be Nanda, called Mahdpadma, for he will be

exceedingly avaricious °.

Like another Parasurama, he will be the

annihilator of the Kshatriya race; for after him the kings of the earth

will be Sadras.

tached friends, as their fathers had been before them: p.10. Sdkya is said to have died in the reign of Ajdtasatru, the son of Vimbasdra, in the eighth year of his reign. The Vayu transposes these names, and the Matsya still more alters the order of Ajatagatru; but the Bhagavata concurs with our text. The Buddhist authority differs from the Purdnas materially as to the duration of the reigns, giving to Bimbisaro 52 years, and to Ajatasattu 32: the latter, according to the same, murdered his father. Mahawango, p. 10. We may therefore with some confidence claim for these princes a date of about six centuries B.C. They are considered cotemporary with Sudhodana, &e. in the list of the Aikshwakavas (p. 463. n. 20).
M4 Tarshaka, 25 yrs. V.; Vansaka, 24, M.

8 33 yrs. V.; Udibhi or Udasin, 33, M. According to the Vayu, Udaya or Udayéswa founded Kusumapur or Pafaliputra, on the southern angle of the Ganges:
aa ° e ast =a e . aN
wa aqiss afcafrn The legends of Sakya, consistently with this tradition, take no notice of this city in his peregri-

nations on either bank of the Ganges.
The Mahawanso calls the son and successor of Ajatasatru, Udayibhadako (Udayinbhadraka): p. 15.
He will bring the whole earth under one umbrella: he

16 42 and 43 yrs. V.; 40 and 43, M.
The Mahdwanso has in place of these, Anuruddhako, Mundo, and Nagadaso ; all in succession parricides: the last deposed by an insurrection of the people: p. 15.
7 The several authorities agree in the number of ten Saisunagas, and in the aggregate years of their reigns, which the Matsya and the Bhagavata call 360: the Vayu has 362, with which the several periods correspond: the details of the Matsya give 363.
The Vayu and Matsya call the Saisundgas, Kshatrabandhus, which may designate an inferior order of Kshatriyas: they also observe, that cotemporary with the dynasties already specified, the Pauravas, the Varhadrathas, and Magadhas, there were other races of royal descent; as, Aikshwahava princes, 24: Panchalas, 25, V.; 27, M: Kalakas or Kasakas or Kaseyas, 24: Haihayas, 24, V.; 28, M.: Kalingas, 32, V.; 40, M.: Sakas, V.; Asmakas, M., 25: Kurayas, 26: Maithilas, 28: Siérasenas, 23: and Vitihotras, 20,
18 The Bhagavata calls him Mahapadmapati, the lord of Mahapadma; which the commentator interprets, ‘sovereign of an infinite host,’ or ‘of immense wealth ;’ Mahapadma. signifying 100.coo millions.
The Vayu and Matsya, however, consider Mahapadma as another name of Nanda.

will have eight sons, Sumflya and others, who will reign after Mahd-

padma; and he and his sons! will govern for a hundred years. The Brahman Kautilya will root out the nine Nandas”.

Upon the cessation of the race of Nanda, the Mauryas will possess the

earth, for Kautilya will place Chandragupta?! on the throne: his son

So the Bhagavata also; but it would
be more compatible with chronology to
consider the nine, Nandas as so any
descents. The Vayu and Matsya give
eighty-cight years to Mahapadima, and only
the remaining twelve to Sumalya and the
rest of the remaining eight; these twelve
years being occupied with the efforts of
The Ma-
hawanso, evidently intending the same
Kanilya to expel the Nandas.

events, gives names and circumstances dif-
ferently ; it may be doubted if with more
On the deposal of Nagadaso,
the people raised to the throne the min-
AP CULUey.

ister Susundgo, who reigned eighteen years.
This prince is evidently confounded with
the Sisundga of the Puranas. THe was
succeeded by his son Walasoko, who reigned
twenty years: and he was succeeded by
lis sons, ten of whom reigned together for
twenty-two years: subsequently there were
mint, Who, according to their seniority,
The Brah-
man Chanako put the ninth surviving
brother, named Dhana-Nando (Rich-Nan-
da), to death, and installed Chandagutto.
Mahawanso, p. 15 and 21. These parti-
culars, notwithstanding the alteration of
reiened for twenty-two years.

some of the names, belong clearly to one
story; and that of the Buddhists looks as
if it was borrowed and modified from that
of the Brahmans. The commentary on
the Mahdwanso, translated by Mr. Tur-
nour (Introduction, p. xxxvili.), calls the

sons of Kalasoko the ‘nine Nandas;’ but another Buddhist authority, the Dipawanso, omits Kaldsoko, and says that Susunago had ten brothers, who after his demise reigned collectively twenty-two years. Journal of the As. Soc. of Beugal, Nov. 1838, Pp. 930:

*» For the particulars of the story here alluded to, see the Mudra Rakshasa, Ilindu Theatre, vol. I. Kautilya is also called, according tu the commentator on our text, Vatsydyana, Vishnugupta, and Chanakya. According to the Matsya P., Kautilya retained the regal authority for a century; but there is some inaccuracy in the copies.

“1 This is the most important name in all the lists, as it can scarc@y be doubted that he is the Sandrocottus, or, as Athenawus writes more correctly, the Sandrécoptus, of the Greeks, as I have endeavoured to prove in the introduction to the Mudra Rakshasa. The relative positions of Chandragupta, Vidmisara, or Bimbiséra, and Ajdtasatru, serve to confirm the identification. Sdékya was cotemporary with both the latter, dying in the eighth year of Ajatasatru’s reign.

he reigned twenty-four years afterwards ; but the

twenty-five years, which would place the close of it B.C. 526. The rest of the Saisundga dynasty, according to the Vayu and Matsya, reigned 143 or 140 years; bringing their close to B. C. 383. Another century being deducted for the duration of the Nandas, would place the accession of The Mahdwanso says

fayu makes his whole reign but

PRINCES OF THE MAURYA FAMILY. 469

will be Vindusara”; his son will be A‘okavarddhana”; his son will be

Chandragupta B.C.283. Chandragupta was

the cotemporary of Seleucus Nicator, who began his reign B.C. 310, and concluded a treaty with him B.C. 305. Although therefore his date may not be made out quite correctly from the Pauranik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the Mahéwanso a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kélasoko (p. 15). Tle reigned other ten years, and his sons forty-four, making a total of 15.4 years between the death of Sékya and the accession of Chandragupta, which is consequently placed B.C. 389, or above seventy years too early. According to the Buddhist authorities, Chan-ta-kutta or Chandragupta commenced his reign 396 B.C. Burmese Table; Prinsep's Useful Tables. = Mr. Turnour, in his Introduction, giving to Kalasoko eighteen years subsequent to the century after Buddha, places Chandragupta's accession B.C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Chandragupta from 323 B.C. or immediately upon Alexander's death, a period too early by eight or ten years at least. The discrepancy of dates, Mr. Turnour is disposed to think, proceeds from some intentional perversion of the buddhistical chronology. Introd. p.-t. The commentator on our text says that Chandragupta was the son of Nanda by a wife named Mura, whence he and his descendants were called Mauryas: we wait Col. Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tika on the Mahdwango builds a story on the fancied resemblance of the word to Mayira, 8S. Mori, Pr. 'a peacock.' There being abundance of pea-fowl in the place where the Sakya tribe built a town, they called it Mori, and there princes were

thence called Mauryas. Turnour, Introduction to the Mahdwanso, p. xxxix. Chandragupta reigned, according to the Vayu P., 24 years; according to the Mahdwanso, 34; to the Dipawasanso, 24.
22 So the Mahdwanso, Bindusdro. Burmese Table, Bin-tu-sara, The Vayu has Bhadrasdra, 25 years; the Bhagavata, Varis4ra. The Matsya names but four princes of this race, although it concurs with the others in stating the series to consist of ten. The names are also differently arranged, and one is peculiar: they are, Satadhanwan, Vrihadratha, Suka, and Dasaratha.
23 Asoka, 36 years, Véyu; Suka, 26, Mats.; Asokavarddhana, Bhag.; Asoko and Dhammasoko, Mahawanso. This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. Ile is said to have maintained in his palace 64,000 Buddhist priests, and to have erected 84,500 columns or topes throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was _followed by missions to Ceylon and other places. According to Buddhist chronology he ascended the throne 218 years after the death 6f Buddha, B.C. 325. As
6D

Suyasas%. his son will be Dasaratha ; his son will be Sangata; his son will be S4lisika; his son will be Somagarmman; his son will be Sasa-

dharman 2; and his successor will be Vrihadratha.

These are the ten

Mauryas, who will reign over the earth for a hundred and thirty-seven

vears ”,

The dynasty of the Sungas will next become possessed of the sove- reignty ; for Pushpamitra, the general of the last Maurya prince, will

the grandson of Chandragupta, however, he must have been some time subsequent to this, or, agreeably to the joint duration of the reigns of Chandragupta and Bindusara, Supposing the former to have commenced his reign about B.C. 315, forty-nine years later, or B.C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B.C. 230: but if we deduct these periods from the date assignable to Chandragupta, of B.C. 283, we shall place Asoka’s reign from B.C. 234 to 198. Now it is certain that a number of very curious inscriptions, on columns and rocks, by a Buddhist prince, in an ancient form of letter, and the Pali language, exist in India; and that some of them refer to Greck princes, who can be no other than members of the Seleucidan and Ptolemawan dynasties, and are probably Antiochus the Great and Ptolemy Euergetes, kings of Syria and Ecypt in the latter part of the third century before Christ. Journal of the Asiatic Society of Bengal, February and March, 1838. The Indian king appears always under the appellation Piyadasi or Priyadarsin, ‘the beautiful ;? and is entitled Devanam-piya, ‘ the belove:l of the gods.’ According to Buddhist authorities, the Rasawahini and Dipawanso, quoted by Mr. Turnour (J. As. Soc. of Bengal, Dec. 1837; p. 1056, and Noy. 1838, p. 930), Piyadasi or Piyadagano is identified both by name and circumstances with Asoka, and to him therefore the inscriptions must be attnbuted. Their purport agrees well enough

with his character, and their wide diffusion with the traditionary report of the number of his monuments. His date is not exactly that of Antiochus the Great, but it is not very far different, and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

24 The name of Dagaratha, in a similar ancient character as that of Piyadasi's inscriptions, has been found at Gaya amongst Buddhist remains, and like them decyphered by Mr. Prinsep, Journ. As. Soc. Bengal, Aug. 1837, p.677. A different series of names occurs in the Vayu; or, Kusala, 8 yrs.; Bandhupélita, Indrapilita, Dasavarman, 7 yrs.; Satadhara, 8 yrs.; and Vrihadaswa, 7 yrs. The Bhagavata agrees in most of the names, and its omission of Dasaratha is corrected by the commentator.

25 Satadhanwan, Bhag.

2 The Vayu says nine Sumirttyas reigned 137 years. The Matsya and Bhagavata have ten Mauryas, and 137 years. The detailed numbers of the Vayu and Matsya differ from their totals, but the copies are manifestly corrupt.

KANWA DYNASTY. 47}

put his master to death, and ascend the throne': his son will be Agni- mitra®; his son will be Sujyeshtha™; his son will be Vasumitra™; his' son will be Ardraka*; his son will be Pulindaka*?; his son will be Ghoshavasu*; his son will be Vajramitra*; his son will be Bhigavata*; his son will be Devabhiti*. These are the ten Sungas, who will govern the kingdom for a hundred and twelve years ''.

Devabhiti, the last Sunga prince, being addicted to immoral in- dulgences, his minister, the K4fwa named Vasudeva will murder him, and usurp the kingdom: his son will be Bhaimimitra; his son will be Narayana; his son will be Susarman. These four Kanwas will be kings

of the earth for forty-five years ®.

27 The Bhagavata omits this name, but states that there were ten Sungas, although,

without Pushpamitra, only nine are named. The Vayu and Matsya have the same account of the circumstances of his accession to the throne; the former gives him a reign of sixty, the latter of thyty-six years. In a play attributed to Kalidasa, the Malavikagnimitra, of which Agnimitra is the hero, his father is alluded to as the Senani or general, as if he had deposed his master in favour, not of himself, but of his son. Agnimitra is termed king of Vidisa, not of Magadhé. Pushpamitra is represented as engaged in a conflict with the Yavanas on the Indus; thus continuing the political relations with the Greeks or Scythians of Bactria and Ariana. See Hindu Theatre, vol. I. 347.
?8 8 yrs. V.; omitted M.

299 yrs. V. and M.;° but the latter places him after Vasumitra; and in the drama the son of Agnimitra is called Vasumitra.
30 8 yrs. V.3 Io yrs. M.

3} Andraka, V.; Antaka, M.: they agree in his reign, 2 years. Bhauaka, Bhag.
32 9 yrs. V. and M.

33 3 yrs. V.; omitted, M.; Ghosha, Bhag.

34 9 yrs. M.

35 Bhaga, M.; 32 yrs. V. and M.

36 Kshemabhimi, V.; Devabhimi, M.; 10 yrs. both.
37 The Bhagavata says, ‘more than a hundred,’ yratfaa 1 The commentator explains it 112, greqrfaat The Vayu and Matsya have the same period,
38 The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasani to the minister, with the further addition of his

being a Brahman; Dwija. In the lists given by Sir Wm. Jones and Col, Wilford, the four Kanwas are said to have reigned 345 years; but in seven copies of the Vishnu P., from different parts of India, the number is, as given in the text, forty-five: wt anrarnae darwTarftrs arfa yorat ufaufts There is however authority for the larger number, both in the text of the Bhagavata and the comment. The former has, arqarqat za wii watt Wrai yratfa stfu ateafa gare '= ast Yu and the latter, arerqaraait
472

KINGS OF THE ANDHRA,

Susarman the Kéiwa will be killed by a powerful servant named

Sipraka, of the Andhra tribe, who will become king,

and found the

Andhrabhritya dynasty*: he will be succeeded by his brother Krishna;

his son will be Sri Satakarni al.

his son will be Parnotsanga *;

his son

will be Satakarii (2nd); his son will be Lambodara"; his son will be

Ivilaka®;

wi aifegata raearfige arty afd areata
There is no doubt therefore of the purport of the text; and it is only surprising that such a chronology should have been inserted in the Bhagavata, not only in opposition to all probability, but to other authority. The Vayu and Matsya not only confirm the lower number by stating it as a total, but by giving it in detail; thus:

Vasudeva will reign 9g years
Bhimimitra 14
Naréyana 12
Susarman 10
Total 45

And six copies of the Matsya concur in this statement.
39 The expressions Andhrajatiyas and Andhrabhrityas have much perplexed Col. Wilford, who makes three races out of one, Andhras, Andhrajatiyas, and Andhrabhrityas. As. Res. 1X. 101. There is no warrant for three races in the Puranas, although the Matsya, and perhaps the Vayu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Andhra by birth or caste (jatiya), and a servant (bhritya) of the last of the Kanwa race. So the Vayu; farratararimty: | the Matsya; ananaat al yet AHR wea At fyropatsar: eat: mrartat wrt 1 and the Bhagavata; zat his son will be Meghaswati **;

his son will Be Patumat*; his

ae TUR TAR FAST Test ai AeA
ata: Sfaersneaa: 1 The terms ‘an Andhra by caste’ and ‘a Bhritya or servant,’ with the addition, in the last passage, of Vrishala, ‘a Stidra,’ all apply to one person and one dynasty. Wilford has made wild work with his triad. The name of the first of this race is variously read: Sindhuka, Vayu; Sisuka, Matsya; Balin, Bhag.; and, according to Wilford, Chhismaka in the Brahmanda P., and Stidraka or Stiraka in the Kumariké Khanda of the Skanda P. As. Res. IX. 107. He reigned 23 years, Vayu and Matsya. If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mrichchhakafi.

4° yo yrs. V.; 18, M.

‘1 56 yrs. V.; 18, M.; 10, Brahmanda,
Wilford ; Simdlakarni, Mats.; Santakarna,
Bhag.
42 Omitted, V.;
masa, Bhag,
45 Omitted, V. and Bhaég.; 56 yrs. M.;
but the latter has before ine a SrivaswAni,
18 yrs.
44 18 yrs. M.

*° Apilaka, 12 yrs. V. and M.;
lika or Vivilika, Bhag.
46 Omitted, V. and M.

47 Patumavi, 24 yrs. V.;
Bhag.
18 yrs. M.; Paurna-

Chivi-

Drirhamana,

OR ANDHRABHRITYA RACE.

473

son will be Arishtakarman‘; his son will be Hila“; his son will be Talaka™; his son will be Pravilasena*!; his son will be Sundara, named Satakarii 82; his son will be Chakora Sitakarhi 83. his son will be Sivaswati™; his son will be Gomatiputra®; his son will be Pulimat*; his son will be Sivasri Satakarni 37; his son will be Sivaskandha®s; his son will be Yajnasri®; his son will be Vijaya™; his son will be Chandrasri®; his son will be Pulomarchish®, These thirty Andhrabhritya kings will reign four hundred and fifty-six years ™.

_ ** Nemi-krishnia, 25 yrs. V.; Arishfa-
kari, 25 yrs. M.
49 Tldla, 1 yr. V.5 5 yrs. M.; Haleya,
Bhag.
50 Mandalaka, 5 yrs. M.; omitted, Bhag.

5' Purishasena, 21 yrs. V.; Purindra-
sena, 5 yrs. Mats.; Purishataru, Bhag.
? Sdtakarni only, V. and M.; the first
gives him three years, the second but one.

Sunanda, Bhag.
53 Chakora, 6 months, V.; Vikarui, 6 months, M,
4 28 yrs. V. and M.

°° Gotamiputra, 21 yrs. V. and M.

5© Pulomat, 28 yrs. M.; Purimat, Bhag.

57 Omitted, V.; 7 yrs. M.; Medhasiras, Bhag.
°* Omitted, V.; 7 yrs. M.

°° 29 yrs. V.3 9 yrs. M.

6° 6 yrs. V. and M.

6! Dardasri, 3 yrs. V.; Chandrasri, 10 yrs. M.; Chandravijaya, Bhag.
® Pulovapi, 7 yrs. V.; Pulomat, 7 yrs. M.; Sulomadhi, Bhag.
63 The Vayu and Bhagavata state also 30 kings, and 456 years; the Matsya has 29 kings, and 460 years. The actual enumeration of the text gives but 24 names ; that of the Bhagavata but 23; that of the Vayu but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the reigns amounts to 435 years and 6 months. The difference between this and the total specified arises probably from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya P.
1s SiNUhA a sess saees 23 yrs.
2. Krishtia 18
3. Simalakarii 18
4. Purnotsanga..... 18
5. Srivaswini 18
6. Satakarmi..... 56
7. Lambodara 18
3. Apitaka, sisseess 12
g. Sangha.....-.-..18

10, Satakarni,.....18
11. Skandhaswati ... 7
12. Mrigendra
13. Kuntalaswati ... 8
14. Swdtikarna
15. Pulomavit..... 36
16. Gorakshaswasri...25
17s Hala? -ciwessenens 5

18. Mantalaka 5
19. Purindrasena ... 5
20. Rajadaswati ..... o 6 months
21. Sivaswati..... 28
22, Gautamiputra ...21
23. Pulomat ....0+++28
65
474

KINGS OF THE ABHiRA

After these, various races will reign, as seven Abhiras, ten Garddha- bas, sixteen Sakas, eight Yavanas, fourteen Tusharas, thirteen Mundas,

Ray SIVASl1 ceavedses 7
25. Skandhaswati... 7
26. Yajnasri..... 9
B7. Vijaya: gevseecnc 6
28, Vadasri 10
29. Pulomat..... 7
Total 435 yrs. 6 m.
Several of the names vary in this list from those in my copy. The adjuncts Swati and Satikarna appear to be conjoined or not with the other appellations, according to the convenience of the metre, and seem to be the family designations or titles. The dynasty is of considerable chronological interest, as it admits of some plausible verifications. That a powerfnl race of Andhra princes ruled in India in the beginning of the Christian era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 1000 elephants. The Andre of this writer are probably the

people of the upper part of the peninsula, Andhra being the proper designation of Telingana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges, and the southern princes may have extended or shifted the site of Towards the close of the ,dynasty we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese ; as, Yue-gnai (Yajnasri), king of Kiapili, A. D. 408; Des Guignes, I. 45; and Ho-lo-mien (Puloman), king of Magadha in 621; ibid. I. 56. The Paurantik lists place these two princes more nearly their power.

together, but we cannot rely implicitly

upon their accuracy. Calculating from Chandragupta downwards, the Indian date of Yajna and the Chinese Yue-gnai corresponds; for we have,

TO) Mau YAS: sain ssa nceseesensnel 97 STS
PO GUMPUS: sc shizaaesecienseeasen dl?
A MAINA cosscaceswessesdevvcs A5
29 Andhras .....cccesceceeccceees 437.
731

Deduct for Chandragupta's date 312 B.C.
419 A.C.

A date remarkably near that derivable from the Chinese annals. If the Indian Puloman be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the Paurénik dynasty. There is a farther identification in the case of Ho-lo-mien, which makes it certain that a prince of Magadha is intended, as the place of his residence is called by the Chinese Kia-so-mo-pulo-ching and Potolitse-ching; or in Sanscrit, Kusnma-pura and Pafali-putra. The equivalent of the latter name consists, not only in the identity of the sounds Péfali and Po-to-li, but in the translation of 'putra' by 'tse;' each

word meaning in their respective languages ‘son.’ No doubt can be entertained therefore that the city intended is the metropolis of Magadha, Pétaliputra or Palibothra. Wilford identifies Pulomat or Puloman with the Po-lo-muen of the Chinese; but Des Guignes interprets Po-lo-muen kué, § royaume des Brahmanes.’ Buchanan (Hamilton), following the Bhagavata as to the name of the last king, Sulomadhi, would place him about A. D. 846; but his premises are far from accu-
AND OTHER DYNASTIES.

475

eleven Maunas, altogether seventy-nine princes™, who will be sovereigns

rate, and his deduction in this instance at least is of no weight. Geneal. of the Hindus, Introd. p.16. Ile supposes the Andhra kings of Magadha to have retained their power on the Ganges until the Mohammedan invasion, or the twelfth century, when they retired to the south, and reigned at Warankal in Telingana. Inscriptions and coins, however, confirm the statement of the Puranas, that a different dynasty succeeded to the Andhras some centuries before the Mohammedan conquests; and the ‘Chinese also record, that upon the death of the king of Magadhd, Ho-lo-mien (Puloman?), some time before A. D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been lately afforded by the discovery of an ancient inscription in Guzerat, in which Rudra Dama, the Kshatrapa or Satrap of Surashfra, is recorded to have repeatedly overcome Sitakarni, king of the southern country (Dakshinapatha). The inscription is without date, but it is in an old character, and makes mention of

the two Maurya princes, Chandragupta and Asoka, as if not very long prior to its composition. Mr. J. Prinsep, to whom we are indebted for the decyphering and translating of this important document, has been also successful in decyphering the legends on a series of coins belonging to the princes of Surdshfra, amongst whom the name of Rudra Daémaé occurs; and he is inclined, although with hesitation, to place these princes about a century after Asoka, or Rudra Dama about 153 B.C. J. As. Soc. Bengal, May 1837, and April 1838. According to the computation hazarded above from our text, the race of Andhra kings should not commence till about 20 years B.C., which would agree with Pliny's notice of them; but it is possible that they existed earlier in the south of India, although they established their authority in Magadh4 only in the first centuries of the Christian era.

6* These parallel dynasties are thus particularized in our other authorities :

Abhiras, 7, M.; 10, V ; kings of Avabhriti, 7, Bhag.

Garddabhins, ro, M. V. Bhag.

Sakas, 18, M. V.; Kankas, 16, Bhag.

Yavanas, 8, M. V. Bhag.

Tusharas, 14, M. V.; Tushkaras, 14, Bhag.

Marindas, 13, V.; Purtindas, 13, M.; Surtindas, 10, Bhag.

Maunas, 18, V.; Htinas, 19, M.; Maulas, 11, Bhag.

Total—85 kings, Vayu; 89, Matsya; 76, and 1399 years, Bhag.

The other two authorities give the years of each dynasty severally. The numbers are apparently intended to be the same, but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Vayu is, Xbhiras, 67 years; Garddabhins, 72; Sakas, 380; Yavanas, 82; Tushdras, 500 (all the copies of the Matsya have

7000); Mardridas, 200; and Mlechchhas, intending perhaps Maunas, 300 yrs. Total 1601 years, or less than ig years to a reign. They are not however continuous, but nearly cotemporary dynasties; and if they comprise, as they probably do, the Greek and Scythian princes of the west of India, the periods may not be very wide
476

PERIOD OF THE MIXED RACES,

of the earth for one thousand three hundred and ninety years; and

of the truth. The Matsya begins the list with one more dynasty, another Andhra (see n. 39), of whom there were seven: warat dfeat cust Wal yaa Fu: | aH ara afaafa wapittrerd var: n ‘When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and then nine Abhiras.’ The passage of the Vayu, although somewhat similar in terms, has a different purport: warrant dfeqatat & Wut yt wat ya: | awaefaafea - cypitcrait war: w ‘Of these, the Andhras having passed away, there shall be seven cotemporary races; as, ten Abhiras,” &c. The passage is differently read in different copies, but this is the only intelligible reading. At the same time it subsequently specifies a period for the duration of the Andhra dynasty different from that before given, or three hundred years, as if a different race was referred to: wart Mreafa wat gat a yt @ Gi “The Andhras shall possess the earth two hundred years and one hundred.” The Matsya has twice five hundred: wan vtugitarg tf vag wat: | ‘The Sriparvatiya Andhras twice five hundred years” One MS. has more consistently fifty-two years: fadargd wat: | But there is evidently something faulty in all the MSS. The expression of the

Matsya, ‘ Sriparvatiya Andhras,’ is remarkable; Sriparvat being in Telingana. There is probably some confusion of the two races, the Magadha and Tailinga kings, in these passages of the Purdnas. The Bhagavata has a dynasty of seven Andhra kings, but of a different period (see n. 39). Col. Wilford has attempted a verification of these dynasties ; in some instances perhaps with success, though certainly not in all. The Abhiras he calls the shepherd kings of the north of India: they were more probably Greeks or Scythians or Parthians, along the lower Indus: traces of the name occur, as formerly observed, in the Abiria of Ptolemy, and the Ahirs as a distinct race still exist in Guzerat. Araish Mehfil. The Sakas are the Sacw, and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he supposes, Greek princes of Bactria, or rather of western India. The Tushdaras he makes the Parthians. If the Bhiagavata has the preferable reading, Tushkaras, they were the Tochari, a Scythian race. The Murdpdas, or, as he has it, Maurtndas, he considers to be a tribe of Huns, the Morunde of Ptolemy. According to the Matsya they were of Mlechchha origin, Mlechchha-sambhava. The Vayu calls them Arya-mlechchhas ; quere, Barbarians of Ariana. Wilford regards the Maunas as also a tribe of Huns; and the word is in all the MSS. of the Matsya, Hinas; traces of whom may be still found in the west and south of India. Inscription at Merritch. Journ. R. As. vol. III. p. 103. The Garddabhins Wilford conjectures to be descendants of Bahram Gor, king of Persia; but this is very questionable. That they were a tribe in the west of India may be conjectured, as some strange tales prevail there of a Gandharba, changed to an ass, marrying the daughter of the king

of Dhar. As. Res. VI. 35, and IX. 147; also ‘Cutch’ by Mrs. Postans, p. 18: fables suggested no doubt by the name Garddabha, signifying an ass. There is also

then eleven Pauras will be kings for three hundred years®. When they are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhyasakti; his son will be Puranjaya; his son will be Rama- chandra; his son will be Adharma, from whom will be Varanga, Krita- nandana, Sudhinandi, Nandiyasas, Sisuka, and Pravira; these will rule

for a hundred and six years.

evidently some affinity between these Garddabhins and the old Gadhia Pysa, or ass-money, as vulgarly termed, found in various parts of western India, and which is unquestionably of ancient date. Journ. As, Soc. Bengal, Dec. 1835, p. 688. It may be the coinage of the Garddabha princes ; Garddabha, being the original of Gadha, meaning also an ass. I have elsewhere conjectured the possibility of their being current about a century and a half before our era, Journ. R. As. Soc. vol. III. 385. Col. Tod, quoting a parallel passage in Hindi, reads, instead of Garddhabhin, Gor-ind, which he explains the Indras or lords of Gor; but the reading is undoubtedly erroneous.

65 The copies agree in reading Pauras, but the commentator remarks that it is . sometimes Maunas, but they have already been specified; unless the term be repeated in order to separate the duration of this dynasty from that of the rest. Such seems to be the purport of the similar passage of the Bhagavata. ‘ These kings (Andhras, &c.) will possess the earth 1099 years, and the eleven Maulas 300’ ea eater yfadt araigaifa @ warfuat a waft atot waren fafit tearaearte fai No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlech-

chhas of the Vayu: ‘ Eleven Mlechchhas will possess the earth for three centuries : From them will proceed thirteen sons;

gatfa Sif ated Aa areitag | and the Vayu may refer to the Maunas, as no other period is assigned for them. The periods of the Bhagavata, 10g9 and 300, come much to the same as that of our text, 1390; the one including the three centuries of the Maunas, the other stating it separately. The Vayu apparently adds it to the rest, thus making the total 1601, instead of 13g0. It is evident that the same scheme is intended by the several authorities, although some inaccuracy affects either the original statement or the existing manuscripts.

66 Kilakila, Kolakila, Kolikila, Kilinakila, as it is variously read. Sir Wm. Jones’s Pandit stated that he understood it to be a city in the Mahratta country (As. Res. XI. 142); and there has been found a confirmation of his belief in an inscription, where Kilagila, as it is there termed, is called the capital of Marasinha Deva, king of the Konkan. Journ. R. As. Soc. vol. IV. p. 282. This inscription dates A.D. 1058. The Puranas refer probably to a long antecedent date, when the Greek princes, or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the peninsula. The text calls them Yavanas; and the Vayu and Matsya say they were Yavanas in institutions, manners, and policy: weft: arritsa 1 The Bhagavata names five of their princes, Bhutananda, 6F

then three Bahlikas, and Pushpamitra, and Patumitra, and others, to

the number of thirteen, will rule over Mekala®.

Bangiri, Sisunandi, Yasonandi, and Pravira, who will reign 106 years, and they are therefore imperfect representatives of the series in our text. The Matsya has no farther specific enumeration of any dynasty. The Vayu makes Pravyira the son of Vindhyasakti; the latter reigning g6 years, and the former 60: the latter is king of Kanchana puri, ‘the golden city,’ and is followed by four sons, whose names are not mentioned, Between Vindhya-Sakti and Pravira, however, a dynasty of kings is introduced, some of the names of which resemble those of the Kilakila princes of the text. They are, Bhogin the son of Seshandya, Saddchandra, Nakhavat, Dhanadhamita, Vinsaja, Bhutinanda—at a period before the end of the Sungas? (the copies have ynrat a Fs Farad)—Madhunandi, his younger brother Nandiyasas; and in his race there will be three other Raéjés, Dauhitra, Sisuka, and Ripukayan. These are called princes of Vidisa or Videsa; the latter meaning perhaps ‘foreign, and constitute the Naga dynasty. Our text calls Vindhyasakti a Murddhabhishikta, a warrior of a mixed race, sprung from a Brahman father and Kshatriya mother.
‘" The text of this passage runs thus: TYTATTT VetarTaTAA: | youfzazgia AEA Ae HA u Their sons,” w?ryat the commentator explains by farayratet at wared sutzyrqar: | ‘thirteen sons of Vindhyasakti and the rest The Bhagavata has a different statement, identifying the sons of the Vindhya race with the Bahlikas, and making them thirteen: 7at waresrant fsatoraratan: | ‘ The Bahlikas

There will be nine

will be their thirteen sons.’ As the commentator; WAARrtAT Taay satay aatryaat frat: ‘There will be severally thirteen sons, called Bahlikas, of Bhitananda and the rest.’ The following verse is, quafaat usa: efetaisa wera ‘ Pushpamitra, a king, and then Durmitra:’? who The

commentator says, ‘ Pushpamitra was an-

or what they were does not appear.

other king, and Durmitra was his son: Qeafaararats at Ua sey as eferatATA Ys | Here is evidently careless and inaccurate The Vayu, though not quite satisfactory, accords betfer with our text. ‘Pravira, it says, ‘will have four sons: when the Vindhya race is extinct, there will be three Bahlika kings, Supratika, Nabhira, who will reign thirty years, and Sakyaméndbhava (quere this name), king of the Mahishas. The Pushpamitras will then be, and the Pafumitras also, who will be seven kings of Mckala. Such is the generation,’ wer (Watcea) Fang ware waft autumn: | faamatat gossdtt zat e argtat wera: | aatat seitcg war vteafat fay | waerararrat tat afedtat wetafa: | qoofrat ufaafa ugfrarrtre (or uz frareraiey) ra rat yar: aH ufaaatia wafa; un The plural verb with only two Bahlika names indicates some omission, unless we correct it to whet ‘they two will reign; but the following name and title, Sakyamanabhava, king of the Mahishas, seems to have little connexion with the Bahlikas. If, in a subsequent part of the citation, the reading ‘trayodaga’ be correct, it must then be thirteen Pafumitras; but it will be difficult to know what to do with Sapta, ‘seven.’ If for Santati we might read compilation.

kings in the seven Koégalas, and there will be as many Naishadha

princes ®.

In Magadha a sovereign named Viswasphatika will establish other tribes; he will extirpate the Kshatriya or martial race, and elevate fishermen, barbarians, and Brahmans, and other castes, to power. The nine Nagas will reign in Padmavati, Kantipuri, and Mathura; and the Guptas of Magadha along the Ganges to Pray4ga". A prince named

Saptati, 'seventy,' the sense might be, 'these thirteen kings ruled for seventy-seven years.' Ilowever this may be, it scems most correct to separate the thirteen sons or families of the Vindhya princes from the three Bahlikas, and them from the Pushpamitras and Pafumitras, who governed Mckalé, a country on the Narbada (see p. 186. n, 18). What the Bahlikas, or princes of Balkh, had to do in this part of India is doubtful. The Durmitra of the Bhagavata has been conjectured by Col. Tod (Trans. R. As. Soc. I. 325) to be intended for the Bactrian prince Demetrius: but it is not clear that even the Bhagavata considers this prince as one of the Bahlikas, and the name occurs nowhere else.

68 For the situation of Kosala, see p. 190.n.79. The three copies of the Vayu read Komal, and call the kings, the Meghas, more strong than sapient: a@fasrat q card afaaia rersot: ar fa wATETTAT gferat aaa aqi The Bhagavata agrees with our text. The Vayu says of the Naishadhas, or kings of Nishadha, that they were all of the race of Nala; waty want: | The Bhagavata adds two other races, seven Andhras (see note 63) and kings of Vaidtra, with the remark that these were all cotemporaries, being, as the commentator observes, petty or provincial

rulers : BWA PLATT: 1
69 The Vayu has Viswasphani and Viswasphini; the Bhagavata, Viswasphirtti, or in some MSS. Viswaphirji. The castes he est2blishes or places in authority, to the exclusion of the Kshatriyas, are called in all the copies of our text Kaivarttas, Patus, Pulindas, and Brahmans. The Vayu (three MSS.) has Kaiverttas, Panchakas, Pulindas, and Brahmans: @raTq waatae yfserararrt! The Bhagavata has, Pulindas, Yadus, and Madrakas. The Vayu describes Viswasphani as a great warrior, and apparently as a eunuch: farg He worshipped the gods and manes, and dying on the banks of the Ganges went to the heaven of Indra: srgatitcarars wat mat zat aeare WN t asa srfrafa |
70 Such appears to be the purport of our text: wa ae: warseat atfarqant wy Wag mart avenge went uv | The nine Nagas might be thought to mean the same as the descendants of Sesha Néga, but the Vayu has another series here, analogous to that of the text: ‘The nine Naka kings will possess the city Champavati, and the seven Nagas (?) the pleasant city Mathura. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayéga and Saketa and Magadha? wa ararepiteater ya warrant’ wa yd se qe Gat ae wreaha aR ai
480

KINGS OF THE KOSALAS, &c.

Devarakshita will reign, in a city on the sea shore, over the Koéalas,

Odras, Pundras, and Tamraliptas”.
Mahihaka, and the mountains of Mahendra”.
The Guhas will possess Kalinga,
The race of Manidhanu
will occupy the countries of the Nishadas, Naimishikas, and Kalatoyas”.

Spina a aad wratarat | TATA AAT aa waa Mreret WRdA: u This account is the most explicit, and probably most accurate, of all. The Nakas were Rajas of Bhagalpur; the Nagas, of Mathura; and the intermediate countries along the Ganges were governed by the Guptas, or Rajas of the Vaisya caste. The Bhagavata seems to have taken great liberties with the account, as it makes Viswasphirtti king over Anugangad, the course of the Ganges from Ilaridwar, according to the commentator, to Praydga, residing at Padmavati: Adare waqrand waraat @ a aft winnaar yRi wreafa Afeat uv omitting the Nagas altogether, and converting 'pupta' into an epithet of ' medini,' the preserved or protected earth. Wilford considers the Nagas, Nakas, and Guptas to be all the same: he says, 'Then came a dynasty of nine kings, called the nine Nacas or Nagas; these were an obscure tribe, called for that reason Guptavangas, who ruled in Padmavati.? That city he calls Patna; but in the Malati and Maédhava, Padmavati lies amongst the Vindhya hills. Kantipuri he makes Cotwal, near Gwalior. The reading of the Vayu, Champavati, however, obviates the necessity of all vague conjecture. According to Wilford there is a powerful tribe still called Nakas between the Jamuna and the Betwa. Of the existence and power of the Guptas, however, we have recently had ample proofs from inscriptions and coins, as in the Chandragupta and Samudragupta of the Allatabad column; Journ. As. Soc. Bengal, March and June, 1834; and Kumaragupta, Chandragupta, Samudragupta, Sasigupta, &c. on the Archer coins, found at Kanoj and elsewhere; As. Res. XVII. pl. 1. fig. 5, 7, 13, 19; and Journ. As. Soc. Bengal, Nov. 1835, pl. 38 and 39; and in other numbers of the same Journal: in all which, the character in which the le

gends are written is of a period prior to the use of the modern Devanagari, and was current in all probability about the fifth century of our era, as conjectured by Mr. Prinsep: see his table of the modifications of the Sanscrit alphabet from 543 B.C. to 1200 A.D. Journ. As. Soc. Bengal, March 1838.

71 The Vayu also mentions the descendants of Devarakshita or Daivarakshitas as kings of the Kogalas, Tamralipta, and the sea coast; so far conforming with our text as to include the western parts of Bengal, Tamlook, Medinipur, and Orissa. One copy reads Andhra, perhaps for Odra, Orissa; and one has Champa for the capital, which is probably an error, although the two other MSS., being still more faulty, do not offer the means of correction.

7 The Vayu has the same. The countries are parts of Orissa and Berar.

74 The Vayu has sons of Manidhanya for the ruling dynasty, but names the countries those of the Naishadhas, Yudakas, Saisikas, and Kaélatoyas. ‘The first name applies to a tract of country near

The people called Kanakas will possess the Amazon country, and that

called Mishika”4.

Men of the three tribes, but degraded, and Abhiras

and Stidras, will occupy Saurashtra, Avanti, Sara, Arbuda, and Maru-

bhami: and Sidras, outcastes, and barbarians will be masters of the banks of the Indus, Darvika, the Chandrabhaga, and Kashmir”.

the Vindhya mountains, but the last to a country in the north. The west or south-west, however, is probably intended in

this place.
™ The Stri Rajya is usually placed in Bhote.
Malabar, where polyandry equally prevails.
It may perhaps here designate

Mishika, or the country of thieves, was the pirate coast of the Konkan, The Vayu reads Bhokshyaka or Bhokhyaka for Mushika: Situ} Wreratye anata ararzan | The Bhagavata omits all these specifications subsequent to the notice of Viswasphurtti.
‘> From this we might infer that the Vishnu P. was compiled when the Mohammedans were making their first encroachments on the west. They seem to have invaded and to have settled in Sindh early in the eighth century, although Indian princes continued on the Indus for a subsequent period. Scriptor. Arab. de rebus Indicis. Gildemeister, p. 6. They were engaged in hostilities in 698 or 700 with the prince of Kabul, in whose name, however disguised by its Mohammedan representations of Ratil, Ratbal, or Ratibal, it is not difficult to recognise the genuine Hindu appellation of Ratanpal, or Ratnapal. Their progress in this direction has not been traced; but at the period of their invasion of Sindh they advaneed to Multan, and probably established themselves there and at Lahore within a century. Kashmir they did not

occupy till a much later date, and the Raja Tarangini takes no notice of any attacks upon it; but the Chinese have recorded an application from the king of Kashmir, Chin-tho-lo-pi-li, evidently the Chandrapida of the Sanscrit, for aid against the Arabs, about A. D. 713. Gildemeister, p. 13. Although, therefore, not actually settled at the Panjab so early as the beginning, they had commenced their incur-

sions, and had no doubt made good their footing by the end of the eighth or commencement of the ninth century. This age of the Purana is compatible with reference to the cotemporary race of Gupta kings, from the fourth or fifth to the seventh or eighth century ; or, if we are disposed to go farther back, we may apply the passage to the Greek and Indo- Scythian princes. It seems more likely to be the former period ; but in all such passages in this or other Puranas there is the risk that verses inspired by the presence of Mohammedan rulers may have been interpolated into the original text. ad the Mohammedans of Hindustan, however, been intended by the latter, the indications would have been more distinct, and the localities assigned to them more central. Even the Bhagavata, the date of which we have good reason for conjecturing to be the middle of the twelfth century, and which influenced the form assumed about that time by the worship of Vishnu, cannot be thought to refer to the Mohammedan conquerors of
66

482 WICKEDNESS OF KINGS.

These will all be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. will follow their example, and the barbarians being powerful in the

The people of the various countries intermingling with them

patronage of the princes, whilst purer tribes are neglected, the people

will perish".

upper India. It is there stated, that
'rulers fallen from their castes, or Stidras,
will be the princes of Saurdshtra, Avanti,
Abhira, Stira, Arbuda, and Malava; and

barbarians, Stidras, and other outcastes,
not enlightened by the Vedas, will possess
Kashmir, Kaunti, and the banks of the
Chandrabhégé and Indus? atargreepitcra
SIT wiarsat: vata fast ufaata sent
Ur Farfaar: | frais wean art arait
URES | wreafear Wet AAT ASAT WHATS It
Now it was not until the fourteenth and
fifteenth centuries that the Mohammedans
established themselves in Guzerat and
Malwa, and the Bhagavata was unques-
tionably well known in various parts of
India long before that time. (Account of
Ilindu Sects, As. Res. vol. XVI.) It can-
not therefore allude to Mohammedans. By
specifying the princes as seceders from the
Vedas, there is no doubt that the barba-
rians and outcastes intended are so only
in a religious sense; and we know from
indisputable authorities that the western
countries, Guzerat, Abu, Malava, were
the chief seats, first of the Buddhists, and
then of the Jainas, from a period com-
mencing perhaps before the Christian era,
and scarcely terminating with the Mo-
Wealth and piety will decrease day by day, until

hammedan conquest. Inscriptions from
Abu, As. Res. vol. XVI.
76 The commentator, having no doubt
the existing state of things in view, inter-
prets the passage somewhat differently:
the original is, wafafirat saereratoafaat
Tarmagfam ysraivafaqdig yaaa:
wat: wafaafa i The comment explains
wferm: ‘strong’ (afesa:), and adds, ‘the
Miechchhas will be in the centre, and the
Aryyas at the end?’ TT a waar
qaarat: | meaning, if any thing,
that the unbelievers are in the heart of
the country, and the Hindus on the bor-
ders: a description, however, never cor-
rect, except as applicable to the govern-
ments; and in that case inconsistent with
the text, which had previously represented

the bordering countries in the hands of outcastes and heretics. All that the text intends, is to represent infidels and foreigners high in power, and the Brahmans depressed. It is not unlikely that the reading is erroneous, notwithstanding the copies concur, and that the passage should be here the same as that of the Vayu; 3 f8 fae suet Faracwagy: fordtia vat arafaufa 3 wat: 1 ‘ Intermixed with them, the nations, adopting every where barbaric

the world will be wholly depraved. Then property alone will confer rank ; wealth will be the only souree of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures”; the Bralmanical thread will constitute a Brahman; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence ; weakness will be the cause ef dependance; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification; mutual assent will be marriage; fine clothes will Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves: their only covering will be the bark of trees, and they will be exposed to the cold, and wind, and sun, and rain. No man’s life will exceed three and twenty years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a

be dignity”; and water afar off will be esteemed a holy spring.

institutions, exist in a state of disorder, and the subjects shall be destroyed” The expression Mlechchhacharascha being used instead of Mlechchhascharydscha. A passage similar to that of the text, noticing the intermixture of Hindus and barbarians, occurs in a different place (see p. 175. n. 4), and designates the condition of India in all ages: at no period has the whole of the population followed Brahmanical Hinduism.
77 That is, there will be no Tirthas,

places held sacred, and objects of pilgrimage; no particular spot of earth will have any especial sanctity.
"§ Gifts will be made from the impulse of ordinary feeling, not in connexion with religious rites, and as an act of devotion ; and ablution will be performed for pleasure or comfort, not religiously with prescribed ceremonies and prayers.
79 The expression Sadvesadharin (wea utfcqz) is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity. Either interpretation is equally allowable.
APPEARANCE OF KALKI.

portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of Vishiuyasas, an eminent Brahman of Sambhala village, as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlechchhas and thieves, and all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crygal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity. As it is said; « When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one man- sion, the Krita age shall return ©."

Thus, most excellent Muni, the kings who are past, who are present, aud who are to be, have been enumerated. From the birth of Parikshit to the coronation of Nanda it is to be known that 1015 years have

elapsed *!, When the two first stars of the seven Rishis (the great Bear)

The Dhagavata agrees with the text intermediate dynasties, as enumerated by

in these particulars. The chief star of all the authorities, fifteen centuries; viz.

Tishya is 8 in the constellation Cancer. Magadha kings..... 1000 yrs. "! All the copies concur in this reading ; Pradyota, Re. .cicscesaces 138

uate sa Uaaiad | wasted Sisundga, &c. we... cece 362

4 84 Warstatn Three copies of the Vayu 1500

assign to the same interval 1050 years:
waTnzat i and of the Matsya five copies

have the same, WaTyTat t or 1050 years ;
whilst one copy has 1500 years; Wagrat
att The Bhagavata has 1115 years; ww
guagd q wd Waqyrats which the com-
mentator explains, ‘a thousand years and
a hundred with fifteen over;? atagd wae
Brat ye wt He notices nevertheless, al-
though he does not attempt to account
for the discrepancy, that the total period
trom Parikshit to Nanda was actually, ac-
cording to the duration of the different
The shorter period is best proportioned to
the number of kings; for reckoning from
Sahadeva, who was cotemporary with Pa-
rikshit, and taking the number of the
Varhadrathas from the Matsya, we have
thirty-two of them, five of the Pradyota
race, and ten Saigunagas, or in all forty-
seven; which, as the divisor of 1050,
gives rather more than twenty-two years
to a reign. The Vayu and the Matsva
further specify the interval from Nanda to
Pulomat, the last of the Andhra kings, as
being 836 years; a total that does not
PERIOD OF THE SEVEN RISHIS.

485

rise in the heavens, and some lunar astcrism is seen at night at an

equal distance between them, then the seven Rishis continue stationary

in that conjunction for a hundred

agree exactly with the items previously
specified :
g Nandas
10 Mauryassisissvccdesens
PO SUNPAS. Co cvehinheacens
4 Kariwas 0ss00008
99 Andras swsseeessussces
62
In either case the average duration of
reign is not improbable, as the highest
number gives less than fourteen years to

each prince. It is important to remember that the reign of Parikshit is, according to Hindu chronology, coeval with the commencement of the Kali age; and even therefore taking the longest Paurdnik interval we have but sixtcen centuries between Chandragupta—or considering him as the same with Sandrocoptos, nineteen centuries B, C.—for the beginning of the Kali age. According to the chronology of our text, however, it would be but B.C. 1415; to that of the Vayu and Matsya, B.C. 1450; and to that of the Bhagavata, 1515. According to Col. Wilford's computations (As. Res. vol. IX. Chron. Table, p. 116) the conclusion of the great war took place B.C. 1370: Buchanan conjectures it to have occurred in the thirteenth century B.C. Vyasa was the putative father of Pandu and Dhritarashtra, and consequently was cotemporary with the heroes of the great war. Mr, Colebrooke infers from astronomical data that the arrangement of the Vedas attributed to Vyasa took place in the fourteenth century B.C. Mr. Bentley brings At the birth of

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the date of Yudhishthira, the chief of the Pandavas, to 575 B.C. (Iistorical View of Hindu Astronomy, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century B. C. for the war of the Mahabhirata, and the reputed commencement of the Kali age.

*2 A similar explanation is given in the Bhagayata, Véyu, and Matsya Puranas; and like accounts from astronomical writers are cited by Mr. Colcbrooke, As. Res. vol. IX. p. 358. The commentator on the Bhagavata thus explains the notion: " The two stars (Pulaha and Kratu) must rise or be visible before the rest, and whichever asterism is in a line south from

the middle of those stars, is that with which the seven stars are united; and su they continue for one hundred years.” Col. Wilford has also given a like explanation of the revolution of the Rishis ; As. Res. vol. TX. p. 83. According to Bentley the notion originated in a contrivance of the astronomers to shew the quantity of the precession of the equinoxes. “This was by assuming an imaginary line or great circle passing through the poles of the ecliptic and the beginning of the fixed Magha, which circle was supposed to cut some of the stars in the Great Bear. The seven stars in the Great Bear the circle so assumed was called the line of the Rishis, and being fixed to the beginning of the lunar asterism Maghd, the precession would be solved by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle as an 64

years of men®™.

486 DATE OF THE COMMENCEMENT OF THE KALI AGE.

Parikshit they were in Maghd, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Vishnu (that had been born from Vasudeva) returned to heaven, then the Kali age com- menced. Ag long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Vishnu had departed, the son of Dharma, Yudhishthira, with his brethren, abdi- cated the sovereignty. Observing unpropitious portents, consequent upon Krishna's disappearance, he placed Parikshit upon the throne.

When the seven Rishis are in Purvashadha, then Nanda will begin to

reign ®, and thenceforward the influence of the Kali will augment.

index. Historical View of Hindu Astronomy, p. 65. “S$ The Bhagayata has the same; and this agrees with the period assigned for the interval between Parthshit and Nanda of 1050 years; as, including Magha, we have ten asterisms to Purvashédha, or

1oco years. The Vayu and Matsya are so very inaccurate in all the copies consulted, that it is not safe to affirm what they mean to describe. Apparently they state that at the end of the Andhra dynasty the Rishis will be in Krittiké, which furnishes other ten asterisms ; the whole being nearly in accordance with the chronology of the text, as the total interval from Varikshit to the last of the Andhras is 1050 + 836 = 1886, and the entire century of cach asterism at the beginning and end of the serics need not be taken into account. The copies of the Matsya read, ARUTETUT we: wtariraat aa 1 6 The seven Rishis are on a line with the brilliant Agni; that is, with Krittika, of which Agni is the presiding deity. The Vayu intends in all probability the same phrase, but the three copies have, wite cfs i a very unintelligible clause. Again, it scems as if they intended to designate the end of the Andhra race as the period of a complete revolution, or 2700 years; for the Vayu has, antag: wat Afra wT seraT Ya: | 'The races at the end of the Andhas will be after 2700 years? the Matsya has, arf? wfa arate weurararterara (?) qa: 1 and at the close of the passage, after specifying as usual that 'the seven Rishis were in Maghé in the time of Parikshit, ewig > ares Uttferm: WA the Vayu adds, wrt a aqfast feat aR wat a passave which, though repeated in the MSS., is obviously most inaccurate; although it might perhaps be understood to intimate that the Rishis will be in the twenty-fourth asterism after the Andhra race; but that would give only 1400 years from Parikshit to Pulomat; whilst if the twenty-fourth from Magha was intended, it would give 2400 years: both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory; ara

urgagras wfaafet gi wat: | ‘A hundred years of Brahma will be in the twenty-fourth (asterism?) In neither of these authorities, however, is it proposed by the last-cited passages to illustrate the chronology of princes or dynasties: the speci-
REVOLUTION OF RACES. 487

The day that Krishna shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear; it will continue for 360,000 years of mortals. After twelve hundred divine ycars shall have elapsed, the Krita age shall be renewed.

Thus age after age Brahmans, Kshatriyas, Vaisyas, and Sidras, excel- lent Brahman, men of *oreat souls, have passed away by thousands; whose names and tribes and families I have not enumerated to you, from their great number, and the repetition of appellations it would involve. Two persons, Devapi of the race of Puru, and Maru of the family of Ikshwaku, through the force of devotion continue alive throughout the whole four ages, residing at the village of Kalapa: they will return hither in the beginning of the Krita age, and, becoming members of the family of the Manu, give origin to the Kshatriya dynasties™. In this manner the earth is possessed through every series of the three first ages, the Krita, Treta, and Dwapara, by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devapi and Maru are still in existence.

I have now given you a summary account of the sovereigns of the earth; to recapitulate the whole would be impossible even in a hundred lives. These and other kings, who with perishable frames have pos-sessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests, “ This earth is mine—it is my son’s—it belongs to my dynasty,” have all passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. I will repeat to you, Maitreya, the stanzas that were chanted by Earth, and which the Muni Asita communicated to Janaka, whose banner was virtue. ‘“ How great is the folly of princes, who are endowed with the faculty of reason, to cherish

fication of the period, whatever it may be, *4 The Bhagavata has the same. De- is that of the era at which the evil influ- vapi, as the commentator observes, being ence of the Kali age is to become most the restorer of the lunar, and Maru of the active and irresistible. , solar race.

488 SONG OF EARTH.

the confidence of ambition, when they themselves are but foam upon the wave. Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes. ‘Thus,’ say they, ‘will we conquer the ocean-circled earth ;’ and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself. Emancipation from existence is the fruit of self-control. It is through infatuation that . kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers

contend with sons, and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted, ‘ All this earth is mine—every thing is mine—it will be in my house for ever;’ for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own, and tread the path of dissolution? When I hear a king sending word to another by his ambassador, ‘ This earth is mine; immediately resign your pretensions to it ;’ I am moved to violent laughter at first, but it soon subsides in pity for the infatuated fool.” These were the verses, Maitreya, which Earth recited, and by listen- ing to which ambition fades away like snow before the sun. I have now related to you the whole account of the descendants of the Manu; amongst whom have flourished kings endowed with a portion of Vishnu, engaged in the preservation of the earth. Whoever shall listen rever- ently and with faith to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins, and, with the perfect possession of his faculties, shall live in unequalled affluence, plenty, and prosperity. He who has heard of the races of the sun and moon, of Ikshwéku, Jahnu, Mandhatri, Sagara, and Raghu, who have all perished; of Yayati, Nahusha, and their posterity, who are no more; of kings of great might, resistless valour, and unbounded wealth, who have been overcome by still more powerful time, and are now only a tale; he will learn wisdom, and forbear to call either children, or wife, or house, or

lands, or wealth, his own. The arduous penances that have been per- formed by heroic men obstructing fate for countless years, religious rites and sacrifices of great efficacy and virtue, have been made by time the subject only of narration. The valiant Prithu traversed the universe, every where triumphant over his foes; yet he was blown away, like the light down of the Simal tree, before the blast of time. He who was Kartaviryya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction®*. Fie upon the empire of the sons of Raghu, who triumphed over Dasdnana, and extended their sway to the ends of the earth; for was it not consumed in an instant by the frown of the destroyer? Mandhatri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Bhagiratha, Sagara, Kakutstha, Das4nana, Rama, Lakshmana, Yudhishthira, and others, have been. Is it so? Have they ever really existed? Where are they now? we know not! The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate, and the present and the future will perish and be forgotten, like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual approprta- tion; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or what- ever else is personal, to be his own.

8° To be the cause of Sankalpa,‘con- words. The whole recalls the words of viction,’ ‘ belief ;? and Vikalpa, ‘doubt, the Roman satirist ; ‘disbelief. The Bhagavata indulges in I, demens, et seevas curre per Alpes, a similar strain, and often in the same Ut pueris placeas, et declamatio fias.

BOOK V.

CIIAP. I.

The death of Kansa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Vishriu, who promises to give her relief.’ Kansa imprisons

. , . . . iS
Vasudeva and Devaki. Vishnu’s instructions to Yoganidra.
MAITREYA.'—You have related to mea full account of all the dif- ferent dynasties of kings, and of their successive transactions. I wish

’ The whole of this book is dedicated to the biography of Krishna. the Puranas omit this subject altogether, or only allude to it occasionally. In others it is equally prominent. The Brahma P, gives the story exactly in the same words as our text: which has the best right to them may be questioned; but, as it is usually met with, the Brahma P. is a very hetcrogeneous compilation. The Hari Vansa has a narrative more detailed than that of the text, with additions and em- ~bellishments of its own. The Brahma Vaivartta throughout celebrates the acts of Krishna; and one portion of it, the ishna Janma Kharda, especially de- scribes his boyhood and youth. The in- cidents are the same in general as those in the text, but they are lost amidst inter- minable descriptions of Krishna’s sports with the Gopis and with his mistress Radha, 2 person not noticed elsewhere ; the Many of

whole is in a style indicative of a modern origin. The Agni P. and Padma P. (Ut- tara Khanda) have accounts of Krishna, but they are mere’ summaries, compiled evidently from other works. The princi- pal authority for the adventures of Krishna is the Bhagavata, the tenth book of which is exclusively devoted to him. It is this work which has, no doubt, mainly ex-

tended the worship of Krishna, as_ its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The Prem-sagar, its Hindi version, is well known ;: but there are also translations n Mahratta, Telugy, Tamil, &c. It does not seem likely, however, that the Vishnu P. has copied the Bhagavata ; for although its greater conciseness may sometimes look like abridgment, yet the descriptions are generally of a more simple and antiquated character. Here, as usual, the

now to hear a more particular description, holy Rishi, of the portion of Vishiu? that came down upon earth, and was born in the family of

Yadu.

Tell me also what actions he performed in his descent, as a part

of a part of the supreme, upon the earth.

Parasara.—lI will relate to you, Maitreya, the account which you

Mahabharata is no doubt the earliest extant authority; but it is not the earliest, for whilst it omits to narrate most of his personal adventures unconnected with his alliance with the Pandavas, it often alludes to them, and names repeatedly his capital, his wives, and his progeny. It also devotes a scction, the Mausala P., to the destruction of the Yadavas. The story of Krishna the prince and hero must have been complete when the Mahabharata was compiled. It is doubtful, however, if Krishna the boy, and his adventures at Vrinddvan, were not subsequent inventions. There are no allusions to them in the poem, of an unsuspicious nature. The only ones that I have met with are con-

tained in a specch by Sisupdla, Sabha P., vol. I, p. 360, in which he reviles Krishna ; but they may easily have been interpolated. There may be others scattered through the poem, but I have not observed them.
2 The notices of Krishna's origin and character in various passages of the Mahabharata are by no means consistent, and indicate different dates at least. In an address to him by Arjuna, Vana P., vol. I. p- 426, he is said to have, passed thousands of years in various holy places, engaged in arduous penances. He is frequently identified with the Rishi Ndrayarta, or he and Arjuna are said to be Nara and Narayana: a ward @ drag weareraat apt In the Dana-dharma he is represented as a worshipper of Siva, and propitiating him and his wife Uma, and receiving as boons from them wives and children. As a warrior and prince he is always on the scene ; but he is repeatedly called an Anga, or portion of Vishnu; whilst in a great number of places he is identified with Vishnu or Narayana, and is consequently 'all things.' This latter is his character, of course, amongst the Vaishnavas, agreeably to the text of the Bhaégavata: Fang waa wa | ' Krishna is the lord (Vishiiu) himself.'
3 This is a still farther diminution of Krishnta's dignity; he is not even a part, but 'a part of a part,' Ansansdvatara (=a yrqatc:): but this, the commentator maintains, is to be understood only of his form or condition as man, not of his power, as it suffered no diminution, either in its primary or secondary state, as light by suffusion suffers no decrease; and a verse of the Veda is cited to this effect: 'Though that which is full be taken from what is full, yet the remainder is undiminished ;? qihagtarera wtrarafgram 1 ' Krishna is nevertheless the very supreme Brahma, though it be a mystery how the supreme should assume the form of a man;? Wt

wa auafa uw We mM wa AWUfsy Fu
1 So the Bhaégavata in one pas-
sage predicts that the Para-purusha, Puru-
shottama or Vishnu, will be born visibly
in the dwelling of Vasudeva; watayz a
WTA FRA UE Afra | .
EARTH AFFLICTED BY THE DAITYAS. 493

have requested ; the birth of a part of a part of Vishfu, and the benefits which his actions conferred upon the world.

Vasudeva formerly married the daughter of Devaka, the illustrious Devaki, a maiden of celestial beauty. After their nuptials, Kansa, the increaser of the race of Bhoja, drove their car as their charioteer. As they were going along, a voice in the sky, sounding aloud and deep as thunder, addressed Kansa, and said, “Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life’!”’ On hearing this, Kansa drew his sword, and was about to put Devaki to death; but Vasudeva interposed, saying, “Kill not Devaki, great warrior; spare her life, and I will deliver to you every child that she may bring forth.” Appeased by which promise, and relying on the character of Vasudeva, Kansa desisted from the attempt.

At that time, Earth, overburdened by her load, repaired to mount Meru to an assembly of the gods, and addressing the divinities, with Brahma at their head, related in piteous accents all her distress. “ Agni,” said Earth, “is the progenitor of gold; Sarya, of rays of light®: the parent and guide of me and of all spheres is the supreme Narayana, who is Brahma, the lord of the lord of patriarchs; the eldest of the eldest born; one with minutes and hours; one with time; having form, though indiserete. This assemblage of yourselves, O gods, is but a part of him. The sun, the winds, the saints, the Rudras, the Vasus, the Aswins, fire, the patriarch creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable Vishhu. The Yakshas, Raksha- sas, Daityas, spirits of evil, serpents, and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Vishnu. The heavens painted with planets, constellations, and stars; fire, water, wind, and myself, and every perceptible thing; the whole universe itself—con- sists of Vishnu. The multifarious forms of that manifold being encounter

4 The Bhigavata tells the circumstance > Agni, or fire, refines gold, burns away as in the text. The Hari Vansa makes the dross, according to the commentator. Narada apprise Kansa of his danger. Nd- The sun is the lord of the rays of light; rada’s interposition is not mentioned until or, as the cause of rain and vegetation, the afterwards by our authority. Devakf is lord of cattle. The phrase is, wat qa the cousin of Kansa: see p. 436. Ut Te |

6K

494 EARTH HAS RECOURSE TO THE GODS:

and succeed one another, night and day, like the waves of the sea. At this present season many demons, of whom Kalanemi is the chief, have overrun, and continually harrass, the region of mortals. The great Asura Kalanemi®, that was killed by the powerful Vishnu, has revived in Kansa, the son of Ugrasena,

and many other mighty demons, more than I can enumerate, as Arishta, Dhenuka, Kesin, Pralamba, Naraka, Sunda, and the fierce Bana, the son of Bali', are born in the palaces of kings. Countless hosts of proud and powerful spirits, chiefs of the demon race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act that I may be relieved from my burden, lest helpless I sink into the nethermost abyss."

When the gods had heard these complaints of Earth, Brahma at their request explained to them how her burden might be lightened. " Celes- tials," said Brahma, "all that Earth has said is undoubtedly true. I, Mahadeva, and you all, are but Narayaha; but the impersonations of his power are for ever mutually fluctuating, and excess or diminution is indicated by the predominance of the strong, and the depression of the weak. Come therefore, let us repair to the northern coast of the milky sea, and having glorified Hari, report to him what we have heard. He, who is the spirit of all, and of whom the universe consists, con- stantly, for the sake of Earth, descends in a small portion of his essence to establish righteousness below." Accordingly Brahma, attended by the gods, went to the milky sea, and there, with minds intent upon him, praised him whose emblem is Garuda.

"QO thou," said Brahma, "who art distinct from holy writ®; whose double nature is twofold wisdom, superior and infcrior, and who art the

® According to the Vayu, Kdlanemi or Kayabadha was a son of Virochana, the grandson of Hiranyakasipu: his death is described in the Hari Vansa.
7 These appear subsequently in the narration, and are destroyed by Krishna.
8 Andmndya (=araTa); not the immediate object of the Vedas, which is devotion, not abstraction; ritual or worship, not knowledge.
9 The two kinds of knowledge (zfaz) are termed Paré (att), 'supreme,' and Aparaé (saz), ' other' or ' subordinate ;? the first is knowledge of Para Brahma, of spirit abstractedly considered, perfect knowledge derived from abstraction; the

essential end of both; who, alike devoid and possessed of form, art the twofold Brahma™; smallest of the least, and largest of the large; all, and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma, and of which Brahma is composed! Thou art the Rich, the Yajush, the Saman, and the Atharvan Vedas. Thou art accentuation, ritual, signification, metre, and astronomy; history, tradition, grammar, theology, logic, and law: thou who art inscru- table. Thou art the doctrine that investigates the distinctions between soul, and life, and body, and matter endowed with qualities"; and that doctrine is nothing else but thy nature inherent in and presiding over it' Thou art imperceptible, indescribable, inconceivable; without name, or colour, or hands, or feet; pure, eternal, and infinite. Thou

hearest without ears, and seest without eyes. Thou art one and multi- form. Thou movest without feet; thou seizest without hands. Thou knowest all, but art not by all to be known. He who beholds thee as the most subtile of atoms, not substantially existent, puts an end to ignorance; and final emancipation is the reward of that wise man Whose understanding cherishes nothing other than thee in the form of supreme

delight ',

sccond is knowledge of Sabda Brahma,
of spirit as described and taught in the
Vedas, or their supplementary branches.
The identity of the supreme with both
descriptions of holy knowledge pervades
the whole of the address.
‘© Para Brahma and Sabda Brahma:
see the preceding note.
™ The doctrine alluded to may be
either intended generally, or in the several
instances, the discussion of the spiritual
soul and living soul, of body subtile and
sensible, and of matter endowed with
qualities, reference may be purposed to
the Vedanta, Yoga, and Sdankhya sys-
tems.
12 That is, as the Sabda Brahma, the
supreme is identical with philosophical
Thou art the common centre of all, the protector of the

doctrines, being the object, the instigator,
and the result.
13 This is taken from the Vedas, the
original of which is quoted and translated
by Sir Wm. Jones: see his Works, XIII.
368. The passage is thus cited by the
commentator on our text: warfagrel saat
Teta WET: @ yA: w afa ae wT
Wea Tat WATT FRt wert ‘ Without
hand or foot he runs, he grasps; without
eyes he sees; and without ears he hears:
he knoweth all that may be known, and
no one knoweth him. Him they call the
first great spirit.’
14 Varenya rtipa, explained by Parama-
nanda murtti; he whose form or imper-
sonation is supreme felicity. ,
> Literally ‘ navel of all; wa farzarfix: |

world, and all beings exist in thee: all that has been, or will be, thou art. Thou art the atom of atoms; thou art spirit; thou only art distinct from primeval nature'®, Thou, as the lord of fire in four manifesta- tions", givest light and fertility to Earth. Thou art the eye of all, and wearcr of many shapes, and unobstructedly traversest the three regions of the universe. As fire, though one, is variously kindled, and, though unchangeable in its essence, is modified in many ways, so thou, lord, who art one omnipresent form, takest upon thee all modifications that exist. Thou art one supreme; thou art that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but thou, O lord ; nothing else has been or will be. Thou art both discrete and indiscrete, universal and individual, omniscient, all-seeing, omnipotent, possessed of all wisdom and strength and power. Thou art liable neither to diminution nor increase; thou art independent and without begin- ning; thou art the subjugator of all. Thou art unaffected by weariness, sloth, fear, anger, or desire. Thou art free from soil, supreme, merciful", uniform, undecaying, lord over all, the stay of all, the fountain of light, imperishable. To thee, uninvested by material envelopes', unexposed to sensible imaginings, aggregate of elemental substance", spirit supreme, be adoration. Thou assumest a shape, O pervader of the universe, not as the consequence of virtue or vice, nor from any mixture of the two, but for the sole object of maintaining piety in the world ?!."

The passage is also read, fasgatfe: | 1* Prita: one copy has Santa, 'calm,'

'Thou art all and the first; the cause or creator.
'© Or the passage is understood, ' Thou art one subsequently to Prakriti; waa Wad: UAT! that is, thou art Brahmé, the active will of the supreme, creating forms from rudimental matter.
* As the three fires enjoined by the Vedas, and the fire metaphorically of de- votion ; or lightnings, solar heat, fire gene- rated artificially, and the fire of digestion or animal fire; or Vishnu in that character bestows beauty, vigour, power, and wealth.
'undisturbed?

19 Beyond the separate layers or enve- lopes of elementary substances (see p. 19); or, according to the Vedanta notions, un- invested by those grosser sheaths or cover- ings, derived from food and the like, by which subtile body is enclosed.
20 Mabavibhiti sansthana (werferfa @eqra). Vibhuiti is explained by Prapan- cha, sensible, material, or elementary sub-

stance, constituting body.
2! The passage is somewhat obscurely
expressed, and is differently interpreted ;
TWO HAIRS OF VISHNU'S HEAD INCARNATE. 497

The unborn, universal Hari, having heard with his mental ear these eulogiums, was pleased, and thus spake to Brahma: " Tell me, Brahma, what you and the gods desire: speak boldly, certain of success." Brahma, beholding the divine, universal form of Hari, quickly prostrated himself, and again renewed his praises. 'Glory to thee, the thousand-formed, the thousand-armed, the many-visaged, many-footed ; to thee, the illimit- able author of creation, preservation, and destruction; most subtile of the subtile, most vast of the great: to thee, who art nature, intellect, and consciousness ; and who art other spirit even than the spiritual root of those principles". Do thou shew favour upon us. Behold, lord, this earth, oppressed by mighty Asuras, and shaken to her mountain base- ments, comes to thee, who art her invincible defender, to be relieved from her burden. Behold me, Indra, the Aswins, Varuna, and Yama, the Rudras, the Vasus, the suns, the winds, fire, and all other celestials, prepared to execute whatever thou shalt will that we shall do. Do thou, in whom there is no imperfection, O sovereign of the deities, give thy orders to thy servants: lo, we are ready."

When Brahma had ended, the supreme lord plucked off two hairs, one white and one black, and said to the gods, " These my hairs shall descend upon earth, and shall relieve her of the burden of her distress*'.

it is, ATATRUTRTCUITST arCTarcuraa | 6 Not
from no cause, nor from cause, nor from
cause The term 'no
cause' may, the commentator says, desig-
nate fixed prescribed duties, the Nitya-
karma; ' cause'? may signify occasional
sacrifices, the Kamya-karma: neither of
these can form any necessity for Vishniu's
descent, as they might of a mere mortal's
and no cause.'

being born on the earth: or Karana is
explained to mean ' obtaining pleasure,'
from Ka (@) and Arana (srt), ' obtain-
ing; obtaining happiness, or the cause of
it, piety, virtue (wt:); and with the nega-
tive, Akdraiia (svareat), the reverse, pain,
the consequence of wickedness (wat).
The purport is clear enough; it is merely
meant to state that Vishnu is not subject
to the necessity which is the cause of
human bith.
22 The term Pradhana, which is repeated
in this passage, is explained in the second

place to mean Puman, ‘soul’ or ¢ spirit :’
WUTAs Ae aay WATATASTATTATT |
?3'The same account of the origin of Krishna is given in the Mahabharata, Adi P., vol. I. p. 266. The white hair is impersonated as Balaraéma; the black, as Krishna. The commentator on our text maintains that this is not to be literally understood : ‘ Vishnu did not intend that the two hairs should become incarnate, but he meant to signify, that, should he send them, they would be more than sufficient to destroy Kansa and his demons: or the birth of Rama and Krishna was a double illusion,
6 L

Let all the gods also, in their own portions, go down to earth, and wage war with the haughty Asuras, who are there incorporate, and who shall every one of them be destroyed. Doubt not of this: they shall perish This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devaki,

before the withering glance of mine eyes.

who is like a goddess; and shall slay Kansa, who is the demon Kala- nemi.” Thus having spoken, Hari disappeared; and the gods bowing to him, though invisible, returned to the summit of mount Meru, from whence they descended upon carth.

The Muni Narada informed Kansa that the supporter of the earth, Vishnu, would be the eighth child of Devaki; and his wrath being excited by this report, he placed both Vasudeva and Devaki in confine- ment. Agreeably to his promise, the former delivered to Kansa each infant as soon as it was born. It is said that these, to the number of six, were the children of the demon Hiranyakasipu, who were introduced into the womb of Devaki, at the command of Vishvu, during the hours of Devaki's repose, by the goddess Yoganidra™, the great illusory energy of Vishnu, by whom, as utter ignorance, the whole world is beguiled. To her Vishnu said, “Go, Nidra, to the nether regions, and by my cominand conduct successively six of their princes to be conceived of Devaki.

seventh conception shall be formed of a portion of Sesha, who is a part

When these shall have been put to death by Kansa, the

of me; and this you shall transfer, before the time of birth, to Rohini, another wife of Vasudeva, who resides at Gokula. The report shall run, that Devaki miscarries, through the anxiety of imprisonment, and dread of the Raja of the Bhojas. womb, the child shall be known by the name of Sankarshana, and he

shall be valiant and strong, and like the peak of the white mountain in

From being extracted from his mother's

typitied by the two hairs... This seems to devotion or abstraction, the active prin-

be a refinement upon an older and somewhat undignified account of the origin of Krishna and his brother.
ator on the Mahabharata argues that they are to be understood merely as the media by which Devaki and Rohini conceived.
24 Yoganidraé (ainfagt) is the sleep of

The comment-

ciple of illusion, personified, and also termed Maya and Mahamay4, also Avidya
In the Durga Mahatmya of the Markandeya Purana she appears as Devi or Durga, the Sakti or bride of Siva; but in our text as Vaishuavi, or the Sakti of Vishnu.
or ignorance.

bulk and complexion. I will myself become incarnate in the eighth conception of Devaki; and you shall immediately take a similar cha- racter as the embryo offspring of Yasoda. In the night of the eighth lunation of the dark half of the month Nabhas, in the season of the rains, I shall be born. Impelled and aided by my power, Vasudeva shall bear me to the bed of Yasoda, and you to that of Devaki. Jansa shall take you, and hold you up to

You shall receive birth on the ninth.

dash you against a stone; but you shall escape from his grasp into the sky, where the hundred-eyed Indra shall meet and do homage to you, through reverence for me, and shall bow before you, and acknowledge you as his sister. Having slain Sumbha, Nisumbha, and numerous other demons", you shall sanctify the earth in many places"*, Thou art wealth, progeny, fame, patience, heaven and earth, fortitude, modesty, nutrition, dawn, and every other female (form or property). They who address thee morning and afternoon with reverence and praise, and call thee Arya, Durga, Vedagarbha, Ambiké, Bhadra, Bhadrakali, Kshemi, or Kshemankari, shall receive from iny bounty whatever they desire. Propitiated with offerings of wine and flesh and various viands, thou shalt bestow upon mankind all their prayers. Through my favour all men shall ever have faith in thee. Assured of this, go, goddess, and

execute my commands.”

»> Allusion is here made to the exploits of Durga, as celebrate] especially in the Durga Mahatmya; and it must be posterior to the date of that or some similar composition.
interpolation, as the Markandeya P. in general has the appearance of being a more recent compilation than the Vishiu.
26 This refers to the Pitha sthanas, ‘ fifty-one places,’ where, according to the Tantras, the limbs of Sati fell, when scattered by her husband Siva, as he bore her dead body about, and tore it to pieces, after she had put an end to her existence at Daksha’s sacrifice. This part of the
The passage may be an

legend seems to be an addition to the original fable made by the Tantras, as it is not in the Puranas (sce the story of Daksha’s sacrifice}. It bears some analogy to the Egyptian fable of Isis and Osiris. At the Pitha sthainas, however, of Jwalamukhi, Vindhyavasini, Kalighat, and others, temples are erected to the different forms of Devi or Sati, not to the phallic emblem of Mahadeva, which, if present, is there as an accessory and embellishment, not as a principal, and the chief object of worship is a figure of the goddess; a circumstance in which there is an essential ditference between the temples of Durga and shrines of Osiris.

CHAP. IL.

The conception of Devaki: her appearance: she is praised by the gods.

"THE nurse of the universe, Jagaddhatri, thus enjoined by the god of gods, conveyed the six several embryos into the womb of Devaki!, and transferred the seventh after a season to that of Rohini; after which, Hari, for the benefit of the three regions, became incarnate as the con- ception of the former princess, and Yoganidra as that of Yasoda, exactly as the supreme Vishiu had commanded. When the portion of Vishnu had become incorporate upon earth, the planetary bodies moved in bril- liant order in the heavens, and the seasons were regular and genial. No person could bear to gaze upon Devaki, from the light that invested her; and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually from the time that Vishnu was contained in her person. “Thou,” said the divinities, “art that Prakriti, infinite and subtile, which formerly bore Brahma in

its womb: then wast thou the goddess of speech, the energy of the creator of the universe, and the parent of the Vedas. Thou, eternal being, comprising in thy substance the essence of all created things, wast identical with creation: thou wast the parent of the triform sacrifice, becoming the germ of all things: thou art sacrifice, whence all fruit proceeds: thou art the wood, whose attrition engenders fire. As Aditi, thou art the parent of the gods; as Diti, thou art the mother of the Daityas, their foes. Thou art light, whence day is begotten: thou art humility, the mother of true wisdom: thou art kingly policy, the parent of order: thou art modesty, the progenitrix of affection: thou art desire, of whom love is born: thou art contentment, whence resignation is derived: thou art intelligence, the mother of knowledge: thou art patience, the parent of fortitude: thou art the heavens, and thy children are the stars: and from thee does all that exists proceed. Such, goddess,

1 It is mentioned in the preceding chap- gavata makes Kansa spare them, and re- ter that they were all put to death, in store them to their parents, as he had which the Hari Vansa concurs. The Bhé- nothing to apprehend from their existence.

and thousands more, are thy mighty faculties; and now innumerable are the contents of thy womb, O mother of the universe. The whole earth, decorated with oceans, rivers, continents, cities, villages, hamlets, and towns; all the fires, waters, and winds; the stars, asterisms, and planets; the sky, crowded with the variegated chariots of the gods, and ether, that provides space for all substance; the several spheres of earth, sky, and heaven; of saints, sages, ascetics, and of Brahm4; the whole egg of Brahma, with all its population of gods, demons, spirits, snake-gods, fiends, demons, ghosts, and imps, men and animals, and whatever crea- tures have life, comprised in him who is their eternal lord, and the object ‘of all apprehension ; whose real form, nature, name, and dimensions are not within human apprehension—are now with that Vishfiu in thee. Thou art Sw4h4; thou art Swadh4; thou art wisdom, ambrosia, light, and heaven. Thou hast descended upon earth for the preservation of the world. Have compassion upon us, O goddess, and do good unto the world. Be proud to bear that deity by whom the universe is upheld.”

CHAP. If.

Birth of Krishna: conveyed by Vasudeva to Mathura, and exchanged with the new-born daughter of Yasoda. Kansa attempts to destroy the latter, who becomes Yoganidra.

THus eulogized by the gods, Devaki bore in her womb the lotus-eyed deity, the protector of the world. The sun of Achyuta rose in the dawn of Devaki to cause the lotus petal of the universe to expand. On the day of his birth the quarters of the horizon were irradiate with joy, as if moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tran- quilly, when Jan4rddana was about to be born. The seas with their own melodious murmurings made the music, whilst the spirits and the nymphs of heaven danced and sang: the gods, walking the sky, show- ered down flowers upon the earth, and the holy fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds emitted low pleasing sounds, and poured down rain of flowers.

As soon as Anakadundubhi beheld the child, of the complexion of the lotus leaves, having four arms, and the mystic mark Srivatsa on his breast, he addressed him in terms of love and reverence, and represented the fears he entertained of Kansa. '" Thou art born," said Vasudeva, '"O sovereign god of gods, bearer of the shell, the discus, and the mace; but now in mercy withhold this thy celestial form, for Kansa will assuredly put me to death when he knows that thou hast descended in my dwelling." Devaki also exclaimed, " God of gods, who art all things, who comprisest all the regions of the world in thy person, and who by thine illusion hast assumed the condition of an infant, have compassion upon us, and forego this thy four-armed shape, nor let Kansa, the impious son of Diti, know of thy descent."

To these applications Bhagavat answered and said, " Princess, in former times I was prayed to by thee and adored in the hope of progeny: thy prayers have been granted, for Iam born thy son." So saying, he was silent: and Vasudeva, taking the babe, went out that same night; for the guards were all charmed by Yoganidra, as were the warders at

the gates of Mathura, and they obstructed not the passage of Anaka- dundubhi. To protect the infant from the heavy rain that fell from the clonds of night, Sesh, the many-headed serpent, followed Vasudeva, and spread his hoods above their heads; and when the prince, with the child in his arms, crossed the Yamuna river, deep as it was, and dan- gerous with numerous whirlpools, the waters were stilled, and rose not above his knee. On the bank he saw Nanda and the rest, who had come thither to bring tribute due to Kansa; but they beheld him not'!. At the same time Yasod4 was also under the influence of Yoganidra, whom she had brought forth as her daughter, and whom the prudent Vasudeva took up, placing his son in her place by the side of the mother: he then quickly returned home. When Yasoda awoke, she found that she had been delivered of a boy, as black as the dark leaves of the lotus, and she was greatly rejoiced.

Vasudeva, bearing off the female infant of Yasodé, reached his man- sion unobserved, and entered and placed the child in the bed of Devaki: he then remained as usual. The guards were awakened by the cry of the new-born babe, and, starting up, they sent word to Kansa that Devaki had borne a child. Kansa immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devaki convul- sively entreated him to relinquish the child: he threw it ruthlessly against a stone; but it rose into the sky, and expanded into a' gigantic figure, having eight arms, each wielding some formidable weapon. ~ This terrific being laughed 'aloud, and said to Kansa, "What avails it thee, - Kansa, to have hurled me to the ground? he is born who shall kill thee, the mighty one amongst the gods, who was formerly thy destroyer. Now quickly secure him, and provide for thine own welfare.' Thus having spoken, the goddess, decorated with heavenly perfumes and garlands, and hymned by the spirits of the air, vanished from before the eyes of Bhoja raja'.

1 The Bhagavata more consistently or tax (kara) to Kansa. makes Vasudeva find Nanda and the rest 2 Chief of the tribe of Bhoja, a branch fast asleep in their houses, and subse- of the Yadavas: see p. 424. quently describes their bringing tribute

CHAP. IV.

Kansa addresses his friends, announces their danger, and orders male children to be put to death.

KANSA, much troubled in mind, summoned all his principal Asuras, Pralamba, Kesin, and the rest, and said to them, "© valiant chiefs, Pralamba, Kesin, Dhenuka, Pitana, Arishta, and all the rest of you, hear my words. The vile and contemptible denizens of heaven are assi- duously plotting against my life, for they dread my prowess: but, heroes, T hold them of no account. What can the impotent Indra, or the ascetic Hara, perform? or what can Hari accomplish, except the murder of his foes by fraud? What have we to fear from the Adityas, the Vasus, the Agnis, or any others of the immortals, who have all been vanquished by my resistless arms! Ilave I not seen the king of the gods, when he had ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back, not bravely upon his breast?) When in resentment he withheld the fertilizing showers from my kingdom, did not my arrows compel the clouds to part with their waters, as much as were required? Are not all the monarchs of the earth in terror of my prowess, and subject to my orders, save only Jardsandha my sire!? Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. Let therefore every man who is notorious for liberality (in gifts to gods and Brahmans), every man who is remarkable for his celebration of sacrifices, be put to death, that thus the gods shall be deprived of the means by which they subsist. The goddess who has been born as the infant child of Devaki has announced to me that he is again alive who in a former being was my death. Let therefore active search be made for whatever young children there may be upon earth, and let every boy in whom there are signs of unusual vigour be slain without remorse."

Having issued these commands, Kansa retired into his palace, and liberated Vasudeva and Devaki from their captivity. "It is in vain,"

1 Jarasandha, prince of Magadha, was the father-in-law of Kansa.

said he to them, "that I have slain all your children, since after all he who is destined to kill me has escaped. It is of no use to regret the past. The children you may hereafter have may enjoy life unto its natural close; no one shall cut it short." Having thus conciliated them, Kansa, alarmed for himself, withdrew into the interior apartments of his palace.

CHAP. V.

Nanda returns with the infants Krishna and Balar4éma to Gokula.
the former.
Pitana killed by
Prayers of Nanda and Yasoda.

WHEN Vasudeva was set at liberty, he went to the waggon of Nanda, and found Nanda there rejoicing that a son was born to him!. Vasudeva spake to him kindly, and congratulated him on having a son in his old age. 'The yearly tribute," he added, " has been paid to the king, and men of property should not tarry near the court, when the business that brought them there has been transacted. Why do you delay, now that your affairs are settled?) Up, Nanda, quickly, and set off to your own pastures; and let this boy, the son whoin Rohini has borne me, accom- pany you, and be brought up by you as this your own son." Accord- ingly Nanda and the other cowherds, their goods being placed in their waggons, and their taxes

having been paid to the king, returned to their village.

Some time after they were settled at Gokula, the female fiend Pitana, the child-killer, came thither by night, and finding the little Krishha asleep, took him up, and gave him her breast to suck?. Now whatever child is suckled in the night by Patan instantly dies; but Krishna, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life; and the hideous P(tan4, roaring aloud, The inha- bitants of Vraja awoke in alarm at the cries of the fiend, ran to the spot,

and giving way in every joint, fell on the ground expiring.

and beheld Patan4 lying on the earth, and Krishna in her arms. Yasod4 snatching up Krishna, waved over him a cow-tail brush to guard him from harm, whilst Nanda placed dried cow-dung powdered upon his

1It is literally ‘went to the cart’ or ‘waggon ;? armerr wae ma: as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Sakata (yraz) ‘the place of loosing or unharnessing the wag- gon; Waeraaraacarad | In the Bhagavata,

Vasudeva does not quit Mathura, but goes to the halting ground of Nanda, who has come to that city to pay his taxes: wat weqnrad | explained by the comment, wea qatrears |

2 In the Hari Vansa this female fiend is described as coming in the shape of a bird.

PUTANA KILLED BY KRISHNA.

head; he gave him also an amulet’, saying at the same time, “‘ May Hari, the lord of all beings without reserve, protect you; he from the lotus of whose navel the world was developed, and on the tip of whose tusks the globe was upraised from the waters. May that Kesava, who assumed the form of a boar, protect thee. May that Keéava, who, as the man-lion, rent with his sharp nails the bosom of his foe, ever protect thee. May that Kesava, who, appearing first as the dwarf, suddenly traversed in all his might, with three paces, the three regions of the universe, constantly defend thee. May Govinda guard thy head; Ke- fava thy neck; Vishnu thy belly; Jan4rddana thy legs and feet; the eternal and irresistible Narayana thy face, thine arms, thy mind, and faculties of sense. May all ghosts, goblins, and spirits malignant and unfriendly, ever fly thee, appalled by the bow, the discus, mace, and sword of Vishnu, and the echo of his shell. May Vaikuntha guard thee in the cardinal points; and in the intermediate ones, Madhusddana. May Rishikesa defend thee in the sky, and Mahidhara upon earth.” Having pronounced this prayer to avert all evil, Nanda put the child to sleep in his bed underneath the waggon. Beholding the vast carcass of Pitand, the cowherds were filled with astonishment and terror.

3 The Raksha, the preserver, or pre- (July—August), when it is bound upon

servative against charms, is a piece of thread or silk, or some more costly material, bound round the wrist or arm, with an appropriate prayer such as that in the text. Besides its application to children, to avert the effects of evil eyes, or to protect them against Dains or witches, there is one day in the year, the Rakhi Purnimé, or full moon in the month of Sravan the wrists of adults by friendly or kindred Brahmans, with a short prayer or benediction. The Rakhi is also sent sometimes by persons of distinction, and especially by females, to members of a different' family, or even race and nation, to intimate a sort of brotherly or sisterly adoption. Tod's Rajasthan, I. 312.

CHAP. VI.

Krishna overturns a waggon; casts down two trees. The Gopas depart to Vrinddvana. Sports of the boys. Description of the season of the rains.

ON one occasion, whilst Madhusidana was asleep underneath the waggon, he cried for the breast, and kicking up his feet he overturned the vehicle, and all the pots and pans were upset and broken. The cowherds and their wives, hearing the noise, came exclaiming, "Ah! ah!" and there they found the child sleeping on his back. '" Who could have upset the waggon?" said the cowherds. ' This child," replied some boys, who witnessed the circumstance; "we saw him," said they, "cry- ing, and kicking the waggon with his feet, and so it was overturned: no one else had any thing to do with it." The cowherds were exceedingly astonished at this account; and Nanda, not knowing what to think, took up the boy; whilst Yasod4 offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruit, and unbruised grain.

The initiatory rites requisite for the two boys were performed by Garga, who was sent to Gokula by Vasudeva for that purpose: he cele- brated them without the knowledge of the cowherds!; and the wise sage, eminent amongst the wise, named the elder of them R4ma, and the other Krishfa. In a short time they began to crawl about the ground, sup- porting themsclves on their hands and knees, and creeping every where, often amidst ashes and filth. Neither Rohini nor Yasoda was able to prevent them from getting into the cowpens, or amongst the calves, where they amused themselves by pulling their tails. As they disre- garded the prohibitions of Yasod4, and rambled about together con- stantly, she became angry, and taking up a stick, followed them, and threatened the dark-complexioned Krishia with a whipping. Fastening a cord round his waist, she tied him to the wooden mortar', and being in

1 The Bhagavata describes Garga's in- of the two boys, secret from the Gopas. terview with Nanda, and the inducements Garga there describes himself as the Pur- of the latter to keep the former's celebra- dhit, or family priest, of the Yadavas. tion of the Sanskaras, or initiatory rites ? The Ulikhala, or mortar is a large

a great passion, she said to him, " Now, you naughty boy, get away from hence if you can." She then went about her domestic affairs. As soon as she had departed, the lotus-eyed Krishna, endeavouring to extricate himself, pulled the mortar after him to the space between two Arjuna trees that grew near together: having dragged the mortar between these trees, it became wedged awry there, and as Krishna pulled it through, it pulled down the trunks of the trees. Hearing the crackling noise, the people of Vraja came to see what was the matter, and there they beheld the two large trees, with shattered stems and broken branches, prostrate on the ground, with the child fixed between them, with a rope round his belly, laughing, It is hence that Krishna is called Damodara, from the binding of the rope (dama) round his belly (udara)*. The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, con-

and shewing his white little teeth, just budded.

sidering them as of evil omen. ' We cannot remain in this place," said they; "let us go to some other part of the forest; for here many evil signs threaten us with destruction ; the death of Patand, the upsetting of the waggon, and the fall of the trees without their being blown down by the wind. Let us depart hence without delay, and go to Vrindavana, where terrestrial prodigies may no more disturb us."

Having thus resolved, the inhabitants of Vraja communicated their intention to their families, and desired them to move without delay. Accordingly they set off with their waggons and their cattle, driving before them their bulls and cows and calves; the fragments of their household stores they threw away, and in an instant Vraja was over- spread with flights of crows. Vrindavana was chosen by Krishia, whom acts do not affect, for the sake of providing for the nourishment of the

wooden bowl on a solid stand of timber,
both cut out of one piece; the pestle is
also of wood; and they are used chiefly
® Our text, and that of the Hari Vansa,
take no notice of the legend of Nalaku-
vera and Manigriva, sons of Kuvera, who,
for bruising or threshing unwinnowed corn,
and separating the chaff from the grain.
As important agents in household eco-
nomy, they are regarded as sacred, and
even hymned in the Vedas.
according to the Bhagavata, had been
metamorphosed, through a curse of Na-
rada, into these two trees, and for whose
liberation this feat of Krishna was in-

tended.
60

kine; for there in the hottest season the' new grass springs up as verdantly as in the rains. Having repaired, then, from Vraja to Vrin- davana, the inhabitants of the former drew up their waggons in the form of a crescent‘.

As the two boys, Rama and Daémodara, grew up, they were ever together in the same place, and engaged in the same boyish sports. They made themselves crests of the peacocks' plumes, and garlands of forest flowers, and musical instruments of leaves and reeds, or played upon the pipes used by the cowherds: their hair was trimmed like the wings of the crow', and they resembled two young princes, portions of the deity of war: they were robust, and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys; driving along with the young cowherds the calves to pasture. Thus the two guardians of the world were keepers of cattle, until they had attained seven years of age, in the cow-pens of Vrindavan.

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds, and the quarters of the horizon were blended into one by the driving showers. The waters of the rivers rose, and overflowed their banks, and spread beyond all bounds, like the minds of the weak and wicked transported beyond restraint by sudden prosperity. The pure radiance of the moon was obscured by heavy vapours, as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers). The bow of Indra held its place in the heavens all unstrung, like a worthless man elevated by an injudicious prince to honour. The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability opposes to the behaviour of a scoundrel. The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate for a man

4 The Hari Vana, not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, any where else. The emigration, according to that work, originates, not with the Gopas, but the two hoys, who wish to go to Vrin- davana, and in order to compel the re- moval, Krishna converts the hairs of his body into hundreds of wolves, who so harass and alarm the inhabitants of Vraja, that they determine to abandon their homes.
* The Kaka-paksha, or crow's wing, im- plies the hair left on each side of the head, the top being shaved.
SPORTS OF RAMA AND KRISHNA. 511

of worth. Overgrown by the spreading grain, the paths were indis- tinctly traced, like the speech of the

ignorant, that conveys no positive meaning.

At this time Krishia and Rama, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the pea- cock's cry. Sometimes they sang in chorus, or danced together; some- times they sought shelter from the cold beneath the trees; sometimes they decorated themselves with flowery garlands, sometimes with pea- cocks' feathers ; sometimes they stained themselves of various hues with the minerals of the mountain; sometimes weary they reposed on beds of leaves, and sometimes imitated in mirth the muttering of the thunder- cloud; sometimes they excited their juvenile associates to sing, and sometimes they mimicked the cry of the peacock with their pipes. In this manner participating in various feelings and emotions, and affec- tionately attached to each other, they wandered, sporting and happy, through the wood. At eveningtide came Krishna and Balar4ma, like two cow-boys, along with the cows and the cowherds. At eveningtide the two immortals, having come to the cow-pens, joined heartily in whatever sports amused the sons of the herdsmen.

CHAP. VII.

Krishna combats the serpent Kaliya: alarm of his parents and companions: he over- comes the serpent, and is propitiated by him: commands him to depart from the

Yamuna river to the ocean.

On E day Krishia, unaccompanied by Réma, went to Vrindavan: he was attended by a troop of cowherds, and gaily decorated with wild flowers. On his way he came to the Yamun4, which was flowing in sportive undulations, and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Kaliya, boiling with the fires of poison!; from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised by a gale into the air, birds were scorched. Beholding this dreadful lake, which was like another mouth of death, Madhusidana reflected that the wicked and poisonous K4liya, who had been vanquished by himself (in the person of Garuda), and had been obliged to fly from the ocean (where he had inhabited the island Rama- naka), must be lurking at its bottom, and defiling the Yamuna, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Naga, and enable the dwellers of Vraja to frequent the vicinage without fear; for it was the especial purpose he considered of his descent upon earth to reduce to subjection all such violators of law. " Here," thought he, "is a Kadamba tree, which is sufficiently near; I can climb up it, and thence leap into the serpent's pool." Having thus resolved, he bound his clothes tightly about him, and jumped boldly into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank, and the spray falling upon the trees, they were immediately set on fire by the heat of the

1 The commentator says this means no- found in the bed or on the borders of the thing more than that the waters of the Jumna: the hot well of Sita-kund, near pool were hot: faarferarfeardt mrarfe uferq : =Mongir, is not far from the Ganges.

I do not know if hot springs have been

poisonous vapour combined with the water; and the whole horizon was in a blaze. Krishna, having dived into the pool, struck his arms in defi- ance', and the snake-king, hearing the sound, quickly came forth: his eyes were coppery red, and his hoods were flaming with deadly venom: he was attended by many other powerful and poisonous snakes, feeders upon air, and by hundreds of serpent-nymphs, decorated with rich jewels, whose earrings glittered with trembling radiance as the wearers moved along. Cviling themselves around Krishia, they all bit him with teeth from which fiery poison was emitted. Krishna's companions, beholding him in the lake, encompassed by the snakes, twining around him, ran off to Vraja, lamenting and bewailing aloud his fate. " Krishna," they called out, "has foolishly plunged into the serpent's pool, and is there bitten to death by the snake-king! Come and see." The cowherds and their wives and Yasoda, hearing this news, which was like a thunderbolt, ran immediately to the pool, frightened out of their senses, and crying, " Alas! alas! where is he?" The Gopis were retarded by Yasoda, who in her agitation stumbled and slipped at every step; but Nanda and the cowherds and the invincible Rama hastened to the banks of the Yamunf, eager to assist Krishia. There they beheld him apparently in the power of the serpent-king, encompassed by twining snakes, and making no effort to escape. Nanda, as soon as he sct his eyes upon his son, became senseless; and Yasodé also, when she beheld him, lost all consciousness. The Gopis, overcome with sorrow, wept, and called affectionately, and with convulsive sobs, upon Kesava. " Let us all," said they, " plunge with Yasoda into the fearful pool of the serpent-king. We cannot return to Vraja; for what is day, without the sun? what night, without the moon? what is a herd of heifers, without its lord? what is Vraja, without Krishna! Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water. When this dark lotus leaf complexioned Hari is not present, there is no joy in the maternal dwelling. [low strange is this! And as for you, ye cowherds, how, poor beings, will you live amidst the pastures, when you no longer

2 Slapping the upper part of one arm with the hand of the other is a common act of

defiance amongst Indian athlete.

behold the brilliant lotus eyes of Hari? Our hearts have been wiled away by the music of his voice. We will not go without Pundarikéksha to the folds of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with siniles as we gaze upon him."

When the mighty son of Rohifi, Balarama, heard these exclamations of the Gopis, and with disdainful glance beheld the cowherds overcome with terror, Nanda gazing fixedly upon the countenance of his son, and Yasoda unconscious, he spake to Krishna in his own character: '" What is this, O god of gods! the quality of mortal is sufficiently assumed ; dost thou not know thyself eternal? Thou art the centre of creation, as the nave is of the spokes of a wheel. A portion of thee have I also been born, as thy senior. The gods, to partake of thy pastimes as man, have all descended under a like disguise; and the goddesses have come down to Gokula to join in thy sports. Thou, eternal, hast last of all appeared below. Wherefore, Krishna, dost thou disregard these divinities, who, as cowherds, are thy friends and kin? these sorrowing females, who also are thy relations? Thou hast put on the character of man; thou hast exhi- bited the tricks of childhood: now let this fierce snake, though armed with venomed fangs, be subdued (by thy celestial

vigour).”

Thus reminded of his real character by Rama, Krishna smiled gently, and speedily extricated himsclf from the coils of the snakes. Laying hold of the middle hood of their chief with both his hands, he bent it down, and set his foot upon the hitherto unbended head, and danced upon it in triumph. Wherever the snake attempted to raise his head, it was again trodden down, and many bruises were inflicted on the hood by the pressure of the toes of Krishna. Trampled upon by the feet of Krishna, as they changed position in the dance, the snake fainted, and vomited forth much blood?. Beholding the head and neck of their lord thus injured, and the blood flowing from his mouth, the females of the snake-king implored the clemency of Madhusfdana. ‘Thou art recog-

’ The expressions are gumtwe: and bhrama or pirouette; the latter is the aaarafaaria | and Rechaka and Darda- a-plomb or descent. It is also read Dan-

pata are said to be different dispositions dapdda-nipata, the falling of the feet, like of the feet in dancing; variations of the that of a club.

nised, O god of gods!” they exclaimed; “thou art the sovereign of all; thou art light supreme, inscrutable; thou art the mighty lord, the portion of that supreme light. The gods themselves are unable worthily to praise thee, the lord self-existent: how then shall females proclaim thy nature? How shall we fully declare him of whom the cgg of Brahma, made up of earth, sky, water, fire, and air, is but a small portion of a part? Holy sages have in vain sought to know thy eternal essence. We bow to that form which is the most subtile of atoms, the largest of the large; to him whose birth is without a creator, whose end knows no destroyer, and who alone is the cause of duration. There is no wrath in thee; for thine is the protection of the world; and hence this chastisement of Kaliya. Yet hear us. Women are to be regarded with pity by the virtuous: animals

are humanely treated even by fools. Let therefore the author of wisdom

have compassion upon this poor creature. Thyself, as an oviparous,

hooded snake, art the upholder of the world. Oppressed by thee, he

will speedily perish. What is this feeble serpent, compared to thee in

whom the universe reposes? Friendship and enmity are felt towards

equals and superiors, not for those infinitely beneath us. Then, sovereign

of the world, have mercy upon us. This unfortunate snake is about to expire: give us, as a gift of charity, our husband.”

When they had thus spoken, the Naga himself, almost exanimate, repeated feebly their solicitations for

mercy. “ Forgive me,” he mur- mured, “ O god of gods! How shall I address thee, who art possessed, through thine own strength and essence, of the eight great faculties, in energy unequalled? Thou art the supreme, the progenitor of the supreme (Brahma): thou art the supreme spirit, and from thee the supreme pro- ceeds: thou art beyond all finite objects; how can I speak thy praise? How can I declare his greatness, from whom come Brahm, Rudra, Chandra, Indra, the Maruts, the Aéwins, the Vasus, and Adityas ; of whom the whole world is an infinitely small portion, a portion destined to represent his essence; and whose nature, primitive or derived, Brahma and the immortals do not comprehend? How can I approach him, to whom the gods offer incense and flowers culled from the groves of Nandana; whose incarnate forms the king of the deities ever adores, unconscious of his real person; whom the sages, that have withdrawn

their senses from all external objects, worship in thought, and enshrining his image in the purposes of their hearts, present to it the flowers of sanctity‘? Iam quite unable, O god of gods, to worship or to hymn thee. Thy own clemency must alone influence thy mind to shew me compassion. It is the nature of snakes to be savage, and I am born of their kind: hence this is my nature, not mine offence. The world is created, as it is destroyed, by thee; and the species, form, and nature of all things in the world are thy work. Even such as thou hast created me in kind, in. form, and in nature, such I am, and such are my actions: should I act differently, then indeed should I deserve thy punishment, ‘for so thou hast declared®. Yet that I have been punished by thce is indeed a Behold I am now without strength, without poison; deprived of both by thee. Command me what I shall do.” Being thus addressed by Kaliya, Krishna replied, “You must not tarry here, nor any where in the streain of the Yamun4; depart immedi- ately, with your family and followers, to the sea; where Garuda, the foe of the serpent race, will not harm you, when he sees the impressions of my feet upon your brow.” So saying, Hari set the snake-king at liberty, who, bowing reverentially to his victor, departed to the ocean; abandon- ing, in the sight of all, the lake he had haunted, accompanied by all his females, children, and dependants. When the snake was gone, the Gopas hailed Govinda, as one risen from the dead, and embraced him, and bathed his forehead with tears of joy: others, contemplating the water of

blessing ; for punishment from thee alone is a favour.
Spare me
my life; I ask no more.
the river, now freed from peril, were filled with wonder, and sang the praise of Krishna, who is unaffected by works. Thus eminent by his glorious exploits, and eulogized by the Gopas and Gopis, Krishna

returned to Vraja.

* Bhava-pushpas: there are said to be
eight such flowers, clemency, self-restraint,
tenderness, patience, resignation, devotion,
meditation, and truth.
> Both in the Vedas and in the insti-
tutes of law; where it is enjoined that
every one shall discharge the duties of his

caste and condition, and any deviation from them merits punishment; as by the texts, fafagrara ewe: | ‘In following prohibited observances, a person is punishable ;? and eprafafed at aifarsifa fafert 1 ¥ Who does acts unsuited to his natural disposition, incurs guilt.’

CHAP. VIII.

The demon Dhenuka destroyed by Rama.

AGAIN, tending upon the herds, Kesava and Rama wandered through the woods, and on one occasion came to a pleasing grove of palms, where dwelt the fierce demon Dhenuka, feeding upon the flesh of deer. Beholding the trees covered with fruit, and desirous of gathering it, the cowherds called out to the brothers, and said, “See, RAma; see, Krishna; in this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air: we should like to eat some. Will you throw some down?” As soon as the boys had spoken, Sankarshana and Krishha shook the trees, and brought down the fruit on the ground. Hearing the noise of the falling fruit, the fierce and malignant demon Dhenuka, in the form of an ass, hastened to the spot in a great passion, and began to kick Rima on the breast with his hinder heels. Rama, however, seized him by both hind legs, and whirl- ing him round until he expired, tossed his carcass to the top of a palm tree, from the branches of which it struck down abundance of fruit, like rain drops poured upon earth by the wind. The animals that were of kin to Dhenuka came running to his aid; but Krishna and Rima treated them in the same manner, until the trees were laden with dead asses, and the ground was strewed with ripe fruit. Henceforward the cattle grazed unobstructed in the palm grove, and cropped the new pasturage, where they had never before ventured !.

1 This exploit is related in the Bhaga- not always in the same place: it more vata, Hari Vanga, and other Vaishnava commonly precedes the legend of the dis- Puranas, much in the same strain, but comfiture of Kaliya.

CHAP. IX.

Sports of the boys in the forest. Pralamba the Asura comes amongst them: is destroyed by Raima, at the command of Krishna.

WHEN the demon in the form of an ass, and all his tribe, had been destroyed, the grove of palms became the favourite resort of the Gopas and their wives, and the sons of Vasudeva, greatly pleased, repaired to the Bhandira fig tree. They continued to wander about, shouting and singing, and gathering fruits and flowers from the trees; now driving the cows afar to pasture; now calling them by their names; now carrying the foot-ropes of the kine upon their shoulders; now ornamenting them- selves with garlands of forest flowers, they looked like two young bulls when the horus first appear. Attired the one in yellow, and the other in sable garments, they looked like two clouds, one white, and one black, surmounted by the bow of Indra. Sporting mutually with frolics bene- ficial to the world, they roamed about like two monarchs over all the collected sovereigns of the earth. Assuming human duties, and main- taining the human character, they strayed through the thickets, amusing themselves with sports suited to their mortal

species and condition, in swinging on the boughs of trees, or in boxing and wrestling and hurling stones.

Having observed the two lads thus playing about, the Asura Pra- lamba, seeking to devour them, came amongst the cowherd boys in the shape of one of themselves, and mixed, without being suspected, in their pastimes ; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first Krishna, and afterwards the son of Rohini. The boys commenced playing at the game of leaping like deer, two and two together!. Govinda was matched with Sridaman, and

1 Jumping with both feet at once, as that holds out longest, or comes to a given deer bound, two boys together: the one point first, is the victor, and the van-

Balarama with Pralamba: the other boys were coupled with one another, and went leaping away. Govinda beat his companion, and Balarama his; and the boys who were on Krishna's side were also victorious. Carrying one another, they reached the Bhandira fig; and from thence those who were victors were conveyed back to the starting-ground by those who were vanquished. It being Pralamba's duty to carry San- karshana, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop: finding himself, however, unable to bear the weight of Balarama, he enlarged his bulk, and looked like a black cloud in the rainy season. Balarama beholding him like a scorched mountain, his head crowned with a diadem, and his neck hung round with garlands, having eyes as large as cart wheels, a fearful form, and shaking the earth with his tread, called out, as he was carried away, to his brother, " Krishna, Krishna, I am carried off by some demon, disguised as a cowherd, and huge as a mountain! What shall Ido? Tell me, Madhusiidana: the villain runs away with speed!" Krishha opened his mouth, smiling, for he well knew the might of the son of Rohini, and replied, "Why this subtle pretext of merely mortal nature? thou who art the soul of all the most subtile of subtile things. Remember yourself, the radical cause of the whole world; born before all cause, and all that is alone when the world is destroyed. Dost thou not know that you and I are alike the origin of the world, who have come down to lighten its load? The heavens are thy head; the waters are thy body; earth is thy feet; thy mouth is eternal fire; the moon is thy mind; the wind thy breath; thy arms and hands are the four regions of space. Thou hast, O mighty lord, a thousand heads, a thousand hands and feet and bodies; a thousand Brahmas spring from thee, who art before all, and whom the sages praise in myriads of forms. No one but I knoweth thy divine person. Thy incarnate person is glorified by all the gods. Knowest thou not, that, at the end of all, the universe disappears in thee? that, upheld by thee, this

quished is then bound to carry him to The Bhagavata does not specify the game, the goal, if not already attained, and back but mentions that the vanquished carry again to the starting-post, on his shoulders. the victors on their backs.

earth sustains living and inanimate things? and that, in the character of uncreated time, with its divisions of ages, developed from an instant, thou devourest the world? As the waters of the sca, when swallowed up by submarine flame, are recovered by the winds, and thrown, in the form of snow, upon the Himachala, where coming into contact with the rays of the sun, they reassume their watery nature"; so the

world, being devoured by thee at the period of dissolution, becomes of necessity, at the end of every Kalpa, the world again, through thy creative efforts. Thou and I, soul of the universe, are but one and the same cause of the creation of the earth, although, for its protection, we exist in distinct individuals. Calling to memory who thou art, O being of illimitable might, destroy of thyself the demon. character, do what is right."

Thus reminded by the magnanimous Krishna, the powerful Baladeva laughed, and squeezed Pralamba with his knees, striking him at the same time on the head and face with his fists, so as to beat out both his

Suspending a while your mortal

* This passage is read and explained differently in different copies. In some it is, WH WET arratiaatateraey ufos wet. fearacs ATA Sik Gdariits WF wean And this is explained, AMTEAY as areqa afzat wa ufent wthia feared aa SANAITGA asa Aa ATA sa aehet weaaTae at aa fears wath argat aTsatfrarmarachaariaga wat feat we fend feared ufoya feat qi 'The water devoured by the fire is thrown by the wind Ka, made of a solar ray &c., on the Himachala, where it assumes the form of snow ;? and so on. However disfigured by inaccurate views of some of the instruments in operation, the physiology is in the wa: n 'The water of the ocean, devoured by the fire called Vadava, becoming condensed, or in the form of dew or snow, is seized by the wind called Kastaka, from which the Vadava fire has departed, consisting of a pipe of the solar rays, and being placed in the air, lies or is on the Himichala, &c. This is rather an awkward and confused representation of the notion, and the other reading is somewhat preferable: it consists simply in substituting ata for @eti that is, according to the commentary, Wy aerate Td are Fa main very correct, and indicates accurate observation of natural phenomena. The waters of the ocean, converted into vapour by solar heat, are raised by the same influence into the air, and thence borne by

the winds to the summits of lofty mountain ranges, where they are arrested by a diminished temperature, descend in the form of snow, and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

eyes. The demon, vomiting blood from his mouth, and having his brain forced through the skull, fell upon the ground, and expired. The Gopas, beholding Pralamba slain, were astonished, and rejoiced, and cried out, ‘Well done,” and praised Balarama: and thus commended by his play- fellows, and accompanied by Krishna, Bala, after the death of the daitya Pralamba, returned to Gokula®.

6 According to the Hari Vansa the gods strength (bala), and hence he derived the themselves praised this proof of Raéma’s name of Balarama.

CHAP. X.

Description of autumn. Krishna dissuades Nanda from worshipping Indra: recommends him and the Gopas to worship cattle and the mountains.

WHILST Kefava and Rama were sporting thus in Vraja, the rainy season ended, and was succeeded by the season of autumn, when the lotus is full blown. The small Saphari fish, in their watery burrows, were oppressed by the heat, like a man by selfish desires, who is devoted to his family. The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints, who have come to know the unreality of the world. The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those who have acquired wisdom, and depart from their homes. Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men when withered by the contact of selfishness. The pellucid waters of the season were suitably embellished by white water-lilies, as are the minds of the pure by the apprehension of truth. Brightly in the starry sky shone the moon with undiminished orb, like the saintly being, who has reached the last stage of bodily existence, in the company of the pious. The rivers and lakes slowly retired from their banks, as the wise by degrees shrink from the selfish attachment that connects them with wife and child. First abandoned by the waters of the lake, the swans again began to congregate, like false ascetics, whose devotions are interrupted, and they are again assailed by innumerable afflictions. The ocean was still and calm, and exhibited no undulations, like the perfect sage, who has completed his course of restraint, and has acquired undisturbed tranquillity of spirit. Every where the waters were as clear and pure as the minds of the wise, who behold Vishnu in all things. The autumnal sky was wholly free from clouds, like the heart of the ascetic, whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun, as discri- mination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration of the waters, were all removed by autumn, as abstraction detaches the senses

from the objects of perception. The exercise of inspiring, suppressing, and expiring the vital air, was as if performed daily by the waters of the lakes (as they were full, and stationary, and then again declined)!.

At this season, when the skies were bright with stars, Krishna, repairing to Vraja, found all the cowherds busily engaged in preparing for a sacri- fice to be offered to Indra'; and going to the elders, he asked them, as if out of curiosity, what festival of Indra it was in which they took so much pleasure. Nanda replied to his question, and said, " Satakratu or Indra is the sovereign of the clouds and of the waters: sent by him, the former bestow moisture upon the earth, whence springs the grain, by which we and all embodied beings subsist; with which also, and with water, we please the gods: hence too these cows bear calves, and yield milk, and are happy, and well nourished. So when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure, nor is man distressed by hunger. Indra, the giver of water, having drank the milk of earth by the solar ray, sheds it again upon the earth for the sustenance of all the world. On this account all sovereign princes offer with pleasure sacrifices to Indra at the end of the rains, and so also do we, and so do other people."

When Krishia heard this speech from Nanda in regard to the wor- ship of Indra, he determined to put the king of the celestials into a

1 A set of very poor quibbles upon the terms of the Prari4ydma: or, Ptiratia, draw- ing in the breath through one nostril ; literally, ' filling > Kumbhaka, closing the nostrils, and suppressing the breath; keep- ing it stationary or confined, as it were in a Kumbha, or waterpot: and Rechaka, opening the other nostril, and emitting the breath ; literally, ' purging' or ' depletion.' The waters of the reservoirs, replenished in the beginning of the autumnal season by the previous rains, remain for a while full, until they are drawn off for irrigation, or reduced by evaporation: thus repre- senting the three operations of Purana, Kumbhaka, and Rechaka.

? No public worship is offered to Indra at present; and the only festival in the Hindu kalendar, the Sakradhwajotthana, the erection of a flag in honour of Sakra or Indra, should be held on the twelfth or thirteenth of Bhadra, which is in the very middle of the rainy season; according to the Tithi Tatwa, following the authority of the Kaliké and Bhavishyottara Puranas. The Sakradhwajotthana is also a rite to

be performed by kings and princes. It may be doubted, therefore, if the text intends any particular or appointed celebration.

KRISHNA PERSUADES THE GOPAS

passion, and replied, ‘“‘ We, father, are neither cultivators of the soil, nor dealers in merchandise; we are sojourners in forests, and cows are our divinities. There are four branches of knowledge, logical, scriptural, practical, and political*. Hear me describe what practical science is. Agriculture, commerce, and tending of cattle; the knowledge of these three professions constitutes practical science. Agriculture is the sub- sistence of farmers; buying and selling, of traders. Kine are our sup- port. Thus the knowledge of means of support is threefold. The object that is cultivated by any one should be to him as his chief divinity ; that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another, and diverts from him the reward that is his due, obtains not a prosperous station either in this world or in the next. Where the land ceases to be cultivated there are bounds assigned, beyond which commences the forest; the forests are bounded by the hills, and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses ; we wander about happily wherever we list, travelling in our waggons*. The spirits of these mountains, it is said, walk the woods in whatever forms they will, or in their proper persons sport upon their own precipices. If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders. We then are bound to worship the mountains ; to offer sacrifices to cattle. What have we to do with Indra? cattle and mountains are our gods. Brahmans offer worship with prayer; cultivators of the earth adore their land- marks; but we who tend our herds in the forests and mountains should

worship them and our kine. Let prayer and offerings then be addressed

3 Or, Anvikshiki (sxreftferat), the science of inquiring by reasoning, Tarka (w4:), or logic: Trayi (wat), the three Vedas collectively, or the doctrines they teach: V4rtta (arat), rendered ‘ practical,’ is the knowledge of the means of acquiring subsistence (¥fa:): the fourth is Dandaniti (#usetfa:), the science of government, both domestic and foreign.

4 These nomadic habits are entirely lost sight of in the parallel passages of those Puranas in which the juvenile life of Krishna is narrated. The text of the Hari Vansa is in most of the other verses precisely the same as that of the Vishnu P., putting however into the mouth of Krishna a long additional eulogium on the season of autumn.

 to the mountain Govarddhana, and kill a victim in due form. Let the whole station collect their milk without delay, and feed with it the Brah- mans and all who may desire to partake of it. When the oblations have been presented, and the Brahmans have been fed, let the Gopas circum- ambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and also mine."

When Nanda and the other Gopas heard these words of Krishna, their faces expanded with delight, and they said that he had spoken well. " You have judged rightly, child," exclaimed they ; " we will do exactly as you have proposed, and offer adoration to the mountain." Accord- ingly the inhabitants of Vraja worshipped the mountain, presenting to it curds and milk and flesh; and they fed hundreds and thousands of Brahmans, and many other guests, who came to the ceremony, even as Krishna had enjoined: and when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds. Upon the summit of Govarddhana, Krishna presented himself, saying, "I am the mountain," and partook of much food presented by the Gopas; whilst in his own form as Krishna he ascended the hill along with the cowherds, and worshipped his other self®. Having promised them many blessings, the mountain-person of Krishha vanished ; and the ceremony being completed, the cowherds returned to their station.

> The Hari Vansa says, 'an illusory Krishna, having become the mountain, ate the flesh that was offered ;? artaaragatt frfoyat wryt | Of course the ' personi- fied' mountain is intended, as appears from several of the ensuing passages; as for instance, he says presently, 'I am satis- tied; and then in his divine form he smiled ;? Ua BUM WTA Vi
The Hari Vansa affords here, as in so many other places, proofs of its Dakhini origin. It is very copious upon the homage paid to the cattle, and their decoration with garlands and plumes of peacocks' feathers, of which our text takes no notice. But in the south of India there is a very popu- lar festival, that of the Punjal, scarcely known in the north, when cattle are deco- rated and worshipped; a celebration which has no doubt suggested to the compiler of the Hari Vansa the details which he describes.

CHAP. NI.

Indra, offended by the loss of his offerings, causes heavy rain to deluge Gokula. Krishtia holds up the mountain Govarddhana to shelter the cowherds and their cattle.

INDRA, being thus disappointed of his offerings, was exceedingly angry, and thus addressed a cohort of his attendant clouds, called Samvarttaka : ‘“‘ Ho, clouds,” he said, “hear my words, and without delay execute what Icommand. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Krishva. Now, therefore, afflict the cattle, that are their sustenance, and whence their occupation is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain peak, I will give you aid in strengthening the tempest.” When Indra ceased, the clouds, obedient to his commands, came down, in a fearful storm of rain and wind, to destroy the cattle. In an instant the earth, the points of the horizon, and the sky, were all blended into one by the heavy and incessant shower. The clouds roared aloud, as if in terror of the lightning’s scourge, and poured down uninter- rupted torrents. The whole earth was enveloped in impenetrable dark- ness by the thick and volumed clouds; and above, below, and on every side, the world was water. The cattle, pelted by the storm, shrunk cowering into the smallest size, or gave up their breath: some covered their calves with their flanks, and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers, or implored in low moans, as it were, the succour of Krishna. Hari, beholding all Gokula agitated with alarm, cowherds, cowherdesses, and cattle all in a state of consternation, thus reflected: “This is the work of Mahendra, in resentment of the prevention of his sacrifice, and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base, and hold it up, as a large umbrella, over the cow-pens.” Having thus determined, Krishna immediately plucked up the mountain Govarddhana, and held it aloft with one hand in sport, saying to the herdsmen, ‘‘ Lo the mountain

is on high; enter beneath it quickly, and it will shelter you from the storm: here you will be secure and at your ease in places defended from the wind: enter without delay, and fear not that the mountain will fall.” Upon this, all the people, with their herds, and their waggons and goods, and the Gopis, distressed by the rain, repaired to the shelter of the mountain, which Krishia held steadily over their heads; and Krishna, as he supported the mountain, was contemplated by the dwellers of Vraja with joy and wonder; and, as their eyes opened wide with aston- ishment and pleasure, the Gopas and Gopis sang his praise. For seven days and nights did the vast clouds sent by Indra rain upon the Gokula of Nanda to destroy its inhabitants, but they were protected by the elevation of the mountain ; and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease. The threats of Indra having been fruitless, and the heavens clear, all Gokula came forth from its shelter, and returned to its own abode. Then Krishia, in the sight of the surprised inhabitants of the forests, restored the great mountain Govarddhana to its original site!.

1 It seems not unlikely that this legend is related much to the same purport in has some reference to the caves or cavern the Bhadgavata, &c. Sisupéila, ridiculing temples in various parts of India. <A re- the exploit, asserts that Govarddhana was markable representation of it occurs upon nothing more than an ant hill. the sculptured rocks of Mahabalipur. It

CHAP. XII.

Indra comes to Gokula: praises Krishna, and makes him prince over the cattle.
woe i . . .

Krishna promises to befriend Arjuna.

AFTER Gokula had been saved by the elevation of the mountain, Indra became desirous of beholding Krishia. The conqueror of his foes accordingly mounted his vast elephant Air4vata, and came to Govard-dhana, where the king of the gods beheld the mighty Damodara tending cattle, and assuming the person of a cow-boy, and, although the pre- server of the whole world, surrounded by the sons of the herdsmen: above his head he saw Garuda, the king of birds, invisible to mortals, spreading out his wings to shade the head of Hari. Alighting from his elephant, and addressing him apart, Sakra, his eyes expanding with pleasure, thus spake to Madhusfidana: " Hear, Krishia, the reason why I have come hither; why I have approached thee; for thou couldest not otherwise conceive it. Thou, who art the supporter of all, hast descended upon earth, to relieve her of her burden. In resentment of my obstructed rites I sent the clouds to deluge Gokula, and they have done this evil deed. Thou, by raising up the mountain, hast preserved the cattle; and of a verity 1am much pleased, O hero, with thy wondrous deed. The object of the gods is now, methinks, accomplished, since with thy single hand thou hast raised aloft this chief of mountains. I have now come by desire of the cattle1, grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, thou shalt be called Govinda?." Having thus said, Mahendra took a ewer from his elephant

1 Gobhischa chodita (ating atfea;);
that is, 'delegated,' says the commentator,
'by the cow of plenty, Kamadhenu, and
other celestial kine, inhabitants of Goloka,
the heaven of cows:' but this is evidently
unauthorized hy the text, as celestial cat-
tle could not be grateful for preservation
upon earth; and the notion of Goloka, a
heaven of cows and Krishna, is a modern
piece of mysticism, drawn from such secta-
rial works as the Brahma Vaivartta P. and
Hari Vansa.
2 The purport of Indra's speech is to
explain the meaning of two of Krishnia's
names, Upendra and Govinda. The com-
mentators on the Amara Kosha agree in

Airavata, and with the holy water it contained performed the regal ceremony of aspersion. The cattle, as the rite was celebrating, deluged the earth with their milk.

When Indra had, by direction of the kine, inaugurated Krishna, the husband of Sachi said to him affectionately, "I have thus performed what the cows enjoined me. Now, illustrious being, hear what farther I propose, with a view to facilitate your task. A portion of me has been born as Arjuna, the son of Pritha: let him ever be defended by thee, and he will assist thee in bearing thy burden. He is to be cherished by thee, Madhusidana, like another self.' To this Krishna replied, "I know thy son, who has been born in the race of Bharata, and I will

explaining the first, the younger brother of Indra, SOTA TW: 1 conformably to the synonyme that immediately follows in the text of Amara, Indravaraja (seTaTH:); a name that occurs also in the Mahabharata: Krishna, as the son of Devaki, who is an incarnation of Aditi, being born of the latter subsequently to Indra. Goyinda is he who knows, finds, or tends cattle ; Gam vindati (at fareft). The Paurdnik etymology makes the latter the Indra (xe quasi ¥@) of cows; and in this capacity he may well be considered as a minor or inferior Indra, such being the proper sense of the term Upendra (Upa in composition); as, Upa-purdia, ‘a minor Purana,’ &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Krishna. Thus the commentator on our text asserts that Upa is here synonymous with Upari (safc), and that Upendratwa, ‘ the station of Upendra,’ means ‘rule in the heaven of heavens, Goloka;’ a new creation of this sect, above Satya-loka, which, in the uncorrupt Paurdnik system, is the highest of the seven Lokas: see p. 213. So the Hari Vanga makes Indra say, adaft aire enfant mirthas ste sft gon rat areata fefa Zam: 1 ‘As thou, Krishna, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra.’ The Bhigavata does not introduce the name, though it no doubt alludes to it in making the divine cow Surabhi, who is said to have come from Goloka with Indra, address Krishna, and say, oe wearfatearal werent wifearad | ‘We, instructed by Brahma, will crown you as our Indra.” Accordingly Krishna has the water of the Ganges thrown over him by the elephant of Indra, and Indra, the gods, and sages praise him, and salute him by the appellation of Govinda. The Hari Vanga assigns this to Indra alone,

who says, ‘I am only the Indra of the gods; thou hast attained the rank of Indra of the kine, and they shall for ever celebrate thee on earth as Govinday’ wefa Set Barat Aafia wa ae git at areat arafan yfe gratin All this is very different from the sober account of our text, and is undoubtedly of comparatively recent origin.

6T

befriend him as long as I continue upon earth. As long as I am present, invincible Sakra, no one shall be able to subdue Arjuna in fight. When the great demon Kansa has been slain, and Arishta, KeSin, Kuvalay4pida, Naraka, and other fierce Daityas, shall have been put to death, there will take place a great war, in which the burden of the earth will be removed. Now therefore depart, and be not anxious on account of thy son; for no foe shall triumph over Arjuna whilst Iam present. For his sake I. will restore to Kunti all her sons, with Yudhishthira at their head, unharmed, when the Bhirata war is at an end.”

Upon Krishnha’s ceasing to speak, he and Indra mutually embraced ; and the latter, mounting his elephant Airavata, returned to heaven. Krishna, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.

CHAP. XIII.

Krishna praised by the cowherds: his sports with the Gopfs: their imitation and love of him. The Rasa dance.

AFTER Sakra had departed, the cowherds said to Krishha, whom they had seen holding up Govarddhana, “We have been preserved, together with our cattle, from a great peril, by your supporting the mountain above us; but this is very astonishing child’s play, unsuitable to the condition of a herdsman, and all thy actions are those of a god. Tell us what is the meaning of all this. Kdéliya has been conquered in the lake; Pralamba has been killed; Govarddhana has been lifted up: our minds are filled with amazement. Assuredly we repose at the feet of Hari, O thou of unbounded might! for, having witnessed thy power, we cannot believe thee to be a man. Thy affection, Kesava, for our women and children, and for Vraja; the deeds that thou hast wrought, which all the gods would have attempted in vain; thy boyhood, and thy prowess; thy humiliating birth amongst us; are contradictions that fill us with doubt, whenever we think of them. Yet reverence be to thee. whether thou be a god, or a demon, or a Yaksha, or a Gandharba, or whatever we may deem thee; for thou art our friend.’ When they had ‘ended, Krishna remained silent for some time, as if hurt and offended, and then replied to them, ‘‘ Herdsmen, if you are not ashamed of my relationship; if I have merited your praise; what occasion is there for you to engage in any discussion concerning me? If you have any regard for me; if I have deserved your praise; then be satisfied to know that I am your kinsman. I am neither god, nor Yaksha, nor Gandharba, nor Danava; I have been born your relative, and you must not think differ- ently of me.” Upon receiving this answer, the Gopas held their peace, and went into the woods, leaving Krishia apparently displeased.

But Krishna, observing the clear sky bright with the autumnal moun, and the air perfumed with the fragrance of the wild water-lily, in whose buds the clustering bees were murmuring their songs, felt inclined to join with the Gopis in sport. Accordingly he and Rama commenced

singing sweet low strains in various measures, such as the women loved ; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu. One damsel gently sang an accom- paniment to his song; another attentively listened to his melody: one calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side: one, as she sallied forth, beheld some of the seniors of the family, and dared not venture, contenting herself with meditating on Krishna with closed eyes, and entire devotion, by which immediately all acts of merit were effaced by rapture, and all sin was expiated by regret at not beholding him: and others, again, reflecting upon the cause of the world, in the form of the supreme Brahma, obtained by their sighing final emancipation. Thus surrounded by the Gopis, Krishia thought the lovely moonlight night of autumn propitious to the Résa dance!. Many of the Gopis imitated the different actions of Krishna, and in his absence wandered through Vrindavan, representing his person. 'I am Krishna," cries one; " behold the elegance of my movements." "I am Krishna," exclaims another; "listen to my song." " Vile Kaliya, stay! for I am Krishna," is repeated by a third, slapping her arms in defiance. A fourth calls out, '' Herdsmen, fear nothing; be steady; the danger of the storm is over, for, lo, I lift wp Govarddhana for your shelter.' And a fifth proclaims, " Now let the herds graze where they will, for I have destroyed Dhenuka." Thus in various actions of Krishna the Gopis imitated him, whilst away, and beguiled their sorrow by mimicking his sports. Look- ing down upon the ground, one damsel calls to her friend, as the light down upon her body stands erect with joy, and the lotuses of her eyes expand, " See here are the marks of Krishna's feet, as he has gone alone sportively, and left the impressions of the banner, the thunderbolt, and the goad?,_ What lovely maiden has been his companion, incbriate with

1 The Rasa dance is danced by menand and time, and the number of persons women, holding each other's hands, and should not exceed sixty-four: weaerdat going round in a circle, singing the airs amt faaarscatad | req: ufeyrnaret to which they dance. According to Bha- Wa aqua M rata, the airs are various both in melody ? The soles of the feet of a deity are

passion, as her irregular footmarks testify? Here Damodara has gathered flowers from on high, for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Vishnu in a prior existence. Having left her in an arrogant mood, because he had offered her flowers, the son of Nanda has gone by this road; for see, unable to follow him with equal steps, his associate has here tripped along upon her toes, and, holding his hand, the damsel has passed, as is evident from the uneven and intermingled footsteps. But the rogue has merely taken her hand, and left her neglected, for here the paces indicate the path of a person in Undoubtedly he promised that he would quickly come again, for here are his own footsteps returning with speed. Here he has entered

despair.

the thick forest, impervious to the rays of the moon, and his steps can be traced no farther." Hopeless then of beholding Krishna, the Gopis returned, and repaired to the banks of the Yamuna, where they sang his songs; and presently they beheld the preserver of the three worlds, with a smiling aspect, hastening towards them: on which, one exclaimed, "Krishna! Krishia!" unable to articulate any thing else: another affected to contract her forehead with frowns, as drinking with the bees of her eyes the lotus of the face of Hari: another, closing her eyelids, contem- plated internally his form, as if engaged in an act of devotion. Then Madhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and some he took by the hand; and the illus- trious deity sported with them in the stations of the dance. As each of the Gopis, however, attempted to keep in one place, close to the side of Krishvia, the circle of the dance could not be constructed, and he there- fore took each by the hand, and when their eyelids were shut by the effects of such touch, the circle was formed*. Then proceeded the dance

usually marked by a variety of emblem-
atical figures: this is carried to the great-
est extravagance by the Buddhists, the
marks on the feet of Gautama being 130:
see Trans. R. As. Soc. III. 70, It is a
decoration very moderately employed by
the Hindus.
3 This is a rather inexplicit statement,
but the comment makes it clear. Krishna,
it is said, in order to form the circle, takes
each damsel by the hand, and leads her to
her place: there he quits her; but the
effect of the contact is such, that it de-
prives her of the power of perception, and
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034

KRISHNA AND THE GOPIS

to the music of their clashing bracelets, and songs that celebrated in

suitable strain the charms of the autumnal season.

she contentedly takes the hand of her
female neighbour, thinking it to be Krish-
na's. The Bhigavata is bolder, and as-
serts that Krishna multiplied himself, and
actually stood between each two damsels:
uate: dagat ateEsafwa: 1 ate
Fa wat ma Tuga ufara xfa un 'The

Rasa dance, formed of a circle graced by the Gopis, was then led off by the lord of magic, Krishria having placed himself in the midst of every two of the nymphs.' The Ilari Vansa intimates the same, though not very fully: mrgdatgat wat Grater wat TH rat: Faraiet germ Ararat: | "Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Krishna" The Pankti, or row, is said by the commentator to mean here, the Mandala, or ring; and the ' couples' to imply that Krishria was between every two. Ile quotes a verse to this effect from some other Vaishnava work: WHATTyFATAAt AT wa aTTa: ATURE ATFAT AsV AAT 2a at wera: 1 ' Between each two damsels was Madhava, and between each two Madhavas was a nymph; and the son of Devaki played on the flute:' for, in fact, Krishna is not only dancing with each, but also by himself in the centre; for this the commentator on the Hari Vansa cites a passage from the Vedas: am year ayhe HET went soft tfcerm: | Literally, 'The many-formed (being) assumes (various) bodies. One form stood apart, occupying triple observance.? Now if the verse be genuine, it probably refers to something that has little to do with Krishna; but it is Krishia sang the

explained to apply to the Radsa; the form of Krishna being supposed to be meant, as wholly distinct from the Gopis, and yet being beheld by every one of them, on each side and in front of her. In the meditation upon Krishna, which is enjoined in the Brahma Vaivartta, he is to be contemplated in the centre of the Rasa Mandala, in association with his favourite Ridhé; but the Mandala described in that work is not a ring of dancers, but a circle of definite space at Vrinddvana,

within which Krishna, Radha, and the Gopis divert themselves, not very decorously. This work has probably given the tone to the style in which the annual festival, the Rasa Yatra, is celebrated in various parts of India, in the month of Kartika, upon the sun's entrance into Libra, by nocturnal dances, and representations of the sports of Krishna. A circular dance of men and women, however, does not form any prominent feature at these entertainments, and it may be doubted if it is ever performed. Some of the earliest labourers in the field of Hindu mythology have thought this circular dance to typify the dance of the planets round the sun (Maurice, Ancient History of Hindus, I. 108. II. 356); but there is no particular number assigned to the performers by any of the Hindu authorities, beyond its limitation to sixty-four. At the Rasa Mandala of the Brahma Vaivartta, Radha is accompanied by thirty-six of her most particular friends amongst the Gopis, but they are each attended by thousands of inferior personages, and none

moon of autumn, a mine of gentle radiance; but the nymphs repeated the praises of Krishna alone. At times, one of them, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu: another, skilled in the art of singing his praises, embraced him. The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples of the Gopis. Krishfia sang the strain that was appropriate to the dance. The Gopis repeatedly exclaimed, " Bravo, Krishna!" to his song. When leading, they followed him; when return- ing, they encountered him; and, whether he went forwards or back- wards, they ever attended on his steps. Whilst frolicking thus with the Gopis, they considered every instant without him a myriad of years; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport. with Krishna, the object of their affection. Thus the illimitable being, the benevolent remover of all imperfections, assumed the character of a youth amongst the females of the herdsmen of Vraja; pervading their natures, and that of their lords, by his own essence, all diffusive like the wind: for even as in all creatures the elements of ether, fire, earth, water, and air, are comprehended, so also is he every where present, and in all.

of the crowd are left without male multiples of one spirit being represented by the of Krishna. The only mysticism hinted Gopfs and the illusory manifestations of at in that Purana, is, that these are all one Krishtia: he himself being supreme un- with Krishna: the varied vital conditions modified soul.

CHAP. XIV.

Krishna kills the demon .Arishfa, in the form of a bull.

ONE evening, whilst Krishna and the Gopis were amusing themselves in the dance, the demon Arishta, disguised as a savage bull, came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vast horns, and his eyes were like two fiery suns: as he moved, he ploughed up the ground with his hoofs: his tongue was repeatedly licking his lips; his tail was erect; the sinews of his shoulders were firm, and between them rose a hump of enormous dimensions; his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low, and his face was marked with scars from butting against the trees. Terrifying all the kine, the demon who perpetually haunts the forests in the shape of a bull, destroying hermits and ascetics, advanced. Beholding an animal of such a formidable aspect, the herdsmen and their women were exceedingly frightened, and called aloud on Krishiia, who came to their succour, shouting and slap- ping his arm in defiance. When the Daitya heard the noise, he turned upon his challenger, and fixing his eyes and pointing his horns at the belly of Kesava, he ran furiously upon the youth. Krishna stirred not from his post, but, smiling in sport and derision, awaited the near approach of the bull, when he seized him as an alligator would have done, and held him firmly by the horns, whilst he pressed his sides with his knees. Having thus humbled his pride, and held him captive by his horns, he wrung his throat, as if it had been a piece of wet cloth; and then tearing off one of the horns, he beat the fierce demon with it until he died, vomiting blood from his mouth. Seeing him slain, the herdsmen glorified Krisliia, as the companies of the celestials of old praised Indra, when he triumphed over the Asura Jambha}.

1 This exploit is rclated a little more in detail in the Bhégavata and Hari Vansa.

CHAP. XV.

Kansa informed by Narada of the existence of Krishria and Balarama: he sends Kesin to destroy them, and Akréra to bring them to Mathura.

AFTER these things had come to pass, Arishta the bull-demon and Dhenuka and Pralamba had been slain, Govarddhana had been lifted up, the serpent Kaliya had been subdued, the two trees had been broken, the female fiend Patand had been killed, and the waggon had been over- turned, Narada went to Kansa, and related to him the whole, beginning with the transference of the child from Devaki to Yasod4, Hearing this from Narada, Kansa was highly incensed with Vasudeva, and bitterly reproached him, and all the Yadavas, in an assembly of the tribe. Then reflecting what was to be done, he determined to destroy both Krishna and Rama whilst they were yet young, and before they had attained to manly vigour: for which purpose he resolved to invite them from Vraja, under pretext of the solemn rite of the lustration of arms, when he would engage them in a trial of strength with his chief boxers, Chanira and Mushtika, by whom they would assuredly be killed. ‘TI will send,” he said, “the noble Yadu, Akrdéra the son of Swaphalka, to Gokula, to bring them hither: I will order the fierce Kesin, who haunts the woods of Vrindavan, to attack them, and he is of unequalled might, and will surely kill them; or, if they arrive here, my elephant Kuvalayapida shall trample to death these two cow-boy sons of Vasudeva.” Having thus laid his plans to destroy Rama and Jan4rddana, the impious Kansa sent for the heroic Akrdra, and said to him,

“ Lord of liberal gifts}, attend to my words, and, out of friendship for me, perform my orders. Ascend your chariot, and go hence to the station of the herdsman Nanda. Two vile boys, portions of Vishiu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms’, and I wish them to be brought here by

1 Danapati: the epithet refers toAkrira’s _ it is an anachronism, the gem not becoming possession of the Syamantaka gem (see his until after Krishna’s maturity. p. 433)3 although, as here used by Kansa, 2 Dhanurmaha (wqag:): the same phrase 6x

you, to take part in the games, and that the people may see them engage in a boxing match with my two dexterous athlete, Chahara and Mush- tika; or haply my elephant Kuvalayapida, driven against them by his rider, shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena, and I will seize upon the herds and flocks, and all the possessions, of the rebellious Gopas, Except thou, lord of liberality, all the YAdavas are hostile to me; but I will devise schemes for their extirpation,

who have ever been my foes.

and I shall then reign over my kingdom, in concert with thee, without any annoyance. Through regard for me, therefore, do thou go as I direct thee; and thou shalt command the cowherds to bring in with speed their supplies of milk and butter and curds.”

Being thus instructed, the illustrious Akrdra readily undertook to visit Krishia, and, ascending his stately chariot, he went forth from the city of Mathura.

occurs in the different authorities. In its ordinary acceptation it would imply any military festival, There is one of great Both our text and that of the Bhagavata, however, intimate the celebration of the feast in question on the fuurteenth day of celebrity, which, in the south of India, closes the Dasahara, or festival of Durga, when military exercises are performed, and a field is ravaged, as typical of the opening Worship is paid to mili- tary implements. The proper day for this is the Vijaya dasamf, or tenth of the light half of Aswin, falling about the end of September or beginning of October. Trans. Bombay Soc. III. 73; also Amara Kosha, under the word atetfrare: (Lohabhisdra). of a campaign.

the fortnight (in what month is not specified), and an occasional ‘ passage of arms,’ therefore is all that is intended. The fourteenth day of the light lunation of any month is commonly held appropriate for a holiday, or religious rite. It will be seen in the sequel, that the leading feature of the ceremonial was intended to have been a trial of archery, spoiled by Krishna’s breaking tlfe bow that was to have been used on the occasion.

CHAP. XVI.

Kesin, in the form of a horse, slain by Krishna: he is praised by Narada.

KESIN, confiding in his prowess, having received the commands of Kansa, set off to the woods of Vrinddvana, with the intention of destroy- ing Krishia. He came in the shape of a steed, spurning the earth with his hoofs, scattering the clouds with his mane, and springing in his paces beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thundercloud, Krishna replied to them, ““ Away with these fears of Keéin; is the valour of a hero annihilated by your alarms! What is there to apprehend from one of such little might, whose neigh- ings are his only terrors; a galloping and vicious steed, who is ridden by the strength of the Daityas? Come on, wretch—I am Krishha—and I will knock all thy teeth down thy throat, as the wielder of the trident did to Pashan!.” Thus defying him to combat, Govinda went to encounter Kesin. The demon ran upon him, with his mouth opened wide; but Krishna enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the tecth, which fell from his jaws like fragments of white clouds. Still the arm of Krishna, in the throat of the demon, continued to enlarge, like a malady increasing from its commencement till it ends in dissolution. From his torn lips the demon vomited foam and blood; his eyes rolled in agony; his joints gave way; he beat the earth with his feet; his body was covered with perspiration; he became incapable of any effort. The formidable demon, having his mouth rent open by the arm of Krishvia, fell down, torn asunder like a tree struck by lightning : he lay separated into two portions, each having two legs, half a back, half a tail, one ear, one eye, and one nostril. Krishna stood, unharmed and smiling, after the destruction of the demon, surrounded by the cow- herds, who, together with their women, were filled with astonishment at

1 As Virabhadra did to Pushé or Pushan, a form of Strya, at the sacrifice of Daksha: see p. 67. n. 6.

the death of Kesin, and glorified the amiable god with the lotus eyes. Narada the Brahman, invisible, ‘seated in a cloud, beheld the fall of Kesin, and delightedly exclaimed, “ Well done, lord of the universe, who in thy sports hast destroyed Kesin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse—such a one as was never before heard of—I have come from heaven. Wonderful are the works that thou hast done, in thy descent upon the earth! they have excited my astonishment; but this, above all, has Indra and the gods lived in dread of this horse, who For this, that thou hast slain the impious Kesin, thou shalt be known in the world by the name of Kesava2. IT shall

meet thee again, conqueror of Kesin, in two days more, in conflict with Kansa. When the son of Ugrasena, with his followers, shall have been slain, then, upholder of the earth, will earth's burdens have been light- ened by thee. Many are the battles of the kings that I have to see, in which thou shalt be renowned. I will now depart, Govinda. A great deed, and acceptable to the gods, has been done by thee. J have been much delighted with thee, and now take my leave." When Narada had gone, Krishiia, not in any way surprised, returned with the Gopas to Gokula; the sole object of the eyes of the women of Vraja?.

given me pleasure.
tossed his mane, and neighed, and looked down upon the clouds.
Farewell: I will now depart.

2 Or Kesi and va, 'who kills,' from vadh or badh, 'to kill?' but this is a Paurdnik etymology, and less satisfactory than the usual grammatical one of Kesa, 'hair,' and ' va' possessive affix: Krishna corresponding in this respect to the Apollo Crinitus. It is also derived from the le- end of his origin from 'a hair' (see p. 497. n. 23): and again, Kea is said to purport 'radiance' or 'rays,' whether of the sun or moon or fire; all which are the light of Krishna: whence he is called Kesava, 'the rayed' or ' radiant." Mahabharata, Moksha Dharma.
®* The legend is told by all the other narrators of Krishna's juvenile exploits.
CHAP. XVII.

Akrira's meditations on Krishna: his arrival at Gokula: his delight at seeing Krishna and his brother.

AKRURA, having set off in his quick travelling car, proceeded to visit Krishna at the pastures of Nanda; and, as he went along, he congratu- lated himself on his superior good fortune, in having an opportunity of beholding a descended portion of the deity. '" Now," thought he, " has my life borne fruit; my night is followed by the dawn of day; since I shall see the countenance of Vishnu, whose eyes are like the expanded leaf of the lotus. I shall behold that lotus-eyed aspect of Vishnu, which, when seen only in imagination, takes away the sins of men. I shall to-day behold that glory of glories, the mouth of Vishnu, whence pro- ceeded the Vedas, and all their dependant sciences. I shall see the sovereign of the world, by whom the world is sustained; who is wor- shipped as the best of males, as the male of sacrifice in sacrificial rites. I shall see Kesgava, who is without beginning or end; by worshipping whom with a hundred sacrifices, Indra obtained the sovereignty over the gods. That Hari, whose nature is unknown to Brahm, Indra, Rudra, the Aéwins, the Vasus, Adityas, and Maruts, will this day touch my ¢ body. The soul of all, the knower of all, he who is all, and is present in all, he who is permanent, undecaying, all-pervading, will converse with me. He, the unborn, who has preserved the world in the various forms of a fish, a tortoise, a boar, a horse}, a lion, will this day speak to me. Now the lord of the earth, who

assumes shapes at will, has taken upon him the condition of humanity, to accomplish some object cherished in his heart. That Ananta, who holds the earth upon his crest, and who has descended upon earth for its protection, will this day call me by my

1 The commentator explains this to formed by Brahma, and breathed froin his mean Hayagriva, or Vishiu with the neck nostrils the texts of the Vedas. The fourth and head of a horse; who, it is said in Avatdra is always elsewhere said to be the the second book of the Bhagavata, ap- Vadmana, or dwarf. peared at the end of a great sacrifice per-

6¥

name. Glory to that being, whose deceptive adoption of father, son, brother, friend, mother, and relative, the world is unable to penetrate. Glory to him, who is one with true knowledge, who is inscrutable, and through whom, seated in his heart, the Yogi crosses the wide expanse of worldly ignorance and illusion. I bow to him, who, by the performers of holy rites, is called the male of sacrifice (Yajnapurusha) ; by pious worshippers is termed Vasudeva; and by the cultivators of philosophy, Vishnu. May he in whom cause and effect, and the world itself, is com- prehended, be propitious to me, through his truth; for always do I put my trust in that unborn, eternal Hari; by meditation on whoin, man becomes the repository of all good things."

His mind thus animated by devout faith, and meditating in this manner, Akrfiraé proceeded on his road, and arrived at Gokula a little before sunset, at the time of the milking of the cows; and there he saw Krishna amongst the cattle, dark as the leaf of the full blown lotus; his eyes of the same colour, and his breast decorated with the Srivatsa mark ; long armed, and broad chested ; having a high nose, and a lovely countenance, brightened with mirthful smiles; treading firmly on the ground, with feet whose nails were tinted red; clad in yellow garments, and adorned with a garland of forest flowers ; having a fresh-gathered creeper in his hand, and a chaplet of white lotus flowers on his head. Akrdra also beheld there Balabhadra, white as a jasmine, a swan, or the moon, and dressed in blue raiment; having large and powerful arms, and a countenance as radiant as a lotus in bloom; like another Kailésa moun- tain, crested with a wreath of clouds.

When Akrira saw these two youths, his countenance expanded with delight, and the down of his body stood erect with pleasure: for this he thought to be supreme happiness and glory; this, the double manifesta- tion of the divine Vasudeva; this was the twofold gratification of his sight, to behold the creator of the universe: now he hoped that his bodily form.would yield fruit, as it would bring him in contact with the person of Krishna; and that the wearer of infinite forms would place his hand on his back; the touch of whose finger alone is sufficient to dispel sin, and to secure imperishable felicity : that hand which launches the fierce

irresistible discus, blazing with all the flames of fire, lightning, and the sun, and slaughtering the demon host washes ,the collyrium from the eyes of their brides: that hand into which Bali poured water, and

thence: obtained ineffable enjoyments below the earth, and immortality and dominion over the gods for a whole Manwantara, without peril from a foe. “Alas! he will despise me, for my connexion with Kansa, an associate with evil, though not contaminated by it. How vain is his birth, who is shunned by the virtuous? and yet what is there in this world unknown to him who resides in the hearts of all men, who is ever existent, exempt from imperfection, the aggregate of the quality of purity, and identical with true knowledge? With a heart wholly devoted to him, then, I will approach the lord of all lords, the descended portion of Purushottama, of Vishfu, who. is without beginning, middle, or end.”

CHAP. XVIII.

Grief of the Gopis on the departure of Krishna and Balardéma with Akrtra: their leaving Gokula, Akrudra bathes in the Yamuna; beholds the divine forms of the

. . ,
two youths, and praises Vishnu.

‘Tus meditating, the Yadava approached Govinda, and addressed him, and said, “I am Akrira,” and bowed his head down to the feet of Hari; but Krishfia laid upon him his hand, which was marked with the flag, the thunderbolt, and the lotus, and drew him towards him, and affectionately embraced him. Then Kesava and Rama entered into con- versation with him, and, having heard from him all that had occurred, were much pleased, and led him to their habitation: there they resumed their discourse, and gave him food to eat, and treated him with proper hospi- tality. Akrtira told them how their father Anakadundubhi, the princess Devaki, and even his own father, Ugrasena, had been insulted by the iniquitous demon Kansa: he also related to them the purpose for which he had been dispatched. When he had told them all these things, the destroyer of Kesin said to him, “I was aware of all that you have told me, lord of liberal gifts: Rama and I will go to-morrow to Mathur& along with you. The elders df the cowherds shall accompany us, bearing ample offerings. Rest here to-night, and dismiss all anxiety. Within three nights I will slay Kansa and his adherents.”

Having given orders accordingly to the cowherds, Akrfra, with Kesava and Rama, retired to rest, and slept soundly in the dwelling of Nanda. The next morning was bright, and the youths prepared to depart for Mathuré with Akrdra. The Gopis, seeing them about to set forth, were much afflicted ; they wept bitterly, their bracelets were loose upon their arms, and they thus communed together: ‘“ If Govinda depart for Mathur4, how will he return to Gokula? his ears will there be regaled with the melodious and polished conversation of the women of the city. Accustomed to the language of the graceful females of Mathur4, he will never again endure the rustic expressions of the Gopis. Hari, the pride of the station, is carried off, and a fatal blow is inflicted upon us by inexorable destiny. Expressive smiles, soft language, graceful airs,

elegant gait, and significant glances, belong to the women of the city. Hari is of rustic breeding, likelihood is there of his returning to the society of any one amongst us! Kesava, who has mounted the car to go to Mathur4, has been deceived by Does not the unfeeling traitor

and, captivated by their fascinations, what

the cruel, vile, and desperate Akrfra. know the affection that we all here feel for our Hari, the joy of our eyes, that he is taking him away? Unkind that he is, Govinda is departing from us, along with Rama: haste! let us stop him! Why talk of telling our seniors that we cannot bear his loss? What can they do for us, when we are consumed by the fires of separation? The Gopas, with Nanda at their head, are themselves preparing to depart; no one makes any attempt to detain Govinda. Bright is the morning that succeeds to this night for the women of Mathura, for the bees of their eyes will feed upon the lotus face of Achyuta. Happy are they who may go hence without impediment, and behold, enraptured, Krishfa on his journey. A great festival will give pleasure to-day to the eyes of the inhabitants of Mathura, when they see the person of Govinda. What a blissful vision will be seen by the happy women of the city, whose brilliant eyes shall regard, unchecked, the countenance of Krishna! Alas! the eyes of the Gopis have been deprived of sight by the relentless Brahmé, after he had shewn them this great treasure. In proportion as the affection of Hari for us decays, so do our limbs wither, and the bracelets slip from our arms: and now the cruel Akrdra urges on the horses: all conspire to treat unhappy females with unkindness. Alas! alas! we see now only the dust of his chariot wheels! and now he is far away, for even that dust is no longer to be seen!" Thus lamented by the women, Keéava and Raéma quitted the district of Vraja!. Travelling in a car drawn by fleet horses, they arrived at noon at the banks of the Yamuna, when Akrira requested them to halt a little, whilst he performed the

1 In the Bhdgavata, Hari Vansa, &c. several adventures of Krishna, during his residence at Vraja, are recorded, of which our text makes no mention. Of these, the two most popular are Krishila's taking away the clothes of the Gopis whilst bathing, and his liberating the Gopas from the mouth of Aghasura, disguised as a vast serpent, into which they had_ entered, thinking it a cavern in a mountain. The omission of these two legends, or of any of the rest, is not much to be regretted.

usual daily ceremonial in the river?. Accordingly the intelligent Akriira bathed, and rinsed his mouth, and then enteriug the stream, he stood meditating upon the supreme being; but he beheld mentally * Balabhadra, having a thousand hooded heads, a garland of Jasmine flowers, and large red eyes, attended by Vasuki, Rambha, and other mighty serpents, praised by the Gandharbas, decorated with wild flowers, wearing dark coloured garments, crowned with a chaplet of lotuses, ornamented with brilliant earrings, inebriate, and standing at the bottom of the river in the water', On his lap he also beheld, at his ease, Krishna, of the complexion of a cloud *, with full and coppery eyes, having an elegant form, and four hands, armed with the discus and other weapons, wearing yellow clothes, decorated with many coloured flowers, and appearing like a cloud embel- lished with«streams of lightning and the bow of Indra; his breast was marked with the celestial sign, his arms were radiant with bracelets, a diadem shone on his brow, and he wore a white Jotus for his crest: he was attended by Sanandana and other holy sages, who,

fixing their eyes upon the tips of their noses, were absorbed in profound meditation. When Akrira beheld Balarama and Krishna in this situation, he was much amazed, and wondered how they could so quickly have got there from the chariot. He wished to ask them this, but Janarddana deprived him of the faculty of speech at the moment. Ascending then from the water, he repaired to the car, and there he found them both quietly seated in the same human persons as before. Plunging again into the water, there he again beheld them, hymned as before by the Gandharbas, saints, sages, and serpents. Apprehending, therefore, their real character, he thus eulogized the eternal deity, who consists of true knowledge :—

2 The noonday prayer, or Sandhya.

3 By his Dhyana, or force of meditation, in which it is attempted to bring before the mind's eye some definite form of the object of adoration. In this case Akrura is compelled to see a form he did not anticipate.
clumsily sets him to meditate upon the serpent Sesha, which spoils the story, intended as that is to exhibit the identity
. ,
The Hari Vansa very
of Balaréma and Krishna with the supreme.
4 Balardma was thus visible in his real character of Sesha, the chief of serpents, the couch of Vishnu, and supporter of the world.
5 Or rather, he beheld Ghanasydma, an appellation of Krishiia, who is so called from being as black (Syama) as a cloud (ghana).
AND PRAISES KRISHNA. 547

"Salutation to thee, who art uniform and manifold, all-pervading, supreme spirit, of inconceivable glory, and who art simple existence. Salutation to thee, O inscrutable, who art truth, and the essence of oblations. Salutation to thee, O lord, whose nature is unknown, who art beyond primeval matter, who existest in five forms, as one with the elements, with the faculties, with matter, with the living soul, with supreme spirit. Shew favour to me, O soul of the universe, essence of all things, perishable or eternal, whether addressed by the designation of Brahma, Vishnu, Siva, or the like. I adore thee, O god, whose nature is indescribable, whose purposes are inscrutable, whose naime even is unknown ; for the attributes of kind or appellation are not applicable to thee, who art THaT®, the supreme Bralima, eternal, unchangeable, uncreated. But as the accomplishment of our objects cannot be attained except through some specific form, thou art termed by us Krishna, Achyuta, Ananta, or Vishiu. Thou, unborn divinity, art all the objects of these impersonations; thou art the gods, and all other beings; thou art the whole world; thou art all. Soul of the universe, thou art exempt from change, and there is nothing except thee in all this

existence. Thou art Brahma, Pasupati, Aryaman, Dhatri, and Vidhitri; thou art Indra, air, fire, the regent of the waters, the god of wealth, and judge of the dead; and thou, although but one, presidest over the world with various energies, addressed to various purposes. Thou, identical with the solar ray, createst the universe; all elementary substance is composed of thy qualities; and thy supreme form is denoted by the imperishable term saT (existence). To him who is one with true knowledge, who is and is not perceptible, I bow. Glory be to him, the lord Vasudeva, to Sankarshana, to Pradyumna, and to Aniruddha'."

6 Tad, 'that ;' all that is, or that can yumna, and Aniruddha. See As. Res. XVI. be conceived. 35- In this, as in several other places,

7 Akrira's piety is here prophetic; the the Vishiiu P. ditfers from some of the son and grandson of Krishna (see p. 440) other narratives of Krishna, by the length are not yet born: but this is the Vaishnava and character of the prayers addressed to style of addressing Krishna or Vishnu, as Vishnu. The Hari Vansa, for instance, identical with four Vythas, 'arrangements' here has no prayer or panegyric at all: or ' dispositions,' Krishna, Balaréma, Prad- the Bhagayata inserts one.

CHAP. XIX.

, ros , , , Akrura conveys Krishna and Rama near to Mathura, and leaves them: they enter the town. Insolence of Kansa's washerman: Krishna kills him. Civility of a flower-

seller: Krishna gives him his benediction.

Tuts the YAdava Akrira, standing in the river, praised Krishia, and worshipped him with imaginary incense and flowers. Disregarding all other objects, he fixed his whole mind upon the deity; and having continued for a long time in spiritual contemplation, he at last desisted from his abstraction, conceiving he had effected the purposes of soul. Coming up from the water of the Yamuna, he went to the car, and there he beheld Rama and Krishna seated as before. As his looks denoted surprise, Krishna said to him, "Surely, Akrara, you have seen some marvel in the stream of the Yamun4, for your eyes are staring as if with astonishment." Akrdra replied, "The marvel that I have seen in the stream of the Yamun4 I behold before me, even here, in a bodily shape; for he whom I have encountered in the water, Krishna, is also your wondrous self, of whose illustrious person the whole world is the miracu- lous developement. But enough of this; let us proceed to Mathura: I am afraid Kansa will be angry at our delay; such is the wretched consequence of eating the bread of another." Thus speaking, he urged on the quick horses, and they arrived after sunset at Mathur4. When they came in sight of the city, Akriira said to Krishfa and Rama, " You must now journey on foot, whilst I proceed alone in the car; and you must not go to the house of Vasudeva, for the elder has been banished by Kansa on your account."

Akrfra having thus spoken, left them, and entered the city; whilst Rama and Krishna continued to walk along the royal road. Regarded with pleasure by men and women, they went along sportively, looking like two young elephants. As they roamed about, they saw a washerman colouring clothes, and with smiling countenances they went and threw down some of his fine linen. The washerman was the servant of Kansa, made insolent by his master's favour; and he provoked the two lads

with loud and scurrilous abuse, until Krishna struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower- seller's shop. The flower-seller looked at them with astonishment, and wondered who they could be, or whence they could have come. Seeing two youths so lovely, dressed in yellow and blue garments, he imagined them to be divinities descended upon earth. Being addressed by them with mouths budding like lotuses, and asked for some flowers, he placed his hands upon the ground, and touched it with his head, saying, " My lords have shewn me great kindness in coming to my house, fortunate that Iam; I will pay them homage." Having thus spoken, the flower-seller, with a smiling aspect, gave them whatever choice flowers they selected, to conciliate their favour. Repeatedly prostrating himself before them, he presented them with flowers, beautiful, fragrant, and fresh. Krishna then, being much pleased with him, gave him this blessing; " Fortune, good friend, who depends upon me, shall never forsake you: never shall you suffer loss of vigour, or loss of wealth: as long as time shall last your descendants shall not fail. Having long tasted various delights on earth, you shall finally obtain, by calling me to recollection, a heavenly region, the consequence of my favour. Your heart shall ever be intent on righteousness, and fulness of days shall be the portion of your poste- rity. Your descendants shall not be subject to natural infirmities, as long as the sun shall endure." Having thus spoken, Krishna and Rama, worshipped by the flower-seller, went forth from his dwelling!.

1 These incidents are told, with some unimportant differences, in the other accounts of Krishna's youth.

7A

CHAP. XX.

Krishna and Balaréma meet Kubjé; she is made straight by the former: they proceed to the palace. Krishna breaks a bow intended for a trial of arms. Kansa's orders to his servants. Public games. Krishna and his brother enter the arena: the former wrestles with Chantira, the latter with Mushtika, the king's wrestlers; who are both killed. Krishiia attacks and slays Kansa: he and Balaréma do homage to Vasudeva and Devaki: the former praises Krishna.

As they proceeded along the high road, they saw coming towards them a young girl, who was crooked, carrying a pot of unguent. Krishna addressed her sportively, and said, "For whom are you carrying that unguent? tell me, lovely maiden; tell me truly." Spoken to as it were through affection, Kubja, well disposed towards Hari, replied to him also mirthfully, being smitten by his appearance; " Know you not, beloved, that I am the servant of Kansa, and appointed, crooked as I am, to prepare his perfumes. Unguent ground by any other he does not approve of: hence I am enriched through his liberal rewards." Then said Krishna, "' Fair-faced damsel, give us of this unguent, fragrant and fit for kings, as much as we may rub upon our bodies." " Take it," answered Kubj4; and she gave them as much of the unguent as was sufficient for their persons; and they rubbed it on various parts of their faces and bodies}, till they looked like two clouds, one white and one black, decorated by the many-tinted bow of Indra. Then Krishna, skilled in the curative art, took hold of her, under the chin, with the thumb and two fingers, and lifted up her head, whilst with his feet he pressed down her feet; and in this way he made her straight. When she was thus relieved from her deformity, she was a most beautiful woman; and, filled with gratitude and affection, she took Govinda by the garment, and invited him to her house. Promising to come at some

1 They had their bodies smeared in the devotion (bhakti): certain streaks on the style called Bhaktichheda (afargergfesat forehead, nose, cheeks, breast, and arms,

Ft); that is, with the separating or dis- which denote a follower of Vishnu. See tinguishing (chheda) marks of Vaishnava As, Res. XVI. 33.

other time, Krishna smilingly dismissed her, and then laughed aloud on beholding the countenance of Baladeva?.

Dressed in blue and yellow garments, and anointed with fragrant unguents, Kesava and Rama proceeded to the hall of arms, which was hung round with garlands. Inquiring of the warders which bow he was to try, and being directed to it, he took it, and bent it; but drawing it with violence, he snapped it in two%, and all Mathura resounded with the noise which its fracture occasioned. Abused by the warders for breaking the bow, Krishha and Rama retorted, and defied them, and left the hall.

When Kansa knew that Akrfra had returned, and heard that the bow had been broken, he thus said to Chandra and Mushtika, his boxers: “ Two youths, cowherd boys, have arrived; you must kill them both, in a trial of strength, in my presence; for they practise against my life. I shall be well pleased if you kill them in the match, and will give you whatever you-wish; not else. These two foes of mine must be killed by you fairly or unfairly. The kingdom shall be ours in common, when they have perished.” Having given them these orders, he sent next for his elephant driver, and desired him to station his great elephant Kuvalayapida, who was as vast as a cloud charged with rain, near the gate of the arena, and drive him upon the two boys when they should attempt to enter. When Kansa had issued these commands, and ascer- tained that the platforms were all ready for the spectators, he awaited the rising of the sun, unconscious of impending death.

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal seats. Near the centre of the circle judges of the games were stationed by Kansa, whilst he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens’, Nanda and the

* The story is similarly told in the borrowed, no doubt, from the Rémayana, Bhagavata, &c. where, however, it has an object; here it 3 The bending or breaking of a bow is is quite gratuitous. a favourite incident in Hindu heroic poetry, * The Bhagavata enters into even fewer

2

cowherds had places appropriated to them, at the end of which sat

Akriira and Vasudeva.

particulars than our text of the place set apart for the games. The Hari Vansa gives a much more detailed description, The
want of any technical glossary, and the which is in some respects curious.

general manner in which technical terms are explained in the ordinary dictionaries, render it difficult to understand exactly what is intended, and any translation of the passages must be defective. The French version, however, probably represents a much more splendid and theatrical scene than the text authorizes, and may therefore admit of correction. The general plan is nothing more than an enclosed space, surrounded by temporary structures of timber or bambus, open or enclosed, and decorated with hangings and garlands. It may be doubted if the details described by the compiler of the Hari Vansa were very familiar even to him; for his description is not always very consistent or precise. Of two commentators, one evidently knows nothing of what he attempts to explain; but with the assistance of the other the passages may be thus, though not always confidently, rendered :—

"The king, Kansa, meditating on these things, went forth from his palace to the place which had been prepared for the sight of the ceremonial (!), to inspect the scaffolds (?) which had been constructed. He found the place close set with the several platforms (") of the different public bodies(*), strongly put together, and decorated with roofed pavilions of various sizes, supported by columns, and divided into commodious chambers (*). The edifice was Amongst the wives of the citizens appeared

extensive, well arranged, secured by strong rafters (), spacious and lofty, and commo-

dious and secure. Stairs led to the different galleries(“). Chairs of state (°) were placed in various parts of it. The avenues that conducted to it were ‘narrow (°). It was covered with temporary stages and sheds (3), and was capable of sustaining the weight of a multitude.

“ Yaving seen the place of the festival thus adorned, Kansa gave orders, and said, * To-morrow let the platforms and terraces and pavilions(!!) be decorated with pictures and garlands and flags and images(!*), and let them be scented with fragrant odours, and covered over with awnings(}*). Let there be ample heaps of dry, pounded cow-dung (4) provided on the ground, and suitable refreshment chambers be covered over, and decorated with bells and ornamented arches (!), Let large water-jars be securely fixed in order, capable of holding a copious supply, and provided with golden drinking-cups. Let apartments be prepared (!®), and various kinds of beverage, in appropriate vessels, be ready. Let judges of the games be invited, and corporations with their chiefs. Let orders be issued to the wrestlers, and notice be given to the spectators; and let platforms for their accommodation be fitted up in the place of assembly.’ ” (17)

When the meeting takes place, the site of the games is thus described: “ Upon the following day the amphitheatre (18) was filled by the citizens, anxious to behold the games. The place of assemby (!°) was supported by octagonal painted pillars (”),

ARE PRESENT AT THE GAMES.

553

Devaki, mourning for her son, whose lovely face she longed to behold

even in the hour of his destruction.

fitted up with terraces and doors and bolts,

with windows circular or crescent; shaped,
and accommodated with seats with cush-
ions(?), and it shone like the ocean whilst
large clouds hang upon it, with spacious, sub-
stantial pavilions (”4), fitted up for the sight
of the combat; open to the front (*4), but
screened with beautiful and fine curtains(*),
crowned with festoons of flowers, and glis-
tening with radiance like autumnal clouds.
The pavilions of the different companies
and corporations, vast as mountains, were
decorated with banners, bearing upon them
the implements and emblems of the several
crafts (*), The chambers of the inhabit-
ants of the inner apartments shone near
at hand, bright with gold and painting
and net-work of gems: they were richly
decorated with precious stones, were en-
closed below with costly hangings, and
ornamented aboye with spires and ban-
ners, and looked like mountains spread-
ing their wings in the sky; while the rays
of light reflected from the valuable jewels
were blended with the waving of white
chowries, and the musical tinkling of fe-
male ornaments. The separate pavilions
of the courtesans were graced by lovely
women, attired in the most splendid
dresses (7), and emulated the radiance
of the cars of the gods. In the place
of assembly there were excellent seats,
couches made of gold, and hangings of
various colours, intermixed with bunches
of flowers: and there were golden vases of
water, and handsome places for refresh-
ment, filled with fruits of various kinds,
and cooling juices, and sherbets fit for drink-
When the musical instruments

ing (7*), And there were many other stages
and platforms, constructed of strong tim-
ber, and hangings by hundreds and thou-
sands were displayed: and upon the tops
of the houses, chambers fitted up with de-
licate jalousies, through which the women

might behold the sports, appeared like swans flying through the air.
"In front stood the pavilion of Kansa, surpassing all the rest in splendour, looking like mount Meru in radiance; its sides, its columns, being covered with burnished gold; fastened with coloured cords; and every way worthy the presence of a king."
In justification of the rendering of the above, an explanation of the technical terms, taken either from dictionaries or from the commentators, may be subjoined. (!) Kansa went to the Prekshdgara (trem), literally 'house of seeing; but it is evident, from its interior being visible to spectators on the tops of the houses, as subsequently mentioned, that it was not a theatre, or covered edifice. If a building at all, it was merely a sort of stockade. One commentator calls it, 'a place made for seeing the sacrifice? watered at wart) (7) Manchdndm avalokaka (aaTain aoraa:). The Mancha is commonly understood to signify a raised platform, with a floor and a roof, ascended by a ladder: see Dictionary. (*) Mancha-vata (wratz:). Vata is either 'site' or 'inclosure,'? and is used here without much affecting the sense of Mancha. The compound is explained by the commentators, ' prepared places' (tfamzaa:), or 'the sites of the platforms' (warqat:). (4) The Srenis (arate), asso-
7B

sounded, Chaffiira sprang forth, and the people cried, " Alas!" and

Mushtika slapped his arms in defiance.

ciations of artificers practising the same art. One of the commentaries understands the term to be here used to denote,

‘The
structure was the work of the artificers’
(aaitat wut). (°) Several words occur here
of technical import. The passage is, ATSartt
wyarhramittitartad actirangeriite wet
wufad 1 Valabhi is said by the comment-
ator to mean a structure with a pent roof,
supported by six columns. Kuff,
cular one, having seven roofs—something
not their station, but their labours :

a cir-

perhaps like a Chinese pagoda—and four
columns, The Eka-stambha is a chamber,
supported by one column: wenitirerat
waramaare aati: wa wmf: | activa
Jari: aes: ana franagRnn: n— (°) Séra-
niryytham (arcfawe). It is difficult to
understand the necessity of rafters in an
inclosure in which the platforms and stages
seem to have been erected independently
of any floor or wall: but the commentary
explains Niryyuha, ‘strong brackets, pro-
jecting from a house?’ arcfaae gear
maT: TeThattaTere far \ (‘) Aslishta suslishta
mancharohanam. The first epithet is ex-
plained, ‘not contracted’ (weafad); the
second, ‘ well constructed’ (arycfar); and
for the ‘ascending’ (Xrohanam) we have
ararTadfseaa ‘where was a line of steps’
or ‘ladders.’ There is another reading of
the text, however, which may be rendered,
‘ Having steps well secured in a ascent
above’ (a3 wauafag wartredt). (°)‘Seats
for kings’ (aareatfa). e) ee is the
literal purport of Sanchara-patha-sankulam
(waTcraNgysS) ; implying, possibly, the
formation of passages by fences on either

Covered with must and blood

side. (1!) This is doubtful: the phrase is
(wa wefearfz:) Chhannam-tad-vedikabhi.
Chhannam means, literally, ‘ covered,’ and

can scarcely be used in the sense of ‘ over-
spread or filled with” Vedikaé means an
elevated floor or terrace, with which a hall
or edifice cannot well be ‘ covered ;? and
therefore requires the sense here given to
Chhanna. The commentators are silent.
(1) The Manchavaétas and Valabhis, as
above: the other term is Vithi, ‘a shop,’ ‘
stall,’ ‘a terrace, ‘a road.’ (1*) Let them
be Vapushmanta (wqara:); ‘having painted
or sculptured figures’ (faxgeurfeqan:).
The other commentary renders it merely
‘pleasant’ or ‘agreeable’ (Rygaitar:). (18)<Co-
vered above with cloths? pial aS
The use of the awning or Semiana is very
common in India. (14) For the wrestlers
to rub over their bodies to absorb the
perspiration (warat ferarstatd). (1) This
is all rather questionable: the passage is
most usually, WHEAT TSTSTTATT: |
“ali or Bali in one sense means ‘ the edge
of a thatch,’ and may be put for some
sort of temporary structure, a kind of re-
tiring or refreshment room for the boxers
and wrestlers. In some copies it is read,
WeTawrgnr: ‘ beautiful with cloths spread,’
on which the performers may sit when
disengaged ; perhaps a sort of carpet on
the ground. (1°) The expression is again
Vali (asaagraarat). Another sense of
the word is, offering of viands, or of the
remains of a sacrifice, to all beings; but
that cannot be its purport here; nor is it
ever used in the sense of viands in gene-
ral, The verb Kalpa or Klrip also usually
AND THE TWO BOYS ENTER THE ARENA.

55090

from the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balabhadra and Jandrddana confidently entered the arena, like two lions amidst a herd of deer. Exclamations of pity arose from all the spectators, along with expressions

of astonishment.

“This then,” said the people, “is Krishna! this is

Balabhadra! This is he by whom the fierce night-walker Patan4 was slain; by whom the waggon was overturned, and the two Arjuna trees

implies ‘making.’ (!”) Manchavata; ‘in the Samdja,’ or ‘assembly. (18) Mahéranga (Wet) ‘ the great place of the performance” Ranga is ‘acting’ or ‘ representation ;? also the place or site of it. (19) All the copies consulted, except one, offer an irregularity of construction, which, although defended by the commentators, is a license scarcely allowable. The epithets of the first verse are all in the plural number; they then occur in the singular, to agree with the only substantive in the description, Samdjavata. According to the commentaries, the plural term Manchas (#at:) understood is the substantive to the epithets of the first stanza, and Samajavata the singular to those of the other verses. This awkwardness is however avoided by the reading of an old and very good copy, which puts it all in the singular; as, afaaretfarqan: antesrcafea: an werssera aastafar: 1 (7) The expression is Charama, literally ‘foot ;? explained by the commentator, Stambha, ‘post’ or ‘pillar? (?!) The reading of most of the copies is Sayanottama (ya wraz:), which may be taken as the sense of Talottama, ‘couches or benches with cushions.” (22) Manchagarais (wanrmit:), ‘temporary houses.’ (?°) Or ‘ fronting to the east’ (aTe yw:). (4) Nirmuktais (fa §3:): explained by the commentator to mean ‘ fine threads,’ ‘ network,’ or ‘gauze,’ through which persons, females especially, may sce without being seen, (”) watg mrgaifa: watarfe; | (75) “With ridges and projections’ (a aramyerfa). The commentator explains this, ‘ with flags on the top of them (safe tat auaratfa). (77) This appears to be intended for an epithet of

the women, although Astarana is not usually applied to dress: wrecurat: wifrat araperrie | (8) maradgaira arpa: ara mfaat: | Phala, of course, is ‘fruit? Avadanga is explained in lexicons, ‘ what is eaten to excite thirst’? one comment gives it, ‘what may be sucked,’ as tamarinds, and the like. Changeri is explained, ‘fluids for drinking, made with sorrel, or acid fruits ;’ that is, sherbets, (79) taarnfcat or Tacrrrfcat is an epithet of the Prekshagara, or look-out house of the wom@n (eitat tWeayen:), situated on the tops of their houses, according to the commentators; erate We aq ATARI WAT: Wes wet: | an arrangement very compatible with the form of Indian houses, which have flat roofs, commonly enclosed by a trellis work, or jalousie of masonry. It is observable, that in the Vishnu Purana, and in the Mahabharata, on various public occasions, the women take their places on the platforms, or in the pavilions, without curtains or screens.

006 FEELINGS OF THE SPECTATORS.

felled! This is the boy who trampled and danced on the serpent Kaliya; who upheld the mountain Govarddhana for seven nights; who killed, as if in play, the iniquitous Arishta, Dhenuka, and Kesin! This whom we see is Achyuta! This is he who has been foretold by the wise, skilled in the sense of the Puranas, as Gop4la, who shall exalt the depressed Yadava race! This is a portion of the all-existing, all-generating Vishnu, descended upon earth, who will assuredly lighten her load!” Thus did the citizens describe Rima and Krishna, as soon as they appeared ; whilst the breast of Devaki glowed with maternal affection; and Vasu- deva, forgetting his infirmities, felt himself young again, on beholding the countenances of his sons as a season of rejoicing. The women of the palace, and the wives of the citizens, wide opened their eyes, and gazed intently upon Krishiia. “ Look, friends,” said they to their companions ; “look at the face of Krishiia; his eyes are reddened by his conflict with the elephant, and the drops of perspiration stand upon his cheeks, out- vieing a full blown lotus in autumn, studded with glittering dew. Avail yourself now of the faculty of vision. Observe his breast, the seat of splendour, marked with the mystic sign; and his arms, menacing destruc- tion to his foes. Do you not notice Balabhadra, dressed in a blue gar- ment; his countenance as fair as the jasmine, as the moon, as the fibres of the lotus stem? See how he gently smiles at the gestures of Mushtika and Chanfra, as they spring up. And now behold Hari advance to encounter Chantira. What! are there no elders, judges of the field? Tow can the delicate form of Hari, only yet in the dawn of adolescence, be regarded as a match for the vast and adamantine bulk of the great demon? Two youths, of light and elegant persons, are in the arena, to oppose athletic fiends, headed by the cruel Chanira. This is a great sin in the judges of the games, for the umpires to suffer a

contest between boys and strong men.”

As thus the women of the city conversed with one another, Hari, having tightened his girdle, danced in the ring, shaking the ground on which he trod. Balabhadra also danced, slapping his arms in defiance. Where the ground was firm, the invincible Krishia contended foot to foot with Chania. The practised demon Mushtika was opposed by

Balabhadra. Mutually entwining, and pushing, and pulling, and beating each other with fists, arms, and elbows, pressing each other with their knees, interlacing their arms, kicking with their feet, pressing with their whole weight upon one another®, fought Hari and Chantra. Desperate was the struggle, though without weapons, and one for life and death, to the great gratification of the spectators. In proportion as the contest continued, so Chaéntira was gradually losing something of his original vigour, and the wreath upon his head trembled from his fury and dis- tress®; whilst the world-comprehending Krishia wrestled with him as if but in sport. Beholding Chanura losing, and Krishha gaining strength, As soon as the drums and trumpets were silenced, a numerous band of heavenly instruments was heard in the sky; and the gods invisibly exclaimed, “ Victory to Govinda! Kesava, kill the demon Chaiira!” Madhust- dana having for a long time dallied with his adversary, at last lifted him up, and whirled him round, with the intention of putting an end to him. Having whirled Chéndra round a hundred times, until his breath was expended in the air, Krishia dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the

earth with a hundred pools of gory mire. Whilst this took place, the

Kansa, furious with rage, commanded the music to cease.

mighty Baladeva was engaged in the same manner with the demon bruiser Mushtika. Striking him on the head with his fists, and on the

5 The terms here used are technical, and refer to the established modes of wrestling amongst Hindu athlete. 1. Sannipata (afwuta:) is described ‘mutual laying hold of” 2. Avadita (wamm:), ‘letting go of the adversary.’ 3. Kshepana (aaa), ‘ pull- ing to, and casting back’ 4. Mushtini- pata (afefrara:), ‘striking with fists.’ 5. Kilanipata (atefrara:), ‘striking with the elbow. 6. Vajranipdta (aafaarm), * striking with the fore-arm? 7, Janu- nirghata (HTafrara:), ‘ pressing or striking with the knees.’ 8, Bahuvighattana (arg fauge), ‘interlacing the arms.’ 9. Padod- dhiita (uretgm), ‘kicking? 10. Prasrishté

(waet), ‘intertwining of the whole body.’ In some copies another term occurs, Asma-nirghata (wyafrtra), ‘striking with stones,’ or ‘striking blows as hard as with stones ;’ for stones could scarcely be used in a contest specified as ‘one without weapons’ (waret 9g).
® Krishna contended with Chaniira, ‘who through distress and anger shook the flowers of his crest? SEraresaat war weage t The two last terms are explained, ‘ the flower of the wreath on his head? wyftinttort ya
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breast with his knees, he stretched him on the ground, and pummelled him there till he was dead. Again, Krishna encountered the royal bruiser Tomalaka, and felled him to the earth with a blow of his left hand. When the other athlete saw Chaniira, Mushtika, and Tomalaka killed, they fled from the field; and Krishfia and Sankarshana danced vic- torious on the arena, dragging along with them by force the cowherds of their own age. Kansa, his eyes reddening with wrath, called aloud to the surrounding people, “ Drive those two cow-boys out of the assembly : seize the villain Nanda, and secure him with chains of iron: put Vasu- deva to death with tortures intolerable to his years: and lay hands upon the cattle, and whatever else belongs to those cowherds who are the associates of Krishna.”

Upon hearing these orders, the destroyer of Madhu laughed at Kansa, and, springing up to the place where he was seated, laid hold of him by the hair of his head, and struck his tiara to the ground: then casting him down upon the earth, Govinda threw himself upon him. Crushed by the weight of the upholder of the universe, the son of Ugrasena, Kansa the king, gave up the ghost. Krishha then dragged the dead body, by the hair of the head, into the centre of the arena, and a deep furrow was made by the vast and heavy carcass of Kansa, when it was dragged along the ground by Krishyia, as if a torrent of water had run through it’. Seeing Kansa thus treated, his brother Sum4lin came to his succour; but he was encountered, and easily killed, by Balabhadra. Then arose a general cry of grief from the surrounding circle, as they beheld the king of Mathura thus slain, and treated with such contumely, by Krishna. Krishha, accompanied by Balabhadra, embraced the feet of Vasudeva and of Devaki; but Vasudeva raised him up; and he and Devaki recalling to recollection what he had said to them at his birth, they bowed to Janarddana, and the former thus addressed him: ‘“ Have compassion upon mortals, O god, benefactor and lord of deities: it is by thy favour to us two that thou hast become the (present) upholder of the

7 Et latus mediam sulcus diducit arenam. being dragged over it. The text is, Wa ‘The yielding sand being furrowed into a unfareat ufcat ta qarat) HiT aay tea ditch or a water-course, by the dead bodies twa weTara: Wl

world. That, for the punishment of the rebellious, thou hast descended upon earth in my house, having been propitiated by my prayers, sancti- fies our race. Thou art the heart of all creatures; thou abidest in all creatures; and all that has been, or will be, emanates from thee, O universal spirit! Thou, Achyuta, who comprehendest all the gods, art eternally worshipped with sacrifices: thou art sacrifice itself, and the offerer of sacrifices. The affection that inspires my heart and the heart of Devaki towards thee, as if thou wast our child, is indeed but error, and a great delusion. How shall the tongue of a mortal such as I am call the creator of all things, who is without beginning or end, son? Is it consistent that the lord of the world, from whom the world proceeds, should be born of me, except through illusion? How should he, in whom all fixed and moveable things are contained, be conceived in the womb and born of a mortal being?) Have compassion therefore indeed, O supreme lord, and in thy descended portions protect the universe. Thou art no son of mine. This whole world, from Brahma to a tree, thou art. Wherefore dost thou, who art one with the supreme, beguile us? Blinded by delusion, I thought thee my son; and for thee, who art beyond all fear, I dreaded the anger of Kansa, and therefore did I take thee in my terror to Gokula, where thou hast grown up; but I no longer claim thee as mine own. Thou, Vishnu, the sovereign lord of all, whose actions Rudra, the Maruts, the Aswins, Indra, and the gods, cannot equal, although they behold them; thou who hast come amongst us for the benefit of the world, art recognised, and delusion is no more."

CHAP. XXI.

Krishna encourages his parents; places Ugrasena on the throne; becomes the pupil of Sandipani, whose son he recovers from the sea: he kills the marine demon Pancha- 2 jana, and makes a horn of his shell.

Havine permitted to Devaki and Vasudeva an interval of true knowledge, through the contemplation of his actions, Hari again spread the delusions of his power over them and the tribe of Yadu. He said to them, ‘‘ Mother; venerable father; you have both been long observed by Sankarshana and myself with sorrow, and in fear of Kansa. He whose time passes not in respect to his father and mother, is a vile being, who descends in vain from virtuous parents. The lives of those produce good fruit, who reverence their parents, their spiritual guides, the Brah- mans, and the gods. Pardon therefore, father, the impropriety of which we may have been culpable, in resenting without your orders, to which we acknowledge that we are subject, the oppression we suffered from the power and violence of Kansa." Thus speaking, they offered homage to the elders of the Yadu tribe in order, and then in a suitable manner paid their respects to the citizens. The wives of Kansa, and those of his father, then surrounded the body of the king, lying on the ground, and bewailed his fate in deep affliction. Hari in various ways expressed his regret for what had chanced, and endeavoured to console them, his own eyes being suffused with tears. The foe of Madhu then liberated Ugra- sena from confinement, and placed him on the throne, which the death of his son had left vacant. The chief of the Ydadavas, being crowned, performed the funeral rites of Kansa, and of the rest of the slain. When the ceremony was over, and Ugrasena had resumed his royal seat, Krishfia addressed him, and said, "Sovereign lord, command boldly what else is to be done. The curse of Yay4ti has pronounced our race unworthy of dominion!; but with me, for your servant, you may issue your orders to the gods. How should kings disobey them ?"

1 The curse pronounced on the elder sons of Yayati, on their refusing to take upon them their father's infirmities. See p. 414.

Thus having spoken, the human Kesava summoned mentally the deity of the wind, who came upon the instant, and said to him, * Go. Vayu, to Indra, and desire him to lay aside his pomp, and resign to Ugrasena his splendid hall Sudharman: tell him that Krishna commands him to send the royal hall, the unrivalled gem of princely courts, for the assemblage of the race of Yadu." Accordingly Vayu went, and delivered the message to the husband of Sachi, who immediately gave up to him the hall Sudharman, and Vayu conveyed it to the Yadavas, the chiefs of whom thenceforth possessed this celestial court, emblazoned with jewels, and defended by the arm of Govinda. The two excellent Yadu youths, versed in all knowledge, and possessed of all wisdom, then submitted to instruction, as the disciples of teachers. Accordingly they repaired to Sandipani—who, though born in Kasi, resided at Avanti—to study the science of arms, and, becoming his pupils, were obedient and attentive to their master, exhibiting an example to all men of the observance of instituted rules. In the course of sixty-four days they had gone through the elements of military science, with the treatises on the use of arms, and directions for the mystic incantations, which secure the aid of supernatural wéapons*. SAndipani, astonished at such proficiency, and knowing that it exceeded human faculties, imagined that the sun and moon had become his scholars. When they had acquired all that he could teach, they said to him, " Now say what present shall be given to you, as the preceptor's fee." The prudent Sandipani, perceiving that they were endowed with more than mortal powers, requested them to give him his dead son, drowned in the sea of Prabhdsa*, Taking up their arms, they marched against the ocean; but the all-comprehending sea said to them, "I have not killed the son of Sandipani; a demon

2 They read through the Dhanur-veda, which treats of military matters; with the Rahasya, 'the mystical part; and the Sangraha, 'collection' or 'compendium,' said to be here the Astra-prayoga, ' the employment of weapons.'

5 Prabhasa is a place of pilgrimage in the west of India, on the coast of Guzerat, near the temple of Somanath, and town of Pattan Somanath. It is also known by the name of Soma-tirtha; Soma, or the moon, having been here cured of the consumption brought upon him by the imprecation of Daksha, his father-in-law. Mahdbhérata, Salya P., vol. III. p. 249.

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named Panchajana, who lives in the form of a conch shell, seized the boy: he is still under my waters. On hearing this, Krishia plunged into the sea; and having slain the vile Panchajana, he took the conch shell, which was formed of his bones (and bore it as his horn), the sound of which fills the demon hosts with

dismay, animates the vigour of the gods, and annihilates unrighteousness. The heroes also recovered the boy from the pains of death, and restored him in his former person to his father. RA4ma and Jandrddana then returned to Mathura, which was well presided over by Ugrasena, and abounded in a happy population both of men and women'.

* The incidents of the two last chapters _ tions, especially in the latter. The Brahma are related in the Bhdgavata and Hari Vaivartta, on the other hand, makes still Vansa, often in the words of the text, shorter work of these occurrences than but with many embellishments and addi- our text.

CHAP. XXII.

Jarasandha besieges Mathura; is defeated, but repeatedly renews the attack.

PARASARA—The mighty Kansa had married the two daughters of Jarasandha, one named Asti, the other Prapti. Jardsandha was king of Magadha, and a very powerful prince'; who, when he heard that Krishna had killed his son-in-law, was much incensed, and, collecting a large force, marched against Mathur4, determined to put the Yadavas and Krishna to the sword. Accordingly he invested the city with three and twenty numerous divisions of his forces. sallied from the town with a slender, but resolute force, and fought The two youthful leaders pru-

Rama and Janarddana

bravely with the armies of Magadha. dently resolved to have recourse to their ancient weapons, and accord- ingly the bow of Hari, with two quivers filled with exhaustless arrows, and the mace called Kaumodaki, and the ploughshare of Balabhadra, as well as the club Saunanda, descended at a wish from heaven. Armed with these weapons, they speedily discomfited the king of Magadha and his hosts, and reentered the city in triumph.

Although the wicked king of Magadha, Jarasandha, was defeated, yet Krishna knew that whilst he escaped alive he was not subdued ; and in fact he soon returned with a mighty force, and was again forced by Rama and Krishia to fly. Eighteen times? did the haughty prince of Magadha renew his attack upon the Yadavas, headed by Krishna; and was as often defeated and put to the rout by them, with very inferior numbers. That the Yadavas were not overpowered by their foes, was

owing to the present might of the portion of the discus-armed Vishnu. ' See page 456. India, but this is a gratuitous embellish-

2 With twenty-three Akshouhinis, each ment.

consisting of 109,300 infantry, 65,610 horse, 21,870 chariots, and as many elephants. The Hari Vanga enumerates, as the allies or tributaries of Jardsandha, a number of princes from various parts of

3 The Bhagavata and Hari Vansa say

‘seventeen times.’ The latter indulges in a prolix description of the first encounter; nothing of which occurs in the Bhagavata, any more than in our text.

It was the pastime of the lord of the universe, in his capacity of man, to launch various weapons against his enemies; for what effort of power to annihilate his foes could be necessary to him, whose fiat creates and destroys the world? but as subjecting himself to human customs, he formed alliances with the brave, and engaged in hostilities with the base. He had recourse to the four devices of policy, or negociation, presents, sowing dissension, and chastisement; and sometimes even betook himself to flight. Thus imitating the conduct of human beings, the lord of the world pursued at will his sports.

CHAP. XXIII.

Birth of Kélayavana: he advances against Mathuré. Krishna builds Dwaraké, and

sends thither the Y4dava tribe: he leads Kélayavana into the cave of Muchukunda:

. . iw, ‘

the latter awakes, consumes the Yavana king, and praises Krishna.

PaRASARA.—Syala having called Gargya the Bitola whilst at the cow-pens, impotent, in an assembly of the Yadavas, they all laughed ; at which he was highly offended, and repaired to the shores of the western sea, where he engaged in arduous penance to obtain a son, who should be a terror to the tribe of Yadu. Propitiating Mahadeva, and living upon iron sand for twelve years, the deity at last was pleased with him, and gave him the desired boon. The king of the Yavanas, who was childless, became the friend of Gargya; and the latter begot a son by his wife, who was as black as a bee, and was thence called Kala-yavana!, The Yavana king having placed his son, whose breast was as hard as the point of the thunderbolt, upon the throne, retired to the woods. Inflated with conceit of his prowess, Kaélayavana demanded of Narada who were the most mighty heroes on earth. To which the sage answered, “The Yadavas.” Accordingly Kalayavana assembled many myriads of Mlechchhas and barbarians’, and with a vast armament of

1 This legend of the origin of Kala-yavana is given also by the Hari Vansa. The Bhagavata, like our text, comes at at once to the siege of Mathura by this chief; but the Hari Vansa suspends the story, fur more than thirty chapters, to narrate an origin of the Yadavas, and sun-dry adventures of Krishna and Réma to the south-west. Most of these have no other authority, and are no doubt inven-tions of the Dakhini compiler; and the others are misplaced.

2? So the Bhagavata describes him as leading a host of Mlechchhas, or barbarians, against Krishna; but in the Mahdbharata, Sabha Parvan, vol. I. p. 330, where Krishna describes the power of Jarasandha, he admits that he and the Yadavas fled from Mathura to the west, through fear of that king, but no account is given of any siege of Mathura by Kalayavana. The only indication of such a person is the mention that Bhagadatta, the Yavana king, who rules over Muru and Naraka in the west and south, is one of his most attached feudatories. This king is in various other places called king of Pragjyotish, as he is in a subsequent passage of the same book, Sabha P., p. 374; and this name is always applied to the

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elephants, cavalry, chariots, and foot, advanced impatiently against Mathura and the YAdavas; wearying every day the animal that carried him, but insensible of fatigue himself.

When Krishna knew of his approach, he reflected that if the Yadavas encountered the Yavana, they would be so much weakened by the conflict, that they would then be overcome by the king of Magadha; that their force was much reduced by the war with Magadha, whilst that of Kalayavana was unbroken; and that the enemy might be therefore victorious. Thus the Yadavas were exposed to a double danger. He resolved therefore to construct a citadel for the Yadu tribe, that should not be easily taken; one that even women might defend, and in which therefore the heroes of the house of Vrishii should be secure; one in which the male combatants of the Yadavas should dread no peril, though he himself should be drunk or careless, asleep or abroad. Thus reflect- ing, Krishia solicited a space of twelve furlongs from the ocean, and there he built the city of Dwaraka?, defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses and buildings, and splendid as the capital of Indra, Amaravati. Thither Janarddana conducted the inhabitants of Mathura, and then awaited at that city the approach of Kalayavana.

When the hostile army encamped round Mathura, Krishha unarmed went forth, and beheld the Yavana king. Kalayavana, the strong-armed, recognizing Vasudeva, pursued him; him whom the thoughts of perfect ascetics cannot overtake. Thus pursued, Krishna entered a large cavern, where Muchukunda, the king of men, was asleep. The rash Yavana entering the cave, and beholding a man lying asleep there, concluded it

the west of Asam. His subjects are, how-

ever, still Yavanas and Mlechchhas, and he presents horses, caps set with jewels, and swords with ivory hilts; articles scarcely to be found in Asam, which cannot well be the seat of his sovereignty. It seems most likely therefure that the story may have originated in some knowledge of the power and position of the Greek-Bactrian princes, or their Scythian successors, although in the latter compilations it has been mixed up with allusions to the first Mohammedan aggressions. See As. Res. V. 506. and XV. 100.

* According to the Mahabharata, he only enlarged and fortified the ancient city of Kusasthali, founded by Raivata. Sabha P.: see also p. 356 of our text.

must be Krishna, and kicked him; at which Muchukunda awoke, and casting on him an angry glance, the Yavana was instantly consumed, and reduced to ashes. For ina battle between the gods and demons, Muchukunda had formerly contributed to the defeat of the latter; and, being overcome with sleep, he solicited of the gods as a boon that he should enjoy a long repose. ‘Sleep long and soundly,” said the gods; ‘‘and whoever disturbs you shall be instantly burnt to ashes by fire emanating from your body ‘.”

Having burnt up the iniquitous Yavana, and beholding the foe of Madhu, Muchukunda asked him who he was. ‘J am born,” he replied, ‘‘in the lunar race, in the tribe of Yadu, and am the son of Vasudeva.” Muchukunda, recollecting the prophecy of old Garga, fell down before the lord of all, Hari, saying, “Thou art known, supreme lord, to be a portion of Vishnu; for it was said of old by Garga, that at the end of the twenty-eighth Dw4para age Hari would be born in the family of Yadu. Thou art he, without doubt, the benefactor of mankind; for thy glory Iam unable to endure. Thy words are of deeper tone than the muttering of the rain cloud; and earth sinks down beneath the pressure of thy feet. As in the battle between the gods and demons the Asuras were unable to sustain my lustre, so even am I incapable of bearing thy radiance. Thou alone art the refuge of every living being who has lighted on the world. Do thou, who art the alleviator of all distress, shew favour upon me, and remove from me all that is evil. Thou art the oceans, the mountains, the rivers, the forests: thou art earth, sky, aur, water, and fire: thou art mind, intelligence, the unevolved principle, the vital airs, the lord of life—the soul; all that is beyond the soul; the all-pervading ; exempt from the vicissitudes of birth; devoid of sensible

+ The name of Muchukunda, as one of the sons of Mandhatri, occurs p. 363; but no further notice is taken of him. The Bhagavata specifies his being the son of that king, and relates the same story of his long sleep as the text. The same

occurs in the Hari Vansa. The general character of the legends in this chapter is that of reference to something familiar, rather than its narration. In the Hari Vansa the opposite extreme is observable, and there the legends are as prolix as here they are concise. The Bhagavata follows a middle course; but it seems unlikely that in either of the three we have tne original fables.

properties, sound and the like; undecaying, illimitable, imperishable, subject neither to increase nor diminution: thou art that which is Brahina, without beginning or end. From thee the immortals, the progenitors, the Yakshas, Gandharbhas, and Kinnaras, the Siddhas, the nymphs of heaven, men, animals, birds, deer, reptiles, and all the vegetable world, proceed; and all that has been, or will be, or is now, moveable or fixed. All that is amorphous or has form, all that is subtile, cross, stable, or moveable, thou art, O creator of the world; and beside thee there is not any thing. O lord, I have been whirled round in the circle of worldly existence for ever, and have suffered the three classes of affliction, and there is no rest whatever. I have mistaken pains for pleasures, like sultry vapours for a pool of water; and their enjoyment has yielded me nothing but sorrow. The earth, dominion, forces, trea- surcs, friends, children, wife, dependants, all the objects of sense, have I possessed, imagining them to be sources of happiness; but I found that in their changeable nature, O lord, they were nothing but vexation. The gods themselves, though high in heaven, were in need of my alli- ance. Where then is everlasting repose? Who without adoring thee, who art the origin of all worlds, shall attain, O supreme deity, that rest which endures for ever? Beguiled by thy delusions, and ignorant of thy nature, men, after suffering the various penalties of birth, death, and infirmity, behold the countenance of the king of ghosts, and suffer in hell dreadful tortures, the reward of their own deeds. Addicted to sensual objects, through thy delusions I revolve in the whirpool of selfishness and pride; and hence I come to thee, as my final refuge, who art the lord deserving of all homage, than whom there is no other asylum; my inind afflicted with repentance for my trust in the world, and desiring the fulness of felicity, emancipation from all existence."

CHAP. XXIV.

Muchukunda goes to perform penance. Krishna takes the army and treasures of Kalayavana, and repairs with them to Dwéraké. Balarama visits Vraja: inquiries of its inhabitants after Krishna.

'THUs praised by the wise Muchukunda, the sovereign of all things. the eternal lord, Hari, said to him, ''Go to whatever celestial regions you wish, lord of men, possessed of might irresistible, honoured by my favour. When you have fully enjoyed all heavenly pleasures, you shall be born in a distinguished family, retaining the recollection of your former births; and you shall finally obtain emancipation." Having heard this promise, and prostrated himself before Achyuta, the lord of the world, Muchukunda, went forth from the cave, and beholding men of diminutive stature, now first knew that the Kali age had arrived. The king therefore departed to Gandhamadana, the shrine of Narandrayana, to perform penance.

Krishna having by this stratagem destroyed his enemy, returned to Mathur4, and took captive his army, rich in horses, elephants and cars, which he conducted to Dwaraka, and delivered to Ugrasena, and the Yadu race was relieved from all fear of invasion. Baladeva, when hostilities had entirely ceased, being desirous of seeing his kinsmen, went to Nanda's cow-pens, and there again conversed with the herdsmen and their females, with affection and respect. By some, the elders, he was embraced ; others, the juniors, he embraced ; and with those of his own age, male or female, he talked and laughed. The cowherds made many kind speeches to Halayudha; but some of the Gopis spoke to him with the affectation of anger, or with feelings of jealousy, as they inquired after the loves of Krishna with the women of Mathura. " Is all well with the fickle and inconstant Krishna?" said they: " Does the volatile swain, the friend of an instant, amuse the women of the city by laughing at our rustic efforts (to please him)? Does he ever think of us, singing in chorus to his songs? Will he not come here once again to see his mother? But why talk of these things? it is a different tale to tell for

him without us, and for us without him. Father, mother, brother, husband, kin, what have we not abandoned for his sake? but he is a monument of ingratitude. Yet tell us, does not Krishna talk of coming here? Falsehood is never, O Krishna, to be uttered by thee. Verily this is Damodara, this is Govinda, who has given up his heart to the damsels of the city, who has no longer any regard for us, but looks upon us with disdain." So saying, the Gopis, whose minds were fixed on Krishna, addressed Rama in his place, calling him Damodara and Govinda, and laughed and were merry; and Rama consoled them by communicating to them agreeable, modest, affectionate, and gentle mes- sages from Krishha. With the cowherds he talked mirthfully, as he had been wont to do, and rambled along with them over the lands of Vraja!.

1 This visit of Balarama to Vraja is subsequent to the establishment of the placed by the Hari Vansa anterior to the Yadus at Dwaraka. fall of Mathura; by the Bhagavata, long

CHAP. XXV.

Balarama finds wine in the hollow of a tree; becomes inebriated; commands the Yamuna to come to him, and on her refusal drags her out of her course: Lakshmi gives him ornaments and a dress: he returns to Dwdraka, and marries Revati.

WHILST the mighty Sesha!, the ypholder of the globe, was thus engaged in wandering amidst the forests with the herdsmen, in the disguise of a mortal—having rendered great services to earth, and still considering what more was to be achieved—Varuna, in order to provide for his recreation, said to his wife Varuni (the goddess of wine), " Thou, Madira, art ever acceptable to the powerful Ananta; go therefore, auspi- cious and kind goddess, and promote his enjoyments." Obeying these commands, V4runi went and established herself in the hollow of a Kadamba tree in the woods of Vrind4vana. Baladeva, roaming about, came there, and smelling the pleasant fragrance of liquor, resumed his ancient passion for strong drink. The holder of the ploughshare observing the vinous drops distilling from the Kadamba tree, was much delighted, and gathered and quaffed them? along with the herdsmen and the Gopis, whilst those

who were skilful with voice and lute celebrated him in their songs. Being inebriated with the wine, and the drops of perspiration standing like pearls upon his limbs, he called out, not knowing what he said, " Come hither, Yamuna river, I want to bathe." The river, disre- garding the words of a drunken man, came not at his bidding: on which

1 The great serpent, of whom Balarama the hollow of a Kadamba tree on the

ig an incarnation.

? There is no vinous exudation from the Kadamba tree (Nauclea Kadamba), but its flowers are said to yield a spirit by distil- lation; whence Kadambari is one of the synonymes of wine, or spiritous ligour. The grammarians, however, also derive the word from some legend, stating it to be so called because it was produced from Gomantha mountain: marqagd acTatett samt! The Hari Vanga, which alone makes the Gomantha mountain the scene of an exploit of Krishna and Rima, makes no mention of this origin of wine; and the Bhagavata merely says that Varun took up her abode in the hollow of a tree. There must be some other authority there- fore for this story.

Rama in a rage took up his ploughshare, which he plunged into her bank, and dragged her to him, calling out, " Will you not come, you jade? will you not come? Now go where you please (if you can)." Thus saying, he compelled the dark river to quit its ordinary course, and follow him whithersoever he wandered through the wood. Assum- ing a mortal figure, the Yamuna, with distracted looks, approached Balabhadra, and entreated him to pardon her, and let her go: but he replied, "I will drag you with my ploughshare in a thousand direc- tions, since you contemn my prowess and strength." At last, however, appeased by her reiterated prayers, he let her go, after she had watered all the country *. When he had bathed, the goddess of beauty, Lakshmi, came and gave him a beautiful lotus to place in one ear, and an earring for the other; a fresh necklace of lotus flowers, sent by Varuna; and garments of a dark blue colour, as costly as the wealth of the ocean: and thus decorated with a lotus in one ear, a ring in the other, dressed in blue garments, and wearing a garland, Balarama appeared united with loveliness. Thus decorated, Rama sported two months in Vraja, and "then returned to Dwaraké, where he married Revati, the daughter of king Raivata, by whom he had two sons, Nishatha and Ulmuka'.

8 The Bhagavata and Hari Vansa repeat this story; the latter very imperfectly; the former adds, that the Yamuna is still to

be seen following the course along which she was dragged by Balarama. The legend probably alludes to the construction of canals from the Jumna, for the purposes of irrigation; and the works of the Mohammedans in this way, which are well known, were no doubt preceded by similar canals dug by order of Hindu princes.
+ See page 439.

CHAP. XXVI.

Krishna carries off Rukmini: the princes who come to rescue her repulsed by Balarama. Rukmin overthrown, but spared by Krishna, founds Bhojakafa. Pradyumna born of Rukmini.

BufSHMAKA was king of Vidarbha, residing at Kundina'. He had a son named Rukmin, and a beautiful daughter termed Rukmini. Krishna -fell in love with the latter, and solicited her in marriage; but her brother who hated Krishia, would not assent to the espousals. At the suggestion of Jarfsandha, and with the concurrence of his son, the powerful sove- reign Bhishmaka affianced Rukmini to Sigupdla. In order to celebrate the nuptials, Jarasandha and other princes, the friends of Sisupéla, assembled in the capital of Vidarbha; and Krishna, attended by Bala- bhadra and many other Yadavas, also went to Kundina to witness the wedding. When there, Hari contrived, on the eve of the nuptials, to carry off the princess?, leaving Rama and his kinsmen to sustain the weight of his enemies. Paundraka, the illustrious Dantavakra, Vidu- ratha, Sigupala, Jard4sandha, Salya, and other kings, indignant at the insult, exerted themselves to kill Krishia, but were repelled by Balarama and the Yadavas. Rukmin, vowing that he would never enter Kundina again until he had slain Kesava in fight, pursued and overtook him. In the combat that ensued, Krishna destroyed with his discus, as if in sport, the host of Rukmin, with all its horse, and elephants, and foot, and chariots, and overthrew him, and hurled him on the ground, and would have put him to death, but was withheld by the entreaties of Rukmini. ‘‘He is my only brother,” she exclaimed, “and must not be slain by

1 Vidarbha is the country of Berar, and the name remains in the present city of Beder: the capital however, is commonly identified with a place called Kundapur, about forty miles north-east of Amaravati (in Berar).

2 When she had gone forth from the city to worship Ambika: Bhagavata. In- dr4ni, the wife of Indra: Hari Vansa. Our text tells the circumstance more con- cisely than the others.

thee: restrain your wrath, O divine lord, and give me my brother in charity.” Thus addressed by her, Krishna, whom no acts affect, spared Rukmin*; and he (in pursuance of his vow) founded the city Bhojakata‘, and ever afterwards dwelt therein. After the defeat of Rukmin, Krishha married Rukmini in due form, having first made her his own by

the R4kshasa ritual 5.
of the deity of love.
the demon.
3 After depriving him of his eyebrows and hair. In the Bhagavata, Balaréma also interferes in favour of Rukmin, and reproves Krishuia for disfiguring him.
* Of course this was somewhere in the neighbourhood of Kundina or Vidarbha, and is usually supposed to be situated on the Narmada.
> That is, by violence: thus Manu;

She bore him the gallant Pradyumna, a portion
The demon Sambara carried him off, but he slew
“ The seizure of a maiden by force, whilst she weeps and calls for assistance, after her kinsmen and friends have been slain in battle, or wounded, and their houses broken open, is the marriage called Réa- kshasa.” III. 33. According to the Bha- gavata, Rukmini sends to invite Krighna to carry her off, and instructs him how to proceed.
CHAP. XXVIII.

Pradyumna stolen by Sambara; thrown into the sea, and swallowed by a fish; found by Mayadevi: he kills Sambara, marries May4devi, and returns with her to Dwé- raka. Joy of Rukmini and Krishna.

MAITREYA.—How, Muni, happened it that the hero Pradyumna was carried away by Sambara? and in what manner was the mighty Sam- bara killed by Pradyumna?

ParaAsara.—When Pradyumna was but six days old, he was stolen from the lying-in chamber by Sambara, terrible as death; for the demon foreknew that Pradyumna, if he lived, would be his destroyer. Taking away the boy, Sambara cast him into the ocean, swarming with mon- sters, into a whirlpool of roaring waves, the haunt of the huge creatures of the deep. A large fish swallowed the child, but he died not, and was born anew from its belly!: for that fish, with others, was caught by the fishermen, and delivered by them to the great Asura Sambara. His wife Mayadevi, the mistress of his household, superintended the opera- tions of the cooks, and saw, when the fish was cut open, a beautiful child, looking like a new shoot of the blighted tree of love. Whilst wondering who this should be, and how he could have got into the belly of the fish, Narada came to satisfy her curiosity, and said to the graceful dame, * This is the son of him by whom the whole world is created and destroyed, the son of Vishfu, who was stolen by Sambara from the lying-in chamber, and tossed by him into the sea, where he was swal- lowed by the fish. He is now in thy power; do thou, beautiful woman, tenderly rear this jewel of mankind.” Thus counselled by Narada, May4devi took charge of the boy, and carefully reared him from

child- hood, being fascinated by the beauty of his persoii. Her affection became still more impassioned when he was decorated with the bloom of adolescence. The gracefully-moving M4yavati then, fixing her heart

1 The Bhagavata tells the story in the same manner, but the Hari Vansa omits the part of the fish.

and eyes upon the high-minded Pradyumna, gave him, whom she regarded as herself, all her magic (and illusive) powers.

Observing these marks of passionate affection, the son of Krishna said to the lotus-eyed Mayadevi, “Why do you indulge in feelings so unbecoming the character of a mother?” To which she replied, ‘ Thou art not a son of mine; thou art the son of Vishfiu, whom Kala Sambara carried away, and threw into the sea: thou wast swallowed by a fish, but wast rescued by me from its belly. Thy fond mother, O beloved, is When the valiant Pradyumna heard this, he was filled with wrath, and defied Sambara to battle. In the conflict that ensued, the son of Madhava slew the whole host of Sambara. Seven times he foiled the delusions of the enchanter, and making himself master of the eighth, turned it against Sambara, and killed him. By the same faculty he ascended into the air, and proceeded to his father’s house, where he alighted, along with Mayavati, in the inner apartments. When the women beheld Pradyumna, they thought it was Krishha him- self. Rukmini, her eyes dimmed with tears, spoke tenderly to him, and said, “ Happy is she who has a son like this, in the bloom of youth. Such would be the age of my son Pradyumna, if he was alive. Who is the fortunate mother adorned by thee? and yet from thy appearance, and from the affection I feel for thee, thou art assuredly the son of Hari.”

At this moment Krishna, accompanied by Narada, arrived ; and the latter said to the delighted Rukmini, “ This is thine own son, who has come hither after killing Sambara, by whom, when an infant, he was

still weeping for thee.”

stolen from the lying-in chamber.
wife, and not the wife of Sambara.
Ilear the reason.

This is the virtuous Mayayvati, his
When Manmatha,
the deity of love, had perished?, the goddess of beauty, desirous to secure
y I g y
2 When he was reduced to ashes by a
fiery glance from Siva, in resentment of
his inflaming him with passion for Uma.
This legend is a favourite with the Saiva
Puranas, and is told in the Linga and
Kalika, also in the Padma P. and Kasi
Khanda of the Skanda P. They do not

say much about his resuscitation however;
Siva, in pity of Rati's grief, restoring him
only to a bodiless existence as Ananga,
whose place is to be in the hearts of men.
The Linga adds, that when Vishnu, in
consequence of the curse of Bhrigu, shall
be born as the son of Vasudeva, Kama
shall be born as one of his sons.
ALONG WITH MAYADEVi. 577

his revival, assumed a delusive form, and by her charms fascinated the demon Sambara, and exhibited herself to him in various illusory enjoy- ments. This thy son is the descended K4ma; and this is the goddess Rati, his wife*. There is no occasion for any uncertainty: this is thy daughter-in-law." Then Rukmini was glad, and Kegava also; the whole city resounded with exclamations of joy, and all the people of Dwa- raka& were surprised at Rukmini's recovering a son who had so long been lost.

3 The daughter of Daksha, but not cified (p. 54): she was born from his per- enumerated amongst those formerly spe- spiration, according to the Kalika P.

CHAP. XXVIII.

Wires ot Krishiuia.

at dice, becomes incensed, aul slay Rakmin aud others.

Prosoim..a lias Anirud tia: n iptials of the latt+r. BalarZina be et

> ei -¥ ye ' + , - 'al #

VUKMINI bare to Krishna these other sous, Charudeshnia, Sudeshna,
Charndeha, Sushena, Charugupta, Bhadracharu, Charuvinda, Sucharu.
Krishna
had seven other beautiful wives, Kalindi, Mitravrinda, the virtuous Nag-

and the very mighty Charu; also one daughter, Charumati.

najiti, the queen Jambavati; Rohisi, of beautiful form; the amiable and excellent daughter of the king of Madra, Madri; Satyabhama, the daughter of Satrnjit; and Lakshman, of lovely smiles!. Besides these,

he had sixteen thousand other wives".

The number specified, however, both
in this place and in ¢. 32, is nine, instead
of eight. The commentator endeavours to
explain the ditference by identifying Ro-

hint with Jambavati; but in the notices of Krishna's posterity, both in this work and in the Bhagavata, she is distinct from She seems, however, to be an addition to the more usually specified Jambavati.

eight, of whose several marriages the Bhagavata gives the best account. In addition to the three first, respecting whom particulars are found in all, Kaélindi, or the Yamuna, is the daughter of the sun, whom Krishna meets on one of his visits to Indraprastha, and who claims him as the reward of her penance. Ilis next wife, Mitravindé, is the daughter of his maternal aunt, Rajddhidevi (p. 437), and sister of Vinda and Anuvinda, kings of Avanti: she chooses him at her Swayambara. The Hari Vansa calls her Saudattd, daughter of Sivi; and she is subsequently termed Saivyd by our text. Nagnajiti or Satya, the next wife, was the daughter of Nagnajit, king of Kausala, and was the prize of Krishna's overcoming seven fierce bulls, whom no other hero had encountered with success. Bhadra, princess of Kekaya, also Krishna's cousin, the daughter of Srutakirtti (p. 437), was his next: and his eighth wife was Madri, the daughter of the king of Madra; named, according to the Bhagavata, Lakshané; and to the Hari V., Saubhima; distinguishing, as does our text, clearly Lakshmané from Madri, and like it having no satisfactory equivalent for Bhadré. The Hari Vansa does not name Rohini, but specifies other names, as Vrihati, &c. In the life of Krishiia, taken from the Bhégavata through a Persian translation, published by Maurice, there is a curious instance of the barbarous distortion of Sanscrit names by the joint labours of the English and Persian translators: the wives of Krishna are written, Rokemenee (Rukmini), Seteebha-

vani (Satyabhamd), Jamoometee (Jémba-
vati), Kalenderce (Kdlindi), Lechmeena
(Lakshmana), Soeta (Satyd?), Bhedravatee
(Bhadraé), Mihrbenda (Mitravinda).
? These, according to the Mahabharata,

The heroic Pradyumna was chosen for her lord, at her public choice of a husband, by the daughter of Rukmin; and he had by her the powerful and gallant prince Aniruddha, who was fierce in fight, an ocean of prowess, and the tamer of his foes. Kesava demanded in marriage for him the granddaughter of Rukmin; and although the latter was inimical to Krishna, he betrothed the maiden (who was his son's daughter) to the son of his own daughter (her cousin Aniruddha). Upon the occasion of the nuptials Rama and other Yadavas attended Krishia to Bhojakata, the city of Rukmin. After the wedding had been solemnized, several of the kings, headed by him of Kalinga, said to Rukmin, " This wielder of the ploughshare is ignorant of the dice, which may be converted into his misfortune: why may we not contend with him, and beat him, in play?" The potent Rukmin replied to them, and said, "So let it be:" and he engaged Balarima at a game of dice in the palace. Balardma soon lost to Rukmin a thousand Nishkas*: he then staked and lost another thou- sand; and then pledged ten thousand, which Rukmin, who was well skilled in gambling, also won. At this the king of Kalinga laughed aloud, and the weak and exulting Rukmin grinned, and said, " Baladeva is losing, for he knows nothing of the game; although, blinded by a vain passion for play, he thinks he understands the dice." Halayudha, galled by the broad laughter of the Kalinga prince, and the contemptuous speech of Rukmin, was exceedingly angry, and, overcome with passion, increased his stake to ten millions of Nishkas. Rukmin accepted the challenge, and therefore threw the dice. Baladeva won, and cried aloud, "The stake is mine." But Rukmin called out as loudly, that he was the winner. | '' Tell no lies, Bala," said he: "the stake is yours; that is true; but I did not agree to it: although this be won by you, yet still I am the winner." A deep voice was then heard in the sky, inflaming still more the anger of the high-spirited Baladeva, saying, " Bala has rightly won the whole sum, and Rukmin speaks falsely: although he did

Adi P., were Apsarasas, or nymphs. In according to different authorities of very

the Dina Dharma they become Krishna's different amount. The commentator here

wives through a boon given him by Uma. terms it a weight of four Suvarnas, each * The Nishka is a weight of gold, but about 175 grains troy.

not accept the pledge in words, he did so by his acts (having cast the dice)." Balarama thus excited, his eyes red with rage, started up, and struck Rukmin with the board on which the game was played, and killed him'. Taking hold of the trembling king of Kalinga, he knocked out the teeth which he had shewn when he laughed. Laying hold of a golden column, he dragged it from its place, and used it as a weapon to kill those princes who had taken part with his adversaries. Upon which the whole circle, crying out with terror, took to flight, and escaped from the wrath of Baladeva. When Krishna heard that Rukmin had

been killed by his brother, he made no remark, being afraid of Rukmini on the one hand, and of Bala on the other; but taking with him the newly wedded Aniruddha, and the Yadava tribe, he returned to Dwaraka.

+ The Bhagavata and Hari Vanga, which ‘davas. The occurrence is a not very favour- both tell this story, agree in the death of able picture of courtly manners; but scenes Rukmin ; but in the Mahabharata he ap- of violence have never been infrequent at pears in the war, on the side of the Pani- the courts of Rajput princes.

CHAP. XXIX.

Indra comes to Dwérak4, and reports to Krishna the tyranny of Naraka. Krishna goes to his city, and puts him to death. Earth gives the earrings of Aditi to Krishria, and praises him, Te liberates the princesses made captive by Naraka, sends them to Dwaraka, and goes to Swarga with Satyabhama.

SAKRA, the lord of the three worlds, came mounted on his fierce elephant Airavata to visit Sauri (Krishia) at Dwaraka. Having entered the city, and been welcomed by Hari, he related to the hero the deeds of the demon Naraka. “ By thee, Madhusidana, lord of the gods,” said Indra, “in a mortal condition, all sufferings have been soothed. Arishta, Dhenuka, Chandra, Mushtika, Kesin, who sought to injure helpless man, have all been slain by thee. Kansa, Kuvalay4pida, the child-destroying Putan4a, have been killed by thee; and so have other oppressors of the world. By thy valour and wisdom the three worlds have been preserved, and the gods, obtaining their share of the sacrifices offered by the devout, enjoy satisfaction. But now hear the occasion o which I have come to thee, and which thou art able to remedy. The son of the earth!, called Naraka, who rules over the city of Pragjyotisha%, inflicts a great injury upon all creatures. Carrying off the maidens of gods, saints, demons, and kings, he shuts them up in his own palace. He has taken away the umbrella of Varuna, impermeable to water, the jewel mountain crest of Mandara, and the celestial nectar-dropping earrings of my mother Aditi; and he now demands my elephant Airavata. I have thus explained to you, Govinda, the tyranny of the Asura; you can best determine how it is to be prevented.” Having heard this account, the divine Hari gently smiled, and, rising from his throne, took Indra by the hand: then wishing for the eater of 1 By Vishnu, as the Varéha Avatéra; but martpa, inhabited by Kiratas; the site of found and adopted by Janaka. Kalika P. the shrines of Devi, as Dikkaravdsini and 2 In the centre of the country of K4é- Kamakhya. Kalika P. 71

the serpents, Garuda immediately appeared; upon whom his master, having first seated Satyabham4 upon his back, ascended, and flew to Pragjyotisha. Indra mounted his elephant, and, in the sight of the inhabitants of Dwaéraké, went to the abode of the gods.

The environs of Pragjyotisha were defended by nooses, constructed ‘by the demon Muru, the edges of which were as sharp as razors; but Hari, throwing his discus Sudarsana amongst them, cut them to picces. Then Muru started up, but Kesava slew him, and burnt his seven thou- sand sons, like moths, with the flame of the edge of his discus. Having slain Muru, Hayagriva, and Panchajana, the wise Hari rapidly reached the city of Pragyyotisha: there a fierce conflict took place with the troops of Naraka, in which Govinda destroyed thousands of demons; and when Naraka came into the field, showering upon the deity

all sorts of weapons, the wielder of the discus, and annihilator of the demon tribe, cut him in two with his celestial missile. Naraka being slain, Earth, bearing the two earrings of Aditi, approached the lord of the world, and said, " When, O lord, I was upheld by thee in the form of a boar, thy contact then engendered this my son. He whom thou gavest me has now been killed by thee: take therefore these two earrings, and cherish his progeny. Thou, lord, whose aspect is ever gracious, hast come to this sphere, in a portion of thyself, to lighten my burden. Thou art the eternal creator, preserver, and destroyer of the universe; the origin of all worlds, and one with the universe: what praise can be worthily offered to thee? Thou art the pervader, and that which is pervaded ; the act, the agent, and the effect; the universal spirit of all beings: what praise can be worthily offered to thee? Thou art the abstract soul, the sentient and the living soul of all beings, the imperishable: but since it is not possible to praise thee worthily, then why should the hopcless attempt proceed? Have compassion, O universal soul, and forgive the sins which Naraka has committed. Verily it is for the sanctification of thy son that he has been killed by thee." The lord, who is the substance of all creatures, having replied to the earth, '" Even so," proceeded to redeem the various gems froin the dwelling of Naraka. In the apart- ments of the women he found sixteen thousand and one hundred

damsels*: he also beheld in the palace six thousand large elephants,

each having four tusks; twenty-one lakhs of horses of Kamboja and other excellent breeds: these Govinda dispatched to Dw4rak4, in charge

of the servants of Naraka.

The umbrella of Varuna, the jewel moun-

tain, which he also recovered, he placed upon Garuda; and -mounting

him himself, and taking Satyabham4 with him, he set off to the heaven

of the gods, to restore the earrings of Aditi'.

® These were captive princesses, according to the Bhagavata; Apsarasas, or celestial nymphs, according to the Kalika P. ; and these upon their rescue by Krishna became his wives.

4 The legend of Naraka is related in more detail in the Bhagavata and [ari Vansa, but is still more fully narrated in the Kaliké Upa-purania.

sidered as one of the various intimations

that occur in the Purdnas of hostilities between the worshippers of Vishnu and Siva; Naraka being in an especial degree favoured by the latter.
It may be con-

CHAP. XXX.

Krishna restores her earrings to Aditi, and is praised by her: he visits the gardens of Indra, and at the desire of Saytabhama carries off the Parijata tree. Sachi excites Indra to its rescue. Conflict between the gods and Krishna, who defeats them. Satyabhémé derides them. They praise Krishia.

(,ARUDA, laden with the umbrella of Varuna and the jewel mountain, and bearing Hrishikesa on his back to the court of Indra, went lightly, as if in sport, along. When they arrived at the portals of Swarga, Hari blew his shell; on which the gods advanced to meet him, bearing respectful offerings. Having received the homage of the divinities, Krishna went to the palace of the mother of the gods, whose turrets resembled white clouds; and on beholding Aditi, paid his respects to her, along with Sakra; and, presenting to her her own earrings, informed her of the destruction of the demon Naraka. The mother of the world, well pleased, then fixed her whole thoughts upon Hari, the creator, and thus pronounced his praise: " Glory to thee, O god with the lotus eyes, who removest all fear from those that worship thee. Thou art the eternal, universal, and living soul; the origin of all beings; the instigator of the mental faculty, and faculties of sense; one with the three qualities; beyond the three qualities; exempt from contraries; pure; existing in the hearts of all; void of colour, extension, and every transient modifi- cation; unaffected by the vicissitudes of birth or death, sleep or waking. Thou art evening, night, and day; earth, sky, air, water, and fire; mind, intellect, and individuality. Thou art the agent of creation, duration, and dissolution; the master over the agent; in thy forms which are called Brahma, Vishnu, and Siva. Thou art gods, Yakshas, Daityas, Rakshasas, Siddhas, Punnagas, Kushmandas, Pisachas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, creepers, climbers, and grasses ; all things, large, middling, small, immense, or minute: thou art all bodics whatsoever, composed of aggregated atoms. This thy illusion beguiles all who are ignorant of thy true nature, the fools who imagine soul to be in that which is not spirit. The notions that ' I am—this is mine," which influence mankind, are but the delusions of the mother of

the world, originating in thy active agency. Those men who, attentive to their duties, diligently worship thee, traverse all this illusion, and obtain spiritual freedom. Brahma and all the gods, men and animals, are alike invested by the thick darkness of fascination, in the gulf of the illusions of Vishiu. That men, who having worshipped thee, should seek the gratification of their desires, and their own preservation, this, O lord, is also thy delusion. It is the sport of thy fascinations that induces men to glorify thee, to obtain thereby the continuance of their race, or the annihilation of their enemies, instead of eternal liberation. It is the fault of the impure acts of the unrighteous (to proffer such idle requests to one able to confer much more important benefits), like asking for a rag to cover one's nakedness from the tree that bestows whatever is solicited. Be propitious then, imperishable author of all the error that deceives the world; and dispel, O lord of all creatures, the conceit of knowledge, which proceeds from ignorance. Glory to thee, grasper of the discus, wielder of the bow, brandisher of the mace, holder of the shell; for such do I behold

thee in thy perceptible form: nor do I know that forin of thine, which is beyond perception! Have compassion on me, supreme god."

Vishnu, thus hymned by Aditi, smiled, and said to the mother of the gods, "' Mother goddess, do thou shew favour unto me, and grant me thy blessing." 'So be it," replied Aditi, "ever as thou wilt; and whilst thou dwellest amongst mortals, the first of men, thou shalt be invincible by gods or demons." Then Satyabham4, accompanied by the queen of Indra, addressed Aditi respectfully, and solicited her benedictions: and Aditi in reply said to her, " Fair-browed dame, thou shalt never suffer decay, nor loss of beauty: thou shalt be the asylum of all loveliness, dame of faultless shape." With the assent of Aditi, Indra then respectfully saluted Janarddana in all due form, and conducted him and Satyabham4 through Nandana and other pleasant gardens of the gods; where Kesava, the destroyer of Kesi, saw the Parijata tree, the favourite of Sachi, which was produced when the ocean was churned for ambrosia: the bark was of gold, and it was embellished with young sprouting leaves of a copper colour, and fruit-stalks bearing numerous clusters of fragrant fruit.

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586 SATYABHAMA DESIRES THE PARIJATA TREE:

When Satyabhamé noticed this tree, she said to her beloved lord, Govinda, " Why should not this divine tree be transported to Dwaéraka? If what you say is true, and I am really dear to you, then let this tree be taken away from hence, and planted in the gardens of my dwelling. You have often said to me, ' Neither Jambavati nor Rukmini is so dear to me, Satya, as you are.' If you have spoken the truth, and not mere flattery, then let this Parijata tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

Thus solicited by Satyabhama, Hari smiled upon her, and taking the Pariata plant, put it upon Garuila. The keepers of the garden remon- strated, and said, " This Parijata tree belongs to Sachi, the queen of the sovereign of the gods: it is not proper, Govinda, for you to remove it. At the time when the ocean was churned for the beverage of immortality, this tree was produced, for the purpose of providing Sachi with flowery ornaments. You cannot be suffered to depart with it. It is through ignorance that this is sought for by any one, as it is the especial pro- perty of her on whose countenance the king of the gods delights to look ; and who shall go away with impunity, who attempts to carry it off? Assuredly the king of the gods will punish this audacity; for his hand launches the thunderbolt, and the immortals attend upon his steps. Forbear then, Krishna, nor provoke the hostility of all the gods. The wise will not commence actions that can be productive only of unplea- sant consequences." Satyabhama, on hearing these words, was exceed- ingly offended, and said, " What right has Sachi—what has Indra—to the Parijata tree? it was produced at the churning of the ocean as the common property of all worlds. Whcrefore, gods, should Indra alone possess it? In the same manner, guardians of the grove, as nectar, as the moon, as the goddess Sri herself, so the Parijata tree is the common property of all the world: and since Sachi, confiding in the strength of her husband's arm, would keep it to herself, away with submission to her: Saty4 takes away the tree. Go quickly, and let Paulomi be told what I have said: repeat to her this contemptuous message from Satya- bhama; 'If you are the beloved wife of your lord, if your husband is

CONFLICT ON ACCOUNT OF IT. Ooh

obedient to your authority, let him prevent my husband from carrying off this tree. I know your husband Sakra; I know the sovereign of the divinities; and J, who am a mortal, take this Parijata tree away from you."

Accordingly the warders of the garden went and reported to Sachi the message of Satyabh4m4. Sachi appealed to her husband, and excited the king of the gods to resent this affront: and Indra accordingly, attended by the army of the celestials, marched to attack Hari, in defence of the Parijata tree. The gods were armed with clubs, swords, maces, and darts; and Indra wielded the thunderbolt. As soon as Govinda saw the king of the gods advancing against him on his elephant, attended by the immortals, he blew his shell so that the sound filled all the regions, and he showered smilingly myriads of arrows upon his assailants. Beholding the air in all directions overspread with his darts, the celestials in return hurled innumerable missiles; but every one of these the destroyer of Madhu, and lord of all worlds, cut playfully into a thousand pieces with his shafts. The devourer of serpents, Garuda, laid hold of the noose of the sovereign of the waters, and tore it to fragments with his beak, as if it had been a little snake. The son of Devaki threw his mace at the club of Yama, and cast it broken upon the ground: he cut in bits the litter of the lord of wealth with his discus: a glance of his eye eclipsed the radiance of the sun: he severed Agni into a hundred parts with his arrows, and scattered the Vasus through the realms of space: with his discus he cut off the points of the tridents of the Rudras, and cast themselves upon the earth: and with the shafts shot from his bow he dispersed the Sadhyas, Viswas, Maruts, and Gandharbas, like fleeces of cotton from the pods of the Simel tree, through the sky. Garuda also diligently plied his beak and wings and nails, and bit and bruised and scratched the deities who opposed his lord.

Then the king of the gods and the foe of Madhu encountered and overwhelmed each other with countless shafts, like rain-drops falling from two heavy clouds. Garuda in the conflict engaged with Airavata, and Jandrddana was opposed to all the deities. When all the other weapons had been cut to pieces, Indra stood armed with his thunderbolt,

588 SATYABHAMA REVILES INDRA.

and Krishna with the discus Sudarsana. Beholding them thus prepared for fight, all the people of the three spheres exclaimed, " Alas! alas!" Indra launched his bolt, but in vain, for Hari caught and arrested it: he forbore, however, to hurl his discus, and only called out to Indra to stay. Satyabhama seeing Indra disarmed, and his elephant disabled by Garuda, and the deity himself about to retreat, said to him, " King of the triple sphere, it ill becomes the husband of Sachi to run away. Ornamented with Parijata garlands, she will approach you. Of what use is the sove- reignty of heaven, embellished with the Parijata tree, no longer beholding Sachi meet you with affection as of yore? Nay, Sakra, fly not; you must not suffer shame: here, take the Parijata tree; let the gods be no longer annoyed. Sachi, inflated with pride of her husband, has not welcomed ine to her dwelling with respectful presents. As a woman, I am light of purpose, and am anxious for my husband's fame; therefore have I insti- gated, Sakra, this contest with you. But I do not want the Parijata tree, nor do I wish to take that which is another's property. Sachi is proud of her beauty. What woman is not proud of her husband?" Thus spoken to by Satyabhdma, the king of the gods turned back, and said to her, " Desist, wrathful dame, from afflicting your friend by further reproaches. I am not ashamed of being vanquished by him who is the author of the creation, preservation, and destruction of the world; who is the substance of all things; in whom, without beginning or middle,

the universe is comprised ; and from whom, and by whom, identical with all things, it proceeds, and will cease to be. What disgrace is it, O goddess, to any one to be discomfited by him who is the cause of creation, con- tinuance, and dissolution? His form is the parent of all worlds, though infinitely subtle, and known to those only by whom all that may be known is known. Who is able to overcome the unborn, unconstituted, eternal lord, who has willed to become a mortal for the good of the world !?"

1 The Bhagavata merely says, "Incited tells it with some variations, especially in by his wife, Krishna took away the Pari- the commencement; Satyabhdma's desire jata tree, having subdued the gods, and for the Parijata tree having been excited planted it in the garden of Satyabhima. by Narada's presenting a flower from it to The Hari V. makes a long story of it, and Krishna's other spouse, Rukmini.

CHAP. XXXI.

Krishna, with Indra's consent, takes the Parijata tree to Dwarak&é; marries the princesses rescued from Naraka.

IV ESAVA, being thus eulogized by the king of the gods, smiled, and spake gravely to him in reply. 'Thou art Indra," said he, "the king of the celestials: we are but mortals, O lord of the world: thou must pardon therefore the offence that I have committed. Let this Parijata tree be taken to its appropriate situation. I removed it in compliance with the words of Saty4. Receive back also this your thunderbolt, cast at me; for this is your proper weapon, the destroyer of your foes." Indra answered and said, "Thou beguilest us, O lord, in calling thyself a mortal; but we know thee to be the lord, although not endowed with subtlety of discernment. Thou art that thou art, engaged in the active preservation of the earth; thou extractest the thorns implanted in her bosom, destroyer of the demon race. Let this Parijita tree be trans- ferred to Dwarak4, and it shall remain upon earth as long as thou abidest in the world of mortals." Hari, having assented to the proposal of Indra, returned to earth, hymned by attendant sages, saints, and quiristers of heaven.

When Krishna arrived over Dwaraka, he blew his shell, and delighted all the inhabitants with the sound. Then alighting from Garuda, he proceeded with Satyabhama to her garden, and there planted the great Parijata tree, the smell of which perfumed the earth for three furlongs, and an approach to which enabled every one to recollect the events of a prior existence; so that, on beholding their faces in that tree, all the Yadavas contemplated themselves in their (original) celestial forms. Then Krishna took possession of the wealth, elephants, horses, and women, which he had recovered from Naraka, and which had been brought to Dwaraka by the servants of the demon; and at an auspicious season he espoused all the maidens whom Naraka had carried off from their friends;

at one and the same moment he received the hands of all of them, accord- ing to the ritual, in separate mansions. Sixteen thousand and one hun- dred was the number of the maidens, and into so many different forms did the foe of Madhu multiply himself; so that every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode

severally in the dwelling of each of these his wives.

CHAP. XXXII.

Children of Krishna. Usha, the daughter of Bana, sees Aniruddha in a dream, and becomes enamoured of him.

PARASARA.—I have enumerated to you Pradyumna and the other sons of Rukmini. Satyabhémaé bore Bhanu and Bhairika. The sons of Rohini were Diptimat, Tamrapakshi, and others. The powerful Samba and other sons were born of Jaémbavati. Bhadravinda and other valiant youths were the sons of Nagnajiti. Saivyé (or Mitravinda) had several sons, of whom Sangramajit was the chief. Vrika and others were begotten by Hari on Madri. Lakshmana had Gatravat and others: and Sruta and others were the sons of Kélindi!. Krishfia had sons also by his other wives, in all one hundred and eighty thousand. The eldest of the whole was Pradyumna, the son of Rukmini: his son was Aniruddha, from whom Vraja was born: his mother was Usha, the daughter of Bana, and grand-daughter of Bali, whom Aniruddha won in war. On that occasion a fierce battle took place between Hari and Sankara, in which the thousand arms of Bana were lopped away by the discus of the former.

Marrreya.—How happened jt, venerable Brahman, that a contest on account of Ush4 arose between Siva and Krishiia? and in what manner did Hari cut off the thousand arms of Bana? This, illustrious sir, thou art able to narrate.

Paragara.—Ushé, the daughter of Bana, having seen Parvati sporting with her lord, Sambhu, was inspired with a wish for similar dalliance. The beautiful Gauri, who knows the hearts of all, said to Usha, " Do not grieve; you shall have a husband." " But when will this be?" thought Usha to herself, "or who will be my lord?" On which Parvati con- tinued; 'He who shall appear to you, princess, in a dream on the twelfth lunation of the light half of Vaisikha, he will be your husband."

* The Bhagavata says, each of his eight queens had ten sons, and gives the ten names of each set, with one or two exceptions.

Accordingly, as the goddess had foretold, on that lunar day a yotth appeared to Usha in a dream, of whose person she became enamoured. When she woke, and no longer perceived him, she was overcome with sorrow, and, unrestrained by modesty, demanded of her companion whither he had gone. The companion and friend of the princess was Chitralekha, the daughter of Kubhanda, the minister of Bana. '" Of whom do you speak?" inquired she of Usha. But the princess, recollect- ing herself, was ashamed, and remained silent. At length, however, Chitralekha conciliated her confidence, and she related to her what had passed, and what the goddess had foretold; and she requested her friend to devise some means of uniting her with the person whom she had beheld in her dream.

Chitralekha then delineated the most eminent gods, demons, spirits, and mortals, and shewed them to Usha. Putting aside the portraits of gods, spirits, snake-gods, and demons, the princess selected those of mortals, and amongst them the heroes of the races of Andhaka and Vrishii. When she came to the

likenesses of Krishna and Rama, she was confused with shame; from the portrait of Pradyumna she modestly averted her eyes; but the moment she beheld the picture of his son, the object of her passion, her eyes wide expanded, and all her bashfulness was discarded. ‘This is he! this is he!” said she to Chitralekha; and her friend, who was’ endowed with magic power, bade her be of good cheer, and set off through the air to Dwaraka.

CHAP. XXXIII.

Bana solicits Siva for war: finds Aniruddha in the palace, and makes him prisoner. Krishna, Balaréma, and Pradyumna come to his rescue. Siva and Skanda aid Bana: the former is disabled; the latter put to flight. Bana encounters Krishna, who cuts off all his arms, and is about to put him to death. Siva intercedes, and Krishiia spares his life. Vishiiu and Siva are the same.

BEFORE this took place, Bana had been engaged in the adoration of the three-eyed god, and had thus prayed to him: “Iam humiliated, O lord, by the possession of a thousand arms in a state of peace; let some hostilities ensue, in which I may derive some advantage from their possession. Without war, what is the use of these arms? they are but a burden to me.” Sankara replied, “ When thy peacock banner shall be broken, thou shalt have war, the delight of the evil spirits that feast on the flesh of man.” Bana, pleased by this pfomise, proffered his thanks to Sambhu, and returned to his palace, where he found his standard broken ; at which his joy was increased.

At that time the nymph Chitralekha returned from Dwaraka, and by the exercise of her magic power brought Aniruddha along with her. The guards of the inner apartments discovering him there with Usha, reported it to the king who immediately sent a body of his followers to seize the prince; but the valiant youth, taking up an iron club, slew his assailants: on which Bana mounted his car, advanced against him, and endeavoured to put him to death. Finding, however, that Aniruddha was not to be subdued by prowess, he followed the counsel of his minister, and brought his magical faculties into the conflict, by which he suc- ceeded in capturing the Yadu prince, and binding him in serpent bonds.

When Aniruddha was missed from Dwaravati, and the Yadavas were inquiring of one another whither he had gone, Narada came to them, and told them that he was the prisoner of Baha, having been conveyed by a female, possessed of magic faculties, to Sohitapura'. When they heard

‘The synonymes of Sonitapura in the Devicotta in the Carnatic, which is com- Trikénda Sesha are Devikofa, Banapur, monly believed to be the scene of Bana’s Kofivarsham, and Ushdvyana. The first defeat. The name, however, occurs in is usually considered to be the modern other parts of India; in the Dekhin, on

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this, they were satisfied ; for they had imagined he had been taken away by the gods (in reprisal for the Parijita tree). Krishna therefore imme- diately summoned Garuda, who came with a wish; and mounting upon him, along with Bala and Pradyumna, he set off for the city of Bana. On their approach to the city

they were opposed by the spirits who attend on Rudra, but these were soon destroyed by Hari, and he and his companions reached the vicinity of the town. Here mighty Fever, an emanation from MaheSswara, having three feet and three heads', fought desperately with Vishnu in defence of Baia. Baladeva, upon whom his ashes were scattered, was seized with burning heat, and his eyelids trem- bled: but he obtained relief by clinging to the body of Krishna. Con- tending thus with the divine holder of the bow, the Fever emanating from Siva was quickly expelled from the person of Krishna by Fever which he himself engendéred. Brahma beholding the impersonated malady bewildered by the beating inflicted by the arms of the deity, entreated the latter to desist; and the foe of Madhu refrained, and absorbed into himself the fever he had created. The rival Fever then departed, saying to Krishna, "Those men who call to memory the combat between us shall be ever exempt from febrile disease."

Next Vishiiu overcame and demolished the five fires', and with perfect ease annihilated the army of the Danavas. Then the son of Bali (Bana),

+ The Xhavaniya, Garhapatya, Dakshina, Sabhya, and Avasathya, are the five fires ; the banks of the Godavari, according to Wilford the capital of Munja (As. Res. 1X. 199); and in Asam, near Gwalpara, as the city of the Daityas. As. Res. XIV. 443. Hamilton notices the remains of a city so called in Dinajpur. In the Kalika P., Bana is described as the friend, and appa- rently neighbour, of Naraka, king of Prag- Jyotish or Asam.

? Alluding to the three stages of febrile paroxysms, or to the recurrence of tertian ague. <A contest with this enemy, in the course of military operations, is an allegory which the British armies in India too often illustrate.

of which the three first have a religious, and the other two a secular character. The first is a fire prepared for oblations at an occasional sacrifice: the second is the houschold fire, to be perpetually main- tained: the third is a sacrificial fire, in the centre of the other two, and placed tu the south: the Sabhya is a fire lighted to warm a party: and the Avasatthya the common domestic or culinary fire. Manu, III. roo, 185, and Kulhika Bhatta's ex- planation.

with the whole of the Daitya host, assisted by Sankara and Karti- keya, fought with Sauri. A fierce combat took place between Hari and Sankara ; all the regions shook, scorched by their flaming weapons, and the celestials felt assured that the end of the universe was at hand. Govinda, with the weapon of yawning, set Sankara a-gape; and then the demons and the demigods attendant upon Siva were destroyed on every side; for Hara, overcome with incessant gaping, sat down in his car, and was unable longer to contend with Krishfa, whom no acts affect. The deity of war, Kartikeya, wounded in the arm by Garuila, struck by the weapons of Pradyumna, and disarmed by the shout of Hari, took to flight. Baha, when he saw Sankara disabled, the Daityas destroyed, Guha fled, and Siva's followers slain, advanced on his vast car, the horses of which were harnessed by Nandisa, to encounter Krishna and his associates Bala and Pradyumna. The valiant Bala- bhadra, attacking the host of Bana, wounded them in many ways with his arrows, and put them to a shameful rout; and their sovereign beheld them dragged about by Rima with his ploughshare, or beaten by him with his club, or pierced by Krishia with his arrows: he therefore attacked Krishna, and a fight took place between them: they cast at each other fiery shafts, that pierced through their armour; but Krishna intercepted with his arrows those of Bara, and cut them to pieces. Bana nevertheless wounded KeSava, and the wielder of the discus wounded Bana; and both desirous of victory, and seeking enraged the death of his antagonist, hurled various missiles at each other. When an infinite number of arrotvs had been cut to pieces, and the weapons began to be exhausted, Krishna resolved to put Bana to death. The destroyer of the demon host therefore took up his discus Sudarsana, blazing with the radiance of a hundred suns. As he was in the act of casting it, the mystical goddess Kotavi, the magic lore of the demons, stood naked before him‘. Seeing her before him, Krishvia, with unclosed eyes, cast

+ Kofavi (atzat) is said to be an eighth and as identical with Durga. The word in portion of Rudranif, and the tutelary goddess _ the lexicons designates a naked woman, and of the Daityas, composed of incantations is thence applicable to Durga, in some of (avanat). The [ari V. calls her also Lamba, _ her forms. and intimates her being the mother of Baia,

Sudarsana, to cut off the arms of Bana. The discus, dreaded in its flight by the whole of the weapons of the demons, lopped off successively the numerous arms of the Asura. Beholding Krishna with the discus again in his hand, and preparing to launch it once more, for the total demoli- tion of Bafa, the foe of Tripura (Siva) respectfully addressed him. The husband of Uma, seeing the blood streaming from the dissevered arms of Baha, approached Govinda, to solicit a suspension of hostilities, and said to him, " Krishna, Krishna, lord of the world, I know thee, first of spirits, the supreme lord, infinite felicity, without beginning or end, and beyond all things. This sport of universal being, in which thou takest the per- sons of god, animals, and men, is a subordinate attribute of thy energy. Be propitious therefore, O lord, unto me. of safety ; do not thou falsify that which I have spoken.

old in devotion to me; let him not incur thy displeasure.

I have given Bana assurance He has grown The Daitya has received a boon from me, and therefore I deprecate thy wrath." When he had concluded, Govinda, dismissing his resentment against the Asura, looked graciously on the lord of Uma, the wielder of the trident, and said to him, " Since you, Sankara, have given a boon unto Bana, let him live: from respect to your promises, my discus is arrested: the assurance of safety granted by you is granted also by me. You are fit That which I am, thou art; and that

also is this world, with its gods, demons, and mankind.

to apprehend that you are not distinct from me.

Men contemplate distinctions, because they are stupified by ignorance." So saying, Krishna went to the place where the son of Pradyumna was confined. The snakes that bound him were destroyed, béing blasted by the breath of Garuda: and Krishna, placing him, along with his wife, upon the celestial bird, returned with Pradyumna and Rama to Dwaraka'.

4 There can be little doubt that this legend describes a serious struggle between the Suivas and Vaishnavas, in which the latter, according to their own report, were victorious ; and the Saivas, although they attempt to make out a sort of compromise between Rudra and Krishna, are obliged to admit his having the worst of the conflict, and his inability to protect his votary. The Bhagavata tells the story much as the text. The Hari V. amplifies even more than usual, the narrative occupying nearly seventy pages of the French translation. The legend is to be found to the same purport, but in various degrees of detail, in the Agni P., Kirma P., Padma P. (Uttara Khanda), Vamana P., and Brahma Vaivartta P, (Krishna Janma Khana).

CHAP. XXXIV.

Paunidraka, a Vasudeva, assumes the insignia and style of Krishna, supported by the king of Kasi. Krishna marches against, and destroys them. The son of the king sends a magical being against Krishria: destroyed by his discus, which also sets Benares on fire, and consumes it and its inhabitants.

MAalITREYA—Of a truth the divine Sauri, having assumed a mortal body, performed great achievements in his easy victories over Sakra and Siva, and all their attendant divinities. I am now desirous to hear from you, illustrious sage, what other mighty exploit the humiliator of the prowess of the celestials performed.

ParasaRaA.— Hear, excellent Brahman, with reverent attention, an account of the burning of Vardnasi by Krishna, in the course of his relieving the burdens of the earth.

There was a Vasudeva who was called Paundraka!, and who, though not the Vasudeva, was flattered by ignorant people as the descended deity, until he fancied himself to be the Vasudeva? who had come down upon earth. Losing all recollection of his real character, he assumed the emblems of Vishfu, and sent an ambassador to the magnanimous Krishna with this message ; '' Relinquish, thou foolish fellow, the discus

; lay aside all my insignia, my name, and the character of Vasudeva; and come and do me homage; and I will vouchsafe thee means of subsist- ence." At which Jand4rddana laughed, and replied, " Go, messenger, back to Paundraka, and say to him from me, 'I will dispatch to thee my emblem the discus without fail. Thou wilt rightly apprehend my mean- ing, and consider what is to be done; for I shall come to thy city, bringing the discus with me, and shall undoubtedly consign it to thee. If thou wilt command me to come, I will immediately obey, and be with

1 From being, the commentator says, 2 According to the Padma P., he pro- king of Pundra. The Bhagavata calls him pitiates Siva, and obtains from him the chief of the Karushas; the Padma, king of insignia which constitute a Vasudeva. The Kasi; but the Bhagavata, as well as our different authorities for this legend all text, makes the king of Kasi his friend use the term Vasudeva in the sense of a and ally. title.

thee to-morrow ; there shall be no delay: and, having sought thy asylum, I will so provide, O king, that I shall never more have any thing to dread from thee.'" these words to his sovereign; and summoning Garuda, mounted him, and set off for the city of Paundraka 3.

When the king of Kasi heard of the preparations of Kesava, he sent his army (to the aid of Paundraka), himself bringing up the rear; and with the force of the king of Kasi, and his own troops, Pauidraka, the Hari beheld him afar off,

standing in his car, holding a discus, a club, a mace, a scimitar, and a

So saying, he dismissed the ambassador to report

false Vasudeva, marched to meet Krishna.

lotus, in his hands; ornamented with a garland of flowers; bearing a bow; and having his standard made of gold: he had also the Srivatsa mark delineated on his breast; he was dressed in yellow garments, and decorated with earrings and a tiara. When the god whose standard is Garuda beheld him, he laughed with a deep laugh, and engaged in conflict with the hostile host of cavalry and elephants, fighting with swords, scimitars, maces, tridents, spears, and bows. Showering upon the enemy the shafts from his Saranga bow, and hurling at them his mace and discus, he quickly destroyed both the army of Paundraka and that of the king of Kasi. He then said to the former, who was fool- ishly wearing his emblems, "' Pauidraka, you desired me by your envoy Here is

to resign to you all my insignia.

> The Ifari V. and Padma P. send Paundraka to Dwaraké. According to the latter, Narada incites Paundraka to

the aggression, telling him he cannot be a Vasudeva till he has overcome Krishia: he goes, and is killed. The former work, as usual, enters into particulars of its own invention. Krishna is absent on a visit to Siva at Kailaga, and during his absence Paundraka, assisted by Ekalavya, king of the Nishadas, makes a night attack upon Dwaraka. They are resisted by the Yadavas under Satyaki and Balarama; by the former of whom Paundraka is repeat-
I now deliver them to you.

edly overthrown, and all but slain: he requires so much killing, however, that he is likely to obtain the victory, when Krishna comes to the aid of his kinsmen, and after a protracted encounter, described in language employed a hundred times before, kills his competitor. The whole of the sections called the Kailésa Yatra, or Krishna's journey to Kailésa, must have been wanting in the copy used by M. Langlois, as they are not included in his translation. The chapters of the Hari V. according to his enumeration of them are 261: my copy has 316.
AND IS SLAIN BY KRISHNA. 599

my discus; here I give up my mace; and here is Garuda, let him mount upon thy standard." Thus speaking, he let fly the discus and the mace, by which Paundraka was cut to pieces, and cast on the ground; whilst the Garuda on his banner was demolished by the Garuda of Vishnu. The people, beholding this sight, exclaimed, " Alas! alas!" but the valiant king of Kasi, adhering to the imposture of his friend, continued the conflict, till Sauri decapitated him with his arrows, shooting his head into the city of Kasi, to the marvel of all the inhabitants. Having thus slain Pauiidraka and the king of K4&, with all their followers, Sauri returned to Dwaraka, where he lived in the enjoyment of heavenly delights.

When the inhabitants of Kasi saw the head of their king shot into their city, they were much astonished, and wondered how it could have happened, and by whom the deed could have been done. Having ascertained that the king had been killed by Krishna, the son of the monarch of Kasi', together with the priest of the family, propitiated Sankara ; and that deity, well pleased to be adored in the sacred place Avimukta, desired the prince to demand a boon: on which he prayed, and said, ' O lord, mighty god, through thy favour let thy mystic spirit arise to destroy Krishna, the murderer of my father." 'It shall be so," answered San- kara: and from out of the southern fire upsprang a vast and formidable female', like flame out of fire, blazing with ruddy light, and with fiery radiance streaming amidst her hair. Angrily she called upon

Krishna, and departed to Dwaraka; where the people, beholding her, were struck with dismay, and fled for protection to Madhusddana, the refuge of all worlds. The wielder of the discus knowing that the fiend had been produced by the son of the king of K4sj, through his adoration of the deity whose emblem is a bull, and being engaged in sportive amuse- ments, and playing at dice, said to the discus, " Kill this fierce creature, whose tresses are of plaited flame." Accordingly Sudarsana, the discus

4 The Bhagavata names him Sudakshina; Bhagavata makes the product of the sacri- the Padma, Dandapani. ficial fire a male, and sends him to Dwa-

5 A personified Kritya, a magical crea- raka, accompanied by a host of Bhiitas, tion. The Padma has the same. The Siva's attendant goblins.

of Vishfiu, immediately attacked the fiend, fearfully enwreathed with fire, and wearing tresses of plaited flame. Terrified at the might of Sudarsana, the creation of Maheswara awaited not his attack, but fled with speed, pursued by him with equal velocity, until she reached Vara- nasi, repelled by the superior might of the discus of Vishnu.

The army of Kasi, and the host of the demigods attendant upon Siva, armed with all kinds of weapons, then sallied out to oppose the discus ; but, skilled in the use of arms, he consumed the whole of the forces by his radiance, and then set fire to the city, in which the magic power of Siva had concealed herself

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Thus was Varaénési burnt, with all its princes and their followers, its inhabitants, elephants, horses, and men, The whole of a city, that was inaccessible to the gods, was thus wrapped in flames by the discus of Hari, and was totally destroyed. " The discus then, with unmitigated wrath, and blazing fiercely, and far from satisfied with the

accomplishment of so easy a task, returned to the hand of Vishnu'.

treasures and granaries, houses, palaces, and markets.

6 According to the Bhagavata, the ma-
gical being himsclf destroys Sudakshina
7 In this legend, again, we have a con-
test between the followers of Vishnu and
and his priest; but Sudarsana consumes
the people and the city. The Padma
ascribes the destruction of the king and
all his city to the discus. The IIari V.
closes its narrative with the death of Paun-
draka, and makes no mention of the de-
struction of Benares. The circumstance

is alluded to in a preceding section (s. 159) by Narada, when detailing the exploits of Krishna.
Siva intimated, as, besides the assistance given by the latter to Paundraka, Benares —Varanasi or Atimukta—has been from all time, as it is at present, the high place of the Saiva worship. There is also an indication of a Vaishiiava schism, in the competition between Paundra and Krishna fur the title of Vasudeva, and the insignia of his divinity.
CHAP. XXXY.

Samba carries off the daughter of Duryodhana, but is taken prisoner. Balarama comes to Hastinépur, and demands his liberation: it is refused: in his wrath he drags the city towards him, to throw it into the river. The Kuru chiefs give up Sdinba and his wife.

NLAITREYA.—I have a great desire to hear, excellent Brahman, some further account of the exploits of Balarama. You have related to me his dragging the Yamuna, and other mighty deeds, but you can tell me, venerable sir, some other of his acts.

Parasara.—Attend, Maitreya, to the achievements performed by Rama, who is the eternal, illimitable Sesha, the upholder of the earth. At the choice of a husband by the daughter of Duryodhana, the princess was carried off by the hero Samba, the son of Jambavati. Being pur- sued by Duryodhana, Karna, Bhishma, Drora, and other celebrated chiefs, who were incensed at his audacity, he was defeated, and taken prisoner. When the Yadavas heard of the occurrence, their wrath was kindled against Duryodhana and his associates, and they prepared to take up arms against them; but Baladeva, in accents interrupted by the effects of ebriety, forbade them, and said, “I will go alone to the sons of Kuru; they will hberate Samba at my request.” Accordingly he went to the elephant-styled city (Hastinapur), but took up his abode in a grove without the town, which he did not enter. When Duryodhana and the rest heard that he had arrived there, they sent him a cow, a present of fruits and flowers, and water. Bala received the offering in the customary form, and said to the Kauravas, “‘ Ugrasena commands you to set Samba at liberty.” When Duryodhana, Karfia, Bhishma, Drona, and the others, heard this, they were very angry; and Bahlika and other friends of the Kauravas, who looked upon the Yadu race as not entitled to regal dignity, said to the wielder of the club, “ What is this, Balabhadra, that thou hast uttered? What Yadava shall give orders to the chiefs of the family of Kuru? If Ugrasena issues his mandates to

the Kauravas, then we must take away the white umbrella that he has usurped, and which is fit only for kings. Depart therefore, Balarama ; you are entitled to our respect; but Samba has been guilty of improper conduct, and we will not liberate him either at Ugrasena’s commands or yours. The homage that is due to

us, their superiors, by the Kukkura and Andhaka tribes, may not be paid by them; but who ever heard of a command issued by a servant to his master! Elevation to an equal seat has rendcred you arrogant. We have committed a great mistake in neglecting, through our friendship for you, the policy (that teaches the danger of treating the abject with deference). Our sending you to-day a respectful present was an intimation of (personal) regard, which it was neither fit for our race to have proffered, nor fur your's to have expected."

Having thus spoken, the Kuru chicfs, unanimously refusing to set the son of Hari at large, immediately returned into the city. Bala, rolling about with intoxication, and the wrath which their contemptuous language had excited, struck the ground furiously with his heel, so that it burst to pieces with a loud sound that reverberated through the regions of space. His eyes reddened with rage, and his brow was curved with frowns, as he exclaimed, " What arrogance is this, in such vile and pithless creatures! The sovereignty of the Kauravas, as well as our own, is the work of fate, whose decree it also is that they now disrespect or disobey the commands of Ugrasena. Indra may of right give his orders to the gods; and Ugrasena exercises equal authority with the lord of Sachi. Fie upon the pride that boasts a throne, the leavings of a hun- dred mortals! Is not he the sovereign of the earth, the wives of whose servants adorn themselves with the blossoms of the Parijéta tree? Ugra- sena shall be the undisputed king of kings; for I will not return to his capital until I have rid the world wholly of the sons of Kuru. I will destroy Karna, Duryodhana, Drona, Bhishma, Bahlika, Duhsdsana, Bhf- risravas, Somadatta, Salya, Bhima, Arjuna, Yadhishthira, the twins, and all the other vile descendants of Kuru, with their horses, elephants, and chariots. I will rescue the hero Sdmba from captivity, and carry him, along with his wife, to Dwarak4, where I shall again behold Ugrasena

and the rest of my kin. Or, authorized by the king of the gods to remove the burdens of the earth, I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhagirathi."

So saying, the wielder of the club, Baladeva, his eyes red with rage, plunged the blade of his ploughshare downwards, beneath the ramparts of the city, and drew them towards him. When the Kauravas beheld Hastin4pura tottering, they were much alarmed, and called loudly on Rama, saying, " Rama, Rama! hold, hold! suppress your wrath! have mercy upon us! Here is Samba, and his wife also, delivered up to thee. Forgive our sins, committed in ignorance of thy wondrous power." Accordingly, issuing hurriedly from the city, the Kauravas delivered Samba and his bride to the mighty Balarama, who, bowing to Bhishma, Drona, and Kripa, who addressed him in conciliatory language, said, " I am satisfied ;" and so desisted. The city bears the marks of the shock it received, even to the present day—such was the might of Rama—proving both his strength and prowess. The Kauravas then offering homage to Samba and to Bala, dismissed the former with his wife and a bridal portion !.

1 This adventure is related in the Bhéd- napura having sustained some injury either gavata, and very briefly noticed in the from an earthquake or from the encroach- Hari Vansga; but I have not found any ments of the river, which, as is recorded, mention of it in the Mahdbhdrata. It may compelled the removal of the capital to have been suggested originally by Hasti- Kausémbi (p. 461).

CHAP. XXXVI.

The Asura Dwivida, in the form of an ape, destroyed by Balarama.

Hear also, Maitreya, another exploit performed by the mighty Bala- rama. The great Asura, the foe of the friends of the gods, Naraka, had a friend of exceeding prowess in the monkey named Dwivida, who was animated by implacable hostility against the deities, and vowed to revenge on the whole of them the destruction of Naraka by Krishna, at the instigation of the king of the cclestials, by preventing sacrifices, and effecting the annihilation of the mortal sphere. Blinded by ignorance, he accordingly interrupted all religious rites, subverted all righteous observances, and occasioned the death of living beings: he set fire to the forests, to villages, and to towns: sometimes he overwhelmed cities and hamlets with falling rocks; or lifting up mountains in the waters, he cast them into the ocean: then taking his place amidst the deep, he agitated the waves, until the foaming sea rose above its confines, and swept away the villages and cities situated upon its shores. Dwivida also, who could assume what shape he would, enlarged his bulk to an immense size, and rolling and tumbling and trampling amidst the corn fields, he crushed and spoiled the harvests. The whole world, disordered by this iniquitous monkey, was deprived of sacred study and religious rites, and was greatly afflicted.

On one occasion Halayudha was drinking in the groves of Raivata, along with the illustrious Revati and other beautiful females; and the distinguished Yadu, in whose praises songs were sung, and who was pre-eminent amidst graceful and sportive women, resembled Kuvera, the god of riches, in his palace. Whilst thus engaged, the monkey Dwivida came there, and stealing the ploughshare and the club of Baladeva, grinned at and mocked him, and laughed at the women, and threw over and broke the cups filled with wine. Balarama, becoming angry at this, threat- ened the monkey; but the latter disregarded his menaces, and made a chattering noise: on which Bala, starting up, seized his club in wrath ;

and the monkey laid hold of a large rock, which he hurled at the hero. Bala casting his club at it, as it neared him, broke it into a thousand fragments, which, together with the club, fell upon the ground. Behold- ing the club prostrate, the monkey sprang over it, and struck the Yadava violently on the breast with his paws. Bala replied with a blow of his fist upon the forehead of Dwivida, which felled him, vomiting blood, and lifeless, to the earth. The crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the thunderer had shivered it with his thunderbolt. The gods threw down a shower of flowers upon Rama, and approached him, and praised him for the glorious feat he had performed. " Well has the world been freed," said they, ‘"‘ by thy prowess, O hero, of this vile ape, who was the ally of the enemy of the gods." Then they and their attendant spirits returned well pleased to heaven. Many such inimitable deeds were wrought by the illustrious Baladeva, the impersonation of Sesha, the supporter of the earth.

2 This exploit of Balaréma is also simi- Vanga, and erroneously, that Menda and larly, but more vulgarly, related in the Dwivida were conquered by Krishna. Bhagavata. It is simply said in the Hari

CHAP. XXXVII.

The former bears an iron pestle: it is broken, and thrown into the sea. The Yadavas go to Prabhasa by desire of Krishna: they quarrel and fight, and all perish. The great serpent Sesha issues from the mouth of

Rama. Krishna is shot by a hunter, and again becomes one with universal spirit.

Destruction of the Y4davas. Sd4mba and others deceive and ridicule the Rishis.

LN this manner did Krishiia, assisted by Baladeva, destroy demons and iniquitous monarchs, for the good of the earth; and along with Phial- guna! also did he relieve earth of her load, by the death of innumerable hosts. Having thus lightened the burdens of the earth, and slain many unrighteous princes, he exterminated, by the pretext of an imprecation denounced by Brahmans, his own YAdava race. raka, and relinquishing his mortal being, the self-born reentered, with all his emanations, his own sphere of Vishnu.

Mairreya.—Tell me how Janarddana effected the destruction of his own race under the plea of Brahmanical imprecation, and in what manner he relinquished his mortal body *.

Parasara.—At the holy place Piidaraka‘, Viswamitra, Kawa, and the great sage Narada, were observed by some boys of the Yadu tribe. Giddy with youth, and influenced by predestined results, they dressed and adorned Samba, the son of Jambavati, as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said, “ What child will this female, the wife of Babhru, who is

Then quitting Dwé-

1A name of Arjuna, the great friend of Krishna, to whom the latter served as charioteer in the war between the Pandus and Kurus.
2 With Balarama, Pradyumna, Aniruddha, and the rest.
3 The legend of the destruction of the Yddava race, and the death of Krishna, appears probably in its earliest extant form in the Mausala Parva of the Mahabhérata. It forms the narrative portion of the eleventh book of the Bhagavata, having been previously briefly adverted to in the first and third books; and it is summarily told in the Uttara Khanda of the Padma P.
4 The village of Pindéraka, still held in veneration, is situated in Guzerat, about twenty miles from the north-west extremity of the Peninsula. Hamilton, II. 664.

anxious to have a son, give birth to?” The sages, who were possessed of divine wisdom, were very angry to find themselves thus tricked by the boys, and said, “She will bring forth a club, that shall crush the whole of the Y4dava race.” The boys, thus spoken to by the sages, went and related all that had occurred

to Ugrasena; and, as foretold, a club was produced from the belly of Samba. Ugrasena had the club, which was of iron, ground to dust, and thrown into the sea; but the particles of dust there became rushes®. There was one part of the iron club which was like the blade of a lance, and which the Andbakas could not break: this, when thrown into the sea, was swallowed by a fish; the fish was caught, the iron spike was extracted from its belly, and was taken by a hunter named Jara. The all-wise and glorious Madhusfdana did not think fit to counteract what had been predetermined by fate.

Then there came to Kesava, when he was private and alone, a mes- senger from the gods, who addressed him with reverence, and said, " I am sent to you, O lord, by the deities, and do thou hear what Indra, together with the Viswas, Maruts, Adityas, Sadhyas, and Rudras, respect- fully represents. '" More than a hundred years have elapsed since thou, in favour to the gods, hast descended upon earth, for the purpose of relieving it of its load. The demons have been slain, and the burden of earth has been removed: now let the immortals once again behold their monarch in heaven. A period exceeding a century has passed: now, if

5 The term is Eraké (ezat), which is explained in some medical lexicons, 'a kind of grass. The commentator also calls it a kind of grass: and in the text of the Mahabharata the term subsequently used, and as synonymous with it, is Trina (qa), 'grass.' The Mahabharata, when describing the affray which follows, mentions that the grass or rushes, on being plucked by Krishna and the Yadavas, turn to clubs. The text, and that of the Bhégavata, here say, that the powdered particles, floating on the sea, became rushes; or the latter may imply, that they fastened upon grass or weeds. The commentator, however, explains that the particles of iron being borne to land, they were so transformed. The Mahabharata says nothing of the piece which could not be pounded, and this seems to be an embellishment either of our text or the Bhagavata. The Mahabharata, however, adds another precaution, which the two others have left unnoticed. Ugrasena causes a proclamation to be made, that none of the inhabitants of Dwarakaé shall thenceforth drink wine, on pain of being impaled alive: and the people for some time observe the prohibition,

it be thy pleasure, return to Swarga. This is the solicitation of the celestials. But should such not be thy will, then remain here as long as it may be desirable to thy dependants®.” To this Krishna replied, “ All that thou hast said I am well aware of. The destruction of the Yadavas by me has commenced. The burdens of the earth are not removed until the Yadavas are extirpated. I will effect this also in my descent, and quickly ; for it shall come to pass in seven nights. When I have restored the land of Dwaérak4 to the ocean, and annihilated the race of Yadu, I Apprise the gods, that, having abandoned my human body, and accompanied by Sankarshana, I will then return to them. The tyrants that oppressed the earth, Jarasandha and the rest, have been killed; and a youth, even of the race of Yadu, is, no less than they, an incumbrance. When therefore I have taken away this great weight upon earth, I will return to protect the sphere of the celestials. Say this to them.” The messenger of the gods, having received this reply, bowed, and took his heavenly course to the king of the gods.

The mighty Krishna now beheld signs and portents both in earth and heaven, prognosticating, day and night, the ruin of Dwaraka’.

will proceed to the mansions of the immortals.

which he is assailed.
blow; large rats multiply, and infest the roads and houses, and attack persons in their sleep; Sdrikas, or starlings, utter in-
© Nothing of this kind occurs in the Mahabharata: our text therefore offers an embellishment. The Bhagavata, again, improves upon the text; for, not content
Strong hurricanes

with a messenger, it makes Brahma with the Prajipatis, Siva with the Bhitas, Indra with the other divinities, all come in person ; indicating evidently a later date, as plainly as the addition of the text shews it to be subsequent to the date of the legend in the Mahabharata.
7 The Mahabharata, which delights in describing portents and signs, does not fail to detail them here. A dreadful figure, death personified, haunts every house, coming and going no one knows how, and being invulnerable to the weapons by auspicious screams in their cages; storks imitate the hooting of owls, and goats the howling of jackals ; cows bring forth foals, and camels mules; food, in the moment of being eaten, is filled with worms; fire

burns with discoloured flames; and at sunset and sunrise the air is traversed by headless and hideous spirits. There is more to the same effect, which neither our text nor the Bhagavata has ventured to detail. The whole passage has been published in Maurice's Ancient History of Hindustan, IT. 463; translated apparently

Shewing these to the Yadavas, he said, "See; behold these fearful phe- nomena: let us hasten to Prabhdsa, to avert these omens." When he had thus spoken to the eminent Yadava, the illustrious Uddhava saluted and said to him, " Tell me, O lord, what it is proper that I should do, for it seems to me that thou wilt destroy all this race: the signs that are manifest declare nothing less than the annihilation of the tribe." Then Krishna replied to him, "Do you go by a celestial route, which my favour shall provide you, to the holy place Badarikasrama, in the Gan- dhamadana mountain, the shrine of Naranarayana; and on that spot, sanctified by them, thou, by meditating on me, shalt obtain perfection through my favour. When the race of Yadu shall have perished, I shall proceed to heaven; and the ocean shall inundate Dwarak4, when I have quitted it." Accordingly Uddhava, thus instructed by Kesava, saluted him with veneration, and departed to the shrine of Narana- rayania ®,

Then the Yadavas ascended their rapid cars, and drove to Prabhasa', along with Krishna, Rama, and the rest of their chiefs. They bathed there, and, excited by Vasudeva, the Kukkuras and Andhakas indulged in liquor. As they drank, the destructive flame of dissension was kin- dled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one another with missile weapons, and when those were expended, they had recourse to

the rushes growing nigh. The rushes in their hands became like thun-

by the late Sir Charles Wilkins. The 9 See p. 561. n. 3. By sending the

names have been much disfigured either by the copyist or compositor.

® In the Mahabharata it is said merely that Uddhava, who was versed in Yoga, foreseeing the destruction of the Yddavas, went away; that is, according to the commentator, he practised penance, and went to heaven: sama ubrareaTa aceasta! «The B hagavata, taking the hint, makes much more of it than our text, and expands it into a long course of instruction given by Krishna to Uddhava, occupying 150 leaves. Yddavas to Prabhdsa, the commentator asserts, Krishna prevented purposely the

Yadavas from obtaining Mukti, ‘ final liberation,’ which would have been the consequence of dying at Dwaraka. Death at Prabhasa conferred only Indra’s heaven.
10 The Mahabharata describes them as going forth with horses, elephants, and cars, and their women, and abundance of good cheer, and varieties of wine and meat: 4g ataTfad MPa Aaa |

7a

derbolts, and they struck one another with them fatal blows. Pradyumna, Samba, Kritavarman, Satyaki, Aniruddha, Prithu, Viprithu, Charuvar- man, Charuka, Akrara, and many others, struck one another with the rushes, which had assumed the hardness of thunderbolts!. interposed to prevent them, but they thought that he was taking part with each severally, and continued the conflict. took up a handful of rushes to destroy them, and the rushes became a club of iron, and with this he slew many of the murderous Yadavas; whilst others, fighting fiercely, put an end to one another. The chariot of the holder of the discus, named Jaitra, was quickly carried off by the swift steeds, and swept away by the sea, in the sight of D4ruka the

KeSava

Krishna then enraged

charioteer. The discus, the club, the bow, the quiver, the shell, and the

sword of Kesava, having circumambulated their lord, flew along the path

of the sun.

"The Bhagavata, like the text, adverts only in this general manner to the conflict ; but the Mahabharata gives the particulars. Yuyudhana reproaches Kritavarman with having aided Aswatthaman in his night attack on the Pandu camp, and killing warriors in their sleep. Pradyumna joins in the abuse. Kritavarman retorts. Krishna looks at him angrily. Sdtyaki repeats the story of the Syamantaka gem, by which he accuses Kritavarman of being an accomplice in the murder

of Satrajit (p. 428). Satyabhdma, the daughter of the latter, then mixes in the quarrel, and incites Krishna to avenge her; but Satyaki anticipates him, and murders Kritavarman. Saineya and the Bhojas attack Satyaki; the Andhakas defend him; and the affray becomes general. Krishna attempts to part the combatants, until Pradyumna is killed; and then taking up 2 handful of rushes, which become an iron club, he kills indiscriminately all
In a short time there was not a single YAdava left alive, except the mighty Krishna and Daruka ™.

Going towards Rama, who

that come in his way. The conflict continues until the greater part of the combatants have fallen, including all Krishna's sons, and he then in wrath sweeps off all the survivors, except Babhru and Daruka, with his discus.
12 The Mahabharata, as observed at the end of the last note, adds Babhru, but it presently gets rid of him. Krishna sends him to take care of the old people, the women, and children, in Dwaraka, whilst Daruka goes to bring Arjuna to their aid: but as he goes along, overcome with gricf for the loss of his kindred, and approaching separation from Krishna, he is killed by a club that is cast from a snare or trap set by ahunter. Krishna then goes to Dwéraké, and desires Vasudeva to await the coming of Arjuna; after which he returns to Rama, and sees the phenomenon described in the text; the serpent being Sesha, of whom Balarama was the incarnation. The Bhagavata does not mention this incident,

was sitting at the root ofa tree, they beheld a large serpent coming out of his mouth. Having issued from his mouth, the mighty snake pro- ceeded towards the ocean, hymned by saints and by other great serpents. Bringing an offering of respect, Ocean came to meet him; and then the majestic being, adored by attendant snakes, entered into the waters of the deep. Beholding the departure of the spirit of Balabhadra, Kesava said to Daruka, " All this is to be related by you to Vasudeva and Ugrasena. Go and inform them

of the departure of Balabhadra, and the destruction of the Yadavas; also that I shall engage in religious meditation, and quit this body. Apprise Ahuka and all the inhabitants of Dwaraka", that the sea will inundate the town: be ready therefore in expectation of the coming of Arjuna, and when he quits Dwaraka, no longer abide there, but go whithersoever that descendant of Kuru shall repair. Do you also go to the son of Kunti, and tell him, that it is my request that he will grant what protection he can to all my family. Then depart with Arjuna and all the people of Dwaravati, and let Vajra be installed sovereign over the tribe of Yadu."

Daruka, being thus instructed, prostrated himself again and again before Krishna, and walked round him repeatedly, and then departed as he had been desired; and having conducted Arjuna to Dwaravati, the intelligent servant of Krishha established Vajra as king. The divine Govinda then, having concentrated in himself that supreme spirit which is one with Vasudeva, was identified with all beings". Respecting the words of the Brahman, the imprecation of Durvasas™, the illustrious

merely observing that Rama, by the power of Yoga, returned into himself; that is, into Vishnu.

13 The women, the elders, and the children, amongst whom, as we shall presently see, was Vajra, the son of Aniruddha, who was established as chief of the Yadavas at Indraprastha, and who therefore escaped the destruction which overwhelmed their kinsmen, the Vrishnis, Kukkuras, and Andhakas, of Dwadraké. This was a fortunate reservation for the tribes which in various parts of Hindustan, both on the Ganges and in the Dakhin, profess to derive their origin from the Yadavas.

4 The process is explained by the commentator: ‘By the force of Dhyana, or abstraction, Krishna satisfies himself that he is Brahma (aearefafa unem), or universal spirit; and is next convinced that he is therefore all things (agyararagaa) ; by which his individuality ceases.’

'* The story is told in the Mahabharata. Durvasas was on one occasion hospitably

Krishia sat engaged in thought, resting his foot upon his knee. Then came there a hunter, named Jara, whose arrow was tipped with a blade made of the piece of iron of the club, which had not been reduced to powder; and beholding from a distance the foot of Krishna, he mistook it for part of a deer, and shooting his arrow, lodged it in the sole". Approaching his mark, he saw the four-armed king, and, falling at his feet, repeatedly besought his forgiveness, exclaiming, “I have done this deed unwittingly, thinking I was

aiming at a deer! Have pity upon me, who am consumed by my crime; for thou art able to consume me!” Bhagavat replied, “‘ Fear not thou in the least. Go, hunter, through my favour, to heaven, the abode of the gods.” As soon as he had thus spoken, a celestial car appeared, and the hunter, ascending it, forthwith proceeded to heaven. Then the illustrious Krishna, having united him- self with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with VAsu-

deva, abandoned his mortal body
qualities *°,
entertained by Krishna, but the latter
omitted to wipe away the fragments of the
meal which had fallen on the foot of the
irascible sage, who thereupon foretold that
Krishiia should be killed as in the text.
© This is an allegorical personage, how-
ever, for Jara signifies ‘ infirmity,’ ‘ old
age,’ * decay.’
and the condition of the threefold

17 The Bhagavata explains how this part
of the foot became exposed. Krishria had
assumed one of the postures in which ab-
straction is practised: he had laid his left
leg across his right thigh, by which the
sole of the foot was turned outwards.
18 He became Nirgura, ‘ devoid of all
qualities.’

CHAP. XXXVIITI.

Arjuna comes to Dwarak4, and burns the dead, and takes away the surviving inhabit- ants. Shepherds and thieves attack Arjuna, and carry off the women and wealth. Arjuna regrets the loss of his prowess to Vydsa ; who consoles him, and tells him the story of Ashfavakra’s cursing the Apsarasas. Arjuna and his brothers place Parikshit on the throne, and go to the forests. End of the fifth book.

Commencement of the Kali age.

ARJUNA having found the bodies of Krishia and of Rama, performed for them, and the rest of the slain, the obsequial rites. The eight queens of Krishna, who have been named, with Rukmini at their head, embraced the body of Hari, and entered the funeral fire!. Revati also, embracing the corpse of Rima, entered the blazing pile, which was cool to her, happy in contact with her lord. Hearing these events, Ugrasena and Anakadundubhi, with Devaki and Rohini, committed themselves to the flames?. The last ceremonies were performed for all these by Arjuna, who then made all the people leave the city, and took Vajra with him. The son of Kunti conducted the thousands of the wives of Krishna, with Vajra, and all the people, from Dwdéraka, with tenderness and care, and travelled slowly away. The Sudharman palace and the Parijata tree, which had been brought to earth by Krishna, both proceeded to heaven ; and on the same

day that Hari departed from the earth the powerful dark-bodied Kali age descended?. The ocean rose, and submerged the whole of Dwaraka, except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Kesava constantly abides, even in the present day. Whoever visits that holy shrine, the place where Krishva pursued his sports, is liberated from all his sins +.

The Mahabharata takes the wives of Krishna first to Indraprastha, and there Rukmini and four others burn; but Satyabhamé and others become ascetics, going to perform Tapasya in the forest.
2 It is merely said in the Mahabharata that Vasudeva expired; on which four of his wives burnt themselves.

3 The Kali age commenced from the death of Krishiia, according to the usual notions; but it is commonly supposed to commence a little later, or with the reign of Parikshit.
+ The Bhagavata agrees with the text in

7R

614 ARJUNA, WITH THE FAMILY OF KRISHNA,

The son of Pritha, Arjuna, halted the people he had brought from Dwaraka in the Panchanada country*, in a rich and fertile spot; but the desires of the robbers (of the neighbourhood) were excited, when they observed so many widowed females, also such great riches, in the possession of Arjuna alone. Inflamed by their cupidity, they assembled the villainous Abhiras®, and said to them, “ Here is this Arjuna, immensely rich, and having numerous women, whose husbands have been slain, passing confidently amongst us; a disgrace to all brave men. His pride is raised by the death of Bhishma, Drona, Jayadratha, Karha, and others, whom he has slain: he does not know the prowess of simple villagers. Up, up; take your long thick staves: this stupid fellow despises us. Why should we not lift up our arms?” So saying, they rushed, armed with cudgels and clods of earth, upon the people, who were without their lord. Arjuna encountered them, and said to them in derision, “ Retire, wretches, ignorant of what is right, unless ye are desirous of dying.” But they disregarded his menaces, and seized his treasures and his women, the wives of Viswaksena. Thereupon Arjuna began to brace his heavenly bow Gandiva, irresistible in battle; but it was in vain; for,

excepting the temple of Dwaraka, and asserting that it still remains, in direct contradiction of the Mahabharata, which declares that the sea did not spare any part whatever. It is clear, therefore, that

when the latter was compiled the temple was not standing, and that it was erected between the date of the compilation and that of the two Puranas. The present shrine, which is held in great repute, stands at the extremity of the peninsula of Guzerat. It is still an object of pilgrimage; it, was so in the reign of Akbar (Ayin Akbari); and has been so, no doubt, from a remote period. The image formerly worshipped there was carried off 600 years ago, and this was most probably subsequent to the date of both the Puranas; for the idol was a form of Krishiia, called Rana chor, a popular divinity, unknown in the Paurénik pantheon. Another image was substituted in place of that which was taken away. Notwithstanding the testimony of our text, and that of the Dhagavata, the originality of the temple is disputed, and a place thirty miles south from Purbandar is said to be the spot where Dwaraka was swallowed up by the ocean. Hamilton, from Macmurdo, &c. I. 662.

> ¢The country of the five rivers,' the Panjab: rather an out of the way route from Dwaraké to Dehli.

6 Abhiras mean 'herds,' and they are afterwards called by Arjuna, Gopalas, 'herdsmen.' The pastoral tribes of the west of India, and particularly those of Afghanistan, almost always combine the character of freebooter with that of shepherd.

in spite of all his efforts to tighten it, it continued flaccid: neither could he call to recollection the incantations of the superhuman weapons. Losing all patience, he launched, as best he might, his shafts upon the enemy; but those shot from Géndiva merely scratched the skin. The arrows given him by Agni to carry certain destruction now were them- selves destroyed, and were fatal to Arjuna in his contest with herdsinen. He endeavoured to recall the might of Krishiia; animated by which, his numerous arrows had overthrown mighty kings; but he tried in vain, for now they were put aside by the peasants, or they flew at random, wide of their aim. His arrows being expended, he beat the banditti with the horn of his bow; but they only laughed at his blows: and the barba- rians, in the sight of Arjuna, carried off all the women of the Vrishni and Andhaka tribes, and went their way'.

Then Jishtiu was sorely distressed, and lamented bitterly, exclaiming, Alas! alas! I am deserted by my lord!" and he wept: and in that instant the bow and heavenly arms, his car and steeds, perished entirely, like a donation to an unlearned Brahman. " Resistless," said he, "are the decrees of fate, by whom feebleness has been inflicted upon me, deprived of my illustrious friend, and victory given to the base. These two arms are mine; mine is this fist; this is my place; I am Arjuna: but without that righteous aid all these are pithless. The valour of Arjuna, the strength of Bhima, was all his work; and without him I am overcome by peasants: it cannot be from any other cause." So saying, Arjuna went to the city of Mathura, and there installed the Yadava prince, Vajra, as its king. There he beheld Vyasa, who was living in a wood, and he approached the sage, and saluted him respectfully. The Muni surveyed him for some time, as he lay prostrate at his feet, and said to him, " How is it that I see you thus shorn of your lustre? Have you been guilty of illicit intercourse with women, or of the death of a Brahman? or have you suffered some grievous disappointment? that you are so dejected. Have your prayers for progeny, or other good gifts, proved fruitless? or

7 The principal wives of Krishna, how- the same way, but more briefly. It is not ever, according to the Mahabharata,escaped. detailed in the Bhagavata. The occurrence is described there much in

have you indulged improper passions? that your lustre is so dim. Or are you one that devours the meal he has given to the Brahmans? Say, Arjuna, have you seized upon the substance of the poor? Has the wind of a winnowing basket lighted upon you? or has an evil eye gazed upon you, Arjuna? that you look thus miserable. Have you been touched by the water of a finger-nail? or has the water of a water-jar sprinkled you? or, What is most probably the case, have you been beaten by your infe- riors in battle?"

Arjuna, having sighed deeply, related to Vyasa all the circumstances of his discomfiture, and continued; " Hari, who was our strength, our might, our heroism, our prowess, our prosperity, our brightness, has left us, and departed. Deprived of him, our friend, illustrious, and ever kindly speaking, we have become as feeble as if made of straw. Puru- shottama, who was the living vigour of my weapons, my arrows and my bow, is gone. As long as we looked upon him, fortune, fame, wealth, dignity never abandoned us: but Govinda is gone from amongst us. That Krishva has quitted earth, through whose power Bhishma, Drona, the king of Anga, Duryodhana, and the rest, were consumed. Not I alone, but Earth, has grown old, miserable, and lustreless, in the abseuce of the holder of the discus. Krishna, through devotion to whom Bhishina and other mighty men perished like moths in the flame of my valour, is gone; and Iam now overcome by cowherds. The bow Gan- diva, that was famed throughout the three worlds, has been foiled, since he has departed, by the sticks of peasants: the myriads of women over whom I was lord have been carried off from me by thieves, armed but with cudgels: the whole houschold of Krishia, O Krishia*, has been forcibly carried away by peasants, who with their staves have put my strength to shame. That I am shorn of my lustre I do not marvel: it is wonderful that I live. Surely, grandsire, I alone am so shameless as to survive the stain of indignity inflicted by the vile."

Vyasa replied to Arjuna, and said, "'Think no more, my son, of your disgrace: it does not become you to grieve. Know that time subjects all beings to similar vicissitude. Time effects the production and dissolution

® A name of Vyasa.

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of all creatures. All that exists is founded on time. Know this, Arjuna, and retain your fortitude. Rivers, seas, mountains, the whole earth, gods, men, animals, trees, insects, are all created, and all will be destroyed, by time. Knowing that all that is, is the effect of time, be tranquillized. These mighty works of Krishia, whatever they have been, have been performed to relieve earth of its burdens: for this he has come down. Earth, oppressed by her load, has had recourse to the assembly of the immortals; and Janarddana, who is one with time, has descended on that account. This object has been now accomplished: all the kings of the earth are slain; the race of Vrishii and Andhaka is destroyed: no more remained for him to accomplish. Therefore has the lord departed whither he pleased, his ends being all fulfilled. At the period of creation the god of gods creates; in that of duration he preserves; and at the end of all he is mighty to annihilate. Now all is done. Therefore, Arjuna, be not afflicted by thy defeat: the prowess of mortals is the gift of time. Bhishma, Karta, and other kings, have been slain by thee alone; this was the work of time: and why, therefore, should not thy discom- fiture, by those less than thou art, occur? In like manner as through thy devotion to Vishnu these were overthrown by thee, so at last has thy defeat by miserable thieves been wrought by time. That divinity, assuming various bodies, preserves the world; and in the end the lord of creatures destroys it. In the birth of thy fortunes Janarddana was thy friend ; in their decline, thy enemies have been favoured by KeSava. Who would have believed that thou shouldst slay all the descendants of Kuru, and kindred of Ganga?' Who would have believed that peasants should triumph over thee? Be assured, son of Pritha, that it is but the sport of the universal Hari that the Kauravas have been destroyed by thee, and that thou hast been defeated by herdsmen. With respect to the women whom thou lamentest, and who have been carried off by the thieves, hear from me an ancient story, which will explain why this has happened.

"In former times a Brahman, named Ashtavakra9, was pursuing his

9 The story of Ashfdvakra is related in Kahora, who neglecting his wife, was re- the Mahabharata. He was the son of buked for it by his yet unborn son. The

religious penances, standing in water, and meditating on the eternal spirit, for many years. In consequence of the overthrow of the Asuras, there was a great festival on the summit of Meru: on their way to which, Rambha, Tilottam4, and hundreds and thousands of beautiful nymphs, saw the ascetic Ashtavakra, and they praised and hymned him for his devotions. They bowed down before him, and eulogized him, as he was immersed up to his throat in water, his hair twisted in a braid. So they sang in honour of him whatever they thought would be most agreeable to that most eminent of Brahmans. Ashtdvakra at last said to them, 'I am well pleased with you, illustrious damsels; whatever you wish for, ask of me, and I will give it you, however difficult it may be of attainment.' Then all those nymphs, Rambha, Tilottam4, and others, recorded in the Vedas, replied, 'It is enough for us that thou art pleased; what need we aught else, venerable Brahman? But some amongst them said, 'If, exalted sir, you are indeed pleased with us,

then grant us a husband, the best of men, and sovereign of the Brahmans.' 'So be it,' replied Ashtavakra, and thereupon came up from the waters. When the nymphs beheld him coming out of the water, and saw that he was very ugly, and crooked in eight places, they could not restrain their merri- ment, but laughed aloud. The Muni was very angry, and cursed them, and said, 'Since you have been so impertinent as to laugh at my deformity, I denounce upon you this imprecation: through the grace I have shewn unto you, you shall obtain the first of males for your hus- band ; but in consequence of my curse, you shall afterwards fall into the hands of thieves... When the nymphs heard this uttered by the Muni, they endeavoured to appease him; and they so far succeeded, that he announced to them they should finally return to the sphere of the gods. It is in consequence, then, of the curse of the Muni Ashtavakra that these females, who were at first the wives of Kesava, have now fallen into the hands of the barbarians; and there is no occasion, Arjuna, for you to regret it in the least. All this destruction has been effected by the lord

father angrily cursed him, that he should in eight limbs (ashfa). He became never- be born bent in every part; and he was _ theless a celebrated sage. See also Hindu accordingly brought forth crooked (vakra) Theatre, I. 293, note.

of all; and your end is also nigh at hand, since he has withdrawn from you strength, splendour, valour, and preeminence. Death is the doom of every one who is born: fall is the end of exaltation: union terminates in separation: and growth tends but to decay. Knowing all this, wise men are susceptible of neither grief nor joy; and those who learn their ways are even as they are (equally free from pleasure or pain). Do you therefore, most excellent prince, understand this truth, and, along with your brothers, relinquish every thing, and repair to the holy forest. Go now, and say from me to Yudhishthira, that he to-morrow, with his brethren, tread the path of heroes."

Thus instructed by Vy4sa, Arjuna went and related to the other sons of Prith4 all that he had seen, had experienced, and had heard. When he had communicated to them the message of Vy4sa, the sons of Pandu placed Parikshit on the throne, and went to the forest.

I have thus narrated to you, Maitreya, in detail, the actions of V4su- deva, when he was born in the race of Yadu.

VISHNU PURANA.

BOOK VI.

CHAP. I.

Of the dissolution of the world: the four ages: the decline of all things, and deteriora- tion of mankind, in the Kali age.

MAITREYA.—You have narrated to me, illustrious sage, the creation of the world, the genealogies of the patriarchs, the duration of the Man- wantaras, and the dynasties of princes, in detail. I am now desirous to

hear from you an account of the dissolution of the world, the season of total destruction, and that which occurs at the expiration of a Kalpa!.

Parasara.—Hear from me, Maitreya, exactly the circumstances of the end of all things, and the dissolution that occurs either at the expira- tion of a Kalpa, or that which takes place at the close of the life of Brahmé. A month of mortals is a day and night of the progenitors: a year of mortals is a day and night of the gods. Twice a thousand aggre- gates of the four ages is a day and night of Brahma". The four ages are the Krita, Treta, Dw4para, and Kali; comprehending together twelve thousand years of the gods. There are infinite successions of these four ages, of a similar description, the first of which is always called the Krita, and the last the Kali. In the first, the Krita, is that age which is created by Brahm4; in the last, which is the Kali age, a dissolution of the world occurs.

1 Two kinds of great or universal dis- at the end of the life of Brahma, which is solution are here intimated; one occurring termed a great or elemental dissolution : at the end of a Kalpa, or day of Brahma, Maha pralaya and Prakrita pralaya. to which the term Upasanhriti is applied * These measures of time are more in the text, and Atyantika laya by the fully detailed in the first book: see p. commentator; and the other taking place 22.

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Mairreya.—Venerable sir, you are able to give me a description of the nature of the Kali age, in which four-footed virtue? suffers total extinction.

Parasara.—Hear, Maitreya, an account of the nature of the Kali age, respecting which you have inquired, and which is now close at hand.

The observance of caste, order, and institutes will not prevail in the Kali age, nor will that of the ceremonial enjoined by the Sama, Rik, and Yajur Vedas. Marriages in this age will not be conformable to the ritual, nor will the rules that connect the spiritual preceptor and his disciple be in force. The laws that regulate the conduct of husband and wife will be disregarded, and oblations to the gods with fire no longer be offered. In whatever family he may be born, a powerful and rich man will be held entitled to espouse maidens of every tribe. man will be initiated in any way whatever, and such acts of penance as may be performed will be unattended by any results*. Every text will be scripture that people choose to think so5: all gods will be gods to them that worship them; and all orders of life will be common alike to all persons. In the Kali age, fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride of wealth will be inspired by very insig- nificant possessions. Pride of beauty will be prompted by (no other personal charm than fine) hair. Gold, jewels, diamonds, clothes, will all have perished, and then hair will be the only ornament with which women can decorate themselves.

A regenerate

Wives will desert their husbands, when they lose their property; and they only who are wealthy will be

considered by women as their lords. He who gives away much money

will be the master of men; and family descent will no longer be a title

* This is an allusion to a popular notion, originating probably with Manu: "In the Krita age the genius of truth and right stands firm on his four feet; but in the following ages he is deprived successively of one foot," &c. I. 81, 82.
4 Such an act is just what it is;? at aq urafgafaar ast 1 that is, it may be attended by inconvenience to the individual, but is utterly inefficacious for the expiation of sin.
° Whether it is conformable or contradictory to the Vedas and the law. The passage may be rendered also, 'The doctrine or dogma of any one soever will be scripture.'

of supremacy. Accumulated treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired. No man will part with the smallest fraction of the smallest coin', though entreated by a friend. Men of all degrees will conceit themselves to be equal with Brahmans. Cows will be held in esteem only as they supply milk'. The people will be almost always in dread of dearth, and apprehensive of scarcity; and will hence ever be watching the appearances of the sky: they will all live, like anchorets, upon leaves and roots and fruit, and put a period to their lives through fear of famine and want. In truth there will never be abundance in the Kali age, and men will never enjoy pleasure and happiness. They will take their food without pre- vious ablution, and without worshipping fire, gods, or guests, or offering obsequial libations to their progenitors. The women will be fickle, short of stature, gluttonous: they will have many children, and little means: scratching their heads with both hands, they will pay no attention to the commands of their husbands or parents: they will be selfish, abject, and slatternly: they will be scolds and liars: they will be indecent and immoral in their conduct, and will ever attach themselves to dissolute men. Youths, although disregarding the rules of studentship, will study the Vedas. Householders will neither sacrifice nor practise becoming liberality. Anchorets will subsist upon food accepted from rustics; and mendicants will be influenced by regard for friends and associates *. Princes, instead of protecting, will plunder their subjects; and, under the pretext of levying customs, will rob merchants of their property. In

® He will not part with the half of the half of half a Pana; that is, with ten Cowries; a Para being equal to eighty

Cowries, or small shells. Five Panas are equal to one Ana, or the sixteenth of a Rupee; and, at two shillings the Rupee, ten Cowries are equal to about one-seventh of a farthing.

* They will be valued for their individual use only, not from any notion of their generic sanctity.

* The Bhagavata has, " Religious students will be regardless of vows and purification; houscholders will beg, not give alms; anchorets will dwell in villages; and mendicants will be desirous of riches."

the Kali age every one who has cars and elephants and steeds will bea Raj49%: every one who is feeble will be a slave. Vaisyas will abandon agriculture and commerce, and gain a livelihood by servitude or the exercise of mechanical arts. Sidras, seeking a subsistence by begging, and assuming the outward marks of religious mendicants, will become the impure followers of impious and heretical doctrines ".

Oppressed by famine and taxation, men will desert their native lands, The path of the Vedas being obliterated, and men having deviated into heresy, iniquity will flourish, and the duration of life will therefore decrease. In consequence of horrible penances not enjoined by scripture, and of the

and go to those countries which are fit for coarser grains.

vices of the rulers, children will die in their infancy. Women will bear children at the age of five, six, or seven years; and men beget them when they are eight, nine, or ten. A man will be grey when he is twelve; and no one will exceed twenty years of life'. Men will possess little sense, vigour, or virtue, and will therefore perish in a very brief period. In proportion as heresy extends, so, Maitreya, shall the progress of the Kali age be estimated by the wise. In proportion as the number of the pious, who adhere to the lessons of the Vedas, diminishes—as the efforts of individuals who cultivate virtue relax—as the first of males becomes no longer the object of sacrifices—as respect for the teachers of the Vedas declines—and as regard is acknowledged for the dissemina-

* That is, princes and warriors will be so no longer by virtue of their birth and caste.

10 Most of the mendicant orders admit members without distinction of caste; but probably Buddhists especially are here intended. The Bhagavata repeatedly alludes to the diffusion of heretical doctrines and practices, the substitution of outward signs and marks for devotion, and the abandon-

ment of the worship of Vishnu. The Saiva mendicant orders are probably those especially in view. The same probably are intended by our text in the subsequent allusion to unauthorized austerities, and sectarial marks.

1 ¢ Gavedhuka (Coix barbata) and other bad sorts of grain ;' TA YARTARAT ATA cece) Another reading is, 7yAT waTaTearat ' Countries growing wheat, barley, and the like." But to place wheat and barley amongst inferior grains, and to rank them lower than rice, is a classification that could have occurred to a native of Bengal alone.

12 The Vayu says three and twenty ; the Bhagavata, from twenty to thirty.

tors of heresy—so may wise men note the augmented influence of the Kali age *.

In the Kali age, Maitreya, men, corrupted by unbelievers, will refrain from adoring Vislimu, the lord of sacrifice, the creator and lord of all; and will say, "Of what authority are the Vedas? what are gods or Brahmans? what need is there of purification with water?" Then will the clouds yield scanty rain: then will the corn be light in ear, and the grain will be poor, and of little sap: garments will be mostly made of the fibres of the San™: the principal of trees will be the Sami: the prevailing caste will be the Stidra: millet will be the more common grain: the milk in use will be chiefly that of goats: unguents will be made of Usira grass. The mother and father-in-law will be venerated in place of parents; and a man's friends will be his brother-in-law, or one Men will say, " Who has a father? who has a mother? each one is born according to his deeds:" and therefore they will look upon a wife's or husband's parents as their own. Endowed with little sense, men, subject to all the infirmities of mind, speech, and body, will daily commit sins; and every thing that is calculated to afflict beings, vicious, impure, and wretched, will be generated in the Kali age. Then shall some places follow a separate duty, devoid of holy study, oblations to fire, and invocations of the gods". Then, in the

who has a wanton wife.

18 The complaints of the prevalence of given rise to others. See As. Res. vol.

heterodox doctrines, and neglect of the practices of the Vedas, which recur in the Bhagavata and our text, indicate a period of change in the condition of the Hindu religion, which it would be important to verify. If reference is made to Buddhism,

to which in some respects the allusions especially apply, it would probably denote a period not long subsequent to the Christian era; but it is more likely to be of a later date, or in the eighth and ninth centuries, when Sankara is said to have reformed a variety of corrupt practices, and XVI. p. 12.

4 Crotolaria juncea.

15 The silk cotton, Bombax heptaphylla.

6 The expression Kwachil-loka (afa ata), a certain place,' is explained by the commentator, Kikafa, &c. (ataztét) ; confirming the inference that Buddhism is especially aimed at in the previous passages; for Kikafa, or south Behar, is the scene of Sékya's earliest and most successful labours,
7 Several of the Purénas contain allusions to the degeneracy of the Kali age,
7 U

Kali age, shall a man acquire by a trifling exertion as much eminence in virtue as is the result of arduous penance in the Krita age, or age of

purity #6.

but none afford more copious details. The description in the Bhdgavata is much shorter; that of the Vayu is much the same, and employs many of the same verses and illustrations.
18 This might be suspected of being said ironically, referring to what had been just observed of places where a religion prevailed that required neither study nor sacrifice. The commentator, however, understands it "literally, and asserts that al-

lusion is here made to the Vaishnava faith, in which devotion to Vishnu or Krishna, and the mere repetition of bis name, are equally efficacious in the Kali age with the penances and sacrifices of the preceding ages: therefore he concludes the Kali, by this one property, is the best of all the ages: Wana qatar afes: wae: wae |
This interpretation is confirmed by the following chapter.

CHAP. I.

Redceming properties of the Kali age. Devotion to Vishnu sufficient to salvation in that age for all castes and persons.

UPON this subject, Maitreya, you shall hear what the wise Vyasa has related, as it is communicated truly by me. :

It was once a matter of dispute amongst the sages, at what season the least moral merit obtained the greatest reward, and by whom it was most easily displayed. In order to terminate the discussion, they went to Veda Vyisa to remove their doubts. They found the illustrious Muni, my son, half immersed in the water of the Ganges; and awaiting the close of his ablutions, the sages remained on the banks of the sacred stream, under shelter of a grove of trees. As my son plunged down into the water, and again rose up from it, the Munis heard him exclaim, " Excellent, excellent, is the Kali age!" Again he dived, and again rising, said in their hearing, " Well done, well done Sidra; thou art happy!' Again he sank down, and as he once more emerged they heard him say, " Well done, well done, women; they are happy! who are more fortunate than they?" After this, my son finished his bathing, and the sages met him as he approached to welcome them. After he had given them seats, and they had proffered their respects, the son of Satyavati said to them, "On what account have you come to me?" They replied, " We came to you to consult you on a subject on which we entertain some doubt; but that may be at present suspended: explain to us something else. We heard you say, ' Excellent is the Kali age! Well done, Sidra! Well done, women!' Now we are desirous to know why this was'said, why you called them repeatedly, happy. Tell us the meaning of it, if it be not a mystery. We will then propose to you the question that occupies our thoughts."

Being thus addressed by the Munis, Vy4sa smiled, and said to them, " Hear, excellent sages, why I uttered the words ' Well done, well done.' The fruit of penance, of continence, of silent prayer, and the like, prac- tised in the Krita age for ten years, in the Treta for one year, in the Dwapara for a month, is obtained in the Kali age in a day and night: therefore did I exclaim, ' Excellent, excellent, is the Kali age!' That

reward which a man obtains in the Krita by abstract meditation, in the Treta by sacrifice, in the Dwapara by adoration, he receives in the Kali by merely reciting the name of Kesava. In the Kali age a man

displays the most exalted virtue by very little exertion; therefore, pious sages, who know what virtue is, I was pleased with the Kali age. Formerly the Vedas were to be acquired by the twice-born through the diligent observance of self-denial; and it was their duty to celebrate sacrifices conformably to the ritual. Then idle prayers, idle feasts, and fruitless ceremonies, were practised but to mislead the twice-born ; for although observed by them devoutly, yet, in consequence of some irregularity in their celebration, sin was incurred in all their works, and what they ate, or what they drank, did not effect the fulfilment of their desires. In all their objects the twice-born enjoyed no independence, and they attained their respective spheres only with exceeding pain. The Suidra, on the contrary, more fortunate than they, reaches his assigned station by ren- dcring them service, and performing merely the sacrifice of preparing food, in which no rules determine what may or may not be eaten, what may or may not be drunk. Therefore, most excellent sages, is the Sidra fortunate.

“Riches are accumulated by men in modes not incompatible with their peculiar duties, and they are then to be bestowed upon the worthy, and expended in constant sacrifice. There is great trouble in their acquisition; great care in their prescrvation ; great distress froin the want of them; and great grief for their loss. Thus, eminent Brahmans, through these and other sources of anxiety, men attain their allotted spheres of Praj4pati and the rest only by exceeding labour and suffering. This is not the case with women: a woman has only to honour her hus- band, in act, thought, and speech, to reach the same region to which he is elevated; and she thus accomplishes her object without any great exertion. This was the purport of my exclamation, ‘ Well done!’ the third time. I have thus related to you what you asked. Now demand the question you came to put to me, in any way you please, and J will make you a distinct reply.”

The Munis then said to Vyasa, “The question we intended to have asked you has been already answered by you in your reply to our

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subsequent inquiry.” On hearing which, Krishha Dwaipdyana laughed, and said to the holy persons who had come to see him, whose eyes were wide open with astonishment, “I perceived, with the eye of divine knowledge, the question you intended to ask, and in allusion to it I uttered the expressions, ‘ Well done, well done.’ In truth, in the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits; by Sidras, through diligent attendance only upon the twice-born; and by women, through the slight effort of obedience to their husbands. Therefore, Brahmans, did I thrice express my admiration of their happiness ; for in the Krita and other ages great were the toils of the regenerate to perform their duty. I waited not for your inquiry, but replied at once to the question you purposed to ask. Now, ye who know what virtue is, what else do you wish me to tell you?”

The Munis then saluted and praised Vyasa, and, being freed by him from uncertainty, departed as they came. To you also, excellent Mai- treya, have I imparted this secret, this one great virtue of the otherwise vicious Kali age. The dissolution of the world, and the aggregation of the elements, I will now describe to you!.

1 The illustration of the efficacy of devotion to Vishnu given in this chapter is peculiar to this Purana, but the doctrine is common to it and the Bhagavata. It is repeatedly inculcated in that work. The parallel passage in the twelfth book is the following. “ Purushottama, abiding in the hearts of men, takes away all the sins of the Kali age, produced by place or property. Bhagavan, abiding in the heart, and heard, repeated, read of, worshipped, or honoured, dissipates the ills of men for ten thousand births. As fire, entering into the substance of gold, purifies it from the alloy with which it is debased in the mine, so Vishnu, united with the devotee, is the refiner from all that is evil. By learning, penance, suppression of breath, friendship, pilgrimage, ablution, mortification, gifts, prayer, the soul attains not that exceeding purity which it derives from the presence of Vishnu. Therefore, with all your soul, O king, hold Kesava ever present in your heart. Let one about to die be most g¢areful in this; for so he goes to supreme felicity. Let the name of the supreme god, Vishnu, be repeated diligently by all in their last moments; for he who desires liberation shall attain it by the frequent repetition of the name of Krishiia. Final felicity is derived in the Krita age from holy study ; in the Treta, from religious rites. In the Dwapara it is attained by pious services ; but in the Kali age it is secured by repeating the name of Hari.” Similar doctrines are taught in the Gita, and other Vaishnava works. See As. Res. vol. XVI. p. 116.

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CHAP. III.

Three different kinds of dissolution.
vessel for measuring time.
Brahma.
Duration of a Pararddha. The Clepsydra, or

The dissolution that occurs at the end of a day of

THE dissolution of existing beings is of three kinds, incidental, ele- mental, and absolute!. The incidental is that which relates to Brahmé, and occurs at the end of a Kalpa: the elemental is that which takes place after two Pararddhas: the absolute is final liberation from

existence.

Maitreya.—tTell me, excellent master, what is the enumeration of a Parirddha, the expiration of two of which is the period of elemental

dissolution 2.

Parasara—A Pardrddha, Maitreya, is that number which occurs in the eighteenth place of figures, enumerated according to the rule of

decimal notation %.

1 The first is called Naimittaka, ‘ occasional’ or ‘ incidental,’ or Brahmya, as occasioned by the intervals of Brahma’s days; the destruction of creatures, though not of the substance of the world, occurring during his night. The general resolution of the elements into their primitive source, or Prakriti, is the Prakritika destruction, and occurs at the end of Brahma’s life. The third, the absolute or final, Atyantika, is individual annihilation; Moksha, exemption for ever from future existence. The Bhagavata here notices the fourth kind, of which mention occurred in a preceding passage (p. 55), Nitya or constant dissolution; explaining it to be the imperceptible change that all things suffer in the various stages of growth and decay, life and death. ‘The various conditions of beings subject to change are occasioned by that constant dissolution of life which
At the end of twice that period elemental dissolution

is rapidly produced by the resistless stream of time, taking every thing perpetually away :? araatnaetara farmer

ufonframaearan: TaMsUETT | The Vayu describes but three kinds of Pralaya, omitting the Nitya.

2 Maitreya has a rather indifferent memory (see p. 22); but the periods specified in the two places do not agree. In the first book two Pararddhas, as equal to one hundred years of Brahmé, are 311.0.0.000.000.000 years of mortals.

8 Counting according to this mode of enumeration, a Pararddha is represented by 100.000.000.000,000.000. The Vayu Purana has a term for each of these decimal values. Dasa (zt), 10; Satam (gr), 100; Sahasram (@zg@), 1000; Ayutam (=a), 10,000; Niyutam (fagi), 100. 08; Prayutam (aad), 1.000.000 ; Arvudam (H4#), 10,000,000 Nyurvudam (ye)»

occurs, when all the discrete products of nature are withdrawn into their indiscrete source. The shortest period of time is a Matra, which is equal to the twinkling of the human eye. Fifteen M4tras make a Késhtha; thirty Kashth4s, one Kal4; fifteen Kal4s, one NAdika. A Nadiké is ascertained by a measure of water, with a vessel made of twelve Palas and a half of copper, in the bottom of which there is to be a hole made with a tube of gold, of the weight of four Mashas, and four inches long‘. According to the M4gadha measure, the vessel should hold a Prastha (or sixteen Palas) of water. Two of these NAdis make one Muhirtta; thirty of which are one day and night. Thirty such periods form a month; twelve months make a year, or a day and night of the gods; and three hundred and sixty such days constitute a year of the celestials. An aggregate of four ages contains twelve thousand divine years; and a thousand periods of four ages complete a day of Brahma. That period is also termed a Kalpa, during which fourteen Manus preside; and at the end of it occurs the incidental or Brahma dissolution. The nature of this dissolution is very fearful: hear me describe it, as well as that which takes place at the elemental dissolution, which I will also relate to you. At the end of a thousand periods of four ages the earth is for the most

part exhausted. A total dearth then ensues, which lasts a hundred

100,000,000; Vrindam (x), 1000.009.0003 Param (yt), 10.000.000.000; Kharvam (@¥), 100.000.000.000; Nikharvam (fa Wd), 1000.000.000.000; Sankham (ye), 10. 000, 000, 000.000; Padmam (a), 100.000.000,000.000; Samudram (aq), 1000.000.000.000; Madhyamam (au), 10,000.000.000,.000.000; Pardrddham (wx 2), 100.000.000,000.000.000, In the first

book the Parérddham, as the half of Brahma's life, is but 155.520.000.000.000, fifteen instead of eighteen places of figures.
4 The description of the Clepsydra is °

very bricf, and wanting in precision. One of the commentaries is more explicit: 'A vessel made of twelve Palas and a half of copper, and holding a Prastha, Magadha measure, of water, broad at top, and having at bottom a tube of gold of four Mashas weight, four fingers long, is placed in water, and the time in which the vessel is filled by the hole in the bottom is called a Nddika:'? agereyweard arrmera girefad we enfad tafaee are area yeaa arama arfsafa | The term Saléka generally means a needle or stake, but it must here denote a pipe. The common measure of the Nadi is a thin shallow brass cup, with a small hole in the bottom. It is placed on the surface of water, in a large vessel, where nothing can disturb it, and where the water gradually fills the cup, and sinks it. As. Res. vol. V. p.87.
632 THE WORLD CONSUMED BY FIRE.

years; and, in consequence of the failure of food, all beings become languid and exanimate, and at last entirely perish. The eternal Vishnu then assumes the character of Rudra, the destroyer, and descends to reunite all his creatures with himself. He enters into the seven rays of the sun°, drinks up all the waters of the globe, and causes all moisture whatever, in living bodies or in the soil, to evaporate; thus drying up the whole earth. The seas, the rivers, the mountain torrents, and springs, are all exhaled; and so are all the waters of Patala, the regions below the earth. Thus fed, through his intervention, with abundant moisture, the seven solar rays dilate to seven suns®, whose radiance glows above, below, and on every side, and sets the three worlds and Patala on fire. The three worlds, consumed by these suns, become rugged and deformed throughout the whole extent of their mountains, rivers, and seas; and the earth, bare of verdure, and destitute of moisture, alone remains, resembling in appearance the back of a tortoise. The destroyer of all things, Hari, in the form of Rudra, who is the flame of time, becomes the scorching breath of the serpent Sesha, and thereby reduces Patiala to ashes. The great fire, when it has burnt all the divisions of Patiala, proceeds to the earth, and consumes it also. A vast whirlpool of eddying flame then spreads to the region of the atmosphere, and the sphere of the gods, and wraps them in ruin. The three spheres shew like a frying-pan amidst the surrounding flames, that prey upon all moveable or stationary things. The inhabitants of the two upper spheres, having discharged their functions, and being annoyed by the heat, remove to the sphere above, or Maharloka. When that becomes heated, its tenants, who after the full period of their stay are desirous of ascending to higher regions, depart for the Janaloka'.

5 See p. 236. n. 3. of obtaining Brahma, or final liberation, through the ten stages of perfection—de- votion, penance, truth, &c.? In the Vayu Purana more details are specified. Those Patanga, Swamabhak, Jyotishmat, and Sa- vibhasa. sainted mortals who have diligently worshipped Vishnu, and are distinguished for piety, abide, at the time of dissolution, in Maharloka, with the Pitris, the Manus,

6 These also have their several appellations: the commentator quotes the Vedas as the authority: Ardga, Bhrdja, Pafala, * Those go to Janaloka who are desirous of obtaining the seven Rishis, the various orders of celestial spirits, and the gods. These, 7 The passage may also be understood, in ‘his life all are destroyed: but those who have then attained a residence in the Brahmaloka, by having identified themselves in spirit with the supreme, are finally resolved into the sole-existing Brahma.

Jandrddana, in the person of Rudra, having consumed the whole world, breathes forth heavy clouds; and those called Samvartta, resembling vast elephants in bulk, overspread the sky, roaring, and darting lightnings. Some are as black as the blue lotus; some are white as the water-lily ; some are dusky, like smoke; and some are yellow; some are of a dun colour, like that of an ass; some like ashes sprinkled on the forehead ; some are deep blue, as the lapis lazuli; some azure, like the sapphire; some are white, as the conch or the jasmine; and some are black, as collyrium ; some are of bright red, like the ladybird; some are of the fierceness of red arsenic; and some are like the wing of the painted jay. Such are these massy clouds in hue: in form some resemble towns, some mountains, some are like houses and hovels, and some are like columns. Mighty in size, and loud in thunder, they fill all space. Showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and then they rain uninterruptedly for a hundred years, and deluge the whole world. Pouring down in drops as large as dice, these rains overspread the earth, and fill the middle region, and inundate heaven. The world is now enveloped in darkness, and. all things, animate or inanimate, having perished, the clouds continue to pour down their waters for more than a hundred years.

CHAP. IV.

Continuation of the account of the first kind of disselution. Of the second kind, or elemental dissolution ;

of all being resolved into primary spirit.

WHEN the waters have reached the region of the seven Rishis, and the whole of the three worlds is one ocean, they stop. The breath of Vishnu becomes a strong wind, which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed, and he of whom all things are made, the lord by whom all things exist, he who is inconceivable, without beginning of the universe, reposes, sleeping upon Sesha, in the midst of the deep. The creator, Hari, sleeps upon the ocean, in the form of Brahmdi—glorified by Sanaka and the saints who had gone to the Janaloka, and contemplated by the holy inhabitants of Brahmaloka, anxious for final liberation — involved in mystic slumber, the celestial personification of his own illusions, and meditating on his own ineffable spirit, which is called Vasudeva. This, Maitreya, is the dissolution termed incidental, because Hari, in the form of Brahma, sleeps there, as its incidental cause.

When the universal spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahma, so his night consists of the same period ; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Vishnu, in the character of Brahma, creates the universe anew, in the manner formerly related to you!.

I have thus described to you the intermediate dissolution of the world, occurring at the end of every Kalpa. I will now, Maitreya, describe to you elemental dissolution. When by dearth and fire all the worlds and Patélas are withered up, and the modifications of Mahat and other products of nature are by the will of Krishia destroyed, the progress of

1 The Naimittika Pralaya is described Puranas, to the same effect, and very com- in the Vayu, Bhagavata, Kurma, and other monly in precisely the same words.

fad

elemental dissolution is begun. Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The waters then being much aug- mented, roaring, and rushing along, fill up all space, whether agitated or still. When the universe is thus pervaded by the waves of the watery element, its rudimental flavour is licked up by the element of fire, and, in consequence of the destruction of their rudiments, the waters them- selves are destroyed. Deprived of the essential rudiment of flavour, they become one with fire, and the universe is therefore entirely filled with flame, which drinks up the water on every side, and gradually over- spreads the whole of the world. While space is enveloped in flame, above, below, and all around, the element of wind seizes upon the rudi- mental property, or form, which is the cause of light; and that being withdrawn, all becomes of the nature of air. The rudiment of form being destroyed, and fire deprived of its rudiment, air extinguishes fire, and spreads resistlessly over space, which is deprived of light when fire mergés into air. Air then, accompanied by sound, which is the source of ether, extends every where throughout the ten regions of space, until ether seizes upon contact, its rudimental property; by the loss of which, air is destroyed, and ether remains

unmodified: devoid of form, flavour, touch, and smell, it exists unembodied and vast, and pervades the whole of space. Ether, whose characteristic property and rudiment is sound, exists alone, occupying all the vacuity of space. But then the radical element egotism devours sound, and all the elements and faculties are at once merged into their original. This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence; and earth and Mahat are the inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakriti), reckoned from Mahat to earth', so, at the time of elemental dissolution, these seven successively reenter into each other. The egg of Brahma is

> See p. 14.

dissolved in the waters that surround it, with its seven zones, seven oceans, seven regions, and their mountains. The investure of water is drunk up by fire: the stratum of fire is absorbed by that of air: air blends itself with ether: the primary element of egotism devours the ether, and is itself taken up by intellect, which, along with all these, is seized upon by nature (Prakriti). Equilibrium of the three properties, without excess or deficiency, is called nature (Prakriti), origin (Hetu), the chief principle (Pradhana), cause (Karana), supreme (Param). This Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally lost or absorbed in the indiscrete. Spirit also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that supreme spirit which is all things. That spirit which is other than (embodied) spirit, in which there are no attributes of name, species, or the like—which is one with all wisdom, and is to be understood as sole existence—that is Brahma, infinite glory, supreme spirit, supreme power, Vishnu, all that is; from whence the perfect sage returns no more. Nature (Prakriti), which I have described to you as being essen- tially both discrete and indiscrete, and spirit (which is united with body), both resolve into supreme spirit. Supreme spirit is the upholder of all things, and the ruler of all things, and is glorified in the Vedas and in the Vedanta by the name of Vishnu.

Works, as enjoined by the Vedas, are of two kinds, active (Pravritta) and quiescent (Nivritta); by both of which the universal person is wor- shipped by mankind. He, the lord of sacrifice, the male of sacrifice, the most excellent male, is worshipped by men in the active mode by rites enjoined in the Rik, Yajur, and Sima Vedas. The soul of wisdom, the person of wisdom, Vishhu, the giver of emancipation, is worshipped by sages in the quiescent form, through meditative devotion. The exhaustless Vishnu is whatever thing that is designated by long, short, or prolated syllables, or that which is without a name. He is that which is discrete, and that which is indiscrete: he is exhaustless spirit, supreme spirit, universal spirit, Hari, the wearer of universal forms. Nature, whether discrete or indiscrete, is absorbed into him, and (de- tached) spirit also merges into the all-diffusive and unobstructed spirit.

The period of two Pararddhas, as I have described it to you, Maitreya, is called a day of that potent Vishnu; and whilst the products of nature are merged into their source, nature into spirit, and that into the supreme, that period is termed his night, and is of equal duration with his day. But, in fact, to that eternal supreme spirit there is neither day nor night, and these distinctions are only figuratively applied to the almighty. I have thus explained to you the nature of elemental disso- lution, and will now expound to you

which is final %.

®> The Bhagavata notices the Prakrita pralaya much more briefly, and it is omitted in the Vayu.

CHAP. V.

The third kind of dissolution, or final liberation from existence. Evils of worldly life. Sufferings in infancy, manhood, old age. Pains of hell. Imperfect felicity of heaven. Exemption from birth desirable by the wise. The nature of spirit or god. Meaning of the terms Bhagavat and Vasudeva.

"THE wise man having investigated the three kinds of worldly pain, or mental and bodily affliction and the like}, and having acquired true wisdom, and detachment from human objects, obtains final dissolution. The first of the three pains, or AdhyAtmika, is of two kinds, bodily and mental. Bodily pain is of many kinds, as you shall hear. Affections of the head, catarrh, fever, cholic, fistula, spleen, hemorrhoids, intu- mescence, sickness, ophthalmia, dysentery, leprosy, and many other diseases, constitute bodily affliction. Mental sufferings are Jove, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy, and many other passions which are engendered in the mind. These and various other afflictions, mental or corporeal, are com- prised under the class of worldly sufferings, which is called AdhyAtmika (natural and inseparable). That pain to which, excellent Brahman, the term Adhibhautika (natural, but incidental) is applied, is every kind of evil which is inflicted (from without) upon men by beasts, birds, men, goblins, snakes, fiends, or reptiles; and the pain that is termed Adhi- daivika (or superhuman) is the work of cold, heat, wind, rain, lightning, and other (atmospherical phenomena). Affliction, Maitreya, is multi- plied in thousands of shapes in the progress of conception, birth, decay, disease, death, and hell. The tender (and subtile) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its developement, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother's food; incapable of extending or contracting

1 The three kinds of affliction, insepa- first verse of the Sankhya Kériké, p. 8, in rable, incidental, and superhuman, are a similar strain as that which is adopted fully described in the commentary on the in the text.

its limbs; reposing amidst the slime of ordure and urine; every way incommoded ; unable to breathe ; endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is about to be born, its face is besmeared by excre- ment, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prajipati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition ; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately deprived of its intel- lectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished. Laid

upon a dirty bed, it is bitten by insects and musquitoes, and has not power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth ; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood. Enveloped by the gloom of ignorance, and internally bewildered, man knows not whence he is, who he is, whither he goeth, nor what is his nature; by what bonds he he is bound; what is cause, and what is not cause; what is to be done, and what is to be left undone; what is to be said, and what is to be kept silent; what is righteousness, what is iniquity; in what it consists, or how; what is right, what is wrong; what is virtue, what is vice. Thus man, like a brute beast, addicted only to animal gratifications, suffers the pain that ignorance occasions. Ignorance, darkness, inactivity, influence those devoid of knowledge, so that pious works are neglected ; but hell is the consequence of neglect of religious acts, according to the great sages, and the ignorant therefore suffer affliction both in this world and in the next.

When old age arrives, the body is infirm; the limbs are relaxed; the face is emaciate and shrivelled ; the skin is wrinkled, and scantily covers the veins and sinews; the eye discerns not afar off, and the pupil gazes

on vacuity; the nostrils are stuffed with hair; the trunk trembles as it moves; the bones appear beneath the surface; the back is bowed, and the joints are bent; the digestive fire is extinct, and there is little appe- tite and little vigour; walking, rising, sleeping, sitting, are all painful efforts; the ear is dull; the eye is dim; the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately

oe, and wake-

forgotten. The utterance of a single sentence is fatiguing,

fulness is perpetuated by difficult breathing, coughing, and painful exhaustion. The old man is lifted up by somebody else; he is clothed by somebody else; he is an object of contempt to his servants, his children, and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains which old age is condemned to suffer. I will now describe to you the agonies of death.

The neck droops; the feet and hands are relaxed; the body trem- bles; the man is repeatedly exhausted, subdued, and visited with inter- rupted knowledge; the principle of selfishness afflicts him, and he thinks what will become of my wealth, my lands, my children, my wife, my servants, my house? the joints of his limbs are tortured with severe pains, as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes, and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, and with thirst, and with hunger; and he at last passes away, tortured by the servants of the judge of the dead, to undergo a renewal of his sufferings in another body. These are the agonies which men have to endure when they die. I will now describe to you the tortures which they suffer in hell.

Men are bound, when they die, by the servants of the king of Tar- tarus with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama, and the horrors of their terrible route. In the

different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are severed with saws, some roasted in forges, some are chopped with axes, some buried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by vultures, some torn by tigers, some are boiled in oil, some rolled in caustic slime, some are precipitated from great heights, some tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite ?.

But not in hell alone do the souls of the deceased undergo pain: there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again to earth. Again is he liable to conception and to birth; he is merged again into the embryo, and repairs to it when about to be born; then he dies, as soon as born, or in infancy, or in youth, or in manhood, or in old age. Death, sooner or later, is inevitable. As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends. Whatever is produced that is most acceptable to man, that, Maitreya, becomes a seed whence springs the tree of sorrow. Wife, children, servants, house, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by the fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the threefold class of ills that beset the different stages of life, conception, birth, and decay, as charac- terized by that only happiness which effaces all other kinds of felicity, however abundant, and as being absolute and final *.

It should therefore be the assiduous endeavour of wise men to attain unto god‘. The means of such attainment are said, great Muni, to be

1 Some further particulars of the differ- khya doctrines in particular, although the ent hells, and the punishments inflicted in same spirit pervades all Hindu metaphy- them, have been given hefore: see p. 207. sics.

3 All this is conformable to the San- * Tasmat Tat prdptaye yatna kartavya

knowledge and works. Knowledge is of two kinds, that which is derived Brahma that is the word is composed of scripture; Brahma that is supreme is pro- duced of reflection®. Ignorance is utter darkness, in which knowledge, obtained through any sense (as that of hearing), shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity like the sun. What has been said by

Manu, when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two (forms of) spirit (or god), the spirit which is the word, and the spirit which is supreme.

from scripture, and that which is derived from reflection.

He who is thoroughly imbued with the
The Atharva Veda also states that
there are two kinds of knowledge; by the one, which is the supreme,
word of god obtains supreme spirit °.

god is attained; the other is that which consists of the Rich and other Vedas'. That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands, nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause; permeating all, itself unpenetrated, and from which all things proceed ; that is the object which the wise behold, that is Brahma, that is the supreme state, that is the subject of contemplation to those who desire liberation, that is the thing spoken of by the Vedas, the

infinitely subtile, supreme condition of Vishnu. That essence of the

panditairnaraih (weRTq WATAT Ue: Hata:

imae:). The expression Tat praptaye,
'for the obtaining of that,' refers to the
phrase immediately preceding, Bhagavat-
prapti, 'obtaining of, or ' attaining to,
Bhagavat,' the lord.
> Brahma is of two kinds; Sabda-
Brahma, spirit or god to be attained
through the word, that is, the Vedas and
the duties they prescribe; and Para-
Brahma, spirit or god to be attained
through reflection, by which the difference
between soul and matter is ascertained.
6 This seems intended as a quotation
from Manu, but it has not been found in
the code; it is 2 want Yeast wena ws
mq 1 we wate fran: wt warforsti 0
7 The commentator quotes other pas-
sages from the Vedas of a similar tend-
ency, intimating, however, the necessity of
performing acts prior to attaining know-
ledge ; as, wuTa wtf; Uy wat ATH | UAT
fa: | 'The decoction (preparatory process)
being digested by rites, thereafter know-
ledge is the supreme resource.' 'wfqerat

wg wtat faeargaayae i ‘Having crossed
the gulph of death by ignorance (cere-
monial acts), man obtains immortality by
(holy) knowledge.’
MEANING OF BHAGAVAT. 643

supreme is defined by the term Bhagavat®: the word Bhagavat is the denomination of that primeval and eternal god: and he who fully under- stands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas. The word Bhagavat is a conve- nient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit, which is individual, almighty, and the cause of causes of all things. The letter Bh implies the cherisher and supporter of the universe. By The dissyllable Bhagu indicates the six properties, dominion, might, glory, splendour, wisdom,

ga is understood the leader, impeller, or creator.

and dispassion. The purport of the letter va is that elemental spirit in which all beings exist, and which exists in all beings®. And thus this great word Bhagavan is the name of Vasudeva, who is one with the supreme Brahma, and of no one else. This word therefore, which is the general denomination of an adorable object, is not used in reference to the supreme in a general, but a special signification. When applied to any other (thing or person) it is used in its customary or general import. In the latter case it may purport one who knows the origin and end and revolutions of beings, and what is wisdom, what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end, and without defect.

The term Vasudeva means that all beings abide in that supreme being, and that he abides in all beings”, as was formerly explained by Kesidhwaja to Khandikya, called Janaka, when he inquired of him an

explanation of the name of the immortal, Vasudeva. He said, “ He

* According to the comment, allusion is here made to the twelve syllable Mantra, or mystic formula addressed to Vishnu: “Om Bhagavate Vasudevaya nama; ‘Om! salutation to Bhagavat Vasudeva: the repetition of which, by those devoted (bhakta) to Vishnu, is the easy mode of securing their liberation.” The mysticism is, however, no doubt older than the worship of Vishnu; and the term Bhagavat is defined in the text according to the interpretation of the Vedas.
° The commentator says these interpretations are from the Nirukta, the glossary of the Vedas. The more etymological de-

rivation of the term is, Bhaga, ‘ power,’
‘authority,’ and vat possessive affix.
© From the root Vas (qa), ‘ abiding,
‘ dwelling.” See p. 1 and g,
644 SUPREME NATURE OF VASUDEVA.

dwelleth internally in all beings, and all things dwell in him; and thence the lord Vasudeva is the creator and preserver of the world. He, though one with all beings, is beyond and separate from material nature (Pra- kriti), from its products, from properties, from imperfections: he is beyond all investing substance: he is universal soul; all the interstices of the universe are filled up by him: he is one with all good qualities ; and all created beings are endowed with but a small portion of his indi- viduality. Assuming at will various forms, he bestows benefits on the whole world, which was his work. Glory, might, dominion, wisdom, energy, power, and other attributes, are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infi- nite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only, by which he is conceived, contemplated, and known, that is wisdom ; all else is ignorance.”

CHAP. VI.

Means of attaining liberation. Anecdotes of Khandikya and Kesidhwaja. The former instructs the latter how to atone for permitting the death of a cow. Kesidhwaja offers him a requital, and he desires to be instructed in spiritual knowledge.

He, Purushottama, is also known by holy study and devout medita- tion; and either, as the cause of attaining him, is entitled Brahma. From study let a man proceed to meditation, and from meditation to study !; by perfection in both supreme spirit becomes manifest. Study is one eye whcrewith to behold it, and meditation is the other: he who is one with Brahma sees not with the eye of flesh.

Marrreya.—Reverend teacher, I am desirous of being informed what is meant by the term meditation (Yoga), by understanding which .I may behold the supreme being, the upholder of the universe.

ParAsara.—I will repeat to you, Maitreya, the explanation formerly
given by Kesidhwaja to the magnanimous Khandikya, also called
Janaka.
Mairreya—Tell me first, Brahman, who Khandikya was, and who was Kesidhwaja; and how it happened that a conversation relating to the practice of Yoga occurred between them.

Parasara.—There was Janaka, named Dharmadhwaja, who had two sons, Amitadhwaja and Kritadhwaja; and the latter was a king ever intent upon existent supreme spirit: his son was the celebrated Kesi- dhwaja. The son of Amitadhwaja was Janaka, called Khafdikya?.

1 Both study of the Vedas (Swédhydya) wraarefa i ‘ By the union of prayer and and abstraction (Yoga) are to be prac- meditation let him behold soul in him- tised: when a man is weary of one, he _ self may apply to the other. The Yoga, how- ? No such names occur amongst the ever, limits the practical part to silent Maithila kings of the Vishnu Purdna (see prayer. AUG: YRaae wraregre yx p. 390); but, as there

noticed (note 6), AIT 1 ‘Wearied of meditation, let him the Bhagavata inserts them. Janaka is pray inaudibly: weary of prayer, let him used asa title. Kritadhwaja, in some of repeat meditation.” syqararfavta wyaet the copies, is read Ritadhwaja.

8B

646 THE COW OF KHANDIKYA KILLED.

Khandikya was diligent in the way of works, and was renowned on earth for religious rites. Kesidhwaja, on the other hand, was endowed with spiritual knowledge. These two were engaged in hostilities, and Khan- Expelled from his dominions, he wandered with a few followers, his priest and his

counsellors, amidst woods and mountains, where, destitute of true wis-

dikya was driven from his principality by Kesidhwaja.

dom, he performed many sacrifices, expecting thereby to obtain divine truth, and to escape from death by ignorance ?*.

Once whilst the best of those who are skilled in devotion, Kesidhwaja, was engaged in devout exercises, a fierce tiger slew his milch cow? in the lonely forest. When the Raj4 heard that the cow had been killed, he asked the ministering priests what form of penance would expiate the crime. They replied that they did not know, and referred him to Kaseru. Kaseru, when the Raja consulted him, told him that he knew not, but that Sunaka would be able to tell him. Accordingly the Raja went to Sunaka; but he replied, ‘I am as unable, great king, to answer your question as Kaseru has been; and there is no one now upon earth who can give you the information except your enemy Khandikya, whom you have conquered.”

Upon receiving this answer, Kesidwaja said, “I will go, then, and pay a visit to my foe: if he kill me, no matter, for then I shall obtain the reward that attends being killed in a holy cause: if, on the contrary, he tell me what penance to perform, then my sacrifice will be unim- paired in efficacy.” Accordingly he ascended his car, having clothed himself in the deer skin (of the religious student), and went to the forest where the wise Khandikya’ resided. When Khandikya beheld him approach, his eyes reddened with rage, and he took up his bow, and said to him, “ You have armed yourself with the deer skin to accomplish my

3 The performance of rites as a means of salvation is called ignorance in the Vedas (see p. 642, 0.7). Works are recommended as introductory to the acquirement of knowledge: it is ignorance to consider them as finite.

4 Tasya-dhenum (werd). One copy has Homa-dhenu, ‘ cow of sacrifice ;’ another, Dharma-dhenu, ‘ cow of righteousness.?_ The commentator explains the

terms as importing the same thing, a cow
yielding milk for holy purposes, or for
the butter which is poured in oblations
upon the sacrificial fire.
HE LEARNS THE MEANS OF EXPIATION. 647

destruction, imagining that in such an attire you will be safe from me; but, fool, the deer, upon whose backs this skin is seen, are slain by you and me with sharp arrows: so will I slay you; you shall not go free whilst I am living. You are an unprincipled felon, who have robbed me of my kingdom, and are deserving of death." To this Kesidhwaja answered, "I have come hither, Khandikya, to ask you to solve my doubts, and not with any hostile intention: lay aside therefore both your arrow and your anger." Thus spoken to, Khandikya retired a while with his counsellors and his priest, and consulted with them what course to pursue. They strongly urged him to slay Kesidhwaja, who was now in his power, and by whose death he would again become the monarch of the whole earth. Khavidikya replied to them, " It is no doubt true that by such an act I should become the monarch of the whole earth: he, however, would thereby conquer the world to come; whilst the earth would be mine. Now if I do not kill him, I shall subdue the next world, and leave him this earth. It scems to me that this world is not of more value than the next; for the subjugation of the next world endures for ever; the conquest over this is but for a brief season. I will therefore not kill him, but tell him what he wishes to know."

Returning then to Kesidhwaja, Khandikya desired him to propose his question, which he promised to answer; and Kesidhwaja related to him what had happened, the death of the cow, and demanded to know what penance he should perform. Khandikya, in reply, explained to him fully the expiation that was suited to the occasion; and Kesidhwaja then, with his permission, returned to the place of sacrifice, and regularly fulfilled every necessary act. Having completed the ceremony, with its supplementary rites, Kesidhwaja accomplished all his objects: but he then reflected thus: " The priests whom I invited to attend have all been duly honoured; all those who had any request to make have been gratified by compliance with their desires; all that is proper for this world has been effected by me: why then should my mind feel as if my duty had been unfulfilled?" So meditating, he remembered that he had not presented to Khanidikya the gift that it is becoming to offer to a Spiritual preceptor, and, mounting his chariot, he immediately set off to

648 KESIDHWAJA'S REQUEST.

the thick forest where that sage abode. Khandikya, upon his reappear- ance, assumed his weapons to kill him; but Kesidhwaja exclaimed, '"Forbear, venerable sage. I am not here to injure you, Khandikya: dismiss your wrath, and know that I have come hither to offer you that remuneration which is due to you as my instructor. Through your lessons I have fully completed my sacrifice, and I am therefore desirous to give you a gift. Demand what it shall be."

Khandikya having once more communed with his counsellors, told them the purpose of his rival's visit, and asked them what he should demand. His friends recommended him to require his whole kingdom back again, as kingdoms are obtained by prudent men without conflict- ing hosts. The reflecting king Khandikya laughed, and replied to them, "Why should a person such as I be desirous of a temporary earthly kingdom? Of a truth you are able counsellors in the concerns of this life, but of those of the life to

come you are assuredly ignorant.” So speaking, he went back to Kesidhwaja, and said to him, “ Is it true that you wish to make me a gift, as to your preceptor?” ‘Indeed I do,” answered Kesidhwaja. “Then,” rejoined Khandikya, “as it is known that you are learned in the spiritual learning that teaches the doctrine of the soul, if you will communicate that knowledge to me, you will have discharged your debt to your instructor. Declare to me what acts are efficacious for the alleviation of human affliction.” :

CHAP. VII.

Kesidhwaja describes the nature of ignorance, and the benefits of the Yoga, or contem- plative devotion. Of the novice and the adept in the performance of the Yoga. How it is performed. The first stage, proficiency in acts of restraint and moral duty: the second, particular mode of sitting: the third, Pranadyéma, modes of breathing: the fourth, Pratydhara, restraint of thought: the fifth, apprehension of spirit: the sixth, retention of the idea. Meditation on the individual and universal forms of Vishnu. Acquirement of knowledge. — Final liberation.

" Burt,” said Kesidhwaja, “why have you not asked of me my kingdom, now free from all annoyance? what else except dominion is acceptable to the warrior race?” “TJ will tell you,” replied Khandikya, “ why I did not make such a demand, nor require that territory which is an object of ignorant ambition. It is the duty of the warrior to protect his subjects in peace, and to kill in fight the enemies of his sway. It is no fault that you should have taken my kingdom from one who was unable to defend it, to whom it was a bondage, and who was thus freed from the incum- brance of ignorance. My desire of dominion originated in my being born to possess it: the ambition of others, which proceeds from human frailties, is not compatible with virtue. To solicit gifts is not the duty of a prince and warrior: and for these reasons I have not asked for your kingdom, nor made a demand which ignorance alone would have sug- gested. Those only who are destitute of knowledge, whose minds are engrossed by selfishness, who are intoxicated with the inebriating beve- rage of self-sufficiency, desire kingdoms; not such as I am.”

When king Kesidhwaja heard these words, he was much pleased, and exclaimed, “ It is well spoken!” Then addressing Khandikya affection- ately, he said, “ Listen to my words. Through desire of escaping death by the ignorance of works I exercise the regal power, celebrate various sacrifices, and enjoy pleasures subversive of purity. Fortunate is it for you that your mind has attached itself to the dominion of discri- mination. Pride of your race! now listen to the real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the

opinion that property consists in what is not one’s own, constitute the double seed of the tree of ignorance. The ill-judging embodied being, bewildered by the darkness of fascination, situated in a body composed of the five elements, loudly asserts, ‘This is I: but who would ascribe spiritual individuality to a body in which soul is distinct from the ether, air, fire, water, and earth (of which that body is composed) !? What man of understanding assigns to disembodied spirit corporeal fruition, or lands, houses, and the like, that it should say, ‘These are mine?’ What wise man entertains the idea of property in sons or grandsons begotten of the body after the spirit has abandoned it?) Man performs all acts for the purpose of

bodily fruition, and the consequence of such acts is another body ; so that their result is nothing but confinement to bodily existence. clay and water, so the body, which is of earth, is perpetuated by earth and water (or by eating and drinking). The body, consisting of the five elements, is nourished by substances equally composed of those elements: but since this is the case, what is there in this life that man should be proud of? Travelling the path of the world for many thousands of births, man attains only the weariness of bewilderment, and is smothered by the When that dust is washed away by the bland

In the same manner as a mansion of clay is plastered with

dust of imagination. water of real knowledge, then the weariness of bewilderment sustained by the wayfarer through repeated births is removed. When that weari- ness is relieved, the internal man is at peace, and he obtains that supreme felicity which is unequalled and undisturbed. This soul is (of its own nature) pure, and composed of happiness and wisdom. The properties of pain, ignorance, and impurity, are those of nature (Prakriti), not of soul. There is no affinity between fire and water, but when the

latter is placed over the former in a caldron it bubbles and boils, and

1 The text is somewhat obscure, but it is in some degree cleared up by the next illustration.

No one would think of applying the property of self—the idea of possession or personality—to soul, separated from body: but the objection is equally applicable to soul in the body ; for whilst there it is as distinct in its nature from the materials of body as if it was disembodied, and quite as incapable of individual personal fruition.

exhibits the properties of fire. In like manner, when soul is associated with Prakriti it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although essentially distinct from them, and incorruptible. Such is the seed of ignorance, as I have explained it to you. There is but one cure of worldly sorrows, the practice of devotion ; no other is known."

"Then," said Khandikya, "do you, who are the chief of those versed in contemplative devotion, explain to me what that is; for in the race of the descendants of Nimi? you are best acquainted with the sacred writings in which it is taught." " Hear," replied Kesidhwaja, "the account of the nature of contemplative devotion 3, which I impart to you, and by perfection in which the sage attains resolution into Brahma, and never suffers birth again. The mind of man is the cause both of his bondage and his liberation: its addiction to the objects of sense is the means of his bondage; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit,

in order to attain liberation; for that supreme spirit attracts to itself him who medi- tates upon it, and who is of the same nature, as the loadstone attracts the iron by the virtue which is common to itself and to its products'.

? That is, in the race of princes of Mithila. form rites, Dhananjaya, being indifferent

3 The term Yoga (at7:), which is that to success or failure: such indifference is used in the text, in its literal acceptation called Yoga." II. v. 48. It is elsewhere signifies ' union,' ' junction,' from ga 'to defined, 'exemption from the contact of join' in a spiritual sense it denotes 'union pain? gawdatt fart abrafadts VI. v. 23. of separated with universal soul;? and with The word has been accordingly rendered some latitude of expression it comes to 'devotion'? by Wilkins, and ' devotio' by signify the means by which such union is Schlegel, in their translstions of the Gita. effected. In the Bhagavad Gita it is va- In this place, however, it is used in a less riously applied, but ordinarily denotes the general sense, and signifies, as is subse- performance of religious ceremonies as a quently explained, reunion with spirit duty, and not for imterested purposes. through the exercises necessary to perfect Thus Krishna says to Arjuna, tery; gE abstraction as they are tanght and prac- amtfa wt wat wana faafeat ait wat tised by the followers of Patanjali. ward att sead | 'Engaging in Yoga, per- + This illustration is however only to a

Contemplative devotion is the union with Brahma, effected by that condition of mind which has attained perfection through those exercises which complete the control of self*: and he whose contemplative devo- tion is characterized by the property of such absolute perfection, is in truth a sage, expectant of final liberation from the world.

"The sage, or Yogi, when first applying himself to contemplative devotion is called the novice or practitioner (Yoga yuj); when he has attained spiritual union he is termed the adept, or he whose meditations Should the thoughts of the former be unvitiated by any obstructing imperfection, he will obtain freedom, after practising devotion through several lives'. The latter speedily obtains liberation in that existence (in which he reaches perfection), all his acts being consumed by the fire of contemplative devotion. The sage who would bring his mind into a fit state for the performance of devout contempla-

are accomplished ©.

limited extent, explanatory of the nature of Yoga; for though the loadstone and iron unite, by virtue of a community of kind, yet the union that takes place is only that of contiguity, Samyoga (am), not that of identification or unity, Te- daikyam (wi). Some further explana- tion therefore is required.

5 The first stage is the Atma prayatna, the practice of moral and religious re- straint, Yama, Niyama, &c. When the

novice is perfect in these, then he is fit to attain the perfectibility of an adept, through the especial practices which treatises on the Yoga prescribe. When the mind has attained the state which can alone be attained through them, then the union with Brahma, which is the consequence, is called Yoga: wiamumaraerifatgerat adrian: | wert wate dart at rafdtai nu The Atma prayatna is defined to be that which has Yama, &c. for its object, qafauarfefa wa: 1 The next phrase, wraTuet, is explained wewtat ‘depending upon, or relating to, such control.’ aatnfr is the same as Fargfa condition or state of mind which is fafgret perfected: of that state of mind, union with Brahma, is Yoga. Union with Brahma is the abstraction that proposes the identity of the living with the supreme spirit of the Jivatma, with Brahma; #t areraeafaumd i and Yoga is understanding of the identity of the contemplator and the object contemplated ; wrypaiam whi A text of Yajnyawalkya is quoted to this effect: att dpa fafa avrarad qa: wart a yea Ataraacamah: | ‘Know holy wisdom to be the same with Yoga, (the practice of) which has eight That which is termed Yoga is union of the living with the supreme soul.’ ® Vinishpannasamadhi is the expression

divisions.

of the text, which can scarcely be regarded as an appellative. The commentator terms the adept Brahmajnani, ‘He who knows Brahma.’
7 After three lives, according to the Vayu Sanhita, as quoted in the comment.
CONTROL OF THE EXTERNAL SENSES. 653

tion must be devoid of desire, and observe invariably continence, com- passion, truth, honesty, and disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance, and self-control. These virtues, respectively termed the five acts of

restraint (Yama), and five of obligation (Niyama), bestow excellent rewards when practised for the sake of reward, and eternal liberation when they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrasana, &c., and engage in contempla- tion'. Bringing his vital airs, called Prana, under subjection, by fre- quent repetition, is thence called Pranayama, which is as it were a seed with a seed'. are alternately obstructed, constituting the act twofold; and the sup- pression of both modes of breathing produces a third". The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is denominated Alambana!. He is then to perform the Pratyahara, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected; and if they are not controlled, the sage will not accomplish his devotions. When by the Pranayama the vital airs

In this the breath of expiration and that of inspiration

4 There are various postures in which the Yogi is directed to sit when he engages in meditation. In the Bhadrasana he is directed to cross his legs underneath him, and to lay hold of his feet on each side with his hands.
oad ata waa: It is itself figuratively the seed of the fruit, which is meditation ; but it is to be accompanied with what is also technically called Bija, or seed, inaudible repetition of certain prayers, and meditation on the visible fourm of the deity, termed likewise Alambana, and presently mentioned.
10 Prfndyéma is performed by three

moditications of breathing: the first act is expiration, which is performed through the right nostril, whilst the left is clused with the fingers of the right hand; this is called Rechaka: the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled; this is called Péraka: in the third act both nostrils are closed, and breathing suspended; this is Kumbhaka: and a succession of these operations is the practice of Prandyéma.
1 Alambana is the silent repetition of prayer.
8p

are restrained, and the senses are subjugated by the Pratyahdra, then the sage will be able to keep his mind steady in its perfect asylum." Khandikya then said to Kesidhwaja, "Illustrious sage, inform me what is that perfect asylum of the mind, resting on which it destroys all the products of (human) infirmity." To this, Kesidhwaja replied, "' The asylum of mind is spirit (Brahma), which of its own nature is twofold, as being with or without form; and each of these is supreme and secondary Apprehension of spirit, again, is threcfold. I will explain the different kinds to you: they are, that which is called Brahma, that which is named from works, and that which comprehends both. That mental apprehension which consists of Brahma is one; that which is formed of works is another; and that which comprehends both is the third: so that mental apprehension (of the object or asylum of the thoughts) is threefold. Sanandana and other (perfect sages) were endowed with apprehension of the nature of Brahma. The gods and others, whether animate or inanimate, are possessed of that which regards acts. The apprehension that comprehends both works and spirit exists in Hiraiyagarbha and others, who are possessed of contemplative know- ledge of their own nature, and who also exercise certain active functions, as creation and the rest. of individuality, are discontinucd, spirit is one thing, and the universe is

Until all acts, which are the causes of notions

another, to those who contemplate objects as distinct and various; but that is called true knowledge, or knowledge of Brahma, which recog- nises no distinctions, which contemplates only simple existence, which is

arama wa feat we AeTAT | YT
qaaqe sat amr zn The Brahma
that is without form (Amurtta) may be
1) The term is Bhavana, defined to be,
'function to be engendered by knowledge?'
Savvy; Weare: | the mental impression or
Para or Apara. Supreme formless spirit
is without attributes of any kind. Se-
condary formless spirit is invested with
the attributes of power, glory, truth, per-
fection. Spirit embodied, or with form in
his highest state, is, according to our text,
Vishnu and his manifestations. Spirit in
an inferior or secondary series of bodily
forms is Brahma and all other living beings.
apprehension followmg upon knowledge.
Here it implies in particular the formation
of a fixed idea by the Yogi of the object
of his contemplations. It is also termed
Bhava-bhavand, 'apprehension of the being,
the existence, or substantiality, of the ob-

ject; the thing contemplated: ura aq
AfEUaT ATAAT NTAATAAT |
KINDS OF ENERGIES. 655

undefinable by words, and is to be discovered solely in one's own spirit. That is the supreme, unborn, imperishable form of Vishiu, who is with- out (sensible) form, and is characterised as a condition of the supreme soul, which is variously modified from the condition of universal form. But this condition cannot be contemplated by sages in their (early) devotions, and they must therefore direct their minds to the gross form of Hari, which is of universal perceptibility. They must meditate upon him as Hiranyagarbha, as the glorious Vasava, as Prajdpati, as the winds, the Vasus, the Rudras, the suns, stars, planets, Gandharbas, Yakshas, Daityas, all the gods and their progenitors, men, animals, mountains, oceans, rivers, trees, all beings, and all sources of beings, all modifications whatever of nature and its products, whether sentient or unconscious, one-footed, two-footed, or many-footed ; all these are the sensible form of Hari, to be apprehended by the three kinds of appre- hension. All this universal world, this world of moving and stationary beings, is pervaded by the energy of Vishnu, who is of the nature of the supreme Brahma. This energy is either supreme, or, when it is that of conscious embodied spirit, it is secondary. Ignorance, or that which is denominated from works, is a third energy; by which the omnipresent energy of embodied spirit is ever excited, and whence it suffers all the pains of repeated worldly existence. Obscured by that energy (of igno- rance or illusion), the energy that is denominated from embodied spirit is characterised by different degrees of perfection in all created beings. In things without life it exists in a very small degree: it is more in things that have life, but are (without motion): in insects it is still more abundant, and still more in birds; it is more in wild animals, and in domestic animals the faculty is still greater: men have more of this (spiritual) faculty than animals, and thence arises their authority over

44 The term used throughout is Sakti inability to discern one's own nature, and (afm), ' power,' 'ability, 'energy.' By reliance on moral or ceremonial merit. the first kind, or Parad, is understood These different kinds are called energies, knowledge able to appreciate abstract because they are the energies or faculties. truth, or the nature of universal soul; by of the supreme spirit, or, according to the the second, ability to understand the na- Vaishilavas, of Vishnu, accompanying soul ture of embodied soul; and by the third, in all its various conditions of existence.

them: the faculty exists in an ascending degree in Nagas, Gandtarbas; Yakshas, gods, Sakra, Praj4pati, and Hiratyagarbha: and is above all predominant in that male (Vishnu) of whom all these various creatures are but the diversified forms, penetrated universally by his energy, as all-pervading as the ether.

" The second" state of him who is called Vishnu, and which is to be meditated upon by the (advanced) sage, is that imperceptible, shapcless form of Brahma, which is called by the wise, 'That which is)%," and in which all the before described energies reside. Thence proceeds the form of the universal form, the other great form of Hari, which is the origin of those manifested forms (or incarnations) that are endowed with every kind of energy, and which, whether the forms of gods, animals, or men, are assumed by him (Hari) in his sport. This active interposition of the undefinable god, all-comprehending and irresistible, is for the purpose of benefiting the world, and is not the necessary consequence of works. This form of the universal form is to be meditated upon by the sage for the object of purification, as it destroys all sin. In

the same manner as fire, blazing in the wind, burns dry grass, so Vishnu, seated in the heart, consumes the sins of the sage; and therefore let him reso- lutely effect the fixation of his mind upon that receptacle of all the three energies (Vishnu), for that is the operation of the mind which is called perfect Dh4rana!: and thus the perfect asylum of individual as well as universal spirit, that which is beyond the three modes of apprehension, is attained, for the eternal emancipation of the sage. The minds of other beings, which are not fixed upon that asylum, are altogether impure, and are all the gods and the rest, who spring from acts. The retention or apprehension by the mind of that visible form of Vishnu, without regard to subsidiary forms, is thence called Dharan4; and I will describe to you the perceptible form of Hari, which no mental retention

1 The first, which has been intended ‘© Sat (aa), ‘what is being,’ to be described in the foregoing passages, ‘7 Retention, or holding of the image was the universal, visible furm of Vishnu; or idea formed in the mind by contempla- the second is his formless or imperceptible tion: from Dhn (¥), ‘to hold, literally or condition. figuratively.

will manifest, except in a mind that is fit to become the receptacle of the idea’. The meditating sage must think (he beholds internally the figure) of Vishnu, as having a pleased and lovely countenance, with eyes like the leaf of the lotus, smooth cheeks, and a broad and brilliant forehead; - ears of equal size, the lobes of which are decorated with splendid pen- dants ; a painted neck, and a broad breast, on which shines the Srivatsa mark ; a belly falling in graceful folds, with a deep-seated navel; eight long arms, or else four; and firm and well-knit thighs and legs, with well-formed feet and toes. Let him, with well-governed thoughts, con- template, as Jong as he can persevere in unremitting attention, Hari as clad in a yellow robe, wearing a rich diadem on his head, and brilliant armlets and bracelets on his arms, and bearing in his hands the bow, the shell, the mace, the sword, the discus, the rosary, the lotus, and the arrow !*. When this image never departs from his mind, whether he be going or standing, or be engaged in any other voluntary act, then he may believe his retention to be perfect. The sage may then meditate upon the form of Vishnu without his arms, as the shell, mace, discus, and bow ; and as placid, and bearing only his rosary. When the idea of this image is firmly retained, then he may meditate on Vishnu without his diadem, bracelets, or other ornaments. He may next contemplate him as having but one single limb, and may then fix his whole thoughts upon the body to which the limbs belong. This process of forming a lively image in the mind, exclusive of all other objects, constitutes Dhyana, or meditation, which is perfected by six stages®: and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Sam4dhi.

‘* The explanation of Dharand given straint and obligation; 2. Asana, sitting in in the text is rendered unnecessarily per- particular postures; 3. Prandyéma, modes plexed by the double doctrine here taught, of breathing; 4. Pratydhdra, exclusion of and the attempt to combine the abstrac- all external ideas; 5. Bhavand, apprehen- tions of Yoga theism with the sectarian sion of internal ideas; 6. Dhérané, fixa- worship of Vishiiu. tion or retention of those ideas.

19 The two last implements are from 21 The result of the Dhyana or Samadhi the comment ; the text specifies only six. is the absence of all idea of individuality,

20 They are, 1. Yama &c., acts of re- when the meditator, the meditation, and

8 E

ATTAINMENT OF FINAL LIBERATION.

“(When the Yogi has accomplished this stage, he acquires) discrimi- native knowledge, which is the means of enabling living soul, when all the three kinds of apprehension are destroyed, to attain the attainable supreme Brahma”. Embodied spirit is the user of the instrument, which instrument is true knowledge; and by it that (identification) of the former (with Brahma) is attained**. Liberation, which is the object to be When endowed with the apprehension of the nature of the object of inquiry,

effected, being accomplished, discriminative knowledge ceases.

then, there is no difference between it (individual and) supreme spirit: difference is the consequence of the absence of (true) knowledge. When that ignorance which is the cause of the difference between individual and universal spirit is destroyed finally and for ever, who shall ever Thus have I, Khandikya, in reply to your question, explained to you what is meant by contemplative devotion, both fully and summarily. What else do you wish to hear?”

Khandikya replied to Kesidhwaja, and said, “ The explanation which vou have given me of the real nature of contemplative devotion has fulfilled all my wishes, and removed all impurity from my mind. The expression ‘mine, which I have been accustomed to use, is untruth, and

make that distinction between them which does not exist?

the thing or object meditated upon, are all considered to be but one. According to the text of Patanjali: ‘ Restraint of the body, retention of the mind, and meditation, which thence is exclusively confined to one object, is Dhyana: the idea of identification with the object of such meditation, so as if devoid of individual nature, is Samadhi’ @eqarfa arent maetdant Fa:

2 The expressions of the text are somewhat obscure, nor does the commentator make them much more intelligible, until he cuts the matter short by stating the meaning to be, that ‘discriminative knowledge enables the living spirit to attain Brahma? fasta starred wer raaatera: |

24 The text is very elliptical and obscure. Ilaving stated that embodied spirit

(Kshetrajna) is the Karanin, the possessor
or user of the Karana, which is knowledge,
it adds, tawet wa | literally, ‘by that, of
that, that;’ i.e. Tat, ‘that which is;? and
Brahma, or supreme spirit, is the attain-
ment of that spirit which abides in body
by that instrument, or discriminative know-
ledge, of which it has become possessed
through perfect meditation: Bas: acut
ard ata wa wea aq | fear ath wat aa
Fearfrrae u fast freee u

cannot be otherwise declared by those who know what is to be known. The words ‘IT’ and ‘ mine’ constitute ignorance ; but practice is influenced by ignorance. Supreme truth cannot be defined, for it is not to be explained by words. Depart therefore, Kesidhwaja; you have done all that is necessary for my real happiness, in teaching me contemplative devotion, the inexhaustible bestower of liberation from existence.”

Accordingly king Keésidhwaja, after receiving suitable homage from Khandikya, returned to his city. Khandikya, having nominated his son Raja”, retired to the woods to accomplish his devotions, his whole mind being intent upon Govinda: there his entire thoughts being engrossed upon one only object, and being purified by practices of restraint, self- control, and the rest, he obtained absorption into the pure and perfect spirit which is termed Vishiu. KeSidhwaja also, in order to attain liberation, became averse from his own perishable works, and lived amidst objects of sense (without regarding them), and instituted religious rites without expecting therefrom any advantages to himself. Thus by pure and. auspicious fruition, being cleansed from all sin, he also obtained that perfection which assuages all affliction for ever.

*4 The commentator, in order to explain to him the kingdom; or the term Raji how Kharidikya should have given what may denote merely, master of, or ac- he did not possess, states that it is to be quainted with, mystic prayers, or Man- understood that Kesidhwaja relinquished tras: gat tart werarfad Far |

CHAP. VIII.

. . af . . .
Conclusion of the dialogue between Parésara and Maitreya. Recapitulation of the
ve af . . . .
contents of the Vishiu Purdéna: merit of hearing it: how handed down. Praises
of Vishnu. Concluding prayer.

I HAVE now explained to you, Maitreya, the third kind of worldly dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit’. JI have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manwantaras, and the genealogical histories (of the kings). I have repeated to you, in short, who were desirous of hearing it, the imperish-

able Vaishnava Purana, which is destructive of all sins, the most excel- lent of all holy writings, and the means of attaining the great end of man. Jf there is any thing else you wish to hear, propose your question, and I will answer it.

Mairreysa.—Holy teacher, you have indeed related to me all that I wished to know, and I have listened to it with pious attention. I have nothing further to inquire. The doubts inseparable from the mind of man have all been resolved by you, and through your instructions I am acquainted with the origin, duration, and end of all things; with Vishnu in his collective fourfold form?; his three energies*; and with the three modes of apprehending the object of contemplation‘. Of all this have I acquired a knowledge through your favour, and nothing else is worthy to be known, when it is once understood that Vishnu and this world are not mutually distinct. Great Muni, I have obtained through your kindness all I desired, the dissipation of my doubts, since you have instructed me

' The term is Brahméni laya (wafq matter, form, and time: see p. g.

wa:), which means, ‘a melting away,’ ‘a * Or Sakti, noticed in the last chapter, dissolution’ or ‘ fusion, from the root Lip. 655. (at), ‘to liquefy,’ ‘to melt,’ ‘to dissolve.’ * Or Bhavandas, also described in the

* Or with Vishnu in the four modifica- preceding section, p. 654. tions described in the first section, spirit,

in the duties of the several tribes, and in other obligations; the nature of

active life, and discontinuance of action; and the derivation of all that exists from works. There is nothing else, venerable Braliman, that I have to inquire of you; and forgive me if your auswers to my questions have imposed upon you any fatigue. Pardon me the trouble that I have given you, through that amiable quality of the virtuous which makes no distinction between a disciple and a child.

Parisara.—lI have related to you this Puratia, which is equal to the Vedas in sanctity, and by hearing which all faults and sins whatever are expiated. In this have been described to you the primary and secondary creation, the families of the patriarchs, the Manwantaras, the regal dynas- ties; the gods, Daityas, Gandharbas, serpents, Rakshasas, Yakshas, Vid- yadharas, Siddhas, and heavenly nymphs; Munis endowed with spiritual wisdom, and practisers of devotion; the distinctions of the four castes, and the actions of the most eminent amongst men; holy places on the earth, holy rivers and oceans, sacred mountains, and legends of the truly wise; the duties of the different tribes, and the observances enjoined by the Vedas. By hearing this, all sins are at once obliterated. In this also the glorious Hari has been revealed, the cause of the creation, preservation, and destruction of the world; the soul of all things, and himself all things: by the repetition of whose name man is undoubtedly liberated from all sins, which fly like wolves that are frightened by a lion. The repetition of his name with devout faith is the best remover of all sins,

destroying them as fire purifies the metal from the dross. The stain of

the Kali age, which ensures to men sharp punishments in hell, is at once effaced by a single invocation of Hari. He who is all that is, the whole ege of Brahma, with Hirahyagarbha, Indra, Rudra, the Adityas, the Aswins, the winds, the Kinnaras, the Vasus, the Sadhyas, Viswadevas, the celestial gods, the Yakshas, serpents, Rakshasas, the Siddhas, Daityas, Gandharbas, Danavas, nymphs, the stars, asterisms, planets, the seven Rishis, the regents and superintendants of the quarters, men, Brahmans and the rest, animals tame and wild, insects, birds, ghosts and goblins, trees, mountains, woods, rivers, oceans, the subterrene legions, the divi- sions of the earth, and all perceptible objects—he who is all things, who 8 F

a

knoweth all things, who is the form of all things, being without form himself, and of whom whatever is, from mount Meru to an atom, all consists—he, the glorious Vishnu, the destroyer of all sin—is described in this Purdia. By hearing this Purana an equal recompense is obtained to that which is derived from the performance of an ASwamedha sacri- fice, or from fasting at the holy places Prayéga, Pushkara, Kurukshetra, or Arbuda. Hearing this Purana but once is as efficacious as the offering of oblations in a perpetual fire for a year. The man who with well- governed passions bathes at Mathura on the twelfth day of the month Jyeshtha*, and beholds (the image of) Hari, obtains a great recompense ; so does he who with mind fixed upon Kesava attentively recites this Purana. The man who bathes in the waters of the Yamunf on the twelfth lunation of the light fortnight of the month in which the moon is in the mansion Jyeshtha, and who fasts and worships Achyuta in the city of Mathura, receives the reward of an uninterrupted Aswamedha. Beholding the degree of prosperity enjoyed by others of eminence, through the merits of their descendants, a man’s paternal ancestors, his parents and their parents, exclaim, ‘‘ Whosvever of our descendants, having bathed in the Yamuna and fasted, will worship Govinda in Mathura, in the light fortnight of Jyeshtha, will secure for us eminent exaltation ; for we shall be elevated by the merits of our posterity!” A man of good extraction will present obsequial cakes to his fortunate ancestors in the Yamuna, having worshipped Janarddana in the light fortnight of Jyeshtha. But the same degree of merit that a man reaps from adoring Janarddana at that season with a devoted heart, and from bathing in the Yamuna, and effecting the liberation of his progenitors by offering to them on such an occasion obsequial cakes, he derives also from hearing with equal devotion a section of this Purana. This Purana is the best of all prescrvatives for those who are afraid of worldly exist-

» This month is also called Jyeshtha- Jyeshfhd: but it may be so termed, per- mula, which the commentator explains to haps, from the lunar asterism Mulé, which mean, the month, of which the root or is next to Jyeshtha, falling also within the cause (Mula) of being so called is the moon’s passage through the same month. moon’s being full in the constellation

ence, a certain alleviation of the sufferings of men, and remover of all imperfections.

This Purana, originally composed by the Rishi (Narayana), was com- municated by Brahma to Ribhu; he related it to Priyavrata, by whom it was imparted to Bhaguri. Bhaguri recited it to Tamasitra®, and he to Dadicha, who gave it to Saraswata. From the last Bhrigu received it, who imparted it to Purukutsa, and he

taught it to Narmada. The goddess delivered it to Dhritarashtra the Naga king, and to Purana of the same race, by whom it was repeated to their monarch Vasuki. Vasuki communicated it to Vatsa, and he to Aswatara, from whom it successively proceeded to Kambala and Elapatra. When the Muni Vedasiras descended to Patala, he there received the whole Purana from these Nagas, and communicated it to Pramati. Pramati consigned it to the wise Jatukaria, and he taught it to many other holy persons. Through the blessing of Vasishtha it came to my knowledge, and I have now, Maitreya, faithfully imparted it to you. You will teach it, at the end of the Kali age, to Samika?. Whoever hears this great mystery, which removes the contamination of the Kali, shall be freed from all his sins. He who hears this every day acquits himself of his daily obligations to ancestors, gods, and men. The great and rarely attain- able merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purana'. He who hears the entire Purana, contemplating in his mind Achyuta, who is all things, and of whom all things are made; who is the stay of the whole world, the receptacle of spirit; who is knowledge, and that which is to be known; who is without beginning or end, and the benefactor of the gods—obtains assuredly the reward that attends the uninterrupted celebration of the Aswamedha rite. He who reads and retains with faith this Purana,

° This name is also read Tambamitra. firarq cutarg a atrara |

One copy has Tava-mitraya, ‘ to thy friend,’ ’ A different scries of narrators has been as if it was an epithet of Dadhicha; but specified in the first book, p. 9. the construction of the verse requires a * This seems to be an injudicious inter-

proper name. ‘ Bhaguri gave it to Tam- polation; it is not in all the copies. bamitra, and he to Dadhichi?’ aT es

in the beginning, middle, and end of which is described the glorious Achyuta, the lord of the universe in every stage, the master of all that is stationary or moveable, composed of spiritual knowledge, acquires such purity as exists not in any world, the eternal state of perfection, which is Hari. The man who fixes his mind on Vishfiu goes not to hell: he who ineditates upon hin regards heavenly enjoyment only as an impe- diment: and he whose mind and soul are penetrated by him thinks little of the world of Brahmaé; for when present in the minds of those whose intellects are free from soil, he confers upon them eternal freedom. What marvel therefore is it that the sins of one who repeats the name of Achyuta should be wiped away?) Should not that Hari be heard of, whom those devoted to acts worship with sacrifices continually as the god of sacrifice; whom those devoted to meditation contemplate as pri- mary and secondary, composed of spirit; by obtaining whom man is not born, nor nourished, nor subjected to death; who is all that is, and that is not (or both cause and effect); who, as the progenitors, receives the libations made to them; who, as the gods, accepts the offerings addressed to them; the glorious being who is without beginning or end; whose uname is both Swféha and Swadha®; who is the abode of all spiritual power; in whom the limits of finite things cannot be measured”; aud who, when he cuters the ear, destroys all sin?

T adore him, that first of gods, Purushottama, who is without end and without beginning, without growth, without decay, without death; who is substance that knows not change. I adore that ever inexhaustible

spirit, who assumed sensible qualities; who, though one, became many ; who, though pure, became as if impure, by appearing in many and various shapes ; who is endowed with divine wisdom, and is the author of the preservation of all creatures. I adore him, who is the one con- joined essence and object of both meditative wisdom and active virtue ;

*The words or prayers employed in priately rendered by its radical import, presenting oblations with fire. ‘measure? the measures which are for 10 The text has, ufava aratfa atatfaat the determination of measurable things fauta wrafat 1 Mana commonly means are not applicable to Vishnu. ‘pride,’ but here it scems most appro-

who is watchful in providing for human enjoyments; who is one with the three qualities; who, without undergoing change, is the cause of the evolution of the world; who exists of his own essence, ever exempt from decay. I constantly adore him, who is entitled heaven, air, fire, water, earth, and ether; who is the bestower of all the objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtile, who is imperceptible. May that unborn, eternal Hari, whose form is manifold, and whose essence is composed of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay!

INDE X.

The Roman numerals refer to the Preface, the Arabic figures to the Work. Abbreviations :—s. for son, d. for daughter, w. for wife, k. for king,

ABHAYA, s. of Dharma, p- 55, 0. 13.

Abhijit, a Yadava chief, 436.

Abhimani, an Agni, 83.

Abhimanyu, s. of Chakshusha, 98. s. of Arjuna,
459, 0. 5. 460.
Abhinivega, ‘ dread of suffering,’ 34, n. 2.

Abhiras, a people, 189. 195. 481. a race of
kings, 474. 475, n. 64.
Abhisaras, a people, 191.

Abhuitarajasas, a class of deities, 262.

Abhyutthitéswa, a prince, 386.

Abiria, country of the Abhiras, 195, n. 154.

Achéras, observances of caste and order, 291. of a householder, 300.
Achyuta, ‘the imperishable,’ a name of Vishnu, 8, n. gs.
Peeeen Indra of the ninth Manwantara, 268.

Adharma, a Prajapati, 49, n. 2. son of Brahmé, 55, n. 14. married to Hins4, 55. their children, 56. married to Mrish4: their children, 55, n.14.
Adhipurusha, ‘supreme spirit,’ 93, n. 3.

Adhiratha, a prince, 446.

Adhivajya (Adhirdjya), a country, 188.

Adhogiras, a hell, 207. sins punished in, 208.

Adhrishy4, a river, 183.

Adhwaryu, reader of prayers, 276.

Adi, the Brahma Purdia, xvi. a minor Purana, lviii.
Adina, a prince, 412.

Aditi, d. of Daksha, w. of Kasyapa, 122, 348. receives the earrings produced at the churning of the ocean, 78, n. 8. receives them from Krishfia, and praises him, 534.
Aditya, ‘ the sun,’ gives the Syamantaka gem to Satrajit, 425.
Adityas, twelve, the sons of Aditi: their names, 122. present in the sun’s car in each month, 234, D. 2.
Adrigyanti, w. of Sakti, mother of Pardsara, 4, n. 12.
Adyas, a class of deities, 263.

Affliction, three kinds of, 638. how to be overcome, 641.
Agada, a branch of medicine, 407, n. 17,
Agastya, s. of Pulastya, 83, n. 5. an asterism, 226.
Agneya, a Purana, 284.
Agni, deity of fire, s. of Angiras, 83. k. of the Pitris, 153, n. I. a star, 241.

Agni Puratia, one of the Tamasa class, xii. description of, xxxvi, named, 284.
Agnibahu, son of Privavrata and Kamyé, 162. adopts a religious life, ibid.
Agnidhra, s. of Priyavrata and Kamyé, 162. k. of Jambu-dwipa, ibid.
Agnihotra, ‘burnt offerings,’ 275, 0. 1.

Agniméathara, teacher of the Rig-veda, 277.

Agnimitra, a Sunga prince, 471.

Agnishtoma, s. of Chakshusha, g8. kind of saerifice produced from Brahma, 42.
Agnishwattas, a class of Pitris, 84, n. 10. 239, n. 3. 321, n.1.
Agnivarchas, a teacher of the Purdias, 283.

Agnivarna, a prince, 384, n. 15. 387.

Agrabayana, a month, 225, n. 19.

Ahalyé, d. of Bahwagwa, w. of Gautama, 454.

Ahamyati, s. of Samyati, 447.

Ahankéra, ‘egotism,’ product of Mahat, 15. ° meaning of the term, ibid. n, 23. threefold condition, 16, n. 24. invested by Intellect: produces Akas or ‘ ether,’ 16.
Ahar, ‘day,’ a form of Brahm4, 4o.

Ahikshetra, a city, 187, n. 20. 454, D. 49.

Ahinagu, a prince, 386.

Ahinaru, a prince, 462.

Ahirvradhna, a Rudra, 121.

Abuka, s. of Punarvasu, a Yadava chief, 436.

Ahukt, d. of Punarvasu, 436.

Air or wind, the element, 16. deity of; presides

over the skin, 17, n. 28.
Airdvata, elephant produced from the ocean, taken by Indra, 78, n. 8. k. of elephants, 153.
Airévata, a serpent, 149, n. 16. k. of serpents, 153.

Airdvata, north portion of the planetary sphere, 226, n. 27.
Airdvati, a division of the lunar mansions, 226, n. 25,
668

Aja, a Rudra, 121, 0.17. a prince, 383.

Ajagava, the bow of Mahadeva, 101.

Ajaikapad, a Rudra, 121.

Ajaka, a prince, 349.

Ajamidha, s. of Hastin, 452.

Ajatasatru, s. of Vidmisara, 466.

Ajavithi, a division of the lunar mansions, 226, n. 21,
Ajina, s. of Havirdhina, 106.

Ajita, a form of Vishnu, 264.

Ajitas, a class of deities, 122, D. 20.

Ajyapas, a class of Pitris, 84, n. 10. 321, n. 1.
Akasa or ‘ether ;’ produced from the rudiment of sound ; produces that of touch, 16. and n. 25.
Akhyanani, the Puratas, 159, n. Co.

Akritavrana, a teacher of Puranas, 283.

Akrodhana, a prince, 457-

Akriira, s. of Swaphalka, 435. receives the Sya-

mantaka jewel, 429. entrusted with it “by Krishna, 434. sent by Kansa to Vrindavan, $36. praises Vishiu, 547. takes Krishia and

Rama to Mathura, 548.
Akiti, daughter of Swayambhuva Manu, 53. married to Ruchi; their children, 54.
Akiti, w. of Chakshush, gg, n. 1.

Alakananda, a river, 170. borne by Siva, 229.

Alambana, ‘ silent prayer,’ 653.

Alarka, s. of Pratarddana, 408.

Alindayas, a people, 193.

Ami, a ray of the sun, 237.

Amara Sinha, his definition of a Parana, iv.

Amaravati, the capital of Indra, 71.

Amarsha, a prince, 387.

Amévasu, s. of Purtiravas, 398. s. of Kusa, 399.

Amavasya, day of conjunction, 225. 237.

Ambarisha, s. of Pulaha, 83, n. 6. s. of Nabhaga, 351, n. 7. 379. 8. of Mandhatri, 363. s. of Prastisruka, 384, n. 15.
Ambashthas, a people, 127. and n. 6,

Ambhanst, four classes of beings, 39, n. 14.

Ambika, w. of a Rudra, 59, n. 4.

Ambuvahini, a river, 183, n. 49.

Amitabhas, a class of deities, 262. 267.

Amitadhwaja, s. of Dharmadhwaja, 645.

Amitrajit, a prince, 463.

Ammonius, his doctrines derived from the East, Vili.
Amrita, ‘ambrosia,’ the ocean churned for it, 75.

drunk hy the gods, 77. preserved in the moon,
238. drunk by the Pitris, 239.
Aimitirttaraya, a prince, 399.

Anddhrishfi, s. of Siira, 436.

Anaga, a river, 184, n. 74.

Anagha, s. of Vasishtha, 83.

Anakadundubhi, a name of Vasudeva, 436.

Anala, a Vasu, 120,

Analavi (Alambi),
279, 0.1
teacher of the Yajur-veda,

Anamitra, a prince, 424.

Ananta, a name of Sesha, 205.

Anaranya, killed by Ravana, 371.

Anartha, s. of Saryati, 354. a country, 355.

Anarttas, a people, 190.

Anastiya, ‘ charity,’ d. of Daksha, w. of Atri, 54.

Anavaratha, a prince, 422.

Anaximander, his notion of elemental investment,
16, n. 25. infinity of worlds, 215, n. 7.
Anayush, d. of Daksha, w. of Kagyapa, 122, n. 1g.

Anda-katdha, the shell of the world, 202, n. 6.

Andhaka, s. of Natwata, 424.

Andhas, a people, 1go.

Andhatamisra, ‘utter darkness,’ kind of igno-

rance, 34, 0. 2.
Andhra kings, dynasty of, 472. 473, n. 63. noticed by Pliny, 474, n. 63. second race of, 476, n. 64.

Andhras, a people, 1go, n. 69.

Andhrabhrityas, dynasty of, 472.

Andhrajatiyas, same as Andhras, 472.

Anenas, s. of Kakutstha, 361. s. of Kshemari,
390. s. of Ayus, 406. his descendants, 412,
n. 3.
Anga, 4 minor Dwipa, 175, n. 3.

Anga, s. of Uru, y8. of the family of Atri, gg,
n. t. s. of Bali, 444.
Angada, s. of Lakshmana, k. of Angadi, 385.

Angaja, s. of Brahma, 50, n. 2.

Angiaraka, a Rudra, 121, n. 17.

Angaras, a people, 193.

Angas, supplementary sciences of the Vedas, 284.

Angas, a people, 188.

Angiras, a Prajapati, 49. marries Smriti, 54.
marries two daughters of Kasyapa, 11g. their
progeny, 123, n. 25. s. of Uru, 98.
Anila, a Vasu, 120. s. of Tansu, 448.

Angirasas, of the family of Rathinara, 359. war- rior-priests, ib. n. 6. sons of Harita, 369, n. 3.

Animals, creation of; hinds of, 35, n. 5. born
from Brahma, 41.
Aniruddha, s. of Pradyumna, 579.

Anjaka, s. of Viprachitti, 148.

Anjana, a serpent, 149, n. 16. a prince, 390.

Anquetil du Perron, translated the Upanishads,
ii. note.

Anrita ‘ untruth,’ s. “of Adharma, married to Nikriti; their progeny, 56.
Ansa, an Aditya, 122.

Ansu, a prince, 423.

Ansumat, grandson of Sagara, 377.

Antacharas, a people, 195.

Antiochus the Great, named in inscriptions, 194, Nn. 144. 470, n. 23.
Antarddhana, ‘ disappearance, a form of Brahma, 40, n 15. s. of Prithu, 106.
Antarddhi, s. of Prithu, 106.

Antariksha, a Vyasa, 273. s. of Kinnara, 463.

Antassila, a river, 184, n. 57.

Antragild, a river, 184.

Anu, s. of Yayati, 413. k. of the north, 415. his descendants, 444.
Anu, two Paramanus, 22, n. 3.

Anugraha, a secondary creation, 37- 1. It.

Anuha, s. of Vibhrdja, 452.

Anuhlada, s. of Hiranyakagipu, 124.

Anumati, d. of Angiras, 83. first day of moon’s wane, 225.
Anuparrittas, a people, 189.

Anuradha, a lunar mansion, 226, n. 21.

Anuratha, a prince, 423.

Anushit, a river, 183.

Anushtubh, metre from Brahma, 42.

Anuvada, * works,' or 'supplementary rites,' 159, n. 10,
Anuvatsara, fourth cyclic year, 224.

Anuvinda, s. of Jayasena, 437.

Apa, 'water,' the element; produced from the rudiment of taste, and produces that of smell, 16. and n. 25. * waters' called Nar4, 28, n. 2.
Apa, a Vasu, 120.

Apachiti, d. of Paurfamasa, 82, n. 2.

Apardjita, a Rudra, 121.

Aparakdsis, a people, 187.

Aparakuntis, a people, 187.

Aparindmin, a name of Purusha or 'spirit,' 13, n. 1g.
Aparantas, a people, 189.

Aparravallabhas, a people, 193.

Aparitas, a people, 189, n. 60.

Apaspati, s. of Uttanapada, 86, n. 1.

Apava, a name of Vasishtha, 52, n. §. 417, 0.11,

Apavahas, a people, 188.

Apomiuirtti, s. of Atri, 83, n. 4.

Apostates, who, 334. Jains,339. Buddhists, 340. Varhaspatyas, ib. n. 7.
Apratiratha, s. of Rantindra, 448.

Apratishtha, a hell, 207.

Apsarasas, 'nymphs,' born from Brahma, 42. produced from the ocean, 76. daughters of Kagyapa and Muni, 150. children of V&ch;

two classes and fourteen ganas of, 150, n. 21.
cursed by Ashtavakra, 618.
Aptoryama rite, from Brahmé, 42.

Araga, a sun, 632, n. 6.

Aradwat, a prince, 443.

Arattia, a prince, 443, n. 1. a people, ib.

Arbuda (Abu), a mountain, 180, n. 3.

Arbudas, a people, 177. and n. 6.

Archish, w. of Krisaswa, 123, n. 26.

Arddhaketu, a Rudra, 121. 0.17.

Ardra, a prince, 361.

Ardra, a lunar mansion, 226, n. 2t.

Ardraka, a prince, 471.

Arhat, k. of the south, converted by Rishabha, 164, n. 7.
Arhats, or Jains, their doctrines, 339-

669

Arimerddana, s. of Swaphalka, 435+

Aripu, s. of Yadu, 416, n. 2.

Arishta, s. of Vaivaswata, 348, 0. 4. @ demon killed by Krishia, 536.
Arisht', d. of Daksha, w. of KaSyapa, 122.

Arishtakarman, a prince, 473- ;

Arishtanemi, a Prajipati, 50, n. 2- married to four daughters of Daksha, 119. a name of Kagyapa,.123, n. 23. a prince, 390.
Arjjava, teacher of the Rig-veda, 278, n. 12.

Arjuna, s. of Kritavirya, 417.

Arjuna, s. of Patdu, 437. 459. takes Krishna's family from Dwaraké, 613. plundered by shepherds, 615. consoled by Vyasa, 616.
Arjuna-trees, overturned by Krishna, 509.

Arshabhi, a division of the lunar mansions, 226, n. 21.
Artha, s. of Dharma, 55, n. 13,

Artha S4stra, ‘ science of government,’ 284.

Aruna, s. of Kasyapa and Vinata, 149.

Arundhati, d. of Kardama, w. of Vasishtha, 55, n.12. d. of Daksha, w. of Dharma, 119.
Aruni, teacher of the Yajur-veda, 279, n. 1.

Arunoda, a lake, 169.

Arvakérotas, creation of mankind, 36, n. 7.

Arvarivat, s. of Pulaha, 83. a Rishi, 261.

Arvavasu, a solar ray, 236, n. 3.

Aryaman, an Aditya, 122.

Asamanjas, s. of Sagara, 377.

Asana, mode of sitting, 653.

Asanga, a prince, 435.

Ashadha, a month, 225, n. 19.

Ashadh4, a constellation: see Purvishadha and Uttardshadha, 226, n. 21.
Ashtavakra curses the Apsarasas, 617.

Asi, a rivulet, 184.

Asikni, d. of Viratta, w. of Daksha, 117. a river, 183.

Asima-krishna, a prince, 461.

Asipatravana, a hell, 207. sins punished in, 209.

Aslesha, a lunar mansion, 226, p. 21.

Asmaka, s. of Saudaga, 382,

Asmitd, ‘ selfishness,’ 34, n. 2.

Asoka, k. of Megadha, patron of Buddhism, 469,

n. 23.
Agokavarddhana, s. of Vindusfra, 469.
Asramas or ‘ orders,’ 294.
Asruta or Asrutavana, s. of Dyutimat, 82, n. 1.
Asti, w. of Kansa, 563.
Asuras, proceeded from Brahmé, 40.
Aswakas (Agmakas), a people, 188.
Aswalayana, teacher of the Rig-veda, 278, n. 13.
ASwamedha, sacrifice of a horse, 275, n. 1. celebrated by Sagara, 378.
Aéwamedhadatta, a prince, 461.
Aswatara, s. of Kadru, 149.
Aswayus, s. of Purtiravas, 398, ar.
Aéwina, a month, 225, n. 19.
8u

670

Aswini, a lunar asterism, 226, n. 21. .

Aswins, sons of the sun, 266.

Atala, a division of Patala, 204.

Atarva, teacher of the white Yajush, 281, n. 5.

Atharvan (Atharva-veda), proceeds from Brahma,
42. arranged by Vyasa, 276. how composed,
ib. Sanhitis of, 282. Kalpas of, 283.
Atharva-veda (personified), s. of Angiras, 123,
n. 25.
Antimiara, a prince, 447, n. 9.

Atiratra sacrifice, from Brahma, 42.

Atiratra, s. of Chakshusha, 98.

Athi, s. of Kuga, 386.

Ativisikharas, a people, 189.

Atma, name of Vishnu, 2, n. 2.

Atri, a Prajipati, 49. marries Anasuyd, 54. father of Soma, 392.
Atreyas, a people, 196.

Audras, a people, 192.

Aurva, a sage, teaches Sagara, 2y0. his birth, ib. n. 1. and 373.
Auttama (Auttami), third Manu, 261. his sons, ib.

Avanti, a river, 185, n. 80.

Avantis, a people, 187.

Avantyas, a branch of the Haihaya tribe, 418, n. 20,
Avarana, investment of elements by rudiments successively, 16,0. 25.
Avarttana, an island, 175, n. 3.

Avasthinas, divisions of the sun's course, 226, n. 21.
Avatiras, alluded to in the Vedas, ti. of Vishnu, xliii. of Siva, ib. of Vishiu as the Varéha, 29. as a tortoise, 75. as Nrisinha, 145. as Rama, 384. as Krishna, 492. as a fish, li.
Avichi, a hell, 207.

Avidyé, 'ignorance,' 34, n. 2.

Avikshit, a prince, 352.

Avyaya, a name of Purusha or ' spirit,' 13, n. 19.

Ayana, period of six months; day and night of

the gods, 23.
Avatayima, texts of the Yajur-veda, 281.

Ayati, w. of Dhatri, 82. d. of Meru, 85, n. 11.

Ayati, s. of Nahusha, 413.

Ayomukha, a Danava, 147.

Ayur-veda, medical science, 284.

Ayus, s. of Purtiravas, 398. his sons, 406.

Ayushmat, s. of Sanhrida, 147. of Prahlada, ib. n.1.

Ayushmanta, s. of Uttanapada, 86, n. 1.

Ayutajit, s. of Bhajamaina, 429.

Ayutaswa, a prince, 379.

Ayutéyus, a prince of the Kuru race, 457. of Magadha, 465. %
Babhru, teacher of the Atharva-veda, 283. s. of Romapada, 422. s. of Devavriddha, 424. s. of Druhyu, 443.
Babhruvahana, s. of Arjuna, 460.

INDEX. °

Badha, imperfection of twenty-eight sorts, 35, n. 3.

Badhnas, a people, 192.

Bahikas, a people, 18y, n. 56.

Bahkali (Bahkala), see Bashkali, 277, n. 6-

Bahlika, s. of Pratipa, 457-

Bahlikas, a people, 189. 191-

Bahlika kings, 478.

Bahu (Bahuka), a prince, 373-

Bahubadhas, a people, 192.

Bahuda, a river, 181. and n. 6.

Bahugava, s. of Sudyumna, 447.

Bahula, a Prajapati, 50, n. 2.

Bahula, a prince, 386, n. 19.

Babul, a river, 183.

Bahulaswa, a prince, 391- :

Bahuputra, a Prajapati, 50, Nn. 2. married two daughters of Daksha, 119. their children (the lightnings), 123, n. 24.
Bahuvatha, a prince, 453-

Bahurtipa, a Rudra, 121.

Bahwaswa, s. of Mudgala, 454.

Bahyas, a people, 185, n. 4.

Bajikarana, a branch of medicine, 407, n. 11.

Balabhadra: see Balarama.

Balihaka, a serpent, (49, 0. 16.

Balakhilyas, pigmy sages, sixty thousand in number, sons of Kratu, 83. attend the sun, 234.
Balarima, s. of Vasudeva, 498. Avatira of Sesha, 546. brought up by Nanda, 506. kills Dhenuka, 517. kills Pralamba, 520. kills Mushtika, 558. goes to Vrindavan, 569. compels the Yamuna to attend him, 572. kills Rukmin, 580, rescues Samba, 585. kills Dwivida, 605. married to Revati, 439. their sons, ib. offended with Krishna, 430. resumes the form of esha, 611.

Bali, s. of Virochana, 147. sovereign of Patiala,

205, n. 3. Indra of the eighth Manwantara,
207. 8. of Sutapas, 444.
Bali-dana, offerings of food, 304.

Baluvahini, a river, 185, n. 80.

Bana, s. of Bali, 147. worships Siva, 593. confines Aniruddha, ib. fights with Krishna, 595.
is defeated, 596.
Bandhumat, a prince, 353-

Banga, s. of Bali, 444.

Banjula, a river, 185, n. 80.

Barbaras, a people, 192.

Bashkali (Baskala), teacher of a Sanhita of the Rig-veda, 277. a different teacher, ib. n. 7-
ditto, 278.
Bathing, rules of, 302.

Bauddhas, origin of, 339. ;

Baudhdyanas, followers of a branch of the white Yajush, 281, n. 5.
Baudhya, teacher of the Rig-veda, 277.

Benares, burnt by the discus of Krishna, 600.

Bhaga, an Aditya, 122.

Bhagavat, meaning of, 643.

Bhagavata, a prince, 471.

Bhagavata, a Purana, 284. analysis of, xxiv. authenticity of discussed, xxviii.
Bhagiratha, a prince, brings Ganga from heaven,

379+

Bhagirathi, a name of the Ganges, 379.

Bhadra, w. of Vasudeva, 439.

Bhadra, a river, 170,”

Bhadra, a month, 225, n. 19.

Bhadrabahu, s. of Vasudeva, 439-

Bhadrachara, s. of Krishna, 578.

Bhadradeha, s. of Vasudeva, 439-

Bhadrakali, sprung from Devi, 68.

Bhadraratha, a prince, 445.

Bhadrasana, mode of sitting, 653-

Bhadrasena, s. of Mahishmat, 417. s. of Vasudeva, 439. :
Bhadragrenya, a Yadava prince, 407, n. 12. 417, n. 8. his race destroyed, 407, n. 12. 408.
Bhadraswa, s. of Agnidhra, 162. k. of the countries east of Meru, 163. s. of Vasudeva, 439.
Bhadrégwa, a Varsha or country, 169.

Bhadravinda, s. of Krishna, 591.

Bharika, s. of Krishna, 59!-

Bhajamina, s. of Andhaka, 435- 436, n. 11. 8. of Satwata, 424.
Bhajina, s. of Satwata, 424.

Bhalandana, s. of Nabhaga, 352.

Bhallada, a prince, 452, n. 36.

Bhallata, a prince, 453.

Bhanu, s. of Krishna, 591.

Bhanu, d. of Daksha, w. of Katyapa, 119.

Bhanus (suns), sons of Bhanu, 120.

Bhanumat, a prince, 390.

Bhantiratha, s. of Chandragiri, 386, n. 19. s. of Vrihadaswa, 463.
Bharadwaja, s. of Vrihaspati, given to Bharata, 449. a Vydsa, 273. a teacher of the Vedas, 275, 0. IT.
Bharadwajas, a people, 196.

Bharadwiayji, a river, 183.

Bharani, a lunar asterism, 226, n. 21.

Bharata, s. of Rishabha, 163. legend of, 243. born as a deer; as a Brahman, 245. instructs the king of Sauvira in true wisdom, 247. obtains liberation, 258. s. of Dushyanta, 449. adopts Bharadwaja, ib. s. of Dasaratha, 384. conquers the Gandharbas, 385. s. of Vitihotra, 418. a sage, teacher of musical science, 284.
Bharata varsha, or India, divisions of, 165. description of, 174. land of works, 178.
Bharata: see Mahabharata.

Bharga, a prince, 409.

Bhargas, a people, 190. and n. 74.

Bhargabhimi, a prince, 409.

Bhargavas, a people, 190.

671

Bhisi, d. of Kagyapa, parent of kites, 148.

Bhauma, ‘ Mars,’ his car and horses, 240,

Bhautya, tenth Manu, 268, n. 8. fourteenth Manu, 269. his sons, ib. 3. of Kavi, ib. n. 11.
Bhava, Siva, the husband of Sati, 54. of Uma, 59. a Rudra, 58. 121. n. 17. s. of Pratihartta,

165. s. of Viloman, 436.
Bhavd, synonyme of Mahat, 13. n. 22.

Bhavané, ‘ apprehension,’ threefold, 654.

Bhavanmanya, s. of Vitatha, 450.

Bhavishya, a Purana, 284. analysis of, xxxix.

Bhavishyottara Purana, notice of, xl.

Bhavya, s. of Priyavrata, 162. k. of Saka-dwtpa,
ib. his sons, 199. s. of Dhruva, 98.
Bhavyas, a class of deities, 263.

Bhaya, ‘ fear,’ s, of Anrita, 56.

Bhayada, a prince, 447.

Bhikshuka, ‘ mendicant,’ duties of, 295.

Bhima, a Rudra, 58. 120, n. 17. s. of Améavasu,
398. s. of Pandu, 437. 459- his sons, ib.
Bhim, a river, 183.

Bhimaratha, s. of Ketumat, 407. 8. of Vikriti,
422.
Bhimarathi, a river, 176. the Beemah, n. 5.

Bhimasena, s. of Parikshit, 457. 461. see Bhima.

Bhishma, s, of Santanu, 459.

Bhishmaka, k. of Vidarbha, 573.

Bhiras, a people, 177, n. 6.

Bhogavati, city of Vasuki in Rasatala, 205, n. 2.

Bhojakata, founded by Rukmin, 574.

Bhojas, a people, 186. a branch of the Haihuyas,
418, n. 20, descendants of Mahabhoja, 424.
Bhraja, a sun, 632, n. 6.

Bhrijiras, a class of deities, 269.

Bhrami, d. of Sigumara, w. of Dhruva, 98, n. 1.

Bhrigu, a Prajépati, 49. married Khyati, 54. their children, 59. teacher of military science, 284.

Bhurishena, a prince, 354, n. 30.

Bhumimitra, a Kéiiwa prince, 471.

Bhiri, s. of Bahlika, 459.

Bhiirisravas, s. of Bahlika, 459.

Bhur-loka, the earth, its extent, 212.

Bhiita, s. of Vasudeva, 439.

Bhiitadi, elementary Ahankara, the origin of the elements, 16, n. 24.
Bhiitas, evil spirits, proceed from Brahma, 41.
children of Krodha, 150, n. 18.
Bhiitasantapana, s. of Hiranyaksha, 147.

Bhutadtma, name of Vishtu, 2, n. 2.

Bhitavidya, branch of medicine, 407, n. 11.

Bhutega, a name of Vishnu, 20, n. 35.

Bhiuti, a goddess, w. of Kavi, 269, n. 11. a save, s. of Angiras, ib.
Bhuvana, a Rudra, 121, n. 17,

Bhuvar-loka, extent of, 212.

Bodha, s. of Dharma, 55.

Bodhana, a mountain, 180, n. 3.

Bodhas, a people, 185, n. 4.

Brahma, the supreme being and the Vedas; typi-

fied by Om, 1. one with Vishnu, 2. abstract spirit, 2, n.3. possessed of properties and origin of creation, 21%. two states of, 157. meaning of, 273. with or without form, 654, n. 12.
Brahma, same as Vishnu in his character of creator, 19. length of his life, 22. his various creations, 34. four castes proceed from him, 44. his mind-born sons, 49. parent of the Rudras, 58. same as Mahat, 14, n. 22. first teacher of the Vishnu Purana, 3, n. 3. praises Vishiiu, 494.
Brahma, a Purana, 283, analysis of, xvi.

Brahmabali, teacher of the Sama-veda, 282,

Brahmabhiita, condition of Brahma, 155.

Brahmabodhy§, a river, 184.

Brahmachiri, religious student, duties of, 294.

Brahmadatta, s. of Anuha, 452.

Brahma-loka, highest heaven, 48, n. 10. 212, n.3.

Brahmamedhya, a river, 184.

Brahman, reader of the Atharva-veda, 276.,

Brahmans, from the mouth of Brahmé, 44. duties of, 291. Gotras of, 405, n. 23. early settlement of in India, lxv.
Brahmand'a, a Purana, 284. parts of, liv.

Brahmani, a river, 184.

Brahmarshis, Brahman saints, 284, n. 8.

Brahmas, or Brahmarishis, nine, 49.

Brahmé gavarni, tenth Manu, 268. his sons, ib.
s. of Brahma, ib. n. 8.
Brahma-vaivartta, a Puréna, 284. analysis of, xli.

Brahma-yajna, sacred study, 294, n. 8.

Buddhi, ‘ understanding,’ synonyme of Mahat, 15, n. 22. d. of Daksha, w. of Dharma, 54.
Budha, s. of Mahadeva, 59. s. of Soma, 350. 393. name of Mercury; his car and horses, 239. a prince, s. of Vegavat, 353.
Bull (of Siva), progeny of Surabhi, 150, n. 19. liberated at Sraddhas, 333.
Cc

Castes, four, created by Brahma, 44. original state, 45. divided by occupations, 47, n. 9. instituted by different princes, 406. 409. 444. duties of, 291.
Cathei, Kshatriyas, 195, n- 152.

Ceremonies, at birth, &c. 297.

Chaidyas, descendants of Chedi, 422.

Chaitra, a month, 225, n. Ig.

Chaitraratha, a forest, 169.

Chakora, a prince, 473.

Chakora, a mountain, 180, n. 3.

Chakras, a people, 188.

Chakra-vartti, an emperor, meaning of, 101, n. 5.

Chakshu, a river, 170.

Chakshu, a prince, 453-

Chakshupa, a prince, 352.

Chakshusha, s. of Ripu, 98.

Chakshusha, a Manu, s. of Chakshusha, 98. sixth

Manu, 263. his sons, ib. his birth, ib. n. 17.

a prince, s. of Anu, 444.
Chakshushas, a class of deities, 269.

Champa, founder of Champa-puri, 445.

Champa, a city founded by Champa, 445.

Chandan, a river, 185, n. 80.

Chandanodakadundhubi, a YAdava chief, 436.

Chandragiri, a prince, 386, n. 19.

Chandrabhaga, a river, 175. the Chinab, 176, n. 5.

Chandragupta, king of Magadhé, 468. Sandrocoptus of the Greeks, ib. n. 21.
Chandraketu, s. of Lakshmanu, k. of Chandravaktra, 385.
Chandramé, a river, 183.

Chandraéri, a prince, 473.

Chandrasukta, an island, 175, n. 3.

Chandrdgwa, s. of Dhundhumara, 362.

Chandravaloka, a prince, 386, n. 19.

Chantira, killed by Krishna, 557.

Charaka, teacher of the Yajur-veda, 280, n. 4.

Charakas, pupils of Vaigampayana, 280. of Charaka, ib. n. 4.
Chariot, of the sun, 217. of the moon, 238. of Mercury and Venus, 239. of Mars, Jupiter, Saturn, Rahu, and Ketu, 240.
Charishiu, s. of Kirttimat, §3, n. 3.

Charmamandialas, a people, 189.

Charmanvat{, a river, the Chambal, 182.

Chiru, s. of Krishia, 578.

Charugupta, s. of Krishna, 578.

Charudeha, s. of Krishna, 578.

Charudeshna, s. of Krishiia, 578.

Chérumatt, d. of Krishia, 578.

Chéaruvinda, s. of Krishna, 578.

Chatakas, pupils of Vaigamp4yana, 280, n. 4.

Chaturanga, a prince, 445.

Chaturmasya, four monthly rites, 275, n. 1.

Chedi, s. of Kaisika, 422.

Chedyas, a people, 186.

Chhala, a prince, 386.

Chhandajas, the Vasus and similar divinities, 123, n. 27.
Chhandas, an Anga of the Vedas, 284.

Chhaya, w. of the sun, 266. d. of Viswakarman, ib. n.1.
Chikits4, practice of physic, 407, n. 11.

Chinas, a barbarous race, 379, n. 18. Chinese, 194, 0.145. ;
Chiti, synonyme of Mahat, 15, n. 22.

Chitra, a lunar mansion, 226, n. 21.

Chitrabaha, a river, 182.

Chitragupta, registrar of Yama, 207, n. 3.

Chitraka, a prince, 435-

Chitraketu, s. of Wasishtha, 83, n. 8.

Chitrakita, a mountain, 180, n. 3.

Chitrakit4, a river, 185, n. 80.

Chitralekha, friend of Usha, 592.

Chitrangada, s. of Santanu, 459-

Chitraratha, k. of the Gandharbas, 153, n. 1.
s. of Rushadru, 420, s. of Dharmaratha, 445.
s. of Ushna, 461.
Chitraratha, a river, 184.

Chitrasena, a river, 182.

Chitropald, a river, 184.

Cholas, a people, 193.

Chronology, system of, 22. of the kings of the Kali age, 484.
Chulaké or Chuluké, a river, 182.

Chunchu, a prince, 373.

Chyavana, a sage, 354. s. of Mitrayu, 454. s. of Suhotra, 455.
Cleanliness, rules of, 300.

Clepsydra, water clock, described, 631.

Clouds, how formed, 230. classes of, 231, n. 3. the shell of the universe, ib.
Colebrooke, notices of the Vedas, i. of the Pur4-nas, v. of the Sd4raswata Brahmans and lan-guage, Ixvii.
Colonization of India, lxv.

Cosmogony of the Hindus, 10. analogies with ancient, 13, note.
Creation, accounts of, 11. 34. 39. (primary), mode of, 13. course of, 14. various kinds of, 36. (secondary), periods of, 27. kinds of, 35.

of mankind, 36. of properties, 37. a property of Brahma, 21. function of Vishnu as Brahma, 19, &e. ?

Dadhicha, a sage, reproves Daksha, 63.

Dadhividarbhas, a people, 183, n. 143.

Dihas, a people, 192, n. 100.

Dahana, a Rudra, 121, n. 17.

Dahragni, a name of Agastya, 83, n. 5.

Daityas, eldest sons of Kasyapa by J)iti, 124, n. 28. defeated by the gods, 77. obtain the sovereignty of the earth, 126. overcome the gods, 335. fall into heresy, and are subdued, 338. oppress the earth, 493. . :
Daksha, a Prajdpati, 49. born from Brahmi's thumb, 50, n. 2. 348. marries Prastti; their twenty-four daughters, 54. his sacrifice, 61. spoiled by Virabhadra, 65. propitiates Siva, 69. s. of the Prachetasas, 115. his daughters, ib. 117. chief of the patriarchs, 153.
Daksha-sAvarni, ninth Manu, 268. his sons, ib.
s. of Daksha, ib. n. 8.
Dakshina, d. of Ruchi, married to Yajna, 54, n.9.

Dala, a prince, 386.

Dalaki, teacher of the Rig-veda, 278, n. 10.

Dama, a prince, 353.

Damaliptas, a people, 192, n. 1or.

Dambha, ‘hypocrisy,’ s. of Adharma, 55, n. 14.

Danavas, enemies of the gods, 72. children of Danu, 147. .
Danda, s. of Dharma, 55. s. of Ikshwéku, 359. killed by Sudyumna, 351, 0. 7.

Danid'a, a measure of time, sixty Vikalas, 23, n. .

Dandaka, a forest, 351, n. 7. a

Danshtritias, sharp-toothed animals, progeny of Krodhavasf, 149, n. 17.
Dantavaktra, s. of Vriddhasarman, 437.

Danu, d. of Daksha, w. of Kasyapa, 122.

Daradas, a people, 195.

Darpa, s. of Dharma, 55.

Darsakas, a people, 191.

DarSapaurfiamasa, half- monthly sacrifice, 275, nei,
Daruka, sent by Krishiia to Arjuna, 611.

Daruna, a hell, 207. sins punished in, 208.

Darvan, s. of Usinara, 444.

Darvas, a people, 192.

Darvi, a country, 191.

Disa, name for a Siidra, 298.

Dagamilikas, a people, 194.

Dasaparéwas, a people, 192, n. 93.

Dagaratha, s. of Muilaka, 383. s. of Aja, and father of Rama, ib. s. of Navaratha, 422. s. of Suyasas, 470.
Dagdrha, a prince, 422.

Das&rias, a people, 186. 187. 192.

Dasamid, a river, 185, n, 80.

Dist, a river, 184.

Dasfvidarbhas, a people, 193.

Dattatreya, s. of Atri, 83.

Dattoli or Agastya, s. of Pulastya, 83. a Rishi, 261.
Daughters of Daksha, twenty-four, married to Dharma and the patriarchs, 24. fifty, 115. sixty, married to Dharma, Kasyapa, Soma, &c. 119.
Day (and night) of mortals; of the gods, 23. of Brahma, 25. of a Manu, 26, n.g. division and length of, 223.
Days, of the moon, held sacred by the Vaishnavas, 145, n. 3.
Dayd, 'clemency,' w. of Dharma, ¢¢5, n. 12.
Deities, thirty-three, 123, n. 27.
Devabhaga, s. of Stira, 436.
Devabhiti, a prince, 471.
Devadarga, teacher of the Atharva-veda, 282.
Devagiri, or Deogur, a mountain, 180, n. 3.
Devahiiti, d. of Swayambhuya Mann, 54, n. 7.
Devaka, s. of Ahuka, 436. s. of Yudhishthira, 459-
Devaki, d. of Devaka, w. of Vasudeva, 436. mother of Krishna, 502.
Devakuiy4, d. of Paurnamasa, 82, n, 2.
Devakita, a range of mountains, 171.
Devala, s. of the Vasu Pratytisha, 120. a sage, $- of Krisagwa, 123, n. 26,
Devakshatra, a prince, 422. '
Devamidhusha, s. of Vrishni, 425, n. 8. s. of Hridika, 436.
Devamitra, teacher of the Rig-veda, 277, n. 7.
Devinika, a prince, 386.
8x
Devipi, s. of Pratipa, 457- becomes an ascetic and an apostate, 458. still living, 487.
Devarakshita, s. of Devaka, 436. another prince, k. of the sea-coast, 480.

Devarakshita, d. of Devaha, 436.

Devarita, s. of Suketu, 390. s. of Viswamitra, 404. 8. of Karambhi, 422.
Devarshis, divine sages, 284, n. 8.

Deva-savarni, thirteenth Manu, 268, n. 8.

Devasravas, s. of Stira, 436.

Devavat, s. of Akriira, 435. s. of Devaka, 436.

Devavriddha, s. of Natwata, 424.

Devatithi, a prince, 457.

Deva-yajna, ‘burnt-offerings,’ 294, n. 3.

Devayini, d. of USanas, w. of Yayati, 413. story of, ib. n. 3.
Devi, w. of Siva, 64.

Devi-bhagavat, said to be the genuine Bhagavata, xxx. notice of, lvi.
Devikd, a river, 182. the Deva or Goggra, n. 12.

Devihota, a city, 593, n. I-

Devotion of contemplation, 65 1.

Dhanaka, a prince, 417.

Dhananjaya, a serpent, s. of Kadru, r4y. a Vyasa, 273.
Dhaniyus, s. of Purtiravas, 398, n. 1.

Dhaneyu, a prince, 447. .

Dhanishtha, a lunar mansion, 226, n. 21.

Dhanur-veda, military science, 284.

Dhanwantari, produced from the ocean, 75. s. of Dirghatamas, 406, teacher of medical science, 28.4. 407.
Dhiarana, fixation df thought, 656.

Dhirani, d. of the Pitris, 84. w. of Meru, ib. n. 11.

Dharbaka, s. of Ajatasatru, 467.

Dharma, a Prajipati, and s. of Brahma, 49, n. 2.
narries thirteen daughters of Daksha, 54. their
children, §5, n. 13. marries ten daughters of
Daksha, 115. 119. their posterity, 120. s. of
Gandhara, 443. s. of Suvrata, 465.
Dharma, ‘ law,’ 284.

Dharmadris, s. of Swaphalka, 435.

Dharmadhwaja, k. of Mithild, 645.

Dharinaketu, a prince, 4o9.

Dharman, a prince, 463.

Dharmanetra, s. of Haihaya, 416.

Dharméranya, a city, 399, n. 9.

Dharmaratha, a prince, 445.

Dharma-savarni, eleventh Manu, 268. his sons,
ib. s. of Dharma, ib. n. 8.
Dhiarshtaka, a race of Kshatriyas, 358.

Dhatd (Dhatri), s. of Bhrigu, 59.

Dhitaki, s. of Savana, 200. division of Pushkara-
dwipa, ib.
Dhiatri, s. of Vishfiu and Lakshmi, married to
Ayati, 82.
Dhava, a Vasu, 120.

Dhenuka killed by Balarama, 517.

Dhenuké, w. of Kirttimat, 83, n. 3.

Dhi, w. of Manyu, 59, n. 4.

Dhimat, s. of Virat, 165. s. of Purtiravas, 398.

Dhishand, w. of Havirdhina, 106. w. of Kri-

siswa, 123, n. 26.
Dhridhanemi, a prince, 453.

Dhridhaswa, s. of Dhundhumira, 362.

Dhrisht'a, s. of Vaivaswata, 348. his sons, 358.

Dhrishtadyumna, s. of Drupada, 455.

Dhrishtaketu, s. of Satyadhriti, 390. s. of Sukumira, 40g. s. of Dhrishtadyumna, 455.
Dhrishtasarman, s. of Swaphalka, 435.

Dhrita, a prince, 443.

Dhritamati, a river, 184.

Dhritarashtra, a serpent, 149,n.16. a king, s. of Vichitravirya's widow by Vyasa, 459.
Dhritarashtra, d. of Kasyapa, 1.49, n. 13.

Dhritavati, a river, 183. and n. 38.

Dhritavrata, a Rudra, 59, n. 4. a prince, 446.

Dhriti, 'steadiness,' d. of Daksha, w. of Dharma, 54. w. of a Rudra, 59, n. 4.
Dhriti, s. of Vitihavva, 391. s. of Babhru, 422. s. of Vijaya, 446.
Dhritimat, s. of Kirttimat, 83, n. 3. s. of Yavinara, 453.
Dhruva, s. of Utténapdda and Suniti, his story, 86. worships Vishhu, 88. performs penance, go. Vishnu elevates him to the sphere of the north pole, 96. name of a Vasu, 120. s. of Rantinara, 448.
Dhruva, the polar star, where situated, 228. his revolutions, 230. 240.
Dhruvasandi, a prince, 387.

Dhimaketu, s. of Krisaswa, 123, n. 26. s. of Trinavindu, 353, n. 25.
Dhiimrakesa, s. of Prithu, 106, n. 1.

Dhiimraswa, k. of Vaisali, 354.

Dhundhu, a demon, 361.

Dhundumara, name of Kuvalaydswa, 361.

Dhurundharas, a people, 187.

Dbusulyd, a river, 183, . 39.

Dhiitapipd, a river, 182.

Dhiiti, an Aditya, 122.

Dhyana, ‘ meditation,’ 657.

Diksha, w. of Ugra, 59. w. of Vamadeva, ib. n. 4.

Dilipa, s. of Ansumat, 379. name of Khat'wanga,
383. s. of Riksha, 457.
Diptimat, s. of Krishna, 591.

Dirghabahu, a prince, 353.

Dirghatamas, s. of Kasiraja, 406. s. of Utathya,
444, 0.12.
Dis, ‘space,’ presides over the ear, 17, n. 28.

Dis, a river, 182.

Disa, w. of Bhima, a Rudra, 59.

Dishta, s. of Vaivaswata, 348, n. 4.

Dissolution ‘ pralaya,’ of four kinds, 50, 630, 634.

Diti, d. of Daksha, w. of Kasyapa, 122. mother of
the Daityas, 123. of the Maruts, 151.
INDEX.

Divakara, a prince, 453.

Divaratha, a prince, 445-

Divaspati, Indra of the thirteenth Manwantara,
269.

Divijata, s. of Purtiravas, 398, n. 1.

Divinities presiding over the senses, 17, n. 28.
classes of, 123. of the different Manwantaras,
260.
Divodasa, s. of Bhimaratha, k. of Kasi, 407. ex-
pelled from Benares, ib. n. 12. 410, 0.17. S.
of Bahwaswa, 454.
Divva, s. of Satwata, 424.

Dosha, w. of Kalpa, 8, n. 1.

Dragons, children of Surasa, 149.

Dranii, a Vyasa, 273.

Dravitia, s. of Prithu, 106, n. 3. s. of the Vasu
Phava, 120,
Driviras, a people, 192.

Dridhadhanush, a prince, 452.

Dridhasena, a prince, 465.

Dhridhavyus, s. of Purtiravas, 398, n. 1.

Drishadwati, a river, the Caggar, 181. and n. 7.
mother of Prasenajit, 362, n. 18.
Drona, father of Aswatthaman, 454. @ mountain,
180, n. 3.
Dronakas, a people, 196.

Drum, a river, 185, n. 80.

Drupada, s. of Prishata, 455.

Druhyu, s. of Yayati, 413. k. of the west, 415.
his descendants, 443.
Duhsisana, s. of Dhritarashtra, 459.

Dukha, ‘pain,’ son of Naraka, 50

Durdama, s. of Bhadrasrenya, 407-1. 12. 417.

Durga, a strong hold, 46. n. 6- ;

Durga, her exploits alluded to, 499- worshipped at Pithasthanas, ib. n. 26.
Durg', a river, 183. 184.

Durgalas, a people, 190. ; ;

Durga Mahatmya, account of Durga's exploits, XXXV.
Durgama, s. of Vasudeva, 439: ?

Durjana-mukha-chapetika, tracts on the Bhagavata, XXIX,
Durjayanta, a mountain, 180, 9. 3-

Durmada, s. of Vasudeva, 439°

Durmitra, a prince, 478, n. 67:

Durmukha, a serpent, 149, 0. }

Durvasas, a sage, s. of Atri, 70

Duryaman, a prince, 443.

Duryodhana, s. of Dhritarashtf 459-

Dushyanta, s. of Anila, 448.

Duties of castes and orders, 291°

Dwajinyutsavasanketas, a peop!® eae

Dwapara, third Yuga or 'age,' 185 duration, 23, n. 4.

Dwaraka, built by Krishna, 566. submerged by the sea, 613. —
Dwesha, ' hatred,' o

Nn. 2.

n. 1. 83.

ne of the five afflictions, 34,

Dwimidha, s. of Hastin, 452.

Dwimirddan, s, of Katyapa, 147.

Dwipas, ‘insular continents,’ seven principal, 166. their kings, divisions, inhabitants, dc. 147 et seq.

Dwivida, a monkey, killed by Balarima, 605.

Dynasties, of the sun, 348. of the moon, 393. of
future kings, 461.
Dyumat, s. of Vasishtha, 84, n. S.

Dyutimat, s. of Priyavrata, k. of Krauncha-d vipa,
162. his sons, 199. s. of Pritia, 82. s, of Pindu,
ib. ner.
E.

Earth, the element, 16. the world, raised by the
Varaha, 30. subdued by Prithu, 103. milked
by various beings, 104. description of, 166.
supported by Sesha, 206. destruction of, 631.
the goddess, dialogue with Vishiu as the
Varaha, 29. song of, 457. oppressed by the
Daitvas, applies to Brahos, 493. mother of
Naraka, propitiates Krishi, 542.
Earrings, produced from the ocean, given to Aditi,
78,n. restored by Krishna to her, 584.
Evz of the world, how formed, 18. common
symbol amongst the ancients, 18, n. 30. abode
of Visiiu as Brahma; how composed; in-
vested by the principles of creation, 19.
Eka, synonyme of Mahat, 15, n. 22.

Ekachakra, a Dinava, 1.47.

Hkapadukas, a people, 187.

Ekavinsa, hymns from Brahma, 42.

Ekoddishta-sréddha, rules of, 316.

Elapatra, s. of Kadru, 149.

Elements, evolution of from primary matter, 14.
subtile rudiments, how produced, 16. gross or
sensible ; number and production, ib. successive
investment and participation of properties, ib.
n. 25. disposition of, 214. successive resolo-
tion of into their origin, 43°.
Ellis, notice of the Vedas, i.

Ether, the element, 16. see Akdi<a.

Expiation, etticacy of, 210.

Fa-hian, travels in India, 354, n. 25.

Fever, contends with Krishna, 594.

Fire, the element, same as light (see Tejasi, 16.
the deity: see Agni.
Fires, original, forty-nine in number, 84. made
threefold by Purtiravas, 397.
Food, rules for taking, distributing, &c. 3ct.
offered at Sraddhas, 315.
G.

Gabhastimat, a division of Bhdrata-varsha, 17,7.
a division of Patala, 204.
Gachehas, a people, 192, n. 95.

Gada, s. of Vasudeva, 439.

Gadhi, s. of Kusimba, 399. s. of Kusika or Ku-
ganabha, ib. n. ro.
Gahvaras, a people, 196, . 139.

Gajasithi, a division of the lunar mansions, 226,
n. I.
Galava, teacher of the white Yajush, 281, n. 5.

Gaines, public, celebrated by Kansa, 551. and n. 4.

Gandakt, a river, 182. the Gandak, ib. n. 16.

Gandhamadana, a mountain south of Meru, 168.

a forest, 169. a mountain ridge from the foot of Meru, ib. name of Ketumala-varsha, 171, n. 13. one of the seven ranges of Bharata, 180.
Gandhamojaviha, s. of Swaphalka, 435.

Gandhara, a prince, 443. a people, ib. n. 2.

Gandharas, a people, 1gt.

Gandharba, a division of Bharata-varsha, 175.

Gandharbas, proceed from Brahma, 41. children of Arishté, 150. of Vach, ib. n. 21. assail the Nagas, 370.
Gandharba-loka, heaven of Siidras, 48, n. ro.

Gandharba-veda, musical science, 284.

Gandharbi, d. of Surabhi, parent of horses, 150, n. 19.
Gandini, d. of Kasiraja, 431.

Gandtisha, s. of Nira, 437.

Génesa Upa-purdiia, notice of, lvii.

Ganga, d. of Himavat, 85, n. 11. d. of Daksha, w. of Dharma, 119, n. 12.
Ganga, the river Ganges, her descent from heaven, 170. divides into four rivers, ib. into seven, 171, n. 12. river of Bharata, 180. proceeds from Vishniu's toe, 228. sanctity of, 229. brought down on earth by Bhagiratha, 379.
Gangadwara, a place, 62.

Gara, s. of Usinara, 444.

Gardhabas, a race of kings, 474. 475, n. 64.

Garga, a sage, learnt astronomy from S'esha, 206. performs the initiatory rites of Krishfa and Rama, 508. a prince, s. of Bhavanmanyu, 450.
Gargabluimi, a prince, 409, n. 15.

Gargya, a prince, 409, n. 15.

Gargya, teacher of the Rig-veda, 278. a Brahman,
the father of Kalayavana, 565.
Gargyas, descendants of Garga, s. of Bhavan.
manyu; become Brahmans, 451.
Garuda, king of birds, s. of Kasyapa, and Vinata,
149. :
Garuda, a Purdria, 284. analysis of, lii.

Gati, w. of Pulaha, 55, n. 12.

Gitra, s. of Vasisbtha, §3.

Gatravat, s. of Krishia, 591-

Gauri, w. of Siva, 60. w. of Virajas, 82, n. 2.
w. of Yuvandswa, changed to the Bahuda river,
362, n. 18. d. of Antinara, 448, n. 9.
Gauri, a river, 183. er

Gautama, a Prajapati, 49, 0-2. a Rishi, 264.
husband of Ahalya, 454.
Gavya, ‘flesh’ or produce ;’ of kine offered to
the Pitris, 332.
Gaya, s. of Havirdhana, 106. s. of Nakta, 165.
s. of Sudyumna, 359°.
INDEX.

Gayatri, metre from Brahma, 42.
Vedas, 222, n. 13.
Ghatasrinjayas, a people, 193.

Ghatotkacha, s. of Bhima, 459, n. 5. 460.

Ghorata, ‘terror,’ a property of sensible objects,
17,0. 27.
Ghosha, s. of Lamba, 120.

Ghoshavasu, a prince, 471.

Ghritaichi, a divine nymph, 150, n. 21.

Ghritaprishtha, s. of Priyavrata, 162, n. 2.

Ghriteyu, a prince, 447-

Ghritsamada, s. of Suhotra, 406.

Giri, a prince, 435-

Girigahvaras, a people, 196.

Girivraja, a city in Magadha, 399, n. 9.

Gobhanu, s. of Vahni, 442.

Goghnatas, a people, 187.

Godavari, a river, 176,

Gods, proceeded from Brahma, 40. overcome by the demons, 72. churn the ocean, 74. classes of; children of Dharma, 120. of Kasyapa, 122.
Gohamuka, a mountain, 180, n. 3.

Golaka, teacher of the Rig-veda, 277, n. 8.

Gold, land of, 202.

Go-loka, heaven of Krishna, 48, n. 10. 214, n. 3.
Gomanta, a mountain, 180, n, 3.

Gomantas, a people, 187, n. 29.

Gomati, a river, 182. in Oude, n. 16.

Gomatiputra, 473.

Gopas, inhabitants of Gokula, 506. go to Vrindavana, 509. associates of Krishyia in his sports, git, &e,
Gopilakakshas, a people, 192.

Goparashtras, a people, 187.

Gopis, wives of the Gopas, their sports with Krishna, 531. their grief at his departure, 544.
Goswalu, teacher of the Rig-veda, 277.

Gotama, a Vyasa, 273.

Gotras, families of Brahmans, 405, n. 23.

Gova, a country, 187, n. 34.

Govarddhana, a mountain, 180, n. 3. worshipped by the Gopas, 525. lifted up by Krishiia, 527.
Govinda, a name of Krishna, 528, n. 2.

Govithi, a division of the lunar mansions, 226, n. 21.
Grains, esculent, 46. sacrificial, 47.

Gramanis, attendants on the sun, 234, n. 2.

Grecks, called Yavanas or Yonas, 194, n. 144.

Gridhrika, d. of Kasyapa, parent of vultures, 148.

Grihashtha, ‘householder, duties of, 294. fixed duties, 300. miscellaneous duties, 310.
Guhas, kings of Kalinga, 480.

Gunas, qualities of goodness, foulness, and darkness, 34, n. I.
Gupta, name for a Vaisya, 298. :

Guptas, a race of kings, 479. coins of, 480, n. 70.
verse of the

H.

Haihaya, a prince of the Yadava race, 416.

Haihayas, a tribe, conquer Bahu, 373. conquered by Sagara, 374. five divisions of, 418, n. 20. Scythian origin of, ib. invade Kasi, 410, n. 17.
Hair, how worn by ancient nations, 375, n. 17.

Haitukas, a class of heretics, 345.

Hala, a prince, 473.

Hansa, a mountain, 169.

Hara, a Rudra, 121.

Hari, name of Vishnu, 7, n. 1, &c. see Vishnu.

Hari or Hari-varsha, a country, 168.

Harikeéa, a solar ray, 236, n. 3.

Haris, a class of deities, 122, n. 20. 262.

Harigchandra, a prince, s. of Triganku, 372.
raised to heaven, ib. n..g.
Harigrava, a river, 183.

Harita, a prince, s. of Yuvandswa, 369. s. of
Rohitéswa, 373. s. of Paravrit, 420. k. of
Videha, 421, n. 13.
Haritas, a class of deities, 268.

Hiaritas, sons of Harita; Brahmans, 369, n. 3.

Haritagwa, s. of Sudyumna, 350, n. 6.

Hari-vansa, notice of, lviii.

Harivarsha, s. of Agnidhra, 162. k. of Nishadha,
163. a country, 168.
Harsha, s. of Rama, 55.

Harshavarddhana, a prince, 412.

Haryyaksha, s. of Prithu, 106, n. 1.

Haryyanga, a prince, 445.

Haryyaswa, s. of Drid'haswa, 362. s. of Prisha-
dagwa, 377. s. of Drishtaketu, 390. s. of
Chakshu, 453.
Haryagwas, sons of Daksha, 117.

Haryatma, a Vyasa, 273.

Hasta, a lunar mansion, 226, n. 21.

Hastin, s. of Suhotra, 451.

Hastinapur, founded by Hastin, 452. washed away by the Ganges, 461. undermined by Balarima, 602.
Hastisoma, a river, 182.

Havirbhi, w. of Pulastya, 55, n. 12. 83, 0. 5.

Havirdhana, s. of Antarddhi, 106.

Havishmantas, a class of Pitris, 321, 0. 1.

Havya, s. of Atri, 83, n. 4.

Havyavahana, s. of Suchi, 84, n. 9.

Haya, a Yadava prince, 416.

Hayagiras, d. of Vrishaparvan, 147. d. of Vaiswanara, and w. of Kratu, ib. n. 7-
Hema, a prince, 444.

Hema, a river, 183.

Hemachandra, k. of Vaigali, 354.

Hemaktita, range of mountains, 167.

Heretics, sects of, 47. Jains, Bauddhas, &c. 338. sin of conversing with, 345.
Hermit, duties of, 295.

Heti, a Rakshas, 233.

677

Himavat, k. of mountains, 153, n. 1.
range, 167.
Hindus, origin and first settlements of in India, Ixv.

Hiraimaya, a country, 168.

Hirattvat, s. of Agnidhra, 162. k. of Sweta-dwipa, 163.
Hiranvati, a river, 183.

Hiranyagarbha, name of Brahma, 7, n. 1.

Hiranyakasipu, s. of Kagyapa and Diti, 123. k. of the Daityas, 124. his power, 126. enmity to Vishfu, 127. put to death by him as Nara-sinha, 145, n. 2.
Hiranydksha, s. of Kasyapa and Diti, 123.

Hiranyanabba, teacher of the Sima-veda, 282. a prince, pupil of Jaimini, 386.
Hiratyaretas, s. of Priyavrata, 162, n. 2.

Hiraiyaroman, a Lokapila, s. of Marichi, 83. s, of Parjanya, regent of the north, 153. 226.
Hlada, s. of Hirahyakagipu, 124.

Hladini, a river, 171, 0. 12.

Horse of Indra and of the sun produced at the churning of the ocean, 78, n. 8.
Horses of the sun, 218. of the moon, 238. of Mercury and Venus, 239. of Mars, Jupiter, Saturn, Rahu, and Ketu, 240. of Krishna's car, 429.
Hospitality, duties of, 305.

Householder, duties of, 294. 300. 310.

Hotri, reciter of hymns, 276.

Hraswaroman, a prince, 390.

Hr, ‘modesty, d. of Daksha, w. of Dharma, 55, n. 12,
Hridika, a Yadava prince, 436.

Hrishikega, name of Vishnu, 2. lord of the senses, 2, 0.2.
Hiiias, a people, 177. and n. 6. 194.

Hutdsana, god of fire, 72.

Hylozoism, of Cudworth, 32, n. 8.

Hymn, to Vishiu, by Earth, 29. by Brahma and the gods, 72. to Sri, by Indra, 78. to Vishnu, by Dhruva, 93. by the Prachetasas, 108. by Prahlada, 141. by Brahma, 494. to Krishha, by Kaliya, 515. by Akriira, 547. by Aditi, 585.
Hypostases, three of Vishfu; a similar triad known to the ancients, 7, n. I.
snowy

Ignorance, fivefold; origin of beings, 34. nature and cause of, 649.
Id, d. of Daksha; w. of Kasyapa, 122.

Idhmadhwaja, s. of Priyavrata, 162, n. 2.

Idvatsara, third cyclic year, 224.

Ijikas, a people, 191.

Ijyd ‘ oblation,’ from Brahma, 42, n. 21.

Ikshu, a river, 185, n. 80.

Ikshuld (Ikshuda), a river, 182, n. 15.

Ikshumalavi (Ikshumélin4), a river, 182, p. 15-

Ikshwaku, s. of Vaivaswata, 348. his sons, 359-
8K
678

Ha, s. of Vaivaswata, 349, n. 5. Ilus of the Phenicians, ib.
Ili, d. of Vaivaswata, 349. changed to a man, 350. mother of Purtiravas, ib. w. of a Rudra, 59, 0. 4. w. of Vasudeva, 43g, n. 2.
llavila, s. of Dagaratha, 383.

avila, w. of Visravas, 83, n. 5. d. of Trinavindu, 353- w. of Pulastya, ib. n. 24.

Havrita, s. of Agnidhra, 162. k. of Havrita, 163.

Ilavrita, a country, 168.

Iiwala, s. of Hlada, 147, n.1. s. of Viprachitti, 148.

Immortals, creation of, 36.

Impurity from death of relations, 316.

India, civilization and colonization of, lxv.

Indra, k. of the gods, 153. presides over the hands, 17, n, 28. husband of Sachi, 70. cursed by Durvasa, 71. praises Sri, 78. divides the embryo of Diti, 152. one of the Vydsas, 272. born as Gadhi, 399. expelled by the sons of Raji, 411. recovers his power, 412. worshipped by the Gopas, 523. rains on Gokula, 526. does homage to Krishria, 528. contends with Krishna for the Parijata tree, 585. is defeated, 586.
Indras of the Manwantaras; of the second, 260. third, 261, fourth and fifth, 262. sixth, 263. seventh, 264. eighth, 267. ninth, tenth, eleventh, twelfth, 268. thirteenth and fourteenth, 269.
Indra-dwipa, a portion of Bharata-varsha, 175.

Indradyumna, s. of Sumati, 164.

Indrakila, a mountain, 180, n. 3.

Indra-loka, heaven of Indra and Kshatriyas, 48, n. 10.
Indrapramati, teacher of a Sanhita of the Rig-veda, 277.
Indra-savarii, fourteenth Manu, 268, n. 8.

Indrivitma, name of Vishfu, 2, n. 2,

Travat, s. of Arjuna, 460.

Travati, w. of a Rudra, 59, n. 4.

Trivati, a river, 181. the Ravi or Hydraotes, ib.

n. g.
ISana, a Rudra, 538.

Isha, a month, 225.

(Swara, one with Vishnu, 2. active deity, ib. n. 3.
synonyme of Mahat, 15, n. 22. a Rudra, 121,
ne 17.
Itihasa, ‘historical tradition,’ taught by Vyasa, 276.

Itikas, a people, 191, n. So.

Ivilaka, a prince, 472.

Jabalas, students of a branch of the white Ya-
jush, 281, n. 5.
Jagati metre, from Brahma, 42.

Jahnu, s. of Suhotra, drinks the Ganges, 398.
s. of Kuru, 455.
Jahnavi, a name of Ganga, 398.

Jaimini, pupil of Vydsa, 276. teacher of the Sama-
veda, 282.
INDEX.

Jain faith adopted by the sons of Raji, 412, n. 1.

Jain mendicant, an illusion of Vishnu, 338.

Jains, noticed in the Bhagavata, 164, n. 7. origin
of, 339-
Jaitra, the chariot of Krishna, 610.

Jajali, teacher of the Atharva-veda, 283.

Jaleyu, a prince, 447.

Jamadagni, a sage, 264. s. of Richika, 400. father
of Parasuréma, gor. killed by the sons of Kart-
tavirya, 403.
Jambavat, kills the lion that slew Prasena, 426,
overcome by Krishna; gives him his daughter,
427.
Jambavati, w. of Krishia, 427.

Jambu, a continent in the centre of all, 166. a tree on Gandhamadana; gives name to Jambu-dwipa; name of a river, 168.
Jambu-dwipa, a continent, 166.

Jimbunada, heavenly gold, 168,

Jambunadi, a river, 171, n. 12. 184.

Janaka, k. of Mithila, 389. second of the name, same as Siradhwaja, 390, n. 4. k. of Magadha, 466. a general title of Maithila kings, 645, n.
Janakpur, a city, 389, D. 3.

Jana-loka, heaven of saints, 48, n. 10. site of, 213. remains during a pralaya, 631.
Janamejaya, k. of Vaisali, 354. s. of Puranjaya, 444. s. of Puru, 447. s. of Parikshit son of Kuru, 457. s. of Parikshit son of Abhimanyu, 461,
Janarddana, a name of Vishnu, 19, &c.

Jangalas, a people, 185. 192.

Jantu, s. of Somaka, 455. s. of Sudhanwan, ib.

Jara, s. of Mrityu, 56. a hunter who kills Krishna, 612.
Jara, a female fiend, who unites the two parts of Jarasandha, 456.
Jaradgava, S. portion of the planetary sphere, 226, n. 21.
Jaradgavi, a division of the lunar mansions, 226, n. 21.
Jarésandha, s. of Vrihddratha, 456. attacks Mathura, 563.
Jaratkaru, a Vyasa, 273.

Jarudhi, a mountain, 169.

Jatas, a branch of the Haihayas, 418, n. 20.

Jatiayu, s. of Arufa and Syeni, 149, n. 13.

Jathara, a range of mountains, 171.

Jatharagni, name of Agastya, 83, n. 5.

Jatharas, a people, 187.

Jaya, a prince, 390.

Jaya, d. of Daksha, w. of Kriséswa, 123, n. 26.

Jayadratha, s. of Vrihanmanas, 445. s. of Vrihat-
karman, 452. ‘
Jayadhwaja, s. of Karttavirya, 418.

Jayanta, a Rudra, 121, n. 17.

Jayantapur, a city, 389, n. 3.

Jayas, a class of deities, 122, n. 20,

INDEX.

Jayasena, s. of Adina, 412. s. of Sarvabhauma,

457- .

Jharjhara, s. of Hiraryaksha, 147.

Jillikas, a people, 192.

Jimiita, a prince, 422.

Jnyafa, ‘wisdom,’ epithets of according to the
Yoga, 156, n. 6.
Jrimbhika, ‘yawning,’ a form of Brahmé, go, n. 15.

Jyimagha, a prince, 420. conquers Madhyadega,
421, 1. 13.
Jyeshtha, a month, 225, n. 19.

Jyeshtha or Alakshmi, produced from the ocean,
78, n. a lunar mansion, 236, n. 21.
Jyotirathd, a river, 183.

Jyotish, ‘ astronomy,’ an Anga of the Vedas, 284.

Jyotishmat, s. of Priyavrata, k. of Saka-dwipa, 162. his sons, 198. a sun, 632.
Jyotsna, ‘dawn,’ a form of Brahma, 4o.

K.

Ka (or Prajapati), presides over the generative organs, 17, n. 28.
Kabandha, teacher of the Atharva-veda, 282.

Kachchas (Kachchiyas), a people, 190, n. 68.

Kadamba, a tree on Mandara, 168. yields a spirituous extract, 571.
Kadru, d. of Daksha, w. of Kasyapa, 122. mother of the serpents, 149.
Kaikeya, s. of Sivi, 444.

Kaikeyas, sons of Dhrishtaketu, 437-

Kailakila Yavanas, a race of kings, 477.

Kaildsa, a mountain, 172.

Kaisika, s. of Viderbha, 422.

Kajinghas, a people, 196, n. 163.

Kakamukhas, a people, 187, n. 22.

Kakas, a people, 193, n. 142.

Kakarvaria, a prince, 466.

Kakshas, a people, 190.

Kaksheyu, a prince, 447.

Kakubha, a mountain, 180, n. 3.

Kakud, d. of Daksha, w. of Dharma, 119.

Kakudmin, name of Raivata, 355.

Kakutstha, s. of Sasida, 361. s. of Bhagiratha, 394. 0. 15,
Kala, d. of Kardama, w. of Marichi, 55, n. 12.

Kald, a period of thirty Kashthas, 22, n. 3. a digit of the moon, 239, n. 2.
Kala, ‘ time,’ a form of Vishtu, g. cause of the world, ib. n. 12. connecting matter and spirit, 12,
Kala, a Rudra, 59, n. 4. s. of the Vasu Dhruva, 120.
Kali, d. of Daksha, w. of Kasyapa, 122, n. 19.

Kalanjara, a mountain, 169.

Kalajoshikas, a people, 189.

Kalakas, a class of Danavas, 148, n. 9.

Kalakanjas, a class of Danavas. 148.

Kalakeyas, a class of Dinavas, 148, n. 9.

679

Kalanabha, s. of Hiratyaéksha, 147, n. 3. s. of Viprachitti, 148.
Kalanara, a prince, 444-

Kalapa, a village, 387.

Kalasutra, a hell, 207.

Kalatoyakas, a people, 189, n. 59.

Kalavas, a people, 193.

Kaldyani, teacher of the Rig-veda, 278.

Kalayavana, s. of Gargya, 565. k. of the Yavanas, ib. invades Mathura, 566. destroyed by Muchukunda, 567.
Kali, last Yuga or ‘age;’ its duration, 23, n. 4. kings of, 461. commencement of, 486. vices of, 486. 622. advantages of, 627.

Kalika, d. of Vaiswanara, w. of Kasyapa, 148.

Kalika, Upa-purdiia, notice of, lvii.

Kalinga, s. of Bali, 444.

Kalingas, a people, 177. and n. 6. 185, n. 3. 138.
190.
Kalindi, w. of Krishna, 578.

Kaliva, a serpent, 149, n. 16. conquered by
Krishtia, 514. banished to the sea, 516.
Kalkalas, a people, 193.

Kalki Avatira of Vishnu in the Kali age, 484.

Kalmishapada, a prince; also Saudisa, q. v. 380.
n. 11. 382. s. of Raghu, 384, n. 15.
Kalpa, s. of Dhruva, 98, n. 1.

Kalpa, ‘period of time,’ calculation of, 24, n.6,
day of Brahma; past or Padma; present or
Varaha, 25. Kalpas infinite, 25, n.g. life of
Brahma, 26, n.g. minor Kalpas, ib. duration
of, 270. 631,
Kalpa, an Anga of the Vedas, 284.

Kalpas of the Atharva-veda, 283.

Kama, s. of Brahm, 50, n. 2. s. of Dharma, 55.
s. of Sahishiiu, 83, n. 6.
Kamadeva, lord of the Apsarasas, 153, n. I.

Kamagamas, a class of deities, 268.

Kamakshi, a form of Durga, lvii.

Kamakhya, a form of Durga, lvii.

Kimaritipa, a country, 176. 177, n. 6. seat of pil-
grimage, lvil.
Kambala, s. of Kadru, 149.

Kambalayarhish, s. of Andhaka, 435.

Kambojas, a people, 194. conquered by Sagara.
374. Caumogees, ib. n. 15.
Kampana, a river, 183.

Kampilya, s. of Haryyaswa, 454-

Kampilya, a city, 187, n. 20. 452. 454, n. 49.

Kamya, d. of Kardama, 83, o. 6. w. of Priya-
vrata, 162.
Kanakas, a people, 481.

Kanakhala, a village, 62, n. 2.

Kanchana, s. of Bhima, 398.

Kandu, a sage, his story, 110.

Kanishthas, a class of deities, 269.

Kanka, s. of Ugrasena, 436.

Kanki, d. of Ugrasena, 436-

Kansa, s. of Ugrasena, 436. warned of his death,
493- destroys the children of Vasudeva, 498.
sends demons to find and destroy Krishiia, 504.
sends Akriira to bring Krishia to Mathura,
537- holds public games, 551. killed by Krish-
ha, 558.
Kansa, d. of Ugrasena, 436.

Kansavati, d. of Ugrasena, 436.

Kantikas, a people, 193.

Kanwa, teacher of the white Yajush, 281. s. of
Apratiratha, 448. s. of Ajamidha, 452.
Kiiwas, dynasty of, 471.

Kanwayanas, a race of Brahmans, 448.

Kanyakiguias, a people, 191.

Kapalin, a Rudra, 121.

Kaparddin, a Rudra, 121.

Kapi, a prince, became a Brahman, 451.

Kapi, a river, 183.

Kapila, a sage, destroys the sons of Sagara, 378.
a Danava, 147. a serpent, 149, 0. 16. a mountain, 169.
Kapila, a river, 183.

Kapilisrama, hermitage of Kapila, 379.

Kapiléswa, s. of Dhundhumara, 362.

Kapinjala, a river, 183.

Kapotaroman, s. of Vrishta, 435-

Karabhanjikas, a people, 196.

Karakas, a people, 193.

Karambhi, a prince, 422.

Karandhama, s. of Khaninetra, 352. s. of Traisamba, 442.
Karatas, a people, 193.

Karatoya, a river, 184.

Kardama, a Prajipati, 4g, n. 2. marries Devabuti, 54, 0.7. their posterity, ib. s. of Pulaha, 83, n. 6.
Karishakas, a people, 192.

Karishini, a river, 182.

Karitis, a people, 188.

Karkkota, a serpent, s. of Radru, 149.

Karmasa, s. of Pulaha, 83.

Karmasreshtha, s. of Pulaha, 83, n. 6.

Karna, s. of Prithé, 437. found by Adhiratha, 446.

Kamapravararias, a people, 187, n. 22.

Karnitakas, a people, 192.

Karnikas, a people, 192, n. 113.

Kartika, a month, 225, n. 19.

Kartikeya, s. of the Krittikas, 120.

Karttavirya, s. of Kritavirya, carrics off the cow
of Jamadagni, 402. takes Ravana prisoner,
417. killed by Parasurama, 403. 417.
Karundhaka, s. of Stira, 436.

Kartisha or Karusha, s. of Vaivaswata, 348. his
sons, 351.
Karushas, a people, 177. and n. 6. 186, n. 13.

Kasa, s. of Suhotra, 406.

Kasernmat, a division of Bhérata-varsha, 175-

Kasi, kings of, 406.

INDE X.

Kasikosalas, a people, 186.

Kasiraja, s. of Kasa, 406,

Kasis, a people, 187.

Kasmiras, a people, 191. 195.

Kashtha, d. of Daksha, w. of Kasyapa, 122, n. 1g

Kashtha, fifteen twinklings of the eye, 22. eighteen,
22, n.3. five Kshatias, ib.

Kagsya, a prince, 452.

Kasyapa, a Prajapati, 50, n. 2. marries the daughters of Daksha, 119. their progeny, 122. a star, 241.
Katvata, s. of Paurnamasa, 82, n. 2.

Kathajava, teacher of the Rig-veda, 278.

Kaukundakas, a people, 193, n. 116.

Kaukuttakas, a people, 193.

Kaumira, kind of creation, 38, n. 13.

Kaumirabhritya, a branch of medicine, 407, n. 11.

Kaunkanas, a people, 193.

Kauravyas, a people, 192.

Kaurmma, a Purana, 284. see Kurma.

Kausimba, a city, 399, n. 9.

Kausalya, a prince, 386, n. 26.

Kausharavi, a name of Maitreya, 3, n. 10.

Kausijas, a people, 187.

Kausika, s. of Vasudeva, 439.

Kausikas, descendants of Viswamitra, 405. Gotras or ‘tribes’ of, ib. n. 23.
Kausiki, a river, 182. the Kosi, ib. n. 16. formerly Satyavati, 400, n. 13.
Kaustubha, a gem produced from the ocean ; worn by Vishnu, 78, n.
Kautilya, destroyer of the Nandas, 468.

Kaverf, a river, 182. the Caveri, ib. n. 24.

Kavi, s. of Chakshusha, 98. s. of Priyavrata, 162, n. 2. s. of Urukshaya, 451, n. 22.

Kavyas, a class of Pitris, 239, n. 3. a race of Brahmans, 451, n. 22.
Kavyavahana, s. of Pavaka, 84, n. g.

Kekayas, a people, 189.

Kenava, teacher of the Rig-veda, 278, n. ro.

Kerala, a country, 188. Keralas, a people, 192.

Kesidhwaja, s. of Kritadhwaja, 645. teaches Khandikya the Yoga, 649.
Kesin, killed by Krishna, 539.

Kesini, w. of Visravas, 83, n. 5. w. of Sagara, 377.

Ketu, s. of Sinhiké, 148, n. 10. his car and horses, 240.
Ketumila, s. of Agnidhra, 162.
dana, 163.
Ketumala, a Varsha or ‘ country,” 169.

Ketumat, a Lokapala, s. of Rajas, regent of the west, 84, n. 8. 153. 226. s. of Dhanwantari, 407.
Kevala, a country, 188, n. 39. a prince, 353.

Khand'as or ‘ portions’ of Bharata-varsha, 175. portions of the Padma Purdna, xviil. of the Skanda, xlvi.
Khandapani, a prince, 462.

k. of Gandhama-

INDEX. 681

Khafidikya, s. of Amitadhwaja, 645. teaches Kesidhwaja the expiation of a sin, 647.
Khaninetra, a prince, 352.

Khanitra, a prince, 352.

Khasa, d. of Daksha, w. of Kasyapa, 122.

Khasikas, a people, 195, pn. 157.

Khasiras, a people, 195.

Khasrima, s. of Viprachitti, 148.

Khatwanga, a prince, 383.

Khetaka, a hamlet, 46, n. 6.

Khyati, « celebrity,' d. of Daksha, w. of Bhrigu, 54.
synonyme of Mahat, 15, n. 22.
Kilakila, a city, 477, n. 66.

Kimpurusha, s. of Anidhra, 162. k. of Hemakita,
ib. a country or Varsha, 168.
Rings, of different orders of beings, 153. of the
solar race, 348. of Vaiséli, 354. of Mithila,
388. of the lunar race, 398. of Kasi, 406. of
Miahishmati, 416. of Chedi, 422. of Anga, 445.
of Magadha, 456. 465. of future periods, 461.
of Vidiga, 478, n. 66. of Mekala, 478. of Vin-
dhya, ib. n. 66. of the Muahishas, ib. of the
seven Koshalas, 479. of the Naishadhas, ib. of
Padmavati, 479. of Magadha, ib. of the sea-
shore, 480. of Kalinga, ib. of the Nishadas,
ib. of the Kali age, 482.
Kinnara, a prince, 463.

Kinnaras, with horses' heads, from Brahma, 43.

Kiratas, a people, 175. 190. 192.

Kirtti, d. of Daksha, w. of Dharma, 54. 119, n.12.

Kirttimat, s. of Angiras, 83. s. of Uttanapada,
86, n. x. s. of Vasudeva, 439.
Klega, 'affliction of the soul,' 34, n. 2.

Kokanakhas, a people, 193, n. 124.

Kokarakas, a people, 193.

Konwa, @ mountain, tS8o, n. 3.

Kosa (Koka), a river, 184.

Koégalas, a people, 1go, n. 79.

Kogalas (seven), kings of, 479.

Kotavi, a goddess, 595.

Kratha, s. of Viderbha, 422.

Kratu, a Prajapati, 49. marries Sannati, 54. s. of Uru, 98. ;
Kratusthala, a nymph, 233.

Krauncha, a Dwipa, 166, divisions, mountains, rivers, people of, 199. a mountain divided by Kartikeya, 16g, n. 10. an Asura, 170, n. 10, a teacher of the Rig-veda, 277.
Kraunchi, d. of Kasyapa, 149, n. 13.

Krikana, s. of Bhajamana, 424.

Krimi, s. of Bhajamina, 424, n. 2. s. of Usinara,

4.
Krimibhojana, a hell, 207. sins punished in, 208.
Krimisa, a hell, 207. sins punished in, 208.
Kripa, s. of Satyadhriti, 454.
Kripé, d. of Satyadhriti, 454. w. of Drofia, ib. a river, 185, n. 80.
Krigagwa, a sage, married to two of Daksha’s daughters, 11g. their children, personified weapons, 123, n, 26. a king, s. of Sahadeva, 354. s. of Sanhatéswa, 362.
Krisha, s. of Vasudeva and Devaki, 440. 502. an Avatéra of Vishnu, 492, 0. 2, 3. of one of Vishnu's hairs, 4y8. his birth, 503. bronght up by Nanda and Yasodé, 453. kills Ptitana, 506. overturns a waggon, 508. throws down tivo trees, 509. subdues and banishes Kaliya, 512. is hymned by him, 515. prohibits the worship of Indra, 524. lifts up Govarddhana, 527. made monarch of kine, 529. younger brother of Indra, ib. n. 2. sports with the Gopis, 531. kills Arishta, 536. kills Kesin, 539. hymned by Akrtira, 547. accompanies him to

Mathura, 548. kills Kansa's washerman, 54. makes Kubja straight, 550. breaks a bow, 551. kills Kansa's elephant, 555. kills Chanura, 557. kills Kansa, 558. makes Ugrasena king, 560. studies under Sandipani, 561. kills Panchajana, 562. besieged in Mathura, 563. builds Dwarak4, 566. destroys Kalayavana, 567. goes to Dwiaraka, 569. accused falsely of purloining the Syamantaka jewel by killing Prasena, 426. recovers the jewel from Jambavat, 427. marries Jambavati, ib. inarries Satyabhamé, 428. kills Satadhanwan, 430. discovers the jewel in Akriira's possession, 432. acquitted of the theft, 433. carries off Rukmini, 573. his other wives, 578. slays Mura, 582. kills Naraka, ib. hymned by Aditi, 585. visits Indra, and carries away the Périjata tree, 586. marries sixteen thousand princesses, 590. his sons, 591. rescues Aniruddha from Bina, 594. overpowers Siva, 595. propitiated by him, 596. kills Pautid'raka, 599. burns Benares, 600. recalled by the gods to heaven, 607. causes the destruction of the Yadavas, 610. is shot by a hunter, 612. bis wives burn, 613.
Krishna, s. of Havirdhana, 106. one of the Andhra princes, 472. .
Krishha, a hell, 207. sins punished in, 209.

Krishna, a river, 184. and n. 64.

Krisbna-dwaipayana, s. of Parasara and Satyavati, 459, n. 4. the last Vyasa, 273. author of the Mahabharata, 275. arranger of the Vedas, &c. 276.
Krishnavena, a river, 183.

Krishnaveni, a river, 176. the Krishné, ib. n. 5.

Krita, first Yuga or age; its duration, 23, n. 4.

Krita, s. of Kritaratha, 390. s. of Sannatimat, compiler of Sanhitas of the Vedas, 453.
Kritadhwaja, s. of Dharmadhwaja, 645.

Kritagni, a prince, 417.

Kritaka, s. of Vasudeva, 439. s. of Chyavana, 455.

Kritamalé, a river, 176. 185, n. 80.

Kritanjaya, a Vy4sa, 273. a prince, 463.

Kritasmara, a mountain, 180, n. 3.

8u

682

Kritaratha, a prince, 390.

Kritavarman, s. of Dhanaha, 417. s. of Hridika, 430.
Kritavirya, a prince, 417.

Kritaujas, a prince, 417.

Kriti, s. of Bahuldswa, 391. s. of Nahusha, 413.
a teacher of the Sama-veda, 282.
Kritirata, a prince, 340.

Krittika, a lunar mansion, 224. 226, n. 21.

Kritwi, w. of Anuha, 452.

Kritya, a river, 182.

Kriya, ‘devotion,’ d. of Daksha, w. of Dharma, s4. w. of Kratu, 55, n. 12, a magical being, 599.

Krodha, s. of Brahma, 50, n. 2. s. of Mrityu, 56.
s. of Lobha and Nikritf, ib. n. 14.
Krodhavasa, d. of Daksha, w. of Kasyapa, 122.

Kroshtri, s. of Yadu, 416. his sons, 420.

Kshana, thirty Kalas, 22, n. 3. three Nimeshas, ib.

Kshamia, ‘patience,’ d. of Daksha, w. of Pulaha, 54.

Kshatradharman, a prince, 412.

Kshatraujas, a prince, 466.

Kshatravriddha, s. of Ayus, 406. his descendants,
ib. other descendants, 412.
Kshatriyas, born from the breast of Brahma, 44.
duties of, 2g2. destroyed by Parasuréma, 403.
how preserved, 404, n. 21. races of, become
Brahinans, 359, n. 6. 405, n. 23. 448. 451. 454.
Kshatropakshatra, a prince, 435.

Kshema, s. of Dharma, 55.

Kshemadhanwan, a prince, 386.

Kshemadharman, a prince, 466.

Kshemaka, last of the race of Puru, 462.

Kshemiari, a prince, 390.

Kshemya, s. of Ugrayudha, 453. s. of Suchi, 465.

Kshetrajna, ‘ embodied spirit,’ a form of Vishiu,
14, 0. 21.
Kshudraka, s. of Prasenajit, 464.

Kulya made straight by Krishna, 550.

Kuchira, a river, 183.

Kuhn, d. of Angiras, 82. a river, 185, n. 80. last
day of the moon's wane, 225.
Kuhkura, s. of Andhaka, 435.

Kukkuras, a people, 193.

Kukkurangaras, a people, 193, n. 120.

Kukshi, d. of Priyavrata, 161.

Kukuras, a people, 187.

Kulidhya (Kusddhya), a country, 188.

Kulaparvatas, mountain ranges in central India, 174.
Kulatthas, a people, 194.

Kulindas, a people, 193.

Kulindapatyakas, a people, 192.

Kultitas, a people, 191, n. 86.

Kumara, a Prajapati, 50, n. 2. s. Agni, 120.
Kumari, a river, 176.

Kumarika, a division of Bharata-varsha, 175, Ne 3.

of the Vasu

INDE X.

Kumbhaka, suspension of breath, 653.

Kumbhakaria, s. of Visravas, 83, n. 5.

Kumuda, a minor Dwipa, 175, n. 3. a mountain, 168, n. 6.
Kumudidi, teacher of the Atharva-veda, 283.

Kumudvati, a river, 185, n. 80.

Kundaka, s. of Kshudraka, 464.

Kund'alé, a river, 183.

Kundinapur, capital of Vidarbha, 473.

Kuni, a prince, 390.

Kuntalas, a people, 185. 1go. 192.

Kunthakas, a people, 193.

Kunti, s. of Dharmanetra, 416. s. of Kratha, 422.

Kunti (Prithd), d. of Nara, 437. adopted by Kuntibhoja, and married to Panidu, ib. her sons, ib. and 459.
Kuntibhoja, adopts Pritha, 437-

Kuntikas, a people, 192, n. 114.

Kuntis, a people, 187.

Kupathas, a people, rg4, n. 148.

Kurari, a mountain, 169.

Kirma Purana, 284. analysis of, xlix.

Kuru, s. of Agnidhra, 162. k. of the country between the Sweta and Sringavan mountains, 163. s. of Samvarana, 455-
Kurus, a people of Bharata, 176. 177, n. 6. 185.

Kuruvarnakas, a people, 192.

Kuruvatsa, a prince, 423.

Kuéa, ‘sacrificial’ grass, 106, n. 3. name of a Dwipa, 166. people, mountains, rivers of, 199.
Kuga, s. of Rama, 385. k. of Kusasthali, 386, n.17. s. of Valikaswa, 399.
Kuégachira, a river, 183.

Kusadhard, a river, 183.

Kusadhwaja, k. of Kasi, 390. of Sankasya, ib. n. 5.

Kusagra, s. of Vrihadratha, 455-

Kusalas, a people, 1go.

Kusimba, a prince, s. of Kusa, 399. founder of Kausambi, ib. n. 9.
Kuganabha, a prince, 399.

Kuégarid'as (Kusadhyas), a people, 185, n. 7.

Kuéasthali, a city, 355. also Dwaraka, 356.

Kuésavindus, a people, 192.

Kushidi, teacher of the Sama-veda, 282.

Kushmadas, a class of divinities, go.

Kusika, a prince, 399, n. 9.

Kiitaka, a mountain, 180, n. 3.

Kitasaila, a mountain, 180, n. 3.

Kuthumi, teacher of the Sama-veda, 282.

Kufttaparantas, a people, 199.

Kuvalayaéwa, s. of Vrihadaswa, 361. a name of Pratarddana, 408.
Kuvera, s. of Visravas, 83, n. 5. lord of wealth, and k. of the Yakshas, 153, n. 1.
L.

Laghu, a measure of time, fifteen Kashthas, 22, n. 3.
Lajji, ‘ modesty,’ d. of Daksha, w. of Dharma, 54.
INDEX.

Lakshmana, s. of Dasaratha, 384.

Lakshmana, w. of Krishfa, 578.

Lakshmi, ‘ prosperity,’ d. of Daksha, w. of Dharma, $4. 119. n. 12. d. of Bhrigu, §y. 82. wife and counterpart of Vishnu, 60. born from the ocean, and taken by Vishnu, 76, hymned by Indra, 78.
Lilibhaksha, a hell, 207. sins punished in, 208.

Lamba, d. of Daksha, w. of Dharma, 119.

Lambodara, a prince, 472.

Land, measures of, 45, n. 6.

Langalas, a people, 192, n. 97.

Langali, teacher of the Sama-veda, 282.

Langalini, a river, 185, n. 80.

Langlois, translator of the Hari-vansa, lix.

Lanka, an island, 575, n. 3.

Lauhity4, a river, 184. the Brahmaputra, ib. n. 75.

Lava, s. of Rama, 385. k. of Sravasti, 386, n. 17.

Lava, a measure of time, three Vedhas, 22, n. 3.

Lavaria, an Asura, 385. a hell, 207. crimes punished in, 208.
Lekhas, a class of deities, 263.

Lesa, s. of Suhotra, 406.

Libations, how offered, 302.

Liberation, when effected, 658. .

Light, or fire, the element, 16. see Tejas.

Linga Purana, 284. analysis of, xlii.

Lobha, s. of Brahma, 50. 212. s. of Dharma, 55. s. of Adharma; married to Nikriti; their progeny, 56, n. 14.
Lobatarani or Lohacharint, a river, 182.

Lohitas, a class of deities, 268.

Lokakshi, teacher of the Sama-veda, 282.

Lokaloka mountain, 202.

Lokapilas, four, 153. 226. eight, 16g, n. 10.

Lokas, ‘ worlds’ or ‘ spheres,’ 48, n. 10. described, 212.
Lomaharshana, name of Sita, 276.

M.

Macrobius teaches God the limit of the universe, 215, n. Q.
Mada, s. of Brahma, 50, n. 2.

Madayanti, w. of Sauddsa, 381.

Madhava, a month, 225.

Madhavas, a tribe, descendants of Madhu the son of Vrisha, 418.
Madhu, a month, 225.

Madhu, s. of K4rttavirya, 417. s. of Vrisha, 418. s. of Devakshatra, 422. an Asura, killed by Satrughna, 385.

Madhumattas, a people, 191-

Madhuvana, site of Mathura, 9o.

Madhuvahint, a river, 183.

Madhwacharya, date of, x.

Madhyadina, s, of Kalpa, 58, n. I. :

Madhyandina, teacher of the white Yajush, 281,

n. 5.
Madir4, w. of Vasudeva, 439-
Madra, s. of Sivi, 444.
683

Madr4, a river, 185, n. 80.

Madrabhujingas, a people, 187.

Madras, a people, 177. and n. 6.

Miadreyas, a people, 185.

Madri, w. of Pand'u, 437. 459. w. of Krishna, 578.

Magadhé, a country; kings of, 456.

Magadha, ‘ bard,’ origin of, 102.

Magadhas, a people, 177. and n. 6. 188.

Magh4, a lunar mansion, 226, n. 25.

Magha, a month, 225, n. 19.

Mahabhadra, a lake, 169.

Mahabharata, a heroic poem, composed by Vyasa,
275. viii. 3
Mahabhoja, s. of Satwata, 424.

Mahadeva, a Rudra, 58.

Mahadhriti, a prince, 390.

Mahagauri, a river, 184.

Mahajwala, a hell, 207. crimes punished in, 208.

Mahamanas, a prince, 444.

Mahamani, a prince, 444.

Mahamoha, ‘extreme illusion ;’
rance, 34, n. 2.
Mahan, a Rudra, 59, n. 4.

Mahandabha, s. of Hiranyaksha, 147.

Mahanada, a river, 185, n. 80.

Mahanandi, s. of Nandivarddhana, 467.

Mahanila, a serpent, 149, n. 16.

Mahanta, s. of Dhimat, 165.

Mahapadma, a serpent, s. of Kadru, 149. a king,
s. of Mahananda, 467. '

Mahapaga, a river, 183, n. 54.

Mahapurusha, name of Vishnu, 2. ‘supreme spirit,’ ib. n. 2.
Maharashtra, a country, 188, n. 38.

Mahar-loka, heaven of celestials, 48, n. 10, site of, 213. remains at a Pralaya, 632.
Maharoman, a prince, 390.

Mahaswat, a prince, 387.

Mahat, ‘intellect,’ first product of Pradhana, 14. synonymes and definitions, 14, n. 22, threefold: origin of Ahankara, 15. .
Mahatala, a division of Patiala, 204.

Mahiavichi, a hell, 207, n. 2.

Mahavira, s. of Priyavrata, 162, n. 2. son of Savana, 200.
Mahavira, a division of Pushkara-dwipa, 200.

Mahavirya, s. of Vrihaduktha, 390. s. of Bhavanmanyu, 450°.
Mahavishubha, equinoctial period, 225.

Maha-yajnas, five, 294, n. 3.

Mahdyuga, aggregate of four ages, 24, n. 4.

Mahendra, a range of mountains, 174. a star, 241.

Mahendra, a river, 183.

Maheswara produces Virabhadra, 65. sends him to disturb Daksha’s sacrifice, 66.
Maheyas, a people, rgo.

Mahi, a river, 185, n. 80,

Mahikas (Mahishas), a people, 188,

kind of igno-

Mahinasa, a Rudra, 59, n. 4.

Mahishakas, a people, 189, n. 54. 192.

Mahishmat, a prince of the Yadu race, 416.

Muahishmati, a city, 189, n. 54.

Mahita, a river, 182.

Mahodaya, a city; same as Kanoj, 399, n. 9.

Mahopama, a river, 183.

Mahbyuttaras, a people, 199.

Mainaka, s. of Himavat, 85, n. 11. a mountain, 180, mi. 3.
Maitreya, disciple of Pardsara, to whom the Vishnu Purana is related in reply to his inquiries, 3. a Rishi; s. of Kusharava; one of the interlocutors of the Bhagavata, 3, n. 10, s. of Mitrayu, 454, 0. 53.
Maitreyas, a tribe of Brahmans from Mitrayu, 454, n. $3.
Maitri, ‘friendship,’ d. of Daksha, w. of Dharma, 55,n.12.
Makandi, a city, 187, n. 20. 454, n. 49.

Makari, a river, 183.

Maladas, a people, 190, n. 70.

Malajas, a people, 190.

Malas, a people, 185. and n. 5.

Malavanas, a people, 193.

Malavarttis, a people, 185, 0. 5.

Milavas, a people, 177. and n. 4. 193.

Malava, a chain of mountains, 174.

Malayas, a people, 188.

Malina, s. of Tansu, 448, n. 12.

Mallas, a people, 188.

Mallarashtra, a country, 188.

Mallavas, a people, 1y3.

Malyavan, a mountain at the base of Meru, 169.

Manas, ‘ mind,’ synonyme of Mahut, 14, n. 22.

Manasa, a form of Vishtiu, 265.

Mianasa, a lake, 169.

Manasottara mountain, 200. cities of the gods on, 218.
Manaswini, w. of Mrikand'a, 82, n.1.

Manasyu, s. of Mahanta, 165. s. of Pravira, 447.

Manavarjjakas, a people, 190.

Mancha, a platform, 553, note.

Mandaga, a river, 185, n. 80.

Mandabara, an island, 175, n. 3.

Mandakas, a people, 187, 193, n. 132.

Mandakini, a river, 184.

Mandavahini, a river, 184.

Mandehas, enemies of the sun, 222.

Mandhitri, a prince, s. of Yuvanaswa, 363.

Mindukeya, teacher of the Rig-veda, 277.

Mangala, ‘ Mars, s. of Sarva, 59.

Mungala-prastha, a mountain, 180, 0. 3.

Mani, a serpent, 149, n. 16.

Manidhana, a king, 480.

Maninga, a river, 184.

Manjula, a river, 184.

Manojava, s. of the Rudra sana, 59. s. of the

Vasu Anila, 120. Indra of the sixth Manwantara, 263.
Manu, a sage presiding over a Manwantara, 23. computation of time of, 26, note. of the first period, 5%. of the second, 260. third, 261, tourth and fifth, 262. sixth, 263. seventh, 264. eighth, 267. ninth to the twelfth, 268. thirteenth and fourteenth, 269. sons of each, 261, &e.
Manu, a Rudra, 59, n. 4. s. of Krisaswa, 123, n. 26.
Manwantara, nature and duration of, 24, n. 6. Indras, Manus, &c. of, 259.
Maricha, s. of Sunda, 147, n. 1.

Marichi, a Prajapati, 4g. marries Sambhiiti, 54. his posterity, 82, n. 2.
Marichigarbhas, a class of deities, 268.

Marisha, d. of Kand'u and Pramlocha, 113. her former life, 114. married to the Prachetasas, 115.
Markandeya, s. of Mrikarid'a, 82.

Markandeya Purdtia, named, 284. analysis of, xxxili.

Marriage, directions for, 298. motes of, 299.

Miarshti, s. of Sdrana, 439.

Marshtimat, s. of Sarana, 439.

Marttikavatas, princes of Mrittikavati, 424.
Maru, s. of Sighra, 387. still living, ib. s. of Sighraga, 384, n. 15. s. of Haryaswa, 390.
Marubhaumas, a people, 189, n. 63.

Marudeva, a prince, 463.

Marut-loka, heaven of the winds and Vaisyas, 45, n. 10.
Maruts or ‘winds,’ forty-nine, the children ot Diti, 152. sons of Marutwati, 120. give Bharadwaja to Bharata, 449, 0. 15.
Marutta, s. of Avikshit, 352. his magnificence, 383- s. of Karandhama, 442.
Marutwati, d. of Daksha, w. of Dharma, 114g.

Mathura, a holy city, founded by Satrughna, go. conquered by him, 385.
Mati, ‘ uuderstanding,’ synonyme of Mahat, 14. n. 22.
Matinara, s. of Riksha, 447, n.1-

Matkund, a river, 185, n. 80,

Matsya, teacher of the Rig-veda, 277, n. 8.

Matsya, a minor Dwipa, 175, n. 3.

Matsya Purdtia, notice of, 284. analysis of, li.

Matsvas, a people, 185, n. 6. 186, n. 12.

Maudga, teacher of the Sama-veda, 282.

Maudalyas, a class of Brahmans, 454.

Maunas, a race of kings, 475, n. 64.

Mauneyas, a tribe of Gandharbas, 370.

Maurvyas, kings of Magadha, 468.

Maya, a Danava, 148, n. 11.

Maya, personified active will of the Creator, 21, n.t. d. of Adbarma, 55, n. 14. d. of Anrita, 56.

Mayadevi, finds and marries Pradyumna, 576.
formerly Rati, 577.
INDEX.

Measures, of time, 22. of land, 45, n. 6.
Medha, s. of Priyavrata, 162.
Medha, ‘intelligence,’ d. of Daksha, w. of Dharma,
54-

Medhatithi, s. of Priyavrata, 162. k. of Plaksha- dwipa, ib. his sons, 197. s. of Kanwa, 448. 452.

Medhavin, a prince, 462.

Medicine, branches and teachers of, 407, n. 11.

Meghaswiti, a prince, 472.

Mekala, a Rishi, father of Narmada, 186, n. 18.

Mekala, the Narmada, 186, n. 18.

Mekalas, a people, 186.

Men proceeded from Brahma, 40.

Mena, d. of the Pitris, 84. d. of Meru, w. of
Himavat, 85, n. 11.
Mena (Sena), a river, 183.

Menaka, a divine nymph, 150, n. 21.

Mendicant, duties of, 295.

Meru, w. of Nabhi, 163.

Meru, mountain in the centre of Jambu-dwipa,
166. its dimensions and form, 167. and n. 2.
mountain-ridges, cities of the gods, 169. rivers,
170. Situation, 171. boundaries, 172.
Merubhiitas, a people, 189.

Meru-mandara mountain, south of Meru, 168, n.6.

Meru-savaris, the ninth to the twelfth Manu,
268, n. 8.
Miménsa, ‘ theology,’ 284.

Minaratha, a prince, 390.

Mind, an organ of sense, 18.

Misrakesi, a nymph, 150, n, 21.

Mithi, a prince, s. of Nimi, 389. father of Janaka,
ib. n. 3.
Mithila, a country, 389, n. 3.

Mitra, an Aditya, 122. presides over the organs
of excretion, 17, n. 28. s. of Vasishtha, 83,
n. 8,
Mitrasaha, s. of Suddsa, a prince, 380.

Mitravrinda, w. of Krishna, 578.

Mitrayu, a teacher of the Puranas, 283. s. of Di-
vodasa, 454.
Mlechchas, degraded Kshatrtyas, 375. people of
the west and south of India, 376, n. 1g. 442,
n. 4. subjects of Turvasu, ib. n. §. people of
the north, 443. kings of, 477- 482, n. 76.
Moha, ‘stupefaction,’ a property of sensible ob- jects, 17, n. 27. a kind of ignorance, 34, n. 2.

Moha, s. of Brahma, 50, n. 2.

Monotheism of the Puranas, 19, n. 33.

Months, four kinds, 223, n. 16.

Moon, produced from the ocean, 76. chariot and
horses of, &c. 237. source of ambrosia, ib.
Mot, of the Phoenicians ; analogy of with Mahat,
q- V., 13, 1. 19.
Mountains, boundary ; of the earth, 167. of Meru,
169. 171. of Bharata-varsha, 174. of the dif-
ferent Dwipas, 197, et seq.

Mountaineers, tribes of, ror, n. 1,

685

Mrigavithi, a division of the lunar mansions, 226,
n. 21.
Mrida, a prince, 462.

Mridura, a prince, 435.

Mrigasiras, a lunar mansion, 226, n. 21.

Mrigavyddha, a Rudra, 121.

Mrikand‘a, s. of Vidhatri and Niryatf, 82.

Mrittikavati, a city, 424.

Mrityu, ‘death,’ s. of Brahma, 50, n. 2. 8. of
Bhaya; his children, 56. s. of Kali, 56, n. 14.
a Rudra, 121, n.17. a Vyasa, 272.
Muchukunda, s. of Mandhatri, 363. destrovs Ka-
layavana, 567. praises Krishha, 567. goes to
Gandhamadana, 569.
Muda, s. of Dharma, 55, n. 13.

Mudgala, teacher of the Rig-veda, 277. a prince,
s. of Haryaswa, 454.
Muhita, a river, 182, n. 16.

Muhiirtta, a measure of time, thirty Kalds, 22.
twelve Kshanas; thirty Kalas and one-tenth ;
two Narikds, 22, n. 3.
Muhirtta, d. of Daksha, w. of Dharma, 119.

Muka, s. of Upasunda, 147, n. 1.

Mukhyas, a class of deities, 267.

Muktimatt, a river, 184.

Mukunda, a mountain, 169.

Mula, a lunar mansion, 226, n, 21.

Miaka, a prince; also Narikavacha, 383.

Mummies, prepared by the Hindus, 388, n. 2.

Mundas, a race of kings, 474. 475, 0. 04.

Muni, any sage, 4, &c.

Muni, d. of Daksha, w. of Kasyapa, 122.

Munjakesa, a teacher of the Atharva-veda, 283.

Mura, slain by Krishna, 582.

Miirtti, ‘form,’ d. of Daksha, w. of Dharma, 55, n. 12.
Murundas, a race of kings, 475, n. 64.

Musala, ‘a club,’ born of Samba for the destruction of the Yadavas, 607.
Muishakas, a people, 192. 193.

Miishikas, a people, 192.

Mushtika killed by Balarama, 557.

N

Nabha, s. of Viprachitti, 148.

Nabhaga, s. of Vaivaswata, 348, n. 4. 358.

Nabhaga, s. of Nedishta, 351. becomes a Vaisya, 352. s. of Nabhaga, 358. s. of Sruta, 379. s. of Yayati, 384, n. 15.
Nabhiganedishta, s. of Vaivaswata, 348, n. 4.

Nabhas, x month, 225.

Nabhas, s. of Nala, 336.

Nabhaswati, w. of Antardhana, 106, n. 2.

Nabhasya, a month, 225.

Nabhi, s. of Agnidhra, 162. k. of Hima, ib.

Naga, a mountain-branch of Meru, 169. mountains in India, 180, n. 3.
Naga, a serpent, s. of Kadru, 149.

Naga-dwipa, a division of Bharata-varsha, 175,

Nagara, a city, 46, n. 6.

Nagas, ‘snake-gods,’ children of Kadru, 149.
harassed by the Gandharbas, 370.
Nagas, kings of Padmavati, 479.

Nagavithi, d. of Yami, 120.

Nagavithi, division of the lunar mansions, 226, n. 27.
Nagna, a naked ascetic, 333. ;

Nagnas, apostates, 334, n. 1. Jains, &c. 339. sin of intercourse with, 345-
Nagnajiti, w. of Krishna, 57

Nahusha, s. of Ambarisha, 384, n.15. s. of Ayus, 406. his descendants, 413. legend of, ib. n. 1.
Nahusha, a serpent, 149, n. 16.

Naigama, teacher of the Rig-veda, 278, n. 10.

Naigameya, s. of Kumara, 120.

Naikaprishthas, a people, 187.

Nairritas, a people, 190.

Naishadha princes, 480, n. 73.

Nakshatra-yoginis, stars of the twenty-seven lunar mansions ; daughters of Daksha ; wives of Chandra, 123, n. 22.

Nakta, s. of Prithu, 165.

Nakula, s. of Pand'u, 437. 459.

Nala, a prince, s. of Nishadha, 386. s. of Yadu, 416.
Nala, a river, 184.

Nalakinakas, a people, gz.

Nalini, a river, 171, n. 12.

Namuchi, s. of Viprachitti, 148.

Nanda, chief of the cowherds, leaves Mathura, 505. goes to Vrindavana, 509. s. of Vasudeva, 439. 8. of Mahdnanda, 467.
Nandana, grove of Indra, 169.

Nandas, dynasty of, 467.

Nandayaniya, teacher of the Rig-veda, 278, n. 12.

Nandi, ‘ delight,’ w. of Kéma, 55.

Nandimukhas, a class of Pitris, 297. 315.

Nandivardhana, s. of Udavasu, 390. s. of Janaka, 406. s. of Udavaswa, 467.
Nara, a sage, s. of Dharma, 55, n.13. s. of Gaya, 165. s. of Sudhriti, 353. 8. of Bhavanmanyu, 450.
Nard, * waters,’ first product of Nara, 28, n. 2.

Nérada, a Prajépati, 4y, n. 2. dissuades the sons of Daksha from multiplying their races, 117. cursed by Daksha, by Brahma; his former birth, &c. 118, n. 10. apprises Kansa of his danger, 448. praises Krishtia, 540.
Narada Puratia, analysis of, xxxi.

Naradiya, a Purana, 284. xxxi.

Naraka, ‘hell,’ 48. divisions of, 207.

Naraka, s. of Anrita, 56. s. of Viprachitti, 148.
s. of Earth; his tyranny, 581. killed by Krishna,
582.
Narakas, ‘hells’ below the earth, 2¢7. punish-
ments inflicted in, ib.
Naras, ‘centaurs,’ from Brahma, 42.

Narayana, a name of Vishiu, meaning of, 27. @
sage, s. of Dharma, 55, n.13. a prince, 471.
Narishyanta, s. of Vaivaswata, 348. his descend-
ants, 391, n. 20, s. of Marutta, 353.

Narika, fifteen Laghus, 22, n. 3.

Narikavacha, a prince, 333.

Narmada, a river, 176. sister of the Nagas, 370.
prayer to her, ib. mother of Trasadasyu, 371.
Nature, a habit, 33, n. 8.

Navala, d. of Vairaja, w. of Chakshusha Manu, 98.

Navaratha, a prince, 422.

Naya, s. of Dharma, 55.

Nedishta, s. of Vaivaswata, 348.

Nichakra, a prince, removes the capital, 461.

Nichita, a river, 182.

Nidaigha, pupil of Ribhu, legend of, 254.

Nidra, ‘sleep,’ a form of Brahma, 40, n. 15. pro-
duced from the ocean, 78, n. 8.
Nighna, s. of Anamitra, 425.

Nikriti, d. of Adharma, 56.

Nikumbha, a prince, 362.

Nila, a range of mountains, 167. mountains in

Orissa, 180, n. 3.
Nila, s. of Yadu, 416, n. 2. s. of Ajamidha, 453.

Nilalohita, a name of Rudra, 58, n. 2.

Nilini, w. of Ajamidha, 453.

Nimesha, measure of time, 22, n. 3. three Lavas, ibid.
Nimi, s. of Ikshwaku, 357. cursed by Vasishtha, 388. placed on the eyelids of men, 389. s. of Bhajamana, 424.
Nipa, s. of Para, 452.

Niramitra, s. of Nakula, 460. s. of Khand'apani, 402. s. of Ayutayus, 465.
Nirminaratis, a class of deities, 268.

Nirrita, a Rudra, 121, n. 17.

Nirukta, an Apga of the Vedas, 284.

Niruktakrit, author of a glossary of the Rig-veda, 278.
Nirvindhyd, a river, 176. 185, n. 10.

Nirvriti, a prince, 422,

Nisatha, s. of Balarama, 439.

Nischara, a Rishi, 261.

Nischira, a river, 182, n. 17.

Nischita, a river, 182.

Nishada, a barbarian, his origin, 100.

Nishadas, barbarians, 1go.

Nishadha, a range of mountains, south of Meru, 167. east of Meru, 172.
Nishadha, a prince, 356.

Nishadha, a river, 185, n. So.

Nishadhas, a people, 190.

Nisitha, s. of Kalpa, o8, n. 1.

Nisunda, s. of [lada, 147, n. 1.

Nitala, a division of Patala, 204.

Nivara, a river, 182.

Nivata-kavachas, a class of Danavas, 148, n. 12.

Nisama, duties so called, 288, n. 2. 653.

INDE X.

Niyama, s. of Dharma, 55.

Niyati, w. of Vidhatri, 82. d. of Meru, 85, n. 11.

Niyut, w. of Mahan, 59, n. 4.

Nrichakshu, a prince, 462.

Nriga, s. of Vaivaswata, his descendants, 391,
n. 20. changed to a lizard, ib.
Nripanjaya, s. of Suvira, 453. s. of Medhavin, 462.

Nri-yajna, ¢ hospitality," 294, 0. 3.

Nyagrodha, s. of Ugrasena, 436.

Nydya, 'logic,' 284.

O.

Oblations, daily, with fire, 303.

Obsequial rites, three kinds of, 318. by whom
performed, ib.
Ocean churned, 75.

Odra, a country, 192, n. 102.

Oghavati, a river, 183.

Om, mystical and initiatory syllable; the mono-
syHabic Brahma; a type of the three worlds,
of Brahma, of the Vedas, 1, n. 6. 273. type of
Vasudeva, 274, n. 6.
Oshtha-karnakas, a people, 137, n. 22.

Oxvdrace, the Stidra people, 195, n. 153.

P

Padma, ‘ past’ Kalpa, or day of Brahma, 25.
Padma Purana, named, 284. analysis of, xviii.
Padmavati, a city, 480, n. 69.
Pahlavas, a people, 189, n. 61. 195, n. 158.

Pahnavas, a people, 18g. 195. conquered by Sa-
Bara, 374.
Paila, pupil of Vyasa, 275. compiler of the Rig-
veda, 277.
Pakayajna, sort of sacrifice, 292, n. 3.

Paksha, a fortnight, 223.

Palaka, s. of Pradyota, 466.

Palisini, a river, 183.

Palin, s. of Prithu, 106.

Palita, a prince, 420. ruler of Videha, 421.

Pampa, a river, 185, n. 80.

Panchadaga bymns, from Brahma, 42.

Panchajana, a demon, killed by Krishna, 562.

Panchajanyd, an island, 175, n. 3.

Panchala, a country, 454, n. 49.

Pancha-lakshana, epithet of the Puraras, iv.

Panchilas, a peopie, 176. 177, 0. 6. 185, not. 186, and n. 20. sons of Haryyaswa, 454.
Panchami, a river, 183.

Pandara, a mountain, 180, n. 3.

Patd'u, s. of Dhatri and Ayati, married to Puit-Wariké, 82, n. 1. s. of Vyasa, 459. married to Pritha, 437. their sons, ib.
Pannagari, teacher of the Rig-veda, 278, n. 12.

Pansurashtras, a people, 188.

Papa, a hell, 207.

Papahara, a river, 183.

Para, s. of Anga, 445. s. of Prithusena, 452. s. of Samara, ib.
Para or Para, a river, 182. and n. 22.

687

Para, mystical meanings of, 113, 0. 3.

Paradas, a people, 189, n. 60. conquered by Sagara, 374.
Paramanu, two equal to one Anu, 22, n. 3.

Param, the duration of Brahma's life, 22.

Paramatma, name of Vishnu, 2, n. 2.

Parameshthin, s. of Indradyumna, 164. s. of Anu, 444-
Pardntas, a people, 189.

Pararddham, half of Brahmi's life, 22. 25. a different period, 630.
Paras, a class of deities, 268.

Parasancharakas, a people, 193, n. 125.

Parisara, grandson of Vasishtha, 3. s. of Sakti or Saktri, 4, n.12. performs a sacrifice to destroy

the Rakshasas, and is stopped by his grandsire, 4. Pulastya teaches him the Vishfiu Puraria, 5. he relates it to Maitreya, 6. one of the Vydsas, 273, teacher of a branch of the Rig-veda, 277. teacher of the Sama-ved® 282, n. 2.
Parasikas, a people, 177. and n. 6. 194.

Parasurama, s. of Jamadagni, got. bebeads his mother, 4o2. kills the Kshatriyas, 403. gives the earth to the Brahmans, ib. retires to Mahendra mountain, 404.
Paratahas, a people, 194, n. 1.49.

Paratangaias, a people, 193.

Paravatas, a class of divinities, 260.

Paravrit, a prince, 420.

Parijata tree, produced from the ocean, 76. taken away from heaven by Krishia, 586. returns thither, 613.
Partkshit, s. of Kuru, 455. s. of Abhimanyu, 460. made king, 619. Bhagavata related to him, xxv.
Paritdmin, a name of Pradhana, 13, n. 1g.

Paripitra, a range of mountains, 174. northern portion of the Vindhya chain, n. 2.
Piripatra, a prince, 386.

Pariplava, a prince, 462.

Pariyatra, a mountain-range, west of Meru, 172. same as Paripatra, q. v.
Parivatsara, ‘ cyclic year,’ 224.

Parjanya, k. of clouds, 153, n. 1.

Parjanya, w. of Marichi, 83, n. 3.

Parna, teacher of the white Yajush, 281, n. 5,

Parvana Sraddhas, worship of progenitors at lunar periods, &c. 322.
Parvas, periods of impurity, 312.

Parvasa, s. of Paurfamasa, 82, n. 2.

Parvasi, w. of Parvasa, 82, n. 2.

Parvatiyas, mountaineers, 192.

Pasivatias, a people, 193.

Pasupati, a Rudra, 58.

Pasuyajna, ‘ animal sacrifice,’ 275, n. 1.

Patala, regions below the earth; description of, 204. name of one division of, ib. cities of, 205, n. 2.
Patala, a sun, 632, n. 6.

Patalavati, a river, 183.

Pataliputra, capital of Magadha, 474, n. 63.

Patanga, a mountain, 169. a sun, 632, n. 6.

Path, heavenly, of the Pitris, 226. of the gods, 227. of Vishnu, 228.
Pathya, teacher of the Sama-veda, 282.

Pattis, a people, 195.

Patumat, a prince, 472.

Patumitra, a king, 478.

Paulomi, w. of Bhrigu, 82, n. 1.

Paulomas, a class of Danavas, 148.

Pauidraka assumes the title and insignia of Krishia, 598. is killed by him, 599.
Pauidras, a people, 192.

Pauras, a race of kings, 477.

Pauravas, descendants of Puru, 453-

Pauravi, w. of Vasudeva, 439.

Paurnamasa, s. of Marichi and Sambhuti, 82.

Paurhamasi, day of full moon, 225.

Pausha, a month, 225@n. 19.

Paushyinji. (Paushpinji), teacher of the Sima-veda, 282.
Pavaka, s. of Agni, S4. s. of Antardhana, 106, n. 2. chief of the Vasus, 153.
Pavamana, s. of Agni, 84. s. of Antardhana, 106, n. 2.
Pavani, a river, 171, n. 12.

Pavitra, a river, 183.

Pavitras, a class of deities, 269.

Payoshni, a river, 176. Payin Gangé, 181, n. 11.

Phalguna, a month, 225, n. 19.

Pichchala, a river, 163.

Pind‘draka, a tirtha, 606.

Pindus, offered at Sraddhas, 315.

Pingala, a Rudra, 121, 0.17.

Pinjala, a river, 183.

Pipal tree, on Vipula mountain, 168.

Pippala, part of Jambu-dwipa, 166, n. 1.

Pippalada, teacher of the Atharva-veda, 283.

Pisacha, d. of Daksha, w. of KaSyapa, 122, n. 19.

Pisichas, born from Brahma, 42. children of Pisacha, 150, n. 18.
Pisachika, a river, 185, n. 80.

Pitha sthanas, where Devi is worshipped, 499, n. 26, lvii.
Pitri-loka, heaven of the Pitris and Brahmans, 47. 48, n. 10.
Pitris, proceeded from Brahma, 40. sons of Angiras, 123, n, 25. path of, 226. classes and kinds of, 322, n.1. song of, 323. food grateful to, 332. song of, 333.
Pitriyajna, ‘ obsequial rites,’ 294, n. 3.

Pivari, w. of Vedasiras, 82, n.1. d. of, 83, n. 6.

Piyadasi, inscriptions of, 470, n. 23.

Plaksha, a Dwipa, 166. divisiuns, mountains, rivers, people of, 197.
Poison, produced from the ocean, 76. drunk by Siva, 78, note.
INDEX.

Poley, translation of the Upanishads by, ii. note.

Prabha, d. of Swarbhanu, 147. w. of Namuchi, mother of Nahusha, ib. n. 5. w. of the sun, 266, n. 1. w. of Kalpa, 98, n. 1.
Prabhakara, a Rishi, 448, n. 8.

Prabbasa, a Vasu, 120.

Prabhdsa, a place of pilgrimage, 561.

Prabhata, s. of the sun, 266, n. 1.

Prachetas, a deity, presides over the tongue, 17, n. 28.
Prachetas, a prince of the race of Druyn, 443.

Prachetasas, ten sons of Prachinavarhish, 107.

Prachinavarhish, s. of Havirdhana, 106,

Prachinvat, s. of Janamejaya, 447.

Prachyas, a people, 192.

Pradarsanas, a class of deities, 261.

Pradhana, ‘ primary matter,’ a form of Vishiu, 9.
properties of, 10. and n. 14. same as Prakriti,
10, eqnipoise of the three qualities, 10, n. 18.
636. one with Brahma, 12. agitated, influ-
enced, or entered into, by Vishiu or Purusha,
13, n. 19. merges into spirit, 636.
Pradyota, a prince, 466.

Pradhanitma, name of Vishnu, 2, n. 2.

Pradosha, s. of Kalpa, 58, n. 1.

Pradyumna, s. of Krishia and Rukmini, 574.
carried off by Sambara, 575. brought up by
Miayadevi, ib. kills Sambara, 576.
Prahlada, s. of Hiratiyakasipu, 124. devotion to
Visbtiu, 127. persecuted by his father, 128.
Vishfiu appears to him, 144. makes him k. of
the Daityas, 145, 153. his descendants, 147.
Prahladas, a people, 188.

Prajani, a prince, 352.

Prajapati, a Vyasa, 272.

Prajapatis, mind-born sons of Brahma, variously
enumerated, 49, n. 2. born from parts of Brah-
més body; from the fires of a sacrifice ; sons
(twenty-one) of Daksha, 50, n. 2. married to
the daughters of Daksha, 54.
Prajapati-vajna, ‘ begetting offspring,’ 294, n. 3.

Prajna, synonyme of Mahat, 15, note.

Prakrita, ‘ primary creation, 37, n. 12. ‘elemental
dissolution,’ 12. 630. 635.
Prakriti: see Pradhana.

Pralaya, ‘dissolution,’ fourfold, 56. account of,

621. three kinds of, 630. incidental, ib. elemental, 634. final, 638.
Pramlocha, a nymph; ber dwelling with Kandu, 110, a divine nymph, 150, n. 21.
Pramoda, s. of Brahma, 50, n. 2.

Prana, a measure of time, 23, n. 3.

Prana, s. of Dhatri and Ayati, 82. a Rishi, 261.

Pranayama, ‘ suppression of breath,’ &c. 653.

Pransu, s. of Vaivaswata, 348. s. of Vatsapri, 352

Prapti, w. of Kansa, 563.

Prasada, s. of Dharma, 55, n. 13.

Prasena, s. of Nighna, 425. killed by a lion, 429.

INDEX.

Prasenajit, 3. of Krisiéwa, 362. s. of Ratula, 464.

Prasraya, s. of Dharma, 55, n. 13.

Prastara, s. of Udgitha, 165.

Prastiitas, a class of deities, 263.

Prasuhmas, a people, 188, n. 46.

Prasusruka, a prince, 384, n. 15. 387.

Prasiitt, d. of Swaéyambhuva Manu, 53. married to Daksha; their twenty-four daughters, 54. allegorical, 54, n. 12.
Pratah, s. of Kalpa, 58, n. 1.

Pratarddana, s. of Divodasa, 407.

Pratibandhaka, a prince, 390.

Pratibimba, ‘reflection,’ a form of Brahma, 4o, n. 15.

Pratihéra, s. of Parameshthin, 164.

Pratihartta, s. of Pratihara, 164.

Pratikshatra, s. of Kshatravriddha, 412.
Samin, 436.
Pratimasyas (Pratimatsyas), a people, 1go.

Pratipa, s. of Dilipa, 457.

Pratisarga, ‘ secondary creation, 27, n. I.

Pratishthana, capital of Sudyumna, 350.

Prativaha, s. of Swaphalka, 435.

Prativindhya, s. of Yudhishthira, 459.

Prativyoman, a prince, 463.

Pratyahara, ‘control of the senses,’ 653.

Pratyaya, a secondary creation, 37, 0. 11.

Pratytisha, a Vasu, 120.

Prava, d. of Daksha, w. of Kasyapa, 122, n. 19.

Pravaha, a wind, 240.

Pravara, a river, 183.

Pravilasena, a prince, 473.

Pravira, s. of Prachinvat, 447. s. of Pura, ib. n. 1.
s. of Haryaswa, 454.
Pravrisheyas, a people, 199.

Prayaschitta, ‘expiation,’ from Brahma, 42, pn. 21.

Prekshagira, a theatre, 553, note.

Prinsep, J., publication of the Mahabharata, ix.
inscriptions and coins deciphered by, 475, note.
Ixx,

Prishadaswa, a prince, 371. s. of Andranya, 371.

Prishadhra, s. of Vaivaswata, 348. becomes a Sidra, 351.
Prishata, s. of Somaka, 455.

Prishtaja, s. of Kumara, 120.

Prigni, s. of Anamitra, 435.

Pritha, d. of Stira, w. of Pandu, 437.

Prithivi, ‘ earth,’ the element, produced from the rudiment of smell, 16. and n. 25.
Prithivi, ‘earth’ personified; dialogue with Variba, 29. takes the form of a cow in fear of Prithu, 103. named from him, rog. milked by all beings, ib. see Earth.
Prithu, s. of Vera, how born, 101. conquers the earth, 103. s. of Prastara, 165. s. of Anenas, 361. s. of Samara, 452. s. of Chitraka, 435.
Prithudana, s. of Sasavindu, 420.

Prithuyas, a class of deities, 263.

Prithujaya, s. of Sagavindu, 420.

3. of

G89

Prithukarman, s. of Sasavindu, 420.
Prithukirtti, s. of S’asavindu, 420.
Prithuliksha, a prince, 445.

Prithurukman, a prince, 420.

Prithusena, a prince, 452.

Prithusravas, s. of NaSavindu, 420.

Prithuyagas, s. of Sasavindu, 420.

Priti, ‘ affection,’ d. of Daksha, w. of Pulastya, 54.

Priyavrata, s, of Swayambhuva Manu, 53.

Properties of sensible objects, 17, n. 27.

Proshakas, a people, 196.

Proshtas, a people, 193.

Ptolemy Euergetes, name of in ancient inscription, 470, n. 23.
Pulaha, a Prajapati, 49. marries Kshama, 54. his posterity, 83.
Pulastya, s. of Brahma, appears to Pardsara, 5. one of the Prajipatis, 4g. marries Priti, 54. their posterity, 83. and n. 5.
Pulimat, a prince, 473.

Pulindaka, a prince, 471. «

Pulindas, barbarians, 186, 0. 15. 193.

Puloma, d. of Vaiswanara, w. of Kasyapa, 148.

Puloman, a Danava, s. of Kasyapa, t47. s. of Viprachitti, father of Sachi, 148, n. 11.
Pulomarchish, last Andhra prince, 473.

Pumfn, ‘ spirit,’ 2. ‘incorporated spirit,’ 2, n. 4.

Punarvasu, a lunar mansion, 226, n. 21.

Punarvasu, a Yadava chief, 436.

Pundarika, a serpent, 149, n. 16. a prince, s. of Nabhas, 386.
Pundarika, w. of Praia or Pahdu, 82, n. 1. d. of Vasishtha, 84, n. 8.
Pundarikaksha, a name of Vishiu, 1. ‘ having eyes like a lotus,’ 2, n. 2.
Punid'ra, s. of Bali, 4.44.

Pund'ra, a fabulous city, 231, n. 4.

Puid'as, a people, 176. 177, n. 6. 190, n. 73.

Punyé, d. of Kratu, 83, n. 7.

Punya, a river, 184. and n. 79.

Punyajanas take Kusasthali, 358.

Pur, synonyme of Mahat, 14, n. 22.

Piiraka, ‘ inspiration,’ 653, n. 10.

Puramiilini, a river, 183.

Puranas, general character of, iii. subjects of, v. classes of, xii. notices and analyses of them severally, xiv. taught by Vyasa, 276. by Suita, 283. Sanhitds of, ib. eighteen named, 254.
Purandara, Indra of the seventh Manwaatara, 264.

Puranjaya, s. of Vikukshi, 360. assists the gods ; named also Kakutstha, 361. s. of NSrinjaya, 444. s. of Vindhyasakti, 477.
Puravati, a river, 183.

Purndga (Pamtasa), a river, 184.

Purnotsanga, a prince, 472.

Puru, s. of Chakshusha, 98. s. of Yayati, 413. k. of the earth, 415. his descendants, 447.
Puruhotra, a prince, 423.

8N

690

Purujinu, a prince, 453.

Purukutsa, a king to whom the Vishiu Purina was narrated, 9. s. of Mandhatri, 363. assists the Nagas, at the prayer of Narmada, 370.
Purumidha, s. of Hastin, 452.

Purtiravas, s. of Budha, 350. his love for Urvasi, 394. makes fire threefold, 397. traditions of, ib. n. 6. his sons, 398.

Purusha, ‘ spirit,” a form of Vishnu, g. name of Mahat, 15, n. 22.
Purushottama, ‘ supreme spirit,’ a name of Vishnu, 8, n. 6.
Purva-bhadrapada, a lunar mansion, 226, n. 21.

Purvabhirama, a river, 183.

Purvachitti, a divine nymph, 150, n. 21.

Purvaja, name of Vishiu, 2.

Pirvashadha, a lunar mansion, 226, n. 27.

Piirva-phalguni, a lunar mansion, 326, n. 21.

Prishan, an Aditya, 122.

Pushkara, s. of Bharata, 385. k. of Pushkaravati, 386, n. 17.
Pushkara, a Dwipa, 166. description of, 200.

Pushkaravarttakas, a class of clouds, 231, n. 3.

Pushkarin, a prince, 451.

Pushkarini, d. of Anararіya, 98.

Pushpadanshtra, a serpent, 149, n. 16.

Pushpajati, a river, 185, n. 80.

Pushpainitra, first Sunga prince, 471. k. of Mekala, 478.
Pushpavat, a prince, 455.

Pushpaveni, a river, 184.

Pushti, ‘ thriving,’ d. of Daksha, w. of Dharma, 54. d. of Paurnamisa, 82, n. 2.
Pushya, a prince, 387.

Pushya, a lunar mansion, 226, n. 21,

Piitana, d. of Bali, 147, n. 2. a female Asura,

killed by Krishna, 506.
Piitisrinjayas, a people, 193, n. 136.

Putra, s. of Priyavrata, 162. adopts a religious life, 1b.
Piiyaviba, a hell, 207. sins punished in, 208.

Qualities, three, Satya, Rajas, Tamas, q. v., 2. see Gunas,
R.

Raga, ‘love,’ 34, n. 2.

Raghu, a prince, s. of Dirghabahu, 383. s. of Kakutstha, 384, n. 15. s. of Yadu, 416.
Rahasya, a river, 152.

Rahu, obtains a portion of the Amrita; is be headed by Vishfiu; becomes a constellation ; causes eclipses, 78. a Danava, s. of Viprachitti, and Sinhika, 140, n. 2. 148, n. 10. k. of meteors, 153, p. t. his car and horses, 240.
Rahula, s. of Sakya, 463, n. 20.

Raibhya, s. of Sumati, 448, n. 12.

Rain, how formed, 230. kinds of, 231.

Raivata, s. of Priyavrata, 162, n, 2. the fifth

Manu, 262. his birth, ib. n. 14. his sons, 263. a Rudra, 121. a prince, s. of Revata, visits Brahmé, 355. gives his daughter to Balarama, 357-
Raivata, a mountain, 180, n. 3.

Raja, s. of Viraja, 165.

Raji, meaning of, 102, n. 6.

Rajadhidevi, d. of Stra, 437. w. of Jayasena, ib.

Rajani, a river, 183.

Rajarshis, ‘ royal sages,’ 284, n. 8.

Rajas, quality of foulness, passion, activity, 2, 0. 5.

Rajas, s. of Vasishtha, 83.

Rajyavarddhana, a prince, 353.

Rijavat, s. of Dyutimat, 82.

Raji, s. of Ayus, 406. his descendants, 411.

Rajoi, w. of Vivaswat, 266, n. 1.

Raka, d. of Angiras, 83.

Raka, day when the moon is round, 225.

Raksha (Rakhi), an amulet, 506, n. 3.

Rakshas, s. of Khasa, parent of the Rakshasas,
150, n. 20.
Rakshasas, descendants of Pulastya, 5, n. 13.
proceed from Brahma, 41. children of Surasa,
149, n. 15. of Khasi, 150.
Rama, s. of Dagaratha, his exploits, 354.

Ramachandra, a prince, 477.

Ramagiri (Ramtek), a mountain, 180, n. 3.

Ramanas (Ramathas), a people, 194. and n. 150.

Ramanaka, an island, 175, n. 3.

Raméanuja, date of, x.

Ramas, a people, 177. and n. 6.

Ramayana, a heroic poem, lviii. epitome of, 384.
translations of, 385, n. 13.
Rambha, s. of Ayus, 406. his descendants, 412, n. 2.

Rambha, a nymph, 151, n. 20.

Rammohun Roy, translations from the Vedas, ii.
Ramya, s. of Agnidhra, 162. k. of the country between mount Meru and mount Nila, 163.
Ramyaka, a country, 168.

Rananjaya, a prince, 463.

Ranastambha, a country, 186, p. 11.

Rantideva, s. of Sankriti, 450.

Rantinara, s. of Riteyu, 447.

Rasa dance of Krishna and t he Gopis, 533.

Rasaloma, w. of Mahinasa, 59, n. 4.

Rasatala, a division of Patéla, 204, n. 1.

Rasayana, a branch of pharmacy, 407, n. 11.

Rasollasa, an original property of man, 45, n. 5.

Rashtrapdla, s. of Ugrasena, 439.

Rashtrapala, d. of Ugrasena, 436.

Rathachitra, a river, 183.

Rathakrit, a Yaksha, 233.

Rathantara, teacher of the Rig-veda, 277, n. 7.

Rathantara, part of the SA ma-veda, from Brahma, 42.
Rathinara, a prince, 359.

Ratnagarbha, commentator on the Vishfiu Puraha, Ixxiv.

Ratri, ‘night,’ a form of Brahma, qo.

Ratula, s. of Suddhodana, 463.

Rauchya, the thirteenth Manu, 269. his sons, ib.
s. of Ruchi, ib. n. to. ninth Manu, 268, n. 8.
Raudragwa, s. of Ahamyati, 447. s. of Puru, ib.
n.I.

Raurava, a hell; crimes there punished, 207.

Ravana, s. of Visravas, 83, n. 5. taken prisoner
by Karttavirya, 417. killed by Rama, 385.
Raya, s. of Purtravas, 398, n. 1.

Raydnantya, teacher of the Sama-veda, 282, n. 2.

Rechaka, ‘ expiration,’ 653, n. 10.

Religion, Hindu, periods of, i.

Renuka, w. of Jamadagni, 400. mother of Para-
Surama, 401.
Revanta, s. of Vivaswat by Chhayé, 266. by
Rajni, ib. n.r.
Revata, s. of Anartta, 355.

Revati, d. of Raivata, w. of Balarama, 357.
439.
Revati, a lunar mansion, 226, n. 214.

Ribhu, s. of Rudra, 38, n. 13. s. of Brahmé;
legend of, 254.
Ribhus, a class of deities, 263, n. 18. 264, n. 20.

Rich: see Rig-veda.

Richa, a prince, 462.

Richas, hymns of the Rig-veda, 276.

Richas, children of Angiras, 123, n. 25.

Richeyu, s. of Raudraswa, 447, n. 7.

Richika, s. of Bhrigu, marries Satyavati, 399.

Rig (Rich) Veda, trom Brahmé, 42, n. 21. taught

by Vydsa, 275. by Paila, 277. Sanhitds of, ib.
Rijudasa, s. of Vasudeva, 439.

Riksha, a Vyasa, 273. a prince, s. of Ajamidha, 455. 8. of Akrodhana, 457.
Riksha, a chain of mountains, 174. in Gondwana, ib, n. 2.
Rina, a Vvasa, 273.

Ripu, s. of Dhruva, 98.

Ripunjaya, s. of Dhruva, 98. s. of Viswajit, 465.

Rishabha, a king, s. of Nabhi, 163. adopts a religious life, ib. tirst Tirthakdra or teacher of Jain doctrines, 164, n. 7. a Rishi, s. of Angiras, 260, n. 4. a prince, s. of Kusigra, 455.
Rishabha, a mountain, 169. 130, n. 3.

Rishis, seven, same as the Prajapatis, 49, n. 2. attendants on the sun, 233. three classes of, 284. of the Manwantaras; of the first, 49. second, 260. third, 261. fourth and fifth, 262. sixth, 263. seventh, 264. eighth, 267. ninth, tenth, eleventh, twelfth, 268. thirteenth and fourteenth, 269. their office, ib. mocked by the Yadavas, 606.
Rishis, the constellation, revolution of, 485.

Rishika, a river, 176, n. 5.

Rishikas, a people, 189, n. 55.

Rishikulyd, a river, 176. the Rasikulia, ib, n. 5.

Rishyamuka, a mountain, 180, n. 3,

691

Rita, ‘ truth,’ s. of Dharma, 5s, n. 13. s. of Vijaya, 390.
Ritadhaman, thirteenth Manu, 268, n. 8.

Ritadhwaja, a Rudra, 59, n.4. a name of Pratarddana, 408.

Riteyu, s. of Raudragwa, 447.

Ritu, twelfth Manu, 268, n. 8.

Ritudhaman, Indra of the twelfth Manwantara, 268,
Ritujit, a prince, 390.

Rituparna, a prince, 379-

Rochana, w. of Vasudeva, 440, n. 2.

Rodha, a hell, 207. crimes there punished, 208.

Rohj, a river, 184.

Rohini, d. of Surabhi, parent of cattle, 150, n. rg. w. of Mahadeva, a Rudra, 59. w. of Vasudeva, 498. w. of Krishna, 578.
Rohint, a lunar mansion, 226, n. 21.

Rohita, ninth Manu, 268, n. 8.

Rohita, also Rohitaswa, 373, n. 10.

Rohitadswa, s. of Harischandra, 373.

Romaharshana, a name of Stita, 283. author of a Sanhité of the Puranas, ib. narrator of the Puranas, x.
Romiazias, a people, 192.

Romapada, s. of Viderbha, 422. s. of Chitraratha,

445- : ;

Rosen, translation of the Rig-veda, i.

Ruchaka, a mountain, 169.

Ruchi, a Prajipati, 49, n. 2. married to Abktiti ; their children, 54.
Ruchira, a river, 185, 0. 80.

Ruchiradhi, a prince, 450.

Ruchiraswa, a prince, 452.

Rudhirandha, a hell, 207. crimes punished in, 209.

Rudiment, or element of an element, 17. see Tanmitra. ‘
Rudra, born from the forehead of Brahma; becomes androgynous ; divided into eleven male, and as many female forms, 51, n.3. why so named, 58.
Rudra, w. of Vasudeva, 439, n. 2.

Radrakali, a form of Uma, 66,

Rudra-loka, site of, 213, n. 3.

Rudrani, w. of a Rudra, §9, n. 4.

Rudras, eleven, male and female, 51. eight, 58. their stations ; wives and progeny, 59. eleven, 59, n. 4. eleven, sons of Kasyapa and Surabhi ; of Bhiita and Surtipa; of Brahma and Surabhi, 121, n.17. their names, ib. very numerous, 121. children of Surabhi, 150, n. 19.
Rudra-savarni, twelfth Manu, 268. s. of Rudra, ib. n. 8. his sons, 269.
Rukmakavacha, a Yadava prince, 420.

Rakmeshu, a prince, 420.

Rukmin, s. of Bhishmaka, 573. founds Bhojakat'a, 574. killed by Balardma, 580.
Rukmini, d, of Bhishmaka, carried off by Krishna,

573. mother of Pradvumna, 574. burns with Krishna's body, 613.
Ripa, a river, 185, n. 80.

Riipavahikas, a people, 187.

Ruruka, a prince, 373-

Rushadru, a prince, 420.

Sabhanara, s. of Anu, 444.

Sace: see Sakas.

Sadacharas, ‘ fixed observances,’ 300.

Sadaikinta, a river, 183.

Sadanira, a river, 183.

Sadaswa, s. of Samara, 452.

Sadhus, ‘ pious men,’ 300.

Sadhya, d. of Daksha, w. of Dharma, 119.

Sidhyas, a class of gods, sons of Sadhya, 120. their number and names, n. 14. gods of the present period, 264, n. 20.
Sadwati, w. of Agni, 83, n. 3. d. of Pulastya, 83, ns.
Sagara, s. of Bahu, subdues the barbarous tribes, 374. imposes marks upon them, 375. his sons destroyed, 378.
Ségara; bed of the ocean dug by the sons of Sagara, 379.
Sahadeva, s. of Srinjaya, 354. s. of Harshavardhana, 412. s. of Pandu, 437. 459. s. of Sudasa, 455. s. of Jardsandha, 456. 465. 3s. of Divakara, 463.
Sahadeva, d. of Devaka, 436.

Sahajanya, a divine nymph, 150, n. 21.

Sahanji, a prince, 416.

Saharaksha, s. of Pavamana, 84, n. 9.

Sahas, a month, 225.

Sahasrabala, a prince, 386, n. 19.

Sahasrajit, s. of Yadu, 416. s. of Bhajamana, 424.

Sahasré<wa, a prince, 386, n. 19.

Sahasya, a month, 225.

Suhishiiu, s. of Pulaha, 83. s. of Vanakapivat, 83, n. 6.
Sahya, a range of mountains, 174. north part of the western Ghats, ib. n. 2.
Sailkdyani, teacher of the Atharva-veda, 283.

Saindhavas, a people, 177. and n. 6. a school of Brahmans, 283.
Suindhavayana, teacher of the Atharva-veda, 283.

S‘aineyas, sons of Sini, a branch of the Yadavas, 435>
Nainyas, descendants of Sini, 451.

Sainhikeyas, sons of Sinhika, a class of Danavas, 148, n. Lo.
Saisikatas, a people, 192.

Saisiri, teacher of the white Yajush, 281, n 5.

Saisireya, teacher of the Rig-veda, 277, n. 8.

Saisunaga dynasty, 466.

Saiva, a Purana, 284.

Saivalas, a people, 191.

Saivy4, a river, 183.

INDEX.

Saivy4, w. of Satadhanu, 342. w. of Jyamagha, 421.
Saka, a Dwipa, 116. divisions, mountains, rivers, people of, rgg.
Siakalya, teacher of the Rig-veda, 277.

Sakapimi, author of a Nirukta, 277. same as Rathantara, ib. n. g.

Sakas, a people, 188. and n. 43. 190. 193. conquered by Sagara, 374. kings of their race, 474. 475, n. 64.
Sakha, s. of Kumara, 120.

Sakra, name of Indra, 78, &c. an Aditya, 122.

Sakridgrahas, a people, 194.

Sakti, father of Pardsara, killed by Kalm&shapaéda changed to a Rakshasa, 4, n.12. one of the Vyasas, 273.
Sakti, ‘ energy,’ of three kinds, 655.

Saktis, female forms of Rudra, white and black, SI, mn. 4.
Siaktri, s. of Vagishtha, 84, n. 8. see Sakti.

Sakuni, s. of Hiranydksha, 147. s. of Dagaratha,

22.

Sakuni, d. of Bali, 147, n. 2.

Sikya, s. of Sanjaya, 463. s. of Suddhodana, ib. n. 20. teacher of the Buddhists, ib.
Sala, s. of Bahlika, 459.

Salagraia, place of pilgrimage, 163. 243.

Salaka, a branch of surgery, 407.

Silavanakas, a people, 193, 0.119.

Siligotra, teacher of the Sama-veda, 282, n. 2.

Salin, teacher of the white Yajush, 281, n. 5.

Salisuka, a prince, 470.

Sialiya, teacher of the Rig-veda, 277.

Salmali (or Sdlmala), a Dwipa, 166. divisions, mountains, rivers, people of, 198.
Salwas, a people, 177. and n. 6. 185.

Salwasenis, a people, 193.

Salya, a branch of surgery, 407, n. 11.

Salya, s. of Viprachitti, 148.

Samadhi, ‘end of meditation,’ 657.

Siaman: see Sima-veda.

Samangas, a people, 193.

Saminodakas, relations by offerings of water, 316, n. 7.
Samara, s. of Nipa, 452.

Sdina-veda, from Brahma, 42. taught by Vydsa, 276. Sanhitds of, 282. Jyeshtha portions of, 325, 0.4.
Samavegavasas, a people, 193. :

Samba, s. of Krishta, 591. taken prisoner by the Kurus, 601.- recovered by Balarama, 605. cursed by the Rishis, 606. gies
Sambara carries off Pradyumna, 575. is killed by him, 576.
Sambhala, birthplace of Kalki, 484.

S‘ambhu, a Rudra, 121.

Sambhu, w. of Dhruva, 98.

Sambhita, a prince, 371.

Sambhiiti, a prince, 371, 0. 5.
Sambhiti, * fitness,’ d. of Daksha, w. of Marichi, 54. their progeny, 82.
Siamika, s. of Sura, 437-
Samin, s. of Sitra, 436.
Samiras, a people, 1gt.
Sampadvasu, a solar ray, 236, N. 3.
Sampara, s. of Samara, 452. te hahhe

Samparayana, teacher of the white Yajush, 281, n. §.
Sampiti, s. of S'yeni, 149, n. 13.
Samrat, the Manu of a period, 93, 0. 3.
Samrat, d. of Priyavrata, 161.
Samudra, k. of rivers, 153, p. I-
Samudri, d. of Samudra, w. of Prachinavarhish, 85, 0.14.
Samvara, a Daitya and magician, 137. s. of Danu, 147.
Samvarana, s. of Riksha, 455.

Samvatsara, first year of a cycle, 224. lord of seasons, 153, n. I.
Samvit, synonyme of Mahat, 15, n. 22.

Samya, an original property of man, 45, 0.5.

Samyati, s. of Bahugava, 447, s. of Prachinvat, ib.

nT.

Samyoga, ‘ union of contiguity,’ 652.

Sanaischara, s. of Rudra, 59. s. of the sun, 266, * Saturn,’ his chariot and horses, 240.
Sanaka, s. of Rudra, 38, n. 13.

Sananda, s. of Rudra, 38, n. 13.

Sanatana, s. of Rudra, 38, n. 13.

Sanatkumiara, s. of Rudra, 38, n. 13.

Sandansa, a hell, 207. sins punished in, 209.

Sandhy4, ‘twilight,’ a form of Brahméa, 40. period preceding a Yuga, 23, n. 4.
Sandhya, ‘twilight, 222. ‘dawn,’ ib. prayer to be used at, ib, n. 14. duration of, 223. ‘ morning and evening,’ 308.
Sandipani, tutor of Krishfa and Balarama, 561.

Sandhyansa, period succeeding a Yuga, 23, n. 4.

Sandrocottus: see Chandragupta, 468.

Sangramajit, s. of Krishna, 591.

Sanhataswa, a prince, 362.

Sanhitds, of the Rig-veda, 277. of the Yajur.
veda, 279. of the Sdma-veda, 282. of the
Atharva-veda, ib. of the Puranas, 283. xi. of
the Skanda, xlvi.
Sanhlada, s. of Hiranyakasipu, 124.

Sani, s. of Atri, 83, n. 4. (Sanaischara) s. of the
sun, 266. his chariot and horses, 240.
Saniyas, a people, 193.

Sanjava, s. of Supardwa, 390. s. of Pratikshatra,
412. s. of Rananjaya, 463.
Sanjna, d. of Viswakarman, w. of the sun, 266.

Sankalpa, a Prajapati, 49, n. 2.

Sankalpa, d. of Daksha, w. of Dharma, 119.

Sankana, a prince, 384, n. 15.

Sankara, a name of Siva, 7,n.1.4 Danava, 147,

603

Sankara Acharya, date of, x.
Sankarshana, name of Balarama, 440. 498.
Sankdasya, a kingdom, 399, 0. 5.
Sankha, s. of Kadru, 149.
Sankha, a minor Dwipa, 175, n. 3-
Sankhakiita, a mountain, 169.
Sankhanabha, a prince, 386.
Sankhapada or Sankhapad, s. of Kardama, 83,
n. 6. regent of the south, 153. 226.
Sankhydyana, teacher of the Rig-veda, 278, n 13.
Sanku, s. of Ugrasena, 436.
Sankusiras, a Danava, 147.
Sankriti, s. of Jayasena, 412. s. of Nara, 450.
Sannati, ‘humility,’ d. of Daksha, w. of Kratu, 54.
Sannatimat, a prince, 453.

Sangapiyana, a teacher of the Purdrias, 283.
Sanskéras, initiatory ceremonies at birth, &c. 297.
Santi, ‘ placidity,’ a property of sensible objects, 17, 0,27.
Santi, ‘expiation,’ d. of Daksha, w. of Dharma, 54. w. of Atharvan, 55, n. 12.
Santi, Indra of the tenth Manwantara, 268. a Brahman, pupil of Angiras, 269, n. 11. a prince, s. of Nila, 453.
Santideva, d. of Devaka, 436.
Santana, s. of Ugra, 59-
Santanu, s. of Pratipa, 457.
Santarddana, s. of Dhrishtaketu, 437.
Santateyu, a prince, 447.
Santati, s. of Alarka, 409.
Santosha, s. of Dharma, 55. :
Saryati, s. of Vaivaswata, 348. his sons, 358. s. of Nahusha, 413.
Sapinidana, ancestral Sraddhas, 315.
Sapirid’as, relations by offerings of food, 316, 0.7.
Sapeyin, teacher of the white Yajush, 281, n. 5.
Saptadaga, ‘hymns,’ trom Brahma, 42.
Saradwat, husband of Ahalyé, 454.
Sarana, s. of Vasudeva, 439-
Saramé, d. of Daksha, w. of Kasvapa, 122, n, Tg.
Saraswata, a sage, narrator of the Vishhu Purana to Parasara, 9. a Vyasa, 272. 8. of Saraswati, preserver of the Vedas, 285, n. 9.
Sdraswata, a dialect of Sanscrit, Ixvii.
Saraswatas, a class of Brahmans, 285, n. 9.
Saraswati, d. of Daksha, w. of Dharma, 119, n.12. goddess of literature, Ixvit.
Saraswati, a river, 180. the Sarsuti, ib. n. 5. the Caggar, 181, n. 7, 182. 184. in the east, 185, n. So.
Sarayu, a river, 182. the Sarju, ib. n. rg.
Sarimejaya, a prince, 435.
Sarman, a name for a Brahman, 297.
Sarmishtha, d. of Vrishaparvan, 147. w. of Ya-yati, n. 6. story of, 413, n. 3.
Sarpa, a Rudra, 121, 0.17.
Sarpi, w. of the Rudra, Siva, 59) n. 4.
Saru, s. of Vasudeva, 439-
80 ke

é

Sarva, a Rudra, 58. r21.

Sarvabhauma, a prince, 457-

Sarvaga, s. of Paurnamésa, 82. s. of Bhima, 459, n. 6.
Sarvakima, a prince, 350.

Sarvasanga, a river, 184.

Sarvatobhadra, a forest, 16g.

Sarvatraza, s. of Bhima, 400.

Saryatas, sons of Naryati, 358.

Sasa, part of Jambu-dwipa, 166, n. 1.

Sasada, s. of Ikshwiku, 360.

Sasadharman, a prince, 470.

SaSavindu, a prince, 420.

Sasikas, a people, 18g.

Sastra-devatas, deitied weapons, children of Krisiswa, 123, n. 26.
Saswata, a prince, 390.

Satabala, a river, 182.

Satabhishd, a lunar mansion, 226, n. 21.

Satadhanu, a pious king, speaks to a heretic, 342. his repeated births, 343. final liberation, 344. s. of Hridika, 436.
Natadhanwan, kills Svatrajit, 428. killed by Krishna, 430.
Natadru, a river, 175. the Setlej, 176, n. 5.

Satadyumna, s. of Chikshusha, 98. s. of Bhanumat, 390.
Satajit, s. of Raja, 165. s. of Sahasrajit, 416. s. of Bhajamdna, 424.
Satakarhi, name or title of several Andhra princes, 472. 473-
Satakumbha, a river, 182.

Satananda, s. of Gautama, 454.

Siatanika, s. of Nakula, 459. s. of Janamejaya, 461. s. of Vasudana, 462.
WSataratha, s. of Mulaka, 384, n. 15.

Natarupd, female portion of Brahma, w. of Swayambhuva Manu, 51, 9.5. type of many forms ; same as Mayda, as Savitri, 53, n. 5.
Natasankhyas, a class of deities, 268.

Satavalaka, teacher of the Rig-veda, 278, n. 10.

Satiyus, s. of Purtiravas, 398.

Sati, ‘truth,’ d. of Daksha, w. of Bhava, 54. 50. burns herself, 65, n. 4. w. of Angiras, 123, 0.25.

Satrughna, s. of Dagaratha, 384. takes Mathura, 385. s. of Swaphalka, 435.
Satrajit, s. of Nighna, friend of Aditya, receives the Syamantaka gem, 425. gives Krishha his daughter Satyabhaina, 428. killed by Satadhanwan, ib. name of Pratarddana, 408.
Satwata, a prince of the Yadava race, 423. his descendants, 424.
Satwatas, descendants of Natwata, 423.

Satya, quality of goodness or purity, knowledge, quiescence, 2, n. 5. a form of Vishnu, 264.
Satyabhama, d. of Satrajit, married to Krishna, 428. 578. desires the Parijita tree, 586. promotes the quarrel of the Yadavas, 610, n. 11.

INDENX. .

Satyadhrita, s. of Pushpavat, 455-

Satvadhriti, s. of Mahavirya, 399- 8. of Sarata, 439. s. of Dhritimat, 453. 8. of Satinanda, 4545 |
Satyadhwaja, a prince, 399-

Satyahita, teacher of the Rig-veda, 277,0.7.

Satyajit, a prince, 465.

Satyaha, s. of Sini, 435.

Satyakarman, a prince, 446.

Satyaketu, a prince, 409.

Satyaki, s. of Satyaka; also Yuyudhdna, 435.

Satya-loka, ‘heaven of truth, 48, n. 10. site of, 213.
Satvanetra, s. of Atri, 83, 0. 4.

Satyaratha, a prince, 390.

Sdtyarathi, a prince, 3yo.

Satvas, a class of deities, 122, n. 20. 261. 262.

Satyasravas, teacher of the Rig-veda, 277, 0. 7.

Satyasri, teacher of the Rig-veda, 277, n. 7.

Satyavak, s. of Chakshusha, 98.

Satyavati, d. of Gadhi, w. of Richika, 3y9. becomes the Kausiki river, goo, n, 13. mother of Vyasa, 459.
Satyavrata, a prince; also Trisanku, 371.

Satyayajna, ‘ observance of truth,’ 294, n. 3. ;

Saubhari, a sage, 363. marries the daughters of Mandhitri, 366. becomes an ascetic, 369.
Saudisa, s. of Sudisa, a prince, 380. story of, ib. n. tr, and 386.
Sangata, s. of Dasaratha, 470.

Sauhridas, a people, 192.

Naunaka, s. uf Ghritsamada, 406. s. of Sunaka, ib. n. 7.
Saumitri, teacher of the Sama-veda, 282, n. 2.

Saumya, a division of Bharata-varsha, 175.

Saumyas, a class of Pitris, 239, n. 3.

Saunaka, teacher of the Atharva-veda, 283.

Saurdshtras, a people, 177. and n. 6.

Sauvalyas (Sausalyas), a people, 185. and n. 8.

Sanviras, a people, 177. and n. 6.

Savala (or Savana), s. of Priyavrata, 162. k. of Pushkara, ib. his two sons, 200.
Savalaswas, sons of Daksha, 117.

Savana, s. of Vasishtha, 83.

Savama, d. of Ocean, w. of Prichinavarhis, 107.

Sdvarni, s. of the sun, 266. eighth Manu, 267. his sons, ib.
Savibhasa, a sun, 632.

Savitri, an Aditya, 122. a Vvdsa, 272.

Savitri, d. of Daksha, w. of Dharma, 119, n. 12.

Saya, s. of Kalpa, 58, n. 1.

Schlegel, translation of the Raimdyara by, 385, n. 16,
Seas, seven, surrounding the seven Dwipas, 166. of salt water, 1y7. of treacle, 198. of wine, ib. of butter, 199. of curds, ib. of milk, 20c. of fresh water, 201,
Selu, a river, 183.

Senajit, s. of Viswajit, 452. s. of Vrihatkarman, 405. ;
Senanin, a Rudra, 121, n. 17.

Serpents, proceed from Brahmé, 41. children of Kadru, 149. :
Sense, organs of; products of Egotism ; presided over by divinities, 17. their number, 18.
Sesha, a Prajapati, 50, n. 2.

Sesha, s. of Kadru, 149. k. of the. Nagas, 153. the serpent below Patala, description of, 205. teacher of astronomy, 206. supports the world upon his head, 206. incarnate as Balarama, 458.
Setu, a prince, 443.

Shand'as, a people, 187.

Siddhas, their residence, number, and nature, 227.

Siddhas, a people, 192.

Siddhi, ‘ perfection,’ d. of Daksha, w. of Dharma, 54-
Siddhis, attributes of perfection, 45.

Sighra, a prince, 387.

Sighra, a river, 183.

Sighraga, a prince, 384, n. 15.

Sikhandini, w. of Antardhaina, 106.

Sikhivasas, a mountain, 169.

Sikshdé, an Anga of the Vedas, 284.

Sindhu, a river, 177, n.12. of Bharata-varsha, the Indus, 180. the Kali Sindh, 183, n. 30.
Sindhuka, 472, n. 39. see Sipraka.

Sindhudwipa, a prince, 379.

Sindhupulindas, a people, 186.

Sindhusauviras, a people, 191.

Sinhala, an island, 175, n. 3.

Sinhika, d. of Kasyapa, w. of Viprachitti, 122,
n.1g. 124. 148.
Sini, s. of Sumitra, 424. bis descendants, 451.
s. of Garga, ib.
Sinibihu, a river, 185, n. So.

Sinivali, d. of Angiras, 82. day of the moon
visible, 225.
Sipra, a river, 185, n. 80.

Sipraka, first Andhra king, 472.

Siradhwaja, a prince of Mithild, father of Sita, 399.

Sisira, a mountain, 169.

Sisira, teacher of the Rig-veda, 277.

Sisu, s. of Sdrana, 439-

Sisumira or ‘porpoise’ (celestial), 230.
sents the stellar sphere, 240.
Sisundga, a king of Magadha, 466.

Sisupila, s. of Damaghosha, 437. his previous
births and hostility to Krishna, ib. obtains feli-
city, 439.
Sita, a river, 170.

Sita, w. of Rama, 384. d. of Siradhwaja, 390.

Sitanta, a mountain, 169.

Siteyus, a prince, 420.

Sitoda, a lake, 169.

Siva, the deity, same as Vishnu in the character

of destroyer, 19. born as a Kumara from Brahma
repre-

605

in each Kalpa; of different colours, 39, n. 13.
spoils Daksha's sacrifice, 62. bears Alakananda
on his head, 229. intercedes for Bana, 5y6. a
Rudra, 59. a prince, s. of Uru, 48.
Siva, w. of Isina, 59.

Siva, a river, 183.

Sivas, a class of deities, 261.

Sivaskandha, a prince, 473.

Sivasri, a prince, 473.

Sivaswiti, a prince, 473.

Siva-Upapurana, notice of, vi.

Sivi, s. of Sanhrada, 147. of Prahlada, ib. n. 1.
Indra of the fourth Manwantara, 262. a prince,
s. of USinara, 444.
Skanda, s. of Pasupati, 59.

Skanda Puriuta, parts of, xlv. notice of, 284.

Sleeping, rules of, 309.

Slishti, s. of Dhruva, 98.

Smaya, s. of Dharma, 55, n. 13.

Smriti, 'memory,' synonyime of Mahat, 15, n. 22.

Smriti, d. of Daksha, w. of Angiras, 54. their

, progeny, 82.

Smriti, s. of Dharma, 55, n. 13.

Society, origin and progress of, 45.

Sodhas, a people, 187.

Soka, s. of Mrityu, 56.

Soma, ‘the moon,’ s. of Atri, 83. king over the constellations, Brahmans, plants, &c. 153. carries off Tira, 392. has Budha by her, the founder of the lunar race, 393. a Vasu, 520. s. of the Rishi Prabhakara, 447, n. 8.
Somaka, s. of Sahadeva, 455.

Somadatta, k. of Vaisali, 354.

Somapas, a class of Pitris, 84, n. 10. 323, 0.1.

Somapi, s. of Sahadeva, 455. 465.

Somasarman, a prince, 470.

Somasushmapana, a Vyasa, 273.

Somatirtha, a place of pilgrimage, 561, n. 3.

Somayajna, offering of asclepias, 275, n. 1.

Sona, a river, the Sone, 183.

Sonitapura, city of Baa, 593.

Spheres of the sun and planets, 212,

Sraddha, ‘ faith,’ d. of Daksha, w. of Dharma, 54.
of Angiras, 55, n. 12.
Sraddha, ‘ worship of progenitors ;’ for prosperity, 297, n. 3. 3:4. different kinds of, ib. n. 1. tor kindred newly deceased, 316. monthly, for deceased relatives, 317. annual, 318. occasional, 320. Brahmans to be entertained at, 325. prayers used at, 328. things sacred at, 330. how vitiated, 333.
Sravaria, a month, 225, n. 19.

Sravaria, a lunar mansion, 226, n, 21.

Sravasta, a prince, 361.

Sravasti, a city, 361.

Sri (or Lakshmi), d. of Bhrigu, 59. 80. in all things the counterpart of Vishnu, 60. produced from the ocean, 76. hymned by Indra, 78.
696

Srideva, d. of Devaka, 436.

Sridhara Swami, commentator on the Bhagavata, xxix, on the Vishnu Purana, Ixxiv.
Srijavana, s. of Dyutimat, 82, n.1.

Sringi, a range of mountains, 167.

Srinjaya, s. of Dhimrégwa, 354, s. of Stira, 436. s. of Kalanara, 444. s. of Haryaswa, 454.
Srrinjayas, a people, 193, n. 136.

Siri-Saila (or Sri-parvata), a mountain, 180, N. 3.

Sritala, a division of Patala, 204, n. I.

Sroni, a river, 185, n. 80.

Sruta, s. of Dharma, 55. s. of Bhagiratha, 379. s. of Upagu, 390. s. of Krishia, 591.
Srutadeva, d. of Stira, 437. w. of Vriddhagarman, ib.
Srutakarman, s. of Sahadeva, 459.

Srutakirtt!, d. of Sura, 437- w. of Dhrishtaketu, ib. s. of Arjuna, 459.
Srutanjaya, a prince, 465.

Srutasena, s. of Parikshit, 457. 461.

Srutasoma, s. of Bhima, 459.

Srutasravas, a prince, 45 5-

Srutagravas, d. of Stra, 437. w. of Damaghosha, ibid.

Srutavat, a prince, 465.

Srutayus, s. of Bhanumitra, 386, n. 19. 8. of Arishtanemi, 390. s. of Puriiravas, 398.
Sruti, d. of Atri, w. of Kardama, 83, n. 4.

Stambha, a Rishi, 260.

Stanabilas, a people, 193, n. 134.

Stanayoshikas, a people, 196.

Sthaleyu, a prince, 447.

Sthandileyu, a prince, 447.

Stoma, ‘hymns,’ from Brahma, 42, n. 21.

Student, duties of, 294.

Stuti, ‘ prayers,’ from Brahma, 42, n. 21.

Subahu, s. of S’atrughna, 385. k. of Mathuré, 386, n. 17.
Subhasa, a prince, 3yo.

Subhimi, s. of Ugrasena, 436.

Substance, imperceptible, how perceptible, 32,n. 8.

Suchandra, k. of Vaisali, 354.

Sucharu, s. of Krishna, 578.

Suchchay4, w. of Dhruva, 98.

Suchi, s. of Agni, 84. s. of Antardhana, 106, n. 2. s. of Satadyumna, 390. s. of Andhaka, 435. s. of Vipra, 465. Indra of the fourteenth Man-wantara, 269.
S'uchi, d. of KaSyapa, parent of water-fowl, 148.

Suchi, a month, 228.

Suchisravas, a Prajapati, 50, n. 2.

Sudamas, a people, 192.

Sudargana, a prince, 384, n. 15. 387.

Sudasa, s. of Sarvakama, 380. s. of Chyavana, 455.

Suddhodana, s. of Sakya, 463. father of Sakya,
ib. n. 20.
Sudellas (Sudeshfas, Sudeshtas), a people, 188.

190.

Sudeshna, s. of Krishna, 578.

Sudeya, s. of Chunchu, 373- s. of Devaka, 436.

Sudhama, a mountain, 180, n. 3.

Sudhaman, a Lokapdla, s. of Virajas and Gauri,
82, n. 2. 153. s. of Kardama, 226. and n. 20.
Sudhamas, a class of deities, 261. 268.

Sudhamans, a class of deities, 269.

Sudhanush, s. of Kuru, 455.

Sudhanwan, s. of Sdswata, 390. s. of Satyadhrita,

455-

Sudharman, hall of Indra, given to Ugrasena by
Krishna, 561. returns to heaven, 613.
Sudharmas, a class of deities, 268. 269.

Sudhis, a class of deities, 262.

Sudhriti, a prince, 353.

Sudraci of Pliny, Stidras, 195, n. 153.

Stidraka, first Andhra prince, 472, 0. 39.

Siidras, a people, 195, n. 153. 481.

Siidras, from the feet of Brahma, 44. their duties, 292.
Sudyumna, transformed from Ila ; his sons; k. of Pratishthina, 350. s. of Chaksbusha, 98. s. of Bhayada, 447.
Sugandhé, bondmaid of Vasudeva, 439, 0. 2.

Sugrivi, d. of Kagyapa, parent of horses, &c. 148.

Suhma, s. of Bali, 444.

Suhmas, a people, 188, n. 46.

Suhotra, s. of Kanchana, 398. s. of Kshatravriddha, 406. s. of Vrihatkshatra, 451. s. of Bhumanyu, ib. n. 23. 8. of Sudhanush, 455, s. of Sahadeva, 460.
Sujati, s. of Vitihotra, 418.

Sujyeshtha, a prince, 471.

Sukala, a country, 177. and n. 6.

Sukdlins, a class of Pitris, 321, n. 1.

Sukandakas, a people, 191.

Sukanya, d. of Saryati, w. of Chyavana, 354.

Siikara, a hell, 207. crimes there punished, 208.

Sukarman, teacher of the Sima-veda, 282.

Sukarmans, a class of deities, 269.

Sukarmas, a class of deities, 268.

Suketu, s. of Nandivardhana, 390. s, of Sunitha,

1409.

Sukha, s. of Dharma, 55.

Sukhibala, a prince, 462.

Suki, d. of Kasyapa, mother of parrots, &c. 148.

Sukra, s. of Bhava, 59. s. of Vasishtha, 83. s. of Havirdhina, 106. (the planet), his car and horses, 239.
Sukra, a month, 225.

Sukriti, s. of Prithu, 452.

Sukshatra, a prince, 465.

Suktimat, a mountain chain, the east and north portion of the Vindhya range, 174. 176, n. 5. 421, n. 13.
Suktimati, a river, 184, n. 73.

Sukumira, a prince, 409.

Sukutyas, a people, 185.

INDEX.

Siilapéni, chief of the Bhiitas, 153, n. t.
Sulomadhi, last Andhra prince, 473, n. 62.
Sumalya, s. of Mahdpadma, 468.
Sumallis, a people, 192.

Sumanas, s. of Uru, 98. s. of Haryaswa, 371.

Sumanasas, a class of deities, 268.

Sumanga, a river, 184, n. 74.

Sumantu, pupil of Vydésa, 276. teacher of the Atharva-veda, 282. s. and pupil of Jaimini, 282. a prince, s. of Jahnu, 399.
Sumati, s. of Bharata, 164. fifth Tirthakara, ib. n. 8. s, of Janamejaya, 354. s. of Sagara, 377. s. of Suparswa, 453. s. of Dridhasena, 465.
Sumati, teacher of the Purdiias, 283.

Sumati, d. of Kratu, 83, n. 7.

Sumedhasas, a class of deities, 262.

Sumitra, s. of Vrishni, 424. last of the race of Ikshwaku, 464.
Sun, presides over the eyes, 17, n. 28. his car and horses, 217. his diurnal course, 219. northern and southern declination, 220. harassed by the Mandehas, 222. the cause of rain, 230. his attendants in each month, 233. mystical account of, 236. his functions, ib. his rays, ib. n. 3. his wives and children, 266. ground by Viswakarman, 267. s. of Aditf, and origin of the solar dynasty, 348. gives Yajnawalkya the white Yajush, 281. gives the Syamantaka gem - to Satrajit, 425. becomes sevenfold at the end of the world, 632.
Sunahgephas, s. of Visw&mitra, 4o4. legend of, ib. n. 22.
Sunaka, s. of Ghritsamada, 406, n. 7.

Sunakshatra, a prince, 463.

Sundman, s. of Ugrasena, 436.

Sunasé, a river, 184.

Sunaya, s. of Rita, 390. 8. of Pariplava, 462.

Sunayas, a people, 193.

Sunda, s. of Nisunda, 147, n. t.

Sundara, a prince, 473.

Sundari, d. of Vaiswanara, 147, D. 7.

Sungas, dynasty of, 470.

Sunika, minister of Ripunjaya, 466.

Sunita, a prince, 465.

Sunitha, s. of Santati, 4o9. s. of Sushefia, 462.

Sunith4, d. of Mrityu, w. of Anga, gg.

Sunrité, w. of Uttdnapada, 86, n. 1.

Suns, seven, their names, 632.

Sunyabandhu, s. of ‘Trinavindu, 353, n. 25.

Supamia, a name of Garuda, 1409.

Supiréwa, a mountain, north of Meru, 168.

Suparswa, s. of Srutéyus, 390. 8. of Drid'hanemi,
453-
Supratitha, a prince, 463.

Suprayoga, a river, 183.

Supreme condition (of Vishiu), 156.

Sura, s. of Karttavirya, 417. s, of Vidtratha, 436.

s. of Devamidhusha, ib.

697

Surabhi (cow), produced from the ocean, 76,
Surabhi, d. of Daksha, w. of Kasyapa, 122,
Siiras, a people, 177. and n. 6.
Suras4, d. of Daksha, w. of KaSyapa, 122.
Suras4, a river, 176.
Stirasena, s. of Satrugna, 385. k. of Mathura,
386, n. 17. 8. of K4rttavirya, 417.
Stirasenas, a people, 185. Suraseni, ib. n. 2.

Suratha, s. of Jahnu, 457. s. of Kundaka, 464.

Sureswara, a Rudra, 121, n. 17.

Surgery, branches of, 407, B. II.

Suntpas, a class of deities, 262.

Surochish, s. of Vagishtha, 83, n. 8.

Susandhi, a prince, 387.

Susanti, a prince, 453-

Sugdnti, Indra of the third Manwantara, 261.

Susarman, a prince, 471.

Sushena, s. of Vasudeva, 439. s. of Vrishnimat,
462. s. of Krishna, 578.
Sushumna, a ray of the sun, 236, n. 3.

Susravas, a Prajdpati, 50, 0. 2. :

Sugruta, a prince, 390. a teacher of medical
science, 407, n. 11.
Susuma, a prince, 465.

Stita, a bard; origin of, 102. pupil of Vyasa,
276. teacher of the Puranas, 283. a generic
term for chroniclers and bards, xi.
Sutala, a division of Patéla, 204.

Sutanu, d. of Ugrasena, 436.

Sutapas, s. of Vasishtha, 83. a prince, s. of Hema,

444.

Sutapas, a class of deities, 267.

Sutird, d. of Swaphalka, 435.

Suvala, a prince, 465.

Suvimé, a river, 183. the Ram-ganga, ib. n. 53.

Suvarchald, w. of Rudra, 59.

Suvamia, a prince, 463.

Suvarnaroman, a prince, 390.

Suvastu, a river, 183.

Suvela, a mountain, 180, n. 3.

Suvibhu, a prince, 409.

Suvira, s. of Sivi, 444. s. of Kshemya, 453.

Suvrata, a prince, 465.

Suyaéas, s. of Asokavarddhana, 470.

Swabhavas, characteristics or properties of perceptible things, 34, n. 1.
Swabhojana, a hell, 207. sins punished in, 209.

Swadhi, ‘ oblation,’ d. of Daksha, w. of the Pitris, 54. w. of Angiras, 123, n. 25. w. of a Rudra, 59, n. 4. :
Swahd, ‘ offering,’ d. of Daksha, w. of Agni, 54. w. of the Rudra Pasupati, 59.
Swihi, a prince, 420.

Swakshas, a people, 188.

Swamabhik, a sun, 632.

Swaphalka, marries Gandini, 43 1. 8. of Prisni, 435-

Swardj, a solar ray, 236, n. 3.

Swart, the creatot, 93, n. 3.

8 Pp

698

Swardshtras, a people, 189.

Swarbhdou, a Danava, s. of Kasyapa, 147. 8. of Viprachitti, 148.
Swarga, on Meru, 172.

Swarga, s. of Bhima, 59.

Swar-loka, site and extent of, 212.

Swarnaprastha, an island, 175, n. 3.

Swirochisha, s. of Swarochish, second Manu, 260. and n. 2. his sons, 261.
Swartipas, ‘ forms of things,” 34, n. 1.

Swastydtreyas, a race of Brahmans, 447, n. 8.

Swati, a lunar mansion, 226, n. 21.

Swati, s. of Uru, 98.

Swayambhoja, a Yadava chief, 436.

Swavambhu (Brahma), synonyme of Mahat, 15, n. 22, a Vyasa, 272.
Swiyambhuva Manu, born of, and one with, Brahma, 51, n. 5.
Sweta, s. of Kadru, 149.

Sweta, a range of mountains, 167.

Nweta-dwipa, ‘ white island,’ 200, 0, 2.

Syddvadis, ‘ Jains,’ 339, 0. 2. ,

Syala, offends Gargya, 565.

Svama, s. of Siira, 437.

Syamantaka jewel, given by the Sun to Satrdjit, 425. its properties, ib. taken by Jambavat, 426, recovered by Krishna, 427. carried off by Satadhanwan, 428. transferred to Akrtira, 429. its virtues, 431. remains in Akrura’s keeping, 434.
Sydméyani, teacher of the Yajur-veda, 279, n. 1.

Syeni, d. of Kasyapa, parent of hawks, 148.

T.

Tadaikyam, ‘ unity,’ 652.

Taittiriya portion of the Yajur-veda, 280,

Taksha, s. of Bharata, 385. k. of Takshasila, 386,
n. 7. _@
Takshaka, s. of Kadru, 149.

Tala, a hell, 207. crimes punished in, 208.

Tialajangha, a prince of the Yadava race, 418.

Talajanghas, a tribe, conquer Bahu, 373. conquered by Sagara, 374. sons of Talajangha,
418. a branch of the Haihayas, 418, n. 20.
Talaka, a prince, 473.

Talatala, a division of Patala, 204, n. 1.

Tamas, quality of darkness, ignorance, inertia, 2, n. 5. kind of ignorance, 34, n. 2. a hell, 207.

Tamas, a prince, 420.

Tamasa Manu, s. of Priyavrata, 162, n. 2. 262.
his sons, ib.
Tamasé, a river, 184. the Tonse, ib. n. 60.

Tamasi, a river, 184.

Tamisra, ‘ gloom ;’ kind of ignorance, 34, n. 2.

Tamra, d. of Daksha, w. of Kasyapa, 122.

Tamra, a river, 183.

Tamraliptas (Tamaliptas), a people, 192.

Tamrapakshi, s. of Kristina, 591.

Tamraparni, a river, 176. in ‘Tinnivelly, ib.

Tamravarna, a division of Bharata-varsha, 175.
Tamrayani, teacher of the white Yajush, 281, n. 5.
Tanabalas, a people, 193.
Tanayas, a people, 193.

Tandri, ‘ sloth,’ a form of Brahm, 40, v.15.

Tankanas, a people, 194, n. 143.

Tanmiatra, rudiment or type of an element; devoid of qualities, 17. same as the properties of an element, 17, n. 26.
Tansu, a prince, 448.

Tansurodha or Tansu, 448, n. 10. 13.

Tapa-loka, sphere of the seven Rishis, 48, n. 10.

Tapaniyas, Brahmans of a branch of the white Yajush, 281, n. 5.
Tapas, a month, 225.

Tapaswin, s. of Chakshusha, 98.

‘Tapasya, a month, 225.

Tapati, d. of the sun, 266.

Tap, a river, 176. the Tapti, n. 5.

Tapo-loka, site of, 213.

Taptakumbha, a hell, 207. crimes punished in, 208.
Taptaloha, a hell, 208.

Tara, w. of Vrihaspati, carried off by Soma, 392. mother of Budha, 393.
Tiraka, s. of Hiratyaksha, s. of Kasyapa by Danu, 147.
Taraka, d. of Sunda, 147, n.1.

Tarapida, a prince, 386, n. 19.

Taru, s. of Dhruva, 98, n. 1.

Tejas, ‘light’ or ‘fire, the element; produced from the rudiment of form or colour, and produces that of taste, 16. and n. 25.
Tigma, a prince, 462.

Tilabharas, a people, 191.

Tilakanijas, a people, 193, 0. 115.

Tilottama, a nymph, 150, n. 27.

Time, a form of Vishiu, g. (see Kala) ; divisions of, 22. 621. 631.
Timi, d. of Daksha, w. of Kasyapa, 122, n. 19.

Tiragrahas, a people, 190.

‘Tiryaksrotas, ‘ creation of animals,’ 35.

Titiksha, ‘ patience,’ d. of Daksha, w. of Dharma, 52, n. 12.
Titikshu, a prince, 444.

Tittiri, a pupil of Yaska, teacher of the Taittiriya Yajush, 280, n. 3.
Tochari, a people, 195, 0. 157.

Tomaras, a people, 196.

Toya, a river, 185, n. 80.

TraiSimba, a prince, 442.

Transmigration, stages of, 210.

Trasadasyu, name of Mandhatri, 362, n. 18. s. of Purukutsa, 371.
Trasarenu, three Anus, 22, n. 3.

Trayyaruna, a prince, and author of hymns, 371, n. 6. a Vydsu, 273. 8. of Urukshaya, 451.
Treta, second Yuga or age; its duration, 23, n. 4.

Tridhaman, a Vyasa, 272.

Tridhanwan, a prince, 37!.

Tridiva, a river, 182.

Trigarttas, a people, 193.

Trikdta, a mountain, 169. of Bhaérata-varsha, 180,
nh. 3.
Trimadhu-Brahmans, 325.

Trina, s. of USinara, 444.

Trihdchiketa-Brahmans, 325.

Triftavindu, a Vyasa, 273. a prince, s. of Budha,

eo ee

Tripti, an original property of man, 45, n. 5.

Trisima, a river, 176.

‘Triganku, a prince, elevated to heaven, 371.

Trishna, s. of Mrityu, 56.

Trishtubh, metre from Brahma, 42.

Trisuparia-Brabmans, 325.

Trivrishan, a Vyasa, 273.

Trivrit, hymns from Brahma, 42.

Truth, obligation of, 312.

Truti, three ‘Trasarenus, 22, n. 3.

Tryambaka, a Rudra, 121.

Tukharas (Lusharas), a people, 195, 0. 157-

Tulasi plant, produced from the ocean, 78, note.

Tulyata, an original property of man, 45, 0. 5.

Tumburu, a Gandharba, 233.

Tungaprastha, a mountain, 180, n. 3.

Tungavena, a river, 183. the Tambhudra? ib.
n. St.
Tundikeras, a branch of the Maihaya tribe, 418,
n. 20,
Tiini, a prince, 435.

Turvasu, s. of Yayati, 413. k. of the south-east,
415. his descendants, 4.42.
Tusharas, a people, 195, n. 157. a race of princes,
474- 475, n. O4.
"Pushitas, a class of deities, 122. 260. sons of
Kratu ; of Vedasiras, ib. n. 3.
Tushti, ‘ resignation,’ d. of Daksha, w. of Dhar-
ma, 54. d. of Paurhamasa, 82, n. 2.
Tushtimat, s. of Ugrasena, 436.

Twashtri, apRudra, 121.

Twashtri, s. of Manasyu, 165.

Twashtri, an Aditya, 122.

Twisha, d. of Paurfamasa, 82, n. 2.

U.

Uchchraissravas, produced from the ocean, 78, n.
chief of horses, 153.
Udaksena, a prince, 453-

Udéradhi, s, of Pushti, s. of Dhruva, 98, n. I.

Udavasu, s. of Janaka, 389, n. 3.

Udayana, s. of Satanika, 462.

Udayaswa, s. of Dharbaka, 467.

Udayin, s. of Vasudeva, 439.

Uddilin, teacher of the white Yajush, 281, 0. 5.

Uddhava, goes to BadarikéSrama, 609.

Udgatri, chaunter of prayers and hymns, 276.

Udgitha, s. of Bhava, 165.

699

Ugra, a Rudra, 58, 121, 0.17.

Ugraretas, a Rudra, 59, n. 4.

Ugrasena, s. of Xhuka, 436. made king by Krishna,
569. burns himself, 613. s. of Parikshit, 457.
461.
Ugrayudha, s. of Krita, 453.

Uktha, part of the Santa-veda, from Brahina, 42.

Uktha, a prince, 386.

Ulmuhka, s. of Balarama, 439.

Uluki, parent of owls, 148, n. 13. .

Ulwana, s. of Vasishtha, 83, n. 8.

Umi, d. of Himavan, w. of Bhava, 5g. 85, n. 11.
w. of Siva; her dialogue with him, 64.
Umbrella produced from the ocean, taken by
Varuia, 78, note.
Unmiada, ‘ insanity,’ a form of Brahma, 40, n. 15.

Unnatf, ‘ elevation,’ d. of Daksha, w. of Dharma,
55,m. 12, }
Upadinavi, d. of Vrishaparvan, 147. d. of Vais-
wanara, and w. of Hiratiyaksha, ib. n. 7.
Upadeva, s. of Aknira, 435. 8. of Devaka, 436.

Upadeva, d. of Devaka, 436.

Upagu, a prince. 3go.

Upamadgu, a prince, 435-

Upananda, s. of Vasudeva, 439.

Upanidhi, s. of Vasudeva, 439.

Upa-purinas, eighteen, xiii. names of, ly.

Uparichara, a prince, 455. his sons, ib.

Upasunda, s. of Nisunda, 147, 0. 1.

Upavrittas, a people, 189.

Upendra, presides over the feet, 17, n. 28.

Upendra, a name of Krishna, 528, n. 2.

Upendra, a river, 183.

Urddhabahn, s. of Vasishtha, 83.

Urja, a Rishi, 260.

Urja, a month, 225.

Urija, ‘ energy,’ d. of Daksha, w. of Vasishtha, 54.

Urjjaswati, d. of Daksha, w. of Dharma, 119,
n.12. d. of Priyavrata, 162, n. 2.
Unjjavaha, a prince, 399.

Uru, s. of Chakshusha, 98.

Urukshaya, a prince, 451.

Uruksbepa, a prince, 463.

Urvasi, a nymph; her love for Purtiravas, 394.
her children, 398.
Usanas, s. of Vedasiras; s. of Bhrigu, 82, n. 1.
a Vyasa, 272. a prince, 420.
Usha, name of night, 222.

Usha, w. of Bhava, 59. d. of Baia; in love with
Aniruddha, 592.
Ushadratha, a prince, 444.

Ushna, a prince, 461.

Usinara, a prince, 444.

Utkala, s. of Sudyumna, 350.

Utkalas, a people, 186.

Utpalavatt, a river, 184. 185, n. 80.

Uttama, s. of Uttanapdda, 86. s. of Priyavrate,

+ 162, 9. 2. a Manu, 261. a Vy4sa, 273.

700

Uttamas or Uttamarnas, a people, 186, n. 16.

Uttdnapada, s. of Swéyambhuva Manu, 53.

Uttanavarhish, a prince, 354, n. 30.

Uttara-bhadrapada, a lunar mansion, 226, n. 21.

Uttara-kuru, a Varsha or country, 168.

Uttara-phalguni, a lunar mansion, 226, n. 21.

Uttardshadba, a lunar marion, 226, n. 21.

Utsavasanketas (Utsavamanketas), a people, 193, n. 12.
Uttathya, s. of Angiras, 83, n. 3. husband of Nainata, 449.
Jttilas, a people, 191.

Vach, d. of Daksha, w. of Kagyapa, 122, n. 19.

Vahni, deity of fire (see Agni), s. of Turvasu, 442.

Vahnijwala, a hell, 207. sins punished in, 209.

Vaibhraja, a forest, 169.

Vaideha, name of Janaka, 389. 2 country, ib. n. 3.

Vaidehas, a people, 192.

Vaidheva, teacher of the white Yajush, 281, n. 5.

Vaidtrya, a mountain, 169.

Vaikanka, a mountain, 169.

Vaikuntha, heaven of Vishtu, 48, n. 10. form of Vishnu, 265.
Vaikunthas, a class of deities, 122, n. 20. 262.

Vaikrita, secondary creation, 37, n. 12.

Vaimdnikas, a class of deities, 96, n. g.

Vainahotra, a prince, 409.

Vairdja, part of the Sama-veda, from Brahm, 42.

Vairdja, a name of the first Manu, 51, n. 5.

v airdjas, a class of deities, 213. of Pitris, 321, n.1.

Vairtipa, portion of the Sama-veda, from Brahma, 2°
Vaisikha, a month, 225, n. 19.

Vaisikhi, w. of Vasudeva, 439, n. 2.

Vaisali, w. of Vasudeva, 439.

Vaisali, a city, 353. kings of, 354.

Vaigainpiyana, pupil of Vyasa, 275.
the Yajur-veda, 279.
Vaishnava, a Purana, 284.

Vaisravana, king of kings, 153.

Vaiswadeva, worship of the Viswadevas, 327.

Vaiswanara, a Danava, 148, n. 8,

Vaiswanara, portion of the planetary sphere, 226, n. 21.
Vaiswanari, a division of the lunar mansions, 226, n. 21.
Vaigyas, from the thighs of Brahma, 44. duties of, 292.
v aivalald, teacher of the Rig-veda, 278,

Vaitand'ya, s. of the Vasu Apa, 120.

Vaitarari, a hell, 207. sins punished in, 209.

Vaitarani, a river, 184. in Cuttack, ib. n. 71.

VaivaSwata, seventh Manu, 264. his sons, ib, s. of the sun, 266. 348. his sons, ib. a Rudra, 121, 0. 17.
Ve 'ajasaneyi, portion of the Yajur-veda, 281, n. 5.
"ajins, students of the white Yajush, 281, teacher of

Vajra, made chief of the Yadu race, 611.
Vajra, d. of Vaiswanara, 147, n. 7.
Vajramitra, a prince, 471.
Vajranabha, a prince, 386.

Vakras, a people, 188, n. 42.

Vakratapas, a people, 188.

Vaktravodhi, s. of Viprachitti, 143.

Valaka, teacher of the Rig-veda, 278.

Valakéswa, a prince, 399.

Valakrama, a mountain, 180, n. 3.

Vallabha, date of, x.

Vallabhas, a people; Vallabhi, a city, 193, n
Valliraéshtra, a country, 188, n. 38.
Valmiki, a Vyasa, 273.

Vama, a Rudra, 121, n.17. »

Vamadeva, a Rudra, 51, 0. 3. 59, 0. 4.

Vamana, a form of Vishiu; s. of Kagyapa,
legend of, ib. n. 22.
Vamana, a Purdfa, 284. analysis of, xlvii.

Vanakapivat, s. of Pulaha, 83, n. 6.

Vinaprastha, ‘ hermit,’ duties of, 295.

Vanar- ji, bondmaid of Vasudeva, 439, n. 2.

Vanarasyas, a people, 188, n. 40.

Vanavas, a people, 192.

Vanavasakas, a people, 192.

Vanayas, a people, 192, n. 92.

Vanayus, s. of Purtiravas, 398, n. I.

Vaneyu, a prince, 447.

Vangas (Bangas), people of Bengal, 188.

Vans Kennedy, notices of the Puranas, iv. xiii.

Vansadhara, a river, 185, n. 80.

Vapra, a Vy4sa, 273.

Vapu, ‘ body,’ d. of Daksha, w. of Dharma, 54.

Vapushmat, s. of Priyavrata and Kamyéa, 162. k.
of the Dwipa of Salmali, ib. his sons, 198.
Vara, a river, 183.

Varad4 (Warda), a river, 185, n. 80.

Variba, a form of Vishnu, for the recovery of the
earth, 28. praised by the earth, 29. raises it up,

30. his form, 30, n. 6. type of the ritual of the Vedas, 31, n. 7. renews the world, 32.
V4raha, present Kalpa, or day of Brahma, 28.

Varaha, a Purana, 284.

Varaha, a minor Dwipa, 175, n. 3.

Varaha Purana, analysis of, xliv,

Varana, a rivulet, 184.

Varapasis (Varayasis), a people, 188.

Varchas, s. of the Vasu Soma, 120,

Varenya, a name of Vishnu, 20, n. 36.

Varhadrathas, kings of Magadha, 465.

Varhaspatyas, ‘heretics,’ 340, n. 7.

Varhis, ‘sacrificial grass,’ 106, n. 3.

Varhishads, a class of Pitris, 84, n. 10. 239, n. 3-321, Nn. 1.
Varhishmati, w. of Priyavrata, 162, n. 1.

Varidhéra, a mountain, 180, n, 3.

Variyas, s. of Pulaha, 83, n. 6.

Varman, name for a Kshatriya, 297.

- 12g.

265.

Varnasa, a river, 184, n. 62.

Varshas, divisions of Jambu-dwipa, 167.

Varshnieyas, a tribe, 418, n. 19.

Varuna, lord of the waters, 153. gives horses to Richika, 399. an Aditya, 122.
Varuna, a division of Bharata-varsha, 175.

Varuni, the goddess of wine, produced from the ocean, 76. waits on Balarama, 571.
Vasa, a river, 184.

Vasahanu, a prince, 452.

Vashatkara, ‘ deified oblation,’ 123, n. 27.

Vashkala, s. of Sanhrada, 147. s. of Prahlada, ib. nt.
Vasishtha, grandfather of Pardgara; allays his anger, 4. a Prajdpati, 49. marries Urjja, 54. his sons in the first Manwantara, 83. in the third, 261, n. 8. a Vydsa, 272. rebukes Vikukshi, 360. disputes with Viswdmitra, ib. n. 11. changed to a starling, 373, n.g. curses Saudisa, 381. and Nimi, 388. is cursed by him, ib.
Vastu, a river, 183. .

Vasu, d. of Daksha, w. of Dharma, 119.

Vasu, s. of Kuga, 399.

Vasubhridyana, s. of Vasishtha, 83, n. 8.

Vasudana, a prince, 462.

Vasudeva, s. of Stra, 436. marries the daughters of Ahuka, ib. imprisoned by Kansa, 498. father of Krishia, §02. burns himself, 613.
Vasudeva, first Kanwa prince, 471.

Vasudeva, name of Vishiu, 1. s. of Vasudeva, ib. n.1. abiding and shining in all things, 9, n. 10. one with the three Vedas, 274. one with Om, &c. ib. n. 6. meaning of, 643.
Vasuki, s. of Kadru, 149. k. of the Nagas, 153, net.
Vasumitra, a Sunga prince, 471.

Vasus, sons of Vasu; their names, sons, and grandsons, 120.
Vasava, k. of the winds, 153. ‘

Vata tree, on Suparswa, 168.

Vatadhanas, a people, 189.

Vatajamarathorajas, a people, 192.

Vatayanas, a people, 192.

Vatapi, s. of Hada, 147, n. 1. s. of Viprachitti, 148.
Vatsa, a name of Pratarddana, 408. s. of Uru-kshepa, 463.
Vatsabalaka, s. of Stira, 436.

Vatsabhiimi, a prince, 409, n. 15.

Vatsapri, a prince, 352.

Vatsara, s. of Dhruva, 98, n. 1.

Vatsara, fifth cyclic year, 224.

Vatsas, a people, 186, n. 12.

Vatsavyttha, a prince, 463.

Vatsya, teacher of the Rig-veda, 277. of the white Yajush, 281, n. 5.
Vavriddhas, a class of deities, 269.

701

Vayu or ‘wind,’ produced from the rudiment of touch ; produces that of form, 16. and n. 25.
wind, the deity of, k. of the Gandharbas, 153, net.
Vayu Purana, analysis of, xxii.

Vayuna, s. of Kriséswa, 123, n. 26.

Veda, a river, 182, n. 13.

Vedabahu, s. of Pulastya, 83, n. 5.

Vedamitra, teacher of the Rig-veda, 277.

Vedana, ‘torture,’ d. of Anrita, 56.

Vedas, typified by Om, 3, n. 1. of particular sciences; also portions of, from Brahma, 42, . 21. divisions and teachers of, 272. 275. &c. translations from, i. religion taught in, ii.
Vedasini or Vetusint, a river, 182, n. 13.

Vedasiras, s. of Markandeya and Murdhanya, 82.
s. of Prana, 82, n. 1. progenitor of the Bhargava Brahmans, 82, n.1. s. of Krisaswa, 123, 0. 20.
Vedasmritf, a river, 176. the Beos? ib. n. 5.

Vedaswa, a river, 183.

Vedavatt, a river, 182.

Vedavainasika, a river, 182, n. 13.

Veda-vydsas, arrangers of the Vedas, 272.

Vedha, one hundred Trutis, 22, n. 3.

Vedhaka, a hell, 208.

Vegavat, a prince, 353.

Vegavati (Vyki), a river, 185, n. 80.

Vegetables, creation of; kinds of, 35, n. 3.

Vela, d. of Meru, w. of Samudra, 85, n. 11.

Veja, s. of Anga, 98.

Vena, a Vydsa, 273.

Vena, a river, 183.

Venkata, a mountain, 180, n. 3.

Venu, a Yadava prince, 416.

Venuhaya, a prince, 416, n. 3.

Venubotra, a prince, 409, n. 15.

Vetravati, a river, the Betwa, 181.

Vibhishana, s. of Visravas, 83, n. 5.

Vibhraja, s. of Sukriti, 452.

Vibhu, Indra, of the fifth Manwantara, 262.

Vibhu, a prince, 409.

Vibudha, a prince, 390.

Vichitravirya, s. of Santanu, 459.

Vidagdha, teacher of the white Yajush, 281, n. s.

Vidarbha, s. of Jyimagha, 422.

Vidarbhas, a people, 187.

Videhas, a people, 188.

Vidhatri, s. of Bhrigu, 59. s. of Vishnu anc
Lakshuni, married to Niryati, 82.
Vidisa, a river, 183. the Bess, ib. n. 52.

Vidmisara, a prince, 466.

Vidura, s. of Vyasa, 460.

Vidtiratha, s. of Bhajamana, 436. s. of Suratha.
457:
Vihangamas, a class of deities, 268.

Vijaya, a prince, s. of Chunchu, 373. s. of Jaya.
390. s. of Sanjaya, 412, s. of Jayadratha, 445.
an Andhra prince, 473.

Vijaya, d. of Daksha, w. of Krisiswa, 123, n. 26.

Vijayas, a people, 188,

Vijitadwa, s. of Prithu, 106, n. 1.

Vikalt, six Pritas, 23, n. 3.

Vikalyas (Vikalj as), a people, 192.

Vikesi, w. of Sarva, sg.

Vikranta, a Prajapati, 50, n. 2.

Vikriti, a prince, 422.

Vikukshi, s. of [kstiw'ku, 359. named S asada, 360.

Viloman, a Yadava chicf, 435

Vimala, sof Sudyumna, 350, 0. 6.

Vimohana, a hell, 207. crimes punished in,

Vind, a river, 182. :

Vinadi (Vainédi), a river, 183.

Vinata, s. of Sudyumna, 350.

Vinatt, d. of Dahsha, w. of Kasyapa, 122. w. of
Tarksha, t40, n. 15.
Vinaya, s. of Dharma, 5s.

Vinda, s. of Jayasena, 437.

Vindhya, a range of mountains, 174.
ptira range, ib, n. 2.
v indhyachulukas, a peuple, 193.

Vv indhyamiilikas, a people, 193, ni 126.

Vindhyasakti a Mug, 477.

Vindumati, w. of Mandhatri, 363.

Vindusira, s. of Chandragupta, 469.

Vinita, s. of Pulastya, $3, n. 5.

Vinsa, a prince, 352.

Vipap', a river, 181.

Vipasd, a river, 181. the Beyah or Hyphasis, ib. n. 8.
Vipaschit, Indra of the second Manwantara, 260,

Vipra, s. of Dhtuva, 98. s. of Srutanjaya, 465.

Viprachitti, a Dénava, 147. his sons, 148. k. of the Dinavas, 153, n. 1.
Vipritha, s. of Chitraka, 435.

Vipula, a mountain, west of Meru, 168.

Vira, a river, 183.

Virabhadra, produced from Siva, 65. spoils Daksha's sacrifice, 67.
Virdj (or Vidij), progeny of Swavambhuva, 52, n. 5. all male animals; all bodily substance, 53,0. 5.
Viraja, s. of Twashbtri, 165.

Virajas, s. of Pauriiamdsa, 82. Ss of Vagishtha, $3, n. 8.
Virana, a sage, father of Virani, go, n. 1. of Asikni, 117. teacher of the white Yajush, 281, n. 5.
Virani, d. of Virana, mother of Chakshusha, gg, ne 1.
Virankard, a river, 183.

Virdt, s. of Nara, 165.

Virat, the material universe, 93, u

Viravatt, a river, 183.

Virochana, s. of Prahlada, 147.

Viruddhas, a class of deities, 268.

Virtipa, a prince, 359.

208.

the Sath-

INDE X.

Virtipaksha, a Rudra, 121, n. 17.

Visakha, s. of Kumara, 120.

Visékba, a lunar mansion, 224, 226, n. 20.

Visikhaytipa, a prince, 466.

Visila, s. of Trinavindu, 353.

Visdla, a city, 353, n. 25.

Visasana, a hell, 207. crimes punished in, 208.

Visoka, an criginal property of man, 45, 0. 5.

Visravas, s. of Pulastya, $3, p. 5.

Visrutavat, a prince, 387.

Vishiiu; same with Brahina, I'swara, spirit; cause of creation, preservation, and destruction ; parent of nature, and material of the universe, 2. 3. 4.6. origin, end, and substance of the world, 6, ». 16. nature of, 8. four forms of, g. 154. same with Brahwd, Vishnu, Siva, as creator, preserver, and destrover, 1g. hymned by Earth, 29. combined in all forms with Sri, 60. praised by the gods, 72. directs them to churn the ocean, 74. deceives the Asuras, 75. praised by Dhruva, 93. by the Prachetasas, 108. wor-

shipped by P rahlida, 127. one ef the Adityas, 122. their chief, 153. ornaments and arms of, 158. forms of, worshipped in different Varshas, 173. remembrance of, best expiation, 210. energy of, encompasses the universe, 215. supreme Brahma, 216. his path in the sky, 228. triple energy in the sun, 236, forms in the four ages, 270. worshippers of, how known, 287. prayers of the gods to, 335. deceives the Daityas, 337- praised by the gods, 494. incarnate as Krishia and Balarama, 497. praised by Akrira, 547. sleeps on the ocean, 634. asylum of spirit, 656. all that is, 661. praises of, O64.
Vishniu-loka, site of, 213, n. 3.

Vishnu Puraria, notice of, 284. xvi. an: lysis of, lix. merit of hearing, 662. how communicated, 663.
Viswa, d. of Daksha, w. of Dharma, 119.

Viswabhavana, name of Vishnu, 2. creator of the universe, ib. n. 2.
Viswachi, a divine nymph, 150, n. 21.

Viswadevas, a class of gods, sons of Viswa, 120. their number, ib. n. 13. worshipped at S'raddhas, 321. 326.
Vi swage acwa, a prince, 361.

Vi igwag) jyotish, eldest of the hundred sons of Satajit, 105.
Viswajit, s

Viswakarma, artist of the gods, 76.
Vasu Prabhasa, 121.
Viswakarman, a solar ray, 236, n. 3.

Viswakdrya, a solar ray, 236, n. 3.

Viswaksena, fourteenth Manu, 268, n. 8.

Viswaksena, a prince, s. of Brahmadatta, 453-

Viswamitra, a Rishi, 264. raises Tritanku to

heaven, 371. quarrels with Vasishtha, 373,
s. of Jayadratha, 452. s. of Satyajit, 465.
s. of the
INDEX.

n. 9. son of Gadhi, goo. his descendants,
404.
Viswamitra, a river, 183.

Viswartipa, a name of Vishifu, 20, n. 35. a Rudra,
121.
Viswasaha, s. of Ilavila, 383. s. of Abhyutthi-
tiswa, 386.
Viswasphatika, k. of Magadha, 479.

Vigwasphirtti (Viswasphirji), a prince, 479, 0.69.

Viswavasa, s. of Purtiravas, 398.

Viswesa, d. of Daksha, w. of Dharma, 119, pn. 12.

Vitahavya, a prince, 390.

Vitala, a division of Patala, 204.

Vitast4, a river, 181. the Jhelum or [Hydaspes,
ib. n. 10. : ; :
Vitatha, a name of Bharadwaja, 449.

Vithi, division of the planetary sphere, 226, n. 21.

Vitihotra, s. of Priyavrata, 162, n. 2. s. of Tala-

jangha, 418, ;

Vitihotras, a branch of the Haihaya tribe, 418,
n. 20%
Vivaswat, a Prajdipati, 50, n. 2. an Aditya, 122.
s. of Kagyapa, 266, n. 1. the sun, and father
of Vaivaswata Manu, 348.
Vivinsati, a prince, 352.

Viyati, s. of Nahusha, 413.

Vraja, s. of Havirdhana, 106.

Vrateyu, a prince, 447-

Vrihabala, killed by Abhimanyu, 387.

Vrihadaswa, s. of Sravasta, 361. s. of Sahadeva, 463. ;
Vrihudbhanu, a prince, 445.

Vrihadishu, s. of Ajamidha, 452. 8. of Haryagwa, 454.
Vrihadrija, a prince, 463.

Vriladratha, s. of Bhadraratha, 445. s. of Upa-richara, 455. s. of Tigma, 462. s. of Sasga-dharman, 470.
Vrihadvasu, a prince, 452.

Vrihaduktha, a prince, 390.

Vrihadvati, a river, 184.

Vrihanndradiya Purana, analysis of, xxxiii.” .

Vrihaspati, s. of Angiras, 83, n. 3. the planet Jupiter, his car and horses, 240. a Vyasa, 272. teacher of political science, 284. his wife Tard carried off by Soma, 393.
Vrihatkarman, s. of Bhadraratha, 445. 8. of Vri-hadvasu, 452. s. of Sukshatra, 465.
Vrihatkshana, s. of Vrihadbala, 463.

Vrihatkshatra, s. of Bhavanmanyu, 450.

Vrihat-séma, from Brahma, 42.

Vrijinavat, s. of Kroshtri, 420.

Vrika, s. of Prithu, 106, n. 1. s. of Vijaya, 373. s. of Krishiia, 591.
Vrikadeva, d. of Devaka, 436.

Vrikala, s. of Dhruva, 98.

Vrikas, a people, 193, »- 123-

Vrikatejas, s. of Dhruva, g8.

703

Vrisha, Indra of the eleventh Manwantara, 268.

Vrisha, s. of Vitihotra, 418.

Vrishabha, a river, 184.

Vrishadarbha, s. of Sivi, 444.

Vrishakapi, a Rudra, 121.

Vrishana, s. of Karttavirya, 417.

Vrishaparvan, a Danava, 147.

Vrishasena, s. of Karta, 440. :

Vrishni, a prince of the Yadu race, s. of Madhu,
418. s. of Kunti, 422. s. of Natwata, 424.
s. of Bhajamana, ib.
Vrishnimat; a prince, 462.

Vrishnis, a tribe, 418.

Vrishtia, s. of Kukkura, 435-

Vritraghni, a fiver, 185, n. 80.

Vyadhi, s. of Mrityu, 56.

Vyahritis, mystical words, 274, n. 5.

Vydkarana, ‘grammar,’ an Anga of the Vedas,

- 284.

Vyakta, ‘ visible substance,’ a form of Vishiu, g.

Vyanga, s. of Viprachitti, 148. .

Vydsas, arrangers of the Vedas in every Dwipara

age; twenty-eight; their names, 272.
Vyavasaya, s. of Dharma, 55.

Vyaya, a name of Pradhana, 13, n. 19.

Vyoman, a prince, 422.

Vyushta, name of day, 222.

Vyushta, s. of Kalpa, 98, n. 1.

Ww.

War, between the gods and demons, 335. 360. of the gods and Daityas, on account of Tara. 393."
Water, the element, 16. sce Apa.

Wind or air, the element, 16. see Vayu.

Wine from the Kadamba tree, 571.

Wife, how to be chosen, 298.

World, dimensions of, 202. 203, n. 7. destruction of, 632.
Wrestling, modes of, 581) n. S-

Yadavas, a tribe, descendants of Yadu, 418. numerous, 441. go to Prabhasa, 609. destroyed, 610. :
Yadu, s. of Yayati, 413. k. of the south, 415. his descendants, 416.
Yajna, s. of Ruchi; marries his sister Dakshina, 54, 0. 9. ‘sacrifice personified ;’ decapitated, 67. becomes the constellation Mrigasiras, 68, . a7.

Yajnabahu, s. of Priyavrata, 162, n. 2.

Yajnakrit, a prince, 412.

Yajnas, principal kinds of, 294, n. 3.

Yajnasri, a prince, 473.

Yajnavama, s. of Parvasa, 82, n. 2.

Yajur-veda, from Brahma, 12. original Veda, 276. divided into four, ib. how composed, ib. Sanhitas and teachers of, 279. black or Taittiriya portion of, 280. white or Vajasaneyi, 281, note,
Yajush: see Yajur-veda.

704

Yajnawalka, teacher of the Rig-veda, 277.

Yajnawalkya, pupil of Vaigampayana, 279. propitiates the sun, 280. receives the white Yajush, 281.
Yakrillomas, a people, 188.

Yaksha, s. of Khas4, parent of the Yakshas, «50, n. 20,
Yakshas, proceed from Brahma, 41. children of Khas4, 150.
Yama, a minor Dwipa, 175, n. 3.

Yama, monarch of the Pitris, 153. judge of the dead, 207, n. 3. s. of the sun, 266. how to be avoided, 286,
Yama, a watch of the day or night, 22, n. 3.

Yama-gitd, ‘song of Yama,’ 289, n. 3--

Yamas, duties so called, 288, n. 2. acts of restraint, 653. 7
Yamas, deities, twelve, sons of Yajna and Dakshind, 54, n. ro. :
Yami, d. of Daksha, w. of Dharma, 119. d. of the sun, 266. the Yamuna river, ib. - a.-
Yamuna, a river, 181. d. of the sun, 266. compelled by Balarama to come to him, 572.
Yamunas, a people; 1go.

Yasas, s. of Dhatma, 55.

Yaska, author of a Nirukta, 227, n. 9.

Yasoda, bears Yoganidra, 503. who is changed

for Krishvia, ib. :
Yasodhara, w. of Sabishnu, 83, na. 6.

Yati, s. of Nahusha, 413.

Yavaksha, a river, 184.

Yavanas, a people, w. of Bharata-varsha, 175. a people, 194. Tonians or Greeks, ib. n. 144.
INDEX.

conquered by Sagara, 374. descendants of Turvasu, 442, n. 5. kings of, 474.475, n. 64. 477, n. 66. ;
Yavinara, s. of Dwimidha, 433.

Yaudheya, s. of Yudhishthira, 459, n. 5.

Yavati, s. of Nahusha, 384, n.15. 413.

Year, of mortals; of the gods, 23. of the Rishis ; of Dhruva, 23, n. 4. of Brahma, 25. of Manu, 26, n. g. of five kinds, 224. a
. Yoga, s. of Dharma, 55, n. 13.

Yoga,'‘ mystical union,’ how effected, 157. mode of practising, and explanation of, 651.
Yoganidré, ‘personified delusion,’ 498. her exploits as Durga, go9. born of. Yasod&, 500. mocks Kansa, 503.
Yogasiddha, sister of Vrihaspati, w. of the Vasu Prabhasa, 120. i
Yogi, how he attains final liberation, 155. two

’ kinds, novice and adept, 652.

Yuddhamushti, s. of Ugrasena, 436.

Yudhajit, s. of Vrishni, 424.

Yudhishthira, s. of Pand'u, 437. 459. his children, ibid.
Yuga, cycle of five years, 224. and n.17. an age: see Yugas.
Yugandhara, a prince, 435.

Yugandharas, a people, 187, n. 23.

Yugas, four, 23. (see Krita, Treta, Dwapara, Kali.) system of, 23, n. 4. a great Yuga, ib.
Yuvanaswa, a prince, s. of Ardra, 361. sof Prasenajit, 362. s. of Ambarisha, 369.
Yuyudhana, s. of Satyaka, 435.
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