

एते भिन्नदृशा दैत्या विकल्पाः कथिता मया ।  
 कृत्वाभ्युपगमं तत्र संक्षेपः श्रूयतां मम ॥८३॥  
 विस्तारः सर्वभूतस्य विष्णोर्विश्वमिदं जगत् ।  
 द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः ॥८४॥  
 समुत्सृज्यासुरं भावं तस्माद् यूयं तथा वयम् ।  
 तथा यत्नं करिष्यामो यथा प्राप्स्याम निर्वृतिम् ॥८५॥  
 या नाग्निता न वार्केण नेन्दुना नैव वायुना ।  
 पर्जन्यवरुणाभ्यां वा न सिद्धैर्न च राक्षसैः ॥८६॥  
 न यक्षैर्न च दैत्येन्द्रैर्नोरगैर्न च किन्नरैः ।  
 न मनुष्यैर्न पशुभिर्दोषैर्नैवात्मसम्भवेः ॥८७॥  
 ज्वराक्षिरोगाऽतीसार-प्लीह-गुल्मादिकैस्तथा ।  
 द्वेषेष्यामित्सराद्यैर्वा रागलोभादिभिः क्षयम् ॥८८॥  
 न चान्यैर्नीयते कैश्चिन्नित्या ह्यत्यन्तनिर्मला ।  
 तामाप्नोति मलं त्यक्त्वा केशवे हृदि संस्थिते ॥८९॥  
 असारसंसारविवर्तनेषु<sup>९</sup> मा यात तोषं प्रसभं ब्रवीमि ।  
 सर्वत्र दैत्याः समतामुपेत समत्वमाराधनमच्युतस्य ॥९०॥

are adapted to the capacities of those who see the deity distinct from his creatures. Hear, briefly, what influences those who have approached the truth. This whole world is but a manifestation of Vishṇu, 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 earth ; by Yakshas, Daityas, or their chiefs ; by the serpent-gods or monstrous demigods of Svarga ; which shall be uninterrupted by men or beasts, or by the infirmities of human nature ; by bodily sickness and disease,<sup>9</sup> or hatred, envy, malice, passion, or desire ; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishṇu, whose adoration is perfect calm. What here is difficult of attainment, when he is pleased ? Wealth.

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

तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थकामैरलमल्पकास्ते ।  
 समाश्रिताद् ब्रह्मतरोरनन्तान्निःसंशयं प्राप्स्यथ वै महत् फलम् ॥११॥  
 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."

## CHAPTER XVIII

तस्येवं दानबाश्चेष्टां दृष्ट्वा दैत्यपतेर्भयात् ।  
 आचक्षुः स चोवाच सूदानाहूय सत्वरः ॥१॥  
 हे सूदा मम पुत्रोऽसावन्येषामपि दुर्मतिः ।  
 कुमार्गदेशको दुष्टो हन्यतामविलम्बितम् ॥२॥  
 हालाहलं विषं तस्य सर्व्वभक्ष्येषु दीयताम् ।  
 अविज्ञातमसौ पापो हन्यतां मा विचार्य्यताम् ॥३॥  
 ते तथैव ततश्चक्रुः प्रह्लादाय महात्मने ।  
 विषदानं यथाज्ञप्तं पित्रा तस्य महात्मनः ॥४॥  
 हालाहलं विषं घोरमनन्तोच्चारणैः सः ।  
 अभिमन्थ्य सहान्नेन मैत्रेय बुभुजे तदा ॥५॥  
 अविकारं स तद् भुक्त्वा प्रह्लादः स्वस्थमानसः ।  
 अनन्तख्यातिनिर्वीर्य्यं जरयामास तद्विषम् ॥६॥  
 ततस्तदा भयत्रस्ता जीर्णं दृष्ट्वा महद्विषम् ।  
 दैत्येश्वरमुपागम्य प्रणिपत्येदमब्रु वन् ॥७॥  
 दैत्यराज ! विषं दत्तमस्माभिरतिभीषणम् ।  
 जीर्णं तेन सहान्नेन प्रह्लादेन सुतेन ते ॥८॥

The Dánavas, observing the conduct of Prahláda, reported it to the king, least 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 vains, without his knowledge. Hesitate not, but destroy the wretch without delay." Accordingly they did so, and administered poison to the virtuous Prahláda, as his father had commanded them. Prahláda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind, for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before.

त्वर्यतां त्वर्यतां हे हे सद्यो दैत्यपुरोहिताः ।  
 कृत्यां तस्य विनाशाय उत्पादयत मा चिरात् ॥१  
 सकाशमागम्य ततः प्रह्लादस्य पुरोहिताः ।  
 सामपूर्वमथोचस्ते प्रह्लादं विनयान्वितम् ॥१०॥  
 जातस्त्रैलोक्यविख्यात आयुष्मन् ! ब्रह्मणः कुले ।  
 दैत्यराजस्य तनयो हिरण्यकशिपोर्भवान् ॥११॥  
 किं देवैः किमनन्तेन किमन्येन तवाश्रयः ।  
 पिता ते सर्वलोकानां त्वं तथैव भविष्यसि ॥१२॥  
 तस्मात् परित्यजेनां त्वं विपक्षस्तवसंहिताम् ।  
 बाचं पिता समस्तानां गुरुणां परमो गुरुः ॥१३॥  
 एवमेतन्महाभागाः ! श्लाघ्यमेतन्महाकुलम् ।  
 मरीचेः सकलेऽप्यस्मिन् त्रैलोक्ये कोऽन्यथा वदेत् ॥१४॥  
 पिता च मम सर्वस्मिन् जगत्युत्कृष्टचेष्टितः ।  
 एतदप्यवगच्छामि सत्यमत्रापि नानृतम् ॥१५॥  
 गुरुणामपि सर्वेषां पिता परमको गुरुः ।  
 यदुक्तं भ्रान्तिरत्रापि स्वल्पापि हि न विद्यते ॥१६॥  
 पिता गुरुर्न सन्देहः पूजनीयः प्रयत्नतः ।  
 तत्रापि नापराध्यामीत्येवं मनसि मे स्थितम् ॥१७॥

him, and said, "King of the Daityas, the fearful poison given by us to your son has been digested by him along with his food, as if it were innocent. Hiranyakaśipu, on hearing this, exclaimed, "Hasten, hasten, ministrant priests of the Daitya race ! instantly perform the rites that will effect his destruction !" Then the priests went to Prahlāda, and, having repeated the hymns of the Sāma-Veda, said to him, as he respectfully hearkened, "Thou hast been born prince, in the family of Brahmā, celebrated in the three worlds, the son of Hiranyakaśipu, the king of the Daityas ; why shouldst thou acknowledge dependance upon the gods? why upon the eternal? Thy father is the stay of all 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." Prahlāda replied to them, "Illustrious Brahmans, it is true that the family of Marīchi is renowned in the three worlds ; this cannot be denied : and I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, nor the least, in what you have said, 'that a father is the most venerable of all holy teachers :' he is a venerable instructor, no doubt, and is ever to be devoutly revered. To all these things I have nothing to object ; they find a ready assent in

यदेतत् किमनन्तेनेत्युक्तं युष्माभिरीदृशम् ।  
 को ब्रवीति यथायुक्तं किन्तु नैतद् वचोऽर्थवत् ॥१८॥  
 इत्युक्त्वा सोऽभवन्मौनी तेषां गौरवयन्त्रितः ।  
 प्रहस्य च पुनः प्राह किमनन्तेन साध्विति ॥१९॥  
 साधु भोः किमनन्तेन साधु भो गुरवो मम ।  
 श्रूयतां यदनन्तेन यदि खेदं न यास्यथ ॥२०॥  
 धर्मार्थकाममोक्षाख्याः पुरुषार्था उदाहृताः ।  
 चतुष्टयमिदं यस्मात् तस्मात् किं किमिदं वृथा ॥२१॥  
 मरीचिमिश्रैर्दक्षेण तथैवान्यैरनन्ततः ।  
 धर्मः प्राप्तस्तथैवान्यैरर्थः कामस्तथापरैः ॥२२॥  
 तत्तत्त्ववेदिनो भूत्वा ज्ञानध्यानसमाधिभिः ।  
 अवापुर्मुक्तिमपरे पुरुषा ध्वस्तबन्धनाः ॥२३॥  
 सम्पदैश्चर्य्यमाहात्म्यज्ञानसन्ततिकर्मरिणाम् ।  
 विमुक्तेश्चैकतालभ्यं मूलमाराधनं हरेः ॥२४॥  
 यतो धर्मार्थकामार्थं मुक्तिश्चापि फलं द्विजाः ।  
 तेनापि हि किमेत्येवमनन्तेन किमुच्चते ॥२५॥  
 किञ्चात्र बहनोक्तेन भवन्तो गरवो मम ।  
 वदन्तु साधु वाऽसाधु विवेकोऽस्माकमल्पकः ॥२६॥

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 awhile, 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? admirable! most worthy of you who are my venerable preceptors! Hear what need there is of the eternal, if to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail? Virtue was derived from the eternal by Daksha, 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, Brahmans, are fruits bestowed by him. How then can it be said, 'What need is there of the eternal?' But enough of this: what occasion is there to say more? You are my venerable preceptors, and

दह्यमानस्त्वमस्माभिरग्निना बाल रक्षितः । —  
 भूयो न वक्ष्यसीत्येवं नैव ज्ञातोऽस्यबुद्धिमान् ॥२७  
 यदास्मद्वचनान्मोहग्राहं न त्यक्ष्यते भवान् ।  
 ततः कृत्यां विनाशाय तव स्रक्ष्याम दुर्मतेः ॥२८  
 कः केन हन्यते जन्तुर्जन्तुः कः केन रक्ष्यते ।  
 हन्ति रक्षति चैवात्मा ह्यसत् साधु समाचरन् ॥२९  
 इत्युक्तास्तेन ते क्रुद्धा दैत्यराजपुरोहिताः ।  
 कृत्यामुत्पादयामासुर्ज्वालामालोज्ज्वलाकृतिम् ॥३०  
 अतिभीमा समागम्य पादन्यासक्षतक्षितिः ।  
 शूलेन सा सुसंक्रुद्धा तंजघानाशु वक्षसि ॥३१

“speak ye good or evil, it is not for my weak judgment to decide.” The priests said to him, “We preserved you, boy, when you were about to be consumed by fire, confiding that you would no longer eulogize your father’s foes: we knew not how unwise you were: but if you will not desist from this infatuation at our odvice, we shall even proceed to perform the rites that will inevitably destroy you.” To this menace. Prahláda answered, “What living creature slays, or is slain ? what living creature preserves, or is preserved? Each is his own destroyer or preserver, as he follows evil or good<sup>1</sup>.”

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 fierce flame, was engendered: she was of fearful aspect, and the earth was parched beneath her tread, as she approached Prahláda, and smote him with a fiery trident

1 This is not the doctrine of the impassibility of soul, taught in the Vedas : हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतं । उभौ तौ न विजानीमो नायं हन्ति न हन्यते ‘We do not recognise either 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 inculcated at great length, and with great beauty, in the Bhágavat Gita : नैनं द्विन्दन्ति शस्त्राणि नैनं दहति पावकः । ने चैनं बलेदयन्त्यापो न शोषयति मारुतः ॥ ‘Weapons wound it not ; fire doth not

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

तत् तस्य हृदयं प्राप्य शूलं बालस्य दीप्तिमत् ।  
 जगाम खण्डितं भूमौ तत्रापि शतधा गतम् ॥३२॥  
 यत्रानपायी भगवान् हृद्यास्ते हरिरीश्वरः ।  
 भङ्गो भवति वज्रस्य तत्र शूलस्य का कथा ॥३३॥  
 अपाये तत्र पापैश्च पातितः तत्र याजकैः ।  
 तानेव सा जघानाशु कृत्या नाशं जगाम च ॥३४॥  
 कृत्यया दह्यमानांस्तान् विलोक्य स महामतिः ।  
 त्राहि कृष्णोत्यनन्तेति वदन्नभ्यवपद्यत ॥३५॥  
 सर्व्वव्यापिन् जगद्रूप जगत्स्रष्टर्जनार्दन ।  
 पाहि विप्रानिमानस्माद् दुःसहान्मन्त्रपावकात् ॥३६॥  
 यथा सर्व्वेषु भूतेषु सर्व्वव्यापी जगद्गुरुः ।  
 विष्णुरेव तथा सर्व्वे जीवन्त्वेते पुरोहिताः ॥३७॥  
 यथा सर्व्वगतं विष्णुं मन्यमानो न पावकम् ।  
 चिन्तयाम्यरिपक्षेऽपि जीवन्त्वेते पुरोहिताः ॥३८॥  
 ये हन्तुमागता दत्तं यैर्विषं येर्हुताशनः ।  
 यैर्द्दिग्गजैरहं क्षुरणो दष्टः सर्पश्च यैरपि ॥३९॥  
 तेष्वहं मित्रभावेन समः पापोऽस्मि न क्वचित् ।  
 तथा तेनाद्य सत्येन जीवन्त्वसुरयाजकाः ॥४०॥

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 thunderhold would be shivered, much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahláda, beholding them perish, hastily appealed to Kṛṣṇa, the eternal, for succour, and said, "Oh Janárddana ! 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 Brahmans immediately

इत्युक्तास्तेन ते सर्व्वे संस्पृष्टाश्च निरामयाः ।

समुत्तस्थुर्द्विजा भूयस्तद्धोचुः प्रश्रयान्वितम् ॥४१

दीर्घायुरप्रतिहत-बलवीर्य्यसमन्वितः ।

पुत्र-पौत्र-धनेश्वर्य्ययुक्तो वत्स ! भवोत्तम ॥४२॥

इत्युत्त्वा तं ततो गत्वा यथावृत्तं पुरोहिताः ।

दैत्यराजाय सकलमाचक्षुर्महामुने ॥४३॥

rose up, uninjured and rejoicing ; and bowing respectfully to Prahláda, they blessed him, and said, "Excellent prince, may thy days be many ; irresistible be thy prowess ; and power and wealth and posterity be thine." Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

### CHAPTER XIX

हिरण्यकशिपुः श्रुत्वा तां कृत्यां वितथीकृताम् ।

आहूय पुत्रं पन्नच्छ प्रभावस्यास्य कारणम् ॥१॥

प्रह्लाद ! सुप्रभावोऽसि किमेतत् ते विचेष्टितम् ।

एतन्मन्त्रादिजनितमुताहो सहजं तव ॥२॥

एव पृष्टदा पित्रा प्रह्लादोऽसुरबालकः ।

प्रणिपत्य पितुः पादाविदं वचनमब्रवीत् ॥३॥

न मन्त्रादिकृतं तात् ! न वा नैसर्गिकं मम ।

प्रभाव एष सामान्यो यस्य यस्याच्युतो हृदि ॥४॥

अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।

तस्य पापागमस्तात् ! हेत्वभावान्न विद्यते ॥५॥

कर्मणा मनसा वाचा परपीडां करोति यः ।

तद्वीजजन्म फलति प्रभूतं तस्य चाशुभम् ॥६॥

When Hiranyakāśipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Prahláda," he said, "thou art possessed of marvellous powers; whence are they derived? are they the result of magic rites? or have they accompanied thee from birth?" Prahláda, thus interrogated, bowed down to his father's feet, and replied, "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature; it is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought, or speech, sows

सोऽहं न पापमिच्छामि न करोमि वदामि वा ।  
 चिन्तयन् सर्वभूतस्थमात्मन्यपि च केशवम् ॥७॥  
 शारीरं मानसं दुःखं देवं भूतभवं तथा ।  
 सर्वत्र शुभचित्तस्य तस्य मे जायते कुतः ॥८॥  
 एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।  
 कर्तव्या परिडितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥९॥

the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul. Whence should corporeal or mental suffering or pain, inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

इति श्रुत्वा स दैत्येन्द्रः प्रासादशिखरे स्थितः ।  
 क्रोधान्धकारितमुखः प्राह दैत्यकिङ्करान् ॥१०॥  
 दुरात्मा क्षिप्यतामस्मात् प्रासादाच्छतयोजनात् ।  
 गिरिपृष्ठे पतत्वस्मिन् शिलाभिन्नाङ्गसंहतिः ॥११॥  
 ततस्तं चिक्षिपुः सर्वे वालं दैत्यदानवाः ।  
 पपात सोऽप्यधः क्षिप्तो हृदयेनोद्धहन् हरिम् ॥१२॥  
 पतमानं जगद्धात्री जगद्धातरि केशवे ।  
 भक्तियुक्तं दधारैनमुपसंगम्य मेदिनी ॥१३॥

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

ततो विलोक्य तं स्वस्थमविशीणास्थिपञ्जरम् ।  
 हिरण्यकशिपुः प्राह शम्बरं मायिनां वरम् ॥१४॥  
 नास्माभिः शक्यते हन्तुमसौ दुर्बुद्धिबालकः ।  
 मायां वेत्ति भवांस्तस्मान्माययैर्न निषूदय ॥१५॥

Beholding him uninjured by the fall, and sound in every bone, Hiranayakaśipu addressed himself to Samvara, the mightiest of enchanters, 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



सृदयाम्येष दैत्येन्द्र पश्य मायाबलं मम ।  
 सहस्रमात्रं मायानां यस्य कोटिशतं तथा ॥१६॥  
 ततः स ससृजे भार्यां प्रह्लादे शम्बरोऽसुरः ।  
 विनाशमिच्छन् दुर्बुद्धिः सर्वत्र समदर्शिनि ॥१७॥  
 समाहितमतिभूत्वा शम्बरेऽपि विमत्सरः ।  
 मैत्रेय ! सोऽपि प्रह्लादः सस्मार मधुसूदनम् ॥१८॥  
 ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् ।  
 आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम् ॥१९॥  
 तेन मायासहस्रं तच्छम्बरस्याशुगामिना ।  
 बालस्य रक्षता देहमैकैकश्येन सूदितम् ॥२०॥  
 संशोषकं तथा वायुं दैत्येन्द्रस्त्विदमब्रवीत् ।  
 शीघ्रमेष ममादेशाद् दुरात्मा नीयतां क्षयम् ॥२१॥  
 तथेत्युक्ता तु सोऽप्येनं विवेश पवनो लघु ।  
 शीतोऽतिरूक्षः शोषाय तद्देहस्यातिदुःसहः ॥२२॥  
 तेनाविष्टमथात्मानं स बुद्ध्वा दैत्यबालकः ।  
 हृदयेन महात्मानं दधार धरणीधरम् ॥२३॥  
 हृदयस्थस्ततस्तस्य तं वायुमतिभीषणम् ।  
 पपौ जनार्दनः क्रुद्धः स ययौ पवनः क्षयम् ॥२४॥

device for his destruction." Samvara replied, "I will destroy him: you shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ." Then the ignorant Asura Samvara practised subtle wiles for the extermination of the firm-minded Prahláda: 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-destined Samvara were every one foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son: and, thus commanded, the wind immediately penetrated into his frame, cold, cutting, drying, and insufferable. Knowing that the wind had entered into his body, the Daitya boy applied his whole heart to the mighty upholder of the earth; and Janárddana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

क्षीणासु सर्व्वमायासु पवने च क्षयं गते ।

जगाम सोऽपि भवन्नं गुरोरेव महामतिः ॥२५॥

When the devices of Samvara were all frustrated, and the blighting

अहन्यहन्यथाचार्य्यो नीति राज्यफलप्रदाम् ।  
 ग्राहयामास तं बालं राज्ञामुशनसा कृताम् ॥२६॥  
 गृहीतनीतिशास्त्रं तं विनीतञ्च यदा गुरुः ।  
 मेने तदेनं तत्पित्रं कथयामास शिक्षितम् ॥२७॥  
 गृहीतनीतिशास्त्रस्ते पुत्रो दैत्यपते ! कृतः ।  
 प्रह्लादस्तत्त्वतो वेत्ति भार्गवेण यदीरितम् ॥२८॥  
 मित्रेषु वर्तते कथमरिवर्गेषु भूपतिः ।  
 प्रह्लाद ! त्रिषु कालेषु मध्यस्थेषु कथं चरेत् ॥२९॥  
 कथं मन्त्रिष्वमात्येषु बाह्येष्वभ्यन्तरेषु च ।  
 चारेषु चौरवर्गेषु शङ्कितेष्वितरेषु च ॥३०॥  
 कृत्याकृत्यविधानेषु दुर्गाटविकसाघने ।  
 प्रह्लाद कथ्यतां सम्यक् तथा कष्टकशोधने ॥३१॥  
 एताच्चान्यच्च सकलमधीतं भवता यथा ।  
 तथा मे कथ्यतां ज्ञातु तवेच्छामि मनोगतम् ॥३२॥  
 प्रणिपत्य पितुः पादौ तथा प्रश्रयभूषणः ।  
 प्रह्लादः प्राह दैत्येन्द्रं कृताञ्जलिपुटस्तथा ॥३३॥

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

ममोपदिष्टं सकलं गुरुणा नात्र संशयः ।  
 गृहीतञ्च मया किन्तु न सदेतन्मतं मम ॥३४॥  
 साम चोपप्रदानञ्च भेददण्डौ तथापरौ ।  
 उपायाः कथिताः सर्व्वे मित्रादीनाञ्च साधने ॥३५॥  
 तानेवाहं न पश्यामि मित्रादीस्तात ! मा क्रुधः ।  
 साध्याभावे महाबाहो ! साधनैः किं प्रयोजनम् ॥३६॥  
 सर्व्वभूतात्मके तात ! जगन्नाथे जगन्मये ।  
 परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ॥३७॥  
 त्वय्यस्ति भगवान् विष्णुर्मयि चान्यत्र चास्ति सः ।  
 यतस्ततोऽयं मित्रं से शत्रुश्चेति पृथक् कुतः ॥३८॥  
 तदेभिरलमत्यर्थं दुष्टारम्भोक्तिविस्तरैः ।  
 अविद्यान्तर्गतैर्यत्नः कर्त्तव्यस्तात ! शोभने ॥३९॥  
 विद्याबुद्धिरविद्यायामज्ञानात् तात ! जायते ।  
 बालोऽग्निं किं न खद्योतममुरेश्वर ! मन्यते ॥४०॥  
 तत् कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।  
 आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥४१॥

"It is true that I have been instructed in all these matters by my venerable preceptor, and I have learnt them, but I cannot in all approve them. It is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes)<sup>1</sup>; 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 Vishnu 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 firefly 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 knowledge is only the cleverness

1 These are the four Upāyas, 'means of success,' specified in the Amara-kosha : भेदोदण्डः साम दानमित्युपायचतुष्टयं ।

तदेतदवगम्याहमसारं सारमुत्तमम् ।

निशामय महाभाग ! प्रणिपत्य ब्रवीमि ते ॥४२॥

न चिन्तयति को राज्यं को धनं नाभिवाञ्छति ।

तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः ॥४३॥

सर्व एव महाभाग ! महत्त्वं प्रति सोद्यमाः ।

तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः ॥४४॥

जड़ानामविवेकानाममुराणामपि प्रभो ।

भोग्यभोज्यानि राज्यानि सन्त्यनीतिमतामपि ॥४५॥

तस्माद् यतेत पुण्येषु य इच्छेन्महतीं श्रियम् ।

यतितव्यं समत्वे च निर्वाणमपि चेच्छता ॥४६॥

देवा मनुष्याः पशवः पक्षिवृक्षसरीसृपाः ।

रूपमेतदनन्तस्य विष्णोर्भिन्नमिव स्थितम् ॥४७॥

एतद्विज्ञानता सर्वं जगत् स्थावरजङ्गमम् ।

द्रष्टव्यमात्मवद् विष्णुर्यतोऽयं विश्वरूपधृक् ॥४८॥

एवं ज्ञाते स भगवाननादिः परमेश्वरः ।

प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने क्लेशसंक्षयः ॥४९॥

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 cares 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 destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles, all are but forms of one eternal 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."

एतच्छ्रुत्वा तु कोपेन समुत्थाय वरासनात् ।

हिरण्यकेशिपुः पुत्रं पदा वक्षस्यताडयत् ॥५०॥

On hearing this, Hiraṇyakaśipu started up from his throne in a fury, and spurned his son on the breast with his foot. Burning with

उवाच च स कोपेन सामर्षः प्रज्वलन्निव ।  
 निष्पिष्य पाणिना पाणिं हन्तुकामो जगद् यथा ॥५१  
 हे विप्रचित्ते ! हे राहो ! हे बलैष महार्णवे ।  
 नागपाशैर्द्वैर्बद्ध्वा क्षिप्यतां मा विलम्ब्यताम् ॥५२॥  
 अन्यथा सकलो लोकस्तथा दैतेयदानवाः ।  
 अनुयास्यन्ति मूढस्य मतमस्य दुरात्मनः ॥५३॥  
 बहुशो वारितोऽस्माभिरयं पापस्तथापरैः  
 स्तुतिं करोति दुष्टानां वध एवोपकारकः ॥५४॥  
 ततस्ते सत्वरा दैत्या बद्ध्वा तं नागबन्धनैः ।  
 भर्तुराज्ञां पुरस्कृत्य चिक्षिपुः सलिलालये ॥५५  
 ततश्चचाल चलता प्रह्लादेन महार्णवः ।  
 उद्वेलोऽभूत् परं क्षोभमुपेत्य च समन्ततः ॥५६  
 भूर्लोकमखिलं दृष्ट्वा प्लाव्यमानं महाम्भसा ।  
 हिरण्यकशिपुर्दैत्यानिदमाह महामते ॥५७॥  
 दैतेयाः सकलैः शैलैरत्रैव वरुणालये ।  
 निश्छिद्रैः सर्वशः सर्वैश्चीयतामेष दुर्मतिः ॥५८॥

rage, he wrung his hands, and exclaimed, "Ho Viprachitti! ho Rāhu ho Bali!<sup>2</sup> bind him with strong bands,<sup>3</sup> and cast him into the ocean, or all the regions, the Daityas and Dānavas, will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the just retribution of the disobedient." The Daityas accordingly bound the prince with strong bands, as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth. This when Hiranyakaśipu observed, he commanded the Daityas to hurl rocks into the sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential

2 Celebrated Daityas. Viprachitti is one of the chief Dānavas, or sons of Danu, and appointed king over them by Brahmā. Rāhu was the son of Siṃhikā, more known as the dragon's head, or ascending node, being a chief agent in eclipses. Bali was sovereign of the three worlds in the time of the dwarf incarnation, and afterwards monarch of Pātāla.

3 With Nagapāśas, 'snake-nooses ;' tortuous and twining round the limbs like serpents.

नाग्निर्दहति नैवायं शस्त्रैश्छिन्नो न चोरगैः ।  
 क्षयं नीतो न वातेन न विषेण न कत्यया ॥५९॥  
 न मायाभिर्न चैवोच्चात् पातितो न च दिग्गजैः ।  
 बालोऽतिदुष्टचित्तोऽयं नानेनार्थोऽस्ति जीवता ॥६०॥  
 तदेष तोयधावत्र समाक्रान्तो महीधरैः ।  
 तिष्ठत्वब्दसहस्रान्तं प्राणान् हास्यति दुर्मतिः ॥६१॥  
 ततो दैत्या दानवाश्च पर्वतैस्तं महोदधौ ।  
 आक्रम्य चयनं चक्रुर्योजनानि सहस्रशः ॥६२॥  
 स चितः पर्वतैरन्तः समुद्रस्य महामतिः ।  
 तुष्टावाह्लिकवेलायामेकाग्रमतिरच्युतम् ॥६३॥  
 नमस्ते पुण्डरीकाक्ष ! नमस्ते पुरुषोत्तम ।  
 नमस्ते सर्वलोकात्मन् ! नमस्ते तिग्मचक्रिणे ॥६४॥  
 नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।  
 जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥६५॥  
 ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते पुनः ।  
 रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्तये ॥६६॥  
 देवा यक्षासुराः सिद्धा नागा गन्धर्वकिन्नराः ।  
 पिशाचा राक्षसाश्चैव मनुष्याः पशवस्तथा ॥६७॥  
 पक्षिणः स्थावराश्चैव पिपीलिकाः सरीसृपाः ।  
 भूमिरापो नभो वायुः शब्दः स्पर्शस्तथा रसः ॥६८॥

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 Dánavas hurled upon Prahláda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles: but he, still with mind undisturbed, thus offered daily praise to Vishṇu, 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 Krishṇa, the preserver of the world: to Govinda be glory. To him who, as Brahmá, creates the universe; who in its existence is its preserver; be praise. To thee, who at the end of the Kalpa takest the form of Rudra; to thee, who art triform; be adoration. Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of

रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणाः ।  
एतेषां परमार्थञ्च सर्वमेतत् त्वमच्युत ॥६९॥  
विद्याविद्ये भवान् सत्यमसत्यं त्वं विषासृते ।  
प्रवृत्तञ्च निवृत्तञ्च कर्म वेदोदितं भवान् ॥७०॥

समस्तकर्मभोक्ता च कर्मोपकरणानि च ।  
त्वमेव विष्णो ! सर्वाणि सर्वकर्मफलञ्च यत् ॥७१॥  
मय्यन्यत्र तथाशेषभूतेषु भुवनेषु च ।

तवैव व्याप्तिरैश्वर्यगुणसंसूचिका प्रभो ॥७२॥  
त्वां योगिनश्चिन्तयन्ति त्वां यजन्ति च यज्विनः ।  
हव्यकव्यभुगेकस्त्वं पितृदेवस्वरूपघृक् ॥७३॥

रूपं महत् ते स्थितमत्र विश्वं ततश्च सूक्ष्मं जगदेतदीश ।  
रूपाणि सर्वाणि च भूतभेदा स्तेष्वन्तरात्मास्थमतीव सूक्ष्मम् ॥७४॥  
तस्माच्च सूक्ष्मादिविशेषणाना मगोचरे यत् परमात्मरूपम् ।

किमप्यचिन्त्यं तव रूपमस्ति तस्मै नमस्ते पुरुषोत्तमाय ॥७५॥

heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities of nature: thou art all these, and the chief object of them all. Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia. Thou art the performance and discontinuance of acts<sup>4</sup>: 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 all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee. Thou alone, identical with the gods and the fathers of mankind, receivest burnt-offerings and oblations.<sup>5</sup> The universe is thy intellectual form;<sup>6</sup> whence proceeded thy subtle form, this world: thence art thou all subtle elements and elementary beings, and the subtle principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtle or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory

4 Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemptive worship, which dispenses with the ritual.

5 Havya and Kavya, oblations of ghee or oiled butter: the former presented to the gods, the latter to the Pitṛs.

6 Mahat, the first product of nature, intellect.

सर्वभूतेषु सर्वात्मन् ! या शक्तिरपरा तव ।  
 गुणाश्रया नमस्तस्ये शाश्वतायै सुरेश्वर ॥७६॥  
 यातीतगोचरा वाचां मनसाञ्चाविशेषणा ।  
 ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम् ॥७७॥  
 ॐ नमो वासुदेवाय तस्मै भगवते सदा ।  
 व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः ॥७८॥  
 नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने ।  
 नामरूपं न यस्यैको योऽस्तित्वेनोपलभ्यते ॥७९॥  
 यस्यावताररूपाणि समर्चन्ति दिवौकसः ।  
 अपश्यन्तः परं रूपं नमस्तस्मै महात्मने ॥८०॥  
 योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम् ।  
 त सर्व्वसाक्षिणं विष्णु नमस्ये परमेश्वरम् ॥८१॥  
 नमोऽस्तु विष्णावे तस्मै यस्याभिन्नमिदं जगत् ।  
 ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः ॥८२॥  
 यत्रोतमेतत् प्रोतञ्च विश्वमक्षरमव्ययम् ।  
 आधारभूतः सर्व्वस्य स प्रसीदतु मे हरिः ॥८३॥  
 नमोऽस्तु विष्णावे तस्मै नमस्तस्मै पुनः पुनः ।

यत्र सर्व्वं यतः सर्व्वं यः सर्व्वं सर्व्वसंश्रयः ॥८४॥

be to thee, Purushottama; and glory to that imperishable form which, soul of all, is another manifestation<sup>7</sup> 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 Vāsudeva: to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all. Glory be to the great spirit again and again: to him who is without name or shape; who sole is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore; for they behold not his inscrutable nature. I glorify the supreme deity Vishṇu, the universal witness, who seated internally, beholds the good and ill of all. Glory to that Vishṇu from whom this world is not distinct. May he ever to be meditated upon as the beginning of the universe, have compassion upon me: may he, the supporter of all, in whom

7 The preceding passage was addressed to the Purusha, or spiritual nature, of the supreme being : this is addressed to his material essence, his other energy, अपराशक्तिः : that is, to Pradhāna.



सर्व्वगत्वादनन्तस्य स एवाहमवस्थितः ।  
 मत्तः सर्व्वमहं सर्वं मयि सर्वं सनातने ॥८५॥  
 अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः ।  
 ब्रह्मसंज्ञोऽहमेवाग्रं तथात्ते च परः पुमान् ॥८६॥

every thing is warped and woven<sup>s</sup>, 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.

### CHAPTER XX

एवं सञ्चिन्तयन् विष्णुमभेदेनात्मनो द्विज ।  
 तन्मयत्वमवाप्याग्रचं मेने चात्मानमच्युतम् ॥१॥  
 विसस्मार तथात्मानं नान्यत् किञ्चिदजानत ।  
 अहमेवाव्ययोऽनन्तः परमात्मेत्यचिन्तयत् ॥२॥  
 तस्य तद्भावनायोगात् क्षीणपापस्य वे क्रमात् ।  
 शुद्धेऽन्तःकरणे विष्णुस्तस्यै ज्ञानमयेऽच्युतः ॥३॥  
 योगप्रभावात् प्रह्लादे जाते विष्णुमयेऽसुरे ।  
 चलत्युरगबन्धैस्तेर्मन्त्रेय ऋटितं क्षणात् ॥४॥  
 भ्रान्तग्राहगणः सोऽस्मिर्ययौ क्षोभं महार्णवः ।  
 चचाल च मही सर्वा सशैलवनकानना ॥५॥

Thus meditating upon Vishṇu, as identical with his own spirit, Prahlāda became as one with him, and finally regarded himself as the divinity: he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable Vishṇu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahlāda had become one with Vishṇu, 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

8 Or rather, 'woven as the warp and woof': यत्नोत्तं प्रोत्तं विश्व—उत्त meaning 'woven by the long threads,' and प्रोत्त 'by the cross threads.'

स च तं शैलसम्पातं दैत्यैर्न्यस्तमथोपरि ।  
 प्रक्षिप्य तस्मात् सलिलान्निश्चक्राम महामतिः ॥६  
 दृष्ट्वा च स जगद् भूयो गगनाद्युपलक्षणम् ।  
 प्रह्लादोऽस्मीति सस्मार पुनरात्मानमात्मना ॥७॥  
 तुष्टाव च पुनर्धीमाननार्दि पुरुषोत्तमम् ।  
 एकाग्रमतिरव्यग्रो यतवाक्कायमानसः ॥८॥  
 ॐ नमः परमार्थार्थं स्थूलसूक्ष्मक्षराक्षर ।  
 व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन ॥९॥  
 गुणाञ्जन गुणाधार निर्गुणात्मन् गुणस्थिर ।  
 मूर्त्तामूर्त्त महामूर्त्ते सूक्ष्ममूर्त्ते स्फुटास्फुट ॥१०॥  
 करालसौम्यरूपात्मन् विद्याविद्यालयाच्युत ।  
 सदसद्रूप सद्भाव सदसद्भावभावन ॥११॥  
 नित्यानित्यप्रपञ्चात्मन् निष्प्रपञ्चामलाश्रित ।  
 एकानेक नमस्तुभ्यं वासुदेवादिकारण ॥१२॥  
 यः स्थूलसूक्ष्मः प्रकटः प्रकाशो  
 यः सर्वभूतो न च सर्वभूतः ।  
 विश्वं यतश्चैतदविश्वहेतो-  
 नमोऽस्तु तस्मै पुरुषोत्तमाय ॥१३॥

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 Prahláda; and again he hymned Purushottáma, who is without beginning or end; his mind being steadily and undeviatingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under control. "Om! glory to the end of all: to thee, lord, who art subtle and substantial; mutable and immutable; perceptible and imperceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in thee; morpuous 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, Vásudeva, 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."

तस्य तच्चेतसो देवः स्तुतिमित्थं प्रकूर्वतः ।  
 आविर्बभूव भगवान् पीताम्बरधरो हरिः ॥१४॥  
 ससम्भ्रमस्तमालोक्य समुत्थायाकुलाक्षरम् ।  
 नमोऽस्तु विष्णवेत्यतद व्याजहारासकृद् द्विज ॥१५॥  
 देव प्रपन्नार्त्तिहर प्रसादं कुरु केशव ।  
 अवलोकनदानेन भूयो मां पावयाच्युत ॥१६॥  
 कुर्व्वतस्ते प्रसन्नोऽहं भक्तिमव्यभिचारिणीम् ।  
 यथाभिलषितो मत्तः प्रह्लाद त्रियतां वरः ॥१७॥  
 नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम् ।  
 तेषु तेष्वच्युता भक्तिरच्युतास्तु सदा त्वयि ॥१८॥  
 या प्रीतिरविवेकानां विषयेष्वनपायिनी ।  
 त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु ॥१९॥  
 मयि भक्तिस्तवास्त्येव भूयोऽप्येवं भविष्यति ।  
 वरस्तु मत्तः प्रह्लाद त्रियतां यस्तुवेप्सितः ॥२०॥  
 मयि द्वेषानुबन्धोऽभूत् संस्तूतावुद्यते तव ।  
 मत्पितुस्तत्कृतं पापं देव तस्य प्रणश्यतु ॥२१॥  
 शस्त्राणि पातितान्यङ्गे क्षिप्तो यच्चाभिसंहतौ ।  
 दंशितश्चोरगैर्दत्तं यद्विषं मम भोजने ॥२२॥

Whilst with mind intent on Vishṇu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech Prahlāda pronounced repeated salutations to Vishṇu, and said, "Oh thou who removest all worldly grief, Keśava, be propitious unto me; again sanctify me, Achyuta, by thy sight." The deity replied, "I am pleased with the faithful attachment thou hast shown to me: demand from me, Prahlāda, whatever thou desirest." Prahlāda replied, "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee." Bhagavān answered, "Thou hast already devotion unto me, and ever shalt have it: now choose some boon, whatever is in thy wish." Prahlāda 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

बद्धा समुद्रे यत् क्षिप्तो यच्चितोऽस्मि शिलोच्चयः !  
 अन्यानि चाप्यसाधूनि यानि यानि कृतानि मे ॥२३॥  
 त्वयि भक्तिमतो द्वेषादघं तत्सम्भवञ्च यत् ।  
 त्वत्प्रसादात् प्रभो सद्यस्तेन मुच्येत मे पिता ॥२४  
 प्रह्लाद सर्वमेतत् ते मत्प्रसादाद् भविष्यति ।  
 अन्यञ्च ते वरं दधि त्रियतामसुरात्मज ॥२५॥  
 कृतकृत्योऽस्मि भगवन् वरेणानेन यत् त्वयि ।  
 भवित्री त्वत्प्रसादेन भक्तिरव्यभिचारिणी ॥२६॥  
 धर्मार्थकामैः किं तस्य मुक्तिस्तस्य करे स्थिता ।  
 समस्तजगतां मूले यस्य भक्तिः स्थिरा त्वयि ॥२७॥  
 यथा ते निश्चलं चेतो मयि भक्तिसमन्वितम् ।  
 तथा त्वं मत्प्रसादेन निव्वोण परमाप्स्यसि ॥२८॥  
 इत्युक्तान्तर्द्वेषे विष्णुस्तस्य मन्त्रेय ! पश्यतः ।  
 स चापि पुनरागम्य ववन्दे चरणौ पितुः ॥२९॥  
 तं पिता मूढं न्युपाघ्राय परिष्वज्य च पीडितम् ।  
 जीवसीत्याह वत्सेति बाष्पाद्रनयनो द्विज ॥३०॥

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 Vishṇu replied, "All this shall be unto thee, through my favour: but I give thee another boon: demand it, son of the Asura." Prahláda answered and said, "All my desires, oh 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." Vishṇu said, "Since thy heart is filled immovably with trust in me, thou shalt, through my blessing, attain freedom from existence." Thus saying, Vishṇu vanished from his sight; and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead<sup>1</sup>, and embraced him, and shed tears, and said, "Dost thou live, my son?" And the great Asura repented of his former cruelty, and treated him with kindness: and Prahláda, fulfilling

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

श्रीतिमांश्चाभवत् तस्मिन्ननुतापी महासुरः ।  
 गुरुपित्रोश्चकारैवं शुश्रूषां सोऽपि धर्मवित् ॥३१॥  
 पितर्य्युपरतिं नीते नरसिंहस्वरूपिणा ।  
 विष्णुना सोऽपि दैत्यानां मैत्रेयाभूत् पतिस्ततः ॥३२॥  
 ततो राज्यद्यूतिं प्राप्य कर्मशुद्धिकरीं द्विज ।  
 पुत्रपौत्रांश्च सुबहून्वाप्यैश्वर्य्यमेव च ॥३३॥  
 क्षीणाधिकारः स यदा पुण्यपापविवर्जितः ।  
 तदासौ भगवद्दधानात् परं निर्वाणमाप्तवान् ॥३४॥

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 Vishṇu in the form of the man-lion<sup>2</sup>, Prahlāda 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.

एवम्प्रभावा दैत्योऽसौ मैत्रेयासीन्महामतिः ।  
 प्रह्लादो भगवद्भक्तो यं त्वं मामनुपृच्छसि ॥३५॥  
 यस्त्वेतच्चरितं तस्य प्रह्लादस्य महात्मनः ।  
 शृणोति तस्य पापानि सद्यो गच्छन्ति संक्षयम् ॥३६॥  
 अहोरात्रकृतं पापं प्रह्लादचरितं नरः ।  
 शृण्वन् पठंश्च मैत्रेय व्यपोहति न संशयः ॥३७॥

Such, Maitreya, was the Daitya Prahlāda, the wise and faithful worshipper of Vishṇu, of whom you wished to hear ; and such was his miraculous power. Whoever listens to the history of Prahlāda is immediately cleansed from his sins: the iniquities that he commits, by night or by day, shall be expiated by once hearing, or once reading.

2 Here is another instance of that brief reference to popular and prior legends, which is frequent in this Purāṇa. The man-lion Avatāra is referred to in several of the Purāṇas, but I have met with the story in detail only in the Bhāgavata. It is there said that Hiranyakaśipu asks his son, why, if Vishṇu is every where, he is not visible in a pillar in the hall, where they are assembled. He then rises, and strikes the column with his fist ; on which Vishṇu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiranyakaśipu's being torn to pieces. Even this account, therefore, is not in all particulars the same as the popular version of the story.

पौराणमास्याममावस्यामष्टम्यामथवा पठन् ।  
 द्वादश्यां वा तदाप्नोति गोप्रदानफलं द्विज ॥३८॥  
 प्रह्लादं सकलापत्सु यथा रक्षितवान् हरिः ।  
 तथा रक्षति यस्तस्य शृणोति चरितं सदा ॥३९॥

the history of Prahlāda. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation<sup>3</sup>, shall yield fruit equal to the donation of a cow<sup>4</sup>. As Vishṇu protected Prahlāda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale<sup>5</sup>.

### CHAPTER XXI

संह्लादपुत्र आयुष्मान् शिविर्वाष्कल एव च ।  
 विरोचनस्तु प्राह्लादिर्बलिर्जज्ञे विरोचनात् ॥१॥

The sons of Sanhrāda, the son of Hiranyakaśipu, were Āyaushmān, Sivi, and Váshkala<sup>1</sup>. Prahlāda had a son named Virochana; whose son was Bali, who had a hundred sons, of whom Bāṇa was the eldest<sup>2</sup>.

बलेः पुत्रशतन्त्वासीद् बाणज्येष्ठं महामुने !

हिरण्याक्षमुताश्रासन् सर्व्व एव महाबलाः ॥२॥

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 Vaishṇavas, as appears from the text. The eighth maintains its character in a great degree from the eighth of Bhādra being the birthday of Kriṣṇa ; but the eleventh, in more recent Vaishṇava works, as the Brahma Vaiṣvartta P., has taken the place of the twelfth, and is even more sacred than the eighth.

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.

5 The legend of Prahlāda is inserted in detail in the Bhāgavata and Nārādīya Purāṇas, and in the Uttara Khaṇḍa of the Padma : it is adverted to more briefly in the Vāyu, Linga, Kūrma, &c., in the Moksha Dharma of the Mahābhārata, and in the Hari Vamsa.

1 The Padma P. makes these the sons of Prahlāda. The Bhāgavata says there were five sons, but does not give the names. It also inserts the sons of Hlāda, making them the celebrated demons Ilwala and Vátāpi. The Vāyu refers to Hlāda, other Daityas, famous in Paurāṇic legend, making his son, Nisunda ; and his sons, Sunda and Upasunda ; the former the father of Maricha and Táaraká ; the latter, of Mūka.

2 The Padma P. and Vāyu name several of these, but they are not of any note : the latter gives the names of two daughters, who are more celebrated, Putaṇa and Śakuni.

उत्कुरः शकुनिश्चैव भूतसन्तापनस्तथा ।

महानाभो महाबाहुः कालनाभस्तथापरः ॥३॥

Hiranyāksha also had many sons, all of whom were Daityas of great prowess; Jharjhara, Śakuni, Bhūtasantāpana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti<sup>3</sup>.

अभवन् दनुपुत्राश्च द्विमूर्द्धा शङ्करस्तथा ।

अयोमुखः शङ्ख शिराः कपिलः शम्बरस्तथा ॥४॥

एकचक्रो महाबाहुस्तारकश्च महाबलः ।

स्वर्भानुर्वृषपर्वा च पुलोमा च महाबलः ॥५॥

एते दनोः सुताः ख्याता विप्रचित्तिश्च वीर्यवान् ।

The children of Kaśyapa by Danu were Dvimūrdhá, Śankara, Ayomukha, Sankuśiras, Kapila, Samvara, Ekachakra, and another mighty Táraka, Swarbhānu, Vrishaparvan, Puloman, and the powerful Viprachitti ; these were the renowned Dánavas, or sons of Danu<sup>4</sup>.

स्वर्भानोस्तु प्रभा कन्या शर्मिष्ठा वर्षपर्वणी ॥६

उपदानवी-हयशिराः प्रख्याता वरकन्यकाः ।

Swarbhānu had a daughter named Prabhá<sup>5</sup>; and Sarmishíthá<sup>6</sup> was the daughter of Vrishaparvan, as were Upadánaví and Hayaśirá<sup>7</sup>.

वैश्वानरसुते चोभे पुलोमा कालका तथा ॥७॥

Vaiswánara<sup>8</sup> had two daughters, Pulomá and Kálíká, who were both

3 The descendents of Hiranyāksha are said, in the Padma P., to have extended to seventy-seven crores, or seven hundred and seventy millions. Some copies, for Taraka, read Kálanábha.

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

5 The Bhágavata makes Prabhá the wife of Namuchi : according to the Váyu, she is the mother of Nahusha.

6 Married to Yayáti, as will be related.

7 The text might be understood to imply that the latter two were the daughters of Vaiswánara : and the Bhágavata has, "The four lovely daughters of Vaiswánara were Upadánaví, Hayaśiras, Pulomá, and Kálaká." The Padma substitutes Vajrá and Sundarí for the two former names. The Váyu specifies only Pulomá and Kálíká as the daughters of Vaiswánara, as does our text. Upadánavi, according to the Bhágavata, is the wife of Hiranyāksha : and Hyaśiras, of Kratu.

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

उभे सुते महाभागे मरोचेस्तु परिग्रहः ।

ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः ॥८॥

पौलोमा कालकेयाश्च मारीचतनयाः स्मृताः ।

married to Kāśyapa, and bore him sixty thousand distinguished Dānavas, called Paulomas and Kālakānjas<sup>9</sup>, who were powerful, ferocious, and cruel.

ततोऽपरे महावीर्या दारुणास्त्वतिनिर्घृणाः ॥९॥

सिंहिकायामथोत्पन्ना विप्रचित्तेः सुतास्तथा ।

व्यंशः शल्यश्च बलवान् नभश्चैव महाबलः ॥१०॥

वातापिर्नमुचिश्चैव इल्वलः खसृमस्तथा ।

अञ्जको नरकश्चैव कालनाभस्तथैव च ॥ ११

स्वर्भानुश्च महावीर्यश्चक्रयोधी महाबलः ।

एते ते दानवाः श्रेष्ठा दनुवंशविवर्द्धनाः ॥१२॥

एतेषां पुत्रपौत्राश्च शतशोऽथ सहस्रशः ।

The sons of Viprachitti by Sinhikā (the sister of Hiranyakaśipu) were Vyanśa, Salya the strong, Nabha the powerful, Vātāpi, Namuchi, Ilwala, Khasrima, Anjaka, Naraka, and Kālanābhā, the valiant Swarbhānu, and the mighty Vaktrayodhī<sup>10</sup>. These were the most eminent Dānavas<sup>11</sup>, through whom the race of Danu was multiplied by hundreds and thousands through succeeding generations.

प्रह्लादस्य तु दैत्यस्य निवातकवचाः कुले ॥१३॥

In the family of the Daitya, Prahlāda, the Nivāta Kavachas were born, whose spirits were purified by rigid austerity<sup>12</sup>.

9 The word is also read Kūlakas and Kālakeyas: the Mahābhārata, I. 643, has Kālakānjas.

10 The text omits the two most celebrated of the Sainhikeyas, or sons of Sinhikā, Rāhu (see ch. IX, note 8.) and Ketu, who are specified both in the Bhāgavata and the Vāyu; the former as the eldest son. Of the other sons it is said by the Vāyu that they were all killed by Paraśurāma.

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

12 The Bhāgavata says the Paulomas were killed by Arjuna, who therefore, the commentator observes, were the same as the Nivāta Kavachas: but the Mahābhārata describes the destruction of the Nivāta Kavachas and of the Paulomas and Kālakeyas as the successive exploits of Arjuna, Vana P. 8, I. 633. The story is narrated in detail only in the Mahābhārata, which is consequently prior to all the Purānas in which the allusion occurs. According to that work, the Nivāta Kavachas were Dānavas, to the number of thirty millions, residing in the



समुत्पन्नाः सुमहता तपसा भावितात्मनः ।  
 षट् सुताः सुमहासत्त्वास्ताम्रायाः परिकीर्तिताः ॥१४॥  
 शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिका ।  
 शुकी शुकानजनयदुलूकी प्रत्युलूककान् ॥१५॥  
 श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्रचपि ।  
 शुच्यौदकान् पक्षिगणान् सुग्रीवी तु व्यजायत ॥१६  
 अश्वानुष्टान् गर्द्भांश्च ताम्रावंशः प्रकीर्तितः ।

Támrá (the wife of Kaśyapa) had six illustrious daughters, named Sukí, Šyení, Bhásí, Sugríví, Suchi, and Gridhrká. Sukí gave birth to parrots, owls, and crows<sup>13</sup>; Šyení to hawks; Bhásí to kites; Gṛdhrká to vultures; Suchi to water-fowl; Sugríví to horses, camels, and asses, Such were the progeny of Támrá.

विन्तायास्तु पुत्रौ द्वौ विख्यातौ गरुडारुणौ ॥१७॥

सुपर्णः पततां श्रेष्ठो दारुणः पन्नगाशनः ।

Vinatá bore to Kaśyapa two celebrated sons, Garūda and Aruṇa; the former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race<sup>14</sup>.

सुरसायां सहस्रन्तु सर्पाणाममितौजसाम् ॥१८॥

अनेकशिरसां ब्रह्मन् खेचराणां महात्मनाम् ।

The children of Surasá were a thousand mighty many-headed serpents, traversing the sky<sup>15</sup>.

depths of the sea; and the Paulomas and Kálakanjas were the children of two Daitya dātes, Pulomá and Kálaká, inhabiting Hiranyapura, the golden city, floating in the air.

13 All the copies read शुको शुकानजनयदुलूकी प्रत्युलूककान् । which should be, 'Šukí bore parrots; and Ulūkí, the several sorts of owls:' but Ulūkí is nowhere named as one of the daughters of Támrá; and the reading may be, उलूकप्रत्युलूककान् । 'Owls and birds opposed to owls, i. e. crows. The authorities generally concur with our text; but the Váyu has a somewhat different account; or, Sukí, married to Garuḍa, the mother of parrots; Šyení, married to Aruṇa, mother of Sampáti and Jatáyu; Bhásí, the mother of jays, owls, crows, peacocks, pigeons, and fowls; Kraunchi, the parent of curlews, herons, cranes; and Dhrtarásht्री, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuḍa.

14 Most of the Purānas agree in this account; but the Bhágavata makes Vinatá the wife of Tárksha, and in this place substitutes Saramá, the mother of wild animals. The Váyu adds the metres of the Vedas as the daughters of Vinatá; and the Padma gives her one daughter Saudáminí.

15 The dragons of modern fable. Anáyush or Danáyush is sub-

काद्रवेयास्तु बलिनः सहस्रममितौजसः ॥१९॥

सुपर्णवशगा ब्रह्मन् जज्ञिरे नैकमस्तकाः ।

तेषां प्रधानभूतास्तु शेषवासुकितक्षकाः ॥२०॥

शङ्खः श्वेतो महापद्मः कम्बलाश्वतरौ तथा ।

एलापत्रस्तथा नागः कर्कोटक-धनञ्जयौ ॥२१॥

The progeny of Kadru were a thousand powerful many-headed ser-  
pents, of immeasurable might, subject to Garuḍa; the chief amongst  
whom were Śeṣha, Vāsuki, Takshaka, Śankha, Śweta, Mahāpadma,  
Kambala, Asvatara, Elāpatra, Nāga, Karkkōta, Dhananjaya, and many  
other fierce and venomous serpents<sup>16</sup>.

एते चान्ये च बहवो दन्दशूका विषोल्बणाः ।

गरां क्रोधवशं विद्धि तस्याः सर्व्वं च दंष्ट्रिणः ॥२२

स्थलजाः पक्षिणोऽब्जाश्च दारुणाः पिशिताशनाः ।

क्रोधा तु जनयामास पिशाचांश्च महाबलान् ॥२३॥

The family of Krodhavaśā were all sharp-toothed monsters<sup>17</sup>,  
whether on the earth, amongst the birds, or in the waters, that were  
devourers of flesh.

गास्तु वै जनयामास सुरभिर्महिषांस्तथा ।

इरा वृक्ष-लता-वल्लीस्तृणजातीश्च सर्व्वशः ।

Surabhi<sup>18</sup> was the mother of cows and buffaloes<sup>19</sup>; Irā, of trees and

stituted for Surasā in the Vāyu, and in one of the accounts of the  
Padma. The Bhāgavata says Rākshasas were her offspring. The Mat-  
sya has both Surasā and Anāyush, making the former the parent of all  
quadrupeds, except cows; the latter, the mother of diseases.

16 The Vāyu names forty : the most noted amongst whom, in ad-  
dition to those of the text, are Airāvata, Dhrtarāshtra, Mahānīla  
Balāhaka, Anjana, Pushpadanshtra, Durmukha, Kāliya, Puṇḍarika,  
Kapila. Nāhusa, and Maṇi.

17 By Danshṛiṇa (दंष्ट्रिणः) some understand serpents, some  
Rākshasas; but by the context carnivorous animals, birds, and fishes  
seem intended. The Vāyu makes Krodhavaśā the mother of twelve  
daughters, Mrgī and others, from whom all wild animals, deer, elephants,  
monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhūtas and Piśā-  
chas, or gobiins, sprang.

18 One copy only inserts a half stanza here; "Krodhā was the  
mother of the Piśāchas;" which is an interpolation apparently from the  
Matsya or Hari Vamsa. The Padma P., second legend, makes Krodhā  
the mother of the Bhūtas; and Piśāchá, of the Piśāchās.

19 The Bhāgavata says, of animals with cloven hoofs. The Vāyu  
has, of the eleven Rudras, of the bull of Śiva, and of two daughters,

खसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा ॥२४॥

अरिष्टा तु महासत्त्वान् गन्धर्वान् समजीजनत् ।

creeping plants and shrubs, and every kind of grass: Khaśa, of the Rákshasas and Yakshas<sup>20</sup>: Muni, of the Apsarasas<sup>21</sup>: and Arishtá, of the illustrious Gandharbas.

एते कश्यपदायादाः कीर्त्तिताः स्थाणु-जङ्गमाः ॥२५॥

तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः ।

एष मन्वन्तरे सर्गो ब्रह्मन् स्वारोचिषे स्मृतः ॥२६॥

वैवस्वते च महति वारुणे वितते ऋतौ ।

जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते ॥२७॥

पूर्वं यत्र तु सप्तर्षीनुत्पन्नान् सप्त मानसान् ।

पुत्रत्वे कल्पयामास स्वयमेव पितामहः ॥२८॥

गन्धर्वभोगिदेवानां दानवानाञ्च सत्तम !

These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations<sup>22</sup>.

This creation, oh Brahman, took place in the second or Śvarochiśha Manvantara. In the present or Vaivasvata Manvantara, Brahmá being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred; for he begot, as his sons, the seven Ṛshis, who were formerly mind-engendered; and was himself the grandsire of the Gandharbas, serpents, Dánavas, and gods<sup>23</sup>.

Rohiṇi and Gandharbi; from the former of whom descended horned cattle; and from the latter, horses.

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

21 The Padma, second series, makes Vách the mother of both Apsarasas and Gandharbas: the Váyu has long lists of the names of both classes, as well as of Vidyádhara 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 or the penances of holy sages, such as Menaká, Sahajanyá, Ghṛtáchi, Pramlochá, Visváchi, and Pūrvachitti. Urvasí is of a different order to both, being the daughter of Náráyana. Rambhá, Tillotamá, Misrakesi, are included amongst the Laukika nymphs. There are also fourteen Gaṇas, or troops, of Apsarasas, bearing peculiar designations, as Áhūtas, Sobhayantís, Vagavatís, &c.

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

23 We have a considerable variation here in the commentary, and

दितिर्व्विनष्टपुत्रा वै तोषयामास कश्यपम् ॥२९॥

तया चाराधितः सम्यक् कश्यपस्तपतां वरः ।

वरेण च्छन्दयामास सा च व्रत्रे ततो वरम् ॥३०॥

पुत्रमिन्द्रवधार्थाय समर्थममितौजसम् ।

स च तस्मै वरं प्रादाद् भाय्यायै मुनिसत्तम ॥३१॥

दत्ता च वरमत्युग्रं कश्यपस्तामुवाच ह ।

शकं पुत्रो निहन्ता ते यदि गर्भं शरच्छतम् ॥३२॥

Diti, having lost her children, propitiated Kaśyapa; and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition : "You shall bear a son," he

it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmá, the grandsire of the Gandharbas, &c., appointed the seven Rshis, who were born in a former Manvantara, to be his sons, or to be the intermediate agents in creation : he created no other beings himself, being engrossed by the sacrificial ceremony : ' पूर्वमन्वन्तरोत्पन्नान् सप्तर्षीन् देवदानवगन्धर्व्वीदीनां पितामहो ब्रह्मा पुत्रत्वे प्रजासर्गाधिकारे कन्ययामास न त्वन्यान् मसज्जं स्वयं तद्यज्ञव्यापृतत्वात् ।

Instead of "putratwe," 'in the state of sons,' the reading is sometimes "pitratwe," 'in the character of fathers ;' that is, to all other beings. Thus the gods and the rest, who in a former Manvantara originated from Kaśyapa, were created in the present period as the offspring of the seven Rshis. The other explanation agrees with the preceding in ascribing the birth of all creatures to the intermediate agency of the seven Rshis, but calls them the actual sons of Brahmá, begotten at the sacrifice of Varuṇa, in the sacrificial fire : एव कथा कतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने रेतसि श्रम्यौ हुते जाताः सप्तर्षयः पुत्रत्वे कल्पिता इति । The authority for the story is not given, beyond its being in other Purāṇas, पुराणान्तरेषु । 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," &c. ; the word 'virodha' being understood, it is said, विरोध इति शेषे । This is defended by the authority of the Hari Vaṃsa, where the passage occurs word for word, except in the last half stanza, which, instead of गन्धर्व्वं भोगिदेवानां दानवानां च सत्तम । occurs ततो विरोधे देवानां दानवानां च भारत । The parallel passages are thus rendered by M. Langlois : 'Le Mouni Svarotchicha avoit cessé de régner quand cette création eut lieu : c'était sous l'empire du Manou Vevasvata le sacrifice de Varouna avoit commencé. La première création fut celle de Brahmá, quand il jugea qu'il était temps de procéder á son sacrifice, et que, souverain aïeul du monde, il forma lui-même dans sa pensée et enfanta les sept Brahmarchis.'

समाहितातिप्रयता शुचिनी धारयिष्यसि ।  
 इत्येवमुत्त्वा तां देवी सङ्गतः कश्यपो मुनिः ॥३३॥  
 धधार सा च तं गर्भं सम्यक् शौचसमन्विता ।  
 गर्भमात्मवधार्थाय ज्ञात्वा तं मघवानपि ॥३४॥  
 शुश्रूषु स्तामथागच्छद् विनयादमराधिपः ।  
 तस्याश्चैवान्तरं प्रेम्पुरतिष्ठत् पाकशासनः ॥३५॥  
 ऊने वर्षशते चास्या ददर्शान्तरमात्मना ।  
 अकृत्वा पादयोः शौचं दितिः शयनमाविशत् ॥३६॥  
 निद्राञ्चाहारयामास तस्याः कुक्षिं प्रविश्य सः ।  
 वज्रपाणिर्महागर्भं चिच्छेदाथ स सप्तधा ॥३७॥  
 स पीड्यमानो वज्रेण प्रहरोदातिदारुणम् ।  
 मा रोदीरिति तं शक्रः पुनः पुनरभाषत ॥३८॥  
 सोऽभवत् सप्तधा गर्भस्तमिन्द्रः कुपितः पुनः ।  
 एकैकं सप्तधा चक्रे वज्रेणारिविदारिणा ॥३९॥  
 मरुतो नाम देवास्ते बभूवुरतिवेगिनः ।  
 यदुक्तं वै मघवता तेनैव मरुतोऽभवन् ।  
 देवा एकोनपञ्चाशत् सहाया वज्रपाणिनः ॥४०॥

said, "who shall slay Indra, if with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Having thus said, 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 destruction, he came to her, and attended upon her with the utmost humility, watching for an opportunity to disappoint her intention. At last, in the last year of the century, the opportunity occurred. Diti retired one night to rest without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided with his thunderbolt the embryo in her womb into seven portions, The child, thus mutilated, cried bitterly; 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 *Márutas* (winds). They derived this appellation from the words with which Indra had addressed them: (*Má rodhi*, 'Weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.<sup>24</sup>

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

## CHAPTER XXII

यदाभिषिक्तः स पृथुः पूर्वं राज्ये महर्षिभिः ।  
 ततः क्रमेण राज्यानि ददौ लोकपितामहः ॥१॥  
 नक्षत्र-ग्रह-विप्राणां वीरुधाञ्चाप्यशेषतः ।  
 सोमं राज्येऽदधाद् ब्रह्मा यज्ञानां तपसामपि ॥२॥  
 राज्ञां वैश्रवणं राज्ये जलानां वरुणं तथा ।  
 आदित्यानां पतिं विष्णुं वसूनामथ पावकम् ॥३॥  
 प्रजापतीनां दक्षन्तु वासवं मरुतामपि ।  
 दैत्यानां दानवानाञ्च प्रह्लादमधिपं ददौ ॥४॥  
 पितृणां धर्मराजं तं यमं राज्येऽभ्यषेचयत् ।  
 ऐरावतं गजेन्द्राणाम् अशेषाणां पतिं ददौ ॥५॥  
 पतत्रिणाञ्च गरुडं देवानामपि वासवम् ।  
 उच्चैःश्रवसमश्वानां वृषभन्तु गवामपि ॥६॥  
 शेषन्तु नागराजानं मृगाणां सिंहमीश्वरम् ।  
 वनस्पतीनां राजानं प्लक्षमेवाभ्यषेचयत् ॥७॥  
 एवं विभज्य राज्यानि दिशां पालाननन्तरम् ।  
 प्रजापतिपतिर्ब्रह्मा स्थापयामास सर्व्वतः ॥८॥

When Prithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation. Soma was appointed monarch of the stars and planets, of Brahmans and of plants, of sacrifices and of penance. Vaisravaṇa was made king over kings; and Varuṇa, over the waters. Vishṇu was the chief of the Ādityas; Pāvaka, of the Vasus; Daksha, of the patriarchs; Vāsava, of the winds. To Prahlāda was assigned dominion over the Daityas and Dānavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitṛs). Airāvata was made the king of elephants; Garuḍa, of birds; Indra, of the gods. Uchchaiśravas was the chief of horses; Vrishabha, of kine. Śeṣha became the snake-king; the lion, the monarch of the beasts; and the sovereign of the trees was the holy fig-tree.<sup>1</sup> Having thus fixed the limits of each authority, the great progenitor Brahmā stationed rulers for the pro-

1 These are similarly enumerated in the Vāyu, Bráhma, Padma, Bhágavata, &c. with some additions; as, Agni, king of the Pitṛs; Vāyu, of the Gandharbas; Sūlapāni (Śiva), of the Bhūtas; Kuvera, of riches, and of the Yakshas; Vāsuki, of the Nāgas; Takshaka, of serpents; Chitraratha, of the Gandharbas; Kāmadeva, of the Apsarasas; Vipra-chitta, of the Dānavas; Rāhu, of meteors; Parjanya, of clouds; Samvat-sara, of times and seasons; Samudra, of rivers; Himavat, of mountains, &c.

पूर्वस्यां दिशि राजानं वैराजस्य प्रजापतेः ।  
 दिशः पालं सुधन्वानं सुतं वे सोऽभ्यषेचयत् ॥१९॥  
 दक्षिणस्यां दिशि तथा कर्द्दमस्य प्रजापतेः ।  
 पुत्रं शङ्खपदं नाम राजानं सोऽभ्यषेचयत् ॥१०॥  
 पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम् ।  
 केतुमन्तं महात्मानं राजानमभिषिक्तवान् ॥११॥  
 तथा हिरण्यरोमाणं पर्जन्यस्य प्रजापतेः ।  
 उदीच्यां दिशि दुर्द्धर्षं राजानमभ्यषेचयत् ॥१२॥  
 तैरियं पृथिवी सर्वा सप्तद्वीपा सप्ततना ।  
 यथाप्रदेशमद्यापि धर्मतः परिपाल्यते ॥१३॥

tection of the different quarters of the world: he made Sudhanvan, the son of the patriarch Viraja, the regent of the east; Sankhapáda, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hiranyaroman, the son of the patriarch Parjanya, regent of the north.\* By these the whole earth, with its seven continents and its cities, is to the present day vigilantly protected, according to their several limits.

एते सर्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः ।  
 विभूतिभूता राजानो ये चान्ये मुनिसत्तम ॥१४॥  
 ये भविष्यन्ति ये भूताः सर्वे भूतेश्वरा द्विज ।  
 ते सर्वे सर्वभूतस्य विष्णोरंशा द्विजोत्तम ॥१५॥  
 ये तु देवाधिपतयो ये च दैत्याधिपास्तथा ।  
 दानवानाञ्च ये नाथा ये नाथाः पिशिताशिनाम् ॥१६॥  
 पशूनां ये च पतयः पतयो ये च पक्षिणाम् ।  
 मनुष्याणाञ्च सर्पाणां नागानाञ्चाधिपाश्च ये ॥१७॥

All these monarchs, and whatever others may be invested with authority by the mighty Vishṇu, 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 Vishṇu. The rulers of the gods, the rulers of the Daityas, the rulers of the Dánavas; and the rulers of all inalignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of moun-

2 We have already had occasion to notice the descent of those Loka-pálas, as specified in the Váyu P.; and it is evident, although the Vishṇu does not supply a connected series of generations, yet that both accounts are derived from a common source.

वृक्षाणां पर्वतानाञ्च ग्रहाणाञ्चापि येऽधिपाः ।  
 अतीता वर्तमानाश्च ये भविष्यन्ति चापरे ॥१८॥  
 ते सर्वे सर्वभूतस्य विष्णोरंशसमुद्भवाः ।  
 न हि पालनसामर्थ्यमृते सर्वेश्वरं हरिम् ॥१९॥  
 स्थितौ स्थिरं महाप्राज्ञ भवत्यन्यस्य कस्यचित् ॥२०॥  
 स्रजत्येष जगत्सृष्टौ स्थितौ पाति सनातनः ।  
 हन्ति चैवान्तकत्वे च रजः-सत्त्वादिसंश्रयः ॥२१॥  
 चतुर्विभागः संसृष्टौ चतुर्धा संस्थितः स्थितौ ।  
 प्रलयञ्च करोत्यन्ते चतुर्भेदो जनार्दनः ॥२२॥  
 एकेनांशेन ब्रह्मासौ भवत्यव्यक्तमूर्तिमान् ।  
 मरीचिमिश्राः पतयः प्रजानामन्यभागतः ॥२३॥  
 कालस्तृतीयस्तस्यांशः सर्वभूतानि चापरः ।  
 इत्थं चतुर्धा संसृष्टौ वर्ततेऽसौ रजोगुणः ॥२४॥  
 एकांशेन स्थितौ विष्णुः करोति प्रतिपालनम् ।  
 मन्वादिरूपञ्चान्येन कालरूपोऽपरेण च ॥२५॥  
 सर्वभूतेषु चान्येन संस्थितः कुरुते रतिम् ।  
 सत्त्वं गुणं समाश्रित्य जगतः पुरुषोत्तमः ॥२६॥  
 आश्रित्य तमसो वृत्तिमन्तकाले तथा पुनः ।  
 रुद्रस्वरूपो भगवानेकांशेन भवत्यजः ॥२७॥

rains, or planets; either those that now are, or that shall hereafter be, the most exalted of their kind; are but portions of the universal Vishnu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested severally with the attributes of foulness, goodness, and gloom. By a fourfold manifestation does Janārdana operate in creation, preservation, and destruction. In one portion, as Brahmá, the invisible assumes a visible form; in another portion he, as Maríchi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings; and thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world he is, in one portion, Vishnu; in another portion he is Manu and the other patriarchs; he is time in a third; and all beings in a fourth portion: and thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all things, the unborn deity becomes in one portion Rudra; in another.



अग्न्यन्तकादिरूपेण भागेनान्येन वर्तते । -

कालस्वरूपो भागोऽन्यः सर्वभूतानि चापरः ॥२८॥

िवनाशं कुर्वतस्तस्य चतुर्ध्वं महात्मनः ।

विभागकल्पना ब्रह्मान् कथ्यते सार्वकालिकी ॥२९॥

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.

ब्रह्मा दक्षादयः कालस्तथैवाखिलजन्तवः ।

विभूतयो हरेरेता जगतः सृष्टिहेतवः ॥३०॥

विष्णुर्मन्वादयः कालः सर्वभूतानि च द्विज !

स्थितेर्निमित्तभूतस्य विष्णोरेता विभूतयः ॥३१॥

रुद्रकालान्तकाद्याश्च समस्ताश्चैव जन्तवः ।

चतुर्धा प्रलयायैता जनार्दनविभूतयः ॥३२॥

जगदादौ तथा मध्ये सृष्टिरा प्रलयाद् द्विज ।

धात्रा मरीचिमिश्रश्च क्रियते जन्तुभिस्तथा ॥३३॥

ब्रह्मा सृजत्यादिकाले मरीचिप्रमुखास्ततः ।

उत्पादयन्त्यपत्यानि जन्तवश्च प्रतिक्षणम् ॥३४॥

न कालेन विना ब्रह्मा सृष्टिनिष्पादको द्विज ।

न प्रजापतयः सर्वं न चैवाखिलजन्तवः ॥३५॥

एवमेव विभागोऽयं स्थितावप्युपदिश्यते ।

चतुर्धा देवदेवस्य मैत्रेय प्रलये तथा ॥३६॥

यत्किञ्चित् सृज्यते येन सत्त्वजातेन वै द्विज ।

तस्य सृज्यस्य संभूतौ तत् सर्वं वै हरेस्तनुः ॥३७॥

Brahmá, Daksha, time, and all creatures are the four energies of Hari, which are the causes of creation. Vishṇu, Manu and the rest, time, and all creatures are the four energies of Vishṇu, which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janárddana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmá, the patriarchs, and living animals. Brahmá creates in the beginning; then the patriarchs beget progeny; and then animals incessantly multiply their kinds: but Brahmá is not the active agent in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, oh Brahman, is engendered by any

हन्ति वा यत् क्वचित् किञ्चिद् भूतं स्थावरजंगमम् ।

जनार्दनस्य तद् रौद्रं मैत्रेयान्तकरं वपुः ॥३८॥

एवमेव जगत्स्रष्टा जगत्पाता तथैव च ।

जगद् भक्षयता चेशः समस्तस्य जनार्दनः ॥३९॥

सर्गस्थित्यन्तकालेषु त्रिधैवं सम्प्रवर्तते ।

गुणप्रवृत्त्या परमं पदं तस्यागुणं महत् ॥४०॥

तत्त्वज्ञानमयं वापि स्वसंवेद्यमनौपमम् ।

चतुःप्रकारं तदपि स्वरूपं परमात्मनः ॥४१॥

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 from of Janārdana as Rudra. Thus Janārdana 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 assumption of the three qualities; but his highest glory<sup>3</sup> 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.

मैत्रेय उवाच ।

चतुःप्रकारतां तस्य ब्रह्मभूतस्य वै मुने ।

ममाक्ष्व यथान्यायं यदुक्तं परमं पदम् ॥४२॥

Maitreya.—But, Muni, describe to me fully the four varieties of the condition of Brahma, and what is the supreme condition<sup>4</sup>.

पराशर उवाच ।

मैत्रेय कारणां प्रोक्तं साधनं सर्व्ववस्तुषु ।

साध्यञ्च वस्तुभिमतं यत्साध्यितुमात्मनः ॥४३॥

योगिनो मुक्तिकामस्य प्राणायामादिसाधनम् ।

साध्यञ्च परमब्रह्म पुनर्नावर्तते यतः ॥४४॥

Parāśara.—That, Maitreya, which is the cause or a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogi who is desirous of liberation, as suppression of breath and the like, are his means: the end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon,

3 Vibhūti, 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.

साधनालम्बनं ज्ञानं मुक्तये योगिनो हि यत् ।  
 स भेदः प्रथमस्तस्य ब्रह्मभूतस्य वै मुने ॥४५॥  
 युञ्जतः क्लेशमुत्तयर्थं साध्यं यद् ब्रह्म योगिनः ।  
 तदालम्बनविज्ञानं द्वितीयोऽंशो महामुने ॥४६॥  
 उभयोस्त्वविभागेन साध्य-साधनयोर्हि यत् ।  
 विज्ञानमद्वैतमयं तद्भागोऽन्यो मयोदितः ॥४७॥  
 ज्ञानत्रयस्य चैतस्य विशेषो यो महामुने ।  
 तन्निराकरणद्वारा दर्शितात्मस्वरूपवत् ॥४८॥  
 निर्व्यापारमनाख्येयं व्याप्तिमात्रमनौपमम् ।  
 आत्मसम्बोधविषयं सत्तामात्रमलक्षणम् ॥४९॥  
 प्रशान्तमभयं शुद्धमविभाव्यमसंश्रितम् ।  
 विष्णोर्ज्ञानमयस्योक्तं तज्ज्ञानं परमं पदम् ॥५०॥

the means employed for emancipation by the Yogi, is discriminative knowledge; and this is the first variety of the condition of Brahma<sup>5</sup>. The second sort is knowledge that is to be acquired by the Yogi whose end is escape from suffering, or eternal felicity. The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishnu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in

5 Of Brahmabhūta ( ब्रह्मभूतस्य ); of him who, or that which, becomes identified with the supreme spirit, which is the same respectively with absolute wisdom, Jñāna ( ज्ञान ), and discriminative wisdom, Vijñāna ( विज्ञान ); leading to felicity, or the condition of Brahma, expressed by the words, Sat chit ānandam ( सच्चिदानन्द ), 'entire tranquillity of mind,' or 'internal enjoyment : ' the same also with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita. 'non-duality,' or unity of god and himself: and finally the same with the aggregate of these three processes, or the conviction that spirit is one, universal, and the same.

तत्रान्यज्ञानरोधेन योगिनो यान्ति ये लयम् ।  
 संसारकर्षणोप्तौ ते यान्ति निर्वीजतां द्विज ॥५१॥  
 एवम्प्रकारममलं नित्यं व्यापकमक्षयम् ।  
 समस्तभेदरहितं विष्णवाख्यं परमं पदम् ॥५२॥  
 तद् ब्रह्म परमं योगी यतो नावर्त्तते पुनः ।  
 अपुण्यपुण्योपरमे क्षीराक्ले शोऽतिनिर्मलः ॥५३॥

need of 'no support'. Those Yogis who, by the annihilation of ignorance, are resolved into this fourfold Brahma, lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition, that is called Vishṇu, perfect, perpetual, universal, undecaying, entire, and uniform: and the Yogi who attains this supreme spirit (Brahma) returns not to life again; for there he is freed from the distinction of virtue and vice, from suffering, and from soil.

6 The epithets of Jñāna, 'wisdom,' here employed, are taken from the Yoga philosophy. 'Requires no exercise,' Nirvyāpāra ( निर्व्यापारं ), is explained, 'without the practice of abstract contemplation,' &c. ( ध्यानादिशून्यं ). 'Not to be taught,' Anākhyaeyam ( अनाख्येयं ); 'not capable of being enjoined' ( निर्देशानर्हं ). 'Internally diffused,' Vyāptimatram ( व्याप्तिमात्रं ), means 'mental identification of individual with universal spirit' ( मनसा ब्रह्माकारतामात्ररूपं ). The phrase आत्मसम्बोधविषयं । translated 'the object of which is self-illumination,' is explained स्वतकारं. 'Simply existent' ( सत्तामात्रं ) is said to mean, 'being unmodified by the accidents of happiness,' &c. ( आनन्दादिविशेषशून्यं ); consequently it is not to be defined ( अलक्षणं ). So the *Yoga Pradipa* explains Samādhi, or contemplation, to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion ( मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिः या संप्रज्ञातनामाप्तौ समाधिरभिधीयते ). 'Tranquil,' Praśāntam ( प्रशान्तं ), is, 'being void of passion,' &c. ( रागादिशून्यं ). 'Fearless ;' not dreading agitation or perplexity by ideas of duality ( द्वैतस्फुर्त्तरभयं ) 'Pure ;' undisturbed by external objects ( निर्विषयं ). 'Not the theme of reasoning' ( दुर्विभाव्यं ); that is, 'not to be ascertained by logical deduction' ( अचित्तक्यं ). 'Stands in no need of support' ( असंभ्रितं ); not resting or depending upon perceptible objects ( निर्विषयत्वादाश्रयशून्यं ).

द्वे रूपे ब्रह्मणस्तस्य मूर्त्तञ्चामूर्त्तमेव च ।  
 क्षराक्षरस्वरूपे ते सर्वभूतेष्ववस्थिते ॥५४॥  
 अक्षरं तत् परं ब्रह्म क्षरं सर्व्वभिदं जगत् ।  
 एकदेशस्थितस्याग्नेर्ज्योत्स्नाः विस्तारिणी यथा ॥५५॥  
 परस्य ब्रह्मणः शक्तिस्तदेतदखिलं जगत् ।  
 तत्राप्यासन्नदूरत्वाद् बहुत्वस्वल्पतामयः ॥  
 ज्योत्स्नाभेदोऽस्ति तच्छक्तस्तद्वन्मैत्रेय विद्यते ॥५६॥  
 ब्रह्म-विष्णु-शिवा ब्रह्मन् प्रधाना ब्रह्मशक्तयः ।  
 ततश्च देवा मैत्रेय न्यूना दक्षादयस्ततः ॥५७॥  
 ततो मनुष्याः पशवो मृग-पक्षि-सरीसृपाः ।  
 न्यूना न्यूनतराश्चैव वृक्ष-गुल्मादयस्ततः ॥५८॥  
 तदेतदक्षरं नित्यं जगन्मुनिवराखिलम् ।  
 आविर्भाव-तिरोभाव-जन्म-नाश-विकल्पवत् ॥५९॥

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 as, 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. Brahmá, Vishṇu, and Síva are the most powerful energies of god; next to them are the inferior deities, then the attendant spirits, then men, then animals, birds, insects, vegetables; each becoming more and more feeble as they are 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.

सर्व्वशक्तिमयो विष्णुः स्वरूपं ब्रह्मणोऽपरम् ।  
 मूर्त्तं यद् योगिभिः पूर्वं योगारम्भेषु चिन्त्यते ॥६०॥  
 सालम्बनो महायोगः सबीजो यत्र संस्थितः ।  
 मनस्यव्याहते सम्यग् युञ्जतां जायते मुने ॥६१॥

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

स परः सर्वशक्तीनां ब्रह्मणः समनन्तरः ।  
 मूर्त्तं ब्रह्म महाभाग सर्व्वब्रह्ममयो हरिः ॥६२॥  
 तत्र सर्व्वमिदं प्रोतमोतञ्चैवाखिलं जगत् ।  
 ततो जगज्जगत् तस्मिन् स जगच्चाखिलं मुने ॥६३॥  
 क्षराक्षरमयो विष्णुर्विभर्त्यखिलमीश्वरः ।  
 पुरुषाव्याकृतमयं भूषणास्त्रस्वरूपवत् ॥६४॥

accompanied by suitable elements, is effected<sup>7</sup> by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence; and in him therefore is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified in nature with his ornaments and weapons.

मैत्रेय उवाच ।

भूषणास्त्रस्वरूपस्थं यच्चैतदखिलं जगत् ।  
 विभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि ॥६५॥

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

पराशर उवाच ।

नमस्कृत्वाप्रमेयाय विष्णवे प्रभविष्णवे ।  
 कथयामि यथाख्यातं वशिष्ठेन ममाभवत् ॥६६॥  
 आत्मानमस्य जगती निर्लपमगुणामलम् ।  
 विभर्ति कोस्तुभमणिस्वरूपं भगवान् हरिः ॥६७॥  
 श्रीवत्ससंस्थानधरमनन्ते च समाश्रितम् ।  
 प्रधानं बुद्धिरप्यास्ते गदारूपेण माधवे ॥६८॥

Parāśara.—Having offered salutation to the mighty and indescribable Vishṇu, I repeat to you what was formerly related to me by Vāsishṭha. The glorious Hari wears the pure soul of the world, undefiled, and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhāna) is seated on the eternal, as the Srivatsa mark. Intellect abides in Mādhava, in the form of his mace. The

7 The great Yoga is produced ( महायोगो जायते ). This great Yoga, or union, is to have its relation or dependence ( सालम्बनः ), which is Vishṇu ( वैष्णवः ; and its seed ( सवीजः ), or mystical ejaculations ; and to be accompanied with Mantras and silent repetitions, or Japa ( मन्त्रजपादि-सहित ).

भूतादिमिन्द्रियादिञ्च द्विधाहंकारमीश्वरः ।  
 बिभर्त्ति शङ्खरूपेण शार्ङ्गरूपेण च स्थितम् ॥६९॥  
 बलस्वरूपमत्यन्तजवेनान्तरितानिलम् ।  
 चक्रस्वरूपञ्च मनो धत्ते विष्णुः करे स्थितम् ॥७०॥  
 पञ्चरूपा तु या माला वैजयन्ती गदाभृतः ।  
 सा भूतहेतुसंघातो भूतमाला च वै द्विज ॥७१॥  
 यानीन्द्रियाण्यशेषाणि बुद्धिकर्मात्मकानि वै ।  
 शररूपाण्यशेषाणि तानि धत्ते जनार्दनः ॥७२॥  
 बिभर्त्ति यच्चासिरत्नमच्युतोऽत्यन्तनिर्मलम् ।  
 विद्योमयन्तु तज्ज्ञानमविद्याकोशसंस्थितम् ॥७३॥  
 इत्थं पुमान् प्रधानञ्च बुद्ध्यहङ्कारमेव च ।  
 भूतानि च हृषीकेशे मनः सर्वेन्द्रियाणि च ।  
 विद्याविद्ये च मैत्रेय सर्वमेतत् समाश्रितम् ॥७४॥  
 अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः ।  
 बिभर्त्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः ॥७५॥  
 सविकारं प्रधानञ्च पुमांश्चेवाखिलं जगत् ।  
 बिभर्त्ति पुण्डरीकाक्षस्तदेवं परमेश्वरः ॥७६॥

lord (Īśwara) supports egotism (Ahankāra) in its twofold division, into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishṇu holds, in the form of his discus, the mind, whose thoughts (like the weapon) fly swifter than the winds. The necklace of the deity Vaijyanti, composed of five precious gems<sup>8</sup>, is the aggregate of the five elemental rudiments. Janārddana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword of Achyuta is holy wisdom, concealed at some seasons in the scabbard of ignorance. In this manner soul, nature, intellect, egotism, the elements, the senses, mind, ignorance, and wisdom, are all assembled in the person of Hṛshikeśa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind<sup>9</sup>. Puṇ-

8 Or of pearl, rubv. emerald, sapphire, and diamond.

9 We have in the text a representation of one mode of Dhyāna, or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types ; or in which, at least, the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus the Yogi here says to himself, "I meditate upon the jewel on Vishṇu's brow, as the soul of the world ; upon the gem on his breast, as the first principle of

या विद्या या तथाऽविद्या यत् सद् यच्चासदव्ययम् ।  
 तत् सर्व्वं सर्व्वभूतेशे मैत्रेय मधुसूदने ॥७७॥  
 कला-काष्ठा-निमेषादि-दिनत्वयन-हायनैः ।  
 कालस्वरूपो भगवानपरो हरिरव्ययः ॥७८॥  
 भूर्लोकोऽथ भुवर्लोक्रः स्वर्लोको मुनिसत्तम !  
 महर्जनस्तपः सत्यं सप्तलोका इमे विभुः ॥७९॥  
 लोकात्ममूर्त्तिः सर्व्वेषां पूर्व्वेषामपि पूर्व्वजः ।  
 आधारः सर्व्वविद्यानां स्वयमेव हरिः स्थितः ॥८०॥  
 देव-मानुष-पश्वादिस्वरूपैर्बहुभिः स्थितः ।  
 ततः सर्व्वेश्वरोऽनन्तो भूतमूर्त्तिरभूर्त्तिमान् ॥८१॥  
 ऋचो यजूषि सामानि तथैवाथर्व्वणानि वै ।  
 इतिहासोपवेदास्तु वेदान्तेषु तथोक्तयः ॥८२॥  
 वेदाङ्गानि समस्तानि मन्वादिगद्दितानि च ।  
 शस्त्राण्यशेषाण्याख्यानान्यनुवाकाश्च ये क्वचित् ॥८३॥  
 काव्यालापाश्च ये केचिद् गीतकान्यखिलानि च ।  
 शब्दमूर्त्तिधरस्यैतद् वपुर्विष्णोर्महात्मनः ॥८४॥

śarīkākṣha, 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 patriarchs, of sages, of saints, of truth: whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained: who exists in manifold forms, as gods, men, and animals; and is thence the sovereign lord of all, eternal: whose shape is all visible things; who is without shape or form: who is celebrated in the Vedānta as the Rik, Yajush, Sāma, 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;<sup>10</sup> poems, and all that is said or sung; are the body of the mighty Vishṇu, assuming the form of sound. All kinds of subs-

things ;" and so on : and thus through a perceptible substance proceeds to an imperceptible idea.

10 Ākhyānāni ( आख्यानानि ) is said to denote the Purāṇas, and Anuvāda ( अनुवादः ) the Kalpa, Sūtra, and similar works, containing directions for supplementary rites.



यानि मूर्त्तान्यमूर्त्तानि यान्यत्रान्यत्र वा क्वचित् ।

सन्ति वै वस्तुजातानि तानि सर्वाणि तद्वपुः ॥८५॥

अहं हरिः सर्वमिदं जनाद्दृशो नान्यत् ततः कारणकार्यजातम् ।

ईदृङ्मनो यस्य न तस्य भूयो भवोद्भवा द्वन्द्वगदा भवन्ति ॥८६॥

tances, with or without shape, here or elsewhere, are the body of Vishṇu. I am Hari. All that I behold is Janārdhana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

इत्येष तेऽंशः प्रथमः पुराणस्यास्य वै द्विज !

यथावत् कथितो यस्मिन् श्रुते पापैः प्रमुच्यते ॥८७॥

कार्तिक्यां पुष्करस्नाने द्वादशाब्देन यत् फलम् ।

तदस्य श्रवणात् सर्वं मैत्रेयाप्नोति मानवः ॥८८॥

देवर्षिपितृगन्धर्वयक्षादीनाञ्च सम्भवम् ।

भवन्ति शृणवतः पुंसो देवाद्या वरदा मुने ॥८९॥

Thus, Brahman, has the first portion of this Purāṇa been duly revealed to you: listening to which, expiates all offences. The man who hears this Purāṇa obtains the fruit of bathing in the Pushkara lake<sup>11</sup> for twelve years, in the month of Kārtik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.

11 The celebrated lake Pokher in Ajmer.

## BOOK II

## CHAPTER I

मैत्रेय उवाच ।

भगवन् सम्यगाख्यातं ममैतदखिलं त्वया ।  
जगतः सर्गसम्बन्धि यत् पृष्टोऽसि गुरो मया ॥१॥  
योऽयमंशो जगत्सृष्टिसम्बद्धो गदितस्त्वया ।  
तत्राहं श्रोतुमिच्छामि भूयोऽपि मुनिसत्तम ॥२॥  
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य यौ ।  
तयोरुत्तानपादस्य ध्रुवः पुत्रस्त्वयोदितः ॥३॥  
प्रियव्रतस्य नैवोक्ता भवता द्विज सन्ततिः ।  
तामहं श्रोतुमिच्छामि प्रसन्नो वक्तुमर्हसि ॥४॥

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

पराशर उवाच ।

कर्द्दमस्यात्मजां कन्यामुपयेमे प्रियव्रतः ।  
सभ्राट् कुक्षी च तत्कन्ये दश पुत्रास्तथापरे ॥५॥

Parāśara.—Priyavrata married Kāmyā, the daughter of the patriarch Kardama<sup>1</sup>, and had by her two daughters, Samrāt and Kukshi, and ten sons, wise, valiant, modest, and dutiful, named Agñidhra,

1 The text reads Kanyā ( कर्द्दमस्यात्मजां कन्यां ); and the commentator has, 'he married the daughter of Kardama, whose name was Kanyā' ( कन्यां कन्यासंज्ञामिति ). The copies agree in the reading, and the Vāyu has the same name, Kanyā; but the Mārkaṇḍeya, which is the same in other respects as our text, has Kāmyā: Kāmyā also is the name elsewhere given by the Vāyu to the daughter of Kardama (Ch. X. n. 6). Kāmyā, as has been noticed, appears in the Brāhma and Hari V. (Ch. VII. n. 6) as the mother of Priyavrata, but erroneously; and the same authorities specify a Kāmyā as the wife of that sovereign. So the commentator on the Hari V. states, 'another Kāmyā is mentioned (in the

महाप्राज्ञा महावीर्य्या विनीता दयिताः पितुः ।  
 प्रियव्रतसुताः ख्यातास्तेषां नामानि मे शृणु ॥६॥  
 अग्नीध्रश्चाम्निबाहुश्च वपुष्मान् च त्रिमांस्तथा ।  
 मेधा मेधातिथिर्भव्यः सवनः पुत्र एव च ॥७॥  
 ज्योतिष्मान् दशमस्तेषां सत्यनामा सुतोऽभवत् ।  
 प्रियव्रतस्य पुत्राणां प्रख्यातो बलवीर्य्यतः ॥८॥  
 मेधाम्निबाहु-पुत्रास्तु त्रयो योगपरायणाः ।  
 जातिस्मरा महाभाग न राज्याय मनो दधुः ॥९॥  
 निर्म्ममाः सर्वकालन्तु समस्तार्थेषु वै मुने ।  
 चक्रुः क्रिया यथान्यायमफलाकाङ्क्षिणो हि ते ॥१०॥

Agnibáhu, Vapushmat, Dyutimat, Medhatithi, Bhavya, Savata, Putra, and the tenth was Jyotishmat,<sup>2</sup> illustrious by nature as by name. These were the sons of Priyavrata, famous for strength and prowess. Of these, three, or Medha, Putra, and Agnibáhu, adopted a religious life: remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम !  
 विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम् ॥११॥  
 जम्बूद्वीपं महाभाग सोऽग्नीध्राय ददौ पिता ।  
 मेधातिथेस्तथा प्रादात् प्लक्षद्वीपमथापरम् ॥१२॥

Priyavrata having divided the earth into seven continents, gave them respectively to his other seven sons.<sup>3</sup> To Agnidhra he gave lambudvīpa; to Medhatithi he gave Plaksha-dvīpa: he installed

text), the daughter of Kardama, the wife of Priyavrata:’ प्रियव्रतस्य भार्य्या कर्दमपुत्री काम्यान्येत्याह । The name Kanyá is therefore most probably an error of the copyists. The Bhágavata calls the wife of Priyavrata. Varhishmati, the daughter of Visvakarman.

2 These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhágavata: that has an almost entirely different series of names, or Agnidhra, Idhmajihwa, Yajrabáhu, Mahávira, Hiranyaretas, Medhatithi, Ghṛtaprishṭha, Savana, Vítihotra, and Kavi; with one daughter, Urjjasvatí. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

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

शाल्मले च वपुष्मन्तं नरेन्द्रमभिषिक्तवान् ।  
 ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः ॥१३॥  
 द्युतिमन्तञ्च राजानं क्रौञ्चद्वीपे समादिशत् ।  
 शाकद्वीपेश्वरञ्चापि भव्यञ्चक्रे च स प्रभुः ॥१४॥  
 सवनं पुष्करद्वीपे राजानं समकारयत् ॥१५॥

Vapushmat in the sovereignty over the Dvīpa of Sālmali: and made Jyotishmat king of Kuśa-dvīpa: he appointed Dyutimat to rule over Krauncha-dvīpa; Bhavya to reign over Sāka-dvīpa; and Savala he nominated the monarch of the Dvīpa of Pushkara.

जम्बूद्वीपेश्वरो यस्तु अग्नीध्रो मुनिसत्तम ।  
 तस्य पुत्रा बभूवुस्ते प्रजापतिसमा नव ॥१६॥  
 नाभिः किम्पुरुषश्चैव हरिवर्ष इलावृतः ।  
 रम्यो हिरण्वान् षष्ठश्च कुरुर्भद्राश्च एव च ॥१७॥  
 केतुमालस्तथैवान्यः साधुचेष्टो नृपोऽभवत् ।

Agnīdhra, the king of Jambu-dvīpa, had nine sons, equal in splendour to the patriarchs: they were named Nābhi, Kimpurusha, Harivarsha, Ilāvṛta, Ramya, Hiraṇvat, Kuru, Bhadrāsva, and Ketumāla, who was a prince ever active in the practice of piety.

जम्बूद्वीपविभागांश्च तेषां विप्र निशामय ॥१८॥  
 पित्रा दत्तं हिमाह्वन्तु वर्षं नाभेस्तु दक्षिणम् ।  
 हेमकूटं तथा वर्षं ददौ किम्पुरुषाय सः ॥१९॥  
 तृतीयं नैषधं वर्षं हरिवर्षाय दत्तवान् ।  
 इलावृताय प्रददौ मेरुर्ध्वं तु मध्यगः ॥२०॥  
 नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता ।  
 श्वेतं तद्दत्तरं वर्षं पित्रा दत्तं हिरण्वते ॥२१॥

Hear next, Maitreya, in what manner Agnīdhra apportioned Jambu-dvīpa amongst his nine sons. He gave to Nābhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakūṭa he gave to Kimpurusha; and to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Ilāvṛta; and to Ramya, the countries lying between it and the Nīla mountain. To Hiraṇvat his father gave the country

4 Even the Bhāgavata concurs with the other Purāṇas in this series of Priyavrata's grandsons.

यदुत्तरं शृङ्गवतो वर्षं तत् कुरुवे ददौ ।  
 मेरोः पूर्व्वेण यद् वर्षं भद्राश्वाय प्रदत्तवान् ॥२२  
 गन्धमादनवर्षंन्तु केतुमालाय दत्तवान् ।  
 इत्येतानि ददौ तेभ्यः पुत्रेभ्यः स नरेश्वरः ॥२३॥  
 वर्षेष्वेतेषु तान् पुत्रानभिषिच्य स भूमिपः ।  
 शालग्रामं महापुण्यं मैत्रेय तपसे ययौ ॥२४॥

lying to the north of it, called Śveta; and, on the north of the Sveta mountains, the country bounded by the Śringavān range he gave to Kuru. The countries on the east of Meru he assigned to Bhadrāśva; and Gandhmādana, which lay west of it, he gave to Ketumāla.<sup>5</sup> Having installed his sons sovereigns in these several regions, the pious king Agnīdhra retired to a life of penance at the holy place of pilgrimage, Śālagrāma.<sup>6</sup>

यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने ।  
 तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्यत्यन्तः ।२५  
 विपर्य्ययो न तेष्वस्ति जरामृत्युभयं न च ।  
 धर्म्मधर्म्मौ न तेष्वास्तां नोत्तमाधममध्यमाः ॥२६॥  
 न तेष्वस्ति युगावस्था क्षेत्रेष्वष्टासु सर्व्वदा ।

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

हिमाल्हि यस्य वै वर्षं नाभेरासीन्महात्मनः ॥२७॥  
 तस्यर्षभोऽभवत् पुत्रो मेरुदेव्यां महाद्युतिः ।  
 ऋषभाद् भरतो जज्ञ ज्येष्ठः पुत्रशतस्य सः ॥२८॥

Nábhi, who had for his portion the country of Himáhwā, had by his queen Meru the magnanimous Rishabha: and he had a hundred

5 Or 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 the worship is enjoined in the Uttara Khaṇḍa of the Padma P. and in the Brahma Vaivartta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Śālagrāma 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.

कृत्वा राज्यं स्वधर्मेण तथेष्टा विविधान् मखान् ।  
 अभिषिच्य मुतं ज्येष्ठं भरतं पृथिवीपतिम् ॥२९॥  
 तपसे स महाभागः पुलस्त्यस्याश्रमं ययौ ।  
 वानप्रस्थविधानेन तत्रापि कृतनिश्चयः ॥३०॥  
 तपस्तेपे यथान्यायं यदा च स महीपतिः ।  
 तपसा कर्शितोऽत्यर्थं कृशो धमनिसन्ततः ॥३१॥  
 नग्नो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः ।  
 ततश्च भारतं वर्षमेतल्लोकेषु गीयते ॥३२॥

sons, the eldest of whom was Bharata. Rishabha having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a collection of skin and fibres, he put a pebble in his mouth, and naked went the way of all flesh.<sup>7</sup>

7 'The great road,' or 'road of heroes' ( महाप्रस्थानं or वीरस्थानं ). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata adverts to the same circumstance ; आस्ये कृताश्म-क्वतः । That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances not found in any other Purāna. The most interesting of these are the scene of Rishabha's wanderings, which is said to be Konka, Venkaṭa, Kūṭaka, and southern Karnāṭaka, or the western part of the Peninsula ; and the adoption of the Jain belief by the people of those countries. Thus it is said, "A king of the Kankas, Venkaṭas, and Kūṭakas, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed also by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual ; will observe vows injurious and disrespectful to the gods ; will desist from ablutions, mouthwashings, 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 Tīrthakara, or Jain saint of the present era. There can be no doubt, therefore, that the Bhāgavata intends this sect ; and as the Jain system was not matured until a comparatively modern date, this composition is determined to be also recent. 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.

भरताय यतः पित्रा दत्तं प्रातिष्ठता वनम् ।

The country was termed Bhárata from the time that it was relinquished to Bharata by his father, on his retiring to the woods.\*

सुमतिर्भरतस्याभूत् पुत्रः परमधार्मिकः ॥३३॥

कृत्वा सम्यग् ददौ तस्मै राज्यमिष्टमखः पिता ।

पुत्रसंक्रामितश्रीस्तु भरतः स भहीपतिः ॥३४॥

योगाभ्यासरतः प्राणान् शालग्रामेऽत्यजन्मुने !

अजायत च विप्रोऽसौ योगिनां प्रवरे कुले ॥३५॥

मैत्रेय ! तस्य चरितं कथयिष्यामि ते पुनः ।

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

सुमतेस्तेजसस्तस्मादिन्द्रद्युम्नो व्यजायत ॥३६॥

परमेष्ठी ततस्तस्मात् प्रतिहारस्तदन्वयः ।

प्रतिहर्त्तेति विख्यात उत्पन्नस्तस्य चात्मजः ॥३७॥

भुवस्तस्मात् तथोद्गीथः प्रस्तारस्तत्सुतो विभुः ।

पृथुस्ततोऽभवन्नक्तो नक्तस्यापि गयः सुतः ॥३८॥

नरो गयस्य तनयस्तत्पुत्रोऽभूद् विराट् ततः ।

तस्य पुत्रो महावीर्य्यो धीमांस्तस्मादजायत ॥३९॥

महान्तस्तत्सुतश्चाभून्मनस्युस्तस्य चात्मजः ।

त्वष्टा त्वष्टुश्च विरजो रजस्तस्याप्यभूत् सुतः ॥४०॥

From the illustrious Sumati was born Indradyumna: his son was Parameshthīn: his son was Pratihāra, who had a celebrated son, named Pratihartā: his son was Bhava, who begot Udgītha, who begot Prastāra; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virāt. The valiant son of Virāt was Dhīmat, who begot Mahānta; whose son was Manasyu; whose son was Twashtri: his son was Viraja: his son was Raja:

8 This etymology is given in other Purāṇas; but the Matsya and Vāyu have a different one, deriving it from the Manu, called Bharata, or the cherisher, one who rears or cherishes progeny: भरणात् प्रजानां वै मनुर्भरत इत्युच्यते। निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतं। The Vāyu has, in another place, the more common explanation also: हिमाह्वं दक्षिणवर्षं तस्य ( भरतस्य ) नाम्ना विदुर्बुधाः ॥

शतजिद्रजसस्तस्य जज्ञे पुत्रशतं मुने !  
 विश्वगज्योतिःप्रधानास्ते यैरिमा वद्धिताः प्रजाः ॥४१  
 तैरिदं भारतं वर्षं नवभेदमलङ्कृतम् ।  
 तेषां वंशप्रसूतैश्च भुक्तेयं भारती पुरा ॥४२॥  
 कृतत्रेतादिसर्गेण युगाख्या ह्येकसप्ततिः ॥४३॥

his son was Satajit, who had a hundred sons, of whom Visvagjyotish was the eldest.<sup>9</sup> Under these princes, Bhárata-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).

एष स्वायम्भुवः सर्गो येनेदं पूरितं जगत् ।  
 दाराहे तु मुने ! कल्पे पूर्वमन्वन्तराधिपः ॥४४॥

This was the creation of Sváyambhuva Manu, by which the earth was peopled, when he presided over the first Manvantara, in the Kalpa of Varáha.<sup>10</sup>

9 The Agni, Kūrma, Márkaṇḍeya, Linga, and Váyu Purānas agree with the Vishnu in these genealogical details. The Bhágavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Satajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavṛta : प्रैयव्रतं वंशमिमं

वरजश्वरमोद्भवः । अकरोदत्यलं कीर्त्या विष्णुः सुरगणां यथा ॥

10 The descendants of Priyavṛta were the kings of the earth in the first or Sváyambhuva Manvantara. Those of Uttánapáda, his brother, are placed rather incongruously in the second or Svárochisha Manvantara : whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manvantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.



## CHAPTER II

मैत्रेय उवाच ।

कथितो भवता ब्रह्मन् ! सर्गः स्वायम्भुवश्च मे ।  
 श्रोतुमिच्छाम्यहं त्वत्तः सकलं मण्डलं भुवः ॥१॥  
 यावन्तः सागरा द्वीपास्तथा वर्षाणि पर्वताः ।  
 वनानि सरितः पुत्र्यो देवादीनां तथा मुने ॥२॥  
 यत्प्रमाणमिदं सर्वं यदाधारं यदात्मकम् ।  
 संस्थानमस्य च मुने ! यथावद् वक्तुमर्हसि ॥३॥

Maitreya.—You have related to me, Brahman, the creation of Sváyambhuva; 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.

पराशर उवाच ।

मैत्रेय श्रूयतामेतत् संक्षेपाद् गदतो मम ।  
 नास्य वर्षशतेनापि वक्तुं शक्यो हि विस्तरः ॥४॥

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

जम्बू-प्लक्षाह्वयौ द्वीपौ शाल्मलिश्चापरो द्विज ।  
 कुशः क्रौञ्चस्तथा शाकः पुष्करश्चैव सप्तमः ॥५॥  
 एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः ।  
 लवणोक्षु-सुरा-सर्पिर्दधि-दुग्ध-जलैः समम् ॥६॥

The seven great insular continents are Jambu, Plaksha, Sálmalī, Kuśa, Krauncha, Śáka, and Pushkara: and they are surrounded severally by seven great seas; the sea of salt water (Lavaṇa), of sugar-cane juice (Ikshu), of wine (Surá), of clarified butter (Sarpi), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).<sup>1</sup>

<sup>1</sup> The geography of the Purāṇas occurs in most of these works; and in all the main features, the seven Dvīpas, seven seas, the divisions of Jambu-dvīpa, the situation and extent of Meru, and the sub-divisions of Bhārata, is the same. The Agni and Bráhma are word for word the same with our text; and the Kūrma, Línga, Matsya, Márkaṇḍeya, and Váyu present many passages common to them and the Vishnu, or to one another. The Váyu, as usual, enters most fully into particulars. The Bhágavata differs in its nomenclature of the subordinate details from all, and is followed by the Padma. The others either omit the subject, or

जम्बूद्वीपः समस्तानाम् एतेषां मध्यसंस्थितः ।

तस्यापि मेरुर्मैत्रेय ! मध्ये कनकपर्वतः ॥७॥

चतुराशीतिसाहस्रो योजनैरस्य चोच्छ्रयः ।

प्रविष्टः षोडशाधस्ताद् द्वात्रिंशन्मूर्द्धनि विस्तृतः ॥८॥

मूले षोडशसाहस्रो विस्तारस्तस्य सर्व्वशः ।

भूपद्मस्यास्य शैलेशः कर्णिकाकारसंस्थितः ॥९॥

Jambu-dvīpa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below the surface of the earth is 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.<sup>2</sup>

advert to it but briefly. The Mahābhārata, Bhīshma Parva, has an account essentially the same, and many of the stanzas are common to it and different Purānas. It does not follow the same order, and has some peculiarities; one of which is calling Jambu-dvīpa, Sudarśana, such being the name of the Jambu-tree: it is said also to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.

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 Paurāniks. The Padma compares its form to the bell-shaped flower of the Dhutura. The Vāyu 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 Bhṛgu, a thousand: Śavarni calls it octangular; Bhāguri, quadrangular; and Varshāyani says it has a thousand angles: Gālava 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 Vāyu, and both contain this line; चतुर्वर्णसुसौवर्णश्चतुरस्रः समुच्छ्रितः । 'Four coloured, golden, four-cornered lofty:' but the Vāyu compares its summit in one place, to a saucer; and observes that its circumference must be thrice its diameter: विस्तारात्त्रिगुणस्यास्य परिणाहः समन्ततः । The Matsya also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular: वृत्ताकृतिप्रमाणाश्च चतुरस्रः समाहितः । According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmāṇḍa, which is the same exactly as that in the Vāyu, occurs in the *As. Researches*, VIII. 343. There are some differences in Wilford's

हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे ।  
 नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः ॥१० ॥  
 लक्षप्रमाणौ द्वौ मध्यौ दशहीनास्तथापरौ ।  
 सहस्रद्वितयोच्छायास्तावद्विस्तारिणश्च ते ॥११ ॥  
 भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम् ।  
 हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विज ॥१२ ॥  
 रम्यकञ्चोत्तरे वर्षं तस्यैवानु हिरण्मयम् ।  
 उत्तराः कुरवश्चैव यथा वै भारतं तथा ॥१३ ॥  
 नवसाहस्रमेकैकमेतेषां द्विजसत्तम !  
 इलावृतञ्च तन्मध्ये सौवर्णो मेरुश्छितः ॥१४ ॥  
 मेरोश्चतुर्दिशं तत्तु नवसाहस्रविस्तृतम् ।  
 इलावृतं महाभाग ! चत्वारश्चात्र पर्वताः ॥१५ ॥

The boundary mountains (of the earth) are Himaván, Hemakúta, and Nishadha, which lie south of Meru; and Níla, Sveta, and Sríngí, which are situated to the north of it. The two central ranges (those next to Meru, or Nishadha and Níla) 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.<sup>3</sup> The Varshas or countries between these ranges are Bhárata (India), south of the Himaván mountains; next Kimpurusha, between Himaván and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ranyaka, extending from the Níla or blue mountains to the Sveta (or white) mountains; Hiraṇmaya lies between the Sveta and Sríngí ranges; and Uttarakuru is beyond the latter, following the same direction as Bhárata.<sup>4</sup> Each of these is nine thousand Yojanas in extent. Ilávṛta 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.<sup>5</sup> There are four mountains in this Varsha, formed as buttresses

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-dvīpa, as the mountain ranges recede from the centre.

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

5 The whole diameter of Jambu-dvīpa has been said to be 100,000 Yojanas. This is thus divided from north to south: Ilávṛta, in the centre, extends each way 9000, making 18000: Meru itself, at the base

विष्कम्भा रचिता मेरोर्योजनायुतमुच्छ्रिताः ॥१६॥  
 पूर्व्वेण मन्दरो नाम दक्षिणो गन्धमादनः ।  
 विपुलः पश्चिमे पार्श्वे सुपार्श्वोत्तरे स्मृतः ॥१७॥  
 कदम्बस्तेषु जम्बूश्च पिप्पलो वट एव च ।  
 एकादशशतायामाः पादपा गिरिकेतवः ॥१८॥  
 जम्बूद्वीपस्य सा जम्बूनर्महेतुर्महामुने ।  
 महागजप्रमाणानि जम्ब्वास्तस्याः फलानि वै ॥१९॥  
 पतन्ति भूभृतः पृष्ठे शीर्यमाणानि सर्वतः ।  
 रसेन तेषां प्रख्याता तत्र जम्बूनदीति वै ॥२०॥  
 सरित् प्रवर्त्तते सा च पीयते तन्निवासिभिः ।  
 न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः ॥२१॥  
 तत्पानात् स्वच्छमनसां जनानां तत्र जायते ।  
 तीरमृत् तद्दरसं प्राप्य सुखवायुविशोषिता ।  
 जम्बूनदारख्यं भवति सुवर्णं सिद्धभूषणम् ॥२२॥

to Meru, each ten thousand Yojanas in elevation : that on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárśva:<sup>6</sup> on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pípal, and a Vaṭa;<sup>7</sup> each spreading over eleven hundred Yojanas, and towering aloft like banners on the mountains. From the Jambu-tree the insular continent Jambu-dvīpa 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 neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jámbu-nada, of which the ornaments of the Siddhas are fabricated.

is 16000: the six Varshas, at 9000 each, are equal to 54000: and the six ranges, at 2000 each, are 12000: and  $18+16+54+12=100$ . From east to west the Varshas are of the extent necessary to occupy the space of the circle.

6 The Bhágavata and Padma call these Mandara, Merumandara, Supárśva, and Kumuda.

7 Nauclea Kadamba, Eugenia Jambu, Ficus religiosa, and F. Indica. The Bhágavata substitutes a mango-tree for the Pípal; placing it on Mandara, the Jambu on Merumandara, the Kadamba on Supárśva, and the Vaṭa on Kumuda.

भद्राश्वं पूर्वतो मेरोः केतुमालञ्च पश्चिमे ।  
 वर्षे द्वे तु मुनिश्रेष्ठ ! तयोर्मध्ये इलावृतम् ॥२३॥  
 वनं चैत्ररथं पूर्वे दक्षिणे गन्धमादनम् ।  
 वैभ्राजं पश्चिमे तद्ददुत्तरे नन्दनं स्मृतम् ॥२४॥  
 अरुणोदं महाभद्रमसितोदं समानसम् ।  
 सरांस्येतानि चत्वारि देवभोग्यानि सर्व्वदा ॥२५॥

The country of Bhadrāsva lies on the east of Meru, and Ketumāla on the west; and between these two is the region of Ilāvṛta. On the east of the same is the forest Chaitraratha; the Gandhamādana wood is on the south; the forest of Vaibhrāja 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 Aruṇoda, Mahābhadra, Sītoda, and Mānasa.<sup>8</sup>

शीतान्तश्चक्रमुञ्जश्च कुररी माल्यवांस्तथा ।  
 वैकङ्कप्रमुखा मेरोः पूर्व्वतः केशराचलाः ।  
 त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा ॥२६॥  
 निषधाद्या दक्षिणतस्तस्य केसरपर्व्वताः ।  
 शिखिवासाः सवैदूर्य्यः कपिलो गन्धमादनः ।  
 जारुधिप्रमुखास्तद्वत् पश्चिमे केसराचलाः ॥२७॥  
 मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः ।  
 शङ्खकूटोऽथ ऋषभो हंसो नागस्तथापरः ।  
 कालञ्जराद्याश्च तथा उत्तरे केशराचलाः ॥२८॥

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Sītānta, Mukunda, Kurarī, Mālyavān, and Vaikanka; on the south, Trikuta, Sīsira, Patanga, Ruchaka, and Nishadha; on the west, Sikhivāsas, Vaidūrya, Kapila, Gandhamādana, and Jārudhi; and on the north, Sankhakūṭa, Rishabha, Nāga, Haṃsa, and Kālanjara. These and others extend from between the intervals in the body, or from the heart of Meru,<sup>9</sup>

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

9 The Vāyu gives these names, and many more; and describes at great length forests, lakes, and cities of gods and demi-gods upon these fabulous mountains, or in the valleys between them. (*As. Res.* VIII, 354).

चतुर्दशसहस्राणि योजनानां महापुरी ।

मेरोरुपरि मैत्रेय ! ब्रह्मणः प्रथिता दिवि ॥२९॥

तस्याः समन्ततश्चाष्टौ दिशासु विदिशासु च ।

इन्द्रादिलोकपालानां प्रख्याताः प्रवराः पूरः ॥३०॥

On the summit of Meru is the vast city of Brahmá, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.<sup>10</sup> The

10 The Lokapálas, or eight deities in that character, Indra, Yama, Varuṇa, Kuvera, Vivasvat, Soma, Agni, and Váyu. Other cities of the gods are placed upon the spurs, or filament mountains, by the Váyu; or that of Brahmá on Hemaśringa, of Śankara on Kálanjara, of Garuda on Vaikanka, and of Kuvera on Kailása. Himavat is also specified by the same work as the scene of Śiva's penance, and marriage with Umá; of his assuming the form of a Kiráta, or forester: of the birth of Kártikeya, in the Śara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Wilford, is made the theme of one of his fanciful

verifications. "Here; he (the author of the Váyu) says, in the forest of Śankha, was born Shađánana or Kártikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Crauncha, Germany, part of Poland, &c. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." *As. Res.* VIII. 364. The text of which this is in part a representation

is. तत्र शरवणं नाम यत्र जातः षडाननः । यत्र चैव कृतोत्साहः कौब्रशैलवरं प्रति ॥  
चित्तपुष्पनिकुञ्जस्य कौंचस्य च गिरेस्तटे । देवारिस्कन्दनः स्कन्दो यत्र शक्तिविमुक्तवान् ॥

The legend here alluded to is told at length in the Vámana Purāṇa. Mahishásura, flying from the battle, in which Táraka had been slain by Kártikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kártikeya and Indra, as to their respective prowess, they determined to decide the question by circumbulating 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. Kártikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced at once it and the demon

Mahishá. एवं ब्रुवन्तं कौंचं सः ( कर्त्तिकेयेः ) कोधात्प्रस्फुरिताधरः । विभेद शक्या  
कौटिल्यान्महिषेण समं तथा । Another division of Krauncha is ascribed to

Parasuráma, Megha Dūta, v. 59. Krauncha is also sometimes considered to be the name of an Asura, killed by Kártikeya; but this is perhaps some misapprehension of the Paurānik legend by the grammarians, springing out of the synonyms of Kártikeya, Kraunchári, Krauncha-dáraṇa, &c., implying the foe or destroyer of Krauncha, occurring in the Amara, and other Koshas.

विष्णुपादविनिष्कान्ता प्लावयित्वेन्दुमण्डलम् ।  
 समन्ताद् ब्रह्मणः पुर्यां गङ्गा पतति वै दिवः ॥३१॥  
 सा तत्र पतिता दिक्षु चतुर्धा प्रतिपद्यते ।  
 सीता चालकनन्दा च चक्षुर्भद्रा च वै क्रमात् ॥३२॥  
 पूर्व्वेण शैलात् सीता तु शैलं यात्यन्तरिक्षगा ।  
 ततश्च पूर्व्ववर्षेण भद्राश्वेनैति सार्णवम् ॥३३॥  
 तथैवालकनन्दापि दक्षिणेनैत्य भारतम् ।  
 प्रयाति सागरं भूत्वा सप्तभेदा महामुने ॥३४॥  
 चक्षुश्च पश्चिमगिरीनतीत्य सकलांस्ततः ।  
 पश्चिमं केतुमालाख्यं वर्षं गत्वैति सागरम् ॥३५॥  
 भद्रा तथोत्तरगिरीनुत्तरांश्च तथा कुरून् ।  
 अतोत्योत्तरमम्भोर्धि समभ्येति महामुने ॥३६॥

capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishṇu, and washing the lunar orb, falls here from the skies,<sup>11</sup> and, after encircling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Śítá, the Alakanandá, the Chakshu, and the Bhadrá. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadráśva to the ocean: the Alakanandá flows south, to the country of Bhárata, and, dividing into seven rivers on the way, falls into the sea: the Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumála: and the Bhadrá washes the country of the Uttarakurus, and empties itself into the northern ocean.<sup>12</sup>

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

12 Although the Váyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Ganges, after escaping from Śiva, is said to have formed seven streams; the Naliní, Hládíní, and Pavaní going to the east; the Chakshu, Śítá, and Sindhu to the west; and the Bhágíraṭhí to the south. The Mahábhárata calls them Vasvaukasára, Naliní, Pavaní, Gangá, Śíta, Sindhu, and

अनीलनिषधायामौ माल्यवद्-गन्धमादनौ ।  
 तयोर्मध्यगतो मेरुः कर्णिकाकारसंस्थितः ॥३७॥  
 भारताः केतुमालाश्च भद्राश्वाः कुरवस्तथा ।  
 पत्राणि लोकपद्मस्य मर्यादा शैलबाह्यतः ॥३८॥  
 जठरो देवकूटश्च मर्यादापर्वतावुभौ ।  
 तौ दक्षिणोत्तरायामावानीलनिषधायतौ ॥३९॥  
 गन्धमादन-कैलासौ पूर्वपश्चायतावुभौ ।  
 अशीतियोजनायामावर्गवान्तर्यवस्थितौ ॥४०॥

Meru, then, is confined between the mountains Nīla and Nishadha (on the north and south), and between Mālyavān and Gandhamādana (on the west and east<sup>13</sup>): it lies between them like the pericarp of a lotus. The countries of Bhārata, Ketumāla, Bhadrāśva, and Uttarakuru lie, like leaves of the lotus of the world, exterior to the boundary mountains. Jathara and Devakūta are two mountain ranges, running north and south, and connecting the two chains of Nishadha and Nīla. Gandhamādana and Kailāsa extend, east and west, eighty Yojanas in

Jambunadī. The more usual legend, however, is the first, and it offers some trace of actual geography. Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilāvṛta, 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 Himālaya, and the high lands north of that range, towards the cardinal points: the Bhadrā, to the north, representing the Oby of Siberia; and the Śítā, the river of China, or Hoangho. The Alakanandā is well known as a main branch of the Ganges, near its source; and the Chakshus is very possibly, as Wilford supposed, the Oxus. (*As. Res.* VIII. 309.). The printed copy of the Bhāgavata, and the MS. Padma, read Bankshu; but the former is the more usual reading. It is said, in the Vāyu, of Ketumāla, through which this river runs, that it is peopled by various races of barbarians: केतुमालं महाद्वीपं नानाम्लेच्छगणैर्युतं ।

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 Ketumāla: here another mountain range is intended, or a chain running north and south upon the east of Ilāvṛta, connecting the Nīla and Nishadha ranges. Accordingly the Vāyu states it to be 34000 Yojanas in extent; that is, the diameter of Meru 16000, and the breadth of Ilāvṛta on each side of it, or together 18000. A similar range, that of Mālyavān, bound-Ilāvṛta on the west. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhāgavata substituted different names for Gandhamādana in the other instances, calling the buttress, as we have seen, Merumandara; the southern forest, Sarvatobhadra; and the filament mountain, Hansa; restricting the term Gandhamādana to the eastern range: a correction, it may be remarked, corroborative of a subsequent date.



निषधः पारिपात्रश्च मर्यादापर्वतावुभौ ।  
मेरोः पार्श्चमदिग्भागे यथा पूर्व्वौ तथा स्थितौ ॥४१॥  
त्रिशृङ्गो जारुधिश्चैव उत्तरौ दर्षपर्व्वतौ ।  
पूर्व्वपश्चायतावेतावर्णवान्तर्व्व्यवस्थितौ ॥४२॥  
इत्येते मुनिवर्य्योक्ता मर्यादापर्व्वतास्तव ।  
जठराद्याः स्थिता मेरोस्तेषां द्वौ द्वौ चतुर्दिशम् ॥४३॥  
मेरोश्चतुर्दिशं ये तु प्रोक्ताः केसरपर्व्वताः ।  
शीतान्ताद्या मुने ! तेषामतीव हि मनोरमाः ॥४४॥  
शैलानामन्तरे द्रोण्यः सिद्धचारणसेविताः ।  
सुरस्याणि तथा तासु काननानि पुराणि च ॥४५॥

breadth, from sea to sea. Nishadha and Páriyátra are the limitative mountains on the west, stretching, like those on the east, between the Níla and Nishadha ranges: and the mountains Tṛśringa and Járudhi are the northern limits of Meru, extending, east and west, between the two seas.<sup>14</sup> 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. Those also, which have been mentioned as the filament mountains (or spurs), Síánta and the rest are exceedingly delightful. The vallies embosomed amongst them are the

14 These eight mountains are similarly enumerated the in Bhágavata and Váyu, but no mention is made in them of any seas ( अर्षवान्तर्व्व्यवस्थितौ ), and it is clear that the eastern and western oceans cannot be intended, as the mountains Mályavat and Gandhamádana intervene. The commentator would seem to understand 'Arṇava' as signifying 'mountain,' as he says 'between the seas means within Mályavat and Gandhamádana : मान्यवद्गन्धमादनयोर्मध्यार्णवस्यान्तर्व्व्यवस्थितौ । The Bhágavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being 2000 high, and as many broad : they may be understood to be the exterior barriers of Meru, separating it from Ilávṛta. The names of these mountains, according to the Bhágavata, are Jaṭhara and Devakūṭa on the east, Pavana and Paripátra on the west, Tṛśringa and Makara on the north, and Kailása and Karavira on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lup, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustan. (Humboldt on the Mountains of Central Asia, and Ritter Geogr. Asia.)

लक्ष्मी-विष्णवमिसूर्यादिदेवानां मुनिसत्तम ।  
 तास्वायतनवर्षाणि जुष्टानि वरकिन्नरैः ॥४६॥  
 गन्धर्व्वयक्षरक्षांसि तथा दैतेयदानवाः ।  
 क्रोडन्ति तासु रम्यासु शैलद्रोणीष्वर्हनिशम् ॥४७॥  
 भौमा ह्येते स्मृताः स्वर्गा धर्मिणामालया मुने !  
 नेतेषु पापकर्माणो यान्ति जन्मशतेरपि ॥४८॥

favourite resorts of the Siddhas and Cháranas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Vishṇu, Lakshmi, Agni, Sūrya, and other deities, and peopled by celestial spirits; whilst the Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes in the vales. These, in short, are the regions of Paradise, or Svarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

भद्राश्वे भगवान् विष्णुरास्ते ह्यशिरा द्विज !  
 वराहः केतुमाले तु भारते कूर्मरूपधृक् ॥४९॥  
 मत्स्यरूपश्च गोविन्दः कुरुष्वास्ते जनार्दनः ।  
 विश्वरूपेण सर्वत्र सर्वः सर्वेश्वरो हरिः ॥५०॥  
 सर्वस्याधारभूतोऽसौ मैत्रेयास्तेऽखिलात्मकः ।  
 यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने !  
 न तेषु शोको नायासो नोद्वेगः क्षुब्धयादिकम् ॥५१॥  
 सुखाः प्रजा त्रिरातङ्काः सर्वदुःखविवर्जिताः ।  
 दशद्वादशवर्षाणां सहस्राणि स्थिरायुषः ॥५२॥  
 न तेषु वर्षते देवो भौमान्यम्भांसि तेषु वै ।  
 क्रतु-त्रैतादिका नैव तेषु स्थानेषु कल्पना ॥५३॥

In the country of Bhadrásva, Vishnu resides as Hayasírá (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kūrma); in Kuru, as the fish (Matsya); in his universal form, every where; for Hari pervades all places: he, Moitreya, is the supporter of all things; he is all things. In the eight realms of Kimpurusha and the rest (or all exclusive of Bhárata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. Indra never sends rain upon them, for the earth abounds with water. In those places there is no

सर्वेष्वेतेषु वर्षेषु सप्त सप्त कुलाचलाः ।

नद्यश्च शतशस्तेभ्यः प्रसृता या द्विजोत्तम ॥१४॥

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.<sup>15</sup>

### CHAPTER III

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम् ।

वर्षं तद् भारतं नाम भारतो यत्र सन्ततिः ॥१॥

नवयोजनसाहस्रो विस्तारोऽस्य महामुने ।

कर्मभूमिरियं स्वर्गमपवर्गञ्च गच्छताम् ॥२॥

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

महेन्द्रो मलयः सह्यः शुक्तिमान् ऋक्षपर्वतः ।

विन्ध्यश्च पारिपात्रश्च सप्तत्र कुलपर्वताः ॥३॥

The seven main chains of mountains in Bhárata are Mahendra, Malaya, Sahya, Suktimat, Riksha, Vindhya, and Páripátra.<sup>2</sup>

15 More ample details of the Varshas are given in the Mahábhárata, Bhágavata, Padma, Váyu, Kúrma, Linga, Matsya, and Márkaṇḍeya Purānas; but they are of an entirely fanciful nature. Thus of the Ketumála-varsha it is said, in the Váyu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or main ranges of mountains in it are named, and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Suchakshus, the Amu or Oxus. According to the Bhágavata, Vishnu is worshipped as Kámadeva in Ketumála. The Váyu says the object of adoration there is Ísvara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See also *As. Res.* VIII. 352.

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

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

अतः सम्प्राप्यते स्वर्गो मुक्तिमस्मात् प्रयान्ति वै ।

तिर्य्यक्त्वं नरकञ्चापि यान्त्यतः पुरुषा मुने ॥८॥

इतः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते ।

न खल्वन्यत्र मर्त्यानां कर्म भूमौ विधीयते ॥९॥

From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

इन्द्रद्वीपः कशेरुमान् ताम्रवर्णी गभस्तिमान् ।

नागद्वीपस्तथा सौम्यो गन्धर्व्वस्त्वथ वारुणः ॥६॥

अयन्तु नवमस्तेषां द्वीपः सागरसंवृतः ।

योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात् ॥७॥

The Varsha of Bhárata is divided into nine portions, which I will name to you; they are Indra-dvīpa, Kaserumat, Tāmra-varṇa, Gabhastimat, Nāga-dvīpa, Saumya, Gándharba. and Vāruṇa; the last or ninth Dvīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.<sup>3</sup>

of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra : Malaya is the southern portion of the western Ghats : Śuktimat is doubtful, for none of its streams can be identified with any certainty : Sahya is the northern portion of the western Ghats, the mountains of the Konkan : Riksha is the mountains of Gondwana : Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vāyu it is the part south of the Narmada, or the Sathpura range : Páriyātra, as frequently written Páriyātra, is the northern and western portion of the Vindhya : the name, indeed, is still given to a range of mountains in Guzerat (see Tod's Map of Rajasthán), but the Chambal and other rivers of Málwa, which are said to flow from the

Páriyātra mountains, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with the exception of the Vindus mons : of the others, the Adisathrus and Uxentus agree nearly in position with the Páriyātra and Riksha : the Apocopi, Sardonix, Bettigo, and Orudii must be left for consideration. The Bhágavata, Vāyu, Padma, and Márkaṇḍeya add a list of inferior mountains to these seven.

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 Kumáriká. No description is anywhere attempted of the other divisions. To these the Vāyu adds six minor Dvīpas, which are situated beyond sea, and are islands, Anga-dvīpa, Yama-d., Matsya-d., Kumuda or Kuśa-d.

पूर्वे किराता यस्य स्युः पश्चिमे यवनाः स्थिताः ।  
 ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः ॥८॥  
 इज्या-युद्ध-वाणिज्याद्यैर्वर्तयन्तो व्यवस्थिताः ।

On the east of Bhárata dwell the Kirátas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaiśyas, and Śúdras, occupied in their respective duties of sacrifice, arms, trade, and service.

शतद्रूचन्द्रभागाद्या हिमवत्पादनिर्गताः ॥९॥  
 सेद-स्मृतिमुखाद्याश्च पारिपात्रोद्भवा मुने ।  
 नर्मदा सुरसाद्याश्च नद्यो विन्ध्याद्रिनिर्गताः ॥१०॥  
 तापी-पयोष्णी-निर्व्विन्ध्याप्रमुखा ऋक्षसम्भवाः ।  
 गोदावरी भीमरथी कृष्णवेष्यादिकास्तथा ॥११॥  
 सह्यपादोद्भवा नद्यः स्मृताः पापभयापहाः ।  
 कृतमाला-ताम्रपर्णीप्रमुखा मलयोद्भवाः ॥१२॥

The Satadru, Chandrabhágá, and other rivers, flow from the foot of Himálaya : the Vedasmiti and others from the Parípátra mountains : the Narmadá and Surasá from the Vindhya hills : the Tápi, Payosñi, and Nirvindhyá from the Riksha mountains; the Godávari, Bhimarathi, Krishnaveni, and others, from the Sahya mountains : the Kritamálá,

Varáha-d., and Śankha-d ; peopled for the most part by Mlechchhas, but who worship Hindu divinities. The Bhágavata and Padma name eight such islands, Swarnaprastha, Chandrasúkla, Avarttana, Ramaṇaka, Mandahára, Pánchajanya, Sinhalá, and Lanká Wilford has endeavoured to verify the first series of Upadvipas, making Varáha Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca : Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Purānas in which mention is made of them, very little more is said upon the subject.

4 By Kirátas, 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 Váyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper : तैर्विमिश्रा जनपदा आर्या म्लेच्छाश्च नित्यशः । The same passage, slightly varied, occurs in the Mahábhárata : it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

त्रिसामाचार्यकुल्याद्या महेन्द्रप्रभवाः स्मृताः ।  
 ऋषिकुल्या-कुमार्याद्याः शुक्तिमत्पादसम्भवाः । १३  
 आसां नद्यु पनद्यश्च सन्त्यन्याश्च सहस्रशः ।

Támraparñi, and others, from the Malaya hills: the Trisámá, Rishikulyá, etc. from the Mahendra: and the Rishikulyá, Kumári, 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.<sup>5</sup>

तास्विमे कुरुषाञ्चाला मध्यदेशादयो जनाः ॥१४॥

पूर्वदेशादिकाश्चैव कामरूपनिवासिनः ।

पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्वशः ॥१५॥

The principal nations of Bhárata are the Kurus and Páncshálas, in the middle districts: the people of Kámarupa, in the east: the Puñdras, Kalingas, Magadhas, and southern nations, are in the south: in

5 This is a very meagre list, compared with those given in other Purānas. That of the Váyu is translated by Wilford, *As. Res.* vol. VIII; and much curious illustration of many of the places by the same writer occurs, *As. Res.* vol. XIV. The lists of the Mahábhárata, Bhágavata, and Padma are given without any arrangement: those of the Váyu, Matsya, Márkaṇḍeya, and Kúrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadru, 'the hundred channelled'—the Zaradrus of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhágá, Sandabalis, or Acesines, is the Chinab. The Vedasmriti in the Váyu and Kúrma is classed with the Vetravatí or Betwa, the Charmanvati or Chambal, and Sitrá and Pára, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadá or Narbadda, the Namadus of Ptolemy, is well known; according to the Váyu it rises, not in the Vindhya, but in the Riksha mountains, taking its origin in fact in Gondwana. The Suraśa is uncertain. The Tápi is the Tápti, rising also in Gondwana: the other two are not identified. The Godavari preserves its name: in the other two we have the Beemah and the Krishṇa. For Kṛtamálá the Kúrma reads Ritumálá, but neither is verified. The Támraparñi is in Tinivelly, and rises at the southern extremity of the western Ghats. The Rishikulyá, that rises in the Mahendra mountain, is the Rasikulia or Rasikoila, which flows into the sea near Ganjam. The Trisámá is undetermined. The text assigns another Rishikulyá to the Suktimat mountains, but in all the other authorities the word is Rishika. The Kumári might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyá river is mentioned (*Vana P. v.* 3926) as a Tírtha in the Mahábhárata, in connexion apparently with the hermitage of Vaśishṭha, which in another passage (*v.* 4096) 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 Śuktimat range would be the mountains of Guzerat; but this is doubtful.

तथापरान्ताः सौराष्ट्राः शूराभोरास्तथाब्बुंदाः ।  
 कारूषा माल्यवांश्चैव पारिपात्रनिवासिनः ॥१६॥  
 सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः ।  
 मद्रारामास्तथाम्ब्रष्टाः पारसीकादयस्तथा ॥१७॥  
 आसां पिबन्ति सलिलं वसन्ति सरितां सदा ।  
 समीपतो महाभागा हृष्टपुष्टजनाकुलाः ॥१८॥

the extreme west are the Sauráshtras, Śūras, Bhiras, Arbudas: the Kárushas and Málavas, dwelling along the Páripátra mountains: the Sauviras, the Saindhavas, the Hunas, the Śálwas, the people of Sákala, the Madras, the Rámas, the Ambashthas, and the Párasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous.<sup>6</sup>

6 The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement; so has the Mahábhárata. The lists of the Váyu, Matsya, and Márkaṇḍeya 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 Brahmáṇḍa, or, for it is the same account, the Váyu. The Márkaṇḍeya has a second classification, and, comparing Bhárata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in text, but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra, or the upper part of the Doab, about Delhi. The Pánc'hálas, it appears from the Mahábhárata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullūka Bhaṭṭa, in his commentary on Manu, II. 19, places them at Kanouj. Kámarupa is the north-eastern part of Bengal, and western portion of Assam. Pundra is Bengal proper, with part of south Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Sauráshtras are the people of Suráṣṭra, the Surastrene of Ptolemy. The Śūras 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 Kárushas and Málavas 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 Rajputána. By the Hūnas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Śálwas or, as also read, Śályas are placed by the Váyu and Matsya amongst the central nations, and seen to have occupied part of Rájasthan, a Śálwa Rája being elsewhere described as engaging in hostilities with the people of Dwaraká in Guzerat. Sákala, as I have

चत्वारि भारते वर्षे युगान्यत्र महामुने ।

कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित् ॥१९॥

तपस्तप्यन्ति मुनयो जुह्वते चात्र यज्विनः ।

दानानि चात्र दीयन्ते परलोकार्थमादरात् ॥२०॥

पुरुषैर्यज्ञपुरुषो जम्बूद्वीपे सदेज्यते ।

यज्ञैर्यज्ञमयो विष्णुरन्यद्वीपेषु चान्यथा ॥२१॥

अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने ।

यतो हि कर्मभूरेषा ततोऽन्या भोगभूमयः ॥२२॥

अत्र जन्मसहस्राणां सहस्रैरपि सत्तम ।

कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ॥२३॥

गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारतभूमिभागे ।

स्वर्गापवर्गास्पदमार्गभूते भवन्ति भूयः पुरुषाः सुरत्वात् ॥२४॥

कर्माण्यसङ्कल्पिततत्फलानि संन्यस्य विष्णौ परमात्मभूते ।

अवाप्य तां कर्ममहीमनन्ते तस्मिँल्लयं ये त्वमलाः प्रयान्ति ॥२५॥

In the Bhārata-varsha it is that the succession of four Yugas, or ages, the Krita, the Treta, the Dvāpara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambu-dvīpa, Vishṇu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bhārata is therefore the best of the divisions of Jambu-dvīpa, because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhārata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhārata-varsha, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the

elsewhere noticed, is a city in the Punjab (*As. Res.* XV. 108), the Sagala of Ptolemy (*ibid.* 107); the Mahābhārata makes it the capital of the Madras, the Mardi of the ancients; but they are separately named in the text, and were situated something more to the south-east. The Rāmas and Ambashthas are not named in other Purānas. but the latter are amongst the western, or more properly north-western nations subjugated by Nakula, in his Dig-vijaya. Mahābh. Sabhā P. Amba and Ambashthas are included in the list extracted by Wilford from the Varāha Samhitā. and the latter are supposed by him to be the Ambastæ of Arrian. The Pārasikas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.



जानीम नैतत् क वयं विलीने स्वर्गप्रदे कर्मणि देहबन्धम् ।

प्राप्स्याम धन्याः खलु ते मनुष्या ये भारते नेन्द्रियविग्रहीणाः ॥२६॥

unheeded rewards of their acts to the supreme and eternal Vishnu, 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<sup>7</sup>, where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties<sup>8</sup> in Bhārata-varsha."

नववर्षं तु मैत्रेय ! जम्बूद्वीपमिदं मया ।

लक्षयोजनविस्तारं संक्षेपात् कथितं तव ॥२७॥

जम्बूद्वीपं समावृत्य लक्षयोजनविस्तरः ।

मैत्रेय ! वलयाकारः स्थितः क्षारोदधिर्बहिः ॥२८॥

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dvīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

## TOPOGRAPHICAL LISTS

From the Mahābhārata, Bhīshma Prava, II. 342

### MOUNTAINS AND RIVERS<sup>1</sup>.

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

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

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

1 In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself: states and tribes and cities have disappeared, even from recollection, and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (*Description of Eastern Hindustan*), following Rennell over the same ground at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of Maps of India yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification beyond names; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists

Mahendra, Malaya, Sahya, Suktīmat,<sup>2</sup> Gandhamādana, Vindhya, and Páripátra are the seven mountain ranges : as subordinate portions of them are thousands of mountains; some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature :<sup>3</sup> there pure and degraded

recur with circumstances which fix their locality ; but these means of verification have not yet been sufficiently investigated. There are also geographical treatises in Sanskrit, which there is reason to believe afford much accurate and interesting information : they are not common. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS. were purchased for the Calcutta Sanskrit College, but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal : (*Calcutta Quarterly Magazine*, 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 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 Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varáhanagar, Dakshineswar is metamorphosed into Duckinsore, and Ulubería is Anglicised into Willoughbury. Going a little farther off, we have Dalkisore for Darikeswarí, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kákamarí. 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 Śaktimat, 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 Bhíma's invasion of the eastern region. Mahábli. Sabhá P. Gandhamādana here takes the place of Riksha.

3 For additional mountains in the Váyu, see *Asiatic Researches*, VIII. 334. The Bhágavata, Padma, and Márkaṇḍeya add the following : Maináka, which it appears from the Rámáyana is at the source of the Sone, that river being termed Mainákaprabhava, 'Kishkindhya Kāṇḍa ;' Trikūṭa, called also in Hemachandra's vocabulary Suvela ; Rishabha, Kūṭaka, Konva, Devagiri (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 Pampá rises ; Śrí-śaila or Śrí-parvata, near the Krishṇa (*As. Res.* V. 303) ; Venkaṭa, the hill of Tripatí, Váridhára, Mangala-prastha, Droṇa, Chitrakūṭa (Chitrakote in Bundelkhand), Govarddhana (near Mathurá), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna ; according to Hemachandra it is the Giriṇara range ; it is the Aravali of Tod ; Kakubha, Níla (the blue moun-



the Vetravatī, the deep Krishnavenī, the Irāvati,<sup>9</sup> Vitastā,<sup>10</sup> Payoshnī,<sup>11</sup> and Devikā<sup>12</sup> the Vedasmitā, Vedavatī,<sup>13</sup> Tridivā,<sup>14</sup> Ikshumālavi,<sup>15</sup> Karishnī, Chitrababhā, the deep Chitrasenā, the Gomatī, the Dhūtapāpā, and the great river Gandakī;<sup>16</sup> the Kauśikī, Nīschitā,<sup>17</sup> Kṛtya, Nichitā, Lohatarīnī,<sup>18</sup> Rahasyā Śatakumbhā, and also the Śarayū,<sup>19</sup> the Charmanvatī, Chandrabhāgā,<sup>20</sup> Hastisomā, Dis, Śarāvati,<sup>21</sup> Payoshnī, Parā,<sup>22</sup>

9 The Rāvī or Hydrates or Adris.

10 The Jhelum, but still called in Kashmir the Vitastā, the Bidaspes or Hydaspes.

11 This river, according to the Vishṇu P., rises from the Riksha mountains, but the Vāyu and Kūrma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahābhārata, but none very precise. Its source appears to be near that of the Krishna: it flows near the beginning of the Daṇḍaka forest, which should place it rather near to the sources of the Godāvarī: it passes through Vidarbha or Berar, and, Yudhishthira having batued in it, comes to the Vaidūrya mountain and the Narmadā river. These circumstances make it likely that the Payīn Gangā is the river in question.

12 The Devā or Goggra.

13 Both these are from the Pāripātra range. In some MSS. the latter is read Vedasini and Vetasini. In the Rāmāyaṇa occur Vedā and Vedavinasikā, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Reos of eastern Malwa, but it rises in the Riksha mountain.

14 From Pāripātra, Kūrma; from Mahendra, Vāyu.

15 One copy has Ikshumālī; two others, Ikshulā and Krimī; one MS. of the Vāyu has an Ikshulā from Mahendra: the Matsya has Ikshudā; Wilford's list has Drākshalā.

16 Of these rivers, the two first are named in the Padma P., but not in the Vāyu, &c. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapāpā is said to rise in the Himālaya.

17 In different MSS. read Michitā and Nisrtā. In the Vāyu and Matsya, Nīschirā or Nirvirā is said to flow from the Himālaya.

18 Also Lohatarānī and Lohachāriṇī.

19 The Sarayū or Sarju is commonly identified with the Deva. Wilford says it is so by the Paurāniks, but we have here proof to the contrary. They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Ganges by distinct branches.

20 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 Vetravatī.

21 Read also Śatāvarī. According to Wilford, the Śarāvati is the Ban-gangā.

22 The Vāyu has Pārā, which is a river in Malwa, the Pārvatī. MSS. read Vāṇī and Veṇā.

and Bhīmarathī,<sup>23</sup> Káveri,<sup>24</sup> Chulaká,<sup>25</sup> Víná,<sup>26</sup> Satabalá, Nivará, Mahitá,<sup>27</sup> Suprayogá,<sup>28</sup> Pavitrá,<sup>29</sup> Kundalá, Sindhu,<sup>30</sup> Rajání,<sup>31</sup> Puramáliní, Purvábhirámá, Vira, Bhímá,<sup>32</sup> Oghavatí, Palásíní,<sup>33</sup> Pápahará, Mahendrá, Pátalavatí,<sup>34</sup> Karíshíní, Asikní, the great river Kuśachítá,<sup>35</sup> the Makarí,<sup>36</sup> Pravará, Mená,<sup>37</sup> Hemá, and Dhrtavatí,<sup>38</sup> Purávatí,<sup>39</sup> Anushná,<sup>40</sup> Saivyá, Kápi,<sup>41</sup> Sadánirá,<sup>42</sup> Adhrishyá, the great river Kuśadhárá,<sup>43</sup> Sadákántá,<sup>44</sup> Śivá, Víravatí, Vástu, Suvástu,<sup>45</sup> Gaurí, Kampaná,<sup>46</sup> Hiraṇvatí, Vará, Vírankará, Panchamí, Rathachitrá, Jyotiratha Visvámitrá,<sup>47</sup> Kapinijalá, Upendrá, Babulá, Kuchírá,<sup>48</sup> Madhuváhiní<sup>49</sup>, Vinadí,<sup>50</sup> Pinjalá, Vená, Tungaveṇá,<sup>51</sup> Vidiśá,<sup>52</sup> Krishṇaveṇá, Tánrā, Kapilá, Selu, Suvámá,<sup>53</sup> Vedáśvá, Hariśravá. Mahopamá,<sup>54</sup> Śíghrá.

23 According to the Váyu, this rises in the Sahya m., and flows towards the south: it is therefore the Beema of Aurungabad.

24 The Kaverí is well known, and has always borne the same appellation, being the Chaberis of Ptolemy. 25 Read Chuluká.

26 Read also Tápí; the Taptí river of the Dekhin.

27 Read Ahitá and Sahitá.

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

29 Read Vichitrá.

30 Several rivers are called by this name, as well as the Indus: there is one of some note, the Káli Sindh in Malwa. 31 Also Vájini.

32 This agrees best in name with the Beema: it is also mentioned as a tírtha in the Mahábhárata.

33 From Śuktimat: Kūrma and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánanda, which may be the Palásíní, if the mountain be in this direction.

34 Also Pippalálavatí. The Váyu has a Pippalá from the Riksha mountain.

35 Also Kuśavírá. 36 Also Mahiká and Maruṇdáchí.

37 Also Śená. 38 Read Kṛtavati and Ghrtavatí.

39 Also Dhuśulyá. 40 Also Atikṛshṇa.

41 In place of both Suvártháchí.

42 From Páripáttra: Váyu and Matsya. 43 Also Kuśanára.

44 Also Śaśikánta. 45 Also Vastrá and Suvastrá.

46 One of the tírthas in the Mahábhárata.

47 According to the Mahábhárata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.

48 Also Kuvíra. 49 Three MSS. agree in reading this Ambuváhiní.

50 Also Vainadí.

51 Also Kuveṇá: it is possibly meant for the Tungabhádra or Tumbudra.

52 A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dūta, 31. There is a 'Bess' river in the maps, which joins the Bétwa at Bhilsa, and is probably the river of the text.

53 The Váma or Suvámá, 'the beautiful river,' Wilford identifies with the Ramgángá. 54 Also Mahapagá, 'the great river.'

Pichchhalá,<sup>56</sup> the deep Bháradvájí, the Kauśíkí, the Sona,<sup>56</sup> Bahudá, and Chandramá, Durgá, Amtraśilá,<sup>57</sup> Brahmabodhyá, Vṛhadvatí, Yavakshá,<sup>58</sup> Rohí, Jámbunadí, Sunasá,<sup>59</sup> Tamasá,<sup>60</sup> Dásí, Vasá, Varaná, Así,<sup>61</sup> Nálá, Dhṛtamatí, Púrnásá,<sup>62</sup> Támasí,<sup>63</sup> Vṛshabhá, Brahmamedhyá, Vṛhadvatí. These and many other large streams, as the Krishná,<sup>64</sup> whose waters are always salubrious, and the slow-flowing Mandaváhini,<sup>65</sup> the Brahmání,<sup>66</sup> Mahágaurí, Durgá,<sup>67</sup> Chitropalá,<sup>68</sup> Chitrarathá, Manjulá,<sup>69</sup> Mandákiní,<sup>70</sup> Vaitaraṇí,<sup>71</sup> the great river Kośá,<sup>72</sup> the Muktimatí<sup>73</sup> Maningá,<sup>74</sup> Pushpaveṇí, Utpalavatí, Lohityá,<sup>75</sup> Karatoyá,<sup>76</sup>

55 Also Kuchchilá.

56 The Sona river, rising in Maináka or Amarakantak, and flowing east to the Ganges.

57 This and the preceding both rise from the Vindhya mountain : the latter is also read Antahsilá, 'the river flowing within or amidst rocks.'

58 Also Parokshá.

59 We have a Suraná in the Váyu, and Surasá in the Kūrmá and Matsya, flowing from the Riksha mountain.

60 The Tamaśa or Tonse, from Riksha.

61 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 Varanási.

62 Parnásá or Varṇásá, from the Páripátra mountain.

63 Also Mánavi.

64 The Krishná of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified, Krishṇaveṇa or Krishṇaveṇí. The meaning is much the same ; the one being the 'dark river,' the other simply the 'dark,' the Niger.

65 A river from Śuktimat : Váyu.

66 A river in Cuttack, according to Wilford : it is one of the tirthas of the Mahábhárata, and apparently in a different direction. Buchanan (*Eastern Hindustan*) has a river of this name in Dinajpur.

67 Both from the Vindhya : Váyu and Kūrmá. There is a Goaris in Ptolemy in central India.

68 From Riksha : Váyu. 69 Also Munja and Makaraváhiní.

70 From Riksha : Váyu. According to the Mahábhárata, it rises in the mountain Chitrakote.

71 The Baitaraṇí in Cuttack. It is named in the Mahábhárata as a river of Kalinga.

72 Also read Nípa and Koka.

73 From Riksha, but read also Śuktimatí, which is the reading of the Matsya. Wilford considers it to be the Svarnarekha of Cuttack.

74 Also Anágá and Surangá ; perhaps the preferable reading should be Sumangá, a river flowing from Mairáka, according to the Mahábhárata.

75 Part of the Brahmaputra.

76 A considerable river in the east, flowing between Dinajpur and Ranepur.

Vrisha-kāhvā,<sup>77</sup> Kumā́tī, Rishikulyá,<sup>78</sup> Mārishá, Sarasvatí, Mandákiní, Punyá,<sup>79</sup> Sarvasangá; all these, the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhárata, according to remembrance.<sup>80</sup>

## PEOPLE AND COUNTRIES

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Páñchálas,<sup>1</sup> Śálwas, Mádreyas, and dwellers in thickets (Jángalas), Súrśenas,<sup>2</sup> Kálingas,<sup>3</sup> Bodhas,<sup>4</sup> Málás,<sup>5</sup> Matsyas,<sup>6</sup> Sukutyas,<sup>7</sup> Sauvalyas,<sup>8</sup> Kuntalas.<sup>9</sup>

77 Also Vṛshasáhva.

78 This and the preceding flow from Suktimat, according to the Váyú, Matsya, and Kúrma. The last occurs also in Rshika.

79 Also Suparná. The Punyá is considered to be the Pun-pun of Behar, but there is also a Parná river in the same province.

80 It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognisable. In the authorities consulted several occur not comprehended in the text, as the Kuhu and Ikshu, from the Himálaya; Vṛtraghní, Chandaná (Chandan of Bhagaipur), Mahí (the Mahy of western Malwa), Śiprá, and Avantí (rivers near Ujjayin), from Páripátra; Mahánada in Orissa, Drumá, Dasárna (Dhosaun in Bundelkhand), Chitrakūtá, Śroní or Syená, Piśáchiká, Banjulá, Báluváhiní, and Matkuṇá, all from Riksha; Nirvindhyá, Madrá, Nishadhá, Śinibáhu, Kumudvatí, and Toyá, from Vindhya; Banjula, from Sahya; Kritamálá, Támraparní, Pushpajáti, and Utpalavatí from Malaya; Lánguliní and Vansadhárá, from Mahendra; and Mandagá and Kripá or Rúpá, from Suktimat. In the Rámáyana we have, besides some already specified, the Ruchirá, Pampá, eastern Sarasvatí, Vegavatí or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhárarata and different works, from which the Sanskrit 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 Páñchálas of the Kuru country, there being two divisions of the tribe: see below, note 20

2 The Súrśenas were the inhabitants of Mathura, the Suraseni of Arrian.

3 The people of the upper part of the Coromandel coast, well known in the traditions of the eastern Archipelago as Kling. Ptolemy has a city in that part called Kaliga; and Pliny, Kalingæ *proximi mari*.

4 One of the tribes of central India, according to the Váyú: it is also read Báhyas.

5 The Málás and Málavarttis are placed, in the Váyú and Matsya, amongst the central nations. The Márkaṇḍeya reads Gavavarttis. Wilford considers Mála to be the Mal-bhūm of Medinipur. As noticed in the Megha Dūta, I have supposed it to be situated in Chattisgarh. Book I, Ch. III, note.

6 The people of Dinajpur, Rangpur, and Cooch Behar. *Calcutta Mag.* Dec 1824.

7 Read Kuśaṇḍas, Kuśaiyas, Kuśádhayas, Kisádhajas, and placed in central India.

8 Also Sauśalyas and Sauśulyas.

9 Kuntala is in one place one of the central countries; in another,

Kásíkośalas,<sup>10</sup> Cbedyas,<sup>11</sup> Matsyas,<sup>12</sup> Kárushas,<sup>13</sup> Bhojas,<sup>14</sup> Sindhupulindas,<sup>15</sup> Uttamas,<sup>16</sup> Daśárñas,<sup>17</sup> Mekalas,<sup>18</sup> Utkalas,<sup>19</sup> Páñchálas,<sup>20</sup>

one of the southern: the name is applied in inscriptions to the province in which Kurgode is situated, part of the Adoni district: (*As. Res. IX. 427:*) and consistently with this position it is placed amongst the dependent or allied states of Vidarbha in the Daśa Kumára. *Calcutta Quarterly Mag.* Sept. 1827.

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

11 Chedi is usually considered as Chandail, on the west of the Jungle Mahals, towards Nagpur. It is known, in times subsequent to the Purānas, as Rañastambha.

12 Some copies read Vatsa, and the other Purānas have such a name amongst the central countries; the people perhaps of Vatsa, Raja of Kausámbhī, near the junction of the Jumna and the Ganges. There are, however, two Matsyas, one of which, according to the Yantra Samráj, is identifiable with Jaipur. In the Dig-vijaya of Nakula he subdues the Matsyas farther to the west, or in Guzerat.

13 Situated on the back of the Vindhya range: Váyu and Matsya. They are generally named with the people of Málava, which confirms this locality. They are said to be the posterity of Karusha, one of the sons of Vaivsvata Mānu.

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 Vṛshñis, and a branch of the Yádavas. A Bhoja Rájá is amongst the warriors of the Mahábhárata. At a later period, Bhoja, the Rájá of Dhát, 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 improbable relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakāṭa, a city near the Narmadá, founded by Rukmi, brother-in-law of Kṛshṇa, and before that, prince of Kundiṇa or Kondavir.

15 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 Láta or Lar of the Hindus; Kandesh and part of Guzerat.

16 In the other three Purānas we have Uttámárñas, on the Vindhya range.

17 The people of the 'ten forts,' subsequently multiplied to 'thirty-six,' such being the import of Chattisgarh, which seems to be in the site of Daśárñas. Megha Dūta, p. 30, note.

18 A Vindhya tribe, according to the other purānas. The locality is confirmed by mythological personations; for Mekala is said to be a Rshi, the father of the river Narmadá; thence called Mekalá and Mekalakanyá: the mountain where it rises is also called Mekaládrī. The Rámáyana places the Mekalas amongst the southern tribes.

19 Utakala is still the native name of Orissa.

20 These may be the southern Páñchálas. When Droṇa overcame Drupada, king of Panchála, as related in the Mahábhárata, Ádi



Kauśijas,<sup>21</sup> Naikaprishthas,<sup>22</sup> Dhurandharas,<sup>23</sup> Sodhas,<sup>24</sup> Madrabhujingas<sup>25</sup> Kásis<sup>26</sup> Aparakásis, Jácharas, Kukuras, Dasárñas, Kuntis, Avantis,<sup>27</sup> Aparakuntis,<sup>28</sup> Goghñatas,<sup>29</sup> Mañdakas, Shañdas,<sup>30</sup> Vidarbhas,<sup>31</sup> Rūpaváhikas,<sup>32</sup>

parva, he retained half the country, that north of the Ganges, and restored to its former chief the other half, south of that river as far as to the Chambal. The capital of the latter became Mákandi on the Ganges; and the country included also Kámpilya, the Kampil of the Mohammedans, but placed by them in the Doab. The capital of the northern portion was Ahikshetra, 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.

21 Perhaps the people of Tirhut, along the Kosi.

22 'Having more than one back ;' probable some nickname or term of derision. Thus we have, in the Rámáyaná and other works, enumerated amongst tribes, the Karṇa-právarāṇas, 'those who wrap themselves up in their ears ;' Ashṭa-karṇakas, 'the eight-eared ;' or Oshṭha-karṇakas, 'having lips extending to their ears ;' Kákamukhas, 'crow-faced ;' Eka-pádukas, 'one-footed,' or rather 'one-slippered :' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirátas, 'barbarians,' and Yavanas, either Greeks or Mohammedans.

23 A preferable reading seems to be Yugandhara : a city in the Punjab so called is mentioned in the Mahábhárata, Karṇa P.

24 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.* IX. 428. The Rámáyana has Madras in the east, as well as in the north.

26 The people of the Benares district, and that opposite.

27 The inhabitants of Ujjayin.

28 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.

30 The more usual reading is Khañdas ; one MS. has Parnas.

31 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 Rámáyana and the Purānas amongst the countries of the south.

32 Also Rūpavásikas. There is a Rupá river from the Suktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purānas.

Aśwakas,<sup>33</sup> Pánsuráshtras, Goparáshtras,<sup>34</sup> Karítis,<sup>35</sup> the people of Adhivájya,<sup>36</sup> Kuládya,<sup>37</sup> Mallaráshtra,<sup>38</sup> and Kerala;<sup>39</sup> the Varápásis<sup>40</sup> Apaváhas,<sup>41</sup> Chakras,<sup>42</sup> Vakrátapas and Sakas,<sup>43</sup> Videhas,<sup>44</sup> Mágadhas,<sup>45</sup> Swakshas,<sup>46</sup> Malayas,<sup>47</sup> and Vijayas;<sup>48</sup> the Angas,<sup>49</sup> Vangas,<sup>50</sup> Kalingas<sup>51</sup>

33 Read also Aśmalas and Aśmakas : the latter are enumerated amongst the people of the South in the Rámáyana, and in the Váyu, Matsya, and Márkaṇḍeya P. There is a prince of the same name of the solar dynasty.

34 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.

35 Also read Kulatis and Pañítakas.

36 Read also Adhirájya and Adhiráshtra, which mean the same, 'the over or superior kingdom.'

37 Also Kuśádhyā, Kuśánda, and Mukuntha.

38 Also Valliráshtra. There are Mallas in the east, along the foot of the Himálaya, in Bhíma's Dig-vijaya ; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Puráṇas, Mahárásintra, the Mahratta country, which may be here intended.

39 Two copies read Kevala ; one, Kambala. The text is probably wrong, as we have Kerala below.

40 Also Váráyásis and Varavásis : one copy has, what is likely to be most correct, Vánarásyas, 'the monkey-faced people.'

41 Read Upaváha and Praváha.

42 The MSS. agree in reading this Vakra.

43 The Śakas occur again, more than once, which may be possibly unnecessary repetition : but these people, the Sakai and Sacæ 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.

44 The inhabitants of Tirhut. 45 The people of South Behar.

46 Also read Mahyas and Suhmas : the latter is probably correct. The Suhmas and Prasukmas were found in the east by Bhíma : 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 perhaps. The Malayas are the people of the southern Ghats.

48 We have Pravijayas in the east, according to the Puráṇas.

49 Anga is the country about Bhagalpur, of which Champá was the capital.

50 Eastern Bengal.

51 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.

and Yakrillomas, Mallas,<sup>52</sup> Sudellas,<sup>53</sup> Pahládas, Máhikas,<sup>54</sup> and Saśikas,<sup>55</sup> Bálhikas,<sup>56</sup> Vát'adhánas,<sup>57</sup> Abhíras<sup>58</sup> and Kálajoshakas,<sup>59</sup> Aparántas,<sup>60</sup> Parántas, Pahnavas,<sup>61</sup> Charmamaṇḍalas,<sup>62</sup> Atáviśikhāras and Merubhútas,<sup>63</sup> Upávrittas, Anupávrittas, Swaráshtras,<sup>64</sup>

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

53 Uniformly read in the MSS. Sudeshṇa.

54 Three copies read Máhishas. We have Mahishakas amongst the southern people in the Puráṇas; and a Máhishikí in the Rámáyana, also in the south: the latter may be connected with Máhishmatí, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysore. (*Calcutta Annual Register*, 1822.) There is also a Máhishmatí on the road to the south (Mahábh. Udyoga P.), which is commonly identified with Chuli Maheśwar, on the Narmadá.

55 Also Rishíkas ; people placed by the Rámáyana both in the north and in the south. Arjuna visits the former, and exacts from them eight horses. Dig-vijaya.

56 Also read Báhíkas, which we may here prefer, as the Bálhikas are subsequently named : the former are described in the Mahábhārata, Karna Parva, with some detail, and comprehend the different nations of the Punjab, from the Sutlej to the Indus.

57 These are included amongst the northern nations ; Váyu, &c. ; but in Nakula's Dig-vijaya they are in the west.

58 The Abhíras, according to the Puráṇas, are also in the north : in the Rámáyana and Mahábh. Sabhá P. they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himálaya, are often regarded as either western or northern nations, according to the topographical position of the writer : in either case the same tribes are intended.

59 The MSS. read Kálatayakas, a people placed by the Puráṇas in the north.

60 The Váyu reads Aparítas, a northern nation. There are Apanytæ 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 Parántas ; the latter signifying those beyond, and the former, those not beyond the borders. The latter has for Parántas, Parítas ; and the Matsya, Parádas.

61 Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu, the Rámáyana, the Puráṇas, &c. They were not a Hindu people and may have been some of the tribes between India and Persia.

62 Also Charmakháṇḍikas, but the sense is the same ; those living in the district Maṇḍala or Khaṇḍa of Charma ; they are a northern people : Váyu, &c. Pliny mentions a king of a people so called, "Charmarum rex."

63 Read Marubhaumas ; more satisfactorily, as it means the inhabitants of Marubhūmí, 'the desert ;' the sands of Sindh.

64 Also Suráshtras, which is no doubt more correct ; the inhabitants of Surat.

Kekayas,<sup>65</sup> Kuttaparántas,<sup>66</sup> Máheyas,<sup>67</sup> Kakshas,<sup>68</sup> dwellers on the sea-shore, and the Andhas and many tribes residing within and without the hills; the Malajas,<sup>69</sup> Mágadhas,<sup>70</sup> Mánavarjjakas;<sup>71</sup> those north of the Mahi (Mahyuttaras), the Právrishheyas, Bhárgavas,<sup>72</sup> Puṇdras,<sup>73</sup> Bhárgas,<sup>74</sup> Kírátas, Sudeshitas; and the people on the Yamuná (Yámunas), Sakas, Nishádas,<sup>75</sup> Nishadhas,<sup>76</sup> Anarttas;<sup>77</sup> and those in the south-west (Nairritas), the Durgalas, Pratimásyas,<sup>78</sup> Kuntalas, Kuśalas,<sup>79</sup>

65 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahábhárata, their king being a kinsman of Kṛshṇa. The Rámáyana, II. 53; specifies their position beyond, or west of, the Vipáśa.

66 We have in the Purānas Kutṭapracharaṇas and Kutṭaprávarṇas amongst the mountain tribes.

67 These may be people upon the Mahi river : they are named amongst the southern nations by the Váyu, &c., but the west is evidently intended.

68 Read also Kachchas : the Purānas 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.

69 Also read Adhya, Antya, and Andhra : the latter is the name of Telingana, the Andhri of Pliny.

70 Three MSS. have Malada, a people of the east in Bhíma's Digvijaya.

71 Also Mánavalakas.

72 A people of the east.

73 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 ; Ramgarh, Pachete, Palamow, and part of Chunar. See an account of Puṇdra, translated from what is said to be part of the Brahmaṇḍa section of the Bhaviṣhyat Purāna. *Calcutta Quart. Mag.* Dec. 1824.

74 There is considerable variety in this term, Lárġa, Márġa, Samutara, and Samantara ; probably neither is correct. Bhargas are amongst the people subdued in the east by Bhíma.

75 These are foresters and barbarians in general.

76 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 Damayantí. From the directions given by Nala to Damayantí, it is near the Vindhya mountain and Payoshní river, and roads lead from it across the Riksha mountain to Avanti and the south, as well as to Vidarbha and to Kośalá. Nalopákhyána, sec. 9.

77 These are always placed in the west : they are fabled to be the descendants of Ānartta, the son of Saryátí, who founded the capital Káśhí, afterwards Dváraká, on the sea-shore in Guzerat.

78 Also Pratimatsyas ; those opposite or adjacent to the Matsyas.

79 Also Kuśajas and Kośalas; the latter is probably correct, as the name does not occur in any other form than that of Kasi-kośalá above,

Tíragrahas, Sūra-senas, Ijikas,<sup>80</sup> Kanyakáguṇos, Tilabháras, Samíras, Madhumattas, Sukandakas, Kásmíras,<sup>81</sup> Sindhusauvíras,<sup>82</sup> Gandhíras,<sup>83</sup> Darśakas,<sup>84</sup> Abhisáras,<sup>85</sup> Utúlas,<sup>86</sup> Saiválas,<sup>87</sup> and Báhlíkas;<sup>88</sup> the people

Kośalá is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Ráma, of which Ayodhyá was the capital. Rámáyāṇa, I. s. 5. In the Mahábhárata we have one Kośalá in the east, and another in the south, besides the Prak-kośalas and Uttara-kośalas in the east and north. The Purānas place the Kośalas amongst the people 'on the back of Vindhya;' and it would appear from the Váyu that Kuśa, the son of Ráma, transferred his kingdom to a more central position; he ruled over Kośalá at his capital of Kuśasthalí or Kuśavati, built upon the Vindhyan precipices: विन्ध्यपर्वतमानुषु । the same is alluded to in the

Pátála Khaṇḍa of the Padma Purāna, and in the Raghu Vaṃśa, for the purpose of explaining the return of Kuśa to Ayodhyá. Certainly in later times the country of Kośalá lay south of Oude, for in the Ratnávalí the general of Vatsa surrounds the king of Kośalá in the Vindhya mountains: (Hindu Theatre, II. 305: ) and, as noticed in the same work, (p. 267,) we have in the Purānas, Sapta Kośalas, or seven Kośalas. An inscription found at Ratnapur in Chattisgarh, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Maṇḍala, having obtained the favour of Prithvideva, king of Kośalá, was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kośalá across the Ganges in that direction. The inscription is dated Samvat 915, or A.D. 858. The Kośalá of the Purānas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of the Kośalas of the Hindus.

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

81 The people of Kashmir.

82 One of the chief tribes engaged in the war of the Mahábhárata. The Rámáyāṇa places them in the west; the Purānas in the north. The term Sindhu shows their position to have been upon the Indus, apparently in the Punjab.

83 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 Gandharii and Gandaridæ. *As. Res.* XV. 103; also *Journal of the R. As. Soc.*: Account of the Foe-kü-ki.

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

85 These are the inhabitants of the country bordering on Kashmir, to the south and west; known to the Greeks as the kingdom of Abisaras. It often occurs in composition with Darva, as Darvábhisára. *As. Res.* XV. 24.

86 Also read Ulútas and Kulútas: the Rámáyāṇa has Kolúkas or Kaulútas amongst the western tribes.

87 Also with the short vowel, Saivalas.

88 The Váhlíkas or Báhlíkas are always associated with the people of the north, west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified in the Mahábh. Udyoga P. as famous for its horses, a reputation the country

of Darví,<sup>89</sup> the Vāṇavas, Darvas, Vátajamarathorajas, Báhubádhas,<sup>90</sup> Kauravyas, Sudámas,<sup>91</sup> Sumallis, Badhnas, Karíshakas, Kulindá-patyakas, Vátáyanas,<sup>92</sup> Daśárṇas,<sup>93</sup> Romáṇas,<sup>94</sup> Kuśavindus, Kakshas,<sup>95</sup> Gopála-kakshas,<sup>96</sup> Jángalas,<sup>97</sup> Kuruvárṇakas,<sup>98</sup> Kirátas, Barbaras,<sup>99</sup> Siddhas, Vaidehas,<sup>100</sup> Támraliptas,<sup>101</sup> Audras,<sup>102</sup> Pauṇdras,<sup>103</sup> dwellers in sandy tracts (Śaiśikatas), and in mountains (Párvatíyas). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávíras,<sup>104</sup> Keralas,<sup>105</sup> Práchyas,<sup>106</sup> Mūshikas,<sup>107</sup> and Vánavásakas;<sup>108</sup>

bordering upon it, at least Bokhara and Maimena, still preserves: and in Arjuna's Dig-vijaya it is said to be difficult of approach.

89 These are probably intended for the neighbours of the Abhisáras: they are found in the north by Arjuna, Dig-vijaya, and are there termed also Kshatriyas.

90 Also read Báhubádhya and Bahurada.

91 The name occurs in the Rámáyana as that of a mountain in the Punjab or in the Báhika country. II. 53.

92 The MSS. agree in reading this Vánáyava or Vanayus, a people in the north-west, also famous for horses.

93 A better reading is Dasapársva, as we have had Daśárṇas before.

94 Also Ropáṇas; quere, Romans?

95 Also Gachchas and Kachchas: the last is the best reading, although it has occurred before.

96 Also Gopála-kachchas: they are amongst the eastern tribes in Bhíma's Dig-vijaya.

97 Or Langalas.

98 Kurujángalas, or the people of the forests in the upper part of the Doab: it is also read Paravallabhas.

99 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 Dáhas, in which we should have a resemblance to the Scythian Dahæ.

101 Or Támaliptas or Dámaliptas; the people at the western mouth of the Ganges in Medinipur and Tamluk. Támralipti was a celebrated sea-port in the fourth century. (Account of the Foe-küe-ki,) and retained its character in the ninth and twelfth. *Daśa Kumára Charita* and *Vrihat Katha*; also *Journ. Royal As. Soc.*

102 The people of Odra or Orissa.

103 The inhabitants of Puṇḍra: see note 75.

104 The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken.

105 The people of Malabar proper.

106 Also Prásyas. Práchyas properly means the people of the east, the Prasii of the Greeks, east of the Ganges.

107 Mūshika is the southernmost part of the Malabar coast. Cochin and Travancore.

108 Also Vánavásinas and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

the Karnátakas,<sup>109</sup> Máhishakas,<sup>110</sup> Vikalyas<sup>111</sup> and Mūshakas,<sup>112</sup> Jillikas,<sup>113</sup> Kuntalas,<sup>114</sup> Sauhridas, Nalakánanas,<sup>115</sup> Kaukuttakas,<sup>116</sup> Cholas,<sup>117</sup> Kaunkanas,<sup>118</sup> Málavánas,<sup>119</sup> Samangas, Karakas, Kukkuras, Angáras,<sup>120</sup> Dhvajinyut-savasanketas,<sup>121</sup> Trigarttas,<sup>122</sup> Sálvasenis, Śakas,<sup>123</sup> Kokarakas,<sup>124</sup> Proshatas, Samavegavasas.<sup>125</sup> There are also the Vindhyachulukas,<sup>126</sup> Pulindas and Kalkalas,<sup>127</sup> Málavas,<sup>128</sup> Mallavas,<sup>129</sup> Aparavallabhas, Kulindas,<sup>130</sup> Kálavas,<sup>131</sup> Kuntchakas,<sup>132</sup> Karatas,<sup>133</sup> Mūshikas, Tanabálas,<sup>134</sup> Saníyas,<sup>135</sup> Ghatasrinjayas,<sup>136</sup> Alindayas,<sup>137</sup>

109 The people of the centre of the Peninsula, the proper Karnáta or Karnatic.

110 The people of Mysore: see note 54.

111 Also Vikalpas.

112 Also Pushkalas.

113 Also Karnikas.

114 Read Kuntikas.

115 Variously read Nalakálaka, Nabhakánana, and Tilakanija.

116 Kaukundaka and Kaukuntaka.

117 The inhabitants of the lower part of the Coromandel coast; so called after them Chola-maṇḍala.

118 People of the Konkan: according to some statements there are seven districts so named.

119 Malavanara and Sálaváṇaka.

120 These two words are sometimes compounded as Kukkurángára: it is also read Kanurájada.

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 Mahábhárata; they are included in all the lists amongst the northern tribes, and are mentioned in the *Rájatarāṅgini* as not far from Kashmir: they are considered to be the people of Lahore.

123 Also Vyukas and Vṛkas: the latter are specified amongst the central nations: Váyu, &c.

124 Kokovakas and Kokanakhas.

125 Sáras and Vegasaras; also Parasañcárakas.

126 Vindhyapálakas and Vindhyamulikas: the latter, those at the foot of Vindhya, are named in the Pauráṅik lists amongst the southern tribes.

127 Balvala and Valkaja.

128 Also Málaka and Májava.

129 Also Vallabhas, which from the succeeding word may be conjectured to be correct. A city named Vallabhí 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 Kálada and Dohada.

132 Kuṇḍala, Karantha, and Maṇḍaka: the latter occurs in the *Rámáyana* amongst the eastern nations.

133 Kurata, Kunaka. 134 Stanabála. 135 Satírtha, Satiya, Náriya.

136 The Srinjayas are a people from the north-west amongst the warriors of the Mahábhárata: the reading may be incorrect. It occurs also Putísrinjaya.

137 Also Aninda.

Paśivátas,<sup>138</sup> Tanayas,<sup>139</sup> Sunayas,<sup>140</sup> Daśívidarbhas,<sup>141</sup> Kántikas,<sup>142</sup> Tangaṇas,<sup>143</sup> Paratangaṇas, northern and other fierce barbarians (Mlechchhas), Yavanas,<sup>144</sup> Chinas,<sup>145</sup> Kámbojas;<sup>146</sup> ferocious and

138 Also Sivata. Sirála, Syuvaka.

139 Tanapa, Stanapa, Sutapa. 140 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 Kákas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.

143 These and the following are mountaineers in the north-west. The former are placed by the Purāṇas in the north; and the Váyu includes them also amongst the mountain tribes. The Rámáyana 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 Umá, from the *Kumára Sambhava*. (*Journal As. Soc. of Bengal*, July 1833.) The Greeks were known throughout western Asia by the term Ἰ Yavan; or Ion, Ἰαῶνες; the Yavana, यवन, of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription deciphered by Prinsep, (*J. As. Soc. Beng.* Feb. 1838,) Yona: the term Yona Rajá being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Páradas, Báhlikas, Śakas, &c. in the Rámáyana, Mahábhárata, Purāṇas, Manu, and in various poems and plays.

145 Chinas, or Chinese, or rather the people of Chinese Tartary, are named in the Rámáyana and Manu, as well as in the Purāṇas. 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 northern province of Shen-sy, and it may have reached the Hindus from thence at an earlier period.

146 These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like: they are also famous for their horses; and in the Rámáyana they are said to be covered with golden lotuses: कौचने कमलैश्चापि काम्बोजानपि संवृतान्। What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name, or Kamba, in the Cambistholi of Arrian: the last two syllables, no doubt, represent the Sanskrit Sthala, 'place,' 'district;' and the word denotes the dwellers in the Kamba or Kambis country: so Kámboja may be explained those born in Kamba or Kambas.



uncivilized races, Śakridgrahas,<sup>147</sup> Kulatthas,<sup>148</sup> Hūṇas, and Párasikas;<sup>149</sup> also Ramaṇas,<sup>150</sup> Chīnas, Daśamálikas,<sup>151</sup> those living near the Kshatriyas, and Vaiśyas and Sūdras;<sup>152</sup> also Sūdras,<sup>153</sup> Ābhiras,<sup>154</sup> Daradas,<sup>155</sup>

147 Also Śakridvaha or Śakridguha.

148 Also Kulachchas and Kuntalas: the Purāṇas have Kupathas amongst the mountain tribes.

149 Also Párataka: the first is not a common form in the Purāṇas, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Páradas, may imply the same, as beyond (Pára) the Indus.

150 We have Ramathas in Nakula's Dig-vijaya, and in the Váyu and Matsya.

151 Daśamánas and Deśamánikas, in the north: Váyu and Matsya.

152 The passage occurs in the Váyu and Márkaṇḍeya Purāṇas, as well as in the Mahábhārata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter it occurs कृत्तियो यानि वेशाश्च वश्यशूद्रानि कुलानि च । the latter páda is the same in all: the former, in a fourth copy, is कृत्तियोपरिकेशाश्च । in two copies of the Váyu it is कृत्तियोयजिवेशाश्च । None of these are intelligible, and the

Márkaṇḍeya furnishes the reading followed, कृत्तियोपनिवेशाश्च । Modern

geographers have supposed the Cathæi, Cathari, and Chatriæ of the ancients, in the lower parts of the Punjab, to mean a people of Kshatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Sūdra (servile or low) tribes, living either near to, or after the manner of Kshatriyas: in that case a better reading would be, कृत्तियोपनिवेशानि वश्यशूद्रकुलानि च ।

According to Manu, various northern tribes, the Śakas, Kámbojas, Páradas, Pahlavas, Kirátas, Daradas, and Khasas, and even the Chīnas and Yavanas, are degraded Kshatriyas, in consequence of neglecting religious rites. X. 43, 44. According to the Paurāṇik legend they were overcome in war by Sagara, and degraded from their original caste. See book IV.

153 Here we have a people called Sūdras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Lassen to be the Oxydracæ; for Sūdraka is equally correct with Sūdra; and in place of 'Οξυδράκαι various MSS. of Strabo, as quoted by Siebenkees, read Σιδράκαι and Σνδράκαι: the latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydracæ.

154 These are always conjoined with the Sūdras, 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 Himálaya, just

Kásmíras, with Pattis,<sup>156</sup> Khásiras,<sup>157</sup> Antacháras or borderers, Pahnavas,<sup>158</sup> and dwellers in mountain caves (Girigahvaras,<sup>159</sup>) Ātreyas, Bháradvajas,<sup>160</sup> Stanayoshikas,<sup>161</sup> Proshakas,<sup>162</sup> Kálingas,<sup>163</sup> and tribes of Kirátas, Tomaras, Hansamárgas, and Karabhanjikas.<sup>164</sup> These and many other nations, dwelling in the east and in the north, can be only thus briefly noticed.<sup>165</sup>

before it descends to India; a position which might well be taken for its head.

156 Also read Paśus, 'brutes.' If the term might be altered to Palli, it would imply 'village or pastoral tribes.'

157 Also Khasikas and Khasákas. The first of these is probably most correct, being equivalent to Khasas, barbarians named along with the Śakas and Daradas by Manu, &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Kasiyas; or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tuháras, and the same occurs in the Rámáyana: the Váyu has Tusháras, but the Márkaṇḍeya, Tuhára: these are probably the Tochari, Tachari, or Thogari, a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharistan derives the name it still bears.

158 Also Pahlavas and Pallavas. The form in the text is the more usual.

159 The Rámáyana has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

160 These two, according to the Váyu, are amongst the northern nations; but they might be thought to be religious fraternities, from the sages Atri and Bharadvaja.

161 The latter member of the compound occurs poshikas, páyikas, and yodhikas, cherishers, 'drinkers,' or 'fighters:' the first term denotes the female breast.

162 Also Dronákas, 'people of vallies.'

163 Also Kajingas. Kalingas would be here out of place.

164 These and the preceding are included by the Váyu amongst the mountain tribes of the north.

165 Many names indeed might be added to the catalogue from the lists referred to in the Váyu, Matsya, and Márkaṇḍeya Purānas, as well as several capable of verification from the Rámáyana, and other passages of the Mahábhárata. This is not the place however to exhaust the subject, and it has been prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing in a great measure to incomplete research; and a more extensive examination of the authorities would no doubt discover passages where circumstances, as well as names, are given by which the places would be 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

CHAPTER IV

पराशर उवाच ।

क्षारोदेन यथा द्वीपो जम्बूसंज्ञोऽभिवेष्टितः ।  
संवेष्ट्य क्षारमुदधिं प्लक्षद्वीपस्तथा स्थितः ॥१॥  
जम्बूद्वीपस्य विस्तारः शतसाहस्रसम्मितः ।  
स एव द्विगुणो ब्रह्मन् ! प्लक्षद्वीप उदाहृतः ॥२॥

In the same manner as Jambu-dvipa 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-dvipa.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य वै ।  
ज्येष्ठः शान्तभयो नाम शिशिरस्तदनन्तरम् ॥३॥  
सुखोदयस्तथानन्दः शिवः क्षेमक एव च ।  
ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपेश्वरा हि ते ॥४॥  
पूर्वं शान्तभयं वर्षं शिशिरं सुखदं तथा ।  
आनन्दञ्च शिवञ्चैव क्षेमकं ध्रुवमेव च ॥५॥  
मर्यादाकारकास्तेषां तथान्ये वर्षपर्वताः ।  
सप्तैव तेषां नामानि शृणुष्व मुनिसत्तम ॥६॥  
गोमेदश्चैव चन्द्रश्च नारदो दुन्द्रभिस्तथा ।  
सोमकः सुमनाश्चैव वैभ्राजश्चैव सप्तमः ॥७॥  
वर्षाचलेषु रम्येषु सर्वेष्वेतेषु चानघाः ।  
वसन्ति देवगन्धर्वसहिताः सततं प्रजाः ॥८॥  
तेषु पुराया जनपदाश्चिराच्च म्रियते जनः !

Medhatithi, who was made sovereign of Plaksha, had seven sons, Śántabhaya, Śísira, Sukhodaya, Ānanda, Śiva, Kshemaka, and Dhruva; and the Dvipa 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, Nārada, Dundubhi, Somaka, Sumanas, and Vaibharāja. In these mountains the sinless inhabitants ever dwell along with celestial spirits and gods: in them are many holy places; and the

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.

नाधयो व्याधयो वापि सर्वकालसुखं हि तत् ॥१॥  
 तेषां नद्यस्तु सप्तैव वर्षाणाञ्च समुद्रगाः ।  
 नामतस्ताः प्रवक्ष्यामिश्रुताः पापं हरन्ति याः ॥१०॥  
 अनुत्पत्ता शिखी चैव विपाशा त्रिदिवा क्रमुः ।  
 अमृता सुकृता चैव सप्तैतास्तत्र निम्नगाः ॥११॥  
 एते शैलास्तथा नद्यः प्रधानाः कथितास्तव ।  
 क्षुद्रशैलास्तथा नद्यस्तत्र सन्ति सहस्रशः ॥१२॥  
 ताः पिबन्ति सदा हृष्टा नदीज्जैनपदास्तु ते ।  
 अपसर्पणी न तेषां वै न चैवोत्सर्पिणी द्विज ॥१३॥  
 न त्वेवास्ति युगावस्था तेषु स्थानेषु सप्तसु ।  
 त्रेतायुगसमः कालः सर्वदैव महामते ॥१४॥  
 षडक्षद्वीपादिषु ब्रह्मान् ! शाकद्वीपान्तिकेषु वै ।  
 पञ्चवर्षसहस्राणि जना जीवन्त्यनामयाः ॥१५॥  
 धर्माः पञ्च त्वथैतेषु वर्णाश्रमविभागजाः ।  
 वर्णाश्च तत्र चत्वारस्तान् निबोध वदामि ते ॥१६॥  
 आर्यकाः क्रवश्चैव विविशा भाविनश्च ये ।

people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin: they are the Anutaptá, Síkhí, Vipásá, Tridivá, Kramu, Amritá, and Sukritá. These are the chief rivers and mountains of Plaksha-dvipa, 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,<sup>1</sup> neither are the revolutions of the four ages known in these Varshas: the character of the time is there uniformly that of the Treta (or silver) age. In the five Dvipas, worthy Brahman, from Plaksha to Sáká, 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,

1 So the commentator explains the terms Avasarpiní and Utsarpiní; अयसर्पिणी हासावस्था—उत्सर्पिणी वृद्धवस्था । but these words most commonly designate divisions of time peculiar to the Jainas; during the former of which men are supposed to decline from extreme felicity to extreme distress; and in the latter, to ascend from misery to happiness. The author of the text had possibly the Jaina use of these terms in view; and f so, wrote after their system was promulgated.

बिप्र-क्षत्रिय-वैश्यास्ते शूद्राश्च मुनिसत्तम ॥१७॥  
 जम्बूवृक्षप्रमाणस्तु तन्मध्ये सुमहांतरुः ।  
 प्लक्षस्तन्नामसंज्ञोऽयं प्लक्षद्वीपो द्विजोत्तम ॥१८॥  
 इज्यते तत्र भगवांस्तैर्वर्णैरार्यकादिभिः ।  
 सोमरूपी जगत्त्रया सर्व्वः सर्व्वेश्वरो हरिः ॥१९॥  
 प्लक्षद्वीपप्रमाणेन प्लक्षद्वीपः समावृतः ।  
 तथैत्रेश्वरसोदेन परिवेशानुकारिणा ॥२०॥  
 इत्येवं तव मैत्रेय ! प्लक्षद्वीप उदाहृतः ।

संक्षेपेण मया भूयः शाल्मलं मे निशामय ॥२१॥

Kuru, Vivāsa, and Bhāvi, corresponding severally with Brahman, Kshatriya, Vaiśya, and Sūdra. In this Dvīpa is a large fig-tree (F. religiosa), of similar size as the Jambu-tree of Jambu-dvīpa; and this Dvīpa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped in this continent in the form of Soma (the moon). Plaksha-dvīpa is surrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Plaksha-dvīpa.

शाल्मलस्येश्वरो वीरो वपुष्मांस्तसुतान् शृणु ।  
 तेषान्तु नामसंज्ञानि सप्त वर्षाणि तानि वै ॥२२॥  
 श्वेतोऽथ हरितश्चैव जीमूतो रोहितस्तथा ।  
 वैद्युतो मानसश्चैव सुप्रभश्च महामुने ॥२३॥  
 शाल्मलेन समुद्रोऽसौ द्वीपेनेक्षु रसोदकः ।  
 विस्ताराद्दिगुणोनाथ सर्व्वतः संवृतः स्थितः ॥२४॥  
 तत्रापि पर्व्वताः सप्त विज्ञेया रत्नयोनयः ।  
 वर्षान्तिव्यञ्जका ये तु तथा सप्त च निम्नगाः ॥२५॥  
 कुमुदश्चोन्नतश्चैव तृतीयश्च बलाहकः ।  
 द्रोणो यत्र महौषध्यः स चतुर्थो महीधरः ॥२६॥  
 कङ्कस्तु पञ्चमः षष्ठो महिषः सप्तमस्तथा ।  
 ककुब्जान् पर्व्वतवरः सरिन्नामानि मे शृणु ॥२७॥

The hero Vapushmat was king of the next or Sālmala-dvīpa, whose seven sons also gave designations to seven Varshas, or divisions. Their names were Sveta, Hārīta, Jimūta, Rohita, Vaidyuta, Mānasa, and Suprabha. The Ikshu sea is encompassed by the continent of Sālmala, which is twice its extent. There are seven principal mountain ranges, abounding in precious gems, and dividing the Varshas from each other; and there are also seven chief rivers. The mountains are called Kumuda, Unnata, Valāhaka, Drona, fertile in medicinal herbs, Kauka, Mahisha,

योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी ।  
 निवृत्तिः सप्तमीतासां स्मृतास्ताः पापशान्तिदाः ॥२८॥  
 श्वेतञ्च हरितञ्चैव वैद्युतमानसं तथा ।  
 जीमूतरोहिते चैव सुप्रभञ्चातिशोभनम् ॥२९॥  
 सप्तैतानि तु वर्षाणि चातुर्वर्ष्ययुतानि वै ।  
 शाल्मले ये तु वर्णाश्च वसन्त्येते महामुने ॥३०॥  
 कपिलाश्चाहणाः पीताः कृष्णाश्चैव पृथक् पृथक् ।  
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव यजन्ति ते ॥३१॥  
 भगवन्तं समस्तस्य विष्णमात्मानमव्ययम् ।  
 वायुभूतं मखैः श्रेष्ठैर्यज्विनो यज्ञसंस्थितिम् ॥३२॥  
 देवानामत्र सान्निध्यमतीव सुमनोहरे ।  
 शाल्मलिः सुमहान्वृक्षो नाम्ना निवृत्तिकारकः ॥३३॥  
 एष द्वीपः समुद्रेण सुरोदेन समावृतः ।

विस्ताराच्छाल्मलस्येव समेन तु समन्ततः ॥३४॥

and Kakkudvat. The rivers are Yauní, Toyá, Vitriṣṇá, Chandrá, Suklá, Vimochaní, and Nivritti; all whose waters cleanse away sins. The Brahmans, Kshatriyas, Vaiśyas, and Sūdras of this Dvīpa, called severally Kapilas, Arunas, Pītas, and Rohitas (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishṇu, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods. A large Śálmali (silk-cotton) tree grows in this Dvīpa, and gives it its name. The Dvīpa is surrounded by the Surá sea (sea of wine), of the same extent as itself.

सुरोदकः परिवृतः कुशद्वीपेन सर्व्वतः ।  
 शाल्मलस्य तु विस्ताराद् द्विगुणेन समन्ततः ॥३५॥  
 ज्योतिष्मतः कुशद्वीपे सप्त पुत्राः शृणुष्व तान् ।  
 उद्भिदो वेणुमांश्चैव वैरथो लम्बनो धृतिः ॥३६॥  
 प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः ।  
 तस्मिन् वसन्ति मनुजाः सह दैतेयदानवैः ॥३७॥  
 तथैव देव-गन्धर्व्व-यक्ष-किम्पुरुषादयः ।

The Surá sea is entirely encircled by Kuśa-dvīpa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Venumán, Svairatha, Lavana, Dhriti, Prabhákara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind along with Daityas and Dánavas, as well as with spirits of heaven and gods. The

वर्णास्तत्रापि चत्वारो निजानुष्ठानतत्पराः ॥३८॥  
 दमिनः शुष्मिणः स्नेहा मन्देहाश्च महामुने ।  
 ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राश्चानुक्रमोदिताः ॥३९॥  
 यथोक्तकर्मकर्तृत्वात् स्वाधिकारक्षयाय ते ।  
 तत्रैव तं कुशद्वीपे ब्रह्मरूपं जनाद्दनम् ॥  
 यजन्तः क्षपयन्त्युग्रमधिकारं फलप्रदम् ॥४०॥  
 विद्रुमो हेमशैलश्च द्युतिमान् पुष्पवांस्तथा ।  
 कुशेशयो हरिश्चैव सप्तमो मन्दराचलः ।  
 वर्षाचलास्तु तत्रैते सप्त द्वीपे महामुने ॥४१॥  
 नद्यस्तु सप्त तासान्तु शृणु नामान्यनुक्रमात् ।  
 धूतपापा शिवा चैव पवित्रा सम्मतिस्तथा ॥४२॥  
 विद्युदम्भा मही चान्या सर्व्वपापहरास्त्विमाः ।  
 अन्याः सहस्रशस्तत्र क्षुद्रनद्यस्तथाचलाः ॥४३॥  
 कुशद्वीपे कुशस्तम्बः संज्ञया तस्य तत् स्मृतम् ।  
 तत्प्रमाणेन स द्वीपो घृतोदेन समवृतः ॥४४॥

four castes, assiduously devoted to their respective duties, are termed Dámis, Sushmis, Snehas, and Mandehas, who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárddana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards. The seven principal mountains in this Dvīpa are named Vidruma, Hemaśaila, Dyutimán, Pushpaván, Kuśésaya, Hari, and Mandara; and the seven rivers are Dhūtapápá, Śivá, Pavitrá, Sammati, Vidyudambhá, Mahávanyá, Sarvapápahará: besides these, there are numerous rivers and mountains of less importance. Kuśa-dvīpa is so named from a clump of Kuśa grass (Poa) growing there. It is surrounded by the Ghṛta sea (the sea of butter), of the same size as the continent.

घृतोदश्च समुद्रो वै क्रौञ्चद्वीपेन संवृतः ।  
 क्रौञ्चद्वीपो महाभाग ! श्रूयताञ्चापरो महान् ॥४५॥  
 कुशद्वीपस्य विस्ताराद् द्विगुणो यस्य विस्तरः ।  
 क्रौञ्चद्वीपे द्युतिमतः पुत्राः सप्त महात्मनः ॥४६॥  
 तन्नामानि च वर्षाणि तेषां चक्रे महीपतिः ॥४७॥

The sea of Ghṛta is encompassed by Krauncha-dvīpa; which is twice as large as Kuśa-dvīpa. The king of this Dvīpa was Dyutimán, whose sons, and the seven Varshas named after them, were Kuśala,

कुशलो मन्दगश्चोष्णः पीवरोऽप्यन्धकारकः ।  
 मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता मुने ॥४८॥  
 तत्रापि देवगन्धर्व्वसेविताः सुमनोहराः ।  
 वर्षाचला महाबुद्धे ! तेषां नामानि मे शृणु ॥४९॥  
 क्रौञ्चश्च वामनश्चैव तृतीयश्चान्धकारकः ।  
 देवावृत् पञ्चमश्चात्र तथान्यः पुण्डरीकवान् ।  
 दुन्दुभिश्च महाशैलो द्विगुणास्ते परस्परम् ॥५०॥  
 द्वीपा द्वीपेषु ये शैला यथा द्वीपानि।ते तथा ॥५१॥  
 वर्षेष्वेतेषु रम्येषु तथा शैलवरेषु च ।  
 निवसन्ति निरातङ्काः सह देवगणैः प्रजाः ॥५२॥  
 पुष्कराः पुष्कला धन्यास्तिष्याख्याश्च महामुने ।  
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुक्रमोदिताः ॥५३॥  
 ते तत्र नदी मैत्रेय ! याः पिबन्ति शृणुष्व ताः ।  
 सप्तप्रधाना शतशस्तत्रान्याः क्षुद्रनिम्नगाः ॥५४॥  
 गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा ।  
 क्षान्तिश्च पुण्डरीका च सप्तैता वर्षनिम्नगाः ॥५५॥  
 तत्रापि विष्णुर्भगवान् पुष्कराद्यैर्जनाहृतः ।  
 यागे रुद्रस्वरूपश्च इज्यते यज्ञसन्निधौ ॥५६॥  
 क्रौञ्चद्वीपः समुद्रेण दधिमण्डोदकेन च ।  
 आवृतः सर्व्वतः क्रौञ्चद्वीपतुल्येन मानतः ॥५७॥  
 दधिमण्डोदकश्चापि शाकद्वीपेन संवृतः ।

Mallaga, Ushṇa, Pīvara, Andhakāraka, Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vāmana, Andhakāraka, Devavrit, Puṇḍarikavān, Dundubhi, and Mahāśaila; each of which is in succession twice as lofty as the series that precedes it, in the same manner as each Dvīpa 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 Kshatriyas, Pushkalas; the Vaiśyas are termed Dhanyas; and the Śūdras, Tishyas. They drink of countless streams, of which the principal are denominated Gauṛī, Kumudvatī, Sandhyā, Rātri, Manojavā, Kshānti, and Puṇḍarikā. The divine Vishṇu, the protector of mankind, is worshipped there by the people, with holy rites,



क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन महामुने ॥५८॥

in the form of Rudra. Krauncha is surrounded by the sea of curds, of a similar extent ; and that again is encompassed by Śāka-dvīpa.

शाकद्वीपेश्वरस्यापि भव्यस्य सुमहात्मनः ।

सप्तैव तनयास्तेषां ददौ वर्षाणि सप्त सः ॥५९॥

जलदश्च कुमारश्च सुकुमारो मनीचकः ।

कुसुमोदश्च मौदाकिः सप्तमश्च महाद्रुमः ॥६०॥

तत्संज्ञान्येव तत्रापि सप्त वर्षाण्यनुक्रमात् ।

तत्रापि पर्वताः सप्त वर्षविच्छेदकारिणः ॥६१॥

पूर्वस्तत्रोदयगिरिर्जलाधारस्तथापरः ।

तथा रवतकः श्यामस्तथैवास्तो गिरिर्द्विजः ॥६२॥

आञ्चिकेयस्तथा रम्यः केसरी पर्वतोत्तमः ।

शाकस्तत्र महावृक्षः सिद्ध-गन्धर्व्वसेवितः ॥६३॥

यत्रत्यवातसंस्पर्शाद्बाल्लादो जायते परः ।

तत्र पुण्या जनपदाश्चातुर्वर्ष्यसमन्विताः ॥६४॥

नद्यश्चात्र महापुण्याः सर्वपापभयापहाः ।

सुकुमारी कुमारी च नलिनी धेनुका च या ॥६५॥

इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा ।

अन्यास्त्वयुतशस्तत्र क्षुद्रनद्यो महामुने ॥६६॥

महोधरास्तथा सन्ति शतशोऽथ सहस्रशः ।

ताः पिबन्ति मुदा युक्ता जलदादिषु ये स्थिताः ॥६७॥

वर्षेषु ते जनपदाः स्वर्गादिभ्येत्य मेदिनीम् ।

धर्ममहानिर्न तेष्वस्ति न संघर्षः परस्परम् ॥६८॥

The sons of Bhavya, the king of Śāka-dvīpa, after whom its Varshas were denominated, were Jalada, Kumāra, Sukumāra, Manīchaka, Kusumoda, Maudākī, and Mahādruma. The seven mountains separating the countries were Udayagiri, Jalādhāra, Raivatāka, Śyāma Āmbikēya, Ramya, and Keśarī. There grows a large Śāka (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 Sukumārī, Kumārī, Nalinī, Dhenukā Ikshu, Venukā, and Gābhasī. There are also hundreds and thousands of minor streams and mountains in this Dvīpa: 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

मर्यादाव्युत्क्रमो नास्ति तेषु देशेषु सप्तसु ।  
 मृगाश्च मागधाश्चैव मानसामन्दगास्तथा ॥६९॥  
 मृगा ब्राह्मणभूयिष्ठा मागधाः क्षत्रियास्तथा ।  
 वैश्यास्तु मानसास्तेषां शूद्रास्तेषान्तु मन्दगाः ॥७०॥  
 शाकद्वीपे तु तैर्विष्णुः सूर्यरूपधरो मुने !  
 यथोक्तैरिज्यते सम्यक् कर्मभिर्नियतात्मभिः ॥७१॥  
 शाकद्वीपस्तु मैत्रेय ! क्षीरोदेन समन्ततः ।  
 शाकद्वीपप्रमाणेन बलयेनेव वेष्टितः ॥७२॥

seven districts there is no dereliction of virtue ; there is no contention ; there is no deviation from rectitude. The caste of Mṛga is that of the Brahman; the Māgadha, of the Kshatriya; the Mānasa, of the Vaiśya ; and the Mandaga of the Śūdra: and by these Vishṇu is devoutly worshipped as the sun, with appropriate ceremonies. Śāka-dvīpa 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<sup>2</sup>.

क्षीराब्धिः सर्वतो ब्रह्मन् ! पुष्कराख्येन वेष्टितः ।  
 द्वीपेन शाकद्वीपात्तु द्विगुणेन समन्ततः ॥७३॥  
 पुष्करे सबलस्यापि महावीरोऽभवत् सुतः ।  
 धातकिश्च तयोस्तत्र द्वे वर्षे नामचिह्निते ॥७४॥  
 महावीरं तथैवान्यं धातकीखण्डसंज्ञितम् ।  
 एकश्चात्र महाभाग प्रख्यातो वर्षपर्वतः ॥७५॥  
 मानसोत्तरसंज्ञो वै मध्यतो बलयाकृतिः ।  
 योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः ॥७६॥  
 तावदेव च विस्तीर्णः सर्वतः परिमण्डलः ।  
 पुष्करद्वीपबलयं मध्येन विभजन्निव ॥७७॥

The Kshīroda ocean (or sea of milk) is encompassed by the seventh Dvīpa, or Pushkara, which is twice the size of Śāka-dvīpa. Savana, who was made its sovereign, had but two sons, Mahāvira and Dhātoki, after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mānasottara, 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 Dvīpa in the middle, as if

2 The Kūrma is the only Purāṇa in which the white island, Sveta-dvīpa, the abode of Vishṇu, is included in the geography of the world : an incidental description of it is quoted by Wilford from the Uttara Khaṇḍa of the Padma Purāṇa (*As. Res.* XI. 99) ; and it is in this and in the Brahma Vaivarita that allusions to it are most frequent and copious.

स्थितोऽसौ तेन विच्छिन्नं जातं तद्वर्षकद्वयम् ।  
 बलयाकारमेकैकं तयोर्वर्षं तथा गिरिः ॥७८॥  
 दशवर्षसहस्राणि तत्र जीवन्ति मानवाः ।  
 निरामया विशोकाश्च रागद्वेषादिवर्जिताः ॥७९॥  
 अधमोत्तमौ न तेष्वास्तां न वध्यवधकौ द्विज ।  
 नेर्ष्यासूया भयं द्वेषो दोषो लोभादिको न च ॥८०॥  
 महावीरं बहिर्वर्षं धातकीखण्डमन्त्रतः ।  
 मानसोत्तरशैलस्य देवदैत्यादिसेवितम् ॥८१॥  
 सत्यानृते न तत्रास्तां द्वीपे पुष्करसंज्ञिते ।  
 न तत्र नद्यः शैला वा द्वीपे वर्षद्वयान्विते ॥८२॥  
 तुल्यवेशास्तु मनुजा देवास्तत्रैकरूपिणः ।  
 वर्णाश्रमाचारहीनं धर्माहरणवर्जितम् ॥८३॥  
 त्रयीवार्त्तादिण्डनीतिशुश्रूषारहितञ्च तत् ।  
 वर्षद्वयन्तु मैत्रेय ! भौमस्वर्गोऽयमुत्तमः ॥८४॥  
 सर्व्वस्य सुखदः कालो जरारोगादिवर्जितः ।  
 धातकीखण्डसंज्ञेऽथ महावीरे च वै मुने ॥८५॥  
 न्यग्रोधः पुष्करद्वीपे ब्रह्माणः स्थानमुत्तमम् ।  
 तस्मिन्निवसति ब्रह्मा पूज्यमानः सुरासुरैः ॥८६॥

with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahāvīra-varsha is exterior to the circumference of Mānasottara, and Dhātakī lies within the circle; and both are frequented by heavenly spirits and gods. There are no other mountains in Pushkara, neither are there any rivers<sup>3</sup>. Men in this Dvīpa live a thousand years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain: there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect: neither is there truth or falsehood. Food is spontaneously produced there, and all the inhabitants feed upon viands of every flavour. Men there are indeed of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas, ethics, and polity, and the laws of service, are unknown. Pushkara is in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay. A Nyagrodha-tree (*Ficus indica*)

3 A slight alteration has been made here in the order of the description.

स्वादूदकेनोदधिना पुष्करः परिवेष्टितः ।  
 समेन पुष्करस्यैव विस्तारान्मण्डलं तथा  
 एवं द्वीपाः समुद्रैश्च सप्त सप्तभिरावृताः ॥८७॥

grows on this Dvīpa, which is the especial abode of Brahmá, 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<sup>4</sup>.

द्वीपश्चैव समुद्रैश्च समानौ द्विगुणौ परौ ॥८८॥  
 पयांसि सर्व्वदा सर्व्व-समुद्रेषु समानि वै ।  
 न्यूनातिरिक्तता तेषां कदाचिन्तैव जायते ॥८९॥  
 स्थालीस्थमग्निसंयोगाद्द्रुद्रं किं सलिलं यथा ।  
 तथेन्दुवृद्धौ सलिलमम्भोधौ मुनिसत्तम ॥९०॥  
 न न्यूना नातिरिक्ताश्च वर्द्धन्त्यापो ह्यसन्ति च ।  
 उदयास्तमयेष्विन्दोः पक्षयोः शुक्लकृष्णयोः ॥९१॥  
 दशोत्तराणि पञ्चैव अन्दुलानां शतानि वै ।

In this manner the seven island continents are encompassed successively by the seven oceans, and each ocean and continent is respectively of twice the extent of that which precedes it. In all the oceans the water remains at all times the same in quantity, and never increases or diminishes; but like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate or contract as the moon increases or

4 The description of the Dvīpas in the Agni, Bráhma, Kūrma, and Váyu Purāṇas agrees with that of our text. The Márkandeya, Linga, and Matsya contain no details. The Bhágavata and Padma follow the same order as the Vishnu, &c. but alter all the names, and many of the measurements. The account of the Mahábhárata is very irregular and confused. The variations throw no additional light upon the geographical system of the Purāṇas. Some traces of this appear discoverable in the west; and the seven Dvīpas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Wilford has supposed. That learned, but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dvīpas to represent actual divisions of the globe: Jambu being India; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India; Plaksha being Asia Minor; Sálmalí, eastern Europe; Krauncha, Germany; Śáka, the British isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the *Asiatic Researches*, contain much curious and interesting matter.

अपां वृद्धिक्षयौ दृष्टौ सामुद्रीणां महामुने ॥९२॥

wanes in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches<sup>5</sup>.

भोजनं पुष्करद्वीपे तत्र स्वयमुपस्थितम् ।

षड्रसं भुञ्जते विप्र ! प्रजाः सर्वाः सदैव हि ॥९३॥

स्वादूदकस्य परतो दृश्यतेऽलोकसंस्थितिः ।

द्विगुणा काञ्चनी भूमिः सर्व्वेजन्तुविर्वजिता ॥९४॥

लोकालोकस्तथा शैलो योजनायुतविस्तृतः ।

उच्छ्रायेणापि तावन्ति सहस्राण्यचलो हि सः ॥९५॥

ततस्तमः समावृत्त्वा तं शैलं सर्व्वतः स्थितम् ।

तमश्चाण्डकटाहेन समन्तात् परिवेष्टितम् ॥९६॥

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokáloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg<sup>6</sup>.

5 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 Hugli.)

6 The *Aṇḍa kaṭáha* (अण्डकटाहः) । The *Kaṭáha* is properly a shallow hemispherical vessel, a saucer; but compounded in this form, implies the shell of the mundane egg. The *Bhágavata* thus describes these portions of the world: "Beyond the sea of fresh water is the mountain belt, called *Lokáloka*, the circular boundary between the world and void space. The interval between *Meru* and *Mánasottara* is the land of living beings. Beyond the fresh water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently it is avoided by living creatures. The mountain range by which it is encircled is termed *Lokáloka*, because the world is separated by it from that which is not world (लोकालोक इति समाख्यातो यदनेनाचलेन लोकोऽलोकश्चान्तर्वर्तिना व्यवस्थाप्यते); for which purpose it was placed by *Íswara* on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar-star, which spread over the regions within the mountain, cannot penetrate beyond it." According to *Wilford*, however, there is a chasm in the belt, and a sea beyond it, where *Vishṇu* abides; but he has not given his authorities for this. (*As. Res.* XI. 14.) The Mohammedan legends of *Koh Kaf*,

पञ्चाशत्कोटिविस्तारा सेयमुर्वी महामुने !  
 सहैवाण्डकटाहेन सद्दीपाब्धिमहीधरा ॥९७॥  
 सेयं धात्री विधात्री च सर्व्वभूतगुणाधिका ।  
 आधारभूता सर्व्वेषां मैत्रेय ! जगतामिति ॥९८॥

Such, Maitreya, is the earth, which with its continents, mountains, oceans, and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent. It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements

## CHAPTER V

पराशर उवाच ।

विस्तार एष कथितः पृथिव्या भवतो मया ।  
 सप्ततिस्तु सहस्राणि द्विजोच्छ्रयोऽपि कथ्यते ॥१॥  
 दशसाहस्रमेकैकं पातालं मुनिस्तम !  
 अतलं वितलञ्चैव नितलञ्च गभस्तिमत् ।  
 महाख्यं सुतलञ्चाग्रचं पातालञ्चापि सप्तमम् ॥२॥

Parásara.—The extent of the surface of the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas, each of the seven regions of Pátála extending downwards ten thousand. These seven, worthy Muni, are called

'the stony girdle that surrounds the world,' are evidently connected with the Lokáloka of the Hindus. According to the Śiva Tantra, the El Dorado, at the foot of the Lokáloka mountains, is the play-ground of the gods ( हेममयो भूमिर्देवानां क्रोडनार्थाय ).

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 Lokáloka is but ten thousand Yojanas. So that the whole is five crores ten lacs and ten thousand (5,10,10,000). According to the Śiva Tantra, the golden land is ten crores of Yojanas, making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhágavata, to arise from reference being made to different Kalpas, and they quote the same stanza to this effect : क्वचित् क्वचित्पुराणेषु विरोधो यदि लक्ष्यते कल्पभेदादिभिस्तत्र व्यवस्था सद्भिर्लिष्यते । 'Whenever any contradictions in different Purānas are observed, they are ascribed by the pious to differences of Kalpas and the like.

शुक्ला कृष्णारुणा पीता शर्करा शैलकाञ्चनाः ।  
भूमयो यत्र मैत्रेय ! वरप्रासादमण्डिताः ॥३॥  
तेषु दानवदैतेया यक्षाश्च शतशस्तथा ।  
निवसन्ति महानागजातयश्च महामुने ॥४॥  
स्वर्लोकादपि रम्याणि पातालानीति नारदः ।  
प्राह स्वर्गसदां मध्ये पातालेभ्यो गतो दिवि ॥५॥  
आह्लादकारिणः शुभ्रा मणयो यत्र सुप्रभाः ।  
नागैराभ्रिषमाणामु पातालं केन तत् समम् ॥६॥  
दैत्यदानवकन्याभिरितश्चेतश्च शोभिते ।  
पाताले कस्य न प्रीतिर्विमुक्तस्यापि जायते ॥७॥  
दिवार्करश्मयो यत्र प्रभां तन्वन्ति नातपम् ।  
शशिनश्च न शीताय निशि द्योताय केवलम् ॥८॥  
भक्ष्यभोज्यमहापानमुदितैरतिभोगिभिः ।  
यत्र न ज्ञायते कालो गतोऽपि दनुजदिभिः ॥९॥  
वनानि नद्यो रम्याणि सरांसि कमलाकराः ।  
पुंस्कोकिलाभिलापाश्च मनोज्ञान्यपराणि च ॥१०॥

Atala, Vitala, Nitala, Gabhastimat, Mahátala, Sutala, and Pátála. Their soil is severally white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies<sup>2</sup>, declared amongst the celestials that Pátála was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pátála, where the Nágas are decorated with brilliant and beautiful and pleasure-shedding jewels? who will not delight in Pátála, where the lovely daughters of the Daityas and Dánavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes. There are beautiful groves and streams and

1 In the Bhágavata and Padma P. they are named Atala, Vitala, Sutala, Talátála, Mahátála, Raśátála and Pátála. The Váyu has Raśátála, Sutala, Vitala, Gabhastála, Mahátála, Srítála, and Pátála. There are other varieties.

2 Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parva, p. 218, of Nárada's and Mátali's visit to Pátála. Several of the particulars there given are not noticed in the Puránas.

भूषणान्यतिरम्याणि गन्धाद्यञ्चानुलेपनम् ।

वीणावेणुमृदङ्गानां स्वनास्तूर्य्याणि च द्विज ॥११॥

एतान्यन्यानि चोदारभाग्यभोग्यानि दानवैः ।

दैत्योरगेश्च भुज्यन्ते पातालान्तरगोचरैः ॥१२॥

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 Dánavas, Daityas, and snake-gods, who inhabit the regions of Pátála<sup>3</sup>."

पातालानामघश्चास्ते विष्णोर्य्या तामसी तनुः ।

शेषाख्या यद्गुणान् वक्तुं न शक्ता दैत्यदानवाः ॥१३

योजन्तः पठ्यते सिद्धेर्देवी देवर्षिपूजितः ।

स सहस्रशिरा व्यक्तस्वस्तिकामलभूषणः ॥१४॥

Below the seven Pátálas is the form of Vishnu, proceeding from the quality of darkness, which is called Śeśha<sup>4</sup>, the excellencies of which neither Daityas nor Dánavas can fully enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with

3 There is no very copious description of Pátála in any of the Purānas. The most circumstantial are those of the Vāyu and Bhāgavatā; the latter has been repeated, with some additions, in the first chapters of the Pátála Khaṇḍa of the Padma Purānas. The Mahābhārata and these two Purānas assign different divisions to the Dánavas, Daityas, and Nāgas; placing Vāsuki and the other Nāga chiefs in the lowest; but the Vāyu has the cities of the principle Daityas and Nāgas in each; as in the first, those of the Daitya Namuchi, and serpent Kāliya; in the second, of Hayagriva and Takshaka; in the third, of Prahlāda and Hemaka; in the fourth, of Kālanemi and Vainateya; in the fifth, of Hiranyāksha and Kirmira; and in the sixth, of Pulomān and Vāsuki; besides others. Bali the Daitya is the sovereign of Pátála, according to this authority. The Mahābhārata places Vāsuki in Rasātala, and calls his capital Bhogavati. The regions of Pátála, and their inhabitants, are oftener the subjects of profane, than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the Nāga-kanyās, or serpent-nymphs. A considerable section of the Vṛhat Kathā, the Sūryaprabhā lambaka, consists of adventures and events in this subterraneous world.

4 Śeśha 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 Purānas, making him one with Balarāma or Sankarshana, who is an impersonation or incarnation of Śeśha, blend the attributes of the serpent and the demigod in their description.



फणामणिसहस्रेण यः स विद्यातयन् दिशः ।  
 सर्वान् करोति निर्वीर्यान् हिताय जगतोऽसुरान् ॥१५॥  
 मदाधुणितनेत्रोऽसौ यः सदैवैककुण्डलः ।  
 किरीटी स्रग्धरो भाति साग्निः श्वेत इवाचलः ॥१६॥  
 नीलवासा मदोत्सिक्तः श्वेतहारोपशोभितः ।  
 साम्रगङ्गाप्रवाहोऽसौ कैलासाद्रिरिवोन्नतः ॥१७॥  
 लाङ्गलासक्तहस्ताग्रो बिभ्रन्मुषलमुत्तमम् ।  
 उपास्यते स्वयं कान्त्या यो वारुण्या च मूर्तया ॥१८॥  
 कल्पान्ते यस्य वक्तृभ्यो विषानलशिखोज्ज्वलः ।  
 सङ्कर्षणात्मको रुद्रो निष्कम्पात्ति जगत्त्रयम् ॥१९॥

the pure and visible mystic sign<sup>5</sup>: and the thousand jewels in his crests give light to all the regions. For the benefit of the world he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath upon each brow; and shines like the white mountains topped with flame. He is clothed in purple raiment, and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Ganga flowing down its precipices. In one hand he holds a plough, and in the other a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomous fire that, impersonated as Rudra, who is one with Balarāma, devours the three worlds.

स बिभ्रच्छेखरीभूतम् क्षितिमण्डलम् ।  
 आस्ते पातालमूलस्थः शेषोऽशेषसुरार्चितः ॥२०॥  
 तस्य वीर्यं प्रभावञ्च स्वरूपं रूपमेव च ।  
 न हि वर्णयितुं शक्यं ज्ञातुं वा त्रिदशैरपि ॥२१॥  
 यस्येषा सकला पृथ्वी फणामणिशिखारुणा ।  
 आस्ते कुसुममालेव कस्तद्वीर्यं वदिष्यति ॥२२॥

Sesha bears the entire world, like a diadem, upon his head, and he is the foundation on which the seven Pátālas 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,

5 With the Svastika, a particular diagram used in mystical ceremonies.

यदा विजृम्भतेऽनन्तो मदाधूर्णितलोचनः ।  
 तदा चलति भूरेषा साद्रितोयाब्धिकानना ॥२३॥  
 गन्धर्व्वाप्सरसः सिद्धाः किन्नरोरगचारणाः ।  
 नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्ययः ॥२४॥  
 यस्य नागवधूहस्तैर्लगितं हरिचन्दनम् ।  
 मुहुः श्वासानिलापास्तं याति दिक्षूद्वासताम् ॥२५॥

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 Cháranas 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.

यमाराध्य पुराणर्षिर्गर्गे ज्योतीषि तत्त्वतः ।  
 ज्ञातवान् सकलञ्चैव निमित्तपठितं फलम् ॥२६॥

The ancient sage Garga<sup>6</sup>, 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.

तेनेयं नागवर्ष्येण शिरसा विधृता मही ।  
 बिभर्ति मालां लोकानां सदेवासुरमानुषाम् ॥२७॥

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.

6 One of the oldest writers on astronomy amongst the Hindus. According to Bentley, his *Saṃhitá* dates 548 B. C. (*Ancient Astron. of the Hindus*, p. 59.)

CHAPTER VI

पराशर उवाच ।

ततश्च नरकान् विप्र ! भुवोऽधः सलिलस्य च ।

पापिनो येषु पात्यन्ते तान् शृणुष्व महामुने ॥१॥

Páraśara.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters<sup>1</sup>, and into which sinners are finally sent.

रौरवः शूकरो रोधस्तालो विशसनस्तथा ।

महाज्वालस्तप्तकुम्भः श्वसनोऽथ विमोहनः ॥२॥

रुधिरान्धो वैतरणी क्रिमीशः क्रिमिभोजनः ।

असिपत्रवनं कृष्णो लालभक्षश्च दारुणः ॥३॥

तथा पूयवहः पापो वह्निज्वालो ह्यधःशिराः ।

सन्दंशः कालसूत्रश्च तमश्चावीचिरेव च ॥४॥

श्वभोजनोऽथाप्रतिष्ठश्चावीचिश्च तथापरः ।

द्वत्येवमादयश्चान्ये नरका भृशदारुणाः ॥५॥

यमस्य विषये घोराः शस्त्राम्निभयदायिनः ।

The names of the different Narakas are as follows: Raurava, Śūkara, Rodha, Tāla, Viśasana, Mahājvāla, Taptakumbha, Lavaṇa, Vimohana, Rudhirāndha, Vaitarani, Krimīśa, Krimibhojana, Asipatravana, Kṛṣṇa, Lālābhaksha, Dāruṇa, Pūyavāha, Pāpa, Vahnijvāla, Adhośiras, Sandaṃsa, Kālasūtra, Tamas, Avīchi, Svabhajana, Apratishṭha, and another Avīchi<sup>2</sup>. These and many other fearful hells are the awful provinces of the kingdom of Yama, terrible with

1 The Bhāgavata places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are received, not the original abysses where they were collected at first and above which Tartarus lies : ब्रह्माण्डगत गर्भोदकाद्भूमेव ।

2 Some of these names are the same that are given by Manu, b. IV. v. 88-90. Kullūka Bhīṭa refers to the Mārkaṇḍeya 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. The Bhāgavata enumerates twenty-eight, but many of the names differ from the above. In the last instance the term Avīchi is either inaccurately repeated, or the adjective Aparā (अवीचित्थापरः) is intended to distinguish it from the previous Avīchi. In Manu. Mahāvīchi occurs

पतन्ति येषु पुरुषाः पापकर्मरतास्तु ये ॥६॥

instruments of torture and with fire; into which are hurled all those who are addicted when alive to sinful practices.<sup>3</sup>

कूटसाक्षी तथा सम्यक् पक्षपातेन यो वदेत् ।

यश्चान्यदनृतं वक्ति स नरो याति रौरवम् ॥७॥

भ्रूणहा पुरहर्त्ता च गोघ्नश्च मुनिसत्तम !

यान्ति ते नरकं रोधं यश्चोच्छ्वासनिरोधकः ॥८॥

सुरापो ब्रह्महा स्तेयी सुवर्णस्य च शूकरे ।

प्रयाति नरके यश्च तैः संसर्गमुपैति वै ॥९॥

राजन्यवैश्यहा ताले तथैव गुस्तल्पगः ।

तप्तकुण्डे स्वसृगामी हन्ति राजभटांश्च यः ॥१०॥

साध्वीविक्रयकृद्बद्धपालः केशरिविक्रयी ।

तप्तलोहे पतन्त्येते यश्च भक्तं परित्यजेत् ॥११॥

स्तुषां सुताञ्चपि गत्वा महाज्वाले निपात्यते ।

अवमन्ता गुरूणां यो यश्चाक्रोष्टा नराधमः ॥१२॥

The man who bears false witness through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the Rodha hell (or that of obstruction). The murderer of a Brahman, stealer of gold, or drinker of wine, goes to the Sūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third caste, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tāla (padlock) hell: and one who holds incestuous intercourse with a sister, or murders an ambassador, to Taptakumbha (or the hell of heated caldrons). The seller of his wife, a gaoler, 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 Mahājvāla hell (or that of great flame): and he who is disrespectful to his spiritual guide, who

3 The Padma P. (Kriya Yoga Sāra) and the Siva Dharma, which appears to be a section of the Skānda 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 sovereign of the damned; all that die appearing before him, and being confronted with Chit. gupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Svarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus.