is abusive to his betters, who reviles the Vedas, or who sells them; who associates with women in a prohibited degree, into the Lavana (salt) hell. A thief and a contemner of prescribed observances falls into Vimohana (the place of bewilderment). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Krmibhaksha hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Krmsha (that of insects). The vile wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lalabhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances, swords, and other weapons, to the dreadful hell called Visasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice, and a Brahman who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Puyavaha; as do they

4 'Who teaches the Vedas for hire.' This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

5 'Thereby,' observes the commentator, 'defrauding or disappointing children.'
who rear cats, cocks, goats, dogs, hogs, or birds. Public performers, fishermen, the follower of one born in adultery, a poisoner, an informer, one who lives by his wife’s prostitution, one who attends to secular affairs on the days of the Parvas (or full and new moon, &c.), an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias, used in sacrifices, go to the Rudhirandha hell (whose wells are of blood). He who destroys a beehive, or pillages a hamlet, is condemned to the Vaitaraní hell. He who causes impotence, trespasses on others’ lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Kṛṣṇa. He who wantonly cuts down trees goes to the Asipatavana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell termed Vahñijvālā (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandansa (or hell of pincers): and the religious student who sleeps in the day, and is, though unconsciously, defiled; and they who, though mature, are instructed in sacred literature by their children,

6 Rangopajivina (रंगोपजिविन): the commentator explains it wrestlers and boxers, but Ranga applies to any stage or arena.

7 The term in the text is Māhishika, which might mean a feeder of buffaloes; but the commentator quotes a text from the Smṛti, authorizing the sense above followed.

8 This is the interpretation of Parvakārī; it is also read Parvagāmī, ‘he who cohabits with his wife on prohibited days.’
receive punishment in the hell called Svabhoga (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished: and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.  

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell. The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each in succession a thousand degrees superior to that which precedes it; and through these stages the beings that are either in heaven or in hell are destined...
To proceed, until final emancipation be obtained. That sinner goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined by the great sages for every kind of crime. Arousing penances for great sins, trifling ones for minor offences, have been propounded by Sváyambhuva and others: but reliance upon Kṛṣṇa is far better than any such expiatory acts, as religious austerity, or the like. Let any one who repents of the sin or of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari: by addressing his thoughts to Nārāvāna at dawn, at night, at sunset, and

11 That is, when punishment or reward in nent or heaven, proportioned to the sin or virtue of the individual, has been received, he must be born again as a stone or plant, and gradually migrate through the several inferior conditions, until he is once more born a man; his future state is then in his own power.

12 Manu is here especially intended, as the commentator observes.

13 This remembrance (संस्मरण) of Vishnu is the frequent reiteration of any or all of his names: hence the lower orders of Hindus procure a starling or parrot, that, in the act of teaching it to cry Ráma or Kṛṣṇa or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus according to the Vishnu Dharma Tantra: ब्रह्माण्डल नामांक नामदेव संस्मरण कृत्व नानारूपकृते संस्मरणं परिकृतः ||

‘Let a man ever and every where repeat the names of the discus-armed (Vishnu) ; for its repetition, even by one who is impure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwillingly approached.’
midday, a man shall be quickly cleansed from all guilt: the whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt-offering, or adoration, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vāsudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishnu, day and night, goes not to Naraka after death, for all his sins are atoned for.

मनःप्रीतिकरः स्वर्गो नरकस्त्रिपित्ययः ।
नरक-स्वर्गसंज्ञे वै पापपुष्पे द्विजोत्तम। ॥४२॥

Heaven (or Svarga) is that which delights the mind; hell (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven.¹⁴ The selfsame thing is applicable to the production of pleasure or pain, of malice or of anger. Whence then can it be considered as essentially the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at different seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasur-

¹⁴ The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient, and therefore unreal effects, are themselves unrealities: there is nothing real but faith in Vishnu.
able or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth is wisdom; but wisdom may be the cause of confinement to existence; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.  


I have thus described to you the orb of the earth: the regions below its surface, of Pátálas; and the Narakas, or hells; and have briefly enumerated its oceans, mountains, continents, regions and rivers: what else do you wish to hear?

CHAPTER VII

Maitreya. — The sphere of the whole earth has been described to me by you, excellent Brahman, and I am now desirous to hear an account of the other spheres above the world, the Bhuvar-loka and the rest, and the situation and the dimensions of the celestial luminaries.

15 Text and comment are here somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jnán, wisdom, both as a genus and a species: in the former case it is all that is; and in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and therefore the cause of confinement to existence; the former dissipating the belief of self, and being therefore the cause of liberation from bodily being: 


Parásara.—The sphere of the earth (or Bhūr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvār-loka) spreads above it (as far upwards as to the planetary sphere, or Svar-loka). The solar orb is situated a hundred thousand leagues from the earth; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions. Sukra (Venus) is at the same distance from Mercury. Angaraka (Mars) is as far above Venus; and the priest of the gods (Vṛhaspati, or Jupiter) as far from Mars: whilst Saturn (Saturn) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Rṣis (Ursa Major) is a hundred thousand leagues above Saturn; and at a similar height above the seven Rṣis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such,

1 Bhūr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvār-loka, or atmospheric sphere; and from the sun to Dhruva is the Svar-loka, or heaven; as subsequently explained in the text, and in other Purāṇas.
A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Váyu Purāṇas. The Bhágavata has one or two varieties, but they are of no great importance.

3 An account of these Lokas is met with only in a few of the Purāṇas, and is not much more detailed in them than in our text. The Váyu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term Maha, is the abode of the Gaṇadevas, the Yámas and others, who are the regents or rulers of the Kalpa, the Kalpádhikāris: they are so designated also in the Kūrma. The Kási Khánda refers the name to Mahas, 'light,' the sphere being invested with radiance ( महसात्ं ). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhṛgu and the other patriarchs, whose lives endure for a day of Brahmá. The different accounts agree in stating, that when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Váyu, is the
Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the sun, in which the Siddhas and other celestial beings reside of the Rshis and demigods during the night of Brahma, and is termed Jana because the patriarchs are the progenitors of mankind. The Kasi Khaṇḍa agrees with the Vishnu in peopling it with Sanandana and the other ascetic sons of Brahma, and with Yogis like themselves. These are placed by the Vayu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairajas in the Brahma or Satya-loka. After many divine ages of residence there with Brahma, they are, along with him, absorbed, at the end of his existence, into the indiscriminate: स्रष्टकं संप्रदायिते एततं क्षत्रयो तु कुले वैराजके गते। The commentator on the Kasi Khaṇḍa explains Vairaja to mean relating to, or derived from. Brahma or Viraj: हिरणयमन्वितांप्रिता वैराजा। The Vairajas are there, as in the Vishnu Purana, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorites, and penitents, who have completed a course of rigorous austerities: रज्जज्ञानिवर: क्रिष्टकमाण्यो व तपोवन:। श्रीतपस्वयाण्यो तु वसन्तकरुतोभया। It may be doubted, however, if the Paurániks have very precise notions regarding these spheres and their inhabitants. The Puranas of a decidedly sectorial character add other and higher worlds to the series. Thus the Kurma identifies Brahma-loka with Vishnu-loka, and has a Rudra-loka above it. The Siva places Vishnu-loka above Brahma-loka, and Rudra-loka above that. In the Kasi Khaṇḍa we have, instead of those two, Vaikuntha and Kailasa, as the lofty worlds of Vishnu and Siva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Kṛṣṇa. These are all evidently additions to the original system of seven worlds, in which we have probably some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshapends of the Parsis. Seven, suggested originally perhaps by the seven planets, seems to have been a favourite number with various nations of antiquity. Amongst the Hindus it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanumān Nātaka. Ramā is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods:

ब्रह्म: सप्त जगन्नि सप्त मुनया: सराल्पण: सरगा:। सखि सप्त च मातरो मवशतद्वाणसम्यादिद॥
move, is the atmospheric sphere, which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand leagues, is called by those who are acquainted with the system of the universe the heavenly sphere. These three spheres are termed transitory: the three highest, Jana, Tapa, and Satya, are styled durable: Mahar-loka, as situated between the two, has also a mixed character; for although it is deserted at the end of the Kalpa, it is not destroyed. These seven spheres, together with the Pātalas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

4. Kritika and Akritika; literally 'made and unmade': the former being renewed every Kalpa, the latter perishing only at the end of Brahmā's life.

5 Of the Kapittha (Feronia Elephantum).
(Ahamkāra); and that by Intellect: each of these extends ten times the breadth of that which it encloses; and the last is encircled by the chief Principle, Pradhāna, which is infinite, and its extent cannot be enumerated: it is therefore called the boundless and illimitable cause of all existing things, supreme nature, or Prakriti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.

Within Pradhāna resides Soul, diffusive, conscious, and self-irradiating, as fire is inherent in flint, or sesamum oil in its seed. Nature (Pradhāna) and soul (Pumán) are both of the character of dependants, and are encompassed by the energy of Vishnu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature) at the period of dissolution; of their aggregation in the continuance of things; and of their combination at the season of creation. In the same manner as the wind ruffles the surface of

6 See before the order in which the elements are evolved (Bk. I, ch. II).

7 The followers of Anaximander and Democritus taught, "an ακόρπεια κόσμου, 'an infinity of worlds,' and that not only successive in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect, system. I. 303.

8 Literally 'in wood,' the attrition of two pieces of which does not create, but develops, their latent heat and flame.

9 Thus in Scipio's dream the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt
the water in a hundred bubbles, which of themselves are inert, so the energy of Vishnu influences the world, consisting of inert nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature, or Pradhana) spring Mahat (Intelexct) and the other rudiments of things; from them proceed the grosser elements; and from them men and gods, who are succeeded by sons and the sons of sons. In the growth of a tree from the seed, no detriment occurs to the parent plant, neither is there any waste of beings by the generation of others. In like manner as space and time and the rest are the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature)\(^1\). As all the parts

omnia, quorum caus est celeitis externus qui requos omnes complectitur, summus ipse deus arcens et continens ceteros:” which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world: “Quod et virtutes omnes, quae illam primam omnipotentiam summitates sequuntur, aut ipse faciat aut ipse continet: ipsam denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima.”

In Somn. Scip. c. XVII.

10. The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhana उपादानत्मक हरे: प्रक्षिप्तारंभो न सहस्पेषिः
This Vishnu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishnu, which is the essence of all that is visible or invisible; with which all that is, is identical; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts; through him all things endure. He is the performer of the rites of devotion: he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

भाषा: 'As however he is the source of Prakṛti, he must be considered the material as well as immaterial cause of being.'
CHAPTER VIII.

पराकार उवाच ।

व्याख्यातमेतद्र भ्रान्तसंस्कारं तत सुन्तत !

तत: प्रमाणसंस्कारे सूच्यंदीनां श्रुय्य संस्थे ॥११॥

Parásara.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

योजनानां सहस्त्राणि भास्करस्य रथो नव ।
ईवादंसत्येवास्य हिमवणी मुनिसत्तम ॥२॥

साध्विकोषितथा सप्त नियुक्तायज्ञकानि वै ।
योजनानान्तु तस्याक्षतस्त चक्षु प्रतिष्ठितम ॥३॥

चिन्तामिनि पञ्चारे पञ्चोऽभियक्षयात्मके ।
संवत्तरस्ये कृत्सं कालवध प्रतिष्ठितम ॥४॥

चत्वारिशतसहस्त्राणि द्वितीযोऽक्षो विकस्तः ।
पञ्चायानि तु साध्विकि स्यादनस्य महामते ॥५॥

The chariot of the sun is nine thousand leagues in length, and the pole is of twice that longitude; the axle is fifteen millions and seven hundred thousand leagues long; on which is fixed a wheel with three naves, five spokes, and six peripheries, consisting of the ever-during year; the whole constituting the circle or wheel of time. The chariot has another axle, which is forty-five hundred leagues long. The two halves of the yoke are of the same length respecting.

1 The sun's car is 10,000 Yojanas broad, and as many deep, according to the Vāyu and Matsya. The Bhāgavata makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

2 There is no great difference in this number in other accounts. The length of this axle, which extends from Meru to Mānasa, is nearly equal to the semidiameter of the earth, which, according to the Matsya P., is 18,950,000 Yojanas.

3 The three naves are the three divistons of the day, morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhāgavata explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Vāyu, Matsya, and Bhavishya Purānas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kāma the pins of the yoke and axle; night is its fender; Niṃēshas form its floor; a moment is the axle-tree; an instant the pole; minutes are its attendants; and hours its harness.

4 This shorter axle is, according to the Bhāgavata, one fourth of the longer.
velly as the two axles (the longer and the shorter). The short axle, with the short yoke, is supported by the pole-star: the end of longer axle, to which the wheel of the car is attached, moves on the Mánasa mountain. The seven horses of the sun’s car are the metres of the Vedas, Gáyatá, Vrihatá, Ushnîh, Jayatí, Trishûbh, Anushûbh, and Pankti.

The city of Indra is situated on the eastern side of the Mánasottara mountain; that of Yama on the southern face; that of Varuṇa on the west; and that of Soma on the north: named severally Vasvokasárá, Samyamaní, Mukhyá, and Vibhávari.

5 We are to understand here, both in the axle and yoke, two levers, one horizontal, the other perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun’s southern course, and shortened in his norther: and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain on Pushkara-dvîpa, which runs like a ring round the several continents and oceans. The contrivance is commonly compared to an oil mill, and was probably suggested by that machine as constructed in India. As the Mánasottara mountain is but 50,000 leagues high, and Meru 84,000, whilst Dhruva is 1500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semicircular axles connect a central wheel with the sides of the car.

6 In the Linga the city of Indra is called Amarávati; and in it and the Váyu that of Varuṇa is termed Sukhá.
The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the infictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dwipas, Maitreya, it will be midnight: rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is in truth neither rising nor setting of the sun, for he is always; and these terms merely imply his presence and his disappearance.

When the sun (at midday) passes over either of the cities of the gods, on Mánasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes
The east and west quarters are so called from the sun’s rising and setting there. As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for when his rays reach the court of Brahmá, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails: consequently there is always the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.

7 The terms Pūrva and Apara mean properly ‘before and behind;’ but ‘before’ naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is of course behind them. The same circumstance determines the application of the term Dakshina, properly ‘right,’ or ‘dexterum,’ to the south. Uttara, ‘other’ or ‘last,’ necessarily implies the north.

8 This is rather obscure, but it is made out clearly enough in the commentary, and in the parallel passages in the Váyu, Matsya, Linga, Kúrma, and Bhágavata. The sun travels round the world, keeping Meru always on his right: to the spectator who fronts him therefore, as he rises, Meru must be always on the north; and as the sun’s rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness; whilst those on the south of it must be in light: north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: मेहं प्रद्विशिः वक्तृत्तैः सत्यं तेऽव वस्थि सा च ते वा ग्रामिः तेऽव च बासः भृगुः सत्यं सवर्दा संस्कृतम्।

It was probably through some misapprehension of this doctrine that Wilford asserted, “by Meru the Paurániks understand in general the north pole, but the context of the Puránas is against this supposition.” As. Res. VIII. 286. There is no inconsistency, however, in Meru’s being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.
The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of the sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or in the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom.

When the sun has travelled in the centre of Pushkara a thirtieth part of the circumference of the globe, his course is equal in time to one Muhūrta\(^9\); and whirling round like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively

9 Similar notions are contained in the Vāyu.

10 The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhūrta, or 31,50,000 Yojanas; making the total 9 crore and 45 lakhs, or 9,45,00,000; according to the Vāyu, Linga, and Matsya Purānas.
from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and entering Cancer, begins his declension to the south. As the circumference of a potter’s wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time. In twelve Muhūrttas he passes through thirteen lunar asterisms and a half during the day; and during the night he passes through the same distance, only in eighteen Muhūrttas. As the centre of the potter’s wheel revolves more slowly than the circumference, so the sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhūrttas, and the night twelve; the sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the
The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and in that in which he moves quick by night, he travels slowly by day. The extent of his journey is in either case the same; for in the course of the day and night he passes through all the signs of the Zodiac, or six by night, and the same number by day: the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them. In his northern declination the sun moves quickest by night, and slowest by day; in his southern declination the reverse is the case.
The night is called Ushā, and the day is denominated Vyushṭa, and the interval between them is called Sandhyā. On the occurrence of the awful Sandhyā, the terrific fiends termed Mandehas attempt to devour the sun; for Brahmā denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce contest occurs daily between them and the sun. At this season pious Brahmins scatter water, purified by the mystical Omkāra, and consecrated by the Gāyatri; and by this water, as by a thunderbolt; the foul fiends are consumed. When the or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent. Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio longer still; and the remaining four the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is, राशिप्रमाणाजनिता दीर्घ हस्यत दिने।

The apparent contradiction may however be reconciled by understanding the sun’s slow motion, and the length of a sign, to be equivalent terms.

12 The same story occurs in the Vāyu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Purāṇas.

13 The sacred syllable Om has been already described (Bk. I. ch. I n. I). The Gayatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Ashṭaka of the Samhitā of the Rig-veda: तद्व सबिः प्रावर्षवर्ष भगव देवव धीमयिति चिघो यो न: प्रचंदवत्। ‘We meditate on that excellent light of the divine sun: may he illuminate our minds.’ Such is the fear entertained of profaning
first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkāra is Vishnu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rākshasas are destroyed. The sun is a principal part of Vishnu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkāra becomes radiant, and burns up entirely the Rākshasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the pigmy sages called Bālakhlīyas, the sun goes on his course to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Kāshtha; thirty Kāshthās, a Kalā; thirty Kalās, a Muhūrtra (forty-eight minutes); and thirty Muhūrttas, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhyā is always the same

this text, that copyists of the Vedas not infrequently refrain from transcribing it, both in the Samhitā and Bhāshya.

14 Or, in the text, with the prayer that commences with the words Sūrya jyotir, ‘That which is in the sun (or light) is adorable,’ &c. The whole prayer is given in Colebrooke’s account of the religious ceremonies of the Hindus. *As. Res.* V. 351.
in increase, or decrease, being only one Muhūrta.\(^{15}\) From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhūrtas (two hours and twenty-four minutes), that interval is called Prātar (morning), forming a fifth portion of the day. The next portion, or three Muhūrtas from morning, is termed Sangava (forenoon): the three next Muhūrtas constitute mid-day: the afternoon comprises the next three Muhūrtas: the three Muhūrtas following are considered as the evening: and the fifteen Muhūrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrtas only at the equinoxes, increasing or diminishing in number in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern when he enters Cancer (the summer solstice).

\(^{15}\) But this comprehends the two Sandhyās, 'morning and evening twilight.' Two Nāris, or half a Muhūrta before sunrise, constitute the morning Sandhyā; and the same interval after sunset the evening. Sandhya, meaning 'junction,' is so termed as it is the juncture or interval between darkness and light; as in the Vāyu and Matsya: लोकालोकः सन्ताने स्वात् सूर्येऽऽपरिश्रमन् तस्मातत्स्थिति तामाहुरस्वयमस्वयोऽल्लभन्तर्.

Fifteen days of thirty Muḥūrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months, are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga, or cycle. The years are severally called Svamvatsara, Parivatsara, Īdvatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.

16 The four months are named in the Vāyu, and are, 1. the Saura, or solarsyderal, consisting of the sun’s passage through a sign of the Zodiac; 2. the Saumya or Chāndra or lunar month, comprehending thirty lunations or Tithis, and reckoned most usually from new moon to new moon, though sometimes from full moon to full moon; 3. the Sāvana or solar month, containing thirty days of sunrise and sunset; and 4. the Nākshatra or lunar asterismal month, which is the moon’s revolution through the twenty-eight lunar mansions.

17 The five years forming this Yuga, or cycle, differ only in denomination, being composed of the months above described, with such Malamāsas, or intercalary months, as may be necessary to complete the period, according to Vriddha Garga. The cycle comprehends, therefore, sixty solarsyderal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Warren, in his Kāla Sankalita, considers these years to be severally cycles. “In the cycle of sixty,” he observes, “are contained five cycles of twelve years, each supposed equal to one year of the planet (Jupiter). I only mention this cycle because I found it mentioned in some books; but I know of no nation nor tribe that reckons time after that account. The names of the five cycles, or Yugas, are, 1. Svamvatsara, 2. Parivatsara, 3. Īdvatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nākshatra, in which Vṛhaspati sets and rises heliacally, and they follow in the order of the lunar months.” K. S. 212. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Vṛhaspati may be the multiplication of the former by the latter (5 × 12), so as to form the
The mountain range that lies most to the north (in Bhārata-varsa) is called Sringavān (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre; the last is called the equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion, Krittikā and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Krittikā (these positions being co-temporary with the equinoxes), that equinoctial season is holy (and is styled the Mahāvishubha, or the great equinox)¹⁸. At this time offerings are to

¹⁸ Reference is here made apparently, though indistinctly, to these positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers, about 1424 B.C. Hindu Astronomy, p. 3 and 4. The Vāyu and Linga Purāṇas specify the positions of the other planets at the same time, or the end, according to the
be presented to the gods and to the manes, and gifts are to be made to the Brahmans by serious persons; for such donations are productive of happiness. Generosity at the equinoxes is always advantageous to the donor: and day and night; seconds, minutes, and hours; intercalary months; the day of full moon (Paurnamási); the day of conjunction (Amávásyá), when the moon rises invisible; the day when it is first seen (Síniváli); the day when it first disappears (Kuhu); the day when the moon is quite round (Ráká); and the day when one digit is deficient (Anumáti), are all seasons when gifts are meritorious.

The sun is in its northern declination in the months Tapas, Tapasya, Madhu, Máchhava, Śukra, and Śuchi; and in his southern in those of Nabhas, Nabhasya, Isha, Orja, Sahas, Sahasya.

On the Lokáloka mountain, which I have formerly described to former, of the Chákshusha Manvantara. At that time the sun was in Visákha, the moon in Kritiká, Venus in Pushyá, Jupiter in Púrvapalguni, Mars in Āshádhá, Budha in Dhanishthá, Śani in Revatí, Ketu in Áśleshá, and Ráhu in Bhráni. There are differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions. 1424—5 A.C. According to the Váyu, these positions or origins of the planets are from the Vedas: राष्ट्रीयविद्व्यपुर्णार्थ समुपत्र स्थित स्थिते । The Linga, less accurately perhaps, reads इति अर्थः । referring it to the works of law.

19 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Jones "As. Res. Ill. 258. According to the classification of the text, they correspond severally with the lunar months Mágha, Phálguna, Chaitra, Vaiśákha, Jyeshtha, Asháha, or from December to June; and with Śrávana Bhádra, Asvina, Kártika, Agrañáyana, and Pausha, from July to December. From this order of the two series of the months, as occurring in the Vedas, Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. "As. Res. VII. 283."
you, reside the four holy protectors of the world, or Sudháman and Sankhapád, the two sons of Kardama, and Hiranyaroman, and Ketumata. Unaffected by the contrasts of existence, void of selfishness, active, and unencumbered by dependants, they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

On the north of Agastya, and south of the line of the Goat, exterior to the Vaisvánara path, lies the road of the Pitrí. There dwell the great Rṣis, the offerers of oblations with fire, reverencing the Vedas, after whose injunctions creation commenced, and who were discharging the duties of ministrant priests: for as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the interrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly

20 The Váyu has the same names, but ascribes a different descent to the first, making Sudháman the son of Viraja. Sankhapád is the son of Kardama; the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapálás in the patriarchal genealogies of that Puráṇa (see Bk. I. ch. X).

21 Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Puráṇa; but a more satisfactory description occurs in the comment on the Bhágavata, there cited from the Váyu, but not found in the copies consulted on the present occasion. According to those details, the path (Márga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avashthánas, northern, southern, and central, called severally Airávata, Járadgava (Ajagava,
The path of the gods lies to the north of the solar sphere, north of the Nāgavīthi, and south of the seven Rṣhis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until

Matsya P.), and Vaisvanara. Each of these, again, is divided into three parts or Vīthis: those of the northern portion are termed Nāgavīthi, Gajavīthi, and Airāvati; those of the centre are Ārshabhī, Govīthī, and Járagavī; and those of the south are named Ajavīthī, Mrigavīthī, and Vaisvānari. Each of these Vīthis comprises three asterisms.

Nāgavīthī: Āsvini, Bharani, Krittikā.
Gajavīthi: Rohini, Mrigāsiras, Ardrā.
Airāvati: Pūrṇavasu, Pushyā, Āsleshā.
Ārshabhī: Māgha, Pūrvaphalguni, Uttaraphalguni.
Govīthī: Hastā, Chitrā, Svāti.
Járagavī: Viśākhā, Anurādhā, Jyesṭhā.
Ajavīthi: Mūlā, Purvāshādā, Uttarāshādā.
Mrigavīthī: Sravanā, Dhanishtā, Satābhishā.

See also As. Res. IX, table of Nakshatras, 346. Agastya is Canopus; and the line of the goat, or Ajavīthi, comprises asterisms which contain stars in Scorpio and Sagittarius.

22 A marginal note in one MS. explains the phrase of the text, वा चतुर्दशाक्रं, to signify as far as to the moon and stars; but the Pitrī yāna, or path of the Pitṛs, lies amongst the asterisms; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.

23 The stars of the Nāgavīthi are those of Aries and Taurus; and by the seven Rṣhis we are here to understand Ursa Major.
the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hate; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death.\textsuperscript{24} The consequences of acts of iniquity or piety, such as Brahmanicide or an Asvamedha, endure for a similar period, or until the end of a Kalpa,\textsuperscript{25} when all within the interval between Dhruva and the earth is destroyed.

\begin{quote}
\textit{The space between the seven Rshis and Dhruva,\textsuperscript{26} the third region of the sky, is the splendid celestial path of Vishnu (Vishnupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent}
\end{quote}

\textsuperscript{24} This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

\textsuperscript{25} That is, generally as effecting created beings, not individuals, whose acts influence their several successive births.

\textsuperscript{26} From Ursa Major to the polar star.
place of Vishnu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishnu, acquired through religious meditation; and there are fastened and inwoven to all that is, and all that shall ever be, animate or inanimate. The seat of Vishnu is contemplated by the wisdom of the Yogis, identified with supreme light, as the radiant eye of heaven. In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot of the atmosphere. On Dhruva rest the seven great planets, and on them depend the clouds. The rains are suspended in the clouds, and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, the gods, who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishnu, therefore, is the support of the three worlds, as it is the source of rain.

From that third region of the atmosphere, or seat of Vishnu, proceeds the stream that washes away all sin, the river Gangā, embrowned with the unguents of the nymphs of heaven, who have sported in her
waters. Having her source in the nail of the great toe of Vishnu's left foot, Dhrūva receives her, and sustains her day and night devoutly on his head; and thence the seven Rishis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Śitā, Alakanandā, Chakshu, and Bhadrā are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandā was borne affectionately by Mahadeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sāgara, by washing their ashes. The offences of any man who bathes in this river are immediate-

27 The popular notion is, that Śiva or Mahādeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishnavas at least, to the descent of the Alakanandā, or Ganges of India, not to the celestial Ganges.

28 Or, in other words, ‘flows into the sea.’ The legend here alluded to is more fully detailed in a subsequent book.
The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhrūva situated in the tail. As Dhrūva revolves, it causes the moon, sun, and stars to turn round also, and the lunar asterisms follow in its circular path;

29 The situation of the source of the Ganges of heaven identifies it with the milky way.
for all the celestial luminaries are in fact bound to the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Náráyana, who himself, in planetary radiance, is seated in its heart; whilst the son of Uttanápáda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise. The upholder of the porpoise-shaped sphere is the sovereign of all, Janárdhana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner the world depends upon the sun, be attentive, and you shall hear.

During eight months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon earth (during the other four month) as rain: from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can

1 A more particular description of this porpoise occurs farther on.

2 Consequently, the Linga P. observes, there is no waste of water in the universe, as it is in constant circulation: नौस्य नालि व नाशत्वदेव परिवर्तते।
retain the waters with which they are charged: they are therefore
called Abhiras, because their contents are not dispersed. When
however they are broken to pieces by the wind, then watery stores
descend, blend, and freed from every impurity by the sweetening
process of time. The sun, Maitreya, exhales watery fluids from four
sources,—seas, rivers, the earth, and living creatures. The water that
the sun has drawn up from the Gangā of the skies he quickly pours
down with his rays, and without a cloud; and men who are touched
by this pure rain are cleansed from the soil of sin, and never see hell:
this is termed celestial ablation. That rain which falls whilst the sun
is shining, and without a cloud in the sky, is the water of the
heavenly Ganges, shed by the solar rays. If, however, rain falls
from a bright and cloudless sky whilst the sun is in the mansion of
of Krittikā and the other asterisms counted by odd numbers, as the

3 The theory of the clouds is more fully detailed in the Vāyu. Linga,
and Matsya Purānas: it is the same in its general tenor, but comprises
additional circumstances. Clouds, according to those authorities, are of
three classes: 1. Agneya, originating from fire or heat, or in other
words, evaporation: they are charged with wind and rain, and are of
various orders, amongst which are those called Jîmūta, from their
supporting life: जीमुटसे नेमायो जीवसमभवः. 2. Brahmaja, born from
the breath of Brahmā: these are the clouds whence thunder and light-
ning proceed: and 3. Paksha, or clouds which were originally the
wings of the mountains, and which were cut off by Indra: these are
also termed Pushikāravattikas, from their including water in their
vortices: they are the largest and most formidable of all, and are those
which, at the end of the Yugas and Kalpas, pour down the waters of the
deluge. The shell of the egg of Brahmā, or of the universe, is formed of
the primitive clouds: तान्यवासादक्षयान्ति सचं मेघं प्रकृतितं.
The water which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhrūva; and Dhrūva is supported by the celestial porpoise-shaped sphere, which
is one with Náráyana. Náráyana, the primeval existent, and eternally enduring, seated in in the heart of stellar sphere, is the supporter of beings.

CHAPTER X

Parásara.——Between the extreme northern and southern points the sun has to traverse in a year one hundred and eighty degrees, ascending and descending. His car is presided over by divine Adityas, Rshis, heavenly singers and nymphs, Yakshas, serpents, and Rákshasas (one of each being placed in it in every month). The Aditya Dhátri, the sage Pulastya, the Gandharba Tumburu, the nymph Kratuúthalá, the Yaksha Rathakrit, the serpent Vásuki, and the Rákshasa Heti, always reside in the sun’s car, in the month of of Madhu or Chaitra, as its seven guardians. In Vaisákha or Mádhave the seven are Áryamat, Pulaha, Nárada, Punjikásthali, Rathaujas,

विष्णु पुराणा

कच्चानिर्विश्वको रक्षा: पौरुषेयोधि मन्दका हाहा रथसनवैव मैत्रेयेते वसति वै।।
वर्णो विशिष्टो रघु जहजणा हृद्वंधः रथविन्दस्य शुक्ते वसन्यासाः संख्यः ॥ ॥
हन्ती विविधासुः सौरा एलापत्रलाभारः।
प्रम्लोचा च नमस्येते सर्पवर्षाः वसति वै॥ ॥
विवस्यानुप्रसन्नः भूमुडवान्पूर्णाः
अनुम्लोचा शक्त्वालो व्याह्रो भार्यपदे तथा ॥ ॥
पृथा च सुरचिर्याता गोतमोऽधृश्च धनाशयः।
सुपशेषोऽन्त्यो घुटाची च वसन्यास्ययुज्ये रत्रि ॥ ॥
विवासवैसर्वदायो पर्यंते वाच्यतो तथा।
विवाची सर्जनितस्तो कालिके चाचिकारिण: ॥ ॥
अं हुक्तवयपतात्यास्तु महाप्रस्थालोर्वती।
चित्रसन्तलयविविधमार्गिशिराधिकारिणः ॥ ॥
कन्तुमण्डलोपणायुः सूक्ष्मा करोटकलयः
अरिष्टनेमिश्चवाल्या पूर्वविवत्तिर्वास्यः ॥ ॥
पौष्यस्ये वसन्येते सस्मास्कर्मरुदस्ये।
लोकप्रकाशनार्थ प्रवास्याधिकारिणः ॥ ॥
त्वष्टाय जमदगिनिच कामलोऽधृश्च तिलोत्तमः।
ब्रह्मापेतोऽधिष्ठात ज्ञातिजित्व धृतराष्ट्रेऽस्य सः ॥ ॥

Kachanira, and Praheti. In Suchi or Jyeshta they are Mitra, Atri, Hâhá, Mená, Rathasvana, Takshaka, and Paurusheya. In the month Sukra or Ashâdha they are Varuṇa, Vāśīṣṭha, Huhu, Sahajanyâ, Rathachitra, Nâga, and Budha. In the month Nabhâs (or Śrâvâna) they are Indra, Angiras, Visvâvasu, Pramlochâ, Srotas, and Elapatra (the name of both serpent and Râkshasa). In the month Bhâdrapada, they are Vivasvat, Bhṛgu, Ugrasena, Anumlocha, Āpûraṇa, Sankhapâla, and Vyâghra. In the month of Āsvin they are Pûshan, Gautama, Suruchi, Ghrâchi, Sushena, Dhananjaya, and Vâta. In the month of Kârtik they are Parjanya, Bharadvâja, (another) Visvâvasu, Visvâchî, Senajit, Airāvata, and Châpa. In Agrahâyana or Mârgâśîrsha they are Ansu, Kaśyapa, Chitragesha, Urvasi, Târksya, Mahâpadma, and Vidyut. In the month of Pausha, Bhaga Kratu, Urvâyu, Purvachittî, Arîshanemi, Karakoaka, and Sphûra are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mâgha the seven who are in the sun are Twashtri, Jamadagni, Dhritarashâtra, Tilottamâ.
In this manner, Maitteya, a troop of seven celestial beings, supported by the energy of Vishnu, occupies during the several months the orb of the sun. The sage celebrates his praise, and the Gandharba sings, and the nymph dances before him: the Rákshasa attends upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the numerous pigmy sages, the Bálakhyiyas, even surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.

2 A similar enumeration of the attendants upon the sun's car occurs in the Váyu, &c. For Yakshas, the generic term their employed is Grámanís, but the individuals are the same. The Kúrma and Bhavishya refer the twelve Adityas to different months:

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CHAPTER XI

Maitreya Uvac

You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold: you have also described to me their individual functions, sustained by the energy of Vishnu: but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

Maitreya.

You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold: you have also described to me their individual functions, sustained by the energy of Vishnu: but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

Parasara.

I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings in his orb, is distinct from them as their chief. The entire and mighty energy of Vishnu, which is called the tree Vedas, or Rik, Yajush, and Sama, is that which enlightens the world, and destroys its iniquity. It is that also which, during the continuance of things, is present as Vishnu, actively engaged in the preservation of the universe, and abiding as the three Vedas within the sun. The solar luminary,
that appears in every month, is nothing else than that very supreme energy of Vishnu which is composed of the three Vedas, influencing the motions of the planet; for the Riks (the hymns of the Rig-veda) shine in the morning, the prayers of the Yajush at noon, and the Vrihadratantasara and other portions of the Sáman in the afternoon. This triple impersonation of Vishnu, distinguished by the titles of the three Vedas, is the energy of Vishnu, which influences the positions of the sun.

... but this triple energy of Vishnu is not limited to the sun alone, for Brahmá, Purusha (Vishnu), and Rudra are also made up of the same triform essence. In creation it is Brahmá, consisting of the Rig-veda; in preservation it is Vishnu, composed of the Yajur-veda; and in destruction Rudra, formed of the Sáma-veda, the utterance of which is consequentially inauspicious.

Thus the energy of Vishnu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and through the presence of this planet shines with intense radiance, dispersing with his...
beams the darkness that spreads over the whole world: and hence the
Munis praise him, the quiesters and nymphs of heaven sing and dance
before him, and fierce spirits and holy sages attend upon his path.
Vishnu, in the form of his active energy, never either rises or sets, and
is at once the sevenfold sun and distinct from it. In the same manner
as a man approaching a mirror, placed upon a stand, beholds in it his
own image, so the energy (or reflection) of Vishnu is never disjoined
(from the sun’s car, which is the stand of the mirror), but remains
month by month in the sun (as in the mirror), which is there stationed.

The sovereign sun, oh Brahman, the cause of day and night, perpe-
tually revolve's, affording delight to the gods, to the progenitors, and
to mankind. Cherished by the Sushumna ray of the sun, the moon
is fed to the full in the fortnight of its growth; and in the fortnight
of its wane the ambrosia of its substance is perpetually drunk by the
immortals, until the last day of the half month, when the two remain-

3 The Váyu, Linga, and Matsya r. specify several of the rays of the
sun from amongst the many thousands which they say proceed from
him. Of these, seven are principal, termed Sushumna, Harikeśa, Viśva-
karmán, Viśvakārña, Sampadvāsa, Arvavasa, and Svaráj, supplying
heat severally to the moon, the stars, and to Mercury, Venus, Mars,
Jupiter, and Saturn.
ing digits are drunk by the progenitors: hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of men and other animals daily.

CHAPTER XII

Parásara. — The chariot of the moon has three wheels, and is drawn by ten horses, of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon, sprung from the bosom of the waters, drag the car for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon.

So is the car, according to the Váyu: 

The orb of the moon, according to the Linga, is only congealed water: as that of the sun is concentrated.
when reduced by the draughts of the gods to a single Kāla, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirth-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amā; whence the period is termed Amāvāsyā. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when the moon is in the trees (the day of its rising invisible), is guilty of Brahmanic peace. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kāla which is composed of ambrosia, and contained in the two digits of the form of the
Having drunk the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These progenitors (or Pitṛs) are of three classes, termed Saumyas, Varhishadas, and Agnishvatias. In this manner the moon, with its cooling rays, nourishes the gods in the light fortnight, the Pitṛs in the dark fortnight; vegetables, with the cool nectary aqueous atoms it sheds upon them; and through their development it sustains men, animals, and insects; at the same time gratifying them by its radiance.

2 There is some indistinctness in this account, from a confusion between the division of the moon’s surface into sixteen Kalās or phases and its apportionment, as a receptacle of nectar, into fifteen Kalās or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the amrita, and on the fifteenth of which the Pitṛs exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalā, composed of Amrita, the form or superficies of the two Kalās: द्वितीयाकारशिखा कला या सुधामूलमयी तो पित्रिति। This, the commentator observes, is the fifteenth not the sixteenth: द्वितीयाकारशिखा कला या सुधामूलमयी तो पित्रिति। The commentator on our text observes, also, that the passage is sometimes read द्वितीयाकार। Lava meaning ‘a moment, a short period,’ The Matsya and Vāyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalās as referring to time, and living the number of nectareous Kalās undefined: पित्रन्ते द्वितीयाकार।

They, the Pitṛs, drink the remaining Kalās in two Kalās to time,” Warren explains Kalā, ‘or, as he writes it, Calā, in one of its acceptations, the phases of the moon, of which the Hindus count sixteen.” Kāla Sankalita, 359. So the Bhāgavata the moon, and the Vāyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth phase at the beginning of each fortnight: द्वितीयाकार वै पत्तादी।
The chariot of the son of Chandra, Budha or Mercury, is composed of the elementary substances air and fire, and is drawn by eight bay horses of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses, is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Vrihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Sani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Ráhu, and once harnessed are attached to it for ever. On the Parvas (the nodes, or lunar and solar eclipses), Ráhu directs his course from the sun to the moon, and back again from the moon to the sun. The eight horses of the chariot of Ketu are of the dusky red colour of Lac, or the smoke of burning straw.

3 The Váyu and Matsya add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishváttas with the seasons; and the Varhishads with the months.

4 The Váyu makes the horses ten in number, each of a different colour.

5 The Matsya, Linga, and Váyu add the circumstance of Ráhu's
I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel accordingly in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhruva; and as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air, which is called Pravaha, is so termed because it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.

The celestial porpoise, in which Dhruva is fixed, has been mentioned, but you shall hear its constituent parts in more detail, as it is of great efficacy; for the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttánapáda is taking up, on these occasions, the circular shadow of the earth: उद्धूल पाठियों खायो निर्मिताता मलबाकृति।

6 The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind; but the Kūrma and Linga enumerate seven principal winds which perform this function of which the Pravaha is one.
I have now described to you the disposition of the earth and of the stars; of the insular zones, with their oceans and mountains, their Varshas or regions, and their inhabitants: their nature has also been explained, but it may be briefly recapitulated.

7 The four last are therefore stars in the circle of perpetual apparition. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumāra, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical fiction. The component parts of it are much more fully detailed in the Bhāgavata, whence it has been translated by Jones. *As. Res.* II. 402 The Bhāgavata, however, mystifies the description, and says it is nothing more than the Dhārāṇā, or symbol, by which Vishnu, identified with the starry firmament, is to be impressed upon the mind in meditation. The account of the planetary system is, as usual, fullest in the Vāyu, with which the Linga and Matsya nearly agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brāhma, Garuḍa, and Vāmana descriptions occur which enter into less detail than the Vishnu, and often use its words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas, but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.
From the waters, which are the body of Vishnu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Vishnu; the worlds are Vishnu; forests, mountains, regions, rivers, oceans are Vishnu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance. You must conceive therefore mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter. For what is substance? Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality? though it be so understood by man, whose self-knowledge is impeded by his own acts. Hence, Brahman, except discriminative knowledge, there is nothing anywhere, or at any time, that is real. Such knowledge is but one, although it appears manifold, as diversified by the various consequences of our own acts. Knowledge perfect, pure, free from pain, and detaching the affection from all that causes affliction; knowledge single and eternal—is the supreme Vásudeva, besides whom there is nothing. The truth has been thus
CHAPTER XIII

Maitreya.—Reverend sir,¹ all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Vishnu is the stay. The great end of life has also been expounded by you, and the pre-eminence of holy knowledge. It now remains that you fulfil the promise you made some time since,² of relating to me the story of king Bharata, and how it happened that a monarch

8 Only, however, as far as they are intended to propitiate Vishnu, and not for any other purpose.

1 One copy addresses Parāśara, Bhagavan sarvabhutesa, 'Sacred sovereign, lord of all creatures'; rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyagākhyaśtam. 'All has been thoroughly explained.'

² See Bk. II. Ch. 1.
like him, residing constantly at the sacred place Sálagráma, and engaged in devotion, with his mind ever applied to Vásudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman; and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

Parásara. — The illustrious monarch of the earth resided, Maitreya, for a considerable period at Sálagráma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind. The Rája was ever repeating the names, Yajneśa, Achiyuta, Govinda, Mádhava, Ananta, Kesava,Krśná, Vishnú Hrṣhikesa; nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

On one occasion he went to the Mahánadi,3 for the purpose of

3 The Mahánadi is properly a river in Orissa, but the name is applicable to any great stream, and its connexion with Sálagráma Tirtha
अथाज्ञाम तत्तीर्थ जलं पातुं पिपासिता।
आस्थनपवत्रा ब्रह्मलेखी हरिणी बनातु।
तत्सः समभवत्त्वं पीतप्रायं जलं तथा।
सिंहस्य नादः सुमहान्तु सर्वप्राणिष्ठेऽत्तरः।
ततः सा सहस्वा नासादापि निम्पगतम्।
अत्युवारोहगणनास्या नद्या गर्भं पपात त।
तमुख्यां वेगेन वीचिमालापरिपुत्तम्।
जग्रह सा तूफऽ गर्भाङ्तु पतितं मृगपितकम्।
गर्भं स्वयंतिदोपेण प्रोतुऽक्षाक्षणेन च।
मैत्रेय! सापि हरिणी पपात च समार च।
हरिणा तां विवेकऽस चिनन्त तूपतापसः।
मृगपितं समादय निजाश्चरणमागतः।
चकाूरुदिनावासी मृगपितस्य बै तूफऽ।
पीणां पुष्पमाणश्च स तेन चवृद्धेः मुने।
चक्काश्रमपिर्याण्तं तूणाति गहनेपु सः।
दूरं गत्वा च शाहूऽलसादपेयायुः पुनः।
ablution: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage: there he fed it and tended it every day, and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied

makes it probable that it is intended for the Gandaki or Gandaka, in which the Śālagram or Ammonite is most abundantly found. It may be here noticed that Śālagrāma is named amongst the Tīrthas in the Mahābhārata: see Bk. II. Ch. I. n. 6.
Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now, wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves; devoted by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda." Thus the Muni meditated whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure as he stood by his side. His

4 The applicability of this simile is not explained by the commentator: it refers possibly to the cropped or shaven heads of the religious students.
abstraction was interrupted, the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince’s mind became unsteady, and wandered with the wanderings of the young deer. In the course of time the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

In consequence of this predominant feeling at such a season, he was born again, in the Jambumárga forest, as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to the holy place Sálagráma. Subsisting there upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and upon his death he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Pos-

According to the Bhágavata, Jambumárga is the Kálanjara mountain or Kalanjä in Bundelkhand.
sessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguishing from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently and in ungrammatical and unpolished speech. His person was unclean, and he was clad in dirty garments. Saliva dribbled from his mouth, and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of the abstractions. Let therefore a holy man pursue the path of the righteous, without murmuring; and though men contemn him, avoid association with mankind. This, the counsel of Hiranyakartha, did the Brahman call to mind, and hence assumed the appearance of a crazy idiot in the eyes of the world. His food was raw pulse, potheers, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary, but temporary

6. Hiranyakartha or Brahma is named here instead of the Yoga doctrine, which is sometimes ascribed to him as its author.
The head servant of the king of Sauvira, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the palankin).

The king having ascended his litter, on one occasion, was proceeding...
to the hermiage of Kapila, on the banks of the Ikshumati river, to consult the sage, to whom the virtues leading to liberation were known, what was most desirable in a world abounding with care and sorrow. Amongst those who by order of his head servant had been compelled gratuitously to carry the litter was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burden as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out, “Ho bearers! what is this? Keep equal pace together.” Still it proceeded unsteadily, and the Raja again exclaimed, “What is this? how irregularly are you going!” When this had repeatedly occurred, the palankin-bearers at last replied to the king, “It is this man, who lags in his pace.” “How is this?” said the prince to the Brahman, “are you weary? You have carried your burden but a little way; are you unable to bear fatigue? and yet you look robust.”
The Brahman answered and said, “It is not I who am robust, nor is it by me that your palankin is carried. I am not wearied, prince, nor am I incapable of fatigue.” The king replied, “I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burden is wearisome to all persons.” “First tell me,” said the Brahman, “what it is of me that you have clearly seen”, and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the hams are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders, and how can it be considered as my burden? This body which is seated in the palankin is defined as Thou; thence what is elsewhere called This, is here distinguished as I and Thou I and thou and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant

9 That is, What have you discerned of me, my body, life, or soul?
VISHNU PURĀNA

कर्मवस्था गुणाश्रेते सत्त्वाया: पृथिवीपते।
अविद्यासिद्धं कर्म तच्छायोपेषु जन्तुं। ॥७०॥
आत्मा शुद्धदस्त्र: शान्तो निरूणः प्रज्ञेः: परः।
प्रबुद्धचयचियो नास्य एकस्याभिजन्तु जन्तुं। ॥७१॥
यदा नोपवत्स्य न चैवापचयो नृप।
तदा पीवासीतित्यं कया युत्तम त्वयेवित्म। ॥७२॥
भृ-पाद-जड्ठ-काश्यू-ज़ह्याविद्धु संख्ये।
शिविवेयं यथा स्फूर्ते तथा भारं समस्तवा। ॥७३॥
तद्विजेन्द्रविठितं शिविकोटा न केवलम्।
"ल-दू म-उठोवेत्तिप् पृथिवीसम-भवोपित् वा। ॥७४॥
यदा पुंसः पृथिविभावः प्राग्नेत् कार्योनृप!।
सौहव्यस्तु तद्वायसः कर्थं वा नृत्ते। मया। ॥७५॥
यद्वाया शिविका चयं तत्तद्वयो भूतसंग्रहः।
भवतो मेषकृत्स्वयम् ममवेषनोपवृहितः। ॥७६॥

upon acts; and acts, accumulated in ignorance, influence the condition
of all beings. The pure, imperishable soul, tranquil, void of quali-
ties, pre-eminent over nature (Prakṛti), is one, without increase or
dimination, in all bodies. But if it be equally exempt from increase
or diminution, then with what propriety can you say to me, 'I see
that thou art robust?' If the palankin rests on the shoulders, and
they on the body; the body on the feet, and the feet on the earth;
then is the burden borne as much by you as by me. When the
nature of men is different, either in its essence or its cause,
then may it be said that fatigue is to be undergone by me. That
which is the substance of the palankin is the substance of you and me
and all others, being an aggregate of elements, aggregated by indivi-
duality."

एवमुक्तवाभवन्मोनि स वहृन्दिच्छिन्नकां दिज.youtube
सोऽपि राजावतीर्यायवयं तत्वादी जगृहे त्वरण्। ॥७७॥

Having thus spoken, the Brahman was silent, and went on bearing
the palankin; but the king leaped out of it, and hastened to prostrate

10 The condition—that is, the personal individuality—of any one is
the consequence of his acts; but the same living principle animates him
which is common to all living things.

11 The body is not the individual; therefore it is not the individual,
but the body, or eventually the earth, which bears the burden.
himself at his feet; saying, “Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool.” The Brahman answered and said, “Hear me. Rájá. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice: why therefore inquire the cause (of my being the person I appear).” The king said, “Undoubtedly virtue and vice are the causes of all existent effects, and migration into several bodies is for the purpose of receiving their consequences; but with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one’s self from applying to it the word I.” The Brahman said, “It is true that there is no wrong done to that which is one’s self by the application to it of the word I; but the term is characteristic of error of conceiving that to be the self (or soul) which
is not self or soul. The tongue articulates the word I, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word I, it is nevertheless improper to assert that speech itself is I. The body of a man, characterized by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination I? If another being is different specifically from me, most excellent monarch, then it may be said that this is I; that is the other: but when one only soul is dispersed in all bodies, it is then idle to say, Who are you? who am I? Thou art a king; this is a palankin; these are the bearers; these the running footmen; this is thy retinue: yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces
of timber, artificially joined together: judge, prince, for yourself in what the palanquin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to thee and to me. 18 A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man 14 is neither a god, nor a man, nor a brute, nor a tree; these are mere varieties of shape, the effects of acts. The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there in the world, that is subject to vicissitude, that does not in the course of time go by different names. Thou art called the monarch of the world; the son of thy father; the enemy of thy foes; the husband of thy wife; the father of thy children. What shall I denominate thee?

13 The aggregate limbs and senses no more constitute the individual, than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is still timber, so the body is still mere elementary matter. Again; the senses and limbs, considered separately, no more constitute the man, than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and as matter does not make up man, they do not constitute an individual.

14 The term in this and the preceding clause is Pumán; here used generically, there specifically.
CHAPTER XIV

PARASARA UVARAC

निशाम्य तश्येति बचः परमार्थसम्बत्वितम्

प्रथ्यावनतो भूता तमां नूपतिदिहिस्तम् ॥१॥

भगवन्! यत्व्या प्रोक्तं परमार्थमयं बचः

श्रुतो तस्मिन अभाव्य मनसो मम वृत्त्यम् ॥२॥

एतद्वेक्षेिवासाय यदेशेषेपु जन्तुः

भवता दशिंत विष्णु ! तत्वरं प्रक्तेिरंहतु ॥३॥

नायेव बहामि शिल्बिकां शिल्बिका न मयि स्थिता

शरीरम्य्यदस्त्तो येनेयं शिल्बिका घटा ॥४॥

गुणप्रवृत्या भूतानां प्रवृत्यि कर्मचारिता

प्रवर्तने गुण याने ति कं मेंिति त्योितितीम् ॥५॥

Parasara.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: “What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions—‘I do not bear the palanquin—the palanquin does not rest upon me—the body, by which the vehicle is conveyed, is different from me—the conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action;’—what sort of positions are these? Upon these
doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Rshi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Rshi Kapila is a portion of the mighty and universal Vishnu, who has come down upon the earth to dissipate delusion; and surely it is he who, in kindness to me, has thus manifested himself to me in all that you have said. To me, thus suppliant, then, explain what is the best of all things; for thou art an ocean overflowing with the waters of divine wisdom." The Brahman replied to the king, "You, again, ask me what is the best of all things, not what is the great end of life; but there are many things which are considered best, as well as those which are the great ends (or truths) of life. To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is respecti-

1 You ask what is Sreyas (श्रेयस्), not what is Paramārtha (परमार्थः): the first means literally 'best,' 'most excellent,' and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.
Very best. Best is the rite or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is to them the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life, for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire. If a son were final truth, that would be equally applicable to a different source; for the son that is to one the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world, as in all these cases those objects which are so denominated are the effects of causes, and consequently are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite end would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sáma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and con-
sists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kusa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considered by the wise to be eternal; but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining liberation, and truth is (the end), not the means. Meditation on self, again, is said to be for the sake of supreme truth; but the object of this is to establish distinctions (between soul and body), and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all; but this is false; for one substance cannot become substantially another. Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul: one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth,

2 But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jīvātmā) and the supreme spirit (Paramātmā), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for if they are distinct essentially, they cannot combine, if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.
and decay, omnipresent, undecaying, made up of true knowledge, independent, and unconnected with unrealities, with name, species, and the rest, in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Sharga and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

CHAPTER XV

Parásara Uvaça

Istvāte mānān māyā śaktiṣeṣaṇāṁ māhātmaṁ ।
pratibhāvaṁ vīptīṇāṁ vīptāsāṁ tattvāntaṁ kathama ॥१॥

bhūyāṁ nṛpatāṁ । yadvāṁ tattvānāṁ puṣrā ।

āvābhīṇaṁ jñāṇaṁ nīdānasāṁ māhātman ॥२॥

abhyāmaṁbhavat puṣīṁ bhāvaṁ prakṛtiḥ ।

vijñātavāyusāṁ nisargaṁ bhoṣtāṁ ॥३॥

tasya vināyō nīdānaḥ bhuṣat puṣṭasāṇastarṇa ।

prādayokṣaṁvijñāṇaṁ s tasya paryaḥ muḍā ॥४॥

Parásara continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince," he proceeded, "to what was formerly uttered by Ribhu, imparting holy knowledge to the Brahman Nidágha. Ribhu was a son of the supreme Brahmá, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidágha, the son of Pulastya, was his disciple; and to him
Ribhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

"The residence of Pulastya was at Viranagara, a large handsome city on the banks of the Devīkā river. In a beautiful grove adjoining to the stream the pupil of Ribhu, Nidāgha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ribhu went to the city of Pulastya, to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśvadevas, he was seen by his scholar, who hastened to present him the usual offering, or Arghya, and conducted him into the house; and when his hands and feet were washed, and he was seated, Nidāgha invited him respectfully to eat (when the following dialogue ensued):

ऋघ्रुश्वाचः

भो विप्रवयः! भोक्तव्यं यदलं भवतो गृहे।
तत्तु कथ्यतां कदनेषु न प्रीतिः सततं मम॥११॥

"Ribhu. 'Tell me, illustrious Brahman, what food there is in your house: for I am not fond of indifferent viands.'

निदाघ उवच

भक्त-यावक-वायव्यामपूर्णास्मि गृहे।
यदू रोचते हिष्जशेषः! ततै वणे मुख्यं यथेच्छया॥१३॥

"Nidāgha. 'There are cakes of meal, rice, barley, and pulse in the house; partake, venerable sir, of whichever best pleases you.'

ऋघ्रुश्वाचः

कदनानि हिष्जेतानि मृष्टमलं प्रयच्छे मे।
“Ribhu. ‘None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.’

निदाघ उवाच।
है है शालिनि महर्षेः यत् किन्तु दितिशोभयम्।
भश्योपपासां मुखः तेनास्यान्त्र प्रसाधय॥१४॥

“Nidāga. ‘Ho dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.’

ब्राह्मण उवाच।
इत्युत्ता तेन सा पवी मृदमन्तः दिजस्य यत्।
प्रसादितवती तदौ वे मृत्तुववन्गवरवातू।॥१५॥
तं भुक्तवन्तमिच्छातो मृदमन्तं महामुनिम्।
निदाघः प्राह सूपाल। प्रस्थायानं निषिद्॥१६॥

“Having thus spoken, the wife of Nidāga, in obedience to her husband’s commands, prepared sweet and savoury food, and set it before the Brahman; and Nidāga, having stood before him until he had eaten of the meal which he had desired, thus reverentially addressed him:

निदाघ उवाच।
अपि ते परमा तुलित्तपन्ना तुषिरेव।
अपि ते मानसं क्षमाहारेण द्वित द्विज।॥१७॥
क निवासो भवानु विद्रष्ट। क च गन्तु समुबलः।
आगम्यते च भवता यतस्तः दिजोच्यताम्॥१८॥

“Nidāga. ‘Have you eaten sufficiently, and with pleasure, great Brahman? and has your mind received contentment from your food? Where is your present residence? whither do you purpose going? and whence, holy sir, have you now come?’

कृमश्रवाच।
शुद्ध यस्य तस्य भुक्तेजसे तुलित्तप्प्राहुः। जायते।
न मे शुद्धान्वयतू तस्य कस्मात्मा परिशुद्धिसि।॥१९॥
वहिना पाथवे धातौ कस्यते शुल्कस्मुद्रवः।
भव्यस्मासं च क्षीणे नुस्य तुड्पि जायते॥२०॥

“Ribhu. ‘A hungry man, Brahman, must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced when the moisture of
the body has been absorbed (by internal or digestive heat). Hunger and thirst are the functions of the body, and satisfaction must always be afforded me by that by which they are removed; for when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect: ask their condition of the mind then, for man is not affected by them. For your three other questions, Where I dwell? Whither I go? and Whence I come? hear this reply. Man (the soul of man) goes every where, and penetrates every where, like the ether; and is it rational to inquire where it is? or whence or whither thou goest. I neither am going nor coming, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I. If you wonder what reply I should make to your inquiry why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is really sweet or not sweet, to one eating a meal? That which is sweet, is no longer so when it occasions the sense of repletion; and that which is not sweet, becomes sweet when a man (being very hungry) fancies that it is so. What food is there that first, middle, and last is equally grateful. As a house built of clay is strengthened by fresh plaster, so is this
“Having heard these words, conveying the substance of ultimate truth, Nidāgha fell at the feet of his visitor, and said, ‘Show favour unto me, illustrious Brahma, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.’ To this, Ribhu answered, ‘I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.’ Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Ribhu went his way.”

CHAPTER XVI

"After the expiration of another thousand years, Ribhu again repaired to the city where Nidāgha dwelt, to instruct him farther in true wisdom. When he arrived near the town, he beheld a prince
entering into it, with a splendid retinue; and his pupil Nidágha standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thickest fuel and holy grass. Ribhu approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot. Nidágha replied, ‘There is a great crowd of people attending the entrance of the king into the town, and I am staying here to avoid it.’ ‘Tell me, excellent Brahman,’ said Ribhu, ‘for I believe that thou art wise, which is here the king, and which is any other man.’ ‘The king,’ answered Nidágha, ‘is he who is seated on the fierce and stately elephant, vast as a mountain peak; the others are his attendants.’ ‘You have shown me,’ observed Ribhu, ‘at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? for I am desirous to know which is here the elephant, which is the king.’ ‘The elephant,’ answered Nidágha, ‘is underneath; the king is above him. Who is not aware, Brahman, of the relation between that which bears and that which is borne?’ To this Ribhu
rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word *underneath*, and what is it that is termed *above*?' As soon as he had uttered this, Nidágha jumped upon Ribhu, and said, 'Here is my answer to the question you have asked: I am above, like the Rájá; you are underneath, like the elephant. This example, Brahman, is intended for your information.' 'Very well,' said Ribhu, 'you, it seems, are as it were the Rájá, and I am like the elephant; but come now do you tell me which of us two is *you*; which is *I*.'

"When Nidágha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrines of unity as that of my teacher, and hence I know that thou art he.' To this Ribhu repled, 'I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidágha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.' Having thus spoken to Nidágha, the Brahman Ribhu
went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity. He beheld all beings thenceforth as the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, oh king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world. Even as the same sky is apparently diversified as white or blue, so Soul, which is in truth but one, appears to erroneous vision distinct in different persons. That One, which here is all things, is Achyuta (Vishnu); than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

Parāśara resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence: whilst the Brahman, who, through the recollection of his former lives, had
acquired perfect knowledge, obtained now exemption from future
birth. Whoever narrates or listens to the lessons inculcated in the
dialogue between Bharata and the king, has his mind enlightened,
mistakes not the nature of individuality, and the course of his migra-
tions becomes fitted for ultimate emancipation.¹

¹ This legend is a good specimen of a sectarial graft upon a Paurānik
stem. It is in a great measure peculiar to the Vishnū P., as although it
occurs also in the Bhāgavata, it is narrated there in a much more concise
manner, and in a strain that looks like an abridgment of our text.
BOOK III
CHAPTER I

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

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

The first Manu was Śváyambhuva, then came Śvárochisha, then Auttami, then Támasa, then Raivata, then Chákshusha; these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun.
The period of Sváyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Rshis, and other personages, who then flourished. I will now, therefore, enumerate the presiding gods, Rshis, and sons of the Manu, in the Manvantara of Svárochisha. The deities of this period (or the second Manvantara) were the classes called Párávatás and Tushítas; and the king of the gods was the mighty Vipáschit. The seven Rshis were Ûrja, Stambha, Práña, Dattoli, Rishabha, Niśchara, and

1 The gods were said to be the Yámas (Bk. I. Ch. VII.); the Rshis were Maríchi, Angiras, &c. (Bk. I. Ch. VII. n. 2); and the sons were Priyavrata and Uttánapáda (Bk. I. Ch. VII.). The Váyu adds to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Bráhma P. and Hari Vamsa substitute for the sons, the grandsons of Sváyambhuva, Agnídhra and the rest (Bk. II. Ch. I).

2 This Manu, according to the legend of his birth in the Márkaudeya P., was the son of Svárochish so named from the splendour of his appearance when born, and who was the son of the nymph Varuthini by the Gandharba Kali. The text, in another place, makes him a son of Priyavrata.

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

4 The Váyu describes the Rshis of each Manvantara as the sons, or in some cases the descendants in a direct line, of the seven sages, Atri, Angiras, Bhrgu, Kaśyapa, Pulaha, Pulastya, and Vaśishthá; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh Manvantara. In the present series Ûrja is the son of Vaśishthá. Stambha springs from Kaśyapa, Práña from Bhrgu, Dattoli is the son of Pulastya, Rishabha descends from Angiras, Niśchara from Atri, and Arvarítvat is the son of Pulaha. The Bráhma P. and Hari
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चेत्र-किम्पुरवादायः सुता: व्यारोचिष्यत् तु।
द्वितीयमेतत् कथितमन्त्रं भृगु चोत्यम् ॥१८॥

Arvarīvate; and Chaitra, Kimpurusha, and others, were the Manu’s sons.⁵

तृतीये तव्न्त्रे ब्रह्मन्! ओत्तमिन्तं यो मनुः।
सूतात्तिनिमं देवेन्द्रो मनेयासीति सुरेश्वर ॥३॥

In the third period, or Manvantara of Auttami,⁶ Susánti was the Indra, the king of the gods; the orders of whom were the Sudhámas.

Vamsa have a rather different list, or Aurva, Stambha, Kaśyapa, Prápa, Vṛhaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Puráṇa; the two first, Aurva and Stambha, being specified as the son of Vaśishtha and the descendant of Kaśyapa, and then the parentage of the rest being omitted: to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause, blundering citation of the Váyu, which is named as their authority (एते महर्ष्याः बायु: महात्मा:) A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manvantaras. The Bráhma P. omits all details of the last six, and the Hari Vamsa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vamsa had followed the Bráhma, as far as it went, right or wrong; but had had recourse to the original Váyu P. when the Bráhma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vamsa employed by M. Langlois, who makes one of the Rśhis of this Manvantara, “le penitent Atri.” He is not without countenance in some such reading, for the Padma P. changes the name to Dattátreya, no doubt suggested by Datta-atri. Dattátreya, however, is the son of Atri; whilst the Váyu calls the person of the text the son of Pulasta. There can be no doubt therefore of the correct reading, for the son of Pulasta is Dattoli. (Bk. I. Ch. X.)

5 The Váyu agrees with the text in these names, adding seven others. The Bhágavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasriti, Bhavana. The Bráhma has ten names, including two of these, and several of the names of the Rśhis of the tenth Manvantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindra, Sukṛta, Mūrtti, Apas, Jyotir, Aya, Smrita (the names of the Bráhma), as the seven Prajápati of this period, and sons of Vaśishtha. The sons of Vaśishtha, however, belong to the third Manvantara, and bear different appellations. There is, no doubt, some blundering here in all the books except the Váyu, and those which agree with it.

6 The name occurs Auttami, Auttama, and Uttama. The Bhágavata and Váyu agree with our text (Bk. III. Ch. I) in making him a descendant from Priyavrata. The Márkaṇḍeya calls him the son of Uttama, the son of Uttánapāda: and this appears to be the correct genealogy, both from our text and the Bhágavata.
7 The Brāhma and Hari Vamsa have, in place of these, the Bhānus; but the Vāyu and Mārkaṇḍeya concur with the text.

8 All the authorities agree in this; but the Brāhma and Hari Vamsa appear to furnish a different series also; or even a third, according to the French translation: 'Dans le troisième Manvantara parurent comme Saptarchis les fils de Vasichtha, de son nom appelés Vāsichthas, les fils de Hiranyagarbha et les illustres enfans d'Ourdja.' The text is,

रत्नशक्तिः: सतासने वाषिष्ठा हिति विद्रुता।
हिरण्यगर्भस्य खुता और्चनामात्रतोः।

&c. The meaning of which is, 'There were (in the first Manvantara) seven celebrated sons of Vasishtha, who (in the third Manvantara) were sons of Brahmā (i. e. Rshis), the illustrious posterity of Urjía. We have already seen that Urjía was the wife of Vasishtha, by whom she had seven sons, Rajas,' &c. (see Bk. I. Ch. X.), in the Svayambhuva Manvantara; and these were born again as the Rshis of the third period. The name of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vasishtha, given Bk. I. Ch. X. or Kaukęndihi, Kurundi, Dalaya, Sankha, Praváhita, Mita, and Sammita.

9 The Vāyu adds ten other names to those of the text. The Brāhma gives ten altogether different. The Bhāgavata and Padma have each a separate nomenclature.

10 Of these, the Brāhma and Hari V. notice only the Satyas: the Matsya and Padma have only Sādhyas. The Vāyu, Bhāgavata, Kūrma, and Mārkaṇḍeya agree with the text.

11 He is the son of Priyavrata, according to the text, the Vāyu, &c. The Mārkaṇḍeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather (मम), he derives his name.
hundred sacrifices (or named Satakratu). The seven Rshis were Jyotirdhámá, Prithu, Kávyá, Chaitra, Agní, Vanaka, and Pívara. The sons of Támasa were the mighty kings Nara, Khyáti, Sántahaya, Jánujangha, and others.

In the fifth interval the Manu was Raivata: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitábhas, Abhútarajasas, Vaikunthas, and Sumedhásas: the

12 Severally, according to the Váyu, the progeny of Bhrgu, Kaśyapa, Angiras, Pulastya, Atri, Vaśishtha, and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Prithu, Agní, Salpa, Dhúmat, Kapi, Akapi. The Hari Vamsa has Kávyá, Prithu, Agní, Jahnú, Dhátri, Kapivat, Akapivat. For the two last the Váyu reads Gátra and Vanapitha. The son of Pulaha is in his place (Bk 1 Ch. X. n. 6). Arvarivat or Vanakapivat. Gátra is amongst the sons of Vaśishtha (Bk. 1 Ch. X). The Váyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt

13 The Váyu, &c. agree with the text; the Váyu naming eleven, The Bráhma, Matsya, and Padma have a series of ten names, Sutapas, Tapomüla, &c.; of which seven are the Rshis of the twelfth Manvantara.

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

15 The Bráhma inserts of these only the Abhútarajasas, with the remark, that ‘they were of like nature (with their name)’ देवाधूतरत्रसत्ताः प्रकृतः स्मृतः: i.e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vamsa, has confounded the epithet and the subject: ‘dans les dieux furent les Pracritis
seven Rishis were Hiranyaromá, Vedasrá, Urddhabáhu, Vedabáhu, Sudháman, Parjanya, and Mahámuni\textsuperscript{16}; the sons of Raivara were Balabandhu, Susambhávyá, Satyaka, and other valiant kings.

Those four Manus, Svárochisha, Auctámí, Támasa, and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Vishnu by his devotions, obtained these rulers of the Manvantaras for his posterity.

Chákshusha was the Manu of the sixth period\textsuperscript{17}: in which the Indra was Manojava: the five classes of gods were the Ādyas,
The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Adityas, Vasus, and Rudras; their sovereign is Purandara: Vasishtha, Kaśyapa, Atri, Jamadagni, Gautama, Visvāmitra, and Bharadvāja are the seven Rṣhis; and the nine pious sons of Vaivasvata Manu are the kings.
The unequalled energy of Vishnu combining with the quality of goodness, and effecting the preservation of created things, presides over all the Manvantaras in the form of a divinity. Of a portion of that divinity Yajna was born in the Sváyambhúva Manvantara, the will-begotten progeny of Akúti. When the Svárochisha Manvantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manvantara, Tushita

20 There is no great variety of nomenclature in this Manvantara. The Váyu adds to the deities the Sádhyas, Víśvas, Maruts, and gods sprung from Bhrigu and Angiras. The Bhágavata adds the Ribhus: and most include the two Ásvins as a class. Of the Maruts, however, the Hari Vamsa remarks that they are born in every Manvantara, seven times seven (or forty-nine); that in each Manvantara four times seven, or twenty-eight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages

The Váyu has a rather different list of the seven Rshis; or Vasum, the son of Vaishistha; Vatsára, descended from Kaśyapa; Víśvámitra, the son of Gádhi, and of the Kuśika race; Jamadagni, son of Kuru, of the race of Bhrigu; Bharadvája, son of Vrihaspati; Saradvát, son of Gautama, of the family of Utaíthya; and Brahmakosha or Atri, descended from Brahmá. All the other authorities agree with our text.

21 The nominal father being the patriarch Ruchi. (See Bk. I. Ch. VII.)
was again born of Satya, as Satya, along with the class of deities so
.denominated. In the next period, Satya became Hari, along with the
.Haris, the children of Hari. The excellent Hari was again born in
.the Raivata Manvantara, of Sambhūti, as Mānasa, along with the
gods called Abhūtarajasas. In the next period, Vishnu was born of
Vikunthi, as Vaikuntha. In the present Manvantara, Vishnu was
again born as Vāmana, the son of Kaśyapa by Aditi. With three
paces he subdued the worlds, and gave them, freed from all embarrass-
ment, to Purandara. These are the seven persons by whom, in the
.several Manvantaras, created beings have been protected. Because
this whole world has been pervaded by the energy of the deity, he

22 There is no further account of this incarnation in the Vishnu
.Purāṇa. Fuller details occur in the Bhāgavata, Kūrma, Mātasya, and
.Vāmana Purāṇas. The first of these (b. VIII. c. 15—23) relates the
.penance and sacrifices of Bali, son of Virochana, by which he had over-
come Indra and the gods, and obtained supreme dominion over the three
.spheres. Vishnu, at the request of the deities, was born as a dwarf,
.Vāmana, the son of Aditi by Kaśyapa; who, applying to Bali for alms,
.was promised by the prince whatever he might demand, notwithstanding
.Sukra, the preceptor of the Daityas, apprised him whom he had to deal
.with. The dwarf demanded as much space as he could step over at three
.steps; and upon the assent of Bali, enlarged himself to such dimensions
.as to stride over the three worlds. Being worshipped however by Bali
.and his ancestor Prahlāda, he conceded to them the sovereignty of
.Pātala.
CHAPTER II

Maitreya Utvarah.

Proktatvatanatin Bhavita saptmavantara nami.

Bhuvishyaspanibhirparyantam mahaahatam tvasmiih.

Maitreya.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manvantaras; now give me some account of those which are to come.

Paraasarah Utvarah.

Surasya pahoa sangaahubhuvanaha vishvagamam.

Manu yami cha eva tadhasthahnir viha dandane.

Asadhantii tu sa bhurisstevahishyaa yugvah.

Bhuram shuddhahauhram svay cha tatasy yah.

Sangahasthihakram Bhayosebhaamaham.

Panmaharshahum taptiishaaajiijan.

Parasara—Sanjna, the daughter of Vishvakarman, was the wife of the sun, and bore him three children, the Manu (Vaivasvata), Yama, and the goddess Yamini (or the Yamuna river). Unable to endure the fervours of her lord, Sanjna gave him Chhaya as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chhaya to be his wife Sanjna, begot by her three other children,Sanaiischara (Saturn), another Manu (Savarnii), and a

23 See the same etymology, Bk. I. ch. I. n. 7.

1 That is, her shadow or image. It also means 'shade.' The Bhagavata, however, makes both Sanjna and Chhaya daughters of Vishvakarman. According to the Matrya, Vivasvat, the son of Kashaya and Aditi, had three wives, Ragni, the daughter of Raivata, by whom he had Revanta; Prabhā, by whom he had Prabhata; and by Sanjna, the daughter of Tvashtri, the Manu and Yama and Yamuna. The story then proceeds much as in the text.
daughter Tapti (the Tapti river). Chháyá, upon one occasion, being offended with Yama, the son of Sanjná, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjná, the mother of the former. Being further informed by Chháyá that his wife had gone to the wilderness, the sun beheld her by the eye of meditation engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children, the two Asvins and Revanta, and then brought Sanjná back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lach, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable. The parts of the divine Viśvänavá splendour, residing in the sun, that were filed off by Viśvakarman, fell blazing down upon the earth, and the artist constructed of them the discus of Vishnu, the trident of Śiva, the weapon of the god of wealth, the lance of Kártikeya, and the

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

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

4 The term is Śiviká, which properly means ‘a litter.’ The commentator calls it Astra, ‘a weapon.’
The son of Chháya, who was called also a Manu, was denominated Sávarni, from being of the same caste (Savarna) as his elder brother, the Manu Vaivasvata. He presides over the ensuing or eighth Manvantara; the particulars of which, and the following, I will now relate. In the period in which Sávarni shall be the Manu, the classes of the gods will be Sutapas, Amitábhas, and Mukhyas; twenty-one of each. The seven Rṣis will be Diptimat, Gálava, Ráma, Kripa, Drauní; my son Vyása will be the sixth, and the seventh will be Rishyasringa. The Indra will be Bali, the sinless son of Virochana.

5 This legend is told, with some variations of no great importance, in the Matsya, Márkaṇḍeya, and Padma P. (Svarga Khaṇḍa), in the Bhágavata, and Hari Vaṃsa, &c.

6 The Márkaṇḍeya, whilst it admits Sávarni to be the son of the sun, has a legend of his former birth, in the Swárochisa Manvantara, as Suratha Rája, who became a Manu by having then propitiated Deví. It was to him that the Durga Mábátmaya or Chaṇḍí, the popular narrative of Durga's triumphs over various demons, was narrated.

7 The Váyu has Jámadagnya or Parasúráma, of the Kuśika race; Gálava, of that of Bhrú; Dvaipáyana (or Vyása), of the family of Vaśishtha; Kṛpa, the son Śravadváta; Diptimat, descended from Atri: Rishyasringa, from Kaśyapa; and Asvattháman, the son of Dropa, of the Bháradvája family. The Matsya and Padma have Satánanda in place of Diptimat.
The ninth Manu will be Daksha-sáváraṇi. The Páras, Marichi-garhas, and Sudharmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta. Savana, Dyunimat, Bhavya, Vasu, Medhatithi, Jyotishmán, and Satya will be the seven Rshis. Dhṛtaketu, Dṛptiketu, Panchahasta, Nirámaya, Prithuśrava, and others, will be the sons of the Manu.

The tenth Manvantara the Manu will be Brahmá-sáváraṇi; the gods will be the Sudhámas, Viruddhas, and Satasankhyas: the Indra

8 The four following Sávarṇis are described in the Váyu as the mind-engendered, sons of a daughter of Daksha, named either Suivratá (Vnyu) or Priyá (Bráhma) by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on mount Meru; whence they are called also Meru-sávarṇis. They are termed Sávarṇis from their being of one family or caste: yasvatvarṇasthávoma brahma dhráñjane kumáraḥ. According to the same authority, followed by the Hari Vamsa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manvantaras are omitted in the Matsya, Braháma, Padma, and Márkaṇḍéya Purána. The Bhágavata and Kúrma give the same as our text; and the Váyu, which agrees very nearly with it, is followed in most respects by the Hari Vamsa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the 9th Rauchya, 10th Bhautya, 11th Merusaváraṇi, son of Brahmá, 12th Ritu, 13th Ritadháman, and 14th Visvakárvana. The Bhágavata calls the two last Manus, Deva-sávarṇi and Indra-sávarṇi.
will be the mighty Sánti: the Rshis will be Havishmán, Sukrti, Satya, Apámmúrtti, Nábhága, Aprátimaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttamaújas, Harishéna, and others.

In the eleventh Manvantara the Manu will be Dharma-savarni: the principal classes of gods will be the Vihangamas, Kámagamas, and Nirmánaratis, each thirty in number; of whom Vṛsha will be the Indra: the Rshis will be Niśchara, Agnitejas, Vapushmán, Vishánu, Áruni, Havishmán, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvaçharma, Devánika, and others.

In the twelfth Manvantara the son of Rudra-savarni, will be the Manu: Ritudhámá will be the Indra: and the Haritas, Lohitas, Sumanatas, and Sükarmas will be the classes of gods, each comprising fifteen. Tapasví, Sutapas, Tapomúrtti, Taporati, Tapodhúrti, Tapo-

9 Hence the Váyu identifies the first with days, the second with nights, and the third with hours.
In the thirteenth Manvantara the Manu will be Rauchya\textsuperscript{10}; the classes of gods, thirty-three in each, will be the Sudhāmans, Sudharmans, and Sukarmans; their Indra will be Divaspati: the Rṣhis will be Nirmoha, Tatvadarśin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

In the fourteenth Manvantara, Bhautya will be the Manu\textsuperscript{11}; Suchi, the Indra: the five classes of gods will be the Chākshushas, the Pavitras, Kanishṭhas, Bhrājirās, and Vāvridḍhās: the seven Rṣhis

\textsuperscript{10} The son of the Prajāpati Ruchi (Vāyu, &c.), by the nymph Mānīni, the daughter of the Apsaras Pramlochā (Mārkandeyā).

\textsuperscript{11} Son of Kavi, by the goddess Bhūti, according to the Vāyu; but the Mārkandeyā makes Bhūti the son of Angiras, whose pupil Sānti, having suffered the holy fire to go out in his master’s absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Sānti to demand a further boon. Sānti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.
will be Agnibáhu, Suchi, Sukra, Mágadha, Gríhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gábhira, Bradhna, and others, who will be kings, and will rule over the earth.  

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Rśhis to come down upon earth from heaven to give them currency again. In every Krta age the Manu (of the period) is the legislator or author of the body of law, the Smriti: the deities of the different classes receive the sacrifices during the Manvantaras to which they severally belong: and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Rśhis, the gods, the sons of the Manu, who are the kings, and Indra, are the beings who preside over the world during each Manvantara.

12 Although the Puráṇas which give an account of the Manvantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishṇu, Váyu, Kúrma, Bhágavata, and Márkaṇḍeya; and the other the Matsya, Padma, Bráhma, and Hari Vamps. The Márkaṇḍeya, although it agrees precisely with the Vishṇu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention, and several of which have been no doubt suggested by the etymology of the names of the Manus.
An entire Kalpa, oh Brahman, is said to comprise a thousand ages, or fourteen Manvantaras; and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmā, Jánárdaya, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Sesha, amidst the ocean. Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rṣhis, is the preserver of the world. In what manner Vishnu, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

13 A thousand ages of the gods and fourteen Manvantaras are not precisely the same thing, as has been already explained. (See Bk. I. Ch. III, n. 6.)

14 The order of the text would imply, that as Brahmā he sleeps upon Sesha; but if this be intended, it is at variance with the usual legend, that it is as Vishnu or Nārāyaṇa that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahmārupadhara (ब्रह्मारुपधरा) by the term Divā (दिवा): "Vishnu wears the form of Brahmā by day; by night he sleeps on Sesha, in the person of Nārāyaṇa: the Lord of the world, the king of the gods, the Ocean of the Rṣhis. This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmā alone."
In the Krita age, Vishnu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch, and protects the three worlds. In the Dvapara age, in the person of Veda-vyāsa, he divides the one Veda into four, and distributes it into innumerable branches; and at the end of the Kali or fourth age he appears as Kalki, and reestablishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates, and at last destroys, all the world.

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

15. As a Chakravarttin.
CHAPTER III

मेत्रेय उवाच ।
जातमेतत्तन्या व्यतो यथापूर्वमिदं जगत् ।
विष्णुविग्राहे विष्णुक्तः न परं विच्छेते ततः ||११||
एततं ब्रह्मचर्य क्षज्ञामि व्यासा वेदा महात्मना ।
वेदयास्य समेत्य रूपेण यथा तेन युगं युगे ||५२||
वसमथ यस्मि युगे व्यासो यो य आसीत्यहामुने ।
तं तमाच्छेद भमचन्नु । शाखाभेदाद्भुतं मे बद ||३३||

Maitreya—I have learnt from you, in due order, how this world is Vishnu; how it is in Vishnu; how it is from Vishnu: nothing further is to be known: but I should desire to hear how the Vedas were divided, in different ages, by that great being, in the form of Veda-vidya? and what were the branches into which the Vedas were distributed?

पराशर उवाच ।
वेदश्रू मेघ मेत्रेय । शाखाभेद: सहभ्रां ।
न शक्यो विशिष्टो वच्चु संक्षेपं श्रुतं तत्तु ||४४||

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

हाथपे हाथपे विश्वव्यासिल्पे महामुने ।
वेदमेक स बहुधा कुस्ते जगतो हित: ||५५||
वीर्य तेजो बलक्षाक्ष मनुष्याणासवेद्य वे ।
हिदाय सर्वभूतां वेदभेदान्त करोति स: ||६६||
यासौ कुस्ते तन्न वेदमेक पूर्वक महुः ।
वेदयासामिशानातु सा मूर्तिमेघविवस्त्रः ||७७||

In every Dvāpara (or third) age, Vishnu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vidya.
Of the different Vyásas in the present Manvantara, and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged by the great Rshis in the Vaivasvata Manvantara in the Dvápara age, and consequently eight and twenty Vyásas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dvápara age the distribution was made by Svyambhú (Brahmá) himself; in the second, the arranger of the Veda (Veda-vyása) was Prajápati (or Manu); in the third, Uéanas; in the fourth, Vrhaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vaishistha; in the ninth, Sárasvata; in the tenth, Trídhaman; in the eleventh, Tririshan; in the twelfth, Bharadvája; in the thirteenth, Antariksha; in the fourteenth, Vapra; in the fifteenth, Trayáruṇa²; in the sixteenth,

1 The text has. ‘Hear from me an account of the Vyásas of the different Manvantaras’ ( यस्मिन् मन्वन्तरे येषे व्यासः ); but this is inconsistent with what follows, in which the enumeration is confined to the Vaivasvata Manvantara.

2 This name occurs as that of one of the kings of the solar dynasty, and is included by Colebroke amongst the persons of royal descent, who are mentioned as authors of hymns in the Rigveda. As. Res. VIII. 383.
Dhananjaya; in the seventeenth, Kritanjaya; in the eighteenth, Rûpa; in the nineteenth, Bharadvâja; in the twentieth, Gotama; in the twenty-first, Uttama, also called Haryâtmâ; in the twenty-second, Vena, who is likewise named Râjaśravas; in the twenty-third, Somaśushmapana, also Trinavindu; in the twenty-fourth, Riksha, the descendant of Bhrigu, who is known also by the name Vâlmiki; in the twenty-fifth, my father Sakti was the Vyâsa; I was the Vyâsa of the twenty-sixth Dvâpara, and was succeeded by Jaratkâru; the Vyâsa of the twenty-eighth, who followed him, was Kârthikeya Dvaipâyana. These are the twenty-eight elder Vyásas, by whom, in the preceding Dvâpara ages, the Veda has been divided into four. In the next Dvâpara, Draumî (the son of Draumâ) will be the Vyâsa, when my son, the Muni Kârthikeya Dvaipâyana, who is the actual Vyâsa, shall cease to be (in that character). 8

The syllable Om is defined to be the eternal monosyllabic Brahma. The word Brahma is derived from the root Vriha (to

3 A similar list of Vyásas is given in the Kûrma and Vâyu Purânas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence, being the framers or teachers of the religion of the Hindus before a complete ritual was compiled.

4 We have already had occasion to explain the sanctity of this mono-syllable (see Bk. I. Ch. I n. 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So in the Bhagavad-
increase), because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe, and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (goodness and foulness). He is the refuge of

gita: श्रीमतेकाश्र ब्रह्म भारत्सागरसागरसागर। ‘Repeating Om, the monosyllable, which is Brahma, and calling me to mind:’ which is not exactly the same idea that is conveyed by Schlegel’s version; ‘Monosyllabum mysticum Om pronuntiando, numen adorans, mei memori;’ where ‘numen adorans’, although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has evidently been afraid of desecrating this sacred monosyllable, and has therefore altered the text, writing it भुक्वेकाश्र ब्रह्म द्वारपाले व्यवस्थित इत्यदि instead of भुक्वेकाश्र श्रीमतेकाश्र।

The daily prayers of the Brahman commence with the formula. Om bhūḥ, bhuvah, svar: Om earth, sky, heaven: these are the three mystical terms called Vyāhritis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition preceding the Gāyatri, are fully detailed in Manu, II. 76—81. In the Mitākṣara they are directed to be twice repeated mentally, with Om prefixed to each; Om bhūḥ, Om bhuvah, Om svar; the breath being suppressed by closing the lips and nostrils: श्रृं भृं श्रृं मुहं श्रृं यक्तितिक्षु, वाराः सुन्तमातिक्ष्मातिक्ष! ब्रह्मश्रविहारस्तु मनसा जयेत्।
those who are versed in the Sāmkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform.

To that supreme Brahma be for ever adoration.

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

CHAPTER IV

Parāśara Uvāc

Aayaḥo Vedaścau vedaḥṣaṁśastiḥ. Tato dāśaṇuḥ kṛṣṇo jñāṇoṣyo’pi sāvākṣāmyaḥ

Parāśara.—The original Veda, in four parts, consisted of one hundred thousand stanzas; and from it sacrifice of ten kinds, the

6 The form or sensible type of Vāsudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhūḥ, Bhuvār, Svar, and with the Vedas: consequently the Vyāhṛtis and the Vedas are also forms of Vāsudeva, diversified as to their typical character, but essentially one and the same.

1 According to the Grihya portion of the Sáma-veda, there are five great sacrificial ceremonies; 1. Agnihoṭra, burnt-offerings, or libations
accomplisher of all desires, proceeded. In the twenty-eighth Dvapara
age my son Vyása separated the four portions of the Veda into four
Vedas. In the same manner as the Vedas were arranged by him, as
Vedavyása, so were they divided in former periods by all the preceding
Vyásas, and by myself: and the branches into which they were sub-
divided by him were the same into which they had been distributed in
every aggregate of the four ages. Know, Maitreya, the Vyása called
Krishña Dvaipáyana to be the deity Náráyana; for who else on this
earth could have composed the Mahábhárata? Into what portions
the Vedas were arranged by my magnificent son, in the Dvápara
age, you shall hear.

When Vyása was enjoined by Brahmana to arrange the Vedas in
different books, he took four persons, well read in those works, as his
disciples. He appointed Paila reader of the Rik³; Vaiśampáyana of

of clarified butter on sacred fire; 2. Darśapaurṇamása, sacrifices at new
and full moon; 3. Cháturnmasya, sacrifices every four months; 4. Paśu-
yajna or Aśvamedha, sacrifice of a horse or animal; and 5. Soma-yajna,
offerings and libations of the juice of the acid asclepias. These, again,
are either Prákṛta, 'simple,' or Vaikṛta, 'modified,' and being thus
doubled, constitute ten.

2 The composition of the Mahábhárata is always ascribed to the
Vyása named Krishña Dvaipáyana, the contemporary of the events there
described. The allusion in the text establishes the priority of the poem
to the Vishnu Puráṇa.

3 Or rather, 'he took Paila as teacher.' The expression is, Rigveda
(sāyuḥ), Paila, the title, of his name, of the hymns of the second chapter.
the Yajush; and Jaimini of the Sáma-veda: and Sumantu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyása. He also took Súta who was named Lomaharshaṇa, as his pupil in historical and legendary traditions.*

There was but one Yajur-veda; but dividing this into four parts, Vyása instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhvaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgátri, to chant other hymns (Sáma); and of the Brahman, to pronounce the formulæ called Atharva. Then the

perly 'he who causes to hear,' 'a lecturer,' 'a preacher;'; although, as in the case of its applicability to the laity of the Buddhists and Jainas, it denotes a disciple. The commentator however observes, that the text is sometimes read ब्रह्मवेदपारा 'one who had gone through the Rig-veda.'

So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples:' चार शिष्यान् स ज्ञातुह च तवरो वेदपाराणां इत. and again it is said, 'Sumantu, conversant with the Atharva-veda, was his disciple:' तत्तद्वाच्यान्विति तरुनाः पुराण ।।

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

4 The Itihása and Puránas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihása the Mahábhárata is especially meant; but although this poem is ascribed to Krshña Dvaipáyana, the recitation of it is not attributed to his pupil, Roma or Loma-harshaṇa: it was first narrated by Vaisampáyana, and after him by Sauti, the son of Lomaharshaṇa.
Muni, having collected together the hymns called Richas, compiled
the Rigveda; with the prayers and directions termed Yajushas he
formed the Yajur-veda; with those called Sama, Sáma-veda; and
with the Atharvas he composed the rules of all the ceremonies suited
to kings, and the function of the Brahman agreeably to practice.

This vast original tree of the Vedas, having been divided by him
into four principal stems, soon branched out into an extensive forest.
In the first place, Paila divided the Rig-veda, and gave the two
Samhitás (or collections of hymns) to Indrapramati and to Báshkali.
Báshkali subdivided his Samhitá into four, which he gave to his

5 From this account, which is repeated in the Váyu P., it appears
that the original Veda was the Yajush, or in other words was a miscel-
naneous body of precepts, formulae, prayers, and hymns, for sacrificial
ceremonies; Yajush being derived by the grammarians from Yaj
( यज् ), 'to worship.' The derivation of the Váyu Puráña, however,
is from Yuj, 'to join, 'to employ; ' the formulae being those especially
applied to sacrificial rites, or set apart for that purpose from the general
collection: यज्ञिक्षत् च यज्ञुंधे तेन यज्ञवधानजत्। युज्ञातः समुद्वेदेन इति शास्त्रविनिश्चयः।
again, प्रयुज्यते शास्त्रमेवस्तेन वा यज्ञते दु सः। The commentator on the text
however, citing the former of these passages from the Váyu, reads it,
शायकाधि यज्ञवेदेन इति शास्त्रविनिश्चयः। confining the derivation to Yaj, 'to
worship.' The concluding passage, relating to the Atharvan, refers in
regard to regal ceremonies, to those of expiation, Sánti, &c. The
function of the Brahman ( ब्रह्मन् यथाविनिश्चयः ) is not explained; but from
the preceding specification of the four orders of priests who repeat at
sacrifice portions of the several Vedas, it relates to the office of the one
that is termed specifically the Brahman: so the Váyu has ब्रह्मसंस्कारोपहे
ब्रह्मवाणययेन दुः। 'He constituted the function of the Brahman at sacrifices
with the Atharva-veda.

6 Both in our text and in that of the Váyu this name occurs both
Báshkala and Báshkali. Colebrooke writes it Bákhala and Bábkati,
As. Res, VIII. 374.