

वेददूषयिता यश्च वेदविक्रयिकश्च यः ।  
 अगम्यगामी यश्च स्यात् ते यान्ति लवणं द्विज ॥१३॥  
 चौरौ विमोहे पतति मर्यादादूषकस्तथा ।  
 देवद्विजपितृद्वेष्टा रत्नदूषयिता च यः ।  
 स याति क्रिमिभक्षे वै किंमीशे च दुरिष्टकृत् ॥१४॥  
 पितृदेवातिथीन् यश्च पर्य्यश्नाति नराधमः ।  
 लालभक्षे स यात्युग्रे शरकर्त्ता च वेधके ॥१५॥  
 करोति कर्णिनो यश्च यश्च खड्गादिकृन्नरः ।  
 प्रयान्त्येते विशसने नरके भृशदारुणे ॥१६॥  
 असत्प्रतिग्रहीता तु नरके यालघोमुखे ।  
 अयाज्ययाजकश्चैव तथा नक्षत्रसूचकः ॥१७॥  
 क्रिमिपूयवहञ्चैको याति मिष्टान्नभुङ् नरः ।  
 लाक्षा-मांस-रसानाञ्च तिलानां लवणस्य च ।  
 विक्रेता ब्राह्मणो याति तमेव नरकं द्विज ॥१८॥  
 माज्जार-कुक्कुटच्छाग-श्व-वराह-विहङ्गमान् ।  
 पोषयन्नरकं याति तमेव द्विजसत्तम ॥१९॥

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 bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Kṛmibhaksha hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Kṛmīśa (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 Lālābhaksha (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 Viśasana (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,<sup>5</sup> and a Brahman who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyavāha; 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.'

रङ्गोपजीवी कैवर्त्तः कुण्डाशी गरदस्तथा ।  
 सूची माहिषिकश्चैव पर्व्वकारी च यो द्विजः ॥२०॥  
 आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः ।  
 रुधिरान्धे पतन्त्येते सोमं विक्रीणते च ये ॥२१॥  
 मधुहा ग्रामहन्ता च याति वैतरणीं नरः !  
 रेतःपातादिकर्त्तारो मर्यादाभेदिनो हि ये ।  
 ते कृष्णे यान्त्यशौचाश्च कुहकाजीविनश्च ये ॥२२॥  
 असिपत्रवनं याति वनच्छेदी वृथैव यः ।  
 औरभ्रिका मृगव्याधा वहिज्वाले पतन्ति वै ॥२३॥  
 यान्त्येते द्विज ! तत्रैव ये चापाकेषु वृद्धिदाः ।  
 व्रतानां लोपको यश्च स्वाश्रमाद् विच्युतश्च यः ॥२४॥  
 सन्दंशयातनामध्ये पततस्तावृभावपि ।  
 दिवास्वप्ने च स्कन्दन्ते ये नरा ब्रह्मचारिणः ।  
 पुत्रैरध्यापिता ये च ते पतन्ति श्वभोजने ॥२५॥

who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,<sup>6</sup> fishermen, the follower of one born in adultery, a poisoner, an informer, one who lives by his wife's prostitution,<sup>7</sup> one who attends to secular affairs on the days of the Parvas (or full and new moon, &c.),<sup>8</sup> 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 Rudhirándha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitarani hell. He who causes impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Kṛshna. He who wantonly cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords): and a tender on sheep, and hunter of deer, to the hell termed Vāhniijalá (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 (रङ्गोपजीविनः) : 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 Parvakārf ; it is also read Parvagāmi, 'he who cohabits with his wife on prohibited days.'

एते चान्ये च नरकाः शतशोऽथ सहस्रशः ।  
 येषु दुष्कृतकर्मणिः पच्यन्ते यातनागताः ॥२६॥  
 यथैव पापान्येतानि तथान्यानि सहस्रशः ।  
 भुज्यन्ते यानि पुरुषैर्नरकान्तरगौचरैः ॥२७॥  
 वर्णाश्रमविरुद्धञ्च कर्म कुर्वन्ति ये नराः ।  
 कर्मणा मनसा वाचा निरयेष पतन्ति ते ॥२८॥

receive punishment in the hell called Svabhojana (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.<sup>9</sup>

अधःशिरोभिर्दृश्यन्ते नारकैर्दिवि देवताः ।  
 देवाश्चाधोमुखान् सर्वानधः पश्यन्ति नारकान् ॥२९॥  
 स्थावराः क्रिमयोऽब्जाश्च पक्षिणः पशवो नराः ।  
 धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ॥३०॥  
 सहस्रभागाः प्रथमा द्वितीयानुक्रमास्तथा ।  
 सर्वे ह्येते महाभाग ! यावन्मुक्तिसमाश्रयाः ॥३१॥

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.<sup>10</sup> 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

9 An account of Naraka is found in only a few of the Purānas, and in less detail than in the text. The Bhāgavata and Vāyu have similar descriptions of them. The Mārkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivarta P. and in the Kāśī Khaṇḍa of the Skānda P. The fullest descriptions, however, are those mentioned in a previous note as being in the Śiva Dharma of the Skānda, and Kriya Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tantra than Paurāṇik literature.

10 The commentator observes that the sight of heavenly bliss is given to the damned in order to exacerbate their torments; whilst the indications of hell are exhibited to the gods to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

यावन्तो जन्तवः स्वर्गे तावन्तो नरकौकसः ।

पापकृद् याति नरकं प्रायश्चित्तपराङ्मुखः ॥३२॥

to proceed, until final emancipation be obtained.<sup>11</sup> That sinner goes to Naraka who neglects the due expiation of his guilt.

पापानामनुरूपाणि प्रायश्चित्तानि यद् यथा ।

तथा तथैव संस्मृत्य प्रोक्तानि परमर्षिभिः ॥३३॥

पापे गुरुणि गुरुणि स्वल्पान्यल्पे च तद्विदः ।

प्रायश्चित्तानि मैत्रेय ! जगुः स्वायम्भुवादयः ॥३४॥

प्रायश्चित्तान्यशेषाणि तपःकर्मात्मकानि वै ।

यानि तेषामशेषाणां कृष्णानुस्मरणां परम् ॥३५॥

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।

प्रायश्चित्तन्तु तस्यैकं हरिसंस्मरणां परम् ॥३६॥

प्रातर्निशि तथा सन्ध्या-मध्याह्नादिषु संस्मरन् ।

नारायणमवाप्नोति सद्यः पापक्षयं नरः ॥३७॥

For, Maitreya, suitable acts of expiation have been enjoined by the great sages for every kind of crime.<sup>12</sup> Arduous 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 of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari:<sup>13</sup> by addressing his thoughts to Náravana at dawn, at night, at sunset, and

11 That is, when punishment or reward in hell 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 (संस्मरणं) of Vishṇu 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 Rāma or Kṛṣṇa or Rādhā, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus according to the Vishṇu Dharma Tantra: चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् । नाशौचकीर्तने तस्य स पवित्रकरो यतः ॥ हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः । अनिच्छयापि संस्पृष्टो दहत्यपि हि पावकः ॥ 'Let a man ever and every where repeat the names of the discus-armed (Vishṇu); 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.'

विष्णुसंस्मरणात् क्षीणसमस्तक्लेशसञ्चयः ।  
 मुक्तिं प्रयाति स्वर्गासिस्तस्य विघ्नोऽनुमीयते ॥३८॥  
 वासुदेवे मनो यस्य जपहोमार्चर्चनादिषु ।  
 तस्यान्तरायो मंत्रेय ! देवेन्द्रत्वादिकं फलम् ॥३९॥  
 क नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् ।  
 क जपो वासुदेवेति मुक्तिबीजमनुत्तमम् ॥४०॥  
 तस्मादहनिशं विष्णुं संस्मरन् पुरुषो मुने !  
 न याति नरकं मर्त्यः संक्षीणाखिलपातकः ॥४१॥

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 नरकस्तद्विपर्ययः ।

नरक-स्वर्गसंज्ञे वै पापपुराणे 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.<sup>14</sup> The selfsame thing is applicable to the production

वस्त्वेकमेव दुःखाय सुखायेष्योद्भवाय च ।

कोपाय च यतस्तस्माद् वस्तु वस्त्वात्मकं कुतः ॥४३॥

तदेव प्रीतये भूत्वा पुनर्दुःखाय जायते ।

तदेव कोपाय ततः प्रसादाय च जायते ॥४४॥

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.

तस्माद् दुःखात्मकं नास्ति न च किञ्चित् सुखात्मकम् ।

मनसः परिणामोऽयं सुखदुःखादिलक्षणः ॥४५॥

ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय चेष्यते ।

ज्ञानात्मकमिदं विश्वं न ज्ञानाद् विद्यते परम् ।

विद्याविद्येति मैत्रेय ! ज्ञानमेवावधारय ॥४६॥

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.<sup>15</sup>

एवमेतन्मया ख्यातं भवतो मण्डलं भुवः ।

पातालानि च सर्व्याणि तथैव नरका द्विज ॥४७॥

समुद्राः पर्वताश्चैव द्वीपवर्षाणि निम्नगाः ।

सङ्घेपात् सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि ॥४८॥

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

## CHAPTER VII

मत्रेय उवाच ।

कथितं भूतलं ब्रह्मन् ममैतदखिलं त्वया ।

भुवर्लोकैकान् लोकान् श्रोतुमिच्छाम्यहं मुने ॥१॥

तथैव ग्रहसंस्थानं प्रमाणानि यथा तथा ।

समाचक्ष्व महाभाग मह्यं त्वं परिपृच्छते ॥२॥

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 luminares.

15 Text and comment are here somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jñán, 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:

अविद्ययाहंकारादिरूपेण प्रतीतं ज्ञानं बन्धायेष्यते विद्ययातन्निरासेन ज्ञानं मोक्षायेष्यते ।

पराशर उवाच ।  
 रवि-चन्द्रमसोर्यावन्मयूखैरवभासते ।  
 ससमुद्रसरिच्छेला तावती पृथिवी स्मृता ॥३॥  
 यावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात् ।  
 नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज ॥४॥  
 भूमैर्योजनलक्षे तु सौरं मैत्रेय ! मण्डलम् ।  
 लक्षाद् दिवाकरस्यापि मण्डलं शशिनः स्थितम् ॥५॥  
 पूर्णं शतसहस्रे तु योजनानां निशाकरात् ।  
 नक्षत्रमण्डलं कृत्स्नमुपरिष्ठात् प्रकाशते ॥६॥  
 द्वे लक्षे चोपरि ब्रह्मन् बुधो नक्षत्रमण्डलात् ।  
 तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः ॥७॥  
 अङ्गारकोऽपि शुक्रस्य तत्प्रमाणे व्यवस्थितः ।  
 लक्षद्वयेन भौमस्य स्थितो देवपुरोहितः ॥८॥  
 सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे सम्यगास्थितः ।  
 सप्तर्षिमण्डलं तस्माल्लक्षमेकं द्विजोत्तम ॥९॥

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 (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Svar-loka)<sup>1</sup>. 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. Angāraka (Mars) is as far above Venus ; and the priest of the gods (Vṛhaspati, or Jupiter) as far from Mars : whilst Saturn (Śani) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Ṛshis (Ursa Major) is a hundred thousand leagues above Saturn ; and at a similar height above the seven Ṛshis 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 Bhuvar-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 Purānas.

ऋषिभ्यस्तु सहस्राणां शतादूढं व्यवस्थितः ।

मेघीभूतः समस्तस्य ज्योतिश्चक्रस्य वै ध्रुवः ॥१०॥

Maitreya, is the elevation of the three spheres (Bhūr, Bhuvar, Svar) which form the region of the consequences of works. The region of works is here (or in the land of Bhārata)<sup>2</sup>.

त्रैलोक्यमेतत् कथितमुत्सेधेन महामुने !

इज्याफलस्य भूरेषा इज्या चात्र व्यवस्थिता --॥११॥

ध्रुवादूढं महर्लोको यत्र ते कल्पवासिनः ।

एकयोजनकोटिस्तु यत्र ते कल्पवासिनः ॥१२॥

द्वे कोट्यौ तु जनो लोको यत्र ते ब्रह्मणः सुताः ।

सनन्दनाद्याः कथिता मैत्रेयामलचेतसः ॥१३॥

चतुर्गुणोत्तरे चोद्भूतं जनलोकात् तपः स्मृतम् ।

वैराजा यत्र ते देवाः स्थिता दाहविर्वाञ्जिताः ॥१४॥

षड्गुणेन तपोलोकात् सत्यलोको विराजते ।

अपुनर्मारिका यत्र ब्रह्मलोको हि स स्मृतः ॥१५॥

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints, or Mahar-loka, the inhabitants of which dwell in it throughtout a Kalpa, or day of Brahmá. At twice that distance is situated Jana-loka, where Sanandana and other pure-minded sons of Brahmá reside. At four times the distance, between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrájas, who are unconsumable by fire. At six times the distance (or twelve Crores, a hundred and twenty millions of leagues) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death<sup>3</sup>.

2 A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Váyu Purānas. 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 Purānas, 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 Kalpádhikáris: they are so designated also in the Kūrma. The Káśi Kháṇḍa refers the name to Mahas, 'light,' the sphere being invested with radiance ( महसात्तं ). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhrgu 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



पादगम्यन्तु यत्किञ्चित् वस्त्वस्ति पृथिवीमयम् ।  
 स भूर्लोकः समाख्यातो विस्तारोऽस्य मयोदितः ॥१६  
 भूमिसूर्यान्तरं यत् सिद्धादिमुनिसेवितम् ।  
 भुवर्लोकस्तु सोऽप्युक्तो द्वितीयो मुनिसत्तम ॥१७॥

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

residence of the Rshis and demigods during the night of Brahmá, and is termed Jana because the pátriarchs are the progenitors of mankind. The Kási Khaṇḍa agrees with the Vishṇu in peopling it with Sanandana and the other ascetic sons of Brahmá, and with Yogis like themselves. These are placed by the Váyu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairájas in the Brahmá or Satya-loka. After many devine ages of residence there with Brahmá, they are, along with him, absorbed, at the end of his existence, into the indiscrete: अव्यक्ते संप्रतीयन्ते एतस्मिन् ब्रह्मलोके तु कल्पे वैराजके गते । The commentator on the Kási Khaṇḍa explains Vairája to mean 'relating to, or derived from, Brahmá or Viráj: हिरण्यगर्भेणोत्पादिता वैराजाः । The Vairájas are there, as in the Vishṇu Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities: रत्यादिसुतपःक्लिष्टकर्माणो ये तपोधनाः । ब्रह्मायुषस्तपोलोके तु वसन्त्यकुतोभयाः । It may be doubted, however, if the Paurāniks have very precise notions regarding these spheres and their inhabitants. The Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus the Kūrma identifies Brahmá-loka with Vishṇu-loka, and has a Rudra-loka above it. The Śiva places Vishṇu-loka above Brahmá-loka, and Rudra-loka above that. In the Kási Khaṇḍa we have, instead of those two, Vaikuntha and Kailása, as the lofty worlds of Vishṇu and Śiva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Kṛshṇa. 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 Amshaspendis 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 Nátaka. Rāma is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods: अश्वः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः । सत्त्वं सप्त च मातरो मन्वन्तसंख्यान-साम्यादिह ॥

ध्रुवसूर्यान्तरं यच्च नियुतानि चतुर्दश ।

स्वर्लोकः सोऽपि गदितो लोकसंस्थानचिन्तकैः । १८

त्रैलोक्यमेतत् कृतकं मैत्रेय ! परिपठ्यते ।

जनस्तपस्तथा सत्यमिति चाकृतकं त्रयम् ॥१९॥

कृतकाकृतयोर्मध्ये महर्लोक इति स्मृतः ।

शून्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति ॥२०॥

एते सप्त मया लोका मैत्रेय ! कथितास्तव ।

पातालानि च सप्तैव ब्रह्माण्डस्यैव विस्तरः ॥२१॥

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<sup>4</sup>: 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 Pátálas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

एतदण्डकटाहेन तिर्यक् चोद्धमघस्तथा ।

कपित्थस्य यथा बीजं सर्व्वतो वै समावृतम् ॥२२॥

दशोत्तरेण पयसा मैत्रेयाण्डञ्च तद् वृतम् ।

सर्व्वोऽम्बुपरिधानोऽसौ वह्निना वेष्टितो बहिः ॥२३॥

वह्निश्च वायुना वायुर्मैत्रेय ! नभसा वृतः ।

भूतादिना नभः सोऽपि महता परिवेष्टितः ॥२४॥

The world is encompassed on every side and above and below by the shell of the egg of Brahmá, in the same manner as the seed of the wood-apple<sup>5</sup> is invested by its rind. Around the outer surface of the shell flows water, for a space equal to ten times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air; and air by Mind; Mind by the origin of the elements

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

5 Of the Kapittha (Feronia Elephantum).

दशोत्तराण्यशेषाणि मैत्रेयेतानि सप्त वै ।  
 महान्तञ्च समावृत्य प्रधानं समवस्थितम् ॥२५॥  
 अनन्तस्य न तस्यान्तः संख्यानञ्चापि विद्यते ।  
 तदनन्तमसंख्यातप्रमाणं व्यापि वै यतः ॥२६॥  
 हेतुभूतमशेषस्य प्रकृतिः सा परा मुने !  
 अण्डानान्तु सहस्राणां सहस्राण्ययुतानि च ।  
 ईदृशानां तथा तत्र कोटिकोटिशतानि च ॥२७॥  
 दारुण्यग्निर्यथा तैलं तिले तद्वत् पुमानपि ।  
 प्रधानेऽवस्थितो व्यापी चेतनात्मात्मवेदनः ॥२८॥  
 प्रधानञ्च पुमांश्चैव सर्व्वभूतात्मभूतया ।  
 विष्णुशक्त्या महाबुद्धे ! वृतौ संश्रयधर्मिणौ ॥२९॥  
 तयोः सैव पृथग्भावकारणं संश्रयस्य च ।  
 क्षोभकारणभूता च सगोकाले महामते ॥३०॥

(Ahaṁkāra) ; 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<sup>6</sup>, 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<sup>7</sup>. Within Pradhāna resides Soul, diffusive, conscious, and self-irradiating, as fire is inherent in flint<sup>8</sup>, or sesamum oil in its seed. Nature (Pradhāna) and soul (Pumān) are both of the character of dependants, and are encompassed by the energy of Vishṇu, 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<sup>9</sup>. 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 ἀπειρία κόσμων, '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

यथा शैत्यं जले वातो विभक्ति कणिकाशतम् ।  
 जगच्छक्तिस्तथा विष्णोः प्रधानपुरुषात्मिका ॥३१॥  
 यथा च पादपो मूलस्कन्धशाखादिसंयुतः ।  
 आदिबीजात् प्रभवति बीजान्यन्यानि वै ततः ॥३२॥  
 प्रभवन्ति ततस्तेभ्यः सम्भवन्त्यपरे द्र माः ।  
 तेऽपि तल्लक्षणद्रव्यकारणानुगता मुने ॥३३॥  
 एवमव्याकृतात् पूर्वं जायन्ते महदादयः ।  
 विशेषान्तास्ततस्तेभ्यः सम्भवन्त्यसूरादयः ॥३४॥  
 तेभ्यश्च पुत्रास्तेषाञ्च पुत्राणामपरे सुताः ।  
 बीजाद् वृक्षप्ररोहेण यथा नापचयस्तरोः ।  
 भूतानां भूतसर्गेण नैवास्त्यपचयस्तथा ॥३५॥  
 सन्निधानाद् यथाकाशकालाद्याः कारणं तरोः ।  
 तथैव परिणामेन विश्वस्य भगवान् हरिः ॥३६॥

the water in a hundred bubbles, which of themselves are inert, so the energy of Vishṇu 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 Pradhāna) spring Mahat (Intellect) 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)<sup>10</sup>. As all the parts

omnia, quorum causus est cælestis externus qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros :” which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world : “Quod et virtutes omnes, quæ illam primæ 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 Pradhāna उपादानत्वमपि हरेः प्रकृतिद्वारेणैव न स्वरूपेणेति

व्रीहिवीजे यथा मूलं नालं पत्राङ्कुरौ तथा ।  
 काण्डं कोषस्तथा पुष्पं क्षीरं तद्वच्च तरङ्गुलाः ॥३७॥  
 तृषाः कणाश्च सन्तो वै यान्त्याविर्भावमात्मनः ।  
 प्ररोहहेतुसामग्रीमासाद्य मुनिसत्तम ॥३८॥  
 तथा कर्मस्वनेकेषु देवाद्याः समवस्थिताः ।  
 विष्णुशक्तिं समासाद्य प्ररोहमुपयान्ति वै ॥३९॥

of the future plant, existing in the seed of rice, or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear, spontaneously evolve when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the energy of Vishṇu.

स च विष्णुः परं ब्रह्म यतः सर्व्वमिदं जगत् ।  
 जगच्च यो यत्र चेदं यस्मिञ्च लयमेष्यति ॥४०॥  
 तद् ब्रह्म तत् परं धाम सदसत् परमं पदम् ।  
 यस्य सर्व्वमभेदेन यतश्चेतच्चराचरम् ॥४१॥  
 स एव मूलप्रकृतिर्व्यक्तरूपी जगच्च सः ।  
 तस्मिन्नेव लयं सर्व्वं याति तत्र च तिष्ठति ॥४२॥  
 कर्त्ता क्रियाणां स च इज्यते क्रतूः स एव तत्कर्मफलञ्च तस्य तत् ।  
 स्रुगादि यत् साधनमप्यशेषतो हरेर्न किञ्चिद् व्यतिरिक्तमस्ति वै ॥४३॥

This Vishṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishṇu, which is the essence of all that is visible or invisible ; with which all that is, is identical ; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts ; through him all things endure. He is the performer of the rites of devotion: he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

भाषः । 'As however he is the source of Prakṛti, he must be considered the material as well as immaterial cause of being.'

## CHAPTER VIII.

पराशर उवाच ।

व्याख्यातमेतद् ब्रह्माण्डसंस्थानं तव सुव्रत !

ततः प्रमाणसंस्थाने सूर्यादीनां शृणुष्व मे ॥१॥

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 सहस्राणि भास्करस्य रथो नव ।

ईषादण्डस्तथैवास्य द्विगुणो मुनिसत्तम ॥२॥

सार्द्धंकोटिस्तथा सप्त नियुतान्यधिकानि वै ।

योजनानान्तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम् ॥३॥

त्रिनाभिमति पञ्चारे षण्णोमिन्यक्षयात्मके ।

संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम् ॥४॥

चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः ।

पञ्चान्यानि तु सार्द्धानि स्यन्दनस्य महामते ॥५॥

The chariot of the sun is nine thousand leagues in length, and the pole is of twice that longitude<sup>1</sup>; the axle is fifteen millions and seven hundred thousand leagues long<sup>2</sup>; 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<sup>3</sup>. The chariot has another axle, which is forty-five hundred leagues long<sup>4</sup>. The two halves of the yoke are of the same length respecti-

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

2 There is no great difference in this number in both accounts. The length of this axle, which extends from Meru to Mánasa, 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 divisions of the day, morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhágavata 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 Váyu, 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 Káma the pins of the yoke and axle; night is its fender; Nimeshas form its floor; a moment is the axle-tree; an instant the pole; minutes are its attendants; and hours its harness.

4 This shorter axle is, according to the Bhágavata, one fourth of the longer.

अक्षप्रमाणमुभयोः प्रमाणं तद्युगाद्धयोः ।  
ह्रस्वोऽक्षस्तद्युगाद्धेन ध्रुवाधारो रथस्य वै ।  
द्वितीयेऽक्षो तु तच्चक्रं संस्थितं मानसाचले ॥६॥  
हयाश्च सप्त च्छन्दांसि तेषां नामानि मे शृणु ।  
गायत्री स बृहत्युष्णिग् जगतो त्रिष्टुबेव च ।  
अनुष्टुप् पंक्तिरित्युक्ताश्छन्दांसि हरयो रवेः ॥७॥

vely 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<sup>5</sup>. The seven horses of the sun's car are the metres of the Vedas, Gáyatrí, Vrihatí, Ushnih, Jayatí, Trishtubh, Anushhtubh, and Pankti.

मानसोत्तरशैले तु पूर्वतो वासवी पुरी ।  
दक्षिणेन यमस्यान्या प्रतीच्यां वरुणस्य च ।  
उत्तरेण च सोमस्य तासां नामानि मे शृणु ॥८॥  
वस्वौकसारा शक्रस्य याम्या संयमनी तथा ।  
पुरी सुखा जलेशस्य सोमस्य च विभावरी ॥९॥

The city of Indra is situated on the eastern side of the Mánasotara mountain; that of Yama on the southern face; that of Varuṇa on the west; and that of Soma on the north: named severally Vasvokasárá, Sanyamaní, Mukhyá, and Vibhávárí<sup>6</sup>.

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 northern; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain on Pushkara-dvīpa, 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.

काष्ठां गतो दक्षिणतः क्षिप्तेषुरिव सर्पति ।  
 मैत्रेय ! भगवान् भानुज्योतिषां चक्रसंयुतः ॥१०॥  
 अहोरात्रव्यवस्थानकारणं भगवान् रविः ।  
 देवयानः परः पन्था योगिनां क्लेशसंक्षये ॥११॥  
 दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः ।  
 सव्वद्वोषेषु मैत्रेय ! निशाद्धस्य च सम्मुखः ॥१२॥  
 उदयास्तमने चैव सर्वकालन्तु सम्मुखे ।  
 विदिशासु त्वशेषासु तथा ब्रह्मान् ! दिशासु च ॥१३॥  
 येर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः ।  
 तिरोभावञ्च यत्रेति तत्रैवास्तमनं रवेः ॥१४॥  
 नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।  
 उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः ॥१५॥

The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dvīpas, 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.

शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रयम् ।  
 विकर्णौ द्वौ विकर्णस्थस्त्रीन् कोणाद्धे पुरे तथा ॥१६॥  
 उदितो वद्धमानाभिरा मध्याह्नात् तपन् रविः ।  
 ततः परं हसन्तीभिर्गोभिरस्तं नियच्छति ॥१७॥

When the sun (at midday) passes over either of the cities of the gods, on Mānasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes



उदयास्तमनाभ्याञ्च स्मृते पूर्वपरि दिशौ ।

यावत् पुरस्तात् तपति तावत् पृष्ठे च पार्श्वयोः ॥१८

ऋतेऽमरगिरेर्मैरोरुपरि ब्रह्मणः सभाम् ।

ये ये मरीचयोऽर्कस्य प्रयान्ति ब्रह्मणः सभाम् ।

ते ते निरस्तास्तद्भासा प्रतीपमुपयान्ति वै ॥१९॥

तस्माद्दिश्युत्तरस्यां वै दिवारात्रिः सदैव हि ।

सर्वेषां द्वीपवर्षाणां मेरुत्तरतो यतः ॥२०॥

from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there<sup>7</sup>. 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<sup>8</sup>.

7 The terms Pūrva and Aparā 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,' दक्षिण, or 'dexterum,' to the south. Uttāra, '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 Vāyu, Matsya, Linga, Kūrma, and Bhāgavata. The sun travels round the world, keeping Meru always on his right: to the spectator who fronts him therefore, as he rises, Meru must be always on the north; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness; whilst those on the south of it must be in light: north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: मेरुं प्रदक्षिणीकुर्वन्तं सूर्यं ये यत्र पश्यन्ति सा च तेषां प्राची तेषां च वामभागे मेरुरतः सर्वेषां सर्वदा मेरुत्तरतः । तस्माद्दिश्युत्तरस्यां दिशि सदा रात्रिः दक्षिणस्यां च सदा दिनं । It was probably through some misapprehension of this doctrine that Wilford asserted, "by Meru the Paurāniks understand in general the north pole, but the context of the Purānas 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.

प्रभा विवस्वतो रात्रावस्तं गच्छति भास्करे ।  
 विशत्यग्निमतो रात्रौ वह्निर्दूरात् प्रकाशते ॥२१॥  
 वह्निपादस्तथा भान्तं दिनेष्वाविशति द्विज !  
 अतीव वह्निसंयोगादतः सूर्यः प्रकाशते ॥२२॥  
 तेजसी भास्कराग्नेये प्रकाशोष्णस्वरूपिणी ।  
 परस्परानुप्रवेशादाप्यायेते दिवानिशम् ॥२३॥  
 दक्षिणोत्तरभूम्यद्धे समुत्तिष्ठति भास्करे ।  
 अहोरात्रं विशत्यम्भस्तमः प्राकाश्यशीलवत् ॥२४॥  
 आताम्रा हि भवन्त्यापो दिवा नक्तप्रवेशनात् ।  
 दिनं विशति चैवाम्भो भास्करेऽस्तमुपेयुषि ।  
 तस्माच्छुक्लीभवन्त्यापो नक्तमम्भःप्रवेशनात् ॥२५॥

The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of the sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom\*.

एव पुष्करमध्ये तु यदा याति दिवाकरः ।  
 त्रिंशद्भागन्तु मेदिन्यास्तदा मौहूर्तिकी गतिः ॥२६॥  
 कुलालचक्रपर्यन्तो भ्रमन्नेष दिवाकरः ।  
 करोत्यहस्तथा रात्रि विमुञ्चन्मेदिनीं द्विज ॥२७॥  
 अयनस्योत्तरस्यादौ मकरं याति भास्करः ।

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<sup>10</sup>; 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.

ततः कुम्भञ्च मीनञ्च राशे राश्यन्तरं द्विज ॥२८॥  
 त्रिष्वेतेष्वथ भुक्तेषु ततो वैषुवतीं गतिम् ।  
 प्रयाति सविता कुर्बन्नहोरात्रं ततः समम् ।  
 ततो रात्रिः क्षयं याति वर्द्धतेऽनुदिनं दिनम् ॥२९॥  
 ततश्च मिथुनस्यान्त्ये पराकाष्ठामुपागतः ।  
 राशं कर्कटकं प्राप्य कुरुते दक्षिणायनम् ॥३०॥  
 कुलालचक्रपर्यन्तो यथा शीघ्रं प्रवर्त्तते  
 दक्षिणे प्रक्रमे सूर्यस्तथा शीघ्रं प्रवर्त्तते ॥३१॥  
 अतिवेगितया कालं वायुवेगबलाच्चलन् ।  
 तस्मात् प्रकृष्टां भूमिन्तु कालेनाल्पेन गच्छति ॥३२॥  
 सूर्यो द्वादशभिः शैघ्र्यान् मुहूर्त्तैर्दक्षिणायने ।  
 त्रयोदशाद्दृक्षाणामह्ना तु चरति द्विज !  
 मुहूर्त्तैस्तावदक्षाणि नक्तमष्टादशेश्ररन् ॥३३॥  
 कुलालचक्रमध्यस्थो यथा मन्दं प्रसर्पति ।  
 तथोदगयने सूर्यः सर्पते मन्दविक्रमः ॥३४॥  
 तस्माद् दीर्घेण कालेन भूमिमल्पान्तु गच्छति ।  
 अष्टादशमुहूर्त्तं यदुत्तरायणपश्चिमम् ।  
 अहर्भवति तच्चापि चरते मन्दविक्रमः ॥३५॥  
 त्रयोदशाद्दृग्मह्ना तु ऋक्षाणां चरते रविः ।

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

मुहूर्त्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन् ॥३६॥  
 अथो मन्दतरं नाम्यां चक्रं भ्रमति वै यथा ।  
 मृत्पिण्ड इव मध्यस्थो ध्रुवो भ्रमति वै तथा ॥३७॥  
 कुलालचक्रनाभिस्तु यथा तत्रैव वर्तते ।  
 ध्रुवस्तथा हि मैत्रेय ! तत्रैव परिवर्तते ॥३८॥

centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु ।  
 दिवा नक्तञ्च सूर्यस्य मन्दा शीघ्रा च वै गतिः ॥३९॥  
 मन्दाह्नि यस्मिन्नयने शीघ्रा नक्तं तदा गतिः ।  
 शीघ्रा निशि यदा चास्य तदा मन्दा दिवा गतिः ॥४०॥  
 एकप्रमाणमेवैष मार्गं याति दिवाकरः ।  
 अहोरात्रेण यो भुङ्क्ते समस्ता राशयो द्विज ॥४१॥  
 षडेव राशयो भुङ्क्ते रात्रावन्यांश्च षड् दिवा ।  
 राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने ।  
 तथा निशायां राशीनां प्रमाणैर्लघ्वदीर्घता ॥४२॥  
 दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते ।  
 उत्तरे प्रक्रमे शीघ्रा निशि मन्दा गतिर्दिवा ।  
 दक्षिणे त्वयने चैव विपरीता विवस्वतः ॥४३॥

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.<sup>11</sup> In his northern declination the sun moves quickest by night, and slowest by day; in his southern declination the reverse is the case.

11. This passage, which is somewhat at variance with the general doctrine, that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurāṇik text, is defended by the commentator, upon the authority of the Jyotish-śāstra.

उषा रात्रिः समाख्याता व्युष्टिश्चाप्युच्यते दिनम् ।  
 प्रोच्यते च तथा सन्ध्या उषा-व्युष्योर्यदन्तरम् ॥४४  
 सन्ध्याकाले तु सम्प्राप्ते रौद्रे परमदारुणं ।  
 मन्देहा राक्षसा घोराः सूर्यमिच्छन्ति खादितुम् ॥४५  
 प्रजापतिकृतः शापस्तेषां मैत्रेय ! रक्षसाम् ।  
 अक्षयत्वं शरीराणां मरणञ्च दिने दिने ॥४६॥  
 ततः सूर्यस्य तैर्युद्धं भवत्यत्यन्तदारुणम् ।  
 ततो द्विजोत्तमास्तोयं यत् क्षिपन्ति महामुने ॥४७  
 ओङ्कारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम् ।  
 तेन दहन्ति ते पापा वज्रभूतेन वारिणा ॥४८॥  
 अग्निहोत्रे ह्यते या समन्त्रा प्रथमाहुतिः ।  
 सूर्यो ज्योतिःसहस्रांशुस्तया दीप्यति भास्करः ॥४९

The night is called Ushá, and the day is denominated Vyushṭa, and the interval between them is called Sandhyá. On the occurrence of the awful Sandhyá, the terrific fiends termed Mandehas attempt to devour the sun; for Brahmá denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce contest occurs daily between them and the sun.<sup>12</sup> At this season pious Brahmans scatter water, purified by the mystical Omkára, and consecrated by the Gáyatri;<sup>13</sup> 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, राशिप्रमाणजनिता दीर्घहस्तात्मता दिने । तथा निशायां राशिनां प्रमाणैर्लघुदीर्घता ॥ 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 Váyu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Purānas.

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 Ashtaka of the Samhitá of the Rig-veda : तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । 'We meditate on that excellent light of the divine sun : may he illuminate our minds.' Such is the fear entertained of profaning

ओङ्कारो भगवान् विष्णुस्त्रिधामा वचसां पतिः ।  
 तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसाः ॥५०॥  
 वैष्णवो ऽशः परं सूर्यो योऽन्तर्ज्योतिरसंप्लवम् ।  
 अभिधायक ओङ्कारस्तस्य तत्प्रेरकः परः ॥५१॥  
 तेन सम्प्रेरितं ज्योतिरोङ्कारेणाय दीप्तिमत् ।  
 दहत्यशेषरक्षांसि मन्देहाख्यानि तानि वै ॥५२॥  
 तस्मान्नोल्लङ्घनं कार्यं सन्ध्योपासनकर्मणः ।  
 स हन्ति सूर्यं सन्ध्यायां नोपास्तिं कुरुते तु यः ५३  
 ततः प्रयाति भगवान् ब्राह्मणैरभिरक्षितः ।  
 बालखिल्यादिभिश्चैव जगतः पालनोद्यतः ॥५४॥

first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkāra is Vishṇu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rákshasas are destroyed. The sun is a principal part of Vishṇu, 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 Rákshasas called Mandelhas. The performance of the Sandhyá (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 Bálakhilyas, the sun goes on his course to give light to the world.

काष्ठा निमेषा दश पञ्च चैव । त्रिंशच्च काष्ठा गणयेत् कलाञ्च ।  
 त्रिंशत् कलाश्चैव भवेन्मुहूर्तं स्तस्त्रिंशता रात्र्यहनी समेते ॥५५॥  
 ह्रासवृद्धी त्वहर्भगैदिवसानां यथाक्रमम् ।  
 सन्ध्या मुहूर्तमात्रा वै ह्रासवृद्धौ समा स्मृता ॥५६॥

Fifteen twinklings of the eye (Nimeshas) make a Káshthá; thirty Káshtás, a Kalá; thirty Kalás, a Muhūrtra (forty-eight minutes); and thirty Muhūrtras, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhyá is always the same

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

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.

लेखात् प्रभृत्यथादित्ये त्रिमुहूर्तगते तु वै ।  
 प्रातः स्मृतस्ततः कालो भागश्चाह्नः स पञ्चमः ॥५७॥  
 ततः प्रातस्तनात् कालात् त्रिमुहूर्तस्तु सङ्गवः ।  
 मध्याह्नस्त्रिमुहूर्तस्तु तस्मात् कालात् तु सङ्गवात् ॥५८॥  
 तस्मान्माध्याह्निकात् कालादपराह्न इति स्मृतः ।  
 त्रय एव मुहूर्तास्तु कालभागः स्मृतो बुधैः ।  
 अपराह्ने व्यतीते तु कालः सायाह्न एव च ॥५९॥  
 दशपञ्चमुहूर्ताहे मुहूर्तास्त्रय एव च ।  
 दशपञ्चमुहूर्तं वै अहर्वेषुवतं स्मृतम् ॥६०॥  
 वर्द्धतेऽहो ह्रसेच्चेवाप्ययने दक्षिणोत्तरे ।  
 अहस्तु ग्रसते रात्रि रात्रिर्ग्रसति वासरम् ॥६१॥  
 शरद्वसन्तयोर्मध्ये विषुवन्तु विभाव्यते ।  
 तुलामेषगते भानौ समरात्रिदिनन्तु तत् ॥६२॥  
 कर्कटावस्थिते भानौ दक्षिणायनमुच्यते ।  
 उत्तरायणमप्युक्तं मकरस्थे दिवाकरे ॥६३॥

in increase, or decrease, being only one Muhūrta.<sup>15</sup> From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhūrta (two hours and twenty-four minutes), that interval is called Prátar (morning), forming a fifth portion of the day. The next portion, or three Muhūrta from morning, is termed Sangava (forenoon): the three next Muhūrta constitute mid-day: the afternoon comprises the next three Muhūrta: the three Muhūrta following are considered as the evening: and the fifteen Muhūrta of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrta 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 Sandhyás, 'morning and evening twilight.' Two Náris, or half a Muhūrta before sunrise, constitute the morning Sandhyá; 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 Váyu and Matsya : लोकालोकं सन्धत्ते यस्मात् सूर्यः परिभ्रमन् तस्मात्सन्ध्येति तांमाहुरुषव्युष्योस्तथान्तरं ।

त्रिंशन्मूहूर्त्तं कथितमहोरात्रन्तु यन्मया ।  
 तानि पञ्चदश ब्रह्मन् ! पक्ष इत्यभिधीयते ॥६४॥  
 मासः पक्षद्वयेनोक्तो द्वौ मासौ चार्कजावृतुः ।  
 ऋतुत्रयञ्चाप्ययनं द्वे ऽयने वर्षसंज्ञितम् ॥६५॥  
 संवत्सरादयः पञ्च चतुर्मासविकल्पिताः ।  
 निश्चयः सर्वकालस्य युगमित्यभिधीयते ॥६६॥  
 संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः ।  
 इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः ।  
 वत्सरः पञ्चमश्चात्र कालोऽयं युगसंज्ञितः ॥६७॥

Fifteen days of thirty Muhūrttas 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,<sup>16</sup> 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 Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.<sup>17</sup>

16 The four months are named in the Vāyu, and are, 1. the Saura, or solarsydereal, 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 solarsydereal 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. Samvatsara, 2. Parivatsara, 3. Idvatsara, 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



यः श्वेतस्योत्तरः शैलः शृङ्गवानिति विश्रुतः ।  
 त्रीणि तस्य तु शृङ्गाणि यैरसौ शृङ्गवान् स्मृतः ॥६८॥  
 दक्षिणञ्चोत्तरञ्चैव मध्यं वैषुवतं तथा ।  
 शरद्वसन्तयोर्मध्ये तद्भानुः प्रतिपद्यते ॥६९॥  
 मेषादौ च तुलादौ च मैत्रेय ! विषुवत् स्थितः ।  
 तदा तुल्यमहोरात्रं करोति तिमिरापहः ।  
 दशपञ्चमुहूर्तं वै तदेतदुभयं स्मृतम् ॥७०॥  
 प्रथमे कृत्तिकाभागे यदा भास्वास्तथा शशी ।  
 विशाखानां चतुर्थे ऽश्वे मुने ! तिष्ठत्यसंशयम् ॥७१॥  
 विशाखानां यदा सूर्यश्चरत्यंशं तृतीयकम् ।  
 तदा चन्द्रं विजानीयात् कृत्तिकाशिरसि स्थितम् ॥७२॥  
 तदेव विषुवाख्यो वै कालः पुण्योऽभिधीयते ।  
 तदा दानानि देयानि देवेभ्यः प्रयतात्मभिः ॥७३॥

The mountain range that lies most to the north (in Bhārata-varsha) is called Sringaván (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 Muhūrttas each. When the sun, most excellent sage, is in the first degree of the lunar mansion, Krittiká and the moon is in the fourth of Viśákhá; or when the sun is in the third degree of Viśákhá, and the moon is in the head of Krittiká (these positions being cotemporary with the equinoxes), that equinoctial season is holy (and is styled the Maháviśhubha, or the great equinox)<sup>18</sup>. At this time offerings are to

cycle of sixty years: a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks. "The astronomers of this period (1181 B.C.) framed a cycle of five years for civil and religious ceremonies." *Ancient and Modern Hindu Astronomy*. It is in fact, as Colebrooke states, the cycle of the Vedas, described in the Jyotish, or astronomical sections, and specified in the institutes of Paráśara as the basis of calculation for larger cycles. *As. Res.* VIII. 470.

18 Reference is here made apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers, about 1424 B.C. *Hindu Astronomy*, p. 3 and 4. The Váyu and Linga Purāṇas specify the positions of the other planets at the same time, or the end, according to the

ब्राह्मणोभ्यः पितृभ्यश्च मुखमेतत् तु दानजम् ।  
 दत्तदानस्तु विषुवे कृतकृत्योऽभिजायते ॥७४॥  
 ब्रह्मोरात्राधिमासौ तु कलाकाष्ठाक्षणास्तथा ।  
 पौर्णमासी तथा ज्ञेया अमावस्या तथैव च ।  
 सिनीवाली कुहूश्चैव राका चानुमतिस्तथा ॥७५॥

be presented to the gods and to the manes, and gifts are to be made to the Brahmans by serious persons ; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor : and day and night ; seconds, minutes, and hours ; intercalary months ; the day of full moon (Purnamāsī) ; the day of conjunction (Amāvāsya), when the moon rises invisible ; the day when it is first seen (Sinivālī) ; the day when it first disappears (Kuhū) ; the day when the moon is quite round (Rākā) ; and the day when one digit is deficient (Anumati), are all seasons when gifts are meritorious.

तपस्तपस्यौ मधुमाधवौ च शुक्रः शुचिश्चायनमुत्तरं स्यात् ।  
 नभो नभस्योऽथ इषश्च सोर्ज्जः सहः सहस्याविति दक्षिणं स्यात् ॥७६॥

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mádharma, Sukra, and Suchi ; and in his southern in those of Nabhas, Nabhasya, Isha, Urja, Sahas, Sahasya<sup>19</sup>.

लोकालोकश्च यः शैलः प्रागुक्तो भवतो मया ।  
 लोकपालास्तु चत्वारस्तत्र तिष्ठन्ति सुव्रताः ॥७७॥

On the Lokáloka mountain, which I have formerly described to former, of the Chákshusha Manvantara. At that time the sun was in Visákhá, the moon in Krittiká, Venus in Pushyá, Jupiter in Púrvaphalguní, Mars in Áshádhá, Budha in Dhanishthá, Śani in Revatí, Ketu in Áshleshá, and Ráhu in Bharání. 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 B. C. According to the Váyu, these positions or origins of the planets are from the Vedas : आषाढादिष्विहपूर्वसु समुत्पन्ना इति स्मृतेः । The Linga, less accurately perhaps, reads इति श्रुतिः । 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.* III. 258. According to the classification of the text, they correspond severally with the lunar months Mágha, Phálguna, Chaitra, Vaisákhá, Jyeshtha, Áshárho, or from December to June ; and with Śrávana, Bhádra, Áswina, Kártika, Agraháyana, 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.

सुधामा शङ्खपाञ्चैव कर्द्दमस्यात्मजो द्विज ।  
 हिरण्यरोमा चैवान्यश्चतुर्थः केतुमानपि ॥७८॥  
 निद्वन्द्वानिरभिमानानिखन्द्वानिष्परिग्रहाः ।  
 लोकपालाः स्थिता ह्येते लोकालोके चतुर्दिशम् ॥७९॥

you, reside the four holy protectors of the world, or Sudhāman and Sankhapād, the two sons of Kardama, and Hiranyaroman, and Ketumat<sup>20</sup>. 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 Lokāloka mountain.

उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम् ।  
 पितृयानः स वै पन्था वैश्वानरपथाद्बहिः ॥८०॥  
 तत्रासते महात्मान ऋषयो येऽग्निहोत्रिणः ।  
 भूतारम्भकृतं ब्रह्म शंसन्त ऋत्विगुद्यताः ॥८१॥  
 प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दक्षिणः ।  
 चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे ॥८२॥  
 सन्तत्या तपसा चैव मर्यादाभिः श्रुतेन च ।  
 जायमानास्तु पूर्वे च पश्चिमानां गृहेषु वै ॥८३॥

On the north of Agastya, and south of the line of the Goat, exterior to the Vaisvānara path, lies the road of the Pitr̥s<sup>21</sup>. There dwell the great Ṛshis, 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 Vāyu has the same names, but ascribes a different descent to the first, making Sudhāman the son of Viraja. Sankhapād is the son of Kardama: the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapālas in the patriarchal genealogies of that Purāna (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 Purāna; but a more satisfactory description occurs in the comment on the Bhāgavata, there cited from the Vāyu, but not found in the copies consulted on the present occasion. According to those details, the path (Mārga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avashthānas, northern, southern, and central, called severally Airāvata, Jāradgava (Ajagava,

पश्चिमाश्चैव पूर्वेषां जायते निधनेष्विह ।  
 एवमावर्तमानास्ते तिष्ठन्ति नियतव्रताः ।  
 सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम् ॥८४॥

appear in different houses and races along with their posterity, devout practices and instituted observances, residing to the south of the solar orb, as long as the moon and stars endure.<sup>22</sup>

नागवीथ्युत्तरं यच्च सप्तषिम्यश्च दक्षिणम् ।  
 उत्तरः सवितुः पन्था देवयानश्च स स्मृतः ॥८५॥  
 तत्र ते वशिनः सिद्धा विमला ब्रह्मचारिणः ।  
 सन्तति ते जुगुप्सन्ति तस्मान्मृत्युर्जितश्च तैः ॥८६॥  
 अष्टाशीतिसहस्राणां मुनीनामूर्ध्वरेतसाम् ।  
 उदकपन्थानमर्य्यमृगाः स्थिता ह्याभूतसंक्लवम् ।८७

The path of the gods lies to the north of the solar sphere, north of the Nágavíthi,<sup>23</sup> and south of the seven Rshis. There dwell the Siddhas, of subdued senses, continent and pure, and 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 Vithis: those of the northern portion are termed Nágavithi, Gajavithi, and Airávati; those of the centre are Ārshabhí, Govithi, and Járadvávi; and those of the south are named Ajavithi, Mrígavithi, and Vaisvánari. Each of these Vithis comprises three asterisms.

Nágavithi: Asvini, Bharani, Krittiká.  
 Gajavithi: Rohini, Mrigaśiras, Ardrá.  
 Airávati: Punarvasu, Pushyá, Āshleshá.  
 Ārshabhí: Māghá, Pūrvaphalguni, Uttaraphalguni.  
 Govithi: Hastá, Chitrá, Sváti.  
 Járadvávi: Viśákhá, Anurádhá, Jyeshthá.  
 Ajavithi: Mūlá, Pūrváshádhá, Uttaráshádhá.  
 Mrígavithi: Sravaṇá, Dhanishthá, Satābhisá.  
 Vaisvánari: Pūrva Bhádrapadá, Uttara Bhádrapadá, Revati.

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

22 A marginal note in one MS. explains the phrase of the text, आचन्द्रतारकं, to signify as far as to the moon and stars; चन्द्रतारकसीमा-भूतमार्गः; but the Pitri yāna, or path of the Pitrs, lies amongst the asterisms; and, according to the Paurānik 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 Nágavithi are those of Aries and Taurus; and by the seven Rshis we are here to understand Ursa Major.

तेऽसंप्रयोगाल्लोभस्य मैथुनस्य च वजनात् ।  
 इच्छाद्वेषाप्रवृत्त्या च भूतारम्भविवर्ज्जनात् ॥८८॥  
 पुनश्चाकामसंयोगाच्छब्दादेर्दोषदर्शनात् ।  
 इत्येभिः कारणैः शुद्धास्तऽमृतत्वं हि भेजिरे ॥८९॥  
 आभूतसंप्लवं स्थानममृतत्वं हि भाव्यते ।  
 त्रैलोक्यस्थितिकालोऽयमपुनर्म्मार उच्यते ॥९०॥  
 ब्रह्महत्याश्वमेधाभ्यां पुण्यपापकृतो विधिः ।  
 आभूतसंप्लवं स्थानं फलमुक्तं तयोर्द्विज ॥९१॥  
 यावन्मात्रे प्रदेशे तु मैत्रेयावस्थितो ध्रुवः ।  
 क्षयमायाति तावत् तु भूमेराभूतसंप्लवे ॥९२॥

the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death.<sup>24</sup> The consequences of acts of iniquity or piety, such as Brahmanicide or an Āśvamedha, endure for a similar period, or until the end of a Kalpa,<sup>25</sup> when all within the interval between Dhruva and the earth is destroyed.

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः ।  
 एतद् विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम् ॥९३॥  
 निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम् ।  
 स्थानं तत् परमं विप्रं पुण्यपापपरिक्षये ॥९४॥  
 अपुण्यपुण्योपरमे क्षीणाशेषात्तिहेतवः ।

The space between the seven Ṛshis and Dhruva,<sup>26</sup> the third region of the sky, is the splendid celestial path of Vishṇu (Vishṇupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent

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.

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

26 From Ursa Major to the polar star.

यत्र गत्वा न शोचन्ति तद् विष्णोः परमं पदम् ॥९५  
 धर्मध्रुवाद्यास्तिष्ठन्ति यत्र ते लोकसाक्षिणः ।  
 तत्साङ्ख्योत्पन्नयोगेऽङ्गस्तद्विष्णोः परमं पदम् ॥९६॥  
 यत्रोतमेतत् प्रोतञ्च यद्भूतं सचराचरम् ।  
 भव्यञ्च विश्वं मैत्रेय तद् विष्णोः परमं पदम् ॥९७॥  
 दिवीव चक्षुराततं योगिनां तन्मयात्मनाम् ।  
 विवेकज्ञानदृष्टञ्च तद् विष्णोः परमं पदम् ॥९८॥  
 यस्मिन् प्रतिष्ठितो भास्वान् मेधीभूतः स्वयं ध्रुवः ।  
 ध्रुवे च सर्व्वज्योतीषि ज्योतिःष्वम्भोमुचो द्विज ॥९९॥  
 मेघेषु सन्तता वृष्टिर्वृष्टेश्चापोऽथ पोषणम् ।  
 आप्यायनञ्च सर्व्वेषां देवादीनां महामुने ॥१००॥  
 ततश्चाज्याहुतिद्वारा पोषितास्ते हविर्भुजः ।  
 वृष्टेः कारणतां यान्ति भूतानां स्थितये पुनः ॥१०१॥

place of Vishṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishṇu, acquired through religious meditation; and there are fastened and inwoven to all that is, and all that shall ever be, animate or inanimate. The seat of Vishṇu 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 Vishṇu, therefore, is the support of the three worlds, as it is the source of rain.

आधारभूतं लोकानां त्रयाणां वृष्टिकारणम् ।  
 एवमेतत् पदं विष्णोस्तृतीयममलात्मकम् ॥१०२॥  
 ततः प्रवर्तते ब्रह्मन् सर्व्वपापहरा सरित् ।  
 गङ्गा देवाङ्गनाङ्गानामनुलेपनपिञ्जरा ॥१०३॥

From that third region of the atmosphere, or seat of Vishṇu, proceeds the stream that washes away all sin, the river Gangá, embrowned with the unguents of the nymphs of heaven, who have sported in her

वामपादाम्बुजाङ्गुष्ठनखस्रोतोविनिर्गता ।  
 विष्णोर्बिभर्ति यौ भक्त्या शिरसाऽर्हनिशं ध्रुवः ॥१०४॥  
 ततः सप्तर्षयो यस्याः प्राणायामपरायणाः ।  
 तिष्ठन्ति वीचिमालाभिरुह्यमानजटा जले ॥१०५॥  
 वाय्योघेः सन्तैर्यस्याः प्लावितं शशिमण्डलम् ।  
 भूयोऽधिकतमां कान्तिं वहत्येतदुपक्षयम् ॥१०६॥  
 मेरुपृष्ठे पतत्युच्चैर्निष्क्रान्ता शशिमण्डलात् ।  
 जगतः पवनार्थाय या प्रयाति चतुर्दिशम् ॥१०७॥  
 सीता चालकनन्दा च चक्षुर्भद्रा च संस्थिता ।  
 एकैव या चतुर्भेदा दिग्भेदगतिलक्षणा ॥१०८॥  
 भेदञ्चालकनन्दाख्यं यस्याः सर्वोऽपि दक्षिणम् ।  
 दधार शिरसा प्रीत्या वर्षाणामधिकं शतम् ॥१०९॥  
 शम्भोर्जटाकलापाच्च विनिष्क्रान्तास्थिशर्कराः ।  
 प्लावयित्वा दिवं नित्ये पापाब्धान् सगरात्मजान् ॥११०॥  
 स्नातस्य सलिले यस्याः सद्यः पापं प्रणश्यति ।  
 अपूर्वपुण्यप्राप्तिश्च सद्यो मैत्रेय जायते ॥१११॥  
 दत्ताः पितृभ्यो यत्रापस्तनयैः श्रद्धयान्वितैः ।

waters. Having her source in the nail of the great toe of Vishnu's left foot, Dhruva<sup>27</sup> receives her, and sustains her day and night devoutly on his head; and thence the seven Rshis 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 Śítá, Alakanandá, Chakshu, and Bhadrá are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandá was borne affectionately by Mahádeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.<sup>28</sup> The offences of any man who bathes in this river are immédia-

27 The popular notion is, that Śiva or Mahádeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishṇavas at least, to the descent of the Alakanandá, 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.

समात्रयं प्रयच्छन्ति तृप्ति मैत्रेय दुर्लभाम् ॥११२॥  
 यस्यामिष्टा महायज्ञैर्यज्ञेशं पुरुषोत्तमम् ।  
 द्विजभूताः परामाद्धमवापुर्दिवि चेह च ॥११३॥  
 खानाद्विधूतपापाश्च यज्जले यतयस्तथा ।  
 केशवासक्तमनसः प्राप्ता निर्वाणमुत्तमम् ॥११४॥  
 श्रुताऽभिलषिता दृष्टा स्पृष्टा पीताऽवगाहिता ।  
 या पावयति भूतानि कीर्तिता च दिने दिने ॥११५॥  
 गङ्गा गङ्गेति यैर्नाम योजनानां शतेष्वपि ।  
 स्थितैरुच्चरितं हन्ति पापं जन्मत्रयाजितम् ॥११६॥  
 यतः सा पावनायाल त्रयाणां जगतामपि ।  
 समुद्भूता परं तत्तु तृतीयं भगवत्पदम् ॥११७॥

tely expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues, exclaim "Gangá, Gangá," atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishṇu.<sup>29</sup>

## CHAPTER IX

पराशर उवाच ।

तारामग्रं भगवतः शिशुमाराकृति प्रभौः ।  
 दिवि रूपं हरैर्यत्तु तस्य पुच्छे स्थितो ध्रुवः ॥१॥  
 सैष भ्रमन् भ्रामयति चन्द्रादित्यादिकान् ग्रहान् ।  
 भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवत् ॥२॥

The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars to turn round also; and the lunar asterisms follow in its circular path;

<sup>29</sup> The situation of the source of the Ganges of heaven identifies it with the milky way.



सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहेः सह ।  
 वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै ॥३॥  
 शिशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।  
 नारायणः परं धाम्नां तस्याधारः स्वयं हृदि ॥४॥  
 उत्तानपादपुत्रस्तु तमाराध्य प्रजापतिम् ।  
 स ताराशिशुमारस्य ध्रुवः पुच्छे व्यवस्थितः ॥५॥  
 आधारः शिशुमारश्च सर्वाध्यक्षो जनार्दनः ।  
 ध्रुवस्य शिशुमारश्च ध्रुवे भानुर्व्यवस्थितः ॥६॥  
 तदाधारं जगच्चेदं सदेवासुरमानुषम् ।  
 येन विप्र ! विधानेन तन्ममेकमनाः शृणु ॥७॥

for all the celestial luminaries are in fact bound to the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nārāyaṇa, who himself, in planetary radiance, is seated in its heart; whilst the son of Uttanāpāda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise<sup>1</sup>. The upholder of the porpoise-shaped sphere is the sovereign of all, Janārdana. 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.

विवस्वानष्टभिर्मासैरादायापो रसात्मिकाः ।  
 वर्षत्यम्बु ततश्चान्नमन्नादप्यखिलं जगत् ॥८॥  
 विवस्वानंशुभिस्तीक्ष्णैरादाय जगतो जलम् ।  
 सोमं पुष्यत्यथेन्द्रश्च वायुनाडीमयैर्दिवि ॥९॥  
 नालैर्विक्षिपतेऽभ्रेषु धूमग्न्यनिलमूर्तिषु ।  
 न भश्यन्ति यतस्तेभ्यो जलान्यभ्राणि तान्यतः ॥१०॥

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<sup>2</sup>: 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: नोयस्य नास्ति वै नाशस्तदेव परिवर्तते ।

अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः ।  
 संस्कारं कालजनितं मैत्रेयासाद्य निर्मलाः ॥११॥  
 सरित्समुद्रभौमास्तु तथापः प्राणिसम्भवाः ।  
 चतुःप्रकारा भगवानादत्ते सविता मुने ॥१२॥  
 आकाशगङ्गासलिलं तदादाय गभस्तिमान् ।  
 अनभ्रगतमेवोर्व्यां सद्यः क्षिपति रश्मिभिः ॥१३॥  
 तस्य संस्पर्शनिर्धूतपापपङ्को द्विजोत्तम !  
 न याति नरकं मर्त्यो दिव्यस्नानं हितत् स्मृतम् ॥१४॥  
 दृष्टसूर्यं हि यद्वारि पतत्यभ्रैर्विना दिवः ।  
 आकाशगङ्गासलिलं तद् गोभिः क्षिप्यते रवेः ॥१५॥  
 कृत्तिकादिषु ऋक्षेषु विषमेष्वम्बु यद्विवः ।  
 दृष्टार्कं पतति ज्ञेयं तद् गाङ्गं दिग्गजोज्झितम् ॥१६॥

retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed<sup>3</sup>. When however they are broken to pieces by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time. The sun, Maitreya, exhales watery fluids from four sources,—seas, rivers, the earth, and living creatures. The water that the sun has drawn up from the Gangá of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of of Krittiká and the other asterisms counted by odd numbers, as the

3 The theory of the clouds is more fully detailed in the Váyu. 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 Jímūta, from their supporting life : जीमूतास्ते येभ्यो जीवसम्भवाः । 2. Brahmaja, born from the breath of Brahmá : these are the clouds whence thunder and lightning proceed : and 3. Pakshaja, or clouds which were originally the wings of the mountains, and which were cut off by Indra : these are also termed Pushkáravarattakas, 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 Brahmá, or of the universe, is formed of the primitive clouds : तान्येवाण्डकपालानि सर्वे मेघाः प्रकीर्तिताः ।

युग्मर्क्षेषु च यत्तोयं पतत्यर्कोज्झितं दिवः ।

तत् सूर्यरश्मिभिः सद्यः समादाय निरस्यते ॥१७॥

उभयं पुण्यमत्यर्थं नृणां पापापहं द्विज !

आकाशगङ्गासलिलं दिव्यस्तानं महामुने ॥१८॥

third, fifth, &c., the water, although that of the Ganga of the sky, is scattered by the elephants of the quarters, not by the rays of the sun : it is only when such rain falls, and the sun is in the even. asterisms, that it is distributed by his beams<sup>4</sup>.

यत्तु मेघैः समुत्सृष्टं वारि तत् प्राणिनां द्विज !

पुष्पात्योषधयः सर्वा जीवनायामृतं हि तत् ॥१९॥

तेन वृद्धिं परां नीतः सलिलेनौषधीगणः ।

साधकः फलपाकान्तः प्रजानां द्विज ! जायते ॥२०॥

तेन यज्ञान् यथाप्रोक्तान् मानवाः शास्त्रचक्षुषः ।

कुर्वन्त्यहरहस्तैश्च देवानाप्याययन्ति ते ॥२१॥

एवं यज्ञाश्च वेदाश्च वर्णाश्च द्विजपूर्वकाः ।

सर्वे देवनिकायाश्च पशुभूतगणाश्च ये ॥२२॥

वृष्ट्या धृतमिदं सर्वमन्नं निष्पाद्यते यथा ।

सापि निष्पाद्यते वृष्टिः सवित्रा मुनिसत्तम ॥२३॥

आधारभूतः सवितुर्ध्रुवो मुनिवरोत्तम !

ध्रुवस्य शिशुमारोऽसौ सोऽपि नारायणाश्रयः ॥२४॥

The water, which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which

4 According to the Vāyu, the water scattered by the elephants of the quarters is in summer dew, and in winter snow; or the latter is brought by the winds from a city called Pundra, which lies between the Himavat and Hemakuta mountains, and falls down upon the former. In like manner, also, as heat radiates from the sun, so cold radiates from the moon : सूर्यादृष्णं निःसरते सोमाच्छीतं प्रवर्तते ।

हृदि नारायणस्तस्य शिशुमारस्य संस्थितः ।

बिभर्त्ता सर्वभूतानामादिभूतः सनातनः ॥२५॥

is one with Nārāyaṇa. Nārāyaṇa, the primeval existent, and eternally enduring, seated in in the heart of stellar sphere, is the supporter of beings.

## CHAPTER X

पराशर उवाच ।

साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः ।

आरोहणावरोहाभ्यां भानोरब्देन या गतिः ॥१॥

स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिभिस्तथा ।

गन्धर्वैरप्सरोभिश्च ग्रामणी-सर्प-राक्षसैः ॥२॥

धाता क्रतुस्थला चैव पुलस्त्यो वासुकिस्तथा ।

रथकृद्ग्रामणीर्हेतितस्तुम्बुरुश्चैव सप्तमः ॥३॥

एते वसन्ति वै चेत्रे मधुमासे सदैव हि ।

मंत्रेय स्यन्दने भानोः सप्त मासाधिकारिणः ॥४॥

अयंमा पुलहश्चैव रथौजाः पुञ्जिकस्थला ।

प्रहेतिः कच्छनीरश्च नारदश्च रथे रवेः ।

माधवे निवसन्त्येते शूचिसंज्ञे निबोध मे ॥५॥

Parāśara.—Between the extreme northern and southern points the sun has to traverse in a year one hundred and eighty degrees, ascending and descending<sup>1</sup>. His car is presided over by divine Ādityas, Ṛshis, heavenly singers and nymphs, Yakshas, serpents, and Rākshasas (one of each being placed in it in every month). The Āditya Dhātri, the sage Pulastya, the Gandharba Tumburu, the nymph Kratuśthalā, the Yaksha Rathakrit, the serpent Vāsuki, and the Rākshasa Heti, always reside in the sun's car, in the month of Madhu or Chaitra, as its seven guardians. In Vaiśākh or Mādhava the seven are Āryamat, Pulaha, Nārada, Punjikāsthālī, Rathaujas,

1 It might be doubted whether the text meant 180 in each hemisphere or in both, but the sense is sufficiently clear in the Vāyu, &c., and the number of Maṇḍalas, travelled in the year is 360 : the Maṇḍalas, 'circles' or 'degrees,' being in fact the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year ; as in the Bha-viṣhya P. : द्यशीतिमण्डलशतमोहन्यब्देन वै इयाः । बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसकमात् । 'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

मित्रोऽत्रिस्तक्षको रक्षः पौरुषेयोऽथ मेनका  
 हाहा रथस्वनश्चैव मैत्रेयेते वसन्ति वै ॥६॥  
 वरुणो वशिष्ठो रम्भा जहजन्त्या हूहूर्बुधः  
 रथचित्रस्तथा शुक्रे वसन्त्याषाढसंज्ञके ॥७॥  
 इन्द्रो विश्वावसुः स्रोत एलापत्रस्तथाङ्गिराः ।  
 प्रम्लोचा च नभस्येते सर्पश्चार्कं वसन्ति वै ॥८॥  
 विवस्वानुप्रसेनश्च भृगुश्चापूरणस्तथा ।  
 अनुम्लोचा शङ्खपालो व्याघ्रो भाद्रपदे तथा ॥९॥  
 पूषा च सुरचिर्घाता गौतमोऽथ धनञ्जयः ।  
 सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ ॥१०॥  
 विभावसुभरद्वाजौ पर्जन्यैरावतौ तथा ।  
 विश्वाची-सेनजित्संज्ञौ कार्तिके चाधिकारिणः ११  
 अंशुकाश्यपताक्ष्यास्तु महापद्मस्तथोर्वशी ।  
 चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः ॥१२॥  
 क्रतुर्भगस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा ।  
 अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वराप्सराः ॥१३॥  
 पौषमासे वसन्त्येते सप्त भास्करमण्डले ।  
 लोकप्रकाशनार्थाय विप्रवर्याधिकारिणः ॥१४॥  
 त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा ।  
 ब्रह्मापेतोऽथ ऋतजिद् घृतराष्ट्रोऽथ सप्तमः ॥१५॥

Kachanira, and Praheti. In Suchi or Jyeshtha they are Mitra, Atri, Háhá, Mená, Rathasvana, Takshaka, and Paurusheya. In the month Sukra or Ashádhá they are Varuṇa, Vaśiṣṭha, Huhu, Sahajanyá, Rathachitra, Nága, and Budha. In the month Nabhas (or Srávana) they are Indra, Angiras, Visvávasu, Pramlochá, Srotas, and Elapatra (the name of both serpent and Rákshasa). In the month Bhádrapada, they are Vivasvat, Bhṛgu, Ugrasena, Anumlocha, Āpúraṇa, Sankhapála, and Vyághra. In the month of Āsvin they are Púshan, Gautama, Suruchi, Ghṛtáchí, Sushena, Dhananjaya, and Váta. In the month of Kártik they are Parjanya, Bharadvája, (another) Visvávasu, Visváchí, Senajit, Airávata, and Chápa. In Agraháyana or Margaśrisha they are Ansu, Kaśyapa, Chitrasena, Urvasi, Tárkshya, Mahápadma, and Vidyut. In the month of Pausha, Bhaga Kratu, Urnáyu, Purvachitti, Arishtanemi, Karkotaka, and Sphúrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mágha the seven who are in the sun are Twashtri, Jamadagni, Dhritarashtra, Tilottamá,

माघमासे वसन्त्येते सप्त मैत्रय ! भास्करे ।  
 श्रुयन्ताञ्चापरे सूर्ये फाल्गुने निवसन्ति ये ॥१६॥  
 विष्णुरश्वतरो रम्भा सूर्यवचाथ सत्यजित् ।  
 विश्वामित्रस्तथा रक्षो यज्ञापेतो महामुने ॥१७॥

Ritajit, Kambala, and Brahmápetā. Those who abide in the sun in the month Phálguna are Vishṇu, Visvamitra, Súryaṣarchchas, Rambhá, Satyajit, Asvatara, and Yajnapeta.

मासेष्वेतेषु मैत्रेय ! वसन्त्येते तु सप्तकाः ।  
 सवितुर्मण्डले ब्रह्मन् ! विष्णुशक्त्युपवृंहिताः ॥१८॥  
 स्तुवन्ति मुनयः सूर्यं गन्धर्वैर्गीयते पुरः ।  
 नृत्यन्त्योऽप्सरसो यान्ति सूर्यस्यानु निशाचराः ॥१९॥  
 वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः ।  
 बालखिल्यास्तथैवैनं परिवार्य्य समासते ॥२०॥  
 सोऽयं सप्तगणः सूर्यमण्डले मुनिसत्तम !  
 हिमोष्ण-वारिवृष्टीनां हेतुत्वे समयं गतः ॥२१॥

In this manner, Maitteya, a troop of seven celestial beings, supported by the energy of Vishṇu, 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 Bálakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons<sup>2</sup>.

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 Grámanis, but the individuals are the same. The Kūrma and Bhavishya refer the twelve Adityas to different months:

	Vishnu.	Kūrma.	Bhavishya.
Dhātri	Chaitra	Vaiśákha	Kārtika
Āryamat	Vaiśákha	Chaitra	Vaiśákha
Mitra	Jyeshṭha	Mārgaśirsha	Mārgaśirsha
Varuṇa	Āshádha	Mágha	Bhádra
Indra	Śrávaṇa	Jyeshṭha	Āsvina
Vivasvat	Bhádra	Śrávaṇa	Jyeshṭha
Pūshan	Āsvina	Phálguna	Pausha
Parjanya	Kārtika	Āsvina	Śrávaṇa
Ansu	Mārgaśirsha	Āshádha	Āshádha
Bhaga	Pausha	Bhádra	Mágha
Twashtri	Mágha	Kārtika	Phálguna
Vishṇu	Phálguna	Pausha	Chitra.

## CHAPTER XI

मंत्रेय उवाच ।

यदेतद्भूगवानाह गणः सप्तविधो रवेः ।  
 मण्डले हिम-तापादेः कारणं तन्मया श्रुतम् ॥१॥  
 व्यापाराश्चापि कथिता गन्धर्वोरगरक्षसाम् ।  
 ऋषीणां बालखिल्यानां तथैवाप्सरसां गुरो ! ॥२॥  
 यक्षाणाञ्च रथे भानोर्विष्णुशक्तिघृतात्मनाम् ।  
 किन्त्वादित्यस्य यत् कर्म तन्नात्रोक्तं त्वया मुने ॥३॥  
 यदि सप्तगणो वारि हिममुष्णं च वर्षते ।  
 तत् किमत्र रवेर्येन वृष्टिः सूर्यादितिर्यते ॥४॥  
 विवस्वानुदितो मध्ये यात्यस्तमिति किं जनाः ।  
 ब्रवीत्येतत् समं कमे यदि सप्तगणस्य तत् ॥५॥

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?

पराशर उवाच ।

मंत्रेय ! श्रूयतामेतद् यद्भवान् परिपृच्छति ।  
 यथा सप्तगणोऽप्येकः प्राधान्येनाधिको रविः ॥६॥  
 सर्वा शक्तिः परा विष्णोर्ऋग्यजुःसामसंज्ञिता ।  
 सेषा त्रयी तपत्यंहो जगतश्च हिनस्ति या ॥७॥  
 सेव विष्णुः स्थितः स्थित्यां जगतः पालनोद्यतः ।  
 ऋग्यजुःसामभूतोऽन्तः सवितुर्द्विज ! तिष्ठति ॥८॥  
 मासि मासि रविर्यो यस्तत्र तत्र हि सा परा ।

Parásara.—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 Sáman, 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,

त्रयीमयी विष्णुशक्तिरवस्थानं करोति वै ॥१॥  
 ऋचस्तपन्ति पूर्वाह्णे मध्याह्नेऽथ यजूषि वै ।  
 बृहद्रथन्तरादीनि सामान्यह्नः क्षये रवौ ॥१०॥  
 अङ्गमेषा त्रयी विष्णोर्ऋभ्यजुःसामसंज्ञिता ।  
 विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥११॥

that appears in every month, is nothing else than that very supreme energy of Vishṇu 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 Vrihadrathantara and other portions of the Sáman in the afternoon. This triple impersonation of Vishṇu, distinguished by the titles of the three Vedas, is the energy of Vishṇu, which influences the positions of the sun<sup>1</sup>.

न केवलं रवौ शक्तिर्वैष्णवी सा त्रयीमयी ।  
 ब्रह्माथ पुरुषो रुद्रस्त्रयमेतत् त्रयीमयम् ॥१२॥  
 सर्गादौ ऋङ्मयो ब्रह्मा स्थितौ विष्णुर्यजुर्मयः ।  
 रुद्रः साममयोऽन्ताय तस्मात् तस्याशुचिर्ध्वनिः ॥१३॥

out this triple energy of Vishṇu is not limited to the sun alone, for Brahmá, Purusha (Vishṇu), 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 Vishṇu, composed of the Yajur-veda; and in destruction Rudra, formed of the Sáma-veda, the utterance of which is consequently inauspicious.<sup>2</sup>

एवं सा सात्त्विकी शक्तिर्वैष्णवी या त्रयीमयी ।  
 आत्मसप्तगणस्थं तं भास्वन्तमधितिष्ठति ॥१४॥  
 तथा चाधिष्ठितः सोऽपि जाज्वलीति स्वरश्मिभिः ।  
 तमः समस्तजगतां नाशं नयति चाखिलम् ॥१५॥

Thus the energy of Vishṇu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it ; and through the presence of this power the planet shines with intense radiance, dispersing with his

1 This mysticism originates in part apparently from a misapprehension of metaphorical texts of the Vedas, such as सेया त्रयैव विद्या तपति । 'that triple knowledge (the Vedas) shines ;' and ऋचस्तपन्ति । 'the hymns of the Rik shine ;' and in part from the symbolization of the light of religious truth by the light of the sun, as in the Gáyatrí. ch. VIII. n. 13. To these are to be added the sectarian notions of the Vaishṇavas.

2 The formulæ of the Sáma-veda are not to be used along with those of the Rik and Yajush, at sacrifices in general.



स्तुवन्ति तं वै मुनयो गन्धर्व्वेर्गीयते पुरः ।  
 नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः ॥१६  
 वहन्ति पन्नगा यक्षेः क्रियतेऽभीषुसंग्रहः ।  
 बालखिल्यास्तथैवैनं परिवार्य्य समासते ॥१७॥  
 नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक् ।  
 विष्णुर्विष्णोः पृथक् तस्य गणः सप्तमयोऽप्ययम् ।१८  
 लम्भस्थदर्पणस्येव योऽयमासन्नतां गतः ।  
 छायादर्शनसंयोगं स तं प्राप्नोत्यथात्मनः ॥१९॥  
 एवं सा वैष्णवी शक्तिर्नैवापैति ततो द्विज !  
 मासान्मासं भास्वन्तमध्यास्ते तत्र संस्थितम् ॥२०॥

beams the darkness that spreads over the whole world: and hence the Munis praise him, the quiriters and nymphs of heaven sing and dance before him, and fierce spirits and holy sages attend upon his path. Vishṇu, 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 Vishṇu is never disjoined (from the sun's car, which is the stand of the mirror), but remains month by month in the sun (as in the mirror), which is there stationed.

पितृ-देव-मनुष्यादीन् स सदाप्याययन् प्रभुः ।  
 परिवर्त्त्यहोरात्रकारणं सविता द्विज ॥२१॥  
 सूर्य्यरश्मिः सृषुस्मणो यस्तर्पितस्तेन चन्द्रमाः ।  
 कृष्णपक्षेऽमरैः शश्वत् पीयते वै सुधामयः ॥२२॥  
 पीतं तद्द्विकलं सोमं कृष्णपक्षक्षये द्विज !  
 पिबन्ति पितरः शेषं भास्करात् तर्पणं तथा ॥२३॥

The sovereign sun, oh Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumna ray of the sun,<sup>3</sup> 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 Vāyu, 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-karman, Viśvakārya, Sampadvasu, Arvavasu, and Svarāj, supplying heat severally to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

आदत्ते रश्मिभिर्यत्तु क्षितिसंस्थ रसं रविः ।  
 तमुत्सृजति भूतानां पुष्यर्थं शस्यवृद्धय ॥२४॥  
 तेन प्रीणात्यशेषाणि भूतानि भगवान् रविः ।  
 पितृ-देव-मनुष्यादीनेवमाप्यायत्यसौ ॥२५॥  
 पक्षतृप्तिन्तु देवानां पितृणाञ्चैव मासिकीम् ।  
 शश्वत्तृप्तिञ्च मर्त्यानां मैत्रेयार्कः प्रयच्छति ॥२६॥

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

पराशर उवाच ।

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः ।  
 वाम-दक्षिणतो युक्ता दश तेन चरत्यसौ ॥१॥  
 वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना ।  
 ह्रासवृद्धिक्रमस्तस्य रश्मीनां सवितुर्यथा ॥२॥  
 अर्कस्येव हि तस्याश्रवाः सकृद्युक्ता वहन्ति ते ।  
 कल्पमेकं मुनिश्रेष्ठ ! वारिगर्भसमुद्भवाः ॥३॥

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,<sup>1</sup> drag the car for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,

1 So is the car, according to the Váyu : अर्णो गर्भसमुत्पन्नो रथः । The orb of the moon, according to the Linga, is only congealed water : घनतोयात्मकं तत्र मण्डलं शशिनः स्मृतं । as that of the sun is concentrated घनतेजोमयं तत्र मण्डलं भास्करस्य च ।

क्षीणं पीतं सुरैः सोममाप्याययति दीप्तिमान् ।  
 मैत्रेयैककलं सन्तं रश्मिनैकेन भास्करः ॥४॥  
 क्रमेण येन पीतोऽसौ देवैस्तेन निशाकरम् ।  
 आप्याययत्यनुदिनं भास्करो वारितस्करः ॥५॥  
 सम्भृतश्चार्द्धमासेन तत्सोमस्थं सुधामृतम् ।  
 पिबन्ति देवा मैत्रेय ! सुधाहारा यतोऽमराः ॥६॥  
 त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च ।  
 त्रयस्त्रिंशत् तथा देवाः पिबन्ति क्षणदाकरम् ॥७॥  
 कलाद्रयावशिष्टस्तु प्रविष्टः सूर्य्यमण्डलम् ।  
 अमाख्यरश्मौ वसति अमावास्या ततः स्मृता ॥८॥  
 अप्सु तस्मिन्नहोरात्रे पूर्वं वसति चन्द्रमाः ।  
 ततो वीरुत्सु वसति प्रयात्यर्कं ततः क्रमात् ॥९॥  
 छिनत्ति वीरुधो यस्तु वीरुत्संस्थे निशाकरे ।  
 पत्रं वा पातयत्येकं ब्रह्महत्यां स विन्दति ॥१०॥  
 शेषे पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके ।  
 अपराह्णे पितृगणा जघन्यं पर्य्युपासते ॥११॥  
 पिबन्ति द्विकलाकारं शिष्टा तस्य कला तु या ।  
 सुधामृतमयी पुण्या तामिन्दोः पितरो मुने ॥१२॥

when reduced by the draughts of the gods to a single Kalā, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirty-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amā; whence the period is termed Amāvasya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of the trees; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when the moon is in the trees (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalā which is composed of ambrosia, and contained in the two digits of the form of the

निःसृतं तदमावस्यां गभस्तिभ्यः सुधामृतम् ।  
 मासं तृप्तिमवाप्याग्रचां पितरः सन्ति निर्वृताः ।  
 सौम्या बर्हिषदश्चैव अग्निष्वात्ताश्च ते त्रिधा ॥१३॥  
 एवं देवान् सिते पक्षे कृष्णपक्षे तथा पितॄन् ।  
 वीरुधश्चामृतमयैः शीतेरप्परमाणुभिः ॥१४॥  
 वीरुधोषधिनिष्पत्या मनुष्य-पशु-कीटकान् ।  
 आप्याययति शीतांशुः प्रकाशाह्लादनेन तु ॥१५॥

moon.<sup>2</sup> 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 Agnishvāttas.<sup>3</sup> 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: द्विकलाकारशिष्टा कला या सुधामृतमयी तां पिबन्ति । This, the commentator observes, is the fifteenth not the sixteenth: पंचदशी कला या तां पितरः पिबन्ति न तु षोडशी । The commentator on our text observes, also, that the passage is sometimes read द्विकलाकारः । 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: पिबन्ते द्विकलं कालं शिष्टास्तस्य कलास्तु याः । '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, स एष षोडशकलः पुरुषी भगवान् । 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: वृद्धिर्नवौ वै पक्षादौ षोडश्यां शशिनः स्युतौ ।

वाय्वग्निद्रवसंभूतो रथश्चन्द्रसुतस्य च ।  
 पिषङ्गैस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः ॥१६॥  
 सवर्णः सानुकर्षो युक्तो भूसम्भवेर्हयैः ।  
 सोपासङ्गपताकस्तु शुक्रस्यापि रथो महान् ॥१७॥  
 अष्टास्रिः काञ्चनः श्रीमान् भौमस्यापि रथो महान् ।  
 पद्मरागारुणैरश्वैः संयुक्तो वह्निसम्भवेः ॥१८॥  
 अष्टाभिः पाण्डुरैर्युक्तो वाजिभिः काञ्चनो रथः ।  
 तस्मिंस्तिष्ठति वर्षान्ते राशौ राशौ बृहस्पतिः ॥१९॥  
 आकाशसम्भवेरश्वैः शबलैः स्यन्दनं युतम् ।  
 तमारुह्य शनैर्याति मन्दगामी शनैश्चरः ॥२०॥  
 स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा घूसरं रथम् ।  
 सकृद्युक्तास्तु मैत्रेय ! वहन्त्यविरतं सदा ॥२१॥  
 आदित्यान्निःसृतो राहुः साम गच्छति पर्वसु ।  
 आदित्यमेति सोमाच्च पुनः सौरेषु पर्वसु ॥२२॥  
 तथा केतुरथस्याश्वा अप्यष्टौ वातरंहसः ।  
 पलालधूमवर्णाभा लाक्षारसनिभाः ॥२३॥

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,<sup>4</sup> 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.<sup>5</sup> 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 Agnishvátas 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

एते मया ग्रहाणां वै तवाख्याता रथा नव ।  
 सर्व्वे ध्रुवे महाभाग ! प्रबद्धा वायुरश्मिभिः ॥२४॥  
 ग्रहर्क्षिताराधिष्णानि ध्रुवे बद्धान्यशेषतः ।  
 भ्रमन्त्युचितचारेण मैत्रेयानिलरश्मिभिः ॥२५॥  
 यावत्यश्चैव तारास्तास्तावन्तो वातरश्मयः ।  
 सर्व्वे ध्रुवे निबद्धास्ते भ्रमन्तो भ्रामयन्ति तम् ॥२६॥  
 तैलापीडा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै ।  
 तथा भ्रमन्ति ज्योतीषि वाताविद्धानि सर्व्वशः ॥२७॥  
 अलातचक्रवद् यान्ति वातचक्रेरितानि तु ।  
 यस्माज्ज्योतीषि वहति प्रवहस्तेन स स्मृतः ॥२८॥

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.<sup>6</sup>

शिशुमारस्तु यः प्रोक्तः स ध्रुवो यत्र तिष्ठति ।  
 सन्निवेशञ्च तस्यापि शृणुष्व मुनिसत्तम ॥२९॥  
 यदह्ना कुरुते पापं तं दृष्ट्वा निशि मुच्यते ।  
 यावत्यश्चैव तारास्ताः शिशुमाराश्रिता दिवि ।  
 तावन्त्येव तु वर्षाणि जीवत्यभ्यधिकानि च ॥३०॥

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. Uttānapāda is

taking up, on these occasions, the circular shadow of the earth: उद्धृत्य पार्थिवीं द्वायां निर्मितं मण्डलाकृतिं ।

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

उत्तानपादस्तस्याथ विज्ञोयोह्युत्तरो हनुः ।  
 यज्ञोऽधरश्च विज्ञोयो धर्मो मूर्धानमाश्रितः ॥३१॥  
 हृदि नारायणश्चास्ते अश्विनौ पूर्वपादयोः ।  
 वरुणश्चार्य्यमा चैव पश्चिमे तस्य सकृथिनी ॥३२॥  
 शिश्रुः संवत्सरस्तस्य मित्रोऽपानं समाश्रितः ।  
 पुच्छेऽग्निश्च महेन्द्रश्च कश्यपोऽथ ततो ध्रुवः ।  
 तारकाशिगुमारस्य नास्तमेति चतुष्टयम् ॥३३॥

to be considered as its upper jaw ; Sacrifice as its lower. Dhárma is situated on its brow ; Náráyana in its heart. The Āsvins are its two fore feet ; and Varuna and Āryamat its two hinder legs. Samvatsara is its sexual organ ; Mitra its organ of excretion. Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail ; which four stars in this constellation never set.<sup>7</sup>

इत्येष सन्निवेशोऽयं पृथिव्या ज्योतिषां तथा ।  
 द्वीपानामुदधीनाञ्च पर्वतानाञ्च कीर्त्तितः ॥३४॥  
 वर्षाणाञ्च नदीनाञ्च ये च तेषु वसन्ति वै ।  
 तेषां स्वरूपमाख्यातं संक्षेपः श्रयतां पुनः ॥३५॥

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 Śiśumára, 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 Bhágavata, whence it has been translated by Jones. *As. Res.* II. 402 The Bhágavata, however, mystifies the description, and says it is nothing more than the Dháraṇá, or symbol, by which Vishṇu, identified with the starry firmament, is to be impressed upon the mind in meditation. The account of the planetary system is, as usual, fullest in the Váyu, with which the Linga 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, Kúrma, Bráhma, Garuḍa, and Vámana descriptions occur which enter into less detail than the Vishṇu, and often use its words, or passages found in other Purānas. 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.

यदम्बु वेष्णवः कायस्ततो विप्र ! वसुन्धरा ।  
 पद्माकारा समुद्भूता पर्वताब्ध्यादिसंयुता ॥३६॥  
 ज्योतींषि विष्णुर्भुवनानि विष्णुर्वनानि विष्णुर्गिरयो दिशश्च ।  
 नद्यः समुद्राश्च स एव सर्व्वं यदस्ति यन्नास्ति च विप्रवर्य्य ॥३७॥  
 ज्ञानस्वरूपो भगवान् यतोऽसावशेषमूर्त्तिर्न च वस्तुभूतः ।  
 ततो हि शैलाब्धिधरादिभेदान्जानीहि विज्ञानविजृम्भितानि ॥३८॥  
 यदा तु शुद्धं निजरूपि सर्व्वं कर्मक्षये ज्ञानमपास्तदोषम् ।  
 तदा हि संकल्पतरोः फलानि भवन्ति नो वस्तुषु वस्तुभेदाः ॥३९॥  
 दस्तस्ति किं कुत्रचिदादिमध्य पर्य्यन्तहीनं सततैकरूपम् ।  
 यच्चान्यथात्वं द्विज ! याति भूयो न तत्तथा कुत्र कुतो हि तत्त्वम् ॥४०॥  
 मही घटत्वं घटतः कपालिका कपालिका चूर्णा-रजस्यतोऽणुः ।  
 जनैः स्वकर्मस्तिमितात्मनिश्चयैः रालक्ष्यते ब्रूहि किमत्र वस्तु ॥४१॥  
 तस्मान् विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचिद् द्विज ! वस्तुजातम् ।  
 विज्ञानमेकं निजकर्मभेद विभिन्नचित्तैर्बहुधाऽभ्युपेतम् ॥४२॥  
 ज्ञानं विशुद्धं विमलं विशोकमशेषशोकादिनिरस्तसङ्गम् ।  
 एवं सदैकं परमः परेशः स वासुदेवो न यतोऽन्यदस्ति ॥४३॥

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 affections from all that causes affliction; knowledge single and eternal—is the supreme Vāsudeva, besides whom there is nothing. The truth has been thus



सद्भाव एषो भवतो मयोक्ती ज्ञानं यथा सत्यमसत्यमन्यत् ।

एतत्तु यत् संव्यवहारभूतं तत्रापि चोक्तं भुवनाश्रितं ते ॥४४॥

यज्ञः पशुर्वह्निरशेष ऋत्विक् सोमः सुराः स्वर्गमयश्च कामः ।

इत्यादिकर्माश्रितमार्गदृष्टं भूरादिभोगाश्च फलानि तेषाम् ॥४५॥

यच्चैतद्भुवनगतं मया तवोक्तं सर्वत्र व्रजति हि तत्र कर्मवश्यः ।

ज्ञात्वेवं ध्रुवमचलं सदैकरूपं तत् कुर्याद्विशति हि येन वासुदेवम् ॥४६॥

communicated to you by me ; that knowledge which is truth ; from which all that differs is false. That information, however, which is of a temporal and worldly nature has also been imparted to you ; the sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In that universe which I have described, he for ever migrates who is subject to the influence of works ; but he who knows Vāsudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them,<sup>8</sup> as thereby he enters into the deity.

### CHAPTER XIII

श्रीमैत्रेय उवाच ।

भगवन् ! सम्यगाख्यातं यत् पृष्टोऽसि मयाखलम् ।

भूसमुद्रादिसरितां संस्थानं ग्रहसंस्थितिम् ॥१॥

विष्ण्वाधारं तथा चैतत् त्रैलोक्यं समवस्थितम् ।

परमार्थस्तु तेनोक्तो यथाज्ञानं प्रघ्नानतः ॥२॥

यत्त्वेतद्भृगवानाह भरतस्य महीपतेः ।

कथयिष्यामि चरितं तन्ममाख्यातुमर्हसि ॥३॥

Maitreya.—Reverend sir,<sup>1</sup> 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 Vishṇu 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,<sup>2</sup> 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 Vishṇu, and not for any other purpose.

1 One copy addresses Parásara, 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, Samyagákhyaítam. 'All has been thoroughly explained.'

2 See Bk. II. Ch. 1.

भरतः स महीपालः शालग्रामेऽवसत् किल  
 योगयुक्तः समाधाय वासुदेवे सदा मनः ॥४॥  
 पुण्यदेशप्रभावेण ध्यायतश्च सदा हरिम् ।  
 कथन्तु नाभवन्मुक्तिर्यदभूत् स द्विजः पुनः ॥५॥  
 विप्रत्वे च कृतं तेन यद्भूयः सुमहात्मना ।  
 भरतेन मुनिश्रेष्ठ ! तत् सर्वं वक्तुमर्हसि ॥६॥

like him, residing constantly at the sacred place Śálagráma, and engaged in devotion, with his mind ever applied to Vāsudeva, 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.

पराशर उवाच ।

शालग्रामे महाभागो भगवन्न्यस्तमानसः ।  
 स उवास चिरं कालं मैत्रेय ! पृथिवीपतिः ॥७॥  
 अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः ।  
 अवाप परमां काष्ठां मनसश्चापि संयमे ॥८॥  
 यज्ञेशाच्युत गोविन्द माध्वानन्त केशव !  
 कृष्ण विष्णो हृषीकेशेत्याह राजा स केवलम् ॥९॥  
 नान्यज्जगाद मैत्रेय ! किञ्चित् स्वप्नान्तरेऽपि च ।  
 एतत्परं तदर्थञ्च विना नान्यदचिन्तयत् ॥१०॥  
 समित्-पुष्प-कुशादानं चक्रे देवक्रियाकृते ।  
 नान्यानि चक्र कर्माणि निःसङ्गो योगतापसः ॥११॥

Parásara.—The illustrious monarch of the earth resided, Maitreya, for a considerable period at Śálagráma, 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 Rájá was ever repeating the names, Yajñésa, Achyuta, Govinda, Mádhava, Ananta, Késava, Kṛshṇa, Vishṇu Hṛshikeśa; 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.

जगाम सोऽभिषेकार्थमेकदा तु महानदीम् ।

On one occasion he went to the Mahánadí,<sup>3</sup> for the purpose of

3 The Mahánadí is properly a river in Orissa, but the name is applicable to any great stream, and its connexion with Śálagráma Tirtha

सस्तौ तत्र तदा चक्रे स्नानस्यान्तरक्रियाः ॥१२॥  
 अथाजगाम तत्तीर्थं जलं पातुं पिपासिता ।  
 आसन्नप्रसवा ब्रह्मन्नेकैव हरिणी वनात् ॥१३॥  
 ततः समभवत्तत्र पीतप्राये जले तथा ।  
 सिंहस्य नादः सुमहान् सर्व्वप्राणिभयङ्करः ॥१४॥  
 ततः सा सहसा त्रासादाप्लुता निम्नगातटम् ।  
 अत्युच्चारोहणेनास्या नद्यां गर्भः पपात सः ॥१५॥  
 तमुह्यमानं वेगेन वीचिमालापरिप्लुतम् ।  
 जग्राह स नृपो गर्भात् पतितं मृगपोतकम् ॥१६॥  
 गर्भप्रच्युतिदोषेण प्रोत्तुङ्गाक्रमणेन च ।  
 मैत्रेय ! सापि हरिणी पपात च ममार च ॥१७॥  
 हरिणीं तां विलोक्याथ विपन्नां नृपतापसः ।  
 मृगपोतं समादाय निजमाश्रममागतः ॥१८॥  
 चकारानुदिनञ्चासौ मृगपोतस्य वै नृपः ।  
 पोषणं पुष्यमाणश्च स तेन ववृधे मुने ॥१९॥  
 चचाराश्रमपर्य्यन्तं तृणानि गहनेषु सः ।  
 दूरं गत्वा च शाहूँलत्रासादभ्याययौ पुनः ॥२०॥

ablu- tion: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage: there he fed it and tended it every day, and it thrived and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied

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.

प्रातर्गत्वातिदूरञ्च सायमायाद् यथाश्रमम् ।

पुनश्च भरतस्याभूदाश्रमस्योदजाजिरे ॥२१॥

forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

तस्य तस्मिन्मृगे दूर-समीपपरिवर्त्तिनि ।

आसीच्चेतः समायुक्तं न ययावन्यतो द्विज ॥२२॥

विमुक्तराज्यतनयः प्रोज्झिताशेषबान्धवः ।

ममत्वं स चकारोच्चैस्तस्मिन् हरिणबालके ॥२३

किं वृकोर्भक्षितो व्याघ्रैः किं सिंहैर्न निपातितः ।

चिरायमाणे निष्क्रान्ते तस्यासीदिति मानसम् ॥२४

एषा वसुमती तस्य खुराग्रक्षतकर्बुरा ।

प्रीतये मम जातोऽसौ क्व ममैणकबालकः ॥२५॥

विषाणाग्रं ण मद्बाहुकण्डूयनपरो हि सः ।

क्षेमेणाभ्यागतोऽरण्यादपि मां सुखयिष्यति ॥२६

एते लूनशिखास्तस्य दशनैरचिरोद्गतैः ।

कुशाः काशा विराजन्ते वटवः सामगा इव ॥२७

इत्थं चिरगते तस्मिन् स चक्रे मानसं मुनिः ।

प्रीतिप्रसन्नवदनः पार्श्वस्थे चाभवन्मृगे ॥२८॥

Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now, wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be 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 Sāma-veda."<sup>4</sup> 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.

समाधिभङ्गस्तस्यासीत् तन्ममत्वाद्दत्तात्मनः ।

सन्त्यक्तराज्यभोगद्विस्वजनस्यापि भूपतेः ॥२९॥

चपलं चपले तस्मिन् दूरगं दूरगामिनि ।

मृगपोतेऽभवच्चित्तं स्थैर्यवत्तस्य भूपतेः ॥३०॥

कालेन गच्छता सोऽथ कालञ्चक्रे महीपतिः ।

पितेव सास्रं पुत्रेण मृगपोतेन वीक्षितः ॥३१॥

मृगमेव तदाद्राक्षीत् त्यजन् प्राणानसावपि ।

तन्मयत्वेन मैत्रेय ! नान्यत् किञ्चिदचिन्तयत् ॥३२॥

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.

ततश्च तत्कालकृतां भावनां प्राप्य तादृशीम् ।

जम्बूमार्गे महारण्ये जातो जातिस्मरो मृगः ॥३३॥

जातिस्मरत्वादुद्विग्नः संसारस्य द्विजोत्तम !

विहाय मातरं भूयः शालग्राममुपाययौ ॥३४॥

शुष्केस्तृणैस्तथा परां स कुर्वन्नात्मपोषणम् ।

मृगत्वहतुभूतस्य कर्मणो निष्कृतिं ययौ ॥३५॥

तत्र चोत्सृष्टदेहोऽसौ जज्ञे जातिस्मरो द्विजः ।

सदाचारवतां शुद्धे योगिनां प्रवरे कुले ॥३६॥

सर्वविज्ञानसम्पन्नः सर्वशास्त्रार्थतत्त्ववित् ।

अपश्यत् स च मैत्रेय ! आत्मानं प्रकृतेः परम् ॥३७॥

In consequence of this predominant feeling at such a season, he was born again, in the Jambumārga forest,<sup>5</sup> 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 Śālagrāma. 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-

<sup>5</sup> According to the Bhāgavata, Jambumārga is the Kālanjara mountain or Kalanjara in Bundelkhand.

आत्मनोऽधिगतज्ञानो देवादीनि महामुने !  
 सर्व्वभूतान्यभेदेन स ददर्श महामतिः ॥३८॥  
 न पपाठ गुरुप्रोक्तं कृतोपनयनः श्रुतिम् ।  
 न ददर्श च कर्माणि शास्त्राणि जगृहे न च ॥३९॥  
 उक्तोऽपि बहुशः किञ्चिज्जडवाक्यमभाषत ।  
 तदप्यसंस्कारगुणं ग्राम्यवाक्योक्तिसंश्रितम् ॥४०॥  
 अपध्वस्तवपुः सोऽपि मलिनाम्बरधृग् द्विजः ।  
 क्लिन्नदन्तान्तरः सर्वैः परिभूतः स नागरैः ॥४१॥  
 सम्मानना परां हानिं योगद्धैः कुरुते यतः ।  
 जनेनावमतो योगी योगसिद्धिञ्च विन्दति ॥४२॥  
 तस्माच्चरेत वै योगी सतां मार्गमदूषयन् ।  
 जना यथावमन्येरन् गच्छेयुर्नैव सङ्गतिम् ॥४३॥  
 हिरण्यगर्भवचनं विचिन्त्येत्यं महामतिः ।  
 आत्मानं दर्शयामास जडोन्मत्ताकृतिं जने ॥४४॥  
 भुङ्क्ते कुल्मषव्रीह्यादिशाकं वन्यं फलं कणान् ।  
 यद् यदामोति सुबहु तदत्ते कालसंयमम् ॥४५॥

sessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the 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 Hiraṇyagarbha,<sup>6</sup> 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, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary, but temporary

<sup>6</sup> Hiraṇyagarbha or Brahmā is named here instead of the Yoga doctrine, which is sometimes ascribed to him as its author.

पितर्युपरते सोऽथ भ्रातृ-भ्रातृव्य-बान्धवैः ।

कारितः क्षेत्रकर्मादि कदन्नाहारपोषितः ॥४६॥

स तूक्षपीनावयवो जङ्कारी च कर्मणि ।

सर्वलोकोपकरणं बभूवाहारवेतनः ॥४७॥

infliction.<sup>7</sup> Upon his father's death he was set to work in the fields by his brothers and his nephews, and fed by them with vile food; and as he was firm and stout of make, and a simpleton in outward act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.

[तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम् ।

क्षत्ता पृषतराजस्य काल्यै पशुमकल्पयत् ॥४८॥

रात्रौ तं समलङ्कृत्य वैशसस्य विधानतः ।

अधिष्ठितं महाकाली ज्ञात्वा योगेश्वरं तथा ॥४९॥

ततः खड्गं समादाय निशितं निशि सा तथा ।

क्षत्तारं क्रूरकर्माणमच्छिन्नत् कण्ठमूलतः ।

स्वपार्षदयुता देवी पपौ रुधिरमुल्वणम् ॥५०॥

ततः सौवीरराजस्य प्रयातस्य महात्मनः ।

विष्टिकर्ताथ मन्येत विष्टियोग्योऽयमित्यपि ॥५१॥

तं तादृशं महात्मानं भस्मच्छन्नमिवानलम् ।]\*

\* [ ] एतदाकारबन्धनीद्वयान्तर्गतभागः सर्वत्र पुस्तके न दृश्यते । श्रीधरेणाप्यस्य व्याख्या न कृता, अतः सर्वसम्मति-  
शून्यत्वादेयं भागो बन्धनीद्वयगर्भे स्थापितः । ]

तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम् ।

क्षत्ता सौवीरराजस्य विष्टियोग्यममन्यत ॥५२॥

The head servant of the king of Sauvīra, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the plankin).

स राजा शिविकारूढो गन्तुं कृतमतिद्विज !

बभूवेक्षुमतीतीरे कपिलर्षेर्वराश्रमम् ॥५३॥

The king having ascended his litter, on one occasion, was proceeding

7 As a Kāla sanyama ( कालसंयमः ), a state of suffering or mortification lasting only for a season; or, in other words, bodily existence; the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage.

श्रेयः किमत्र संसारे दुःखप्राये नृणामिति ।  
 प्रष्टुं तं मोक्षधर्मज्ञं कपिलास्थं महामुनिम् ॥५४  
 उवाह शिविकां तस्य क्षत्तर्वचनचोदितः ।  
 नृणां विष्टिगृहीतानामन्येषां सोऽपि मध्यगः ॥५५॥  
 गृहीतो विष्टिना विप्रः सर्वज्ञानेकभाजनम् ।  
 जातिस्मरोऽसौ पापस्य क्षयकाम उवाह ताम् ॥५६॥  
 ययौ जङ्गतिः सोऽथ युगमात्रावलोकनः ।  
 कुर्वन् मतिमतां श्रेष्ठस्तदन्ये त्वरितं ययुः ॥५७॥  
 विलोक्य नृपतिः सोऽथ विषमां शिबिकागतिम् ।  
 किमेतदित्याह समं गम्यतां शिबिकावहाः ॥५८॥  
 पुनस्तथैव शिबिकां विलोक्य विषमां हि सः ।  
 नृपः किमेतदित्याह भवद्भिर्गम्यतेऽन्यथा ॥५९॥  
 भूपतेर्वदतस्तस्य श्रुत्वेत्यं बहुशो वचः ।  
 शिबिकावाहकाः प्रोचुरयं यातीत्यसत्वरम् ॥६०॥  
 किं श्रान्तोऽस्यल्पमध्वानं त्वयोढा शिबिका मम ।  
 किमायाससहो न त्वं पीवानसि निरीक्ष्यसे ॥६१॥

to the hermitage of Kapila, on the banks of the Ikshumatī river,<sup>8</sup> 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 Rájá 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."



नाहं पीवान्न चैवोढा शिबिका भवतो मया ।  
 न श्रान्तोऽस्मि न चायासः सोढव्योऽस्ति महीपते ॥६२॥  
 प्रत्यक्षं दृश्यसे पीवानद्यापि शिबिका त्वयि ।  
 श्रमश्च भारोद्बहने भवत्येव हि देहिनाम् ॥६३॥  
 प्रत्यक्ष भवता भूप ! यद् दृष्ट मम तद्बद ।  
 बलवानबलश्चेति वाच्यं पश्चाद् विशेषणम् ॥६४॥  
 त्वयोढा शिबिका चेति त्वय्यद्यापि च संस्थिता ।  
 मिथ्यैतदत्र तु भवाञ्छृणोतु वचनं मम ॥६५॥  
 भूमौ पादयुगस्यास्या जङ्घे पादद्वये स्थिते ।  
 ऊरू जङ्घाद्वयावस्थौ तदाधारं तथोदरम् ॥६६॥  
 वक्षःस्थलं तथा बाहू स्कन्धौ चोदरसंस्थितौ ।  
 स्कन्धाश्रितेयं शिबिका मम भारोऽत्र किंकृतः ॥६७॥  
 शिबिकायां स्थितं चेदं वपुस्त्वदुपलक्षितम् ।  
 तत्र त्वमहमप्यत्र प्रोच्यते चेदमन्यथा ॥६८॥  
 अहं त्वञ्च तथान्ये च भूतैरुह्याम पार्थिव ।  
 गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥६९॥

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 legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders, and how can it be considered as my burden? This body which is seated in the palankin is defined as Thou; thence what is elsewhere called This, is here distinguished as I and Thou I and thou and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant

कर्मवश्या गुणाश्चैते सत्त्वाद्याः पृथिवीपते !  
 अविद्यासञ्चितं कर्म तच्चाशेषेषु जन्तुषु ॥७०॥  
 आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः ।  
 प्रवृद्धचपचयौ नास्य एकस्याखिलजन्तुषु ॥७१॥  
 यदा नोपचयस्तस्य न चैवापचयो नृप !  
 तदा पीवानसीतीत्यं कया युत्तया त्वयेरितम् ॥७२॥  
 भू-पाद-जङ्घा-कञ्चू-रू-जठरादिषु संस्थिते ।  
 शिविकेयं यथा स्कन्धे तथा भारः समस्त्वया ॥७३॥  
 तदान्यैर्जन्तुभिर्भूप ! शिविकोढा न केवलम् ।  
 ल-द्रु-म-गृहोत्थोऽपि पृथिवीसम्भवोऽपि वा ॥७४॥  
 यदा पुंसः पृथग्भावः प्राकृतैः कारणैर्नृप !  
 सोढव्यस्तु तदायासः कथं वा नृपते ! मया ॥७५॥  
 यद्द्रव्या शिविका चेयं तद्द्रव्यो भूतसंग्रहः ।  
 भवतो मेऽखिलस्यास्य ममत्वेनोपवृंहितः ॥७६॥

upon acts; and acts, accumulated in ignorance, influence the condition of all beings<sup>10</sup>. The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one, without increase or diminution, in all bodies. But if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that thou art robust?' If the palankin rests on the shoulders, and they on the body; the body on the feet, and the feet on the earth; then is the burden borne as much by you as by me<sup>11</sup>. 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 individuality."

एवमुक्त्वा भवन्मौनी स वहञ्छिविकां द्विज !

सोऽपि राजा वतीर्योर्व्यां तत्पादौ जगृहे त्वरन् ॥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.

भो भोः विसृज्य शिबिकां प्रसादं कुरु मे द्विज !  
 कथ्यतां को भवानत्र जाल्मरूपधरः स्थितः ॥७८॥  
 यो भवान् यन्निमित्तं वा यदागमनकारणम् ।  
 तत्सर्वं कथ्यतां विद्वन् ! मह्यं शुश्रूषवे त्वया ॥७९॥  
 श्रूयतां कोऽहमित्येतद्वक्तुं भूप ! न शक्यते ।  
 उपभोगनिमित्तञ्च सर्वत्र गमनक्रिया ॥८०॥  
 सुखदुःखोपभोगौ तु तौ देहाद्युपपादकौ ।  
 धर्माधर्मोद्भवौ भोक्तुं जन्तुर्देहादिमृच्छति ॥८१॥  
 सर्वस्यैव हि भूपाल ! जन्तोः सर्वत्र कारणम् ।  
 धर्माधर्मौ यतः कस्मात् कारणं पृच्छ्यते त्वया ॥८२॥  
 धर्माधर्मो न सन्देहः सर्वकार्येषु कारणम् ।  
 उपभोगनिमित्तञ्च देहाद्देहान्तरागमः ॥८३॥  
 यत्त्वेतद् भवता प्रोक्तं कोऽहमित्येतदात्मनः ।  
 वक्तुं न शक्यते श्रोतुं तन्ममेच्छा प्रवर्तते ॥८४॥  
 योऽस्ति सोऽहमिति ब्रह्मान् ! कथं वक्तुं न शक्यते ।  
 आत्मन्येष न दोषाय शब्दोऽहमिति यो द्विज ॥८५॥  
 शब्दोऽहमिति दोषाय आत्मन्येष तथैव तत् ।  
 अनात्मन्यात्मविज्ञानं शब्दो वा भ्रान्तिलक्षणः ॥८६॥

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

जिह्वा ब्रवीत्यहमिति दन्तोष्ठौ तालुकं नृप !  
 एते नाहं यतः सर्वे वाङ्निष्पादनहेतवः ॥८७॥  
 किं हेतुभिर्वदत्येषा वागेवाहमिति स्वयम् ।  
 तथापि वाग् नाहमेतद् वक्तुमित्थं न युज्यते ॥८८॥  
 पिण्डः पृथग् यतः पुंसः शिरःपाण्यादिलक्षणः ।  
 ततोऽहमिति कुत्रैतां संज्ञां राजन् ! करोम्यहम् ॥८९॥  
 यद्यन्योऽस्ति परः कोऽपि मत्तः पार्थिवसत्तम !  
 तदैषोऽहमयञ्चान्यो वक्तुमेवमपीष्यते ॥९०॥  
 यदा समस्तदेहेषु पुमानेको व्यवस्थितः ।  
 तदा हि को भवान् कोऽहमित्येतद् विफलं वचः ॥९१॥  
 त्वं राजा शिबिका चैयमिमे वाहाः पुरःसराः ।  
 अयञ्च भवतो लोको न सदेतन्नृपोच्यते ॥९२॥  
 वृक्षाद् दारु ततश्चेयं शिबिका त्वदधिष्ठिता ।  
 किं वृक्षसंज्ञा चास्याः स्याद्दारुसंज्ञाथवा नृप ॥९३॥  
 वृक्षारूढो महाराजो नायं वदति ते जनः ।  
 न च दारुणि सर्वस्त्वां ब्रवीति शिबिकागतम् ॥९४॥  
 शिबिका दारुसङ्घातो रचनास्थितिसंस्थितः ।

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*.<sup>12</sup> 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

12 That is, speech, or any or all of the faculties or senses, is not soul.

आन्वष्यतां नृपश्रेष्ठ ! तद्भेदे शिबिका त्वया ॥९५॥  
 एवं छत्रशालाकानां पृथग्भागे विमृश्यताम् ।  
 क्व यातं छत्रमित्येष न्यायस्त्वयि तथा मयि ॥९६॥  
 पुमान् स्त्री गौरजो वाजी कुञ्जरो विहगस्तरुः ।  
 देहेषु लोकसंज्ञेयं विज्ञेया कर्महेतुषु ॥९७॥  
 पुमान् देवो न नरो न पशुर्न च पादपः ।  
 शरीराकृतिभेदास्तु भूपैते कर्मयो नयः ॥९८॥  
 वस्तु राजेति यल्लोके यच्च राजभटात्मकम्  
 तथान्यच्च नृपेत्थं तन्न सत्सङ्कल्पनामयम् ॥९९॥  
 यत्तु कालान्तरेणापि नान्यां संज्ञामुपैति वै ।  
 परिणामादिसम्भूतां तद्वस्तु नृप ! तच्च किम् ॥१००॥  
 त्वं राजा सर्वलोकस्य पितुः पुत्रो रिपो रिपुः ।  
 पत्न्याः पतिः पिता सूतोः किं त्वां भूप ! वदाम्यहम् ॥१०१॥

of timber, artificially joined together : judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to thee and to me.<sup>13</sup> 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<sup>14</sup> 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 *Pumān* ; here used generically, there specifically.

त्वं किमेतच्छिरः किं नु ग्रीवा तव तथोदरम् ।  
 किमु पादादिकं त्वं वा तवैतत् किं महीपते ॥१०२॥  
 समस्तावयवेभ्यस्त्वं पृथग् भूप ! व्यवस्थितः ।  
 कोऽहमित्यत्र निपुणो भूत्वा चिन्तय पार्थिव ॥१०३॥  
 एवं व्यवस्थिते तत्त्वे मयाहमिति भाषितुम् ।  
 पृथक् करणनिष्पाद्यं शक्यते नृपते ! कथम् ॥१०४॥

How art thou situated? Art thou the head or the belly? or are they thine? Art thou the feet? or do they belong to thee? Thou art, oh king, distinct in thy nature from all thy members! Now then, rightly understanding the question, think who I am; and how it is possible for me, after the truth is ascertained (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression *I*."

#### CHAPTER XIV

पराशर उवाच

निशम्य तस्येति वचः परमार्थसमन्वितम् ।  
 प्रश्रयावनतो भूत्वा तमाह नृपतिर्द्विजम् ॥१॥  
 भगवन् ! यत्त्वया प्रोक्तं परमार्थमयं वचः ।  
 श्रुते तस्मिन् भ्रमन्तीव मनसो मम वृत्तयः ॥२॥  
 एतद्विवेकविज्ञानं यदशेषेषु जन्तुषु ।  
 भवता दर्शितं विप्र ! तत्परं प्रकृतेर्महत् ॥३॥  
 नाहं वहामि शिबिकां शिबिका न मयि स्थिता ।  
 शरीरमन्यदस्मत्तो येनेयं शिबिका धृता ॥४॥  
 गुणप्रवृत्त्या भूतानां प्रवृत्तिः कर्मचोदिता ।  
 प्रवर्तन्ते गुणा ह्येते किं ममेति त्वयोदिताम् ॥५॥

Paraśara.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him : "What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shown *that* to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions—'I do not bear the palankin—the palankin does not rest upon me—the body, by which the vehicle is conveyed, is different from me—the conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action;—what sort of positions are these? Upon these

एतस्मिन् परमार्थज्ञ ! मम श्रोत्रपथं गते ।  
मनो विह्वलतामेति परमार्थार्थितां गतम् ॥६॥  
पूर्वमेव महाभागं कपिलर्षिमहं द्विज !  
प्रष्टुमभ्युद्यतो गत्वा श्रेयः किं त्वत्र शंस मे ॥७॥  
तदन्तरे च भवता तदेतद्वाक्यमीरितम् ।  
तेनैव परमार्थार्थं त्वयि चेतः प्रधावति ॥८॥  
कपिलर्षिर्भगवतः सर्व्वभूतस्य वै द्विज !  
विष्णोरंशो जगन्मोहनाशायोर्वीमुपागतः ॥९॥  
स एव भगवान् नूनमस्माकं हितकाम्यया ।  
प्रत्यक्षतामत्र गतो यथैतद् भवतोच्यते ॥१०॥  
तन्मह्यं प्रणताय त्वं यच्छ्रेयः परमं द्विज !  
तद्वदाखिलविज्ञानजलवीच्युदधिर्भवान् ॥११॥  
भूप ! पृच्छसि किं श्रेयः परमार्थं नु पृच्छसि ।  
श्रेयांसि परमार्थानि अशेषाणि च भूपते ॥१२॥  
देवताराधनं कृत्वा धनसम्पदमिच्छति ।  
पुत्रानिच्छति राज्यञ्च श्रेयस्तस्यैव तन्नृप ॥१३॥

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 R̥shi, 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 R̥shi Kapila is a portion of the mighty and universal Vishṇu, 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;<sup>1</sup> 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 Śreyas (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.

कर्म यज्ञात्मकं श्रेयः स्वर्लोकफलदायि च ।  
 श्रेयः प्रधानञ्च फले तदेवानभिसंहिते ॥१४॥  
 आत्मा ध्येयः सदा भूय ! योगयुक्तेस्तथापरम् ।  
 श्रेयस्तस्यैव संयोगः श्रेयो यः परमात्मना ॥१५॥  
 श्रेयांस्येवमनेकानि शतशोऽथ सहस्रशः ।  
 सन्त्यत्र परमार्थस्तु तत्त्वतः श्रूयतां च मे ॥१६॥  
 धर्माय त्यज्यते किन्तु परमार्थो धनं यदि ।  
 व्ययञ्च क्रियते कस्मात् कामप्राप्त्युपलक्षणः ॥१७॥  
 पुत्रश्चेत् परमार्थः स्यात् सोऽप्यन्यस्य नरेश्वर !  
 परमार्थभूतः सोऽन्यस्य परमार्थो हि तत्पिता ॥१८॥  
 एवं न परमार्थोऽस्ति जगत्यस्मिञ्चराचरे ।  
 परमार्थो हि कार्याणि कारणानामशेषतः ॥१९॥  
 राज्यादिप्राप्तिरत्रोक्ता परमार्थतया यदि ।  
 परमार्था भवन्त्यत्र न भवन्ति च वै ततः ॥२०॥  
 ऋग्-यजुः-सामनिष्पाद्यं यज्ञकर्म मतं तव ।  
 परमार्थभूतं तत्रापि श्रूयतां गदतो मम ॥२१॥  
 यत्तु निष्पाद्यते कार्यं मृदा कारणभूतया ।  
 तत् कारणानुगमनाज्जायते नृप ! मृन्मयम् ॥२२॥

vely 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 the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sāma 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-



एवं विनाशिभिर्द्रव्यैः समिदाज्य-कुशादिभिः ।  
 निष्पाद्यते क्रिया या तु सा भवित्री विनाशिनी ॥२३॥  
 अनाशी परमार्थस्तु प्राज्ञैरभ्युपगम्यते ।  
 तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम् ॥२४॥  
 तदेवाफलदं कर्म परमार्थो मतस्तव ।  
 मुक्तिसाधनभूतत्वात् परमार्थो न साधनम् ॥२५॥  
 ध्यानं चैवात्मनो भूप ! परमार्थार्थशब्दितम् ।  
 भेदकारि परेभ्यस्तु परमार्थो न भेदवान् ॥२६॥  
 परमात्मात्मनोर्योगः परमार्थ इतीर्यते ।  
 मिथ्यैतदन्यद् द्रव्यं हि नैति तद्द्रव्यतां यतः ।२७॥  
 तस्माच्छ्रेयांस्यशेषाणि नृपैतानि न संशयः ।  
 परमार्थस्तु भूपाल ! सङ्क्षेपाच्छ्रेयतां मम ॥२८॥  
 एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः ।  
 जन्मवृद्ध्यादिरहित आत्मा सर्वगतोऽव्ययः ॥२९॥

sists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considered by the wise to be eternal; but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining 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.<sup>2</sup> 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.

परज्ञानमयोऽसद्भिर्नामजात्यादिभिर्विभुः ।  
 न योगवान्न युक्तोऽभून्नैव पार्थिव ! योज्यते ॥३०  
 तस्यात्मपरदेहेषु सतोऽप्येकमयं हि यत् ।  
 विज्ञानं परमार्थोऽसौ द्वैतिनोऽतत्त्वदर्शिनः ॥३१  
 वेगुरन्ध्रप्रभेदेन भेदः षड्जादिसंज्ञितः ।  
 अभेदव्यापिनो वायोस्तथा तस्य महात्मनः ॥३२  
 एकत्वं रूपभेदश्च बाह्यकर्मप्रवृत्तिजः ।  
 देवादिभेदेऽपध्वस्ते नास्त्येवावरणो हि सः ॥३३॥

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

पराशर उवाच ।

इत्युक्ते मौनिनं भूयश्चिन्तयानं महीपतिम् ।  
 प्रत्युवाचाथ विप्रोऽसावद्वैतान्तर्गतां कथाम् ॥१॥  
 श्रूयतां नृपशाहूल ! यद्गौतमृभुणा पुरा ।  
 अवबोधं जनयता निदाघस्य महात्मनः ॥२॥  
 ऋभुर्नामाभवत् पुत्रो ब्रह्मणः परमेष्ठिनः ।  
 विज्ञाततत्त्वसद्भावो निसर्गद्विव भूपते ॥३॥  
 तस्य शिष्यो निदाघोऽभूत् पुलस्त्यतनयः पुरा ।  
 प्रादादशेषविज्ञानं स तस्मै परया मुदा ॥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

अवाप्तज्ञानतत्त्वस्य न तस्याद्वैतवासनाम् ।

स ऋभुस्तर्कयामास निदाघस्य नरेश्वर ॥१॥

Ribhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

देविकायास्तटे वीरनगरं नाम वै पुरम् ।

समृद्धमतिरम्यं च पुलस्त्येन निवेशितम् ॥६॥

रम्योपवनपर्यन्ते स तस्मिन् पार्थिवोत्तम !

निदाघो नाम योगज्ञ ऋभुशिष्योऽवसत् पुरा ॥७॥

दिव्ये वर्षसहस्रे तु समतीतेऽस्य तत्पुरम् ।

जगाम स ऋभुः शिष्यं निदाघमवलोककः ॥८॥

स तस्य वैश्वदेवान्ते द्वारालोकनगोचरे ।

स्थितस्तेन गृहीतार्घ्यो निजवेश्म प्रवेशितः ॥९॥

प्रक्षालिताङ्घ्रिपाणि च कृतासनपरिग्रहम् ।

उवाच स द्विजश्रेष्ठो भ्रज्यतामिति सादरम् ॥१०॥

“The residence of Pulastya was at Vīranagara, 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):

ऋभुर्वाच ।

भो विप्रवर्य्य ! भोक्तव्यं यदन्नं भवतो गृहे ।

तत् कथ्यतां कदन्नेषु 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 उवाच ।

भक्त-यावक-वाद्यानामपूपानाञ्च मे गृहे ।

यद् रोचते द्विजश्रेष्ठ ! तत् त्वं भुङ्क्व यथेच्छया ॥१२॥

“*Nidāgha*. ‘There are cakes of meal, rice, and pulse in the house; partake, venerable sir, of whichever best pleases you.’

ऋभुर्वाच ।

कदन्नानि द्विजैतानि मृष्टमन्नं प्रयच्छ मे ।

संयाव-पायसादीनि द्रव्यस्यफाणितवन्ति च ॥१३॥

“*Ribhu*. ‘None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.’

निदाघ उवाच ।

हे हे शालिनि मद्गोहे यत् किञ्चिदतिशोभनम् ।

भक्ष्योपसाधनं मष्टं तेनास्यान्नं प्रसाधय ॥१४॥

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

ब्राह्मण उवाच ।

इत्युक्ता तेन सा पत्नी मृष्टमन्नं द्विजस्य यत् ।

प्रसाधितवती तद् वै भर्तुर्वचनगौरवात् ॥१५॥

तं भुक्तवन्तमिच्छातो मृष्टमन्नं महामुनिम् ।

निदाघः प्राह भूपाल ! प्रश्रयावनतः स्थितः ॥१६॥

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

निदाघ उवाच ।

अपि ते परमा तृप्तिरुत्पन्ना तुष्टिरेव च ।

अपि ते मानसं स्वस्थमाहारेण कृतं द्विज ॥१७॥

क निवासो भवान् विप्र ! क्व च गन्तुं समुद्यतः ।

आगम्यते च भवता यतस्तच्च द्विजोच्यताम् ॥१८॥

“*Nidagha*. ‘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?’

ऋभुरुवाच ।

क्षुद् यस्य तस्य भुक्तेऽन्ने तृप्तिर्ब्राह्मण ! जायते ।

न मे क्षुन्नाभवत् तृप्तिः कस्मान्मां परिपृच्छसि ॥१९॥

वह्निना पार्थिवे धातौ क्षयिते क्षुत्समुद्भवः ।

भवत्यम्भासं च क्षीणे नृणां तृडपि 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

क्षुत्तृषौ देहधर्माख्ये न ममते यतो द्विज !  
 ततः क्षुत्सम्भवाभावात् तृप्तिरस्त्येव मे सदा ॥२१॥  
 मनसः स्वस्थता तुष्टिश्चित्तधर्माविमौ द्विज !  
 चेतसो यस्य तत् पृच्छ पुमानेभिर्न युज्यते ॥२२॥  
 क्व निवासस्तवेत्युक्तं क्व गन्तासि स यत् त्वया ।  
 कुतश्चागम्यते तत्र त्रितयेऽपि निबोध मे ॥२३॥  
 पुमान् सर्वगतो व्यापा आकाशवदयं यतः ।  
 कुतः कुत्र क्व गन्तासीत्येतदप्यर्थवत् कथम् ॥२४॥  
 नाहं गन्ता न चागन्ता नैकदेशनिकेतनः ।  
 त्वं चान्ये च न च त्वं त्वं नान्ये नैवाहमप्यहम् ॥२५॥  
 मृष्टं न मृष्टमप्येषा जिज्ञासा मे कृता तव ।  
 किं वक्ष्यसीति तत्रापि श्रूयतां द्विजसत्तम ॥२६॥  
 किमस्वाद्वथवा मृष्टं भुञ्जतोऽन्नं द्विजोत्तम ।  
 मृष्टमेव यदामृष्टं तदेवोद्वेगकारकम् ॥२७॥  
 अमृष्टं जायते मृष्टं मृष्टादुद्विजते जनः ।  
 आदिमध्यावसानेषु किमन्नं रुचिकारकम् ॥२८॥  
 मृन्मयं हि गृहं यद्वन्मृदा लिप्तं स्थिरं भवेत् ।  
 पार्थिवोऽयं तथा देहः पार्थिवैः परमाणुभिः ॥२९॥

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. 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

यव-गोधूम-मुद्गादि घृतं तेलं पयो दधि ।

गुडं फलादीनि तथा पार्थिवाः परमाणवः ॥३०॥

तदेतद् भवता ज्ञात्वा मृष्टामृष्टविचारि यत् ।

तन्मनः समतालम्बि कार्यं साम्यं हि मुक्तये ॥३१॥

earthly body supported by earthly particles ; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like, are composed of atoms of earth. This therefore is to be understood by you, that the mind which properly judges of what is or is not sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.'

इत्याकर्ण्य वचस्तस्य परमार्थाश्रितं नृप !

प्रणिपत्य महाभागो निदाघो वाक्यमब्रवीत् ॥३२॥

प्रसीद मद्धितार्थाय कथ्यतां यस्त्वमागतः ।

नष्टो मोहस्तवाकर्ण्य वचांस्येतानि मे द्विज ॥३३॥

ऋभुरस्मि तवाचार्य्यः प्रज्ञादानाय ते द्विज !

इहागतोऽहं यास्यामि परमार्थस्तवोदितः ॥३४॥

एवमेकमिदं विद्धि न भेदि सकलं जगत् ।

वासुदेवाभिधेयस्य स्वरूपं परमात्मनः ॥३५॥

तथेत्युक्त्वा निदाघेन प्रणिपातपुरःसरम् ।

पूजितः परया भक्त्या इच्छातः प्रययावृभुः ॥३६॥

"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 Brahman, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ribhu answered, 'I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.' Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Ribhu went his way."

## CHAPTER XVI

ऋभुर्वर्षसहस्रे तु समतीते नरेश्वर !

निदाघज्ञानदानाय तदेव नगरं ययौ ॥१॥

"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

नगरस्य ब्रह्मिः सोऽथ निदाघं ददृशे मुनिः ।  
 महाबलपरीवारे पुरं विशति पार्थिवे ॥२॥  
 दूरे स्थितं महाभागं जनसम्मर्द्दवर्जकम् ।  
 क्षुत्क्षामकण्ठमायान्तमरण्यात् ससाम्बुक्शम् ॥३॥  
 दृष्ट्वा निदाघं स ऋभुरूपगम्याभिवाद्य च ।  
 उवाच कस्मादेकान्ते स्थीयते भवता द्विज ॥४॥  
 भो विप्र ! जनसम्मर्द्दो महानेष जनश्वरे ।  
 प्रविविधौ पुरं रम्यं तेनात्र स्थीयते मया ॥५॥  
 नराधिपोऽत्र कतमः कतमश्चेतरो जनः ।  
 कथ्यतां मे द्विजश्रेष्ठ ! त्वमभिज्ञो मतो मम ॥६॥  
 योऽयं गजेन्द्रमुन्मत्तमद्रिशृङ्गसमुच्छ्रितम् ।  
 अधिरूढो नरेन्द्रोऽयं परलोकस्तथेतरः ॥७॥  
 एतौ हि गज-राजानौ युगपद् दशितौ मम ।  
 भवता न विशेषेण पृथक्चिह्नोपलक्षणौ ॥८॥  
 तत् कथ्यतां महाभाग ! विशेषो भवतानयोः ।  
 ज्ञातुमिच्छाम्यहं कोऽत्र गजः को वा नराधिपः ॥९॥  
 गजो योऽयमधो ब्रह्मन् ! उपर्यस्यैष भूपतिः ।  
 बाह्य-वाहकसम्बन्धं को न जानाति वै द्विज ॥१०॥

entering into it, with a splendid retinue; and his pupil Nidāgha standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ribhu approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot. Nidāgha 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 Nidāgha, '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 Nidāgha, '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

जानाम्यहं यथा ब्रह्म स्तथा मामवबोधय ।  
 अधःशब्दनिगद्यं किं किञ्चोद्धर्मभिधीयते ॥११॥  
 इत्युक्तः सहसारुह्य निदाघः प्राह त ऋभुम् ।  
 श्रूयतां कथयाम्येष यन्मां त्वं परिपृच्छसि ॥१२॥  
 उपर्यहं यथा राजा त्वमधः कृञ्जरो यथा ।  
 अवबोधाय ते ब्रह्मान् ! दृष्टान्तो दर्शितो मया ॥१३॥  
 त्वं राजेव द्विजश्रेष्ठ ! स्थितोऽहं गजवद् यदि ।  
 तदेतत् त्वं समाचक्ष्व कतमस्त्वमहं तथा ॥१४॥

rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word *underneath*, and what is it that is termed *above*?' As soon as he had uttered this, Nidāgha jumped upon Ribhu, and said, 'Here is my answer to the question you have asked: I am above, like the 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*.'

इत्युक्तः सत्वरं तस्य प्रगृह्य चरणावुभौ ।  
 निदाघः प्राह भगवानाचार्यस्त्वमृभुर्भुवम् ॥१५॥  
 नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा ।  
 यथाचार्यस्य तन त्वां मन्ये प्राप्तमहं गुरुम् ॥१६॥  
 तवोपदेशदानाय पूर्व्वशुश्रूषणादतः ।  
 गुरुस्तेऽहमृभुर्नाम्ना निदाघ ! समुपागतः ॥१७॥  
 तदेतद्दुपदिष्टं ते सङ्क्षेपेण महामते !  
 परमार्थसारभूतं यदद्वैतमशेषतः ॥१८॥  
 एवमुक्त्वा ययौ विद्वान् निदाघं स ऋभुर्गुरुः ।

"When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrines of unity as that of my teacher, and hence I know that thou art he.' To this Ribhu replied, 'I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidāgha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.' Having thus spoken to Nidāgha, the Brahman Ribhu



निदाषोऽप्युपदेशेन तेनाद्वैतपरोऽभवत् ॥१९॥

सर्व्वभूतान्यभेदेन ददृशे स तदात्मनः ।

यथा ब्रह्मपरो मुक्तिमवाप परमां द्विज ॥२०॥

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.

तथा त्वमपि धर्मज्ञ ! तुल्यात्मरिपुबान्धवः ।

भव सर्व्वगतं जानन्नात्मानमवनीपते ॥२१॥

सितनीलादिभेदेन यथैकः दृश्यते नभः ।

भ्रान्तिदृष्टिभिरात्मापि तथैकं सन् पृथक् पृथक् ॥२२॥

एकः समस्तं यदिहास्ति किञ्चित्

तदच्युतो नास्ति परं ततोऽन्यत् ।

सोऽहं स च त्वं स च सर्व्वमेत-

दात्मस्वरूपं त्यज भेदमोहम् ॥२३॥

“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 (Vishṇu); 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.”

पराशर उवाच ।

इतीरितस्तेन स राजवर्य्य-

स्तत्याज भेदं परमार्थदृष्टिः ।

स चापि जातिस्मरणासबोध-

स्तत्रैव जन्मन्यपवर्गमाप ॥२४॥

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

इति भरत-नरेन्द्रसारवृत्तं

कथयति यश्च शृणोति भक्तियुक्तः ।

स विमलमतिरेति नात्ममोहं

भवति च संसरणेषु मुक्तियोग्यः ॥२५॥

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 migrations becomes fitted for ultimate emancipation.<sup>1</sup>

॥ द्वितीयांशः सम्पूर्णः ॥

1 This legend is a good specimen of a sectarial graft upon a Paurānik stem. It is in a great measure peculiar to the Vishṇu 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.

## B O O K III

## CHAPTER I

मैत्रेय उवाच ।

कथिता गुरुणा सम्यग् भूसमुद्रादिसंस्थितिः !  
 सूर्यादीनाञ्च सस्थानं ज्योतिषामपि विस्तरात् ॥१॥  
 देवादीनां तथा सृष्टिर्ऋषीणामपि वर्णिता ।  
 चातुर्वर्ण्यस्य चोत्पत्तिस्तिर्यग्योनिगतस्य च ॥२॥  
 ध्रुवप्रह्लादचरितं विस्तराच्च त्वयोदितम् ।  
 मन्वन्तराण्यशेषाणि श्रोतुमिच्छाम्यनुक्रमात् ॥३॥  
 मन्वन्तराधिपांश्चैव शक्रदेवपुरोगमान् ।  
 भवता कथितानेतान् श्रोतुमिच्छाम्यहं गुरो ॥४॥

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 Ṛshis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahlāda, 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.

पराशर उवाच ।

अतीतानागतानीह यानि मन्वन्तराणि वै ।  
 तान्यहं भवते सम्यक् कथयामि यथाक्रमम् ॥५॥

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

स्वायम्भुवो मनुः पूर्वो मनुः स्वारोचिषस्तथा ।  
 उत्तमस्तामसश्चैव रेवतश्चाक्षुषस्तथा ॥६॥  
 षडेते मनवोऽतीताः साम्प्रतन्तु रवेः सुतः ।  
 वैवस्वतोऽयं यस्यैतत् सप्तमं वर्ततेऽन्तरम् ॥७॥

The first Manu was Sváyambhuva, then came Svárochisha, then Auttami, then Tāmasa, 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.

स्वयम्भुवन्तु कथितं कल्पादावन्तरं मया ।

देवाः सप्तषेयश्चैव यथावत् कथिता मया ॥८॥

अत ऊर्ध्वं प्रवक्ष्यामि मनोः स्वारोचिषस्य तु ।

मन्वन्तराधिपान् सम्पृग् देवर्षीस्तत्सुतांस्तथा ॥९॥

पारावताः सनुषिता देवाः स्वारोचिषेऽन्तरे ।

विपश्चिच्चैव देवेन्द्रो मैत्रेयासीन्महाबलः ॥१०॥

ऊर्जः स्तम्बस्तथा प्राणो दत्तोऽलर्कृषभस्तथा

ानश्वरश्चोर्वीवांश्च तत्र सप्तषेयोऽभवन् ॥११॥

The period of Sváyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Ṛshis, and other personages, who then flourished.<sup>1</sup> I will now, therefore, enumerate the presiding gods, Ṛshis, and sons of the Manu, in the Manvantara of Svárochisha.<sup>2</sup> The deities of this period (or the second Manvantara) were the classes called Párávatas and Tushitas<sup>3</sup>; and the king of the gods was the mighty Vipáśhit. The seven Ṛshis<sup>4</sup> were Ūrja, Stambha, Prāṇa, Dattoli, Rishabha, Níšchara, and

1 The gods were said to be the Yámas (Bk. I. Ch. VII.); the Ṛshis were Marichi, 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 Vaṃsa 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 Márkaṇḍeya P., was the son of Svarochish so named from the splendour of his appearance when born, and who was the son of the nymph Varuthiní 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 Manu in each Manvantara. According to the same authority, the Tushitas were the sons of Kratu; the Bhágavata calls them the sons of Tushitá by Vedaśiras. The divinities of each period are according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

4 The Váyu describes the Ṛshis of each Manvantara as the sons, or in some cases the descendants in a direct line, of the seven sages, Atri, Angiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya, and Vaśishṭha; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh Manvantara. In the present series Ūrja is the son of Vaśishṭha. Stambha springs from Kaśyapa, Prāṇa from Bhṛgu, Dattoli is the son of Pulastya, Rishabha descends from Angiras, Níšchara from Atri, and Arvarivat is the son of Pulaha. The Bráhma P. and Hari

चैत्र-किम्पुरुषाद्याश्च सुताः स्वारोचिषस्य तु ।

द्वितीयमेतत् कथितमन्तरं शृणु चोत्तमम् ॥१२॥

Arvarivat ; and Chaitra, Kimpurusha, and others, were the Manu's sons.<sup>5</sup>

तृतीये त्वन्तरे ब्रह्मन् ! औत्तमिर्नाम यो मनुः ।

सृशान्तिर्नाम देवेन्द्रो मैत्रेयासीत् सुरेश्वर ॥१३॥

In the third period, or Manvantara of Auttami,<sup>6</sup> Suśánti was the Indra, the king of the gods ; the orders of whom were the Sudhámās.

Vaṃsa have a rather different list, or Aurva, Stambha, Kaśyapa, Prána, 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 Vaśishṭha 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 महर्षयस्तात वायुप्रोक्ता महाव्रताः ) 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 Vaṃsa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vaṃsa 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 Vaṃsa employed by M. Langlois, who makes one of the Rshis 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 Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya 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, Bḷavana. The Bráhma has ten names, including two of these, and several of the names of the Rshis of the tenth Manvantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhra, Sukṛta, Múrtti, Apas, Jyotir, Aya, Smrita (the names of the Bráhma), as the seven Prajápatis of this period, and sons of Vaśishṭha. The sons of Vaśishṭha, 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 Uttánapáda : and this appears to be the correct genealogy, both from our text and the Bhágavata.

सुधामानस्तथा सत्याः शिवाश्चासन् प्रतर्दनाः ।

वशवर्तिनश्च पञ्चैते गणा द्वादशकाः स्मृताः ॥१४॥

वसिष्ठतनयास्तत्र सप्त सप्तर्षयोऽभवन् ।

अजः परशुदिव्याद्यास्तस्योत्तमिमनोः सूताः ॥१५॥

Satyas, Sivas, Pradarśanas, and Vasavartis<sup>7</sup>; each of the five orders consisting of twelve divinities. The seven sons of Vaśiṣṭha were the seven Ṛshis<sup>8</sup>; and Aja, Paraśu, Divya, and others, were the sons of the Manu.<sup>9</sup>

तामसस्यान्तरे देवाः सुरूपा हरयस्तथा ।

सत्याश्च सुधियश्चैव सप्तविंशतिका गणाः ॥१६॥

शिविरिन्द्रस्तथा चासीच्छतयज्ञोपलक्षणः ।

सप्तर्षयश्च ये तेषां तत्र नामानि मे शृणु ॥१७

The Surūpas, Haris, Satyas, and Sudhīs<sup>10</sup> were the classes of gods, each comprising twenty-seven, in the period of Tāmasa, the fourth Manu.<sup>11</sup> Sivi was the Indra, also designated by his performance of a

7 The Brāhma and Hari Vamśa 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 Vamśa appear to furnish a different series also; or even a third, according to the French translation: 'Dans le troisième Manvantara parement comme Saptarchis les fils de Vasichtha, de son nom appelés Vāsichthas, les fils de Hiranyagarbha et les illustres enfans d'Ourdja.' The text is, वशिष्ठपुत्राः सप्तासन् वाशिष्ठा इति विश्रुताः । हिरण्यगर्भस्य सुता और्ज्जनामद्भुतेजसः ॥

&c. The meaning of which is, 'There were (in the first Manvantara) seven celebrated sons of Vaśiṣṭha, who (in the third Manvantara) were sons of Brahmā (i. e. Ṛshis), the illustrious posterity of Urjā. We have already seen that Urjā was the wife of Vaśiṣṭha, by whom she had seven sons, Rajas,' &c. (see Bk. I. Ch. X.), in the Sváyambhuva Manvantara; and these were born again as the Ṛshis 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 Vaśiṣṭha, given Bk. I. Ch. X. or Kaukundihi, Kurundi, Dalaya, Śankha, Pravāhita, 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, Kūrmā, 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 ( तमस ), he derives his name.

ज्योतिर्धामा पृथुः काव्यश्चैत्रोऽग्निर्वनकस्तथा ।  
 पीवरश्चर्षयो ह्येते सप्त तत्रापि चान्तरे ॥१८॥  
 नरः ख्यातिः शान्तहयो जानुजङ्घादयस्तथा ।  
 पुत्रास्तु तामसस्यासन् राजानः सुमहाबलाः ॥१९॥

hundred sacrifices (or named Satakratu). The seven Ṛshis were Jyotirdhāmá, Prithu, Kāvya, Chaitra, Agni, Vanaka, and Pívara.<sup>12</sup> The sons of Tāmasa were the mighty kings Nara, Khyāti, Śántahaya, Jānujāgha, and others.<sup>13</sup>

पञ्चमे चापि मैत्रेय ! रैवतो नाम नामतः ।  
 मनुर्विभुश्च तत्रेन्द्रो देवांश्च वान्तरे शृणु ॥२०॥  
 अमिताभा भूतरजोवैकुण्ठाः ससुमेधसः ।  
 एते देवगणास्तत्र चतुर्दश चतुर्दश ॥२१॥

In the fifth interval the Manu was Raivata<sup>14</sup>: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitābhas, Abhūtarajasas, Vaikunthas, and Sumedhasas<sup>15</sup>: the

12 Severally, according to the Vāyu, the progeny of Bhrgu, Kaśyapa, Angiras, Pulastya, Atri, Vaśishṭha, and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Prithu, Agni, Salpa, Dhīmat, Kapi, Akapi. The Hari Vamśa has Kāvya, Prithu, Agni, Jahnu, Dhātri, Kapivat, Akapivat. For the two last the Vāyu reads Gātra and Vanapītha. The son of Pulaha is in his place (Bk I. Ch. X. n. 6). Arvarivat or Vanakapivat. Gātra is amongst the sons of Vaśishṭha (Bk. I Ch. X). The Vāyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt; अग्निर्वनकस्तथा । पीवरश्च ।

13 The Vāyu, &c. agree with the text; the Vāyu naming eleven. The Brāhma, Matsya, and Padma have a series of ten names, Sutapas, Tapomūla, &c.; of which seven are the Ṛshis of the twelfth Manvantara.

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

15 The Brāhma inserts of these only the Abhūtarajasas, with the remark, that 'they were of like nature (with their name) देवाश्चाभूतरजसस्तथा प्रकृतयः स्मृताः । i. e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vamśa, has confounded the epithet and the subject: 'dout les dieux furent les Pracritis

हिरण्यरोमा वेदश्रीरुद्ध<sup>१६</sup>बाहुस्तथापरः ।  
 वेदबाहुः सुधामा च पर्जन्यश्च महामुनिः ।  
 एते सप्तर्षयो विप्र ! तत्रासन् रैवतेऽन्तरे ॥२२॥  
 बलबन्धुः सुसम्भारुः सत्यकाद्याश्च तत्सुताः ।  
 नरेन्द्राः सुमहावीर्या बभूवृर्मुनिसत्तम ॥२३॥

seven Rishis were Hiranyaromá, Vedaśrī, Urddhabāhu, Vedabāhu, Sudhāman, Parjanya, and Mahāmuni<sup>16</sup>: the sons of Raivata were Balabandhu, Susambhāvya, Satyaka, and other valiant kings.

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।  
 प्रियव्रतान्वया ह्येते चत्वारो मनवस्तथा ॥२४॥  
 विष्णुमाराध्य तपसा स राजर्षिः प्रियव्रतः ।  
 मन्वन्तराधिपानेतान् लब्धवानात्मवंशजान् ॥२५॥

These four Manus, Svárochisha, Auttamí, Tāmasa, and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Vishṇu by his devotions, obtained these rulers of the Manvantaras for his posterity.

षष्ठे मन्वन्तरे चासीच्चाक्षुषाख्यस्तथा मनुः ।  
 मनोजवस्तथैवेन्द्रो देवानपि निबोध मे ॥२६॥

Chákshusha was the Manu of the sixth period<sup>17</sup>: in which the Indra was Manojava: the five classes of gods were the Ādyas,

dépourvu de colere et de passion.' He is also at a loss what to do with the terms Pāriplava and Raibhya, in the following passage ; पारिप्लवोरैभ्यश्च । asking, 'qu'est ce que Pāriplava ? qu'est ce que Rebhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities : पारिप्लवोरैभ्यश्च देवतागणविशेषौ ।

16 There is less variety in these names than usual. Vedabāhu is read Devabāhu ; Sudhāman, Satyanetra ; and Mahāmuni, Muni, Yajur, Vaśishṭha, and Yadudhra. According to the Vāyu, those of the text are respectively of the lineage of Angiras, Bhṛgu, Vaśishṭha, Pulastya, Atri, Pulaha, and Kaśyapa. There is considerable variety in the names of the Manu's sons.

17 Chákshusha, according to the best authorities, descended from Dhruva (see Bk. I. Ch. XIII.) ; but the Mākaṇḍeya has a legend of his birth as the son of a Kshatriya, named Anamitra; of his being exchanged at his birth for the son of Viśrānta Rájá, and being brought up by the prince as his own ; of his revealing the business when a man, and propitiating Brahmá by his devotions ; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahmá : whence his name, from Chakshush, 'the eye.'



आद्याः प्रसूता भव्याश्च पृथुगाश्च दिवोकसः ।  
 महानुभावा लेखाश्च पञ्चैतेऽप्यष्टका गणाः ॥२७॥  
 सुमेधा विरजाश्चैव हविष्मानुत्तमो मधुः ।  
 अतिनामा सहिष्णुश्च सप्तासन्निति चर्षयः ॥२८॥  
 ऊरुः पुरुः शतद्युम्नप्रमुखाः सुमहाबलाः ।  
 चाक्षुषस्य मनोः पुत्राः पृथिवीपतयोऽभवन् ॥२९॥

Prastūtas, Bhavyas, Prithugas, and the magnanimous Lekhas, eight of each<sup>18</sup>: Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhināman, and Sabishṇu were the seven sages<sup>19</sup>: the kings of the earth, the sons of Chákshusha, were the powerful Uru, Puru, Śatadyumna, and others.

विष्वतः सुतो विप्र ! श्राद्धदेवो महाद्युतिः ।  
 मनुः संवर्त्तते धीमान् साम्प्रत सप्तमेऽन्तरे ॥३०॥  
 आदित्य-वसु-रुद्राद्या देवाश्चात्र महामुने !  
 पुरन्दरस्तथैवात्र मैत्रेय ! त्रिदशेश्वरः ॥३१॥  
 वशिष्ठः काश्यपोऽथात्रिर्जमदग्निः सगौतमः ।  
 विश्वामित्रो भरद्वाजः सप्त सप्तर्षयोऽभवन् ॥३२॥  
 इक्ष्वाकुश्चैव नाभागो धृष्टः शर्यातिरेव च ।  
 नरिष्यन्तश्च विख्यातो नाभ उद्दिष्ट एव च ॥३३॥

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Ādityas, Vasus, and Rudras; their sovereign is Purandara: Vaśiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra, and Bharadvāja are the seven Ṛshis: and the nine pious sons of Vaivasvata Manu are the kings

18 The authorities agree as to the number, but differ as to the names: reading for Ādyas, Āryās and Āpyas; for Prastūtas, Prabhūtas, and Prasūtas; for Prithugas, Prithukas and Prithusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois omits the Prasūtas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vamśa has, आद्याः प्रसूता ऋभवः पृथुगाश्चदिवोकसः । लेखाश्च —. The comment adds, दिवोकस इति सर्वेषां विशेषणं ।

19 The Vāyu reads Sudhāman for the first name; Unnāta for Uttama; and Abhimāna for Abhināman. The latter occurs also Abhināmin (Matsya) and Atināman (Hari V.). The latter reads, no doubt incorrectly, Bhṛgu, Nabha, and Vivasvat for Uttama, Madhu, and Havishmat. The sons of Chákshusha are enumerated, Bk. I. Ch. XIII.

करुशश्च पुषधश्च वसुमान् लोकविश्रुतः ।

मनोर्वेवस्वतस्यैते नव पुत्राश्च धार्मिकाः ॥३४॥

*Ikshváku, Nabhaga, Dhṛṣṭa, Sanyáti, Narishyanta, Nábhanidishṭa, Karusha, Prishadhra, and the celebrated Vasumat.<sup>20</sup>*

विष्णुशक्तिरनौपम्या सत्त्वोद्रिक्ता स्थितौ स्थिता ।

मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति ॥३५॥

अंशेन तस्य जज्ञेऽसौ यज्ञः स्वायम्भुवेऽन्तरे ।

आकृत्यां मानसो देव उत्पन्नः प्रथमेऽन्तरे ॥३६॥

ततः पुनः स वै देवः प्राप्ते स्वारोचिषेऽन्तरे ।

तुषितायां समुत्पन्नो ह्यजितस्तुषितैः सह ॥३७॥

The unequalled energy of Vishṇu 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 Sváyambhuva Manvantara, the will-begotten progeny of Ākūti.<sup>21</sup> 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, Viśvas, Maruts, and gods sprung from Bṛḡu and Angiras. The Bhágavata adds the Ribhus : and most include the two Āsvins as a class. Of the Maruts, however, the Hari Vamśa remarks that they are born in every Manvantara, seven times seven (or forty-nine) ; that in each Manvantara four times seven, or twentyeight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages मन्वन्तरेषु सर्वेषु प्राग्दिशः सप्त सप्तकाः and मन्वन्तरे व्यतिक्रान्ते चत्वारः सप्तकाः गणाः &c. सप्तसप्तका एकोनपंचाशत् मरुतो देवाः प्रतिमन्वन्तरे भवन्ति । Comment. तेषां मध्ये चत्वारः सप्तका अष्टाविंशतिमरुतः । Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manvantara classes of Ṛshis appear by seven and seven, and having established a code of law and morality, depart to felicity : मन्वन्तरेषु सर्वेषु सप्त सप्त महर्षयः । कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदं । The Váyu has a rather different list of the seven Ṛshis ; or Vasumat, the son of Vaśishṭha ; Vatsára, descended from Kaśyapa ; Viśvámitra, the son of Gádhi, and of the Kuśika race ; Jamadagni, son of Kuru, of the race of Bṛḡu ; Bharadvája, son of Vrihaspati ; Śaradvat, son of Gautama, of the family of Utatthya ; 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.)

औत्तमे त्वन्तरे चैव तुषितस्तु पुनः स वै ।  
 सत्यायामभवत् सत्यः सत्यैः सह सुरोत्तमैः ॥३८॥  
 तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि ।  
 हर्यायां हरिभिः सार्धं हरिरेव बभूव ह ॥३९॥  
 रैवतेऽप्यन्तरे देवः सम्भृत्यां मानसोऽभवत् ।  
 सम्भूतो रैवतैः सार्द्धं देवैर्देववरो हरिः ॥४०॥  
 चाक्षुषे चान्तरे देवो वैकुण्ठः पुरुषोत्तमः !  
 विकुण्ठायामसौ जज्ञे वैकुण्ठैर्देवतैः सह ॥४१॥  
 मन्वन्तरे तु सम्प्राप्ते तथा वैवस्वते द्विज !  
 वामनः कश्यपाद् विष्णुरदित्यां सम्बभूव ह ॥४२॥  
 त्रिभिः क्रमेरिमाल्लोकाञ्जित्वा येन महात्मना ।  
 पुरन्दराय त्रैलोक्यं दत्तं निहतकण्टकम् ॥४३॥  
 इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै ।  
 सप्ताथवाभवन् विप्र ! याभिः संवर्द्धिताः प्रजाः ॥४४

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 Harī. The excellent Hari was again born in the Raivata Manvantara, of Sambhūti, as Mānasa, along with the gods called Abhūtarajasas. In the next period, Vishṇu was born of Vikunthī, as Vaikuntha. In the present Manvantara, Vishṇu was again born as Vāmana, the son of Kāśyapa by Aditi. With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.<sup>22</sup> 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 Vishṇu Purāṇa. Fuller details occur in the Bhāgavata, Kūrma, Matsya, 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 overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishṇu, at the request of the deities, was born as a dwarf, Vāmana, the son of Aditi by Kāśyapa ; who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps ; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahlāda, he conceded to them the sovereignty of Pātala.

यस्माद् विश्वमिदं सर्वं तस्य शक्त्या महात्मनः ।

तस्मात् स प्रोच्यते विष्णुविशेषार्तोः प्रवेशनात् ॥४५॥

सर्वे च देवा मनवः समस्ताः सप्तर्षयो ये मनुसूनवश्च ।

इन्द्रश्च योऽयं त्रिदेशभूतो विष्णोरशेषास्तु विभूतयस्ताः ॥४६॥

is entitled Vishṇu, from the root Viś, 'to enter' or 'pervade'; for all the gods, the Manus, the seven Ṛshis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishṇu.<sup>23</sup>

## CHAPTER II

मैत्रेय उवाच ।

प्रोक्तान्येतानि भवता सप्तमन्वन्तराणि वै ।

भविष्याप्यपि विप्रर्षे ! ममाख्यातुं त्वमर्हसि ॥१॥

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.

पराशर उवाच ।

सूर्यस्य पत्नी संज्ञाभूतनया विश्वकर्मणः

मनुर्यमो यमी चैव तदपत्यानि वै मुने ॥२॥

असहन्ती तु सा भर्तुस्तेजश्छायां युयोज वै ।

भर्तुः शुश्रूषणेऽरण्यं स्वय च तपसे ययौ ॥३॥

संज्ञेयमित्यथार्कश्च छायायामात्मजत्रयम् ।

शनेश्चरं मनुञ्चान्यं तपतीञ्चाप्यजीजनत् ॥४॥

Paraśara—Sanjnā, the daughter of Viśvakarman, was the wife of the sun, and bore him three children, the Manu (Vaivasvata), Yama, and the goddess Yamī (or the Yamunā river). Unable to endure the fervours of her lord, Sanjnā gave him Chháyá<sup>1</sup> as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chháyá to be his wife Sanjnā, begot by her three other children, Sanaishchara (Saturn), another Manu (Sávarṇi), 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 Bhāgavata, however, makes both Sanjnā and Chháyá daughters of Viśvakarman. According to the Matsya, Vivasvat, the son of Kaśyapa and Aditi, had three wives, Rājñī, the daughter of Raivata, by whom he had Revanta ; Prabhā, by whom he had Prabhata ; and by Sanjnā, the daughter of Tvashṭri, the Manu and Yama and Yamunā. The story then proceeds much as in the text.

छायासंज्ञा ददौ शापं यमाय कुपिता यदा ।  
 तदान्येयमसौ बुद्धिरित्यासीद् यम-सूर्ययोः ॥५॥  
 ततो विवस्वानाख्याते तयेवारण्यसंस्थिताम् ।  
 समाधिदृष्ट्या दृष्टे तामश्वां तपसि स्थिताम् ॥६॥  
 वाजिरूपधरः सोऽथ तस्यां देवावधाश्विनौ ।  
 जनयामास रेवन्तं रेतसोऽन्ते च भास्करः ॥७॥  
 आनित्ये च पुनः संज्ञां स्वस्थानं भगवान् रविः ।  
 तेजसः शमनञ्चास्य विश्वकर्मा चकार ह ॥८॥  
 भ्रमिमारोप्य सूर्यन्तु तस्य तेजोविशातनम् ।  
 कृतवानष्टमं भागं न व्यशातयताव्ययम् ॥९॥  
 यत् सूर्याद् वैष्णवं तेजः शातितं विश्वकर्माणा ।  
 जाज्वल्यमानमपतत्तद्भूमौ मुनिसत्तम ॥१०॥  
 त्वष्टैव तेजसा तेन विष्णोश्चक्रमकल्पयत् ।  
 त्रिशूलञ्चैव रुद्रस्य शिविकां धनदस्य च ॥११॥

daughter Tapatī (the Tapti river). Chháyá, upon one occasion, being offended with Yama,<sup>2</sup> the son of Sanjáná, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjáná, 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 Sanjáná back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable.<sup>3</sup> The parts of the divine Vaishṇava 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 Viṣṇu, the trident of Śiva, the weapon<sup>4</sup> 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 Šiviká, which properly means 'a litter.' The commentator calls it Astra, 'a weapon.'

शक्तिं गुह्यस्य देवानामन्येषाञ्च यदायुधम् ।

त्सर्वं तेजसा तेन विश्वकर्मा व्यवर्द्धयत् ॥१२॥

weapons of the other gods: all these Viśvakarman fabricated from the superfluous rays of the sun.<sup>5</sup>

छायासंज्ञामुतो योऽसौ द्वितीयः कथितो मनुः ।

पूर्वजस्य सवर्णोऽसौ सार्वर्णिस्तेन चोच्यते ॥३॥

तस्य मन्वन्तरं ह्येतत् सार्वर्णिकमथाष्टमम् ।

तच्छृणुष्व महाभाग ! भविष्यं कथयामि ते ॥४॥

सार्वर्णिस्तु मनुर्योऽसौ मेत्रेय ! भविता ततः ।

सुतपाञ्चामिताभाश्च मुख्याश्चापि तदा सुराः ॥५॥

तेषां गणस्तु देवानामेकैको विशकः स्मृतः ।

सप्तर्षीनपि वक्ष्यामि भविष्यान् मुनिसत्तम ॥६॥

दीप्तिमान् गालवो रामः कृपो द्रौणिस्तथा परः ।

मत्पुत्रस्तु तथा व्यास ऋष्यशृङ्गश्च सप्तमः ॥७॥

विष्णुप्रसादादनघः पातालान्तरगोचरः ।

विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति ॥८॥

The son of Chháyá, who was called also a Manu, was denominated Sávarṇi,<sup>6</sup> from being of the same caste (Savarṇa) 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 Sávarṇi shall be the Manu, the classes of the gods will be Sutapas, Amitábhās, and Mukhyas; twenty-one of each. The seven Rshis will be Díptimat, Gálava, Ráma, Kripa, Drauṇi; my son Vyása will be the sixth, and the seventh will be Rishyasringa.<sup>7</sup> 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. (Svargá Khaṇḍa), in the Bhágavata, and Hari Vaṃsa, &c.

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

7 The Váyu has Jámadagnya or Parasuráma, of the Kusika race; Gálava, of that of Bhrgu; Dvaipáyana (or Vyása), of the family of Vaśishṭha; Kṛpa, the son Śaradvat; Díptimat, descended from Atri; Rishyasringa, from Kaśyapa; and Asvattháman, the son of Droṇa, of the Bháradvája family. The Matsya and Padma have Satánanda in place of Díptimat.

विरजाश्चार्वावीवांश्च निर्मोहाद्यास्तथापरे ।

सावर्णस्तु मनोः पुत्रा भविष्यन्ति नरेश्वराः ॥१९॥

who through the favour of Vishṇu is actually sovereign of part of Pátála. The royal progeny of Sávarni will be Virajas, Arvarívas, Nirmoha, and others.

नवमो दक्षसावर्णो मैत्रेय ! भविता मनुः ।

पारा मरीचिगर्भाश्च सुधर्मणस्तथा त्रिधा ॥२०॥

भविष्यन्ति तदा देवा एकैको द्वादशो गणः ।

तेषामिन्द्रो महावीर्यो भविष्यत्यद्भुतो द्विज ॥२१॥

सबलो द्युतिमान् भव्यो वसुमंधा धृतिस्तथा ।

ज्योतिष्मान् सप्तमः सत्यस्तत्रैते च महर्षयः ॥२२॥

धृतकेतुर्दीप्तिकेतुः पञ्चहस्तो निरामयः ।

पृथुश्चवाद्याश्च तथा दक्षसावर्णिकात्मजाः ॥२३॥

The ninth Manu will be Daksha-sávarni.\* The Páras, Maríchi-garbhas, and Sudharmas will be the three classes of divinities, each consisting of twelve ; their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishmán, and Satya will be the seven Ṛshis. Dhृतaketu, Dृptiketú, Panchahasta, Nirámaya, Prithuśrava, and others, will be the sons of the Manu.

दशमो ब्रह्मसावर्णिर्भविष्यति मुने ! मनुः ।

सुधामानो विशुद्धाश्च शतसख्यास्तथा सुराः ॥२४॥

In the tenth Manvantara the Manu will be Brahmá-sávarni: the gods will be the Sudhámás, Viruddhas. and Satasankhyas: the Indra

8 The four following Sávarnis are described in the Váyú as the mind-engendered, sons of a daughter of Daksha, named either Suvratá (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-sávarnis. They are termed Sávarnis from their being of one family or caste : यस्मात्सवर्णास्त्वेषां वै ब्रह्मादीनां कुमारकाः ।

सवर्णा मनवस्तेषां सवर्णत्वं च तेषु तत् । According to the same authority, followed by the Hari Vamśa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manvantaras are omitted in the Matsya, Brahmá, Padma, and Márkaᅇᅇeya Purāᅇas. The Bhágavata and Kūrma give the same as our text ; and the Váyú, which agrees very nearly with it, is followed in most respects by the Hari Vamśa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the 9th Rauchya, 10th Bhautya, 11th Merusavárᅇi, son of Brahmá, 12th Rítu, 13th Ritadháman, and 14th Visvaksena. The Bhágavata calls the two last Manus, Deva-sávarni and Indra-sávarni.

तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः ।  
 सप्तर्षयो भविष्यन्ति ये तदा तान् शृणुष्व च २५॥  
 हविष्मान् सुकृतः सत्यो ह्यपामूर्तिस्तथापरः ।  
 नाभागोऽप्रतिमौजाश्च सत्यकेतुस्तथैव च ॥२६॥  
 सुक्षेत्रश्चोत्तमौजाश्च हरिसेनादयो दश ।  
 ब्रह्मसार्वणपुत्रास्तु रक्षिष्यन्ति वसुन्धराम् ॥२७॥

will be the mighty Śánti: the Ṛshis will be Havishmán, Sukṛti, Satya, Apámūrtti, Nábhága, Apratīmaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harisheṇa, and others.

एकादशश्च भविता धर्मसार्वर्णिको मनुः ।  
 विहङ्गमाः कामगमा निर्वाणरतयस्तथा ॥२८॥  
 गणास्त्वेते तदा मुख्या देवानाञ्च भविष्यताम् ।  
 एकैकस्त्रिंशदस्तेषां गणश्चेन्द्रश्च वै वृषः ॥२९॥  
 निश्चरश्चाम्रितेजाश्च वपुष्मान् विष्णुरारुणिः ।  
 हविष्माननघश्चैते भाव्याः सप्तर्षयस्तथा ॥३०॥  
 सर्वगः सर्वधर्मा च देवानीकादयस्तथा ।  
 भविष्यन्ति मनोस्तस्य तनयाः पृथिवीश्वराः ॥३१॥

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<sup>9</sup>; of whom Vṛsha will be the Indra: the Ṛshis will be Níschara, Agnitejas, Vapushmán, Vishṇu, Āruni, Havishmán, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvadharmā, Devánika, and others.

रुद्रपुत्रस्तु सावर्णो भविता द्वादशो मनुः ।  
 ऋतधामा च तत्रेन्द्रो भविता शृणु मे सुरान् ॥३२॥  
 हरिता रोहिता देवास्तथा सुमनसो द्विज !  
 सुकर्माणश्च ताराश्च दशकाः पञ्च वै गणाः ॥३३॥

In the twelfth Manvantara the son of Rudra-savarni, will be the Manu: Ritudhámā will be the Indra: and the Haritas, Lohitas, Sumanasas, and Sukarmas will be the classes of gods, each comprising fifteen. Tapasví, Sutapas, Tapomūrtti, Taporati, Tapodhṛti, Tapo-

9 Hence the Váyu identifies the first with days, the second with nights, and the third with hours.



तपस्वी सुतपाश्चैव तपोमूर्तिस्तपोरतिः ।

तपोधृतिद्युतिश्चान्यः सप्तमस्तु तपोधनः ॥३४॥

देववानुपदेवश्च देवश्रेष्ठादयस्तथा ।

मनोस्तस्य महावीर्या भविष्यन्ति सुता नृपाः ॥३५॥

dyuti, and Tapodhana will be the Ṛshis; and Devaván, Upadeva, Devaśreshṭha, and others, will be the Manu's sons, and mighty monarchs on the earth.

त्रयोदशो रौव्यनामा भविष्यति मुने ! मनुः ।

सुत्रामाणः सुधर्माणः सुकर्माणस्तथापराः ॥३६॥

त्रयस्त्रिंशद्विभेदास्ते देवानां ये तु वै गणाः ।

दिवस्पतिर्महावीर्यस्तेषामिन्द्रो भविष्यति ॥३७॥

निर्मोहस्तत्त्वदर्शी च निष्प्रकम्प्यो निरुत्सुकः !

धृतिमानव्ययश्चान्यः सप्तमः सुतपा मुनिः ॥३८॥

सप्तर्षयस्त्वमे तस्य पुत्रानपि निबोध मे ।

चित्रसेनविचित्राद्या भविष्यन्ति महीक्षितः ॥३९॥

In the thirteenth Manvantara the Manu will be Rauchya<sup>10</sup>: the classes of gods, thirty-three in each, will be the Sudhámans, Sudharmans, and Sukarmans; their Indra will be Divaspati: the Ṛshis will be Nirmoha, Tatvadarśin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

भौत्यश्चतुर्दशश्चात्र मैत्रेय ! भविता मनुः ।

शुचिरिन्द्रः सुरगणास्तत्र पञ्च शृणुष्व तान् ॥४०॥

चाक्षुषाश्च पवित्राश्च कनिष्ठा भ्राजिकास्तथा ।

वचोवृद्धाश्च वै देवाः सप्तर्षीनपि मे शृणु ॥४१॥

In the fourteenth Manvantara, Bhautya will be the Manu<sup>11</sup>; Suchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishṭhas, Bhrájjiras, and Vávriddhās: the seven Ṛshis

10 The son of the Prajapati Ruchi (Váyu, &c.), by the nymph Mánini, the daughter of the Apsaras Pramlochá. (Márkaṇḍeya).

11 Son of Kavi, by the goddess Bhūti, according to the Váyu; but the Márkaṇḍeya makes Bhūti the son of Angiras, whose pupil Śánti, 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 Śánti to demand a further boon. Śánti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

अग्निबाहुः शुचिः शुक्रो मागधोऽग्निध्र एव च ।  
 युक्तस्तथाऽजितश्चान्यो मनुपुत्रानतः शृणु ॥४२॥  
 ऊर्गभीरब्रह्माद्या मनोस्तस्य सुता नृपाः ।

कथिता मुनिशार्दूल ! पालयिष्यन्ति ये महीम् ॥४३

will be Agnibáhu, Suchi, Śukra, Mágadha, Gr̥dhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gabhíra, Bradhna, and others, who will be kings, and will rule over the earth.<sup>12</sup>

चतुर्युगान्ते वेदानां जायते किल विप्लवः ।

प्रवर्तयन्ति तानेत्य भुवि सप्तर्षयो दिवः ॥४४॥

कृते कृते स्मृतेर्विप्र ! प्रणेता जायते मनुः ।

देवा यज्ञभुजस्ते तु यावन्मन्वन्तरन्तु तत् ॥४५॥

भवन्ति ये मनोः पुत्रा यावन्मन्वन्तरन्तु तैः ।

तदन्वयोद्भवैश्चैव तावद्भूः परिपाल्यते ॥४६॥

मनुः सप्तर्षयो देवा भूपालाश्च मनोः सुताः ।

मन्वन्तरे भवन्त्येते शक्रश्चैवाधिकारिणः ॥४७॥

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Ṛshis to come down upon earth from heaven to give them currency again. In every Kṛta age the Manu (of the period) is the legislator or author of the body of law, the Smṛití: 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 Ṛshis, 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 Purāṇas 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 Márkaṇdeya; and the other, the Matsya, Padma, Bráhma, and Hari Vaṃsa. The Márkaṇdeya, 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.

चतुर्दशभिरैतैस्तु गतेर्मन्वन्तरेद्विज !  
 सहस्रयुगपर्यन्तः कल्पो निःशेष उच्यते ॥४८॥  
 तावत्प्रमाणा च निशा ततो भवति सत्तम !  
 ब्रह्मरूपधरः शेने शेषाहावम्बुसम्प्लवे ॥५१॥  
 रैलोक्त्रयमखिलं ग्रस्त्वा भगवानादिकृद् विभुः ।  
 स्वमायासंस्थितो विप्र ! सर्वभूतो जनार्दनः ॥५०॥  
 ततः प्रबुद्धो भगवान् यथा पूर्वं तथा पुनः ।  
 सृष्टिं करोत्यव्ययात्मा कल्पे कल्पे रजोगुणः ॥५१॥  
 मनवो भूभुजः सेन्द्रा देवाः सप्तर्षयस्तथा ।  
 सात्त्विकोऽंशः स्थितिकरो जगतो द्विजसत्तम ॥५२॥  
 चतुर्युगेऽप्यसौ विष्णुः स्थितिव्यापारलक्षणः ।  
 युगव्यवस्थां कुरुते यथा मैत्रेय ! तच्छृणु ॥५३॥

An entire Kalpa, oh Brahman, is said to comprise a thousand ages, or fourteen Manvantaras;<sup>13</sup> and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmá, Janárdana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Sesha, amidst the ocean.<sup>14</sup> 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 Ṛshis, is the preserver of the world. In what manner Vishṇu, 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 Brahmá he sleeps upon Sesha; but if this be intended, it is at variance with the usual legend, that it is as Vishṇu or Náráyaṇa that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahma-rupadhara ( ब्रह्मरूपधर ) by the term Divá ( दिवा ): 'Vishṇu wears the form of Brahmá by day; by night he sleeps on Sesha, in the person of Náráyaṇa: रात्रौ श्रीनारायणरूपेण शेषाहौ शेते। This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

कृते युगे परं ज्ञानं कपिलादिस्वरूपधृक् ।  
 ददाति सर्वभूतानां सर्वभूतहिते रतः ॥५४॥  
 चक्रवर्तिस्वरूपेण त्रेतायामपि स प्रभुः ।  
 दुष्टानां निग्रहं कुर्वन् परिपाति जगत्त्रयम् ॥५५॥  
 वेदमेकं चतुर्भेदं कृत्वा शाखाशतैर्विभुः ।  
 करोति बहुलं भूयो वेदव्यासस्वरूपधृक् ॥५६॥  
 वेदांस्तु द्वापरे व्यस्य कलेरन्ते पुनर्हरिः ।  
 कल्किस्वरूपी दुर्वृत्तान् मार्गे स्थापयति प्रभुः ॥५७॥  
 एवमेष जगत् सर्वं परिपाति करोति च ।  
 हन्ति चान्तेष्वनन्तात्मा नास्त्यस्माद् व्यतिरेकि यत् ॥५८॥

In the Kṛta 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.<sup>15</sup> In the Dvāpara 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.

भूतं भव्यं भविष्यञ्च सर्वभूतान्महात्मनः ।  
 तदत्रान्यत्र वा विप्र ! सद्भावः कथितस्तव ॥५९॥  
 मन्वन्तराण्यशेषाणि कथितानि मया तव ।  
 मन्वन्तराधिपाश्चैव किमन्यत् कथयामि ते ॥६०॥

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?

## CHAPTER III

मैत्रेय उवाच ।

ज्ञातमेतन्मया त्वत्तो यथापूर्वमिदं जगत् ।

विष्णुर्विष्णौ विष्णुतश्च न परं विद्यते ततः ॥१॥

एतत्तु श्रोतुमिच्छामि व्यस्ता वेदा महात्मना ।

वेदव्यासस्य रूपेण यथा तेन युगे युगे ॥२॥

यस्मिन् यस्मिन् युगे व्यासो यो य आसीन्महामुने !

तं तमाचक्ष्व भगवन् ! शाखाभेदांश्च मे वद ॥३॥

Maitreya—I have learnt from you, in due order, how this world is Vishṇu; how it is in Vishṇu; how it is from Vishṇu: 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-vyása? and what were the branches into which the Vedas were distributed?

पराशर उवाच ।

वेदद्र मस्य मैत्रेय ! शाखाभेदैः सहस्रशः ।

न शक्यो विस्तरौ वक्तुं संक्षेपेण शृणुष्व तत् ॥४॥

Parásara.—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.

द्वापरे द्वापरे विष्णुर्व्यासरूपी महामुने !

वेदमेकं स बहुधा कुरुते जगतो हितः ॥५॥

वीर्यं तेजो बलञ्चाल्पं मनुष्याणामवेक्ष्य वै ।

हिताय सर्वभूतानां वेदभेदान् करोति सः ॥६॥

ययासौ कुरुते तन्वा वेदमेकं पृथक् प्रभुः ।

वेदव्यासाभिधाना तु सा मूर्तिर्मधुविद्विषः ॥७॥

In every Dvāpara (or third) age, Vishṇu, in the person of Vyása, 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 four-fold, 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-vyása.

यस्मिन् मन्वन्तरे ये ये व्यासा तांस्तान्निबोध मे ।  
 यथा च भेदः शाखानां व्यासेन क्रियते मुने ॥८॥

Of the different Vyásas in the present Manvantara, and the branches which they have taught, you shall have an account.

अष्टाविंशतिकृत्वो वै वेदा व्यस्ता महर्षिभिः ।  
 वैवस्वतेऽन्तरे ह्यस्मिन् द्वापरेषु पुनः पुनः ॥९॥  
 वेदव्यासा व्यतीता ये अष्टाविंशति सत्तम !  
 चतुर्द्धा यैः कृतो वेदो द्वापरेषु पुनः पुनः ॥१०॥  
 द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयम्भुवा ।  
 द्वितीये द्वापरे चैव वेदव्यासः प्रजापतिः ॥११॥  
 तृतीये चोशना व्यासश्चतुर्थे च बृहस्पतिः ।  
 सविता पञ्चमे व्यासो मृत्युः षष्ठे स्मृतः प्रभुः ॥१२॥  
 सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे स्मृतः  
 सारस्वतश्च नवमे त्रिधामा दशमे स्मृतः ॥१३॥  
 एकादशं तु त्रिवृषा भरद्वाजस्ततः परम् ।  
 एकादशे चान्तरीक्षो वप्री चापि चतुर्दशे ॥१४॥  
 त्रय्यारुणः पञ्चदशे षोडशे तु धनञ्जयः ।

Twenty-eight times have the Vedas been arranged by the great Rshis in the Vaivasvata Manvantara in the Dvápára 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 Dvápára age the distribution was made by Svayambhu (Brahmá) himself; in the second, the arranger of the Veda (Veda-vyása) was Prajápati (or Manu); in the third, Uśanas; in the fourth, Vṛhaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vaśishtha; in the ninth, Sárasvata; in the tenth, Tridháman; in the eleventh, Trivriśhan; in the twelfth, Bharadvája; in the thirteenth, Antaríksha; in the fourteenth, Vapra; in the fifteenth, Trayyáruṇa<sup>2</sup>; in the sixteenth,

1 The text has. 'Hear from me an account of the Vyásas of the different Manvantaras' ( यस्मिन् मन्वन्तरे ये ये व्यासाः ); 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.

क्रतुञ्जयः सप्तदशे ऋणज्योऽष्टादशे स्मृतः ॥१५॥  
 ततो व्यासो भरद्वाजो भरद्वाजात् तु गौतमः ।  
 गौतमादुत्तमो व्यासो हर्यात्मा योऽभिधीयते ॥१६॥  
 अथ हर्यात्मनो वेणः स्मृतो वाजश्रवान्वयः ।  
 सोमशुष्मायनस्तस्मात् तृणबिन्दुरिति स्मृतः ॥१७॥  
 ऋक्षोऽभूद्भार्गवस्तस्माद् वाल्मीकिर्योऽभिधीयते ।  
 तस्मादस्मात्पिता शक्तिर्व्यासस्तस्मादहं मुने ॥१८॥  
 जातूकर्णोऽभवन्मत्तः कुष्णद्वैपायनस्ततः ।  
 अष्टाविंशतिरित्येते वेदव्यासाः पुरातनाः ॥१९॥  
 एको वेदश्चतुर्धा तु यैः कृतो द्वापरादिषु ।  
 भविष्ये द्वापरं चापि द्रौणिर्व्यासो भविष्यति ।  
 व्यतीते मम पुत्रेऽस्मिन् कृष्णद्वैपायने मुनौ ॥२०॥

Dhananjaya; in the seventeenth, Kritanjaya; in the eighteenth, Riṇa; in the nineteenth, Bharadvāja; in the twentieth, Gotama; in the twenty-first, Uttama, also called Haryátmá; in the twenty-second, Veṇa, who is likewise named Rájaśravas; in the twenty-third, Somaśu-shmápaṇa, also Triṇavindu; in the twenty-fourth, Riksha, the descendant of Bhr̥gu, who is known also by the name Válmiki; in the twenty-fifth, my father Sakti was the Vyása; I was the Vyása of the twenty-sixth Dvápára, and was succeeded by Jaratkáru; the Vyása of the twenty-eighth, who followed him, was Kṛshṇa Dvaipáyana. These are the twenty-eight elder Vyásas, by whom, in the preceding Dvápára ages, the Veda has been divided into four. In the next Dvápára, Drauṇi (the son of Droṇa) will be the Vyása, when my son, the Muni Kṛshṇa Dvaipáyana, who is the actual Vyása, shall cease to be (in that character).<sup>3</sup>

ध्रुवमेकाक्षरं ब्रह्म ओमित्येवं व्यवस्थितम् ।

बृहत्त्वाद् बृहणत्वाच्च तद्ब्रह्म त्यभिधीयते ॥२१॥

The syllable Om is defined to be the eternal monosyllabic Brahma<sup>4</sup>. The word Brahma is derived from the root Vriha (to

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

4 We have already had occasion to explain the sanctity of this monosyllable (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-

प्रणवावस्थितं नित्यं भूर्भुवःस्वरितीर्यते ।  
 ऋग्यजुःसामाथर्वाणां यत् तस्मै ब्रह्मणो नमः ॥२२॥  
 जगतः प्रलयोत्पत्त्योर्यत्तत् कारणसंज्ञितम् ।  
 महतः परमं गुह्यं तस्मै सुब्रह्मणे नमः ॥२३॥  
 अगाधापारमक्षय्यं जगत् सम्मोहनालयम् ।  
 सम्प्रकाशप्रवृत्तिभ्यां पुरुषार्थप्रयोजनम् ॥२४॥  
 सांख्यज्ञानवतां निष्ठा गतिः शमदमात्मनाम् ।  
 यत्तदव्यक्तममृतं प्रवृत्तं ब्रह्म शाश्वतम् ॥२५॥  
 प्रधानमात्मयोनिश्च गुहासत्त्वञ्च शस्यते ।  
 अविभागं तथा शुद्धमक्षरं बहुधात्मकम् ॥२६॥

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<sup>5</sup>, 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 (or goodness and foulness). He is the refuge of

gīta : ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् । 'Repeating Om, the monosyllable, which is Brahma, and calling me to mind :' which is not exactly the same idea that is conveyed by Schlegel's version; 'Monosyllabum mysticum Om pronuntiando, numen adorans, mei memor;' where 'numen 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 ध्रुवमेकाक्षरं ब्रह्म द्वापरादे व्यवस्थितं instead of ध्रुवमेकाक्षरं ओमित्येव व्यवस्थितं ।

७ The daily prayers of the Brahman commence with the formula, Om bhūh, bhuvah, svar: Om earth, sky, heaven: these are the three mystical terms called Vyāhrtis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition preceding the Gāyatrī, are fully detailed in Manu, II. 76—81. In the Mitākshara they are directed to be twice repeated mentally, with Om prefixed to each; Om bhūh, Om bhuvah, Om svar: the breath being suppressed by closing the lips and nostrils: ओं भूः ओं भुवः ओम् स्वरित्वीन् वारात् सुखनःशिकामन्त्रारिणं वायुत्रिरुन्धन् मनसा जपेत् ।



परमब्रह्मणो तस्मै नित्यमेव नमो नमः ।

यद्रूपं वासुदेवस्य परमात्मस्वरूपिणः ॥२७॥

those who are versed in the Sámkhya 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.

एतद् ब्रह्म त्रिधाभेदमभेदमपि स प्रभुः ।

सर्वभूतेष्वभेदोऽसौ भिद्यते भिन्नबुद्धिभिः ॥२८॥

स ऋद्धमयः साममयः स चात्मा स यजुर्मयः ।

ऋग्यजुःसामसारात्मा स एवात्मा शरीरिणाम् ॥२९॥

स भिद्यते वेदमयः स वेदं करोति भेदैर्बहुभिः सशाखम् ।

शाखाप्रणोता स समस्तशाखाज्ञानस्वरूपो भगवाननन्तः ॥३०

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, Sāma, 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<sup>6</sup>.

#### CHAPTER IV

पराशर उवाच ।

आद्यो वेदश्चतुष्पादः शतसाहस्रसम्मितः ।

ततो दशगुणः कृत्स्नो यज्ञोऽयं सर्वकामधुक् ॥१॥

Paráśara.—The original Veda, in four parts, consisted of one hundred thousand stanzas ; and from it sacrifice of ten kinds<sup>1</sup>, 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, Bhūh, Bhuvan, Svar, and with the Vedas: consequently the Vyáhrtis 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 Sāma-veda, there are five great sacrificial ceremonies ; 1. Agnihotra, burnt-offerings, or libations

ततोऽत्र मत्सुतो व्यासो ह्यष्टाविंशतिमेऽन्तरे ।  
 वैदमेकं चतुष्पादं चतुर्धा व्यभजत् प्रभुः ॥२॥  
 यथा तु तेन वै व्यस्ता वेदव्यासेन धीमता ।  
 वेदास्तथा समस्तेस्तेर्व्यस्ता व्यासेस्तथा मया ॥३॥  
 तदनेनैव वेदानां शाखाभेदान् द्विजोत्तम !  
 चतुर्युगेष्वारचितान् समस्तेष्ववधारय ॥४॥  
 कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।  
 कोऽन्यो हि भुवि मैत्रेय ! महाभारतकृद् भवेत् ॥५॥  
 तेन व्यस्ता यथा वेदा मत्पुत्रेण महात्मना ।  
 द्वापरे ह्यत्र मैत्रेय ! तस्मिन् शृणु यथार्थतः ॥६॥

accomplisher of all desires, proceeded. In the twenty-eighth Dvāpara age my son Vyāsa separated the four portions of the Veda into four Vedas. In the same manner as the Vedas were arranged by him, as Vedavyāsa, so were they divided in former periods by all the preceding Vyāsas, and by myself: and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages. Know, Maitreya, the Vyāsa called Krishṇa Dvaipāyana to be the deity Nārāyaṇa; for who else on this earth could have composed the Mahābhārata<sup>2</sup>? Into what portions the Vedas were arranged by my magnanimous son, in the Dvāpara age, you shall hear.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे ।  
 अथ शिष्यान् स जग्राह चतुरो वेदपारगान् ॥७॥  
 ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः ।  
 वैशम्पायननामानं यजूर्वेदस्य चाग्रहीत् ॥८॥

When Vyāsa was enjoined by Brahmā to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Rik<sup>3</sup>; Vaiśampāyana of

of clarified butter on sacred fire; 2. Darśapaurṇamāsa, sacrifices at new and full moon; 3. Chāturmasya, 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 Prākṛta, 'simple,' or Vaikṛta, 'modified,' and being thus doubled, constitute ten.

2 The composition of the Mahābhārata is always ascribed to the Vyāsa named Krishṇa Dvaipāyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishṇu Purāna.

3 Or rather, 'he took Paila as teacher.' The expression is, Rigveda

जेमिनि सामवेदस्य तथैवाथर्ववेदवित् ।

सुमन्तुस्तस्य शिष्योऽभूद् वेदव्यासस्य धीमतः ॥९॥

रोमहर्षेणनामानं महाबुद्धिं महामुनिः ।

सूतं जग्राह शिष्यं स इतिहास-पुराणयोः ॥१०॥

the Yajush ; and Jaimini of the Sāma-veda: and Sumantu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyāsa. He also took Sūta who was named Lomaharshaṇa, as his pupil in historical and legendary traditions<sup>4</sup>.

एक आसीद् यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।

चातुर्होत्रमभूद् यस्मिंस्तेन यज्ञमथाकरोत् ॥११॥

आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः ।

औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः ॥१२॥

There was but one Yajur-veda ; but dividing this into four parts, Vyāsa instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhvaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgātri, to chant other hymns (Sāma); 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 ऋग्वेदपारग' '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:' अथ शिष्यान् स जग्राह चतुरो वेदपारगान् । and again it is said, 'Sumantu, conversant with the Atharva-veda, was his disciple:' तथैवाथर्ववेदवित् । सुमन्तुस्तस्य शिष्योऽभूत् ॥ It is clear, therefore,

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

4 The Itihāsa and Purānas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihāsa the Mahābhārata is especially meant; but although this poem is ascribed to Kṛṣṇa Dvaipāyana, the recitation of it is not attributed to his pupil, Roma or Loma-harshaṇa: it was first narrated by Vaiśampāyana, and after him by Sauti, the son of Lomaharshaṇa.

ततः स ऋचमुद्धृत्य ऋग्वेदं कृतवान् मुनिः ।

यजूंषि च यजुर्वेदं सामवेदञ्च सामभिः ॥१३॥

राज्ञस्त्वथर्ववेदेन सर्वकर्माणि च प्रभुः ।

कारयामास मैत्रेय ! ब्रह्मत्वञ्च यथास्थिति ॥१४॥

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, Sāma-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<sup>5</sup>.

सोऽयमेको महावेदस्तरुस्तेन पृथक्कृतः ।

चतुर्धा तु ततो जातं वेदपादपकाननम् ॥१५॥

बिभेद प्रथमं विप्र ! पैल ऋग्वेदपादपम् ।

इन्द्रप्रमितये प्रादाद् बास्कलाय च संहिते ॥१६॥

चतुर्धा स बिभेदाथ बास्कलिर्द्विज ! संहिताम् ।

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<sup>6</sup> 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 miscellaneous body of precepts, formulæ, prayers, and hymns, for sacrificial ceremonies ; Yajush being derived by the grammarians from Yaj (यज), 'to worship.' The derivation of the Váyu Purāna, however, is from Yuj, 'to join,' 'to employ ;' the formulæ being those especially applied to sacrificial rites, or set apart for that purpose from the general collection : यच्छिष्टं च यजुर्वेदे तेन यज्ञमथायुजत् । युञ्जानः सयजुर्वेदं इति शास्त्रविनिश्चयः ॥ again, प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः । The commentator on the text however, citing the former of these passages from the Váyu, reads it, याजनाद्वि यजुर्वेदं इति शास्त्रस्य निश्चयः । 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 ( ब्रह्मत्वं यथास्थिति ) 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 ब्रह्मत्वमकरोयज्ञे वेदेनाथर्वेणेन तु । '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 Báhkala and Báhkati. *As. Res.* VIII. 374.