VISHNU PURĀNA
विष्णुपुराण

BOOK IV

CHAPTER I

Mātṛkāya Uvāc ।

भगवन्! यत्रेऽकाः साधुकर्मेष्यवस्थिते ।
तम्महः गुरुणासह्यातं नित्यनैतिकतालमकम् ॥१॥
वर्णाध्यायोऽसहायता भम्मा ये चाथ्रेमद्वे वे
श्रोतुमिच्छायां वंशानू तांस्तं प्रभु हि मे गुरो ॥२॥

Maitreyā.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have also described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties of the kings who have ruled over the earth.

Pārāśara Uvāc ।

Mātṛkā! भूमितामयमनेकयज्ञविवर्त्सुपाललङ्का तो ब्रह्मादिर्मोऽवीरः वंशः
तथा चौथ्यते । ब्रह्माः यो मनोवेशमहन्त्यहि संस्मरेत् ।
तस्य वंशसमुच्छेदो न कदाचिद्विष्फलमेऽ॥३॥

Parāśara.—I will repeat to you, Maitreyā, an account of the family of Manu, commencing with Brahmā, and graced by a number of reli-

1 The complete series of the different dynasties is found elsewhere only in the Vāyu, the Brahmānda (which is the same), the Matsya, and the Bhāgavata Purānas. The Brāhma P. and the Hari Vamsā, the Agni, Linga, Kūrma, and Garuda Purānas have lists of various extent, but none beyond the families of Pāṇḍu and Kṛṣṇa. The Mārkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rāmâyana, Mahābhārata, and in the other Purānas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.
gious, magnanimous, and heroic princes. Of which it is said, “The lineage of him shall never be extinct; who daily calls to mind the race of Manu, originating with Brahmá.” Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced.

Before the evolution of the mundane egg, existed Brahmá, who was Hiranyakarshaka, the form of that supreme Brahma which consists of Vishnu as identical with the Rik, Yajur, and Sáma Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahmá was born the patriarch Daksha; his daughter was Aditi, who was the mother of the sun. The Manu Vaiśvaswata was the son of the celestial luminary; and his sons were Ikshváku, Ngrá, Dhṛṣṭá, Saryáti, Narishyanta, Pránsu, Nabhága, Nédishta, Karūsha, and Prishadhra. Before their birth, the Manu being desirous of sons,

2 In the historical passages of all the Puránas in which such occur, and especially in the Vishnu and Váyu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may also be noticed, as a peculiarity of this part of the Puránas, that the narration is in prose.

3 Daksha is elsewhere said to have been one of the mind-born sons of Brahmá, or to have been the son of the Prachetasas: See Bk. I. Ch. XV. n. 5.

4 According to the nomenclature sometimes followed, and as we shall have reason to conclude intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine, considering Nabhága-nédishta but one name, or Nédishta the father of Nabhága. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nabhágadishtha, Nabhágarishtha; and also separated, as Nabhága, Nabhága, or Nabhága; Nédishta, Dishtá, and Arishtha: the latter, as in the Kúrma, distinctly stated, Nábhága Shrít: 1 Again, Nédishta: Sám: Súrat: 1

Bráhma P. The commentator on the Hari Vámsa quotes the Vedas for Nabhágadishtha: Nábhágadishtha 5 as náabhágadishtha 5 but the name occurs as Nabhánédishta in the Aitareya Bráhmaña of the Rigveda, where a story is told of his being excluded from all share of his inheritance, on
offered a sacrifice for that purpose to Mitra and Varuna; but the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilá, was produced. Through the favour of the two divinities, however, her sex was changed, and she became a man,

the plea of his being wholly devoted to a religious life: नामोनिविद्रे वे मानव ब्रह्मवृह वसन्त: अस्त्रो निरमण। See also As. Res. VIII. 384.

The name as ordinarily written, Na-bhága, 'no-share,' has nevertheless an obvious connexion with the legend. The name of Nṛga is found only in our text, the Padma, and the Bhágavata: the Váyu has Nájava. Pránsu is also the reading of the Váyu and Agni, but not of the rest, which have Véna, Vanyá, Dánda, Kušanábha or Kavi, in its place. The The Mahábhrátá, Adi P., p. 113, has Véna, Dhrishna, Narishyanta, Nábhága, Ikshváku, Kárusha, Sáryáti, Ilá, Prishadhra, and Nábhágárishṭa. The Padma P., in the Pátála Khaṇḍa, says there were 'ten,' and names them Ikshváku, Nṛga, Díshá, Dhrṣhtá, Karúsha, Sáryáti, Narishyanta, Prishadhra, Nábhága, and Kavi.

5 तत्पहुँ होिुपचारात्। 'That sacrifice being wrongly offered, through the improper invocations of the Hotri.' It is also read चरणते 'frustrated.' This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Ida or Ilá (इदा: or इता: ), whom his father appointed sovereign of the seven Dvípas. In his progress round his dominions, Ilá came to the forest of Sambhu or Siva; entering into which, he was changed to a female, Ilá, agreeably to a promise made formerly by Siva to Párvati, who had been once unseasonably broken in upon by some sages, that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ilá sought for him, and finding him thus metamorphosed, applied to Vaśishtha, their father's priest, to know the cause. He explained it to them, and directed them to worship Siva and his bride. They did so, accordingly; and it was announced by the deities, that, upon the performance of an Aśvamedha by Ikshváku, Ilá should become a Kimpurusha, named Śudyumna, and that he should be a male one month, and female another month, alternately. The Váyu, which is followed by most of the other authorities, states that upon Manu's offering their share of the sacrifice to Mitra and Varuna, instead of a boy, a girl was born: according to the Vedas. इत्य इति श्रृःति:। Manu desired her to follow him; तामिलेवद्वीपाच मनुदर्काध्य: स्मृतेः।
named Sudyumna. At a subsequent period, in consequence of becoming subject to the effects of a maldecition once pronounced by Siva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. Budha saw and espoused her, and had by her a son named Purūravas. After his birth, the illustrious R̄shis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vīshṇu, who is the essence of the four Vedas, of mind, of every thing, and of nothing; and who is in the

ब्रजुगच्छामि भद्रे ते तमिला प्रयुङच हु || whence her name Ilā (from ili or ida, 'come'). There, however, Maṅu propitiates Mitra and Varuṇa, and the girl Ilā or Sudyumna by their favour: as the Markanaḍeya; 

तत्तथीत ताम्या गुनः । तु देवताः संक्रस्त्व || Ilā ḍā: सयुक्तम् गुयु महति विषुति: || Sudyumna's subsequent change to a female again, is told much as in the Matsya; but his being alternately male and female is not mentioned in the Vāyu any more than it is in our text. The Bhāgavata agrees in that respect with the Matsya, but it has evidently embellished the earlier part of the legend by the introduction of another character, Srāddhā, the wife of the Manu. It is said that it was by her instigation, as she was desirous of having a girl, that the ministering Brahmans altered the purpose of the rite, in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Paga, Idolatry to conceive that he has found the Ilā of the Hindus in the II or Ilus of the Phœnicians. “The Phœnician Il is the masculine Il of the Hindus and Indo Sceïthæ, and Ilus was a title of Manu or Buddha, who was preserved in the ark at the time of the deluge;” I. 156: and he thence concludes that Ilus must be Noah; whilst other circumstances in his Phœnician history identify him with Abraham. I. 159. Again; “Ilus or Il is a regular Cuthic name of Buddha, which the Phœnicians, I have no doubt, brought with them; for Buddha or Manu, in the character of Ilus, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge.” I. 223. Now whatever connexion there may be between the names of Ilus, IIlus, Ilium, Ilā ‘the earth,’ and Ilus ‘slime,’ there is no very obvious resemblance between the Paurânik legends of Ilā and the Mosaic record; nor do the former authorize the particulars of Ilus stated by Faber, on the authority probably of Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ilus, nor is he the father of Ilus. Buddha was not so preserved, nor is Ilus ever a title of Buddha. Budha (not Buddha), the husband of Ilā, never appears as her father. nor is he a Manu, nor is she the daughter of any ancient personage preserved in an ark. There is not therefore, as far as I am aware, any circumstance in the history of Ilus or Ilā which can identify either with Abraham or Noah.
The Matsya calls the name of the third Haritāśva; the Vāyu &c., Vinātāśva; the Mārkanḍeya, Vinaya; and the Bhāgavata, Vimala. All but the last agree in stating that Utkala (Orissa) and Gaya in Behar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vāyu makes him king of the west. The Bhāgavata calls them all three rulers of the south.

The authorities agree in this location of Sudyumna. Pratishthāna was situated on the eastern side of the confluence of the Ganges and Jumna; the country between which rivers was the territory of the direct male descendants of Vaivasvata. In the Hari Vamśa it is said that he reigned in Pratishthāna, having killed Dhṛṣṭākara, Ambarsha, and Daṇḍa: सुधरूपः कार्यायानां प्रतिहारानां द्रुवियां। द्रुवियाम्रयोपस्त देवश्रेय्ति हुततयम्।

M. Langlois had no doubt: भूतवर्ष: in his copy, as he renders it, 'Il donna naissance à trois enfans'; though, as he observes, Hamilton had called these the sons of Ikshwāku. The Brāhma P. has not this passage. nor does the commentator on the Hari Vamśa give any explanation; neither does any thing of the kind occur elsewhere. We have however, subsequently in the text, Daṇḍa named as a son of Ikshwāku; and in the Padma P., Śrīśthi Khaṇḍa, and in the Uttara Khaṇḍa of the Rāmāyāna, we have a detailed narrative of Daṇḍa, the son of Ikshwāku, whose country was laid waste by an imprecation of Bhārgava, whose daughter that prince had violated. His king, dṛg, became in consequence the Dāṇḍaka forest. The Mahābhārata, Dāna Dharma, alludes to the same story. If therefore the preferable reading of the Hari Vamśa be Suta, 'son,' it is at variance with all other authorities. At the same time it must be admitted, that the same work is singular in asserting any collision between Daṇḍa and his brothers and Sudyumna, and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vamśa so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya; नामान्तरस्याम्बरश्रीस्वते दुर्लभी युद्धायां। अम्बरिशा was the son of Nābhāga; and Dhṛṣṭā had three sons.
Of the other sons of the Manu, Prishadhra, in consequence of the crime of killing a cow, was degraded to the condition of a Śūdra. From Karūsha descended the mighty warriors termed Kārūshas (the sovereigns of the north). The son of Nedishtha, named Nābhāga, became a Vaiśya; his son was Bhalandana; whose son was the

8 This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vāyu says he was hungry, and not only killed, but ate the cow of his spiritual preceptor, Chyavana. In the Mārkaṇḍeya he is described as being out a hunting, and killing the cow of the father of Bābhrayva, mistaking it for a Gavaya or Gayal. The Bhāgavata, as usual, improves upon the story, and says that Prishadhra was appointed by his Guru Vaśishtha to protect his cattle. In the night a tiger made his way into the fold, and the prince in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same, and the imprecation of the offended sage degraded Prishadhra to the caste of a Śūdra. According to the Bhāgavata, the prince led a life of devotion, and perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is to account for the origin of the different castes from one common ancestor.

9 The Bhāgavata also places the Kārūshas in the north; but the country of the Kārūshas is usually placed upon the Paripātra or Vindhya mountains (See Bk. II. ch. III. n. 13).

10 The Vāyu has Nābhāga, the son of Arisṭa; Nābhāgoreṇḍuṣṭu the Mārkaṇḍeya has, the son of Dīṣṭa; Dīṣṭuṇāβhaṅg: the Bhāgavata also calls him the son of Dīṣṭa. According to that authority, he became a Vaiśya by his actions. The other Purānas generally agree that the descendants of this person became Vaiśyas; but the Matsya and Vāyu do not notice it. The Mārkaṇḍeya details a story of Nābhāga’s carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brāhma P. and Hari Varṇa assert that two sons of Nābhāgārishta again became Brahmans; but the duties of royalty imply the Kshatriya caste of his posterity; and the commentator on our text observes that the son of Nābhāga was born before his father’s degradation, and consequently the race continued Kshatriya; an assertion unsupported by any authority, and it must therefore appear that a race of Vaiśya princes was recognised by early traditions.

11 Bhanandana: Bhāgavata.
celebrated Vatsapri: his son was Pránsu; whose son was Prajáni; whose son was Khanittra; whose son was the very valiant Chakshupa; whose son was Vímsa; whose son was Vívimśati; whose son was Khaninetra; whose son was the powerful, wealthy, and valiant Karandhama; whose son was Avikshi (or Avikshit); whose son was the mighty Marutra, of whom this well known verse is recited; “There never was beheld on earth a sacrifice equal to the sacrifice of

12 Vatsapriti: Bhágavata. Vatsasri: Márkaṇḍeya. The latter has a story of the destruction of the Daitya Kujambha by Vidúratha, the father of Sunandra, the wife of Vatsasri. The Váyu has Sa tasarí.

13 Pramati: Bhágavata.

14 According to the Márkaṇḍeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.

15 Chakshusha: Bhágavata.

16 Víra: Márkaṇḍeya.

17 Rambah precedes Vívimśati: Bhágav.

18 Baláswa or Balakáswa or Subaláswa, according to the Márkaṇḍeya, which explains his name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands (करं+थम: ).

19 Both forms occur, as the commentator observes; अविसेरङ्ग कृतिविविद्यिक गर. The Márkaṇḍeya has a long story of this prince’s carrying off the daughter of Višála, king of Vaidísá. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also becoming an ascetic, met with him in the woods, and they were finally espoused; but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kindoms of both Karandhama and Višála.
Marutta: all the implements and utensils were made of gold. Indra was intoxicated with the libations of Soma juice, and the Brahmans were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite as guards, and the assembled gods attended to behold it. Marutta was a Chakravartin, or universal monarch: he had a son named Narishyanta; his son was Dama; his son was Rājayavardhana; his son was Sudhīti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavar; his son was Budha; his son was Trnavindu, who had a daughter named Ilavilā. The celestial nymph Alambushā becoming

20 Most of our authorities quote the same words, with or without addition. Tha Vāyu adds, that the sacrifice was conducted by Samvartta, whom the Bhāgavata terms a Yogi, the son of Angiras; and that Vrihaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Samvartta. How it involved the king is not told, but apparently in consequence, Marutta, with his kindred and friends, was taken by Samvartta to heaven: सम्भर्तें दिव्य नीति: सजहुः सहार्थम्। According to the Mārkaṇḍeya, Marutta was so named from the paternal benediction, 'May the winds be thine,' or 'be propitious to thee' (महत तव ). He reigned, agreeably to that record, 85000 years.

21 Omitted in the Bhāgavata.

22 A rather chivalric and curious story is told of Dama in the Mārkaṇḍeya. His bride Sumanā, daughter of the king Daśārha, was rescued by him from his rivals. One of them, Bapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama in retaliation killed Bapushmat, and made the Piṇḍa, or obsequial offering to his father, of his flesh: with the remainder he fed the Brahmans of Rākshasa origin: such were the kings of the solar race. भुप्तान्त मात्रेन विष्णुदानं वक्कर ह। भाज्यानां भोजयामास रज्जुःकलस सुद्धाग्राम। एव विभा हि राजानो भपूते: सूद्यवंशावि।

23 The Bhāgavata has Bandhavat, Oghavat, and Bandha.

24 The Vāyu and Bhāgavata both add that she was the wife of Viśravas, and mother of Kuvera. In the Linga P, she is said to have been the wife of Pulastya, and mother of Viśravas. The weight of authority is in favour of the former statement. See Bk. I. Ch. X. n. 5.
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25 The Bhāgavata names three sons, Viśāla, Śūnyabandhu, and Dhūmaketu. Viśāla is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Viśāla, another name of Ujjain; उज्जयिनी स्वदेशाला | Hemachandra. Also in the Megha Dūta, प्राचार्यानी—पूर्वीस्थानसमर्पिणी ध्रुविलाली | ‘Having arrived at Avanti, proceed to the illustrious city before indicated, Viśāla.’ निषिद्धस्वदेशाचनानिनी पुरी | ‘To the city Ujjayini, named Viśāla.’ Comment. Viśāla however appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of Sākhyā and his first disciples, it is the same as Prayāga or Allahabad; but the Rāmāyana (I. 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Sāran, as Hamilton (Genealogies of the Hindus) conjectured. In the fourth century it was known to the Chinese traveller Fa-hian as Phi-she-li, on the right bank of the Gandak, not far from its confluence with the Ganges. Account of the Focküe-ki: Trans. R. As. Soc. no. IX. p. 128.

26 Dhūmaketaka and Samyama: Bhāgavata.

27 The text is clear enough: ज्यात शहिदेवकल: कृशाय: | but, as elsewhere noticed (Hindu Theatre, II. 296), the commentator on the Bhāgavata interprets the parallel passage, संभाव्यादशीत कृशाय: शहिदेवन: | very differently, or शहिदेवन: देवजेन सहित: | ‘Krisāśwa with Devaja,’ or, as some copies read, Devaka or Daiva, as if there were two sons of Samyama.

28 The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati; or Pramati, Vāyu. Sumati, king of Viśāla, is made contemporary with Rāma: Rāmāyana, I. 47. 17. The dynasty of
it is said, “By the favour of Tṛṇavindu all the monarchs of Vaiśālī; were long lived, magnanimous, equitable, and valiant.”

Saryāti, the fourth son of the Manu, had a daughter named Sukanyā, who was married to the holy sage Chyavana: 29 he had also a righteous son, called Ānartta. The son of the latter was Revata, 30 who ruled over the country called after his father Ānartta, and dwelt at the capital denominated Kuśasthali, 31 The son of this prince was Raivata or Kakudmān, the eldest of a hundred brethren. He had a very lovely daughter, and not finding any one worthy of her hand, he repaired with her to the region of Brahmā to consult the god where a fit bride-groom was to be met with. When he arrived, the quireseers Hāhā, Hūhū, and others, were singing before Brahmā; and Raivata, waiting till they had finished, imagined the ages that elapsed during their per-

Vaiśāla kings is found only in our text, the Vāyu, and Bhāgavata. Hamilton places them from 1920 to 1240 B.C.; but the latter is incompatible with the date he assigns to Rāma, of 1700 B.C. The contemporary existence of Sumati and Rāma, however, is rather unintelligible, as, according to our lists, the former is the thirty-fourth, and the latter the sixtieth, from Vaivasvata Manu.

29 The circumstances of their marriage, of Chyavana’s appropriating a share of offerings to the Aświni Kumāras, and of his quarrel with Indra in consequence, are told in detail in the Bhāgavata and Padma Purāṇas.

30 In most of the other Purāṇas, Reva or Raiva. The Linga and Matsya insert a Rochamāna before him; and the Bhāgavata adds to Ānartta, Uttānavarhish and Bhūrishaṇa.

31 The Bhāgavata ascribes the foundation of Kuśasthali to Revata, who built it, it is said, within the sea: बनन्: समुद्रे। The subsequent legend shows that it was the same, or on the same spot, as Dwārakā; and Ānartta was therefore part of Cutch or Guzerat. See Bk. II. Ch. III. n. 77.
formance to be but as a moment. At the end of their singing, Raivata prostrated himself before Brahmá, and explained his errand, "Whom should you wish for a son-in-law"? demanded Brahmá; and the king mentioned to him various persons with whom he could be well pleased. Nodding his head gently, and graciously smiling, Brahmá said to him, "Of those whom you have named the third or fourth generation no longer survives, for many successions of ages have passed away whilst you were listening to our songsters: now upon earth the twenty-eighth great age of the present Manu is nearly finished, and the Káli period is at hand. You must therefore bestow this virgin gem upon some other husband, for you are now alone, and your friends, your ministers servants, wife, kinsmen, armies, and treasures, have long since swept away by the hand of time." Overcome with astonishment and alarm, the Rája then said to Brahmá, "Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given:" and the creator of the world, whose throne is the lotus, thus benignantly replied to the prince, as he stood bowed and humble before him: "The being of whose commencement, course, and termination, we are ignorant; the unborn and omnipresent essence of all things; he whose real and infinite essence we do not know—is the supreme
Vishnu. He is time, made up of moments and hours and years; whose influence is the source of perpetual change. He is the universal form of all things, birth to death. He is eternal, without name or shape. Through the favour of that imperishable being am I the agent of his power in creation: through his anger is Rudra the destroyer of the world: and the cause of preservation, Purusha, proceeds also from him. The unborn having assumed my person creates the world; in his own essence he provides for its duration; in the form of Rudra he devours all things; and with the body of Ananta he upholds them. Impersonated as Indra and the other gods he is the guardian of mankind; and as the sun and moon he dispenses darkness. Taking upon himself the nature of fire he bestows warmth and maturity; and in the condition of the earth nourishes all beings. As one with air he gives activity to existence; and as one with water he satisfies all wants: whilst in the state of ether, associated with universal aggregation, he furnishes space for all objects. He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed; and, as the indestructible, he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-born, is again present in the world. That mighty Vishnu, who is paramount over all beings, is now in a portion of himself upon the earth. That city Kuñasthali which was formerly your capital, and
rivalled the city of the immortals, is now known as Dwâraka, and there reigns a portion of that divine being in the person of Baladeva; to him, who appears as a man, present her as a wife: he is a worthy bridegroom for this excellent damsel, and she is a suitable bride for him.

Being thus instructed by the lotus-born divinity, Raivata returned with his daughter to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthali, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel of excessively lofty height, the chief, whose banner is a palm-tree, shortened her with the end of his ploughshare, and she became his wife. Balarâma having espoused, agreeably to the ritual, Revâtî, the daughter of Raivata, the king retired to the mountain Himâlaya, and ended his days in devout austerities.

32 So called from its many Dvâras or gateways: पूरोऽवाचवतो नाम बहुद्वारां मन्त्रसम् — Vâyu.

33 The object of this legend, which is told by most of the authorities, is obviously to account for the anachronism of making Balarâma cotemporary with Raivata; the one early in the Treta age, and the other at the close of the Dvâpara.
CHAPTER II

पराशर उवाच।

यावच ब्रह्माकाश् कुचयो रेवतो नामायेति तावतु पुरुषयनस्या
राक्षसास्तामस्य पुरीं कुशाक्षली जन्मः॥१॥

तावचास्य भाद्रवतः पुरुषयननसः दिसो भेजे । तदन्वयांश्र कृतियाः
सर्वंदिक्षु अभवनु । धृष्टस्यापि धार्श्वकं क्षत्रं समभवतु । नभाग्यास्मात्मजो
नाभागः, तस्यामरीणः, असर्वोष्पापि विस्वोभवतु । विस्वातः

Parāśara.—Whilst Kakudmin, surnamed Raivata, was absent on his
visit to the region of Brahmā, the evil spirits or Rākshasas named
Punyajanás destroyed his capital Kuśasthali. His hundred brothers,
through dread of these foes, fled in different directions; and the
Kshatriyas, their descendants, settled in many countries.¹

From Dhṛṣṭa, the son of the Manu, sprang the Kshatriya race
of Dhárshtaka.² The son of Nabhága was Nabhága;³ his son was

¹ According to the Váyu, the brothers of Raivata founded a cele-
brated race called Śáryáta, from Śáryáti. The Bráhma P. says they took
refuge in secret places (gahara); for which the Hari Vamśa substitutes
(parvata gana) mountains. The Váyu has neither, and says merely that
they were renowned in all regions: विस्वातः विस्वं सर्वं।

² So the Váyu, Linga, Agni, Bráhma, and Hari Vamśa. The
Matsya names three sons of Dhṛṣṭa, Dhṛṣṭaketu, Chitrnátha, and
Raṇadhṛṣṭa. The Bhágavata adds, that the sons of Dhṛṣṭa obtained
Brahmanhood upon earth, though born Kshatriyas: श्रावसार्ष्ट्रमूर्तं च ब्रज
वज्रमूर्तं गतं जिति ।

³ But who is Nabhága? for, as above observed, c. I. n. 2, the son
of the Manu is Nabhága-nedishtha, and there is in that case no such
person as Nabhága: on the other hand, if Nabhága and Nedishtha be
distinct names, we have ten sons of Vaivásyvata, as in the Bhágavata.
The descendants of Nedishtha, through his son Nabhága, have been al-
ready specified; and after all, therefore, we must consider the text as
intending a distinct person by the name Nabhága; and such a name
does occur in the lists of the Agni, Kārma, Matsya, and Bhágavata,
unquestionably distinct from that with which it is also sometimes com-
pounded. The Bhágavata repeats the legend of the Aitareya Bráhma,
with some additions, and says that Nabhága having protracted his period
of study beyond the usual age, his brothers appropriated his share of the
patrimony. On his applying for his portion, they consigned their father
to him, by whose advice he assisted the descendants of Angiras in a
sacrifice, and they presented him with all the wealth that was left at its
termination. Rudra claimed it as his; and Nabhága acquiescing, the
god confirmed the gift, by which he became possessed of an equivalent
The Matsya says that Indra (Devarāti) was born as Vikukshi, and that Ikshvāku had one hundred and fourteen other sons, who were...
In the Treta age a violent war broke out between the gods and the Asuras, in which the former were vanquished. They consequently

kings of the countries south of Meru; and as many who reigned north of that mountain. The Vāyu and most of the other authorities agree in the number of one hundred, of whom fifty, with Śakuni at their head, are placed in the north; and forty-eight in the south, according to the Vāyu, of whom Vimati was the chief. The same authority specifies also Nimi and Daṇḍa as sons of Ikshvāku, as does the Bhāgavata, with the addition of their reigning in the central regions. The distribution of the rest in that work is twenty-five in the west, as many in the east, and the rest elsewhere; that is, the commentator adds, north and south. It seems very probable that by these sons of Ikshvāku we are to understand colonies or settlers in various parts of India.

9 See Bk. III. ch. XIV.

10 The Vāyu states that he was king of Ayodhyā, after the death of Ikshvāku. The story occurs in all the authorities, more or less in detail.
प्रसन्न देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह,—
जातमेव मया गुणमार्यंदभिलबिलितम्, तदयेषुदिद्ध श्रुतातम्।
परजयो हि नाम वशादस्य च राज्यलक्ष्यं श्रद्धालयं। तत्वताः
रेणुमयेन स्वयंतेवतीयं तानोपानुपान् निन्दितत्याति, तद्विवङ्कः
परजयोऽसुरवधार्याय इह कार्योऽद्वैः कार्यं इति। एतचतुः
त्वा प्रणयं भगवनं विष्णुमरसः परजयसक्षासामाजमः।

उत्तुष्णेऽन्न भोः भोः श्रद्धालयं। अस्मानसिरस्य धितेन भवता अस्मा
कमरातिवधोखानां साहीपनं कुर्ममिच्छाम्।

तद्रूतवा अस्माकम्यामताताः प्रणयमङ्क्ते न कार्यं। इत्युक्तः
परजयः प्राहः—सकलजालोक्यनाथो योजयं गुणाकमिन्दः शतक्तुः, अस्य
वच्च गुणमाल्यं गुणवद्वारातिमिः सह योजये, तदाहुः भवता सहाये।
इत्याकर्षं समस्तदैविनिर्देशं च बाहु भियुऽवमोच्छितम्।

ततात्र शतक्ततोऽर्धभद्धिथारिः ककुटस्को हर्षः समवितो भगवधं
had recourse to Vishnu for assistance, and propitiated him by their
adorations. The eternal ruler of the universe, Nārāyaṇa, had com-
passion upon them, and said, "What you desire is known unto me.
Hear how your wishes shall be fulfilled. There is an illustrious prince
named Puranjaya, the son of a royal sage; into his person I will in-
sue a portion of myself, and having descended upon earth I will in
his person subdue all your enemies. Do you therefore endeavour to secure
the aid of Puranjaya for the destruction of your foes." Acknowl-
edging with reverence the kindness of the deity, the immortals quitted
his presence, and repaired to Puranjaya, whom they thus addressed:
"Most renowned Kshatriya, we have come to thee to solicit thy alli-
ance against our enemies: it will not become thee to disappoint our
hopes." The prince replied, "Let this your Indra, the monarch of
the spheres, the god of a hundred sacrifices, consent to carry me upon
his shoulders, and I will wage battle with your adversaries as your
ally." The gods and Indra readily answered, "So be it;" and the
latter assuming the shape of a bull, the prince mounted upon his shoul-
der. Being then filled with delight, and invigorated by the power of

II The Vāyu says it was in the war of the starling and the stork;
श्राश्रयं कुटूः। a conflict between Vaśishtha and Viśvāmitra, metamorpho-
sed into birds, according to the Bhāgavata; but that work assigns it to a
different period, or the reign of Hariśchandra. If the tradition have any
import, it may refer to the ensigns of the contending paṇicas; for
banners, with armorial devices, were, as we learn from the Mahābhārata,
invariably borne by princes and leaders.
the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the enemies of the gods; and because he annihilated the demon host whilst seated upon the shoulder (or the hump, Kakud) of the bull, he thence obtained the appellation Kakustha (seated on the hump).


The son of Kakustha was Anenas,13 whose son was Prithu, whose son was Visvagastra,14 whose son was Adra,15 whose son was Yuvanaswa, whose son was Sravasta, by whom the city of Sravasti16 was founded. The son of Sravasta was Vrhadesa, whose son was Kuvalayasa. This prince, inspired with the spirit of Vishnu, destroyed the Asura Dhundhu, who had harassed the pious sage Urtanka; and he was thence entitled Dhundhumara.17 In his conflict with the demon

12 The Bhagavata adds, that he captured the city of the Asuras, situated in the west; whence his name Puranjaya, 'victor of the city'; he is also termed Paranjaya, 'vanquisher of foes'; he is also called Indravaha, 'borne by Indra.'

13 Suyodhana: Matsya, Agni, Kura.
16 Sravasta and Savasti: Bhagav. Sravasti: Matsya, Linga, and Kura, which also say that Sravasti was in the country of Gaura, which is Eastern Bengal; but it is more usually placed in Kosala by which a part of Oude is commonly understood. In my Dictionary I have inserted Sravasti, upon the authority of the Trikanda Sesha, but it is no doubt an error for Sravasti; it is there also called Dharmapattana, being a city of some sanctity in the estimation of the Buddhists. It is termed by Fa-Hian, She-wei; by Hwan Tsang, She-lo-và-si-i; and placed by both nearly in the site of Fyzabad in Oude. Account of the Foe-kue-kì.
17 This legend is told in much more detail in the Vayu and Brahama Purans. Dhundhu hid himself beneath a sea of sand, which Kuvalayasa and his sons dug up, undeterred by the flames which checked their progress, and finally destroyed most of them. The legend originates probably in the occurrence of some physical phenomenon, as an earthquake or volcano.
the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Drdhásva, Chandráśva, and Kapilásva; and the son and successor of the elder of these was Haryayásva; his son was Nikumbha; his son was Sanhatáva; his son was Krisásva; his son was Prasenajit; and his son was another Yuvanásva.\(^\text{18}\)

Yuvanásva had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition, and they instituted a religious rite to pro-

18 The series of names agrees very well to Sanhatásva, called Varhnásva in the Bhágavata. We have there some variations, and some details not noticed in our text. The Váyu, Bráhma, Agni, Linga, Mátśya, and Kúrna, ascribe two sons to Sanhatásva, whom the two first name Krisásva and Akrisásva, and the rest Krisásva and Rañásva. Senajit or Prasenajit is generally, though not always, termed the son of the younger brother; but the commentator on the Hari Vamśa calls him the son of Sanhatásva, whilst the Mátśya, Agni, Linga, and Kúrna omit him, and make Mándhátri the son of Rañásva. The mother of Prasenajit and the wife of Akrisásva or Sanhatásva, according to the different interpretations, was the daughter of Himavat, known as Drishadvati, the river so termed (Bk.II.Ch.III.n. 7.) The wife of Yuvanásva, according to the Vápu, or of Prasenajit, according to the Bráhma, was Gaurí, the daughter of Rantínara, who incurring the imprecation of her husband, became the Bándúda river (Bk.II.Ch.III.n.6). The Bráhma and Hari Vamśa call Yuvanásva her son; but in another place the Hari Vamśa contradicts itself, calling Gaurí the daughter of Mátímar, of the race of Puru, the mother of Mándhátri; here following apparently the Mátśya, in which it is so stated. The Bráhma P. is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátri, with the addition that he was called Gaurika, after his mother: तस्यात् गौरिक: पुत्रोऽकरणाि बन्धु ह। नान्यताः वेदनाभो वै तेवलिङ्कविजयेन दुप: || Mándhátri’s birth from Gaurí is the more remarkable, as it is incompatible with the usual legend given in our text and in the Bhágavata, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata, Mándhátri is also named Trasadasyu, or the terror or thieves.
cure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he came to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts, and he drank it. When the Munis rose, and found that the water had been drunk, they inquired who had taken it, and said, “The queen that has drunk this water shall give birth to a mighty and valiant son.” “It was I,” exclaimed the Rájá, “who unwittingly drank the water!” and accordingly in the belly of Yuvanásva was conceived a child, and it grew, and in due time it ripped open the right side of the Rájá, and was born, and the Rájá did not die. Upon the birth of the child, “Who will be its nurse?” said the Munis; when Indra, the king of the gods, appeared, and said, “He shall have me for his nurse” (mám dhásyati); and hence the boy was named Mándhátri. Indra put his forefinger into the mouth of the infant, who sucked it, and drew from it heavenly nectar; and he grew up, and became a mighty monarch, and reduced the seven continental zones under his dominion. And here a verse is recited; “From the rising to the going down of the sun, all that is irradiated by his light, is the land of Mándhátri, the son of Yuvanásva.”

19 The Vayu cites this same verse and another, with the remark.
VISHNU PURĀNA

The devout sage Saubhāri, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all directions, and he lived amongst them happily, playing with them night and day. Saubhāri the sage, being disturbed in devotions by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected, “How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young. Of a truth he awakens in my mind the wish to taste such pleasure, and I also will make merry that they were uttered by those acquainted with the Purāṇas and with genealogies: Adbhutābhāvāstaṁni śoṣaka pīrāśikṣa dībha: yaśñaucarṣaṁ udvho śravālaloṁ abhede. Sabhe: tabhāvābhāvaśa mantraḥ: ṛṣeṇa pṛṣṭhaṁ. Adbhuta bhāvāstaṁni śoṣaka vaśābrahmino jana: maṁ atmane mānastānam bharatam abhante. Sambhavaṁ: manavāḥ bharatam abhante. The Brāhma and Agni omit Ambarisha, for whom the Matsya substitutes Dharmaśena. The following legend of Saubhāri occurs elsewhere only in the Bhāgavata, and there less in detail.
Having thus resolved, the Muni came up hastily from the water, and, desirous of entering upon the condition of a householder, went to Mándhātri to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation, and treated him with the most profound respect. Having taken a seat, Saubhāri said to the Rājā, “I have determined to marry: do you, king, give me one of your daughters as a wife: disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the earth to whom daughters have been born, but your family is above all renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters; give one of them to me, so that I may be relieved from the anxiety I suffer through fear that my suit may be denied.”

When Mándhātri heard this request, and looked upon the person of the sage, emaciated by austerity and old age, he felt disposed to refuse his consent; but dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rṣhi, observing his hesitation, said, “On what, O Rājā, do you meditate? I have asked for nothing which may not be readily accorded: and what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?” To this, the king, apprehensive of his displeasure, answered and said, “Grave sir, it is the established
usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank; and since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity, and I am at a loss what to do.”

This answer of the king was fully understood by the Rshi, who said to himself, “This is merely a device of the Raja to evade compliance with my suit: he has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of his daughters: even be it so; I will be a match for him:” and he then spake aloud. and said, “Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace. Should any of the maidens your daughters be willing to take me for a bridegroom, I will have her for my bride; if no one be willing, then let the blame attach alone to the years that I have numbered.” Having thus spoken, he was silent.

Mandhatri, unwilling to provoke the indignation of the Muni, was accordingly obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits. His conductor, addressing the princesses, said to them, “Your father, young ladies, sends you this pious sage, who has demanded of him a bride; and the Raja has
promised him, that he will not refuse him any one of you who shall choose him for her husband." When the damsels heard this, and looked upon the person of the Ṛshi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing the favours of the master of the herd, they all contended for the choice. "Away, away, sister!" said each to the other; "this is my election, he is my choice; he is not a meet bride-groom for you; he has been created by Brahmā on purpose for me, as I have been created in order to become his wife: he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Ṛshi: and as the blameless sage was thus contend for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. Perplexed more than ever by this information, the Rājā exclaimed, "What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Ṛshi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśvakarman, equal in taste and skill to Brahmā himself, to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches and seats and furniture, and to attach to them gardens and groves, with reservoirs of water,
where the wild-duck and the swan should sport amidst beds of lotus flowers. The divine artist obeyed his injunctions, and constructed splendid apartments for the wives of the Rshi; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda took up his permanent abode, and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

21 The great Nidhi: a Nidhi is a treasure, of which there are several belonging to Kuvera; each has its guardian spirit, or is personified.
Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the complaint, that the Rshi was wholly devoted to her, and paid no attention to her sisters. In every palace Mandhātrī heard the same story from each of his daughters in reply to his questions ; and with a heart overflowing with wonder and delight he repaired to the wise Saubhāri, whom he found alone, and, after paying homage to him, thus addressed him : "Holy sage, I have witnessed this thy marvellous power ; the like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities ! Having thus saluted the sage, and been received by him with respect, the Rājā resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.
In the course of time the daughters of Mándhátri bore to Saubhari a hundred and fifty sons, and day by day his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self. “These my sons,” he loved to think, “will charm me with their infant prattle; then they will learn to walk; they will then grow up to youth and to manhood: I shall see them married, and they will have children; and I may behold the children of those children.” By these and similiar reflections, however, he perceived that his anticipations every day outstripped the course of time, and at last he exclaimed, “What exceeding folly is mine! there is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the descendants of their descendants. Shall I even see them; some other wish will be engendered; and when that is accomplished, how is the birth of fresh desires to be prevented? I have at last discovered that there is no end to hope, untill it terminates in death; and that the mind which is perpetually engrossed by expectation, can never be attached

22 Of Mamatá, ‘mineness’ (मस्ता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.
to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others, and is farther multiplied by the numerous children whom the princesses have borne to me. The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety. My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence, and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection by contracting worldly attachments: how much more likely should one so fall whose observances are incomplete? My intellect has been a prey to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings. To that end I will propitiate, by arduous penance, Vishnu, the creator of the universe, whose form is incalculable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods. On his everlasting body, which both discrete
and indiscriminate substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more. To him I fly for refuge; to that Vishnu, who is the teacher of teachers, who is one with all beings, the pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”

CHAPTER III

Having thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhánasas (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires, and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration, or death. Whoever reads, or hears, or remembers, or understands, this legend of Saubhari, and his espousal of the daughters of Mándhástri, shall never, for eight successive births, be addicted to evil thoughts, nor shall he act unrighteously, nor shall his mind dwell upon improper objects, not shall he be influenced by selfish attachments. The line of Mándhástri is now resumed.

1 So Manu: “Having reposited, as the law directs, the holy fires in his breast,” &c. VI. 25.
VISHNU PURĀNA

The son of Ambarīṣha, the son of Mándhātri, was Yuvanāśva; his son was Harita, from whom the Angirasa Hāritas were descended.

In the regions below the earth the Gandharbas called Mauneyas (or sons of the Muni Kaśyapa), who were sixty millions in number, defeated the tribes of the Nágas, or snake-gods, and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharbas, the serpent chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotus eyes opened while listening to their hymns. They said, “Lord, how shall we be delivered from this great fear?” Then replied the first of

2 The Vāyu, Linga, Kūrma, and Bhágavata agree in this series; the others omit it.

3 The words of the text are, the commentator explains the phrase, ‘the Angirasa Brahmins, of whom the Hárita family was the chief.’ The Linga reads, Harita the most famous Harita: Harita was the son of Yuvanāśva, whose sons were the Háritas; they were on the part (or followers) of Angiras, and were Brahmas with the properties of Kshatriyas. The Vāyu has, Harita the most famous Harita, the Haritas: Harita was the son of Yuvanāśva, from whom were many called Háritas; they were sons of Angiras, and Brahmas with the properties of Kshatriyas. The Bhágavata has only, the three (Ambarīṣha, Purukutsa, and Harita) were, according to Sridhara Swámi’s comments, the chiefs of Mándhātri’s descendants, being founders of three several branches; or it may mean, he says, merely that they had Mándhātri for their progenitor, Mándhātri being by some also named Angiras, according to Asválawáyana. It may be questioned if the compilers of the Puránas, or their annotators, knew exactly what to make of this and similar phrases, although they were probably intended to intimate that some persons of Kshatriya origin became the disciples of certain Brahmas, particularly of Angiras, and afterwards founders of schools of religious instruction themselves. Mándhātri himself is the author of a hymn in the Rīg-veda. As. Res. VIII. 385. Harita is the name of an individual sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.
males, who is without beginning, I will enter into the person of Purukutsa, the son of Mándhatrī, the son of Yuvanásva, and in him will I quiet these iniquitous Gandharbas.” On hearing these words, the snake-gods bowed and withdrew, and returning to their country dispatched Narmadā to solicit the aid of Purukutsa.

Narmadā accordingly went to Purukutsa, and conducted him to the regions below the earth, where, being filled with the might of the deity, he destroyed the Gandharbas. He then returned to his own palace; and the snake-gods, in acknowledgment of Narmadā’s services, conferred upon her as a blessing, that whosoever should think of her, and invoke her name, should never have any dread of the venom of snakes. This is the invocation; “Salutation be to Narmadā in the morning; salutation be to Narmadā at night; salutation be to thee, O Narmadā! defend me from the serpent’s poison.” Whoever repeats this day and night, shall never be bitten by a snake in the dark nor in entering a chamber; nor shall he who calls it to mind when he eats suffer any injury from poison, though it be mixed with his food. To Purukutsa also the snake-gods announced that the series of his descendants should never be cut off.

Purukutsa had a son by Narmadā named Trasadasyu, whose son

4 Narmadā, the personified Nerbudda river, was, according to the R̄ṣaṇavata, the sister of the Nāgas.
was Sambhūta, whose son was Anaranya, who was slain by Rāvana in his triumphant progress through the nations. The son of Anaranya was Prishadasva; his son was Haryyasva; his son was Sumanas; his son was Tridhanwan; his son was Trayyārūna; and his son was Satyavrata, who obtained the appellation of Trīśanku, and was degraded to the condition of a Chāṇḍāla, or outcast. During a twelve years’ famine Trīśanku provided the flesh of deer for the nourishment of the wife and children of Visvāmitra, suspending it upon a spreading fig-tree on the borders of the Ganges, that he might not subject them to the indignity of receiving presents from an outcast. On this account Visvāmitra, being highly pleased with him, elevated him in his living body to heaven.

5 We have some varieties here. Instead of Trasadasyu the Matsya has Dussaha, whom it makes the husband of Narmadā, and father of Sambhūti, the father of Tridhanwan. The Bhāgavata omits Sambhūti; the Linga makes him the brother of Trasadasyu; and the Agni has in his place Sudhanwan.

6 Vrishadasva: Vāyu. The Matsya, Agni, and Brāhma omit all between Sambhūta and Tridhanwan. The Bhāgavata has a rather different series, or Anaranya, Haryyasva, Aruṇa, Tribandhana, Trīśanku. As Anaranya is famous in Hindu story, and Trayyārūna is a contributor to the Rig-veda, their omission shows careless compilation.

7 The Vāyu states he was banished by his father for his wickedness (Adharama). The Brāhma P. and Hari Vamsā detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man, one of the citizens according to the two former, of Vidarbha according to the latter: for this, his father, by the advice of Vaśishṭha, banished him, and he took refuge with Śwapākas. The Rāmāyana has a different story, and ascribes Trīśanku’s degradation to the curse of the sons of Vaśishṭha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described as a pious prince (स्वराची जितेत्वचिच्छित: ) and the object of his sacrifice was to ascend to heaven.

8 The occurrence of the famine, and Satyavrata’s care of the wife and family of Visvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brāhma and Hari Vamsā. During the famine, when game fails he kills the cow of Vaśishṭha: and for the three
The son of Triśānta was Hariśchandra; his son was Rohitā.

Crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Triśānta (tri-, 'three,' śānta, 'sin'). Vasishṭha refusing to perform his regal inauguration, Viśvāmitra celebrates the rites, and on his death elevates the king in his mortal body to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive, Viśvāmitra's resentment of the gods to attend Triśānta's sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśvāmitra, by which Triśānta was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśvāmitra. The Bhāgavata has an allusion to this legend, saying that Triśānta is still visible in heaven: अयापि दिवि हर्षते। The Vāyu furnishes some further information from an older source: अव्वक्षलाततनं भूतमुखं परार्थिष्टिः। जना। विश्वामित्रप्रसदेन विशाशिदिविर राजते। देवे: सादेह महात्माशुचिपार्श्वस्य प्रसन्नत:। शेषयिति...रस्या हेमन्ते चन्द्रगृहितं। अन्तहता बिभिन्नमेकविशाखुह्रुपयता। Both my copies leave a blank where it is marked, and similar passage does not elsewhere occur; but the word should probably be निर्मा, and the whole may be thus render: ‘Men acquainted with the Purāṇas recite these two stanzes; “By the favour of Viśvāmitra the illustrious Triśānta shines in heaven along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornaments with the constellation Triśānta.” This legend is therefore clearly astronomical, and alludes possibly to some reformation of the sphere by Viśvāmitra, under the patronage of Triśānta, and in opposition to a more ancient system advocated by the school of Vasishṭha. It might be no very rash conjecture, perhaps, to identify Triśānta with Orion, the three bright stars of whose belt may have suggested the three Śāṅkus (stakes or pins) which form his name.

The Paurāṇik lists generally dismiss Hariśchandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahābhārata, Sabhā Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rājasūya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Mākandeya and Padma Purāṇas, of his having given his whole country, his wife and son, and finally himself, to Viśvāmitra, in satisfaction of his demands for Dakshinā. In consequence he was elevated with his subjects to heaven, from whence, having been insidiously led by Nāreṇa to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent, and he and his train paused in mid-air. The city of Hariśchandra is popularly believed to be at times still visible in the skies. The indignation of Vasishṭha at Viśvāmitra's insatiability produced a quarrel, in which their mutual imprecations changed them to two birds, the Sarāli, a sort of Turdus, and the Baka, or crane. In these forms they fought for a considerable term, until Brahmā inter-
posed, and reconciled them. The Bhāgavata alludes to this story, in its notice of Hariśchandra; but the Vāyu refers the conflict to the reign of a different prince: see c. 2. n. 11. According to the Śiva P., Hariśchandra was an especial warshipper of that deity; and his wife Satyavatī was a form of Jayā, one of Durga’s handmaids.

10 Also read Rohita. Trāces of his name appear in the strongholds of Rotas, in Behar and in the Panjab. The Bhāgavata has a legend of his having been devoted to Varuṇa, before his birth, by his father, who having on various pleas deferred offering his son as promised, was afflicted by a dropsy. Rohita at last purchased Śunaśhephas, who was offered as a victim in his stead: see hereafter, note on Sunahshephas.

11 Omitted: Agni, Linga, and Matsya.


14 Descendants of Yadu. The first springs from a prince who is the twelfth, and the second from one who is the eighteenth, in the lunar line, and both are thus contemporaneous with a prince who is the thirty-fifth of the solar dynasty. The Vāyu adds, that they were assisted by Śakas, Yavanas, Kāmbojas, Pārvatas, and Pahlavas.
valiant prince, the monarch of many realms, the offerer of many sacrifices, the destroyer of his foes, a universal emperor, is in thy womb; think not of committing so desperate an act!" Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and after some time a very splendid boy was there born. Along with him the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth, gave him on that account the name of Sagara (from Sa, 'with,' and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him fully in the Vedas, and taught him the use of arms, especially those of fire, called after Bhārgava.

When the boy had grown up, and was capable of reflection, he said to his mother one day, "Why are we dwelling in this hermitage? where is my father? and who is he?" His mother, in reply, related to him all that had happened. Upon hearing which he was highly incensed, and vowed to recover his patrimonial kingdom, and exterminate the Haihayas and Tālajānghas, by whom it had been overrun. Accordingly when he became a man he put nearly the whole of the Haihayas to death, and would have also destroyed the Sakas, the Yavanas, Kāmbojas, Pāradas, and Pahnavas, but that they applied to Vaśīṣṭha, the family pariest of Sagara, for protection.

15 The Haihayas we shall have farther occasion to notice. The Sakas are, no doubt, the Sācē or Sakai of the classical geographers, Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and half before our era, along the western districts of India, and who are not improbably connected with our Saxon
VISHNU PURANA

अथैतान् वशिष्ढो जीवन्मुक्तकान्त कुलवा सगरमाह्य- वत्स ! वत्स !
अलमेहिरतिजीवन्मुक्तकरूसुति: ॥१९॥

एते च मयेऽव तत्प्रतिज्ञापरिपालनाय निजधम्मं द्विजस्म्पपरित्यागं
कारिता: ॥२०॥

स तत्पति तदुक्खनमभिन्नं तेषां बेशायज्ञिब्धकारयत् । यवनान्
मुणिदतिषिसं, अर्ध्मुण्डान्त शकान्, प्रलम्बकेशान्त पार्दान्, पाहवाम्

Vaishistha regarding them as annihilated (or deprived of power), though
living, thus spake to Sagara: "Enough, enough, my son, pursue no
farther these objects of your wrath, whom you may look upon as no
more. In order to fulfil your vow I have separated them from affinity
to the regenerate tribes, and from the duties of their castes." Sagara,
in compliance with the injunctions of his spiritual guide, contented
himself therefore with imposing upon the vanquished nations peculiar
distinguishing marks. He made the Yavanās shave (the upper) half
of their heads; the Pāradas wore their hair long; and the Pahnavas
let their beards grow, in obedience to his commands. They also, and
forefathers. The Yavanas are the Ionians or Greeks. The Kámbojas
were a people on the north-west of India, of whom it is said that they
were remarkable for a capital breed of horses. There is an apparent trace
of their name in the Caumogeas of Kaferistan, who may have retreated
to the mountains before the advance of the Turk tribes. (Elphinstone's
Caubul, 619 : see also before, Bk. II. Ch. III. n. 146.) The Páradas and
Pahlavas or Pahnavas may designate other bordering tribes in the same
direction, or on the confines of Persia. Along with these, in the legend
that follows, the Bhágavata enumerates Barbaras. The Váyu adds
Máhishikas, Chaulas, Dárvas, and Khasas : the two former of which
are people on the Malabar and Coromandel coasts; the two latter are
usually placed amongst the mountaineers of the Hindu Kosh. The
Brāhma P. lengthens the list with the Kolas, the forest races of eastern
Gondwana; the Sarpas and the Keralas, who are the people of Malabar.
The Hari Vamsa still farther extends the enumeration with the Tusharas
or Tokhas, the Turks of Tokhaestan; the Chinas, Chinese; the
Mádras, people in the Panjub; the Kishkindhas, in Mysore; Kauntalas,
along the Narbudda; Bangas, Bengalis; Sálwas, people in western
India; and the Konkana, or inhabitants of the Konkan. It is evident
from the locality of most of the additions of the last authority, that its
compiler or corrupter has been a native of the Dekhin.

16 And Kámbojas: Váyu.

17 The Asiatic nations generally shave the head either wholly or in
part. Amongst the Greeks it was common to shave the fore part of the
head, a custom introduced, according to Plutarch, by the Abantes,
whom Homer calls oτοζευ κομόδωντες, and followed, according to
Xenophon, by the Lacedåemonians. It may be doubted, however, if the
Greeks or Ionians ever shaved the head completely. The practice
prevails amongst the Mohammedans, but it is not universal. The Sakas,
Scythians or Tartars, shave the fore part of the head, gathering the hair
other Kshatriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus separated from religious rites, and abandoned by the Brahmans, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed dominion.

CHAPTER IV

Sumati the daughter of Kaśyapa, and Kesinī the daughter of Raja Vidarbha, were the two wives of Sagara¹. Being without progeny, the king solicited the aid of the sage Aurva with great

at the back into a long tail, as do the Chinese. The mountaineers of the Himalaya shave the crown of the head, as do the people of Kaferistan, with exception of a single tuft. What Oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy beards, as the Persopolitan sculptures demonstrate. In Chardin’s time they were out of fashion, but they were again in vogue in that country in the reign of the last king, Fath Shuh.

18 So the Vāyu, &c.; and a similar statement is given in Manu, X. 44, where to the Śakas, Yavanas, Kāmbojas, Pāradas, and Pahnava, are added the Paundras (people of western Bengal), Odras (those of Orissa), Drāvidas (of the Coromandel coast), Chinas (Chinese), Kirātas (mountaineers), and Daradas (Durds of the Hindu Koh). From this passage, and a similar one in the Rāmāyaṇa, in which the Chinas are mentioned, Klaproth inferred those works to be not older than the third century B.C., when the reigning dynasty of Thsīn first gave that name to China (see also Book II. Ch. III n. 145). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B.C., when their arms extended to the Oxus; but it is difficult to reconcile this date with the difference of style between the Rāmāyaṇa particularly and the works of the era of Vikramāditya. It would seem more likely that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.

1 So the Rāmāyaṇa. Sumati is called the daughter of Arishta-nemi: the Mahābhārata calls her Saivyā. The story of Sagara and his descendants is told at length in the Rāmāyaṇa, first book, and in the Mahābhārata, Vana Parva, III. 106, et seq., as well as in most of the Purāṇas.
Asamanjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni Kapila, who was a portion of Vishnu, free from fault, and endowed with all true wisdom. Having approached him with respect, they said, “O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form, for the protection of the afflicted universe.” “Be satisfied,” replied the sage, “in a brief time the sons of Sagara shall be all destroyed.”
At that period Sagara commenced the performance of the solemn sacrifice of a horse, who was guarded by his own sons: nevertheless some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with preservation, until coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards each for a league. Coming to Pátala, they beheld the horse wandering freely about, and at no great distance from him they saw the Ráhi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, “This is the villain who has maliciously interrupted our sacrifice, and stolen the horse! kill him! kill him!” they ran towards him with uplifted weapons. The Muni slowly raised his eyes, and for an instant looked upon them, and they were reduced to ashes by the sacred flame that darted from his person.

When Sagara learned that his sons, whom he had sent in pursuit of the sacrificial steed, had been destroyed by the might of the great

3 The Bhágavata has, for a Puráña, some curious remarks on this part of the story, flatly denying its truth. न सातपावी मनिक्षेपावित्रा वृंदेनुपुरा इति सच्चाधामि। कथं तमोरास्माय विभव्याये जगतवितास्मान वे राजसुधः। याहैर्या साध्यायी धर्मशैलेन मुदुष्यतरे दुरस्य। भवाभेष् गुरुपुषं विनिपिष्टः परामामूलक कर् गुरुःक्रयः। इति। The report is not true, that the sons of the king were scorched by the wrath of the sage; for how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was on with the supreme, and who
Rishi Kapila, he dispatched Anśumāt, the son of Asamanjas, to effect the animals’ recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was, and bowing respectfully, prayed to him, and so propitiated him, that the saint said, “Go, my son, deliver the horse to your grandfather; and demand a boon; thy grandson shall bring down the river of heaven on the earth.” Anśumāt requested as a boon that his uncles, who had perished through the sage’s displeasure, might, although unworthy of it, be raised to heaven through his favour. “I have told you,” replied Kapila, “that your grandson shall bring down upon earth the Ganges of the gods; and when her waters shall wash the bones and ashes of thy grandfather’s sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Vishnu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those even shall obtain Svarga, whose bones, skin, fibres, hair, or any other part, shall be left after death upon the earth which is contiguous to the Ganges.” Having acknowledged reverentially the kindness of the sage, Anśumāt returned to his grandfather, and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affectionate memory of his sons, denominated Sāgara the chasm which they had dug.

has promulgated that Sankhya philosophy, which is a strong vessel, by which he who is desirous of liberation passes over the dangerous ocean of the world by the path of death?"
The son of Anūmat was Dilīpa; his son was Bhagīratha, who brought Ganga down to earth, whence she is called Bhāgīrathi. The son of Bhagīratha was Śruta; his son was Nābhāga; his son was Ambarisha; his son was Sindhuḍīpa; his son was Ayutāśva; his son was Rituparnā, the friend of Nala, skilled profoundly in dice.

of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilāśrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or the foot of the Himālaya, where the Ganges descends to the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himālaya, and Saugor (Śāgara) was at Hardwar.

5 Or Khaṭvāṅga: Brāhma and Hari Vaṃśa: but this is apparent-


7 Nābhīn: Bhāgavata.


9 अनुच्छृष्ण: ‘knowing the heart of the dice.’ The same epithet, as well as that of ‘friend of Nala,’ is given him in the Vāyu, Bhāgavata, and Brāhma Purāṇas, and in the Hari Vaṃśa, and leaves no doubt of their referring to the hero of the story told in the Mahābhārata. Nala, however, as we shall hereafter see, is some twenty generations later than Rituparna in the same family; and the Vāyu therefore thinks it necessary to observe that two Nalas are noticed in the Purāṇas, and the one here adverted to is the son of Virasena; nālī द्राविति विष्ठाली पुराणेणु छट्टवली।

**वि:** whilst the other belongs to the family of Ikshvāku. The same passage occurs in the Brāhma P. and Hari V.; and the commentator on the latter observes, निपपाथाको नलो वि-सेवनगुताण्वला-

**द्यो।’ Nala the son of Nishadha is different from Nala the son of Virasena.’ It is also to be observed, that the Nala of the tale is king of Nishadha, and his friend Rituparna is king of Ayodhya. The Nala of the race of Ikshvāku is king of Ayodhya: he is the son of Nishadha, however, and there is evidently some confusion between the two. We do not find Virasena or his son in any of the lists. See n. 19.
the son of Rituparna was Sarvakâma; his son was Sudâsa; his son was Saudâsa, named also Mitrasaha.

The son of Sudâsa having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer. The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it

10 There is considerable variety in this part of the lists, but the Vâyu and Bhágavata agree with our text. The Matsya and others make Kalmâshapâda the son or grandson of Rituparna, and place Sarvakâma or Sarvakaarman after him. See further on.

11 The Vâyu, Agni, Brâhma, and Hari Vamsa read Mitrasaha, "foe-enduring;" but the commentator on our text explains it Mitra, a name of Vaishistha, Saha, 'able to bear' the imprecation of; as in the following legend, which is similarly related in the Bhágavata. It is not detailed in the Vâyu. A full account occurs in the Mahâbhârata, Adi P., s. 176, but with many and important variations. Kalmâshapâda, whilst hunting, encountered Sakti, the son of Vaishistha, in the woods; and on his refusing to make way, struck the sage with his whip. Sakti cursed the king to become a cannibal; and Visvamitra, who had a quarrel with Vaishistha, seized the opportunity to direct a Râkshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmâshapâda for food, and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the course of Sakti, that the king should become a cannibal; which taking effect with double force, Kalmâshapâda began to eat men. One of his first victims was Sakti, whom he slew and ate; and then killed and devoured, under the secret impulse of Visvamitra's demon, all the other sons of Vaishistha. Vaishistha however liberated him from the Râkshasa who possessed him and restored him to his natural character. The imprecation of the Brahman's wife, and its consequences, are told in the Mahâbhârata as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities the prince's designation being at length, Mitrasaha Saudasa Kalmâshapâda, or Mitrasaha, son of Sudâsa, with the swelled feet.
After some interval Saudāsa celebrated a sacrifice, which was conducted by Vaśishṭha. At the close of the rite Vaśishṭha went out; when the Rākshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vaśishṭha, and came and said to the king, "Now that the sacrifice is ended, you must give me flesh to eat: let it be cooked, and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vaśishṭha. As soon as the Muni returned, the king offered to him the dish. Vaśishṭha surprised at such want of propriety in the king, as his offering him meat to eat, considered what it should be that was so presented, and by the efficacy of his meditations discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Rājā, saying, "Inasmuch as you have insulted all such holy men as we are, by giving me what is not to be eaten, your appetite shall henceforth be excited by similar food."

"It was yourself," replied the Rājā to the indignant sage, "who commanded this food to be prepared." "By me! exclaimed Vaśishṭha; "how could that have been ?" and again having recourse to meditation, he detected the whole truth. Foregoing then all dis-
In consequence of the curse of Vaśishta, the Rájá became a cannibal every sixth watch of the day for twelve years, and in that state wandered through the forests, and devoured multitudes of men. On one occasion he beheld a holy person engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the regal Rákshasa overtook and seized the husband. The wife of the Brahman then also desisted from flight, and earnestly entreated the savage to spare her lord, exclaiming, “Thou, Mitrasaha, art the pride of the royal house of Ikshwáku, not a malignant fiend! it is not in thy nature, who knowest
At the expiration of the period of his curse Saudásā returned home. Being reminded of the imprecation of the Brahmani by his wife Madayanti, he abstained from conjugal intercourse, and was in consequence childless; but having solicited the interposition of Vaśishtha, Madayanti became pregnant. The child, however, was not born for seven years, when the queen, becoming impatient, divided the womb with a sharp stone, and was thereby delivered. The child was thence called Asmaka (from Asman, 'a stone'). The son of Asmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females; whence he was denominated Nārikavacha (having women for armour)12. The son of Mūlaka was Daśāratha; his son was Flavila; his son was Viśvasaha; his son was Khāṭwāṅga, called also Dilīpa13, who in a

12 His name Mūlaka, or 'the root,' refers also to his being the stem whence the Kshatriya races again proceeded. It may be doubted if the purport of his title Nārikavacha is accurately explained by the text.

13 This prince is confounded with an earlier Dilīpa by the Brāhmaṇa P. and Hari Vaṃśa.
battle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life?" "The length of your life is but an hour," the gods replied. On which, Khátwánga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred Bráhmans; if I have never deviated from the discharge of my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vásudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Rshis; "Like unto Khátwánga will be no one upon earth, who having come from heaven, and dwell an hour amongst men, became united with the three worlds by his liberality and knowledge of truth."

14. The term for his obtaining final liberation is rather unusual; योधिनिःसहिता लोकः "By whom the three worlds were affected or beloved:"

निष्क्रिय कृतः the three worlds being identified with their source, or the supreme. The text says of this stanza, "And the Váyu, citing it, says. इति अवति: the legend is therefore from the Vedas."
The son of Khátwânga was Dírghabáhu; his son was Raghu; his son was Aja; his son was Dáśaratha. The god from whose

15 The lists here differ very materially, as the following comparison will best show:

<table>
<thead>
<tr>
<th>Vishnu</th>
<th>Matsya</th>
<th>Rámáyaña</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalmáshapáda</td>
<td>Kalmáshapáda</td>
<td>Kalmáshapáda</td>
</tr>
<tr>
<td>Aśmaka</td>
<td>Sarvakarman</td>
<td>Śankana</td>
</tr>
<tr>
<td>Múlaka</td>
<td>Anaraṇya</td>
<td>Sudarśana</td>
</tr>
<tr>
<td>Dáśaratha</td>
<td>Nighna</td>
<td>Agnivarna</td>
</tr>
<tr>
<td>Ilavila</td>
<td>Anamitra</td>
<td>Śígraga</td>
</tr>
<tr>
<td>Viśvasaha</td>
<td>Dílpa</td>
<td>Maru</td>
</tr>
<tr>
<td>Dilipa</td>
<td>Raghu</td>
<td>Prasusruka</td>
</tr>
<tr>
<td>Dírghabáhu</td>
<td>Aja</td>
<td>Ambarisha</td>
</tr>
<tr>
<td>Raghu</td>
<td>Dírghabáhu</td>
<td>Nahusha</td>
</tr>
<tr>
<td>Aja</td>
<td>Ajapála</td>
<td>Yayáti</td>
</tr>
<tr>
<td>Dáśaratha</td>
<td>Dáśaratha</td>
<td>Nábhaga</td>
</tr>
</tbody>
</table>

The Váyu, Bhágavata, Kúrma, and Linga agree with our text, except in the reading of a few names; as Sataratha for Dáśaratha the first; Vairívra for Ilavila; and Krritasarma, Vridhhasarma, or Vridha- karam, for Viśvasaha. The Agni and Bráhma and Hari Vaṃśa agree with the second series, with similar occasional exceptions; showing that the Puráñas admit two series, differing in name, but agreeing in number. The Rámáyaña, however, differs from both in a very extraordinary manner, and the variation is not limited to the cases specified, as it begins with Bhagiratha, as follows:

<table>
<thead>
<tr>
<th>Puránas</th>
<th>Rámáyaña</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhagiratha</td>
<td>Bhagiratha</td>
</tr>
<tr>
<td>Śruta</td>
<td>Kakutshtha</td>
</tr>
<tr>
<td>Nábhaga</td>
<td>Raghu</td>
</tr>
<tr>
<td>Ambarisha</td>
<td>Kalmáshapáda</td>
</tr>
<tr>
<td>Sindhudívapa</td>
<td></td>
</tr>
<tr>
<td>Ayutáswa</td>
<td></td>
</tr>
<tr>
<td>Rítuparṇa</td>
<td></td>
</tr>
<tr>
<td>Sarvakáma</td>
<td></td>
</tr>
<tr>
<td>Sudáśa</td>
<td></td>
</tr>
</tbody>
</table>

The entire Puráñik series comprises twenty descents, and that of the Rámáyaña sixteen. Some of the last names of the poem occur amongst the first of those of the Puráñas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Ráma, has for his immediate predecessors Raghu, Aja, Dáśaratha, as in our text; and the author of the Raghu Vaṃśa agrees with the Puráñas from Dílpa downwards.
16 This is an epitome of the Rāmāyāna, the heroic poem of Vālmīki, on the subject of Rāma’s exploits. A part of the Rāmāyana was published, with a translation by Carey and Marshman, several years since; but much more correct edition of the text of the two first books, with a Latin translation of the first, and part of the second, have been more recently published by Professor Schlegel; a work worthy of his illustrious name. A summary of the story may be found in Jones’ Works, Maurice’s Hindustan, Moor’s Pantheon, &c. It is also the subject of the Uttarā Rāma Charitra in the Hindu Theatre, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, sufficiently familiar even to English readers. It seems to be founded on
Bharata made himself master of the country of the Gandharbas, after destroying vast numbers of them; and Satruighna having killed the Rákhasa chief Lavanà, the son of Madhu, took possession of his capital Mathurà.

Having thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Ráma, Lakshmana, Bharata, and Satruighna reascended to heaven, and were followed by those of the people of Kosala who were fervently devoted to these incarnate portions of the supreme Vishnu.

Ráma and his brothers had each two sons. Kuśa and Lava were the sons of Ráma; those of Lakshmana were Angada and Chandraketu; the sons of Bharata were Taksha and Pushkara; and Subáhu and Śurasena were the sons of Satruighna.

historical fact; and the traditions of the south of India uniformly ascribe its civilization, the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lanká by Ráma.

17 The Váyu specifies the countries or cities over which they reigned, Angada and Chitraketu, as the Váyu terms the latter, governed countries near the Himálaya, the capitals of which were Angadi and Chandravaktá. Taksha and Pushkara were sovereigns of Gandhára, residing at Takshaśilá and Pushkaravati. Subáhu and Śurasena reigned at Mathurá; and in the latter we might be satisfied to find the Śurasenas of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. Kuśa built Kuśasthalí on the brow of the Vindhya, the capital of Kosalá; and Lava reigned at Strávastí (see Bk. IV. Chs. I and II) in Uttara (northern) Kosálá:—

The Raghu Vamsá describes Kuśa as returning from Kusavatí to Ayodhya, after his father's death; but it seems not unlikely that the extending power of the princes of the Doab, of the lunar family, compelled Ráma's posterity to retire more to the west and south.
18 The Bhāgavata is the only Purāṇa that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalus. See above, n. 9

19 Here again we have two distinct series of princes, independently of variations of individual names. Instead of the list of the text, with which the Vāyu and Bhāgavata nearly, and the Brāhma and Hari Vamsa, indirectly conform, we have in the Matsya, Linga, Kūrma, and Agni the following: Ahinagu, Sahasrasva, Sahasrāya or Sahasrabala, Chandrāvaloka, Tārapāda or Tārādhiśa, Chandragiri, Bhānūratha or Bhānunitra, and Śrūtāyus, with whom the list ends, except in the Linga, which adds Bāhula, killed by Abhimanyu: enumerating therefore from Devānīka but seven or eight princes to the great war, instead of twenty-three, as in the other series. The Raghu Vamsa gives much the same list as our text, ending with Agnivarpa,

20 Bala: Bhāgavata. Nala: Hari V.
22 Omitted: Bhāgavata.

25 Omitted: Brāhma and Bhāgavata:

26 Omitted: Brāhma and Hari V.: but included with similar particulars by the Vāyu, Bhāgavata, and Raghu Vamsa: see also Bk. III. Ch. VI, where Kauśalya is likewise given as the synonym of Hiraṇyagarbha, being, as the commentator observes, his Vīsheshanam, his epithet or attribute, born in, or king of, Kośāla. The Vāyu accordingly terms him, हिरण्यनामः, कौशल्यः: but in the Bhāgavata the epithet Kauśalya is referred by the commentator to Yājñavalkya, the pupil of Hiranyanābha: यतः सकशात् कौशल्यो याज्ञवल्क्यो योगवयात्: The author
The son of this saintly king was Pushya; his son was Dhruvasandhi; 27 his son was Sudarśana; his son was Agnivarṇa; his son was Śīghra; his son was Maru, 28 who through the power of devotion (Yoga) is still living in the village called Kalāpa, and in a future age will be the restorer of the Kṣatriya race in the solar dynasty. Maru had a son named Prasūrūta; his son was Susandhi; his son was Amarsha; his son was Mahasvat; 29 his son was Viśrutavat; 30 and his son was Vrihadbala, who was killed in the great war by Abhimanyu, the son of Arjuna. These are the most distinguished princes in the family of Ikshvāku: whoever listens to the account of them will be purified from all his sins. 31

of the Raghu Vamsa, not understanding the meaning of the term, has converted Kausalya into the son of Hiranyakābha, Raghu V. 18. 27. The Bhāgavata, like our text, calls the prince the pupil of Jaimini. The Vāyu, more correctly, states: temple: shibya: 'the pupil of the sage's grandson.' There seems to be, however, something unusual in the account given of the relation borne by the individuals named to each other. As a pupil of Jaimini, Hiranyakābha is a teacher of the Śāma-veda (Bk. III, Ch. VI), but Yajnavalkya is the teacher of the Vājasaney branch of the Yajush (Bk. III, Ch. V.). Neither of them is specified by Colebrooke amongst the authorities of the Pātanjal or Yoga philosophy; nor does either appear as a disciple of Jaimini in his character of founder of the Mīmāṃsā school. Trans. R. As. Soc. Vol. I. 27 Arthatīdhi: Brāhma P. and Hari V. 28 Maruta: Brāhma P. and Hari V. These authorities omit the succeeding four names.

29 Sabhasvat: Vāyu. 30 Viśvasaha: Bhāgavata.

31 The list closes here, as the author of the Purāṇas, Vyāsa, is cotemporary with the great war. The line of Ikshvāku is resumed prophetically in the twenty-second chapter.
CHAPTER V

The son of Ikshwákú, who was named Nimi, instituted a sacrifice that was to endure for a thousand years, and applied to Vasíshthá to offer the oblations. Vasíshthá in answer said, that he had been pre-engaged by Indra for five hundred years, but that if the Rájá would wait for some time, he would come and officiate as superintending priest. The king made no answer, and Vasíshthá went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasíshthá, Nimi should thenceforth cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he in return denounced as an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the punishment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vasíshthá also leaving his body, was united with the
VISHNU PURĀNA

The spirits of Mitra and Varuna for a season, until, through their passion for the nymph Urvāśī, the sage was born again in a different shape. The corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins, and it remained as entire as if it were immortal. When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life, but Nimi declined its acceptance, saying, “O deities, who are the alleviators of all worldly suffering, there is not in the world a deeper cause of distress than the separation of soul and body: it is therefore my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape!” To this desire the gods assented, and Nimi was placed by them in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting.

As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince, and produced from it a prince who was called Janaka, from being born without a progenitor. In consequence of his father being

2 This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśī Khaṇḍa, s. 30, an account is given of a Brahman who carries his mother’s bones, or rather her corpse, from Gétubandha or Rāmeśwara to Kāśī. For this purpose he first washes it with the five excretions of a cow, and the five pure fluids, or milk, curds, ghee, honey, and sugar. He then embalm’s it with Yakshakarddama, a composition of Agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola; and envelopes it severally with Netravastra, flowered muslin; Paṭṭamvara, silk; Surasavastra, coarse cotton; Mānjishṭha, cloth dyed with madder; and Nepala Kambala, Nepal-blanketing. He then covers it with pure clay, and puts the whole into a coffin of copper, Tāmra sampuṭa. These practices are not only unknown, but would be thought impure in the present day.
without a body (videha), he was termed also Vaideha, ‘the son of the bodiless;’ and he further received the name of Mithi, from having been produced by agitation (mathana). The son of Janaka was Udávasu; his son was Nandivardhana; his son was Suketu; his son was Devaráta; his son was Vrihaduktka; his son was Maháviryá; his son was Satyadhriti; his son was Dhrishhatakenu; his son was Haryaśva; his son was Maru; his son was Pratibandhaka; his son was Kritaratha; his son was Krita; his son was Vibudha; his son was Mahádhriti; his son was Kritiráta; his son was Mahároman; his son was Suvarnaroman; his son was Hrasvatoman; his son was Síradhvaja.

Síradhvaja ploughing the ground, to prepare it for a sacrifice which he instituted in order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sítá. The brother of Síradhvaja was Kušadhvaja, who was king of Káśi: he had a son

3 These legends are intended to explain, and were probably suggested by, the terms Vaideha and Mithilá, applied to the country upon the Gandak and Kusí rivers, the modern Tirhat. The Rámáyána places a prince named Mithi between Nimi and Janaka, whence comes the name Mithilá. In other respects the list of kings of Mithilá agrees, except in a few names. Janaka the successor of Nimi is different from Janaka who is celebrated as the father of Sítá. One of them, which does not appear, is also renowned as a philosopher, and patron of philosophic teachers. Máhabhárata, Moksha Dharma. According to the Váyu P., Nimi founded a city called Jayantapur, near the Ásrama of Gautama. The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

4 This identifies Síradhvaja with the second Janaka, the father-in-law of Ráma. The story of Sítá’s birth, or rather discovery, is narrated in the Áranya Khaṇḍa of the Rámáyána, the Vana Parva of the Mahábhárata, and in the Váyu, Brahma Vaivarta, Kálika, and other Puráṇas.

5 The Rámáyána says, ‘of Sankasya,’ which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kiashi in the Doab, about
also, named Bhánumat. The son of Bhánumat was Satadyumna; his
son was Suchi; his son was Urjjaváha; his son was Satyadhvaja;
his son was Kuni; his son was Anjana; his son was Ritus; his
son was Arishtanemi; his son was Srutayus; his son was
Supársvya; his son was Sanjaya; his son was Kshemári; his son was
Anenas; his son was Mínaratha; his son was Satyarah; his son
Satyarah; his son was Upagá; his son was Srúta; his son was
Sásvata; his son was Sudhanwá; his son was Subhásá; his son was
Sušrúta; his son was Jaya; his son was Vijaya; his son was Rita;
his son was Sunaya; his son was Vitahvaya; his son was Dhriti; his
son was Bahulásva; his son was Kriti, with whom terminated the
family of Janaka. These are the kings of Mithilá, who for the most part will
be proficient in spiritual knowledge.

Mainpuri. Account of the Foe-kué-ki. The Bhágavata makes Kuśa-
dhvaja the son of Srídhvaja.

6 The Bhágavata differs from our authority here considerably, by
inserting several princes between Kuśadhvaja and Bhánumat; or,
Dharmadhvaja, who has two sons, Kritadhvaja and Khándikya; the
former is the father of Kuśadhvaja, the latter of Bhánumat. See the
last book of the Vishnu.

7 Sakuni, and the last of the series, according to the Váyu.

8 Between this prince and Suchi the series of the Bhágavata is
Sanadhvaja, Urdhwhaketu, Aja, Purujit. The following variations are
from the same authority.

9 Chitrarahtha. 10 Kshemadhi.
11 Omitted. 12 Samaratha.
13 Omitted. 14 Upaguru.
15 Upagupta. 16 Vasvanata.
17 Yúyudhána, Subháshana, Srúta. 18 Sunaka.

19 A reading of all the copies; but why
the future verb, ‘will be,’ is used does not appear.

20 Descendants of two of the other sons of the Manu are noticed in
CHAPTER VI

MENAYA UVA CH

SUNYANAS AHAU H! BWAH: KATHITO BHVATA SAM I
SOMASYA BAYE LAYAVATAYUHOTUMADHARMAPASYIVAYA II
KITYAYETE KISHIRIKITAYA YEPAMAGAYAPI SATAYIT II
PRASADAMUKATAM BRARDNAYATAMHARIHA II 22

Maitreya.—You have given me, reverend preceptor, an account of
the kings of the dynasty of the sun: I am now desirous to hear a
description of the princes who trace their lineage from the moon, and
whose race is still celebrated for glorious deeds. Thou art able to
relate it to me, Brahman, if thou wilt so favour me.

PARASARU UVA CH

SHRUKTA MUNISHAOH II BAYA: PRITHITETAS III
SOMASYANUKMATAYA YATROVIVITATATO BANAN II 32
AYAHI VANOCAITILAPRAYAKMACAD TISAMUDESHYADHVARUTINAGAYATNITRHYUKHUHAYATI
KARTKAYAARYDEEPACIBHUMYAMIRISHANADHYA TAPASHARELAMUR II 4 II TAMAH KHYAAMAM SHRUTAYAM—

Parasara.—You shall hear from me, Maitreya, an account of the
illustrious family of the moon, which has produced many celebrated
rulers of the earth; a race adorned by the regal qualities of strength,
valour, magnificence, prudence, and activity; and enumerating amongst
its monarchs Nahusha, Yayati, Kartavirya Juna, and others equally
renowned. That race will I describe to you: do you attend.

AAYHYANUKMATAM BAAVARAAYAYANAMAHAYAMRITAMMANAMASMYUKVARAYAYATANAMNAM:
PRAVARADHYA ANEY SOMAY, TADH BHUVANYAHAHOTAKOHAYAPI HICH-NAKHYANTAYAMA

Atri was the son of Brahman, the creator of the universe, who

in the Bhagavata; from Nriga, it is said, proceeded Sumati, Bhutajyotish
Vasu, Pratika, Oghavat, and his sister Oghavati, married to Sudarsana.
The Linga gives three sons to Nriga, Vrisa, Dhrishtaka, and Rana-
dhrishta, and alludes to a legend of his having been changed to a lizard
by the curse of a Brahman. Narishyant’s descendants were Chitransena,
Daksha, Madhwaat, Purva, Indrasena, Vithotra, Satyasrava, Uruşravas,
Devadatta, Agnivesya, also called Jatukarna, a form of Agni, and pro-
genitor of the Agnivesya Brahmas. In the Brahma P, and Hari V, the
sons of Narishyaat, whom the commentator on the latter considers as the
same with Narishyanta, are termed Sakas, Sacæ or Scythians; whilst,
again, it is said that the son of Narishyanta was Dama, or, as differently
read, Yama. As this latter affiliation is stated in the authorities, it
would appear as if this Narishyanta was one of the sons of the Manu;
but this is only a proof of the carelessness of the compilation, for in the
Vishnu, Vayu, and Markapdeya Puranas, Narishyanta, the father of
Dama, is the son of Marutta, the fourteenth of the posterity of Dishtha or
Nedisha.
sprang from the lotus that grew from the navel of Náráyána. The son of Ṭr̥ṣṇa was Soma (the moon), whom Brahmá installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rájasúya sacrifice, and from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant and licentious, and carried off Tárá, the wife of Vṛhaspati, the preceptor of the gods. In vain Vṛhaspati sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated; Soma refused to relinquish her. Uśanas, out of enmity to Vṛhaspati, took part with Soma. Rudra, who had studied under Angiras, the father of Vṛhaspati, befriended his fellow-student. In consequence of Uśanas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Danavas, and other foes of the gods, came also to his assistance; whilst Indra and all the gods were the allies of Vṛhaspati.

Then there ensued a fierce contest, which, being on account of Tárá (or Tárá), was termed the Tárakámaya or Táraká war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahmá.
for protection; on which he interposed, and commanding Uṣanas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Tārā to her husband. Finding that she was pregnant, Vṛhaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Munja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity, and both Vṛhaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tārā; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child became incensed, and was about to curse her, saying, "Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahmā again interfered, and pacified the child; and then, addressing Tārā, said, "Tell me, daughter, is this the child of Vṛhaspati, or of Soma?" "Of Soma," said Tārā, blushing. As soon as she had spoken, the lord of the constellations, his countenance bright and expanding with rapture, embraced his son, and said, "Well done, my boy; verily thou art wise:" and hence his name was Budha. 2

‘He who knows.’ Much erroneous speculation has originated in
It has already been related how Budha begot Purúravas by Ilá. Purúravas was a prince renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urväsī having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals; and descending accordingly, beheld Purúravas. As soon as she saw him she forgot all reserve, and disregarding the delights of Svarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females in grace, elegance, symmetry, delicacy, and beauty, Purúravas was equally fascinated by Urväsī: both were inspired by similar sentiments, and mutually feeling that each was every thing to the other, thought no more of any other object. Confiding in his merits, Purúravas addressed the nymph, and said, "Fair creature, I love you; have compassion on me, and return my affection." Urväsī, half averting her face through modesty, re-confounding this Budha, the son or Soma, and regent of the planet Mercury, "he who knows," the intelligent, with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama, or Sakyā, son of Raja Śuddhodana, by whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common, and the names are identical only when one or other is misspelt.

3 The story of Purúravas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Váyu, Matsya, Vámana, Padma, and Bhágavata Puránas. It is also referred to in the Mahábhārata, vol. I. p. 113. It is likewise the subject of the Vikrama and Urväsī of Kálidásá, in which drama the incidents offensive to good taste are not noticed. See Hindu Theatre, vol. I. p. 187. The Matsya Puráṇa, besides this story, which is translated in the introduction to the drama, has in another part, c. 94, an account of a Purúravas, who, in the Chákshusha Manvantara, was king of Mádra, and who by the worship of Vishnu obtained a residence with the Gandharbas.
plied, “I will do so, if you will observe the conditions I have to propose.” “What are they?” inquired the prince; “declare them.” “I have two rams,” said the nymph, “which I love as children; they must be kept near my bedside, and never suffered to be carried away: you must also take care never to be seen by me undressed; and clarified butter alone must be my food.” To these terms the king readily gave assent.

After this, Purūravas and Urvaśī dwelt together in Alakā, sporting amidst the groves and lotus-crowned lakes of Chaitraratha, and the other forests there situated, for sixty-one thousand years. The love of Purūravas for his bride increased every day of its duration; and the affection of Urvaśī augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii, and quiristers, found heaven itself but dull whilst Urvaśī was away. Knowing the agreement that Urvaśī had made with the king, Viśvavasu was appointed by the Gandharbas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvaśī was awakened by its cries, and exclaimed, “Ah me! who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?” The Rájá overheard her lamentation, but recollecting that he was undressed, and that Urvaśī might see him in that state, did not move from the couch.

4 One copy has sixty-one years; the Brahma P. and Hari V. have fifty-nine: one period is as likely as the other.
Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvasi; and not finding her any where, he wandered naked over the world, like one insane. At length coming to Kurukshetra, he saw Urvasi sporting with four other nymphs of heaven in a lake beautified with lotuses, and he ran to her, and called her his wife, and wildly implored her to return. “Mighty monarch,” said the nymph, “refrain from this extravagance. I am now pregnant: depart at present, and come hither again at the end of a year, when I will deliver to you a son, and remain with you for one night.” Pururavas, thus comforted, returned to his capital. Urvasi said to her companions, “This prince is a most excellent mortal: I lived with him long and affectionately blighted.” “It was well done of you,” they
When the year had expired, Urvāśī and the monarch met at Kurukshetra, and she consigned to him his first-born Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purūravas, “Through regard for me, all the Gandharbas have expressed their joint purpose to bestow upon my lord their benediction: let him therefore demand a boon.” The Rāja replied, “My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures: there is nothing which I may not obtain except living in the same region with my Urvāśī. My only desire therefore is, to pass my life with her.” When he had thus spoken, the Gandharbas brought to Purūravas a vessel with fire, and said to him, “Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvāśī, offer oblations, and you shall assuredly obtain your wishes.” The Rāja took the brasier, and departed, and came to a forest. Then he began to reflect that he had committed a great folly in bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke, and considered that the Gandharbas had given him the brasier to enable him to obtain the felicity of living with Urvāśī, and that
it was absurd in him to have left it by the way. Resolving therefor
to recover it, he rose, and went to the place where he had deposited
the vessel; but it was gone. In its stead he saw a young Aśvattha
tree growing out of a Sami plant, and he reasoned with himself, and
said, “I left in this spot a vessel of fire, and now behold a young Aśvattha
tree growing out of a Sami plant. Verily I will take these types of
fire to my capital, and there, having engendered fire by their attrition,
I will worship it.”

Having thus determined, he took the plants to his city, and
prepared their wood for attrition, with pieces of as many inches long
as there are syllables in the Gayatri: he recited that holy verse, and
rubbed together sticks of as many inches as he recited syllables in
the Gayatri. Having thence elicited fire, he made it threefold,
according to the injunctions of the Vedas, and offered oblations with
it, proposing as the end of the ceremony reunion with Urvāśī. In this
way, celebrating many sacrifices agreeably to the form in which
offerings are presented with fire, Purūravas obtained a seat in the
sphere of the Gandharbas, and was no more separated from his
beloved. Thus fire, that was at first but one, was made threefold in
the present Manvantara by the son of Ilā.

5 It does not appear why this passage is repeated. The length
of the sticks, conformably to the number of syllables in the usual form of
the Gayatri, would be twenty-four inches. The Bhāgavata attaches to
the operation a piece of mysticism of a Tāntrika origin: Purūravas,
whilst performing the attrition, mentally identifies himself and Urvāśī
with the two sticks, and repeats the Mantra, उवृश्या मुरति दुरहस्या:

6 The division of one fire into three is ascribed to Purūravas by
the Mahābhārata and the rest. The commentator on the former specifics
them as the Gārhapatya, Dakshina, and Ahavanīya, which Jones,
Manu. II. 231, renders nuptial, ceremonial, and sacrificial fires:
CHAPTER VII

Pūrūravas had six sons, Āyus, Dhimat, Amāvasu, Viśvavasu, Śatāyus, and Śrutāyus. The son of Amāvasu was Bhīma; his son or rather, 1. household, that which is perpetually maintained by a householder; 2. a fire for sacrifices, placed to the south of the rest; and 3. a consecrated fire for oblations; forming the Tretāgni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Purūravas it would appear the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhāgavata says, that before his time there was but one Veda, one caste, one fire, and one god, Nārāyana; and that, in the beginning of the Treta Age, Purūravas made them all 'three:' पुरुरवस एवासीयो वैता सुने । that is, according to the commentator, the ritual was then instituted: कर्ममार्ग: पुरुषो श्रमु । The Matsya P. has an account of this prince's going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Purūravas. The Mahābhārata states some still more remarkable particulars. "The glorious Purūravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brahmans in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumāra came from the sphere of Brahmā to teach him the rules of duty, but Purūravas did not accept his instructions, and the king, deprived of understanding by the pride of his power, and actuated by avarice, was therefore ever accursed by the offended great sages, and was destroyed." विशाललोकयुक्तपि जहारचिह विभक्तपि रक्षुपि सततकमारलोकयुक्तपि राजसह ब्रस्कहर्ज्जवयाध्याय: अखूदार!

1 Considerable variety prevails in these names, and the Matsya, Padma, Brāhma, and Agni enumerate eight. The lists are as follows:

<table>
<thead>
<tr>
<th>Mahābhārata</th>
<th>Matsya</th>
<th>Agni</th>
<th>Kūrma</th>
<th>Bhāgavata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āyus</td>
<td>Āyus</td>
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</tr>
<tr>
<td>Dhimat</td>
<td>Dhirīmat</td>
<td>Vasu</td>
<td>Vasu</td>
<td>Śrutāyus</td>
</tr>
<tr>
<td>Amāvasu</td>
<td>Drīdhaśva</td>
<td>Uśrayus</td>
<td>Uśrayus</td>
<td>Viśvāyus</td>
</tr>
<tr>
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<td>Dhanāyus</td>
<td>Śatāyus</td>
<td>Śatāyus</td>
<td>Śrutāyus</td>
</tr>
<tr>
<td>Vanāyus</td>
<td>Asāvāyus</td>
<td>Ritāyus</td>
<td>Ritāyus</td>
<td>Jaya</td>
</tr>
<tr>
<td>Śatāyus</td>
<td>Divījāta</td>
<td>Divījāta</td>
<td>Divījāta</td>
<td></td>
</tr>
</tbody>
</table>

The list of the Brāhma is that of the Mahābhārata, with the addition of Śatāyus and Viśvāyus; and the Padma agrees with the Matsya.

2 Son of Vijaya: Bhāgavata. This line of princes is followed only in our text, the Vāyu, Brāhma, and Hari V., and the Bhāgavata.
अमावसोभीमि नाम पुत्रोभवत्। भीमस्य काष्ठाः, काष्ठानात् सुहोत्रः,
तस्यापि जलुः। योक्षो यज्वाटमहिंग ग्रहामभसा द्वावितमालोकय
कोष्ठकंतनयो भवन्तं जनपुरुषमात्मनि परमेण समाधिना समारोपया
कि लिम्ब ग्रहामपितवः॥२॥

अर्थेन देवर्षः प्रासद्यामासुः, दुहितुते चास्य ग्रहामपितवः। जनहो
सुजलुः नाम पुत्रोभवत्। तस्यायजकः, ततो वलाकाशः, तस्मात्
कुशः, कुसल्य कुशाश्व-कुशानाभभूतर्यावसवद्रतवः पुत्रा बस्वुः॥३॥

was Kānchana;³ his son was Suhotra,⁴ whose son was Jahnū. This
prince, whilst performing a sacrifice, saw the whole of the place over-
flowed by the waters of the Ganges. Highly offended at this intrusion,
his eyes red with anger, he united the spirit of sacrifice with himself,
by the power of his devotion, and drank up the river. The gods and
sages upon this came to him, and appeased his indignation, and reob-
tained Ganges from him, in the capacity of his daughter (whence she is
called Jáñnavi),⁵

The son of Jahnū was Sumantu;⁶ his son was Ajaka; his son
was Valāksya;⁷ his son was Kuśā,⁸ who had four sons, Kuśāmba,
Kuśanābha, Amūrttaya, and Amāvasu.⁹ Kuśāmba, being desirous

3 Kānchana-prabha: Brāhma.
4 Hotraka: Bhágavata.
5 The Brāhma P. and Hari V. add of this prince, that he was the
husband of Kāverī, the daughter of Yuvanāswa, who by the imprecation
of her husband became the Kāverī river: another indication of the
Dakshina origin of these works. The Hari V. has another Jahnū, to
whom it gives the same spouse, as we shall hereafter see
8 The Brāhma P. and Hari V. add that Kuśa was in alliance with
the Pahlavas and foresters,
9 Our authorities differ as to these names:

Vāyu  Brāhma and Hari V.  Bhágavata
Kuśāśwa or  Kuśāśwa  Kuśāmba
Kuśasthamba
Kuśanābha  Kuśanābha  Kuśanābha
Amūrttarayasa  Amūrttarayasa  Amīruttaya
Vasu  Kuśika  Vasu

The Rājaśyana has Kuśāmba, Kuśanābha, Amūrttarajasa, and Vasu;
and makes them severally the founders of Kauśāmbī, of Mahodaya
(which afterwards appears the same as Kanouj), Dharmāraṇya, and Giri-
vraja: the latter being in the mountainous part of Magadhā. I. a. 29.
of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotion, Indra was alarmed lest a prince of power like his own should be engendered, and determined therefore to take upon himself the character of Kuśāmba's son. He was accordingly born as Gádhi, of the race of Kuśa (Kauśika). Gádhi had a daughter named Satyavatī. Richika, of the descendants of Bhrigu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brahman, and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Richika having propitiated Varuna, the god of ocean, obtained from him, at the holy place called Āśvatārtha, a thousand such steeds; and giving them to the king, espoused his daughter.

In order to effect the birth of a son, Richika prepared a dish of rice, barley, and pulse, with butter and milk, for his wife to eat; and at her request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess. Leaving both dishes with his wife, after describing parti-
When Richika returned home, and beheld Satyavati, he said to her, “Sinful woman, what hast thou done! I view thy body of a fearful appearance. Of a surety thou hast eaten the consecrated food which was prepared for thy mother: thou hast done wrong. In that I had infused the properties of power and strength, and strength and heroism; in thine, the qualities suited to a Brahman, gentleness, knowledge, and resignation. In consequence of having reversed my plans, thy son shall follow a warrior’s propensities, and use weapons, and fight, and slay. Thy mother’s son shall be born with the inclinations of a Brahman, and be addicted to peace and piety.” Satyavati, hearing this fell at her husband’s feet, and said, “My lord, I have done this thing through ignorance; have compassion on me; let me not have a son such as thou hast foretold: if such there must be, let
it be my grandson, not my son. The Muni, relenting at her distress, replied, "So let it be." Accordingly in due season she gave birth to Jamadagni; and her mother brought forth Viśvāmitra. Satyavat afterwards became the Kauśikī river. Jamadagni married Renukā, the daughter of Renū, of the family of Ikshvāku, and had by her the destroyer of the Kshatriya race, Parasurāma, who was a portion of Nārāyana, the spiritual guide of the universe.

LEGEND OF PARASURĀMA

(From the Mahābhārata)

"Jamadagni (the son of Richīka) was a pious sage, who by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Renukā, and the king gave her unto him. The descendant of Bhrigu conducted the princess to his hermitage, and dwelt with her there, and she was contented to partake in his ascetic life. They had four sons, and then a fifth, who was Jámadagnya, the last but not the least of the brethren. Once when her sons were all absent, to gather the fruits on which they fed, Renukā, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Chitaratha, the prince of Mrittikāvatī, with a garland of lotuses on his neck, sporting with his queen in the water, and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage, and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her

13 So the Rámáyana, after stating that Satyavat followed her husband in death, adds, that she became the Kauśikī river; the Cosī, which, rising in Nepal, flows through Purnea into the Ganges, opposite nearly to Rájmahal.

14 The text omits the story of Parasurāma, but as the legend makes a great figure in the Vaishnava works in general, I have inserted it from the Mahābhārata, where it is twice related, once in the Vana Parva, and once in the Rájadharma section of the Sánti Parva. It is told also at length in the ninth book of the Bhágavata, in the Padma and Agni Purāṇas, &c.

15 The circumstances of Richīka's marriage, and the birth of Jámadagni and Viśvāmitra, are told much in the same manner as in our text both in the Mahābhārata and Bhágavata.
sanctity, Jamadagni reproved her, and was exceedingly wroth. Upon this there came her sons from the wood, first the eldest, Rumanvat, then Susheṇa, then Vasu, and then Viśvāvasu; and each, as he entered, was successively commanded by his father to put his mother to death; but amazed, and influenced by natural affection, neither of them made any reply; therefore Jamadagni was angry, and cursed them, and they became as idiots, and lost all understanding, and were like unto beasts or birds. Lastly, Rāma returned to the hermitage, when the mighty and holy Jamadagni said unto him, ‘Kill thy mother, who has sinned; and do it, son, without repining.’ Rāma accordingly took up his axe, and struck off his mother’s head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son, and said, ‘Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall be all fulfilled.’ Then Rāma begged of his father these boon; the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all defilement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days; and all these did his father bestow.

“It happend on one occasion, that, during the absence of the Rshi’s sons, the mighty monarch Kārttavīrya, the sovereign of the Haihaya tribe, endowed by the favour of Dattātreya with a thousand arms, and a golden chariot that went wheresoever he willed it to go, came to the hermitage of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred oblation, and cast down the tall trees surrounding the hermitage. When Rāma returned, his father told him what had chanced, and he saw the cow in affliction, and he was filled with wrath. Taking up his splendid bow, Bhārgava, the slayer of hostile heroes, assailed Kārttavīrya, who

16 In the beginning of the legend occurs the account of Kārttavīryārjuna, with the addition that he oppressed both men and gods. The latter applying to Vishnu for succour, he descended to earth, and was born as Paraśurāma, for the especial purpose of putting the Haihaya king to death.

17 In the Rājadharma the sons of the king carry off the calf. The Bhāgavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train; borrowing, no doubt, these embellishments from the similar legend of Vaśishtha and Viśvāmitra, related in the Rāmāyaṇa.

18 The characteristic weapon of Rāma is however an axe (paraśu), whence his name Rāma, ‘with the axe.’ It was given to him by Śiva, whom the hero propitiated on mount Gandhamadana. He at the same
had now become subject to the power of death, and overthrew him in battle. With sharp arrows Rāma cut off his thousand arms, and the king perished. The sons of Kārttavīrya, to revenge his death, attacked the hermitage of Jamadagni, when Rāma was away, and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed; and when Rāma returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: ‘Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Kārttavīrya are you struck down, as a deer in the forest by the huntsman’s shafts! Ill have you deserved such a death; you who have ever trodden the path of virtue, and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares, and engaging not in strife! Much have they to boast of to their fellows and the friends, that they have shamelessly slain a solitary hermit, incapable of contending in arms?’ Thus lamenting, bitterly and repeatedly, Rāma performed his father’s last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race. In fulfilment of this purpose he took up his arms, and with remorseless and fatal rage singly destroyed in fight the sons of Kārttavīrya; and after them, whatever Kshatriyas he encountered, Rāma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshatriya caste; and he filled with their blood the five large lakes of Samanta-panchaka, from which he offered libations to the race of Bhrigu. There did he behold his sire again, and the son of Richika beheld his son, and told him what to do. Offering a solemn sacrifice to the king of the gods, Jāmadagnya presented the earth to the ministering priests. To Kaśyapa he gave the altar made of gold, ten fathoms in length, and nine, in height. With the permission of Kaśyapa, the Brahmans divided it in pieces amongst them, and they were thence called Khaṇḍavāyana Brahmans. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides: and in this manner was there enmity between him and the race of Kshatriyas, and thus was the whole earth conquered by Rāma.”

19 This more than ‘thrice slaying of the slain’ is explained in the Rājadharma to mean, that he killed the men of so many generations, as fast as they grew up to adolescence.

20 It is sometimes read Narotsedha, ‘as high as a man.’

21 The story, as told in the Rājadharma section adds, that when Rāma had given the earth to Kaśyapa, the latter desired him to depart.
The son of Viśvāmitra was Sunahşephas, the descendant of Bhrigu, given by the gods, and thence named Devarāta. Viśvāmitra had as there was no dwelling for him in it, and to repaint to the sea-shore of the south, where Ocean made for him (or relinquished to him) the maritime district named Sūrpārakā. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Paraśurāma compelled the ocean to retire, and introduced Brahmans and colonists from the north into Kerala or Malabar. According to some accounts he stood on the promontory of Delhi, and shot his arrows to the south, over the site of Kerala. It seems likely that we have proof of the local legend being at least as old as the beginning of the Christian era, as the mons Pyrhus of Ptolemy is probably the mountain of Paraśu or Paraśurāma. See Catalogue of Mackenzie Collection, Introdi. p. xcv. and vol. II. p. 74. The Rājadharma also gives an account of the Kshatriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed by the earth as women; the son of Viduratha, of the race of Puru, was preserved in the Riksha mountain, where he was nourished by the bears; Sarvakarman, the son of Saudāsa, was saved by Parāśara, performing the offices of a Śūdra: Gopati, son of Śivi, was nourished by cows in the forests; Vatsa, the son of Pratarddana, was concealed amongst the calves in a cow- pen; the son of Deviratha was secreted by Gautama on the banks of the Ganges; Vrihadratha was preserved in Gridhrakūta; and descendants of Marutta were saved by the ocean. From these the lines of kings were continued; but it does not appear from the ordinary lists that they were ever interrupted. This legend however, as well as that of the Rāmāyaṇa, b. I. c. 52, no doubt intimates a violent and protracted struggle between the Brahmans and Kshatriyas for supreme domination in India, as indeed the text of the Mahābhārata more plainly denotes, as Earth is made to say to Kaśyapa, 'The fathers add grandfathers of these Ksha triyas have been killed by the remorseless Rāma in warfare on my account:'

22 The story of Sunahşephas in told by different authorities, with several variations. As the author of various Śūktas in the Rik, he is called the son of Ajigarta. The Rāmāyaṇa makes him the middle son of the sage Richika, sold to Ambarisha, king of Ayodhya, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśvāmitra, but it is not added that he was adopted. The Bhāgavata concurs in the adoption, but makes Sunahşephas the son of Viśvāmitra's sister, by Ajigarta of the line of Bhrigu, and states his being purchased as a victim for the sacrifice of Hariśchandra (see n. 9. Bk. IV. Ch. III). The Vāyu makes him a son of Richika, but alludes to his being the victim at Hariśchandra's sacrifice. According to the Rāmāyaṇa, Viśvāmitra called upon his sons to take the place of Sunahşephas, and on their refusing, degraded them to the condition of Chāndālas. The Bhāgavata says, that fifty only of the hundred sons of Viśvāmitra were expelled from their
other sons also, amongst whom the most celebrated were Madhuchhanda,
Kritajaya, Devadeva, Ashtaka, Kachchapa, and Hárita; these
founded many families, all of whom were known by the name of Kau-
śikas, and intermarried with the families of various Rshis.²³

tribe, for refusing to acknowledge Śunahśephas or Devaráta as their
er elder brother. The others consented; and the Bhágavata expresses this;
‘They said to the elder, profoundly
versed in the Mantras, We are your followers:’ as the commentator;
Bhágavata: कनिष्ठा सा हस्यम्: । The Rámáyana also observes, that Śunah-
śephas, when bound, praised Indra with Richas or hymns of the Rig-
veda. The origin of the story therefore, whatever may be its correct
version, must be referred to the Vedas; and it evidently alludes to
some innovation in the ritual, adopted by a part only of the Kauśika
families of Brahmans.

23 The Bhágavata says one hundred sons, besides Devaráta and
others, as Ashtaka, Hárita &c. Much longer lists of names are given in
the Váyu, Bhágavata, Bráhma, and Hari V. The two latter specify the
mothers. Thus Devasravas, Káti (the founder of the Kátyáyanas), and
Hiranyaksha were sons of Ślavatí; Reñuka, Gálava, Sákrti, Mud-
gala, Madhuchchandras, and Devala were sons of Reñu; and Ashtaka,
Kachchapa, and Hárita were the sons of Drishadvatí. The same works
enumerate the Gotras, the families or tribes of the Kauśika Brahmans:
these are, Párvivas, Devarás, Yájnavalkyas, Sámarshanas, Udumb-
baras, Dumlánas, Tarakáyanas, Munchátas, Lohitas, Renus, Karishus,
Babhurs, Páñinas, Dhyáñajápyas, Śyálantas, Hiranyakshas, Sákns,
Galvas, Yamadútas, Devalas, Śálákyanás, Báshkalas, Dadativádaras,
Saúrataná, Sáëadhavánas, Nisháétas, Chunchulas, Sánlkrietias,
Sánkriyas, Vádaráñas, and an infinity of others, multiplied by intermar-
riages with other tribes, and who, according to the Váyu, were originally
of the regal caste, like Visvámitra; but, like him, obtained Brahman-
hood through devotion. Now these Gotras, or some of them at least,
no doubt existed, partaking more of the character of schools of Doctrine,
but in which teachers and scholars were very likely to have become of
one family by intermarrying; and the whole, as well as their original
founder, imply the interference of the Kshatriya caste with the Brah-
manical monopoly of religious instruction and composition.
CHAPTER VIII

 пу́рвасо ज्येष्ठः: गुनो यस्त्वाग्नुर्ममा, स बाहोऽहिंचितमुप्येमे। तत्स्यां
स पत्रुत्जनात्जनवामास। नाहुषस: लक्ष्मीकृष्णस: रामस: सरस्वतीस:। तथेवानेनः
पञ्चमः: मनोमुक्तिः।

Ayus, the eldest son of Pururavas, married the daughter of Ráhu (or Árāhu), by whom he had five sons, Náhusha, Kšatravriddha, Rambha, Raji, and Anenas.

क्षत्रव्रीड्व, सुहोत्रः: पुनोमुक्तिः। काशिका-गुनसमदातस्य गुनान्योगवन०।
गृहसमद्य शौनकानुत्तुर्विप्रवर्ततियम्।

The son of Kšatravriddha was Suhotra, who had three sons, Kása, Leśa, and Ghritsamada. The son of the last was Šaunaka, who first established the distinctions of the four castes. The son of Kása was Kasirája; his son was Dírghatamasa; his son was

3 Vipāmman: Agni and Matsya. Vidáman: Padma. The two last authorities proceed no farther with this line.
4 Sunahotra: Váyu, Bráhma.
5 Kása: Bhágavata.
6 Sála; Váyu, Bráhma, Hari V.: whose son was Árshítisena, father of Charanta; Váyu: of Kaśyapa; Bráhma and Hari V.
7 Here is probably an error, for the Váyu, Bhágavata, and Bráhma agree in making Šunaka the son of Ghritsamada, and father of Šaunaka.
8 The expression is वातुरेष्यां \| वर्तितता। ‘The originator or causer of the distinctions (or duties) of the four castes.’ The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the Váyu: पुत्रो गुरुसमदुम्यां। शूनको शोक्षणः। शा र्वायु हर्ष्ययासैव शैवा। श्रावणवित्तस्य एतस्य वंशोऽन्तितः। विचित्र: करोभिज्ञः। \| ‘The son of Ghritsamada was Šunaka, whose son was Šaunaka, Brahmans, Kshatriyas, Vaiśyas, and Śudras were born in his race; Brahmans by distinguished deeds.’ The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmá, is everywhere admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.
9 Kása: Bráhma.
Dhanvantari, whose nature was exempt from human infirmities, and who in every existence had been master of universal knowledge. In his past life (or when he was produced by the agitation of the milky sea), Nárāyana had conferred upon him the boon, that he should subsequently be born in the family of Kásirājá, should compose the eightfold system of medical science, and should be thereafter entitled to a share of offerings made to the gods. The son of Dhanvantari was Ketumāt; his son was Bhīmaratha; his son was Divodāsa.

11 The eight branches of medical science are: 1. Šalya, extraction of extraneous bodies; 2. Śalāká, treatment of external organic affections; these two constitute surgery; 3. Chikitsā, administration of medicines, or medical treatment in general; 4. Bhūtavidyā, treatment of maladies referred to demoniac possession; 5. Kaumārabhritya, midwifery and management of children; 6. Agada, aleiphrarmacy; 7. Rasāyana, alchemical therapeutics; 8. Bajikaraṇa, use of aphrodisiacs. Dhanvantari, according to the Brahma Vaivartta P., was preceded in medical science by Atreyā, Bharadwaja, and Charaka; his pupil Suśruta is the reputed author of a celebrated work still extant. It seems probable that Kāsi or Benares was at an early period a celebrated school of medicine.

12 Some rather curious legends are connected with this prince in the Vāyu and Brāhma Purāṇas, and Hari Vaṃśa, and especially in the Kāsi Khaṇḍa of the Skānda Purāṇa. According to these authorities, Siva and Pārvatī, desirous of occupying Kāśi, which Divodāsa possessed, sent Nikumbha, one of the Gapas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which he was expelled from the sacred city, and, according to the Vāyu, founded another on the banks of the Gotra. We have, however, also some singular, though obscure intimations of some of the political events of this and the succeeding reign. The passage of the Vāyu is, 

Bhadrasenya Pulasāna Shatamrtyam-
Dhanvina. Hrta nivētaṣayam as Drisādāsi naraśpig: II Bhadrasya rajyam tu hant tan e
Bhakīyam. Bhadrasyam puṣṭu ṛuḥmśa nām nāmaṣ: II Drisādāsena vādayati tryāya s
vibhajita: II Driyodāsādṛṣṭvā vīrō yasya prabhūn: II tete puṣṭeṣa bhuleṣa prahānt tathā vā
Pun: I kṛṣṇāyante mahaḥ rājya tadā tān vikrīṣita II ‘The king Divodāsa, having
slain the hundred sons of Bhadraśreṇya, took possession of his kingdom, which was conquered by that hero. The son of Bhadraśreṇya, celebrated by the name of Durddama, was spared by Divodāsa, as being an infant. Protarddana was the son of Divodāsa by Drishadvati; and by that great prince, desirous of destroying all enmity, (was recovered) that (territory) which had been seized by that young boy (Durddama).’ This is not very explicit, and something is wanted to complete the sense. The Brāhma P. and Hari V. tell the story twice over, chiefly in the words of the Vāyu, but with some additions. In ch. 29. we have, first, the first three
his son was Pratarddana, so named from destroying the race of Bhadraśreṇya. He had various other appellations, as Śatrujit, 'the victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child,' from his father's frequently calling him by that name; Ritadhwaja, 'he whose emblem was truth,' being a great observer of veracity; and Kuvalayāśwa, because he had a horse (āśwa) called

text of the above extract; then comes the story of Benares being deserted; we then have the two next lines; then follow, ईदमसु दु दाराबह निवासं र महापुरिति। आशान्ते पितृद्वारां निरोक्तस्तु हुल बलात। भद्रकण्यो मुक्तेण शुद्ध वेन महास्फल। वैरास्यां महाराज चतुर्लेष्यां विलेयत। 'The prince (Durdama) invading his patrimonial possessions, the territory which Divodasa had seized by force was recovered by the gallant son of Bhadraśreṇya, Durddama, a warrior desirous, mighty king, to effect the destruction of his foes.' Here the victory is ascribed to Durddama, in opposition to what appears to be the sense of the Vāyu, and what is undoubtedly that of our text, which says that he was called Pratarddana from destroying the race of Bhadraśreṇya, and Śatrujit from vanquishing all his foes:

By Vairasya anta, 'the end of hostility or enmity,' is obviously not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32d chapter of the Hari Vamśa we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse; भद्रकण्यो मुक्तेण शुद्ध वेन महास्फल। 'The city (that on the Gomati), before the existence of Benares, of Bhadraśreṇya, a pious prince of the Yadu race.' This verse is not in the Brāhma P. After giving the rest of the above quotation, except the last line, the passage proceeds, प्रदायणो नाम तुष्टे: त्वहो समस्येव न। तत्त् पुरे साथेशु प्रहलो तत्स्य भारत। 'The king called Ashṭaratha was the son of Bhimaratha; and by him, great king, a warrior desirous of destroying his foes was (the country) recovered, the children (of Durddama) being infants.' तस्य दुर्महेः नृत्यवस्मथे। Com.

According to the same authority, we are here to understand Bhimaratha and Ashṭaratha as epithets of Divodāsa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodāsa, on being expelled from Benares, took some city and district on the Gomati from the family of Bhadraśreṇya; that Durddama recovered the country, and that Pratarddana again conquered it from his descendants. The alternation
The son of this prince was Alarka, of whom this verse is sung in the present day: "For sixty thousand and sixty hundred years no other youthful monarch except Alarka, reigned over the earth." The son of Alarka was Santati; his son was Sunitha; his son was Suketu; his son was Dharmaketu; his son was Satyaketu; his son was Vibhu; his son was Suvibhu; his son was concerned apparently only bordering districts, for the princes of Ma-hishmati and of Kāśi continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

13 The Vāyu, Agni, Brāhma P., and Hari V. interpose two sons of Pratardana, Garga or Bharga and Vatsa; and they make Vatsa the father of Alarka, except the Brāhma, which has Satrujit and Ritadhwaja as two princes following Vatsa.

14 The Vāyu, Brāhma, and Hari V. repeat this stanza, and add that Alarka enjoyed such protracted existence through the favour of Lopamudrā, and that having lived till the period at which the curse upon Kāśi terminated, he killed the Rākshas Kshemaka, by whom it had been occupied after it was abandoned by Divodāsa, and caused the city to be re-inhabited, शापप्रदाते महाभादुः जैमकराजनः रम्यासामास वर्णि वरिष्ठानी et cetera.

The Hari V. agrees as usual with the Brāhma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kāśi princes the descendants of Vitatha, the successor of Bharata. The Brāhma P. and Hari V., determined apparently to be right, give the list twice over, deriving it in one place from Kṣattra-vriddha, as in our text, the Vāyu, and the Bhāgavata; and in another, with the Agni, from Vitatha. The series of the Brāhma, however, stops with Lauhi, the son of Alarka, and does not warrant the repetition which the carelessness of the compiler of the Hari Vamśa has superfluously inserted.

15 Several varieties occur, in the series that follows, as the comparative lists will best show:

<table>
<thead>
<tr>
<th>Bhāgavata</th>
<th>Brāhma</th>
<th>Vāyu</th>
<th>Agni</th>
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<tbody>
<tr>
<td>Alarka</td>
<td>Alarka</td>
<td>Alarka</td>
<td>Alarka</td>
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<tr>
<td>Santati</td>
<td>Sannati</td>
<td>Sannati</td>
<td>Dharmaketu</td>
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<tr>
<td>Sunitha</td>
<td>Sunitha</td>
<td>Sunitha</td>
<td>Vibhu</td>
</tr>
<tr>
<td>Suketana</td>
<td>Kshema</td>
<td>Suketu</td>
<td>Sukumāra</td>
</tr>
<tr>
<td>Dharmaketu</td>
<td>Ketumat</td>
<td>Dhrishṭaketu</td>
<td>Satyaketu</td>
</tr>
<tr>
<td>Satyaketu</td>
<td>Suketu</td>
<td>Veṇuhotra</td>
<td>Gārgya</td>
</tr>
<tr>
<td>Dhrishṭaketu</td>
<td>Dharmaketu</td>
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(See the continuation of the lists on next page)
Sukumára; his son was Dhrishtaketu; his son was Vainohatra; his son was Bhárga; his son was Bhargabhúmi; from whom also rules for the four castes were promulgated.¹⁶ These are the Káśya princes, or descendants of Káśa.¹⁷ We will now enumerate the descendants of Raji.

<table>
<thead>
<tr>
<th>Bhágavata</th>
<th>Bráhma</th>
<th>Váyu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukumára</td>
<td>Satyaketu</td>
<td>Gargabhúmi</td>
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<tr>
<td>Vítihotra</td>
<td>Vibhu</td>
<td>Vatsabhúmi</td>
</tr>
<tr>
<td>Bhárga</td>
<td>Anartha</td>
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</tr>
<tr>
<td>Bhargabhúmi</td>
<td>Sukumára</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dhrishtaketu</td>
<td></td>
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<tr>
<td></td>
<td>Vepuhotri</td>
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</tr>
<tr>
<td></td>
<td>Bharga</td>
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</tr>
<tr>
<td></td>
<td>Vatsabhúmi</td>
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</tr>
</tbody>
</table>

¹⁶ Our text is clear enough, and so is the Bhágavata, but the Váyu, Bráhma, and Hari V. contain additions of rather doubtful import. The former has, बेघुःतेषु सत्यापि गार्ग्यम् वै नामविवर्तः; भार्गवः भार्गभुःणि वसोकस्य धीमतः; राज्यनः; चतुर्यायैव तथोऽहुर्सुपामम्यः। ‘The son of Vepuhotra was the celebrated Gárya; Gargabhúmi was the son of Gárya; and Vats, of the wise Vatsa: virtuous Brahmins and Kshatryas were the sons of these two.’ By the second Vatsa is perhaps meant Vatsabhúmi; and the purport of the passage is, that Gárya (or possibly rather Bharga, one of the sons of Pratardana) and Vatsa were the founders of two races (Bhúmi, ‘earth,’ implying ‘source’ or ‘founder’), who were Kshatryas by birth, and Brahmins by profession. The Bráhma and Hari V., apparently misunderstanding this text, have increased the perplexity. According to them, the son of Vepuhotra was Bharga; Vatsabhúmi was the son of Vatsa; and Bhargabhúmi (Bhrigubhúmi, Bráhma) was from Bhárga. ‘These sons of Angiras were born in the family of Bhrgu, thousands of great might, Brahmins, Kshatriyas and Vaisyas.’ बेघुःतेषु तत्सपि नागच नाम प्रकेष्यः; वत्सस्य वसोकस्य भार्गभुःणि मार्गवात्; एतेऽहिरस्सु पुल्लात् बलसाक्षात्। ‘Another son of Vatsa, the father of Alarka, is described, Vatsabhúmi, &c. From Bhárga, the brother of Vatsa. (They were) Angirasas from Gálaya belonging to that family, (and were born) in the family of Bhrgu from the descent of Viśvámitra.’ The interpretation is not very clear, but it authorizes the notion above expressed, that Vatsa and Bharga, the sons of Pratardana, are the founders of two races of Kshatrya-Brahmans.

¹⁷ On the subject of note 12, some farther illustration is derivable from the Mahābhárata, Sánti P. Dána-dharma. Harvaśva, the king of
CHAPTER IX

रजेः पत्त्युपरशातात्वत्युत्ववीर्यसारास्सासन। देवसुरसंत्रासः नासः परस्पर
thवाते देवश्रासः प्रकटाः। भगवान्। अस्माकमस्व विरोधः कसाः पक्षोऽज्ञता भविष्यति।

अथ भगवान्,—वेषारणः रजिरतायुधो योत्तस्यति। अथ देवेयपेत्य रजि
रासम् शारद्यमानायास्यधितः याहः,—योत्तसेः हि भवता मयाः, यद्रहमस्यरात्रः
जयाद भवतामिन्द्रो भविष्यामि इति। आक्ष्येऽतः तेषां सिद्धितो न वयम्यथा
वदियामोऽस्य शास्त्रां करिष्याम्। अस्माकमिन्द्रः प्रह्लादसन्दर्शनसुमुखम्
हत्याक्तः गतेवसुरेपु देवेष्वासाहलीपितेः के वेनीकोऽस्यां भविष्यति समानीतितम्। तेनापि च तथेऽवोऽस्मी

dेवश्रास्वत्वभावसितस्य रजिनापि

Raji had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons and the gods, both parties inquired of Brahmá which would be victorious. The deity replied, “That for which Raji shall take up arms.” Accordingly the Daityas immediately repaid to Raji, to secure his alliance; which he promised them, if they would make him their Indra after defeating the gods. To this they answered and said, “We cannot profess one thing, and mean another; our Indra is Prahláda, and it is for him that we wage war.” Having thus spoken, they departed; and the gods then came to him on the like errand. He proposed to them the said conditions, and they agreed that he should be their Indra. Raji therefore joined the heavenly host, and by his numerous and formidable weapons destroyed the army of their enemies.

the Káśis, reigning between the Ganges and the Yamuná, or in the Doab, was invaded and slain by the Haihayas, a race descended, according to this authority, from Sáryáti, the son of Manú (see Bk. IV. Ch. III.). Sudeva, the son of Haryaśva, was also attacked and defeated by the same enemies. Divodása, his son, built and fortified Benares as a defence against the Haihayas, but in vain, for they took it, and compelled him to fly. He sought refuge with Bharadvája, by whose favour he had a son born to him, Pratarddana, who destroyed the Haihayas under their king Vítihávyá, and re-established the kingdom of Káśi. Vítihávyá, through the protection of Búrga, became a Brahmán. The Mahábháráta gives a list of his descendants, which contains several of the names of the Kaśi dynasty of the text; thus, Ghritsamada is said to be his son, and the two last of the line are Sunaka and Saunaka. See supra, n. 7.
When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, “Thou hast preserved me from a great danger, and I acknowledge thee as my father; thou art the sovereign chief over all the regions, and I, the Indra of the three spheres, am thy son.” The Rájá smiled, and said, “Even be it so. The regard that is conciliatory by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection).” He accordingly returned to his own city, and Indra remained as his deputy in the government of heaven.

When Raji ascended to the skies, his sons, at the instigation of Nárada, demanded the rank of Indra as their hereditary right; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met Vṛhaspati in a retired place, and said to him, “Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance?” “If,” replied Vṛhaspati, “I had been applied to by you before, I could have done any thing for you that you wished; as it is, I will endeavour and restore you in a few days to your sovereignty.” So saying, he commenced a sacrifice for the purpose of increasing the might of Indra, and of leading the sons of Raji into
error, and so effecting their downfall. 1 Misled by their mental fascination, the princes became enemies of the Brahmins, regardless of their duties, and tormentors of the precepts of the Vedas; and thus devoid of morality and religion, they were slain by Indra, who by the assistance of the priest of the gods resumed his place in heaven. Whoever hears this story shall retain for ever his proper place, and never be guilty of wicked acts.

Rambha, the third son of Ayus, had no progeny. 2 Kshatravriddha had a son named Pratikshatra 3 ; his son was Sanjaya; his son was Vijaya; 4 his son was Yajnakrit; 5 his son was Harshavardhana; 6 his son was Sahadeva; his son was Adîna; 7 his son was Jayasena; his son was Sankriti; his son was Kshatradharm. 8 These were the descendants of Kshatravriddha. I will now mention those of Nahusha.

1 The Matsya says he taught the sons of Raji the Jinadharm or Jain religion: जिनधर्मं समास्य वेदवाय स वैदिकत।

2 The Bhágavata enumerates however, as his descendants, Rabhasa, Gambhira and Akriya, whose posterity became Brahmins. The same authority gives as the descendants of Anena, the fourth son of Ayus, Sudhâ, Suchi, Trikakud, and Sántákhyâ.

3 The Váyu agrees with our text in making Pratipaksha (Pratikshatra) the son of Kshatravriddha; but the Bráhma P, and Hari V, consider Anenas to be the head of this branch of the posterity of Ayus. The Bhágavata substitutes Kusa, the Lesa of our text, the grandson of Kshatravriddha, for the first name; and this seems most likely to be correct. Although the different MSS. agree in reading चतुर्दशुष्क it should be perhaps चालक्षु the patronymic Kshatravriddha; making then, as the Bhágavata does, Pratikshatra the son of the son of Kshatravriddha.

4 Jaya: Bhágavata, Váyu.
7 The last of the list: Váyu. Ahína: Bhágavata.
8 Kshatravriddha: Bráhma, Hari V.
CHAPTER X

Yati-yayati-saunyati-ayati-niyati-krtisangha naho parvya gradam bhavatu. Yati-yayati rajya netchhau. Yayati jayati suvidhamvaru, udvanam druhitaram devayani stammamaharavapavallapayyem II

Yahruna turvarmaswa eva devayani vyajyata.

Drhau sanaau puruuchar stammadha varpordharni II

Yati, Yayati, Sanyati, Ayati, Viyati, and Kriti were the six valiant sons of Nahusha. Yati declined the sovereignty, and Yayati therefore succeeded to the throne. He had two wives, Devayani the daughter of Usanas, and Sarmishtha the daughter of Vrishaparvan; of whom this genealogical verse is recited: "Devayani bore two sons, Yadu and Turvasu. Sarmishtha, the daughter of Vrishaparvan, had three sons, Druhyu, Anu. and Puru." Through the curse of

1 The Bhagavata refers briefly to the story of Nahusha which is told in the Mahabharata more than once, in the Vana Parva, Udyoga P., Dana Dharma P., and others; also in the Padma and other Puranas. He had obtained the rank of Indra; but in his pride, or at the suggestion of Sachi, compelling the Rishis to bear his litter, he was cursed by them to fall from his state, and reappear upon earth as a serpent. From this form he was set free by philosophical discussions with Yudhishthira, and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture that the name of this prince, with Deva, "divine," prefixed, a combination which never occurs, was the same as Dionysius or Bacchus. Authorities generally agree as to the names of the first three of his sons: in those of the others there is much variety, and the Matsya, Agni, and Padma have seven names, as follows omitting the three first of the text:

Matsya
Udbhava
Panachi
Sunyati
Meghayati

Agni
Udbhava
Panchaka
Palaaka
Megha

Padma
Udbhava
Pava
Viyati
Meghayati

Linga
Saryati
Champaka
Andhaka

2 Or, as his name implies (Yati), he became a devotee, a Yati: Bhagavata, &c.

3 The story is told in great detail in the Adi Parvan of the Mahabharata, also in the Bhagavata, with some additions evidently of a recent taste. Sarmishtha, the daughter of Vrishaparvan, king of the Daityas, having quarrelled with Devayani, the daughter of Sukra (the religious preceptor of the same race), had her thrown into a well. Yayati, hunting in the forest, found her, and taking her to her father, with his consent espoused her. Devayani, in resentment of Sarmishtha's treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Sukra's displeasure, was compelled to comply. In the service of his queen, however, Yayati beheld Sarmishtha, and secretly wedded her. Devayani, complaining to her father of Yayati's infidelity,
Usanas, Yayati became old and infirm before his time; but having appealed his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, “Your maternal grandfather has brought this premature decay upon me: by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate with worldly enjoyments, and wish to partake of them through the means of your youth. Do not refuse compliance with my request.” Yadu, however, was not willing to take upon him his father’s decay; on which his father denounced an imprecation upon him, and said, “Your posterity shall not possess dominion.” He then applied successively to Drupu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were in consequence cursed by the king. Lastly he made the same request of Sarmishtha’s youngest son, Puru, who bowed to his father, and readily consented to give him his youth, and receive in exchange Yayati’s infirmities, saying that his father had conferred upon him a great favour.

Sukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayati is precisely the same in the Mahabharata as in our text, and is introduced in the same way: यथातुद्धार्को भवति। यथौ च तुधे च ये देवान्या भाजायत। दुहु च च।

The king Yayati being thus endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such
pleasures as were suited to his age and strength, and were not incompatible with virtue. He formed a connexion with the celestial nymph Viśvāchī, and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse, “Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes, but the more intense. No one has ever more than enough of rice, or barley, or gold, or cattle, or women: abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then every thing yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age.” “A thousand years have passed,” reflected Yayāti, “and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will henceforth roam the forests with the deer.”
Having made this determination, Yayáti restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sovereignty, and departed to the wood of penance (Tapovana). To Turvasu he consigned the south-east districts of his kingdom; the west to Druhyu; the south to Yadu; and the north to Anu; to govern as viceroys under their younger brother Puru, whom he appointed supreme monarch of the earth.

4 Bhrigutunga, according to the Bráhma.

5 The elder brothers were made Mandala-nripas, kings of circles or districts: Bhágavata. The situation of their governments is not exactly agreed upon.

<table>
<thead>
<tr>
<th></th>
<th>Váyu and Padma</th>
<th>Bráhma and Hari V.</th>
<th>Bhágavata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Turvasu</td>
<td>South-east</td>
<td>South-east</td>
<td>West</td>
</tr>
<tr>
<td>Druhyu</td>
<td>West</td>
<td>West</td>
<td>South-east</td>
</tr>
<tr>
<td>Yadu</td>
<td>South-west</td>
<td>South</td>
<td>South</td>
</tr>
<tr>
<td>Anu</td>
<td>North</td>
<td>North</td>
<td>North</td>
</tr>
</tbody>
</table>

The Linga describes the ministers as people as expostulating with Yayáti, for illegally giving the supremacy to the youngest son; but he satisfies them by showing that he was justified in setting the seniors aside, for want of filial duty. The Mahábhárata, Udyoga P Gá lava Charitra, has a legend of Yayáti’s giving a daughter to the saint Gá lava, who through her means obtains from different princes eight hundred horses, white with one black ear, as a fee for his preceptor Visvámitra. Yayáti, after his death and residence in Indra’s heaven, is again descending to earth, when his daughter’s sons give him the benefit of their devotions, and replace him in the celestial sphere. It has the air of an old-story. A legend in some respects similar has been related in our text, Bk. IV, Ch. VII.
CHAPTER XI.

I will first relate to you the family of Yadu, the eldest son of Yayati, in which the eternal immutable Vishnu descended upon earth in a portion of his essence, of which the glory cannot be described, though for ever hymned in order to confer the fruit of all their wishes—whether they desired virtue, wealth, pleasure, or liberation—upon all created beings, upon men, saints, heavenly quiristers, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brahmans, and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form, and which is called Vishnu, was manifested in this family.

Yadu had four sons, Sahasrajit, Kroshti, Nala, and Raghu. Sahajit was the son of the elder of these, and he had three sons, Haihaya, Venu, and Haya. The son of Haihaya was Dharmanetra;

1 Or, 'in which Krsna was born.' It might have been expected, from the importance of this genealogy, that it would have been so carefully preserved, that the authorities would have closely concurred in its details. Although, however, the leading specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

2 The two first generally agree. There are differences in the rest; as.

<table>
<thead>
<tr>
<th>Vayu</th>
<th>Brahma</th>
<th>Bhagavata</th>
<th>Kurma</th>
</tr>
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<tbody>
<tr>
<td>Nila</td>
<td>Nala</td>
<td>Nala</td>
<td>Nila</td>
</tr>
<tr>
<td>Ajita</td>
<td>Anjika</td>
<td>Aripu</td>
<td>Jina</td>
</tr>
<tr>
<td>Raghu</td>
<td>Payoda</td>
<td></td>
<td>Raghu</td>
</tr>
</tbody>
</table>

The Brâhma and Hari V. read Sahasráda for the first name; and the Linga has Balasani in place of Nala. The Agni makes Sahajit also a son a Yadu.

3 Venuhaya: Bhágavata, &c. Uttánahaya: Padma. Vetthahaya: Matsya. They were the sons of Sahasréda: Brâhma and Hari V.

5 Kírtti: Váyu.


7 By whom the city of Máhishmatí on the Narbadda was founded: Bráhma P., Hari V.

8 So the Bhágavata; but the Váyu, more correctly, has Bhadrásrenya. See Bk. IV, Ch. VIII. n. 12.

According to the Váyu, Kárttavírya was the aggressor, invading Lanká, and there taking Rávana prisoner. The circumstances are more usually narrated as in our text.

See Bk. IV. Ch. VII. Kárttavírya's fate was the consequence of an imprecation denounced by Apava or Vasishtha, the son of Varúṇa, whose hermitage had been burnt, according to the Mahábhárata, Raja-
dharma, by Chitrabhánu, or Fire, to whom the king had in his bounty presented the world. The Váyu makes the king himself the incendiary, with arrows given him by Súrya to dry up the ocean.

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dharma, by Chitrabhánu, or Fire, to whom the king had in his bounty presented the world. The Váyu makes the king himself the incendiary, with arrows given him by Súrya to dry up the ocean.
The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhwa, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Váyu, were the Tálaíjanghas, Vítihotras, Avantyas, Tundikeras, and Játas. The Matsya and Agn omitted the first, and substitute Bhojas; and the latter are included in the list in the Bráhma, Padma, Linga, and Hari V. For Játas the reading is Sanjátas or Sujátas. The Bráhma P. has also Bháratas, who, as well as the Sujátas, are not commonly specified, it is said, 'from their great number.' They are in all probability invented by the compiler out of the names of the text, Bharata and Sujáti. The situation of these tribes is central India, for the capital of the Tálaíjanghas was Máhišmati or Chuli-Maheswar, still called, according to Tod, Sahasra-báhu-kíbasti, 'the village of the thousand-armed;' that is, of Kárttavíryya. Annals of Rajasthan, I. 39. n. The Tundikeras and Vítihotras are placed in the geographical lists behind the Vindhyan mountains, and the termination-káira is common in the valley of the Narmádá, as Bairkára, &c., or we may have Tundikera abbreviated, as Tundari on the Taptí. The Avantyas were in Ujjayin, and the Bhojas were in the neighbourhood probably of Dhár in Malwa. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied, or Rahtores, Chauhans, Pawars, Gehlotes, and the rest. There are still some vestiges of them, and a tribe of Haihaya still exists, at the top of the valley of Sohagpur in Bhagel-khánd, aware of their ancient lineage, and though few in number, celebrated for their valour. Tod's Rajasthan, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with Sakas and other foreign tribes, in the reign preceding

that of Sagara (see Bk. IV. Ch. III), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-hu, and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. Des Guignes, Histoire des Huns, I. 7, 55, 231. II. 253, &c. At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India: the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse,' it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Tod supposed; although we cannot with him imagine the word 'horse' itself is derived form haya.

Rajasthan, I. 76.
CHAPTER XII

Koṣṭhūṣṭra, Yudhūṣṭrasyatmājo, Vṛujinīvān. Tattvam Swāhī, Tato, Ṛṣabha, Ṛṣabdhikṣetrarśa, Tattanay: Shāśaṅkāmaṇḍuḥ Govindaḥmaharāja dravyakarmanahbhavaḥ. 11

Kroṣṭhṛti, the son of Yadm, had a son named Vṛjinīvat; his son was Swāhī; his son was Rushdrdru; his son was Chitragah; his son was Saśavindu, who was lord of the fourteen great gems; he had a hundred thousand wives and a million of sons. The most renowned of them were Prithuvaṣa, Prithukarman, Prithuvajya, Prithukīrti, Prithudāna, and Prithuṣravas. The son of the last of these six was Tamas; his son was Uṣanas, who celebrated a hundred sacrifices of the horse; his son was Sītyus, his son was Rukmakavach, his son was Parāvriti, who had five sons, Rukmēshu,

1 In the Brāhma P. and Hari V. we have two families from Kroṣṭhṛti; one which is much the same as that of the text; the other makes a short work of a long story, as we shall again notice.

2 Vajravat: Kūrma.


5 Or articles, the best of their kind; seven animate, and seven inanimate; a wife, a priest, a general, a charioteer, a horse, an elephant, and a body of foot soldiers; or, instead of the last three, an executioner, an encomiast, a reader of the Vedas; and a chariot, an umbrella, a jewel, a sword, a shield, a banner, and a treasure.

6 The text states this in plain prose, but the Vāyu quotes a verse which makes out but a hundred thousand or 10,000 sons: \(\text{कोष्ठुष्ट्रं कोष्ठुष्ट्रस्यात्माजो वृजिनीवानं,} \) shatadhvaṃ pālinamahavyaḥ. Dvāralaksṇa, Sādhva, Pūrṇaṇaḥ. Tepaṣaṃ Pṛthuśa, Pṛthukṛma, Pṛthuvaj, Pṛthināda, Pṛthujīti, Pṛthudāvat, Ṛṣabhaḥ, Prahaṇaḥ. Pṛthuśabhaḥ, Pürüṣṭaṇaḥ, Taspādāvīnaḥ, Yo vajrājānapāṃ shātma jāhāra. Tasya cha shitepurātan Puruṣottam, Tasyāpi śvetakacandra, Tato.

7 The Matsya has the first, third, and fifth of our text and Prithudharma, Prithukīrti and Prithumat. The Kūrma has also six names, but makes as many successions.

8 Suyajna: Agni, Brāhma, Matsya, Dharma: Bhāgavata.

9 Uśbat: Brāhma, Hari V.

10 Śītikshu: Agni, Śmevus: Brāhma, Purujit: Bhāgavata. The Vāyu has Maruta and Kambalavarsih, brothers, instead.

11 Considerable variety prevails here. The Brāhma and Hari V. have Marutta the Rājarsī (a gross blunder, see Bk. IV. Ch. 1), Kambalavarsih, Sataprasūti, Rukmakavacha: the Agni—Marutta, Kambalavarsih, Rukmēshu: whilst the Bhāgavata makes Ruchaka son of Uṣanas, and father to the five princes who in the text are the grandsons of Rukmakavach.
Prithurukman, Jyāmagha, Pālita, and Harita. To this day the following verse relating to Jyāmagha is repeated: “Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyāmagha, who was the husband of Śaivyā.” Śaivyā was barren; but Jyāmagha was so much afraid of her, that he did not take any other wife. On one occasion the king, after a desperate conflict with elephants and horses, defeated a powerful foe, who abandoning wife, children, kin, army, treasure, and dominion fled. When the enemy was put to flight, Jyāmagha beheld a lovely princess left alone, and exclaiming, “Save me, father! Save me, brother!” as her large eyes rolled wildly with affright. The king

12 The Bhāgavata has Rukmesu, Rukman, Jyāmagha, Prithu, and Purujit. The Vāyu reads the two last names Parigha and Hari. The Brāhma and Hari V. insert Parajit as the father of the five named as in the text.

13 Most of the other authorities mention that the elder of the five brothers, Rukmesu, succeeded his father in the sovereignty; and that the second, Prithurukman, remained in his brother’s service. Pālita and Harita were set over Videha (विदेहेऽः पितान्यस्यत् | Linga) or Tirhut, and Jyāmagha went forth to settle where he might: according to the Vāyu he conquered Madhyadesa (the country along the Narmadā), Mekalā, and the Śuktimat mountains. So the Brāhma P. states that he established himself along the Rikshavat mountain, and dwell in Śuktimati. He names his son, as we shall see, Vidarba: the country so called is Berar, and amongst his descendants we have the Chaityas or princes of Boghelkard, and Chandail, and Dasārha, more correctly perhaps Dasarā, Chattisgher; so that this story of Jyāmagha’s adventures appears to allude to the first settlement of the Yādava tribes along the Narmadā, more to the south and west than before.
was struck by her beauty, and penetrated with affection for her, and said to himself, “This is fortunate; I have no children, and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity: I will espouse her; but first I will take her in my car, and convey her to my palace, where I must request the concurrence of the queen in these nuptials.” Accordingly he took the princess into his chariot, and, returned to his own capital.

When Jyāmagha’s approach was announced, Saivyā came to the palace gate, attended by the ministers, the courtiers, and the citizens, to welcome the victorious monarch: but when she beheld the maiden standing on the left hand of the king, her lips swelled and slightly quivered with resentment, and she said to Jyāmagha, “Who is this light-hearted damsel that is with you in the chariot?” The king unprepared with a reply, made answer precipitately, through fear of his queen; “This is my daughter-in-law.” “I have never had a son,” rejoined Saivyā, “and you have no other children. Of what son of yours then is this girl the wife?” The king disconcerted by the jealousy and anger which the words of Saivyā displayed, made this reply to her in order to prevent further contention; “She is the young bride of the future son whom thou shalt bring forth.” Hearing this, Saivyā smiled gently, and said, “So be it;” and the king entered into his great palace.
In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect, and season, the queen, although passed the time of women, became shortly afterwards pregnant, and bore a son. His father named him Vidarsha, and married him to the damsel he had brought home. They had three sons, Kratha, Kaisika\(^14\), and Romapada\(^15\). The son of Romapada was Babhru\(^16\), and his son was Dhriti\(^17\). The son of Kaisika was Chedi, whose descendants were called the Chaidya kings\(^18\). The son of Kratha was Kunti\(^19\); his son was Vrishni\(^20\); his son was Nirvriti\(^21\); his son was Dasartha; his son was Vyoman; his son was Jima; his son was Vikr遭tha; his son was Bhimaratha; his son was Navaratha\(^22\); his son was Dasaratha\(^23\); his son was Sakuni; his son was Kambh; his

\(^{14}\) The Bhagavata has Kuśa; the Matsya. Kauśika: all the authorities agree in specifying three sons.

\(^{15}\) Lomapada: Agni.


\(^{18}\) This latter is singular in carrying on the line of Romapada for twelve generations farther.

\(^{19}\) The Bhagavata, however, makes the princes of Chedi continuous from Romapada; as, Babhru, Dhriti, Uṣika, Chedi—the Chaidyas amongst whom were Damaghosha and Śiṣupāla.


\(^{21}\) Nivritti: Vāyu. Nidhriti: Agni. The Brāhma makes three sons, Avanta, Daśarha, and Balivrishahan. In the Linga it is said of Daśarha that he was तारारिङ्ग चाइद्री: 'destroyer of the host of copper (faced; European?) foes.'

\(^{22}\) Vikala: Matsya.

\(^{23}\) Nararatha: Brāhma, Hari V.

\(^{24}\) Driḍharatha: Agni. Devarata: Linga.
CHAPTER XIII

The sons of Satwata were Bhajina, Bhajamána, Divya, Andhaka, Devávriddha, Mahábhoja, and Vishni. Bhajamána had three sons Nimi, Krikan, and Vishni, by one wife, and as many by another, Satajit, Sahasrajit, and Ayutajit. The son of Devávriddha was

26 There is great variety in the succeeding appellations:

<table>
<thead>
<tr>
<th>Bhágavata</th>
<th>Váyu</th>
<th>Bráhma</th>
<th>Mätsya</th>
<th>Padma</th>
<th>Kürma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Madhu</td>
<td>Madhu</td>
<td>Madhu</td>
<td>Madhu</td>
<td>Madhu</td>
</tr>
<tr>
<td>Kuruvaśa</td>
<td>Manu</td>
<td>Manavaśas</td>
<td>Uruvas</td>
<td>Puru</td>
<td>Kuru</td>
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<tr>
<td>Anu</td>
<td>Puruvatsa</td>
<td>Purudwat</td>
<td>Punudwat</td>
<td>Punarvasu</td>
<td>Anu</td>
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<td>Puruhutra</td>
<td>Purudwat</td>
<td>Madhu</td>
<td>Jantu</td>
<td>Jantu</td>
<td>Ansa</td>
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<td>Áyu</td>
<td>Satwa</td>
<td>and Satwa</td>
<td>Satwata</td>
<td>Satwata</td>
<td>Andhaka Satwata</td>
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The Linga has Purushaprabhu, Manwat, Pratardana, Satwata; and the Agni, Dravvasu, Puruhuta, Jantu, and Satwata. Some of these originate, no doubt, in the blunders of copyists, but they cannot all be referred to that source.

1 The Agni acknowledges but four sons, but all the rest agree in the number, and mostly in the names. Mahabhága is sometimes read Mahabhága.  
2 Krimi: Bráhma, Agni, Kürma.  
4 Dhrishthi: Bhágavata, Bráhma.  
5 The Bráhma and Hari V. add to the first three Śūra and Puranjaya, and to the second Dásaka.
Babhru, of whom this verse is recited: “We hear when afar, and we
behold when nigh, that Babhru is the first of men, and Devávṛiddha
is equal to the gods: sixty-six persons following the precepts of one,
and six thousand and eight who were disciples of the other, obtained
immortality.” Mahábhoja was a pious prince; his descendants were
the Bhojas, the princes of Mrittikáváti†, thence called Máruttikávatas.†
Vrishni had two sons, Sumitra and Yudhájit; from the former
Anamitra and Sini were born. The son of Anamitra was Nighna,
who had two sons, Prasena and Satrájit. The divine Aditya, the sun,
was the friend of the latter.

On one occasion Satrájit, whilst walking along the sea shore,
addressed his mind to Súrya, and hymned his praises; on which the
divinity appeared and stood before him. Beholding him in an indistinct
shape, Satrájit said to the sun, “I have beheld thee, lord, in the

6 By the Parnásá river: Bráhma P.: a river in Malwa.
7 These are made incorrectly the descendants of Babhru in the
Hari V.

8 The Bhágavata, Matsya, and Váyu agree in the main, as to the
genealogy that follows, with our text. The Váyu states that Vrishni
had two wives, Mádri and Gándhári: by the former he had Yudhájit
and Anamitra, and by the latter Sumitra and Devamídhush. The Matsya
also names the ladies, but gives Sumitra to Gándhári, and makes Mádri
the mother of Yudhájit, Devamídhusha, Anamitra, and Sini. The Agni
has a similar arrangement, but substitutes Dhrishta for Vrishni, and
makes him the fifteenth in descent from Satwata. The Linga, Padma,
Bráhma P., and Hari V. have made great confusion by altering,
apparently without any warrant, the name of Vrishni of Kroshtri.

9 The Bhágavata makes them sons of Yudhájit; the Matsya and
Agni, as observed in the preceding note, his brothers as well as
Sumitra’s.
heavens as a globe of fire: now do thou show favour unto me, that I may see thee in thy proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it apparr, and Satrajit beheld him of a dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Having offered his adorations, the sun desired him to demand a boon, and he requested that the jewel might become his. The sun presented it to him, and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrajit wore it on his neck, and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dwārakā. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama, who, to sustain the burden of the earth, had assumed a mortal form (as Kṛṣṇa), and said to him, "Lord, assuredly the divine sun is coming to visit you." But Kṛṣṇa smiled, and said, "It is not the divine sun, but Satrajit, to whom Āditya has presented the Syamantaka gem, and he now wears it: go and behold him without apprehension." Accordingly they departed. Satrajit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold, and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers, and famine.
Achyuta was of opinion that this wonderful gem should be in the possession of Ugrasena; but although he had the power of taking it from Satrajit, he did not deprive him of it, that he might not occasion any disagreement amongst the family. Satrajit, on the other hand, fearing that Krsna would ask him for the jewel, transferred it to his brother Prasena. Now it was the peculiar property of this jewel, that although it was an inexhaustible source of good to a virtuous person, yet when worn by a man of bad character it was the cause of his death. Prasena having taken the gem, and hung it round his neck, mounted his horse, and went to the woods to hunt. In the chase he was killed by a lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jambvat, the king of the bears, who carrying off the gem retired into his cave, and gave it to his son Sukumara to play with. When some time had elapsed, and Prasena did not appear, the Yadavas began to whisper one to another, and to say, “This is Krsna’s doing: desirous of the jewel, and not obtaining it, he has perpetrated the murder of Prasena in order to get it into his possession.”

When these calumnious rumours came to the knowledge of Krsna, he collected a number of the Yadavas, and accompanied by them pursued the course of Prasena by the impressions of his horse’s hoofs. Ascertaining by this means that he and his horse had been killed by a lion, he was acquitted by all the people of any share in
his death. Desirous of recovering the gem, he thence followed the steps of the lion, and at no great distance came to the place where the lion had been killed by the bear. Following the footmarks of the latter, he arrived at the foot of a mountain, where he desired the Yādavas to await him, whilst he continued the track. Still guided by the marks of the feet, he discovered a cavern, and had scarcely entered it when he heard the nurse of Sukumāra saying to him, “The lion killed Prasena; the lion has been killed by Jambavat: weep not, Sukumāra, the Syamantaka is your own.” Thus assured of his object, Kṛṣṇa advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who was giving it as a plaything to Sukumāra. The nurse soon described his approach, and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jāmbavat, full of anger, came to the cave, and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yādavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. “It could not have required so many days,” they thought “to overcome an enemy;” and accordingly they departed, and returned to Dwārakā, and announced that Kṛṣṇa had been killed.
When the relations of Achyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Krishna in the celebration of his Srāddha served to support his life, and invigorate his strength in the combat in which he was engaged; whilst his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by heavy blows, and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jāmbavat cast himself before him and said, “Thou, mighty being, art surely invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly thou art a portion of my sovereign lord Nārāyaṇa, the defender of the universe.” Thus addressed by Jāmbavat, Krishna explained to him fully that he had descended to take upon himself the burden of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. Jāmbavat again prostrated himself before Krishna, and presented to him his daughter Jāmbavati, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Krishna took the gem for the purpose of clearing his reputation. He then returned along with his bride Jāmbavati to Dwārakā.
भगवदगमनोद्वृत्तप्रकर्ष्य द्वारकाकावासिजनस्य कृष्णावलोकनानु क्षणमे— बालिपरिणतप्रसादपि नवयोवनभवाभवत्। आनकदुन्दुभिच दिप्तया दिप्ते चति च सकलयादवा। लिङ्गप्रग समाज्यामाम्।||३६||

भगवानपि ग्यानन्दसमोपयादवसमाजे यथावदाचक्षे, स्वभान्तकश सत्राजिताय दत्ता सिद्ध्वाभिषतिविशुद्दिस्मवाप, जाम्बवतीश्चालपुरे निवेशया मास।

When the people of Dwāraka beheld Kṛṣṇa alive and returned, they were filled with delight, so that those who were bowed down with years recovered youthful vigour; and all the Yādavas, men and women, assembled round Anakadundubhi, the father of the hero, and congratulated him. Kṛṣṇa related to the whole assembly of the Yādavas all that had happened, exactly as it had befallen, and restoring the Syamantaka jewel to Satrājīt was exonerated from the crime of which he had been falsely accused. He then led Jāmbavatī into the inner apartments.

तात्त्वक-रूपक-स्फुत-स्वरूपसत्राजित: स्वापनं कर्यादो: स्वापनं कर्यादो: स्वापनं कर्यादो: स्वापनं कर्यादो: स्वापनं कर्यादो: स्वापनं कर्यादो: स्वापनं कर्यादो:

When Satrājīt reflected that he had been the cause of the aspersions upon Kṛṣṇa's character, he felt alarmed, and to conciliate the prince he gave him to wife his daughter Satyabhāmā. The maiden had been previously sought in marriage by several of the most distinguished Yādavas, as Akrūra, Kṛtavarmana and Satadhanwan, who were highly incensed at her being wedded to another, and leagued in enmity against Satrājīt. The chief amongst them, with Akrūra and Kṛtavarmana, said to Satadhanwan, "This caitiff Satrājīt has offered a gross insult to you, as well as to us who solicited his daughter, by giving her to Kṛṣṇa: let him not live: why do you not kill him, and take the jewel? Should Achyuta therefore enter into feud with you, we will take your part." Upon this promise Satadhanwan undertook to slay Satrājīt.

When news arrived that the sons of Pāndu had been burned in
the house of wax. Kṛṣṇa, who knew the real truth, set off for Bāraṇāvata to allay the animosity of Duryodhana, and to perform the duties his relationship required. Satadhanwan taking advantage of his absence, killed Satrājit in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhāmā, she immediately mounted her chariot, and, filled with fury at her father's murder, repaired to Bāraṇāvata, and told her husband how Satrājit had been killed by Satadhanwan in resentment of her having been married to another, and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Kṛṣṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāmā, as his eyes flashed with indignation, "These are indeed audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamentations to excite any wrath." Returning forthwith to Dwāraka, Kṛṣṇa took Baladeva apart, and said to him, "A lion slew Prasena; hunting in the forests; and now Satrājit has been murdered by Satadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car and put Satadhanwan to death."

10 This alludes to events detailed in the Mahābhārata.