

विष्णुपुराणम्

BOOK I

CHAPTER I

(मङ्गलाचरणम्, पराशरं प्रति मैत्रेयस्य प्रश्नः, पराशरस्योत्तरदानञ्च)

ॐ नमो भगवते वासुदेवाय ।

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥१॥

OM ! GLORY TO VĀSUDEVA¹—Victory be to thee, Puṇḍarīkāksha ; adoration be to thee. Viśvabhāvana ; glory be to thee, Hṛshikeśa,

1 ओम् नमो वासुदेवाय. An address of this kind, to one or other Hindu divinity, usually introduces Sanskrit compositions, especially those considered sacred. The first term of this mantra or brief prayer, Om or Omkāra, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity. In the Vedas it is said to comprehend all the gods ; and in the Purāṇas it is directed to be prefixed to all such formulæ as that of the text. Thus in the Uttara Khaṇḍa of the Pādma Purāṇa: 'The syllable Om, the mysterious name, or Brahma, is the leader of all prayers: let it therefore, O lovely-faced, (Siva addresses Durgā,) be employed in the beginning of all prayers:'

ओङ्कारः प्रणवो ब्रह्म सर्वमन्त्रेषु नायकः । आदौ सर्वत्र युञ्जीत मन्त्राणां च शुभानने ॥
According to the same authority, one of the mystical imports of the term is the collective enunciation of Viṣṇu expressed by a, of Śrī his bride intimated by u, and of their joint worshipper designated by m. A whole chapter of the Vāyu Purāṇa is devoted to this term. A text of the Vedas is there cited: ओमित्येकाक्षरं ब्रह्म । 'Om, the monosyllable Brahma ;' the latter meaning either the Supreme Being or the Vedas collectively, of which this monosyllable is the type. It is also said to typify the three spheres of the world, the three holy fires, the three steps of Viṣṇu &c. ओमित्येव त्रयो वेदाङ्गयो लोकाङ्गयोऽप्रयः । विष्णुक्रमास्त्वेते—
Frequent meditation upon it, and repetition of it, ensure release from

Mahápurusha, and Púrvaja².

पदक्षरं ब्रह्म य ईश्वरः पुमान् गुणोष्मिन्मृष्टि-स्थिति-काल-संलयः ।
 प्रधान-बुद्ध्यादि-जगत्-प्रपञ्च-सूः स नोऽस्तु विष्णुर्मति-भूति-मुक्तिदः ॥२॥

May that Vishnu, who is the existent, imperishable, Brahma who is Íswara,³ who is spirit⁴; who with the three qualities⁵ is the cause of creation, preservation, and destruction; who is the parent of nature, intellect, and the other ingredients of the universe⁶; be to us the bestower of understanding, wealth and final emancipation.

worldly existence. इत्येतदक्षरं ब्रह्म परमोकारसंज्ञित । यस्तु वेदयते सम्यक्
 तथाध्यायति वा पुनः ॥ संसारचक्रमुत्सृज्य मुक्तवचनबन्धनः । अचलं निर्गुणं स्थानं शिवं
 प्राप्तोत्यसंशयः ॥ See also Manu, II. 76. Vásudeva, a name of Vishnu or

Kṛṣṇa, is, according to its grammatical etymology, a patronymic derivative implying son of Vásudeva. The Vaishnava Purāṇas, however, devise other explanations: see the next chapter, and again, b. VI. c. 5.

2 In this stanza occurs a series of the appellations of Vishnu: 1. Puṇḍaríkāshha, having eyes like a lotus, or heart-pervading; or Puṇḍaríka is explained supreme glory, and Aksha imperishable: the first is the most usual etymon, 2. Viśvabhávana, the creator of the universe, or the cause of the existence of all things. 3. Hṛshikeśa, lord of the senses. 4. Mahápurusha, great or supreme spirit; purusha meaning that which abides or is quiescent in body (puri sété). 5. Púrvaja, produced or appearing before creation; the Orphic $\pi\rho\omega\tau\epsilon\gamma\acute{o}\nu\omicron\varsigma$. In the fifth book, c. 18, Vishnu is described by five appellations, which are considered analogous to these; or, 1. Bhūtátmá, one with created things, or Puṇḍaríkáksha; 2. Pradhánátmá, one with crude nature, or Viśvabhávana; 3. Indriyátmá, one with the senses, or Hṛshikeśa; 4. Paramátmá, supreme spirit, or Mahápurusha; and Atmá, soul; living soul, animating nature and existing before it, or Púrvaja.

3 Brahma, in the neuter form, is abstract supreme spirit; and Íswara is the Deity in his active nature, he who is able to do or leave undone, or to do any thing in any other manner than that in which it is done: कर्तुमकर्तुमन्यथा कर्तुं समर्थः ।

4 Puman which is the same with Furusha, incorporated spirit. By this and the two preceding terms also the commentator understands the text to signify that Vishnu is any form of spiritual being that is acknowledged by different philosophical systems, or that he is the Brahma of the Vedánta, the Íswara of the Pátanjala, and the Purusha of the Sánkhyá school.

5 The three qualities, to which we shall have further occasion to advert, are Satya, (सत्य), goodness or purity, knowledge, quiescence; Rajas, foulness, passion, activity; and Tamas, darkness, ignorance, inertia.

6 Pradhánabuddhyádisūh. This predicate of the Deity distinguishes most of the Purāṇas from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature,

प्रणम्य विष्णुं विश्वेशं ब्रह्मादीन् प्रणिपत्य च ।

गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसम्मितम् ॥३॥

Having adored Viṣṇu⁷, the lord of all, and paid reverence to Brahmá and the rest⁸; having also saluted the spiritual preceptor⁹; I will narrate a Purāṇa equal in sanctity to the Vedas.

इतिहासपुराणज्ञं वेदवेदाङ्गपारगम् ।

धर्मशास्त्रादितत्त्वज्ञं वशिष्ठतनयात्मजम् ॥४॥

पराशरं मुनिवरं कृतपूर्वाङ्गिकक्रियम् ।

मैत्रेयः परिपप्रच्छ प्रणिपत्याभिवाद्य च ॥५॥

Maitreya¹⁰, having saluted him reverentially, thus addressed Paráśara, the excellent sage, the grandson of Vaśiṣṭha, who was versed in traditional history, and the Purāṇas; who was acquainted with the Vedas, and the branches of science dependent upon them; and skilled in law and philosophy; and who had performed the morning rites of devotion.

matter, or chaos. Accordingly, the commentator notices the objection, Pradhána being without beginning, it is said how can Viṣṇu be its parent? To which he replies, that this is not so, for in a period of worldly destruction (Pralaya), when the Creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Buddhi) &c. are formed through the materiality of crude nature, or Pradhána.

7 Viṣṇu is commonly derived in the Purāṇas from the root Vis, to enter, entering into, or pervading the universe, agreeably to the text of the Vedas, तत्सृष्ट्वा तदेवानुप्रविशति । 'Having created that (world), he then afterwards enters into it;' being, as our comment observes, undistinguished by place, time, or property; देशकालस्वरूपतो व्यवच्छेदाभावात् । According to the Mátsya P. the name alludes to his entering into the mundane egg: according to the Pádma P., to his entering into or combining with Prakṛti, as Purusha or spirit: स एव भगवान्विष्णुः प्रकृत्यामाविवेश ह । In the Moksha Dharma of the Mahábhárata, s. 165, the word is derived from the root ví, signifying motion, pervasion, production, radiance; or, irregularly, from krama, to go with the particle vi, implying, variously, prefixed.

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

9 The Guru, or spiritual preceptor, is said to be Kapila or Sárasvata; the latter is included in the series of teachers of the Purāṇa. Paráśara must be considered also as a disciple of Kapila, as a teacher of the Sākhya philosophy.

10 Maitreya is the disciple of Paráśara, who relates the Viṣṇu

त्वत्तो हि वेदाध्ययनमधीतमखिलं गुरो ।
 धर्मशास्त्राणि सर्वाणि वेदाङ्गानि यथाक्रमम् ॥६॥
 त्वत्प्रसादान्मुनिश्रेष्ठ मामन्ये नाकृतश्रमम् ।
 वक्ष्यन्ते सर्वशास्त्रेषु प्रायशो येऽपि विद्विषः ॥७॥
 सोऽहमिच्छामि धर्मज्ञ श्रोतुं त्वत्तो यथा जगत्
 बभूव भूयश्च यथा महाभाग भविष्यति ॥८॥
 यन्मयञ्च जगद् ब्रह्मन् यतश्चैतच्चराचरम् ।
 लीनमासीद् यथा यत्र लयमेष्यति यत्र च ॥९॥
 यत्प्रमाणानि भूतानि देवादीनाञ्च सम्भवम् ।
 समुद्र-पर्वतानां च संस्थानञ्च तथा भुवः ॥१०॥
 सूर्यादीनाञ्च संस्थानं प्रमाणं मुनिसत्तम ।
 देवादीनां तथा वंशान् मनुन् मन्वन्तराणि च ॥११॥
 कल्पान् कल्पविकल्पांश्च चतुर्युगविकल्पितान् ।
 कल्पान्तस्य स्वरूपञ्च युगधर्मांश्च कृत्स्नशः ॥१२॥
 देवर्षिपार्थिवानाञ्च चरितं यन्महामुने ।
 वेदशाखाप्रणयनं यथावद् व्यासकर्तृकम् ॥१३॥
 धर्मांश्च ब्राह्मणादीनां तथा चाश्रमवासिनाम् ।
 श्रोतुमिच्छाम्यहं सर्वं त्वत्तो वाशिष्ठनन्दन ॥१४॥
 ब्रह्मन् प्रसादप्रवणं कुरुष्व मयि मानसम् ।
 येनाहमेतज्जानीयां त्वत्प्रसादान्महामुने ॥१५॥

Maitreya said, Master ! I have been instructed by you in the whole of the Vedas, and in the institutes of law and of sacred science : through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge.

Purāna to him ; he is also one of the chief interlocutors in the Bhāgavata, and is introduced in the Mahābhārata (Vana Parva, s. 10.) as a great Rshi, or sage, who denounces Duryodhana's death. In the Bhāgavata he is also termed Kaushāravi, or the son of Kusharava.

साधु मैत्रेय धर्मज्ञ स्मारितोऽस्मि पुरातनम् ।

पितुः पिता मे भगवान् वशिष्ठो यदुवाच ह ॥१६॥

विश्वामित्रप्रयुक्तेन रक्षसा भक्षितो मया ।

श्रु तस्तातस्ततः क्रोधो मैत्रेयासीन्ममातुलः ॥१७॥

ततोऽहं रक्षसां सत्रं विनाशाय समारभम् ।

भस्मीकृताश्च शतशस्तस्मिन् सत्रे निशाचराः ॥१८॥

ततः संक्षीयमाणेषु तेषु रक्षः स्वशेषतः ।

मामुवाच महाभागो वशिष्ठो मत्पितामहः ॥१९॥

अलमत्यन्तकोपेन तात मन्युमिमं जहि ।

राक्षसानापराध्यन्ते पितुस्ते विहितं तया ॥ २०॥

I am now desirous, oh thou who art profound in piety! to hear from thee, how this world was, and how in future it will be? What is its substance, oh Brahman, and whence proceeded animate and inanimate things? Into what has it been resolved, and into what will its dissolution again occur? How were the elements manifested? Whence proceeded the gods and other beings? What are the situation and extent of the oceans and the mountains, the earth, the sun, and the planets? What are the families of the gods and others, the Manus, the periods called Manvantaras, those termed Kalpas, and their sub-divisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages¹¹: the histories, oh great Muni, of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vyása; the duties of the Brahmans, and the other tribes, as well as of those who pass through the different orders of life? All these things I wish to hear from you, grandson of Vaśiṣṭha. Incline thy thoughts benevolently towards me, that I may, through thy favour, be informed of all I desire to know.

Paráśara replied, Well inquired, pious Maitreya. You recall to my recollection that which was of old narrated by my father's father, Vaśiṣṭha. I had heard that my father had been devoured by a

11 One copy reads Yuga dharma, the duties peculiar to the four ages, or their characteristic properties, instead of Yugánta.

मूढानामेष भवति क्रोधो ज्ञानवतां कुतः ।

हृत्यते तात कः केन यतः स्वकृतभुक् पुमान् ॥२१॥

संचितस्यापि महतो वत्से क्लेशेन मानवैः ।

यशस्तपसश्चैव क्रोधो नाशकरः परः ॥२२॥

स्वर्गापवर्गव्यासेधकारणं परमर्षयः ।

वर्जयन्ति सदा क्रोधं तात मा तद्वशो भव ॥२३॥

अलं निशाचरैर्दग्धैर्दीनैरतपकारिभिः ।

सत्रं ते विरमत्वेतत् क्षमासारा हि साधवः ॥२४॥

Rákshasa employed by Viśvámitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rákshasas: hundreds of them were reduced to ashes by the rite, when, as they were about to be entirely extirpated, my grandfather Vaśiṣṭha thus spake to me: Enough, my child; let thy wrath be appeased: the Rákshasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous¹².

12 Sacrifice of Paráśara. The story of Paráśara's birth is narrated in detail in the Mahábhárata (Ādi Parva, s. 176). King Kalmáshapáda meeting with Sakti, the son of Vaśiṣṭha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused: on which the Rájá beat him with his whip, and Sakti cursed him to become a Rákshasa, a man-devouring spirit. The Rájá in this transformation killed and ate its author, or Sakti, together with all the other sons of Vaśiṣṭha. Sakti left his wife Adriśyanti pregnant, and she gave birth to Paráśara, who was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rákshasas; but was dissuaded from its completion by Vaśiṣṭha and other sages or Atri, Pulastya, Pulaha, and Kratu. The Mahábhárata adds, that when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himálaya mountain, where it still blazes forth at the phases of the moon, consuming Rákshasas, forests, and mountains. The legend alludes possibly to some trans-Himalayan volcano. The transformation of Kalmáshapáda is ascribed in other places to a different cause; but he

एवं तातेन (ज) तेनाहमनुनीतो महात्मना ।

उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात् ॥२५॥
ततः प्रीतः स भगवान् वशिष्ठो मुनिसत्तमः ।

संप्राप्तश्च तदा तत्र पुलस्त्यो ब्रह्मणः सुतः ॥२६॥
पितामहेन दत्तार्घ्यः कृतासनपरिग्रहः ।

मामुवाच महाभागो मैत्रेय पुलहाग्रजः ॥२७॥
वैरे महति यद्वाक्याद् गुरोरस्याश्रिता क्षमा ।

त्वया तस्मात् समस्तानि भवान् शास्त्राणि वेत्स्यति । २८
सन्ततेर्न ममोच्छेदः क्रुद्धेनापि यतः क्रुनः ।

त्वया तस्मान्महाभाग ददाम्यन्यं महावरम् ॥२९॥
पुराणसंहिताकर्ता भवान् वत्स भविष्यति ।

देवतापारमार्थञ्च यथावद् वेत्स्यते भवान् ॥३०॥

Being thus admonished by my venerable grandsire, I immediately desisted from the rite, in obedience to his injunctions, and Vāśiṣṭha, the most excellent of sages, was content with me. Then arrived Pulastya, the son of Brahmā,¹³ who was received by my grandfather with the customary marks of respect. The illustrious brother of Pulaha

is every where regarded as the devourer of Sakti or Saktri, as the name also occurs. The story is told in the Linga Purāna (Pūrvārddha, s. 64) in the same manner, with the addition, conformably to the Saiva tendency of that work, that Parāśara begins his sacrifice by propitiating Mahādeva Vāśiṣṭha's dissuasion, and Pulastya's appearance, are given in the very words of our text ; and the story concludes, 'thus through the favour of Pulastya and of the wise Vāśiṣṭha. Parāśara composed the Vaishṇava (Vishṇu) Purāna, containing ten thousand stanzas, and being the third of the Purāna compilations' (Purānasamhitā). The Bhāgavata (b. III, s. 8) also alludes, though obscurely, to this legend. In recapitulating the succession of the narrators of part of the Bhāgavata, Maitreya states that this first Purāna was communicated to him by his Guru Parāśara, as he had been desired by Pulastya:

प्रोवाच मह्यं स दयालुर्हृक्तो मुनिः (पराशरः) पुलस्त्येन पुराणमार्थं । i. e. according to the commentator, agreeably to the boon given by Pulastya to Parāśara, saying, 'You shall be a narrator of Purānas ;' (पुराणवक्ता भविष्यसि).

The Mahābhārata makes no mention of the communication of this faculty to Parāśara by Pulastya ; and as the Bhāgavata could not derive this particular from that source, it here most probably refers unavowedly, as the Linga does avowedly, to the Vishṇu Purāna.

13 Pulastya, as will be presently seen, is one of the Rshis, who were the mind-born sons of Brahmā. Pulaha, who is here also named. As another. Pulastya is considered as the ancestor of the Rākshasas. as

प्रवृत्ते च निवृत्ते च (स) कर्मण्यस्तमला मतिः ।

मत्प्रसादादसन्दिग्धा तव वत्स भविष्यति ॥३१॥

ततश्च भगवान् प्राह वशिष्ठो मत्पितामहः ।

पुलस्त्येन यदुक्तं ते सर्वमेतद् भविष्यति ॥ ३२ ॥

said to me: Since, in the violence of animosity, you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science: since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon, and you shall become the author of a summary of the Purānas;¹⁴ you shall know the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance,¹⁵ your understanding, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vāsiṣṭha added: Whatever has been said to thee by Pulastya, shall assuredly come to pass.

इति पूर्वं वशिष्ठेन पुलस्त्येन च धीमता ।

यदुक्तं तत् स्मृतिं यातं त्वत्प्रश्नाविलं मम ॥३३॥

Now truly all that was told me formerly by Vāsiṣṭha, and by the wise Pulastya, has been brought to my recollection by your questions, and I will relate to you the whole, even all you have asked.

he is the father of Visravas, the father of Ravana and his brethren. Uttara Rāmāyana. Mahābhārata, Vana Parva, s. 272. Pādma Pur Linga Pur. s. 63.

14 Purāna saṁhitā kerta Bhavān bhaviṣyati. You shall be a maker of the Saṁhitā or compendium of the Purānas, or of the Vishnu Purāna, considered as a summary or compendium of Pauranic traditions. In either sense it is incompatible with the general attribution of all the Purānas to Vyāsa.

15 Whether performing the usual ceremonies of the Brahmans, or leading a life of devotion and penance, which supersedes the necessity of rites and sacrifices.

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।

पुराणसंहितां सम्यक् तां निबोध यथायथम् ॥३४॥

विष्णोः सकाशात् सम्भूतं जगत् तत्रैव संस्थितम् ।

स्थिति-संयमकर्त्ताऽसौ जगतोऽस्य जगच्च सः ॥३५॥

Listen to the complete compendium of the Purāṇas, according to its tenor. The world was produced from Vishṇu: it exists in him: he is the cause of its continuance and cessation: he is the world.¹⁶

16 These are, in fact, the brief replies to Maitreya's six questions (p. 3), or, How was the world created? By Vishṇu. How will it be? At the periods of dissolution it will be in Vishṇu. Whence proceeded animate and inanimate things? From Vishṇu. Of what is the substance of the world? Vishṇu. Into what has it been, and will it again be, resolved? Vishṇu. He is therefore both the instrumental and material cause of the universe. 'The answer to the "whence" replies to the query as to the instrumental cause: "He is the world" replies to the inquiry as to the material cause: 'अनेन यत्श्चेत्तदस्य निमित्तप्रश्नस्योत्तरं जगच्च स इत्युपादानप्रश्नस्योत्तरं । 'And by this explanation of the agency of the materiality, &c. of Vishṇu, as regards the universe, (it follows that) all will be produced from, and all will repose in him: 'अनेनैव विष्णोः सर्वजगदुपादानरूपकर्त्तृत्वादिकथनेन विष्णोरेवोद्भव्यति तत्रैव स्थास्यतीति । We have here precisely the *τὸ नाὺ* of the Orphic doctrines, and we might fancy that Brucker was translating a passage from a Purāṇa when he describes them in these words: "Continuisse Jovem (lege Vishnum) sive summum deum in se omnia, omnibus ortum ex se dedisse, omnia ex se genuisse, et ex sua produxisse essentia. Spiritum esse universi qui omnia regit vivificat estque; ex quibus necessario sequitur omnia in eum reditura." Hist. Philos. I. 388. Jamblichus and Proclus also testify that the Pythagorean doctrines of the origin of the material world from the Deity, and its identity with him, were much the same.—Cudworth, 1, c. p. 348.

CHAPTER II

पराशर उवाच ।

अविकाराय शुद्धाय नित्याय परमात्मने ।

सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥१॥

नमो हिरण्यगर्भाय हरये शंकराय च ।

वामुदेवाय ताराय सर्गस्थित्यन्तकारिणे ॥ २ ॥

एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नमः ।

अव्यक्तव्यक्तभूताय विष्णवे सूक्तिहेतवे ॥ ३ ॥

सर्गस्थितिविनाशानां जगतोऽस्य जगन्मयः ।

मूलमूलो नमस्तस्मै विष्णवे परमात्मने ॥४॥

Paráśara said, Glory to the unchangeable, holy, eternal, supreme Vishṇu, of one Universal nature, the mighty over all : to him who is Hirānyagarbha, Hari, and Śankara,¹ the creator, the preserver, and destroyer of the world : to Vāsudeva, the liberator of his worshippers : to him, whose essence is both single and manifold; who is both subtle and corporeal, indiscrete and discrete : to Vishṇu, the cause of final

1 The three hypostases of Vishṇu. Hirānyagarbha is a name of Brahmá ; he who was born from the golden egg. Hari is Vishṇu, and Śankara Siva. The Vishṇu who is the subject of our text is the supreme being in all these divinities or hypostases, in his different characters of creator, preserver and destroyer. Thus in the Márkaṇḍeya : 'Accordingly, as the primal all-pervading spirit is distinguished by attributes in creation and the rest, so he obtains the denomination of Brahmá, Vishṇu, and Śiva. In the capacity of Brahmá he creates the worlds ; in that of Rudra he destroys them ; in that of Vishṇu he is quiescent. These are the three Avasthás (lit. hypostases) of the self-born. Brahmá is the quality of activity ; Rudra that of darkness ; Vishṇu, the lord of the world, is goodness : so, therefore, the three gods are the three qualities. They are ever combined with, and dependent upon one another ; and they are never for an instant separate ; they never quit each other.'

यथा प्राग्वापकः क्षेत्री सर्गादिषु गुरुर्युतः । तथा स संज्ञामायाति ब्रह्मविष्णुशिवा-त्प्रिकां ।
ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि । विष्णुत्वेऽपि चोदासीनस्त्रिलोऽवस्थाः स्वयम्भुवः ।
रजो ब्रह्मा तमो रुद्रो विष्णुः सत्त्वं जगत्पतिः । अत एव तयो देवा एत एव तयो गुणाः ।
अन्योन्यमिधुना ह्येते अन्योन्याश्रयिणस्तथा । क्षणं वियोगो नष्टेषां न त्यजन्ति परस्परं ॥

emancipation.² Glory to the supreme Vishṇu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world.³

आधारभूतं विश्वस्याप्यणीयांसमणीयसाम् ।
 प्रणम्य सर्व्वभूतस्थमञ्ज्युतं पुरुषोत्तमम् ॥५॥
 ज्ञानस्वरूपमत्यन्तनिर्मलं परमार्थतः ।
 तमेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम् ॥६॥
 विष्णुं ग्रसिष्णुं विश्वस्य स्थितौ सर्गे तथा प्रभुम् ।
 प्रणम्य जगतामीशमजमक्षरमव्ययम् ॥७॥
 कथयामि यथा पूर्वं दक्षाद्यैर्मुनिसत्तमैः ।
 पृष्टः प्रोवाच भगवानब्जयोनिः पितामहः ॥८॥
 तैश्चोक्तं पुरुकुत्साय भूभुजे नर्मदातटे ।
 सारस्वताय तेनापि मह्यं सारस्वतेन च ॥९॥

Having glorified him who is the support of all things; who is the

The notion is one common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. The *τρεῖς ἀπικὰς ἡ ποστὰδες* of Plato are said by Cudworth (I. 111), upon the authority of Plotinus, to be an ancient doctrine, *παλαιὰ δόξα*: and he also observes, "Orpheus, Pythagoras, and Plato have all of them asserted a trinity of divine hypostases; and as they unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them." As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant form.

2 This address to Vishṇu pursues the notion that he, as the supreme being, is one, whilst he is all: he is Avikāra, not subject to change; Sadaikarūpa, one invariable nature: he is the liberator (tāra), or he who bears mortals across the ocean of existence: he is both single and manifold (ekānekarūpa): and he is the indiscrete (avyakta) cause of the world, as well as the discrete (vyakta) effect; or the invisible cause, and visible creation.

3 Jaganmaya, made up, or consisting substantially (मय), of the world. Maya in an affix denoting 'made' or 'consisting of,' as Kāshṭha maya, 'made of wood.' The world is therefore not regarded by the Pauraniks as an emanation or an illusion, but as consubstantial with its first cause.

परः पराणां परमः परमात्मात्मसंस्थितः ।

रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥१०॥

अपक्षयविनाशाभ्यां परिणामाद्भिज्जन्मभिः ।

वर्जितः शक्यते वक्तुं यः सदास्तीति केवलम् ॥११॥

सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः ।

ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥१२॥

तद्ब्रह्म परमं नित्यमजमक्षयमव्ययम् ।

एकस्वरूपं च सदा हेयाभावाच्च निर्मलम् ॥ १३ ॥

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all things here exist; and who is thence named Vāsudeva¹⁰? He is Brahma,¹¹ supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects. He, that Brahma, was all things; comprehending in his own nature the indiscrete and discrete. He then existed in the forms of Purusha and of Kāla. Purusha (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kāla (time) was the last. These four—Pradhāna (primary or crude matter), Purusha (spirit), Vyakta (visible substance), and Kāla (time)—the wise consider to be the pure and supreme condition of Vishnu.¹²

10 The ordinary derivation of Vāsudeva has been noticed above (p. 1): here it is derived from Vas, 'to dwell,' from Vishnu's abiding in all things, and all in him: सर्व्वलासी समस्तं च वसत्यत्र । The Mahābhārata explains Vāsu in the same manner, and Deva to signify radiant, shining: सर्व्वं जगदात्मनि वासयति सर्व्वभूतेषु वसतीति वासुः । सूर्य्य इव दीप्तिमा नितिदेवः वासुश्चासौ देवश्चेति वासुदेवः ॥ 'He causes all things to dwell in him, and he abides in all; whence he is named Vāsu: being resplendent as the sun, he is called Deva: and he who is both these, is denominated Vāsudeva., See also b. VI. c. 5.

11 The commentator argues that Vāsudeva must be the Brahma, or supreme being, of the Vedas, because the same circumstances are predicated of both, as eternity, omnipresence, omnipotence, &c.; but he does not adduce any scriptural text with the name Vāsudeva.

12 Time is not usually enumerated in the Purāṇas as an element of the first cause, but the Padma P. and the Bhāgavata agree with the Vishnu in including it. It appears to have been regarded at an earlier

तदेतत् सर्वमेवासीद् व्यक्ताव्यक्तस्वरूपवत् ।
 तथा पुरुषरूपेण कालरूपेण च स्थितम् ॥ १४ ॥
 परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज ।
 व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम् ॥१५॥
 प्रधानपुरुषव्यक्तकालानां परमं हि यत् ।
 पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम् ॥१६॥
 प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः ।
 रूपाणि स्थितिसर्गान्त्यव्यक्तिसद्भावहेतवः ॥१७॥
 व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च ।
 क्रीडतो बालकस्येव चेष्टां तस्य निशामय ॥१८॥

These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Vishnu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.¹³

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः ।
 प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम् ॥१९॥

That chief principle (Pradhāna), which is the indiscrete cause, is called by the sages also Prakṛiti (nature): it is subtle, uniform, and

date as an independent cause: the commentator on the Moksha Dharma cites a passage from the Vedas, which he understands to allude to the different theories of the cause of creation: कालः स्वभावो नियतिर्यदृच्छया भूतानि योनिः पुरुषः । Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the Astrologers, the Buddhists, the Mīmāṃsakas, the Jains, the Logicians, the Sāṅkhyas, and the Vedāntis. Κρσνος was also one of the first generated agents in creation, according to the Orphic theogony.

13 The creation of the world is very commonly considered to be the Līlá (लीला), sport or amusement, of the Supreme Being.

शब्दस्पर्शविहीनं तद् रूपादिभिरसहितम् ॥२०॥

त्रिगुणं तज्जगद्योनिरनादिप्रभवाध्ययम् ।

तेनाग्रे सर्वभेवासीद् व्याप्तं वै प्रलयादनु ॥ २१ ॥

comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved.¹⁴ By

14 The attributes of Pradhána, the chief (principle or element) here specified, conform generally to those ascribed to it by the Sánkhyá philosophy (Sánkhyá Káriká, p. 16, &c.), although some of them are incompatible with its origin from a first cause. In the Sánkhyá this incongruity does not occur; for there Pradhána is independent, and co-ordinate with primary spirit. The Puráṇas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. The most incongruous epithets in our text are however explained away in the comment. Thus nitya (नित्य), 'eternal,' is said to mean 'uniform, not liable to increase or diminution:' नित्यं सदैकरूपं वृद्ध्यादिहीनं । Sandasadaत्मका (सदसदात्मकं), 'comprehending what is and what is not,' means 'having the power of both cause and effect' (कार्यकारणशक्तियुक्तं) as proceeding from Vishṇu, and as giving origin to material things. Anádi, 'without beginning,' means 'without birth' (जन्मशून्यं), not being engendered by any created things but proceeding immediately from the first cause. 'The mother,' or literally 'the womb of the world' (जगद्योनिं), means 'the passive agent in creation,' operated on or influenced by the active will of the Creator. The first part of the passage in the text is a favourite one with several of the Puráṇas, but they modify it and apply it after their own fashion. In the Vishṇu the original is, अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः । प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकं । rendered as above. The Váyu, Brahmánda, and Kurmá Puráṇas have अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकं । प्रधानं प्रकृतिश्चैव यमाहुस्तत्त्वचिन्तकाः । 'The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhána and Prakṛti—is the uncognizable Brahma, who was before all:' अव्यक्तं ब्रह्माग्रे समवर्तत । But the application of two synonyms of Prakṛiti to Brahma seems unnecessary at least. The Brahmá P. corrects the reading apparently: the first line is as before; second is, प्रधानं पुरुषं यस्मान् निर्म्ममे विश्वमीदृशं । The passage is placed absolutely; There was an indiscrete cause eternal, and cause and effect, which was both matter and spirit (Pradhána and Purusha), from which this world was made. Instead of

विदवादविदो विद्वन्नियता ब्रह्मादिनः ।

पठन्ति वै तमेवार्थं प्रधानप्रतिपादकम् ॥२२॥

that principle all things were invested in the period subsequent to the last dissolution of the universe, and prior to creation¹⁵. For Brahmans learned in the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production

इदं 'such' or 'this,' some copies read ईश्वरः 'from which Īsvara or god (the active deity or Brahmá) made the world.' The Hari Vamśa has the same reading, except in the last term, which it makes ईश्वरं that is, according to the commentator, 'the world, which is Īsvara, was made. The same authority explains this indiscrete cause, avyakta kárana, to denote Brahmá, 'the creator :. तं वै विद्धि ब्रह्माणं स्रष्टारं सन्वैभूतानां । an identification very unusual, if not inaccurate, and possibly founded on misapprehension of what is stated by the Bhavishya P.: यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकं । तद्विशिष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते । एवं स भगवानसृष्ट इति ।

'That male or spirit which is endowed with that which is the indiscrete cause, &c. is known in the world as Brahmá: he being in the egg, &c.' The passage is precisely the same in Manu, I. 11 ; except that we have 'visrishta' instead of 'viśiṣṭha:' the latter is a questionable reading, and is probably wrong: the sense of the former is, 'detached;' and the whole means very consistently, 'embodied spirit detached from the indiscrete cause of the world is known as Brahmá.' The Padma P. inserts the first line, अव्यक्तं &c., but has महदाविशो बान्तं सृजतीति विनिश्चयः ।

'Which creates undoubtedly Mahat and the other qualities:' assigning the first epithets, therefore, as the Viṣṇu does to Prakṛti only. The Linga also refers the expression to Prakṛti alone, but makes it a secondary cause: अव्यक्तं चेश्वरात् तस्मादभवत् कारणं प्रधानं प्रकृतिं चैव यदाहुस्तस्वचिन्तकाः ।

'An indiscrete cause, which those acquainted with first principles call Pradhána and Prakṛti proceeded from that Īsvara (Siva).' This passage is one of very many instances in which expressions are common to several Purānas that seem to be borrowed from one another, or from some common source older than any of them, especially in this instance, as the same text occurs in Manu.

15 The expression of the text is rather obscure ; 'All was pervaded (or comprehended) by that chief principle before (recreation), after the (last) destruction:' तेनाग्रे सन्वैभेवासीद्याप्तं वै प्रलयाद्नु । The ellipses are filled up by the commentator. This, he adds, is to be regarded as the state of things at a Mahá Pralaya, or total dissolution ; leaving, therefore, crude matter, nature, or chaos, as a co-existent element with the Supreme. This, which is conformable to the philosophical doctrine, is not however that of the Purānas in general, nor that of our text, which states (b. VI. c. 4), that at a Prakṛta, or elementary dissolution, Pradhána itself merges into the deity. Neither is it apparently the doctrine of the Vedas, although their language is somewhat equivocal.

नाहो न रात्रिं नमो न भूमि-

नसित्तमो ज्योतिरभून्न चान्यत् ।

श्रोतादिबुद्ध्यानुपलभ्यमेकं

प्रधानिकं ब्रह्म पुमांस्तदासीत् ॥२३॥

of the chief principle (Pradhána). "There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other things, save only One, unapprehensible by intellect, or That which is Brahmia and Pumān (spirit) and Pradhána (matter)"¹⁶. The two forms which are other than the essence of unmodified Vishṇu, are Pradhána (matter) and Purusha (spirit); and his other form, by which those two are connected or separated, is called Kála (time)¹⁷. When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prákṛta). The deity as Time is without beginning, and his end is not known; and from him the revolutions of creation, continuance, and dissolution unintermittingly succeeds: for when, in the latter season, the equilibrium of the qualities (Pradhána) exists, and spirit (Pumān) is detached from

16 The metre here is one common to the Vedas, Trishtubh, but in other respects the language is not characteristic of those compositions. The purport of the passage is rendered somewhat doubtful by its close, and by the explanation of commentator. The former is, एकं प्रधानिकं ब्रह्म पुमांस्तदासीत् । 'One Pradhánika Brahma Spirit: THAT, was. The commentator explains Pradhánika, Pradhána eva, the same word as Pradhána; but it is a derivative word, which may be used attributively, implying 'having, or conjoined with, Pradhána.' The commentator, however, interprets it as the substantive; for he adds, 'There was Pradhána and Brahma and Spirit; this traid was at the period of dissolution: ' प्रधानिकं ब्रह्म च पुमांश्चित् त्रयमेव तदा प्रलये आसीत् । He evidently, however, understands their conjoint existence as one only; for he continues, 'So, according to the Vedas, then there was neither the non-existent (invisible cause, or matter) nor the existent (visible effect, or creation):' तथा च श्रुतिर्नासदासीन्नोसदासत्तदानी । meaning that there was only One Being, in whom matter and its modifications were all comprehended.

17 Or it might be rendered, 'Those two other forms (which proceed) from his supreme nature; ' विष्णोः स्वरूपात्परतः । that is, from the nature of Vishṇu, when he is Nirupádhi, or without adventitious attributes; निरुपाधेर्विष्णोः स्वरूपात् । 'other' (अन्ये) ; the commentator states they are other or separate from Vishṇu only through Mâyá, 'illusion,' but here implying 'false notion; ' the elements of creation being in essence one with Vishṇu, though in existence detached and different.

विष्णोः स्वरूपात् परतो हि तेऽन्ये
 रूपे प्रधानं पुरुषश्च विप्र ।
 तस्यैव तेऽन्येन धृते वियुक्ते
 ह्यान्तरं यत् तद् द्विज कालसंज्ञम् ॥२४॥
 प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत् ।
 तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंचरः ॥२५॥
 अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते ।
 अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः ॥२६॥
 गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते ।
 कालस्वरूपरूपं तद् विष्णोर्मैत्रेय वर्त्तते
 कालस्वरूपं तद्विष्णोर्मैत्रेय परिवर्त्तते ॥२७॥

matter, then the form of Vishṇu which is Time abides¹⁸. Then the supreme Brahma, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon

18 Pradhána, when unmodified, is, according to the Sánkhyas and Paurániks, nothing more than the three qualities in equilibrio, or goodness, foulness, and darkness neutralising each other ; (Sánkhyá Káriká, p. 52 ;) so in the Matsya P. : सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतं । साम्यावस्थित्तिरेषां प्रकृतिः परिकीर्त्तिता । This state is synonymous with the non-evolution of material products, or with dissolution ; implying however, separate existence, and detached from spirit. This being the case, it is asked what should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation ? It is answered, Time, which is when every thing else is not ; and which, at the end of a certain interval, unites Matter, Pradhána, and Purusha, and produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the co-operation of three such principles in creation, as Phanes or Eros, which is the Hindu spirit or Purusha ; Chaos, matter or Pradhána ; and Chronos, or Kála time.

ततस्तत् परमं ब्रह्म परमात्मा जगन्मयः ।

सर्व्वगः सर्व्वभूतेशः सर्वात्मा परमेश्वरः ॥ २८ ॥

प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः ।

क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ ॥२९॥

mind itself: so the Supreme influenced the elements of creation¹⁹.

19 Pradhána is styled Vyaya 'that which may be expended;' or Parinámin 'which may be modified;' and Purusha is called Avyaya 'inconsumable;' or aparinámin, 'immutable.' The expressions प्रविश्य having entered into,' and क्षोभयामास 'agitated,' recall the mode in which divine intelligence, mens, *νοῦς*, was conceived by the ancients to operate upon matter:

φρην.....φροντισον κοσμον αναστα
.....κατα σσσησα θεσησιν:

or as in a more familiar passage:

Spiritus intus alit totamque infusa per artus
Mens agitat molem et magno se corpore miscet:

or perhaps it more closely approximates to the Phœnician cosmogony, in which a spirit mixing with its own principles gives rise to creation. Brucker, I. 240. As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents, which produce effects; as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind. The entrance of the supreme Vishnu into spirit as well as matter is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Supreme, into Prakṛti or matter alone. Thus in the Pradma Purāna:

योऽसौ प्रकृत्वाः पुरुषः प्रोच्यते स इहाच्युतः । स एव भगवान्विष्णु प्रकृत्यामाविवेशह ।

'He who is called the male (spirit) of Prakṛti, is here named Achyuta; and that same divine Vishnu entered into Prakṛti.' So the Vṛhat Naradiya: प्रकृती क्षोभमापन्ने पुरुषाख्ये जगद्गुरौ । 'The lord of the world, who

is called Purusha, producing agitation in Prakṛti.' From the notion of influence or agitation produced on matter through or with spirit, the abuse of personification led to actual or vicarious admixture. Thus the Bhāgavata, identifying Māyá with Prakṛti, has, कालवस्था तु मायायं

गुणमन्व्यामधोक्षजः । पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् । 'Through the operation

of time, the Mighty One, who is present to the pure, implanted a seed in Māyá endowed with qualities, as Purusha, which is one with himself.'

B. III. s. 5. And the Bhavishya: 'Some learned men say, that the Supreme Being, desirous to create beings, creates in the commencement of the Kalpa a body of soul (or an incorporeal substance); which soul created by him enters into Prakṛti; and Prakṛti being thereby agitated,

यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते ।

मनसो नोपकर्तृत्वात् तथासौ परमेश्वरः ॥३०॥

स एव क्षोभको ब्रह्मन् क्षोभश्च पुरुषोत्तमः ।

स संकोचविकाशाभ्यां प्रधानत्वेऽपि च स्थितः ॥३१॥

विकाराणुस्वरूपैश्च ब्रह्मरूपादिभिस्तथा ।

व्यक्तस्वरूपश्च तथा विष्णुः सर्वेश्वरेश्वरः ॥३२॥

'Purushottama is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is contracted and expanded²⁰. Vishnu, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahmá and the rest (gods, men, &c.)

गुणसाभ्यात् ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने ।

गुणव्यञ्जनसम्भूतिः सर्गकाले द्विजोत्तम ॥३३॥

Then from that equilibrium of the qualities (Pradhána) presided over by soul²¹, proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation²².

creates many material elements: ' अन्ये चेदं महाबाही प्रवदान्त मनीषिणः ॥ योऽसावात्मा परस्तात् कृत्वादौ सृजते तनुं । पुद्गलस्य महाबाहो सिद्ध्यञ्जुर्विबधाः प्रजाः ॥ तेन सृष्टः पुद्गलस्तु प्रधानं विशते नृप । प्रधानं क्षोभितं तेन सृजते विकारान् बहून् ॥ But these may be regarded as notions of a later date. In the Mahá-bhárata the first cause is declared to be 'Intellectual,' who creates by his mind or will: मानसो नमः पूर्वोऽपि विश्रुतो वै महर्षिभिः । अनादिनिधनो देवस्तथामेयोऽजरामरः ॥ 'The first (Being) is called Mánasa (intellectual), and is so celebrated by great sages: he is God, without beginning or end, indivisible, immortal, undecaying.' And again: प्रजाविसर्गं विविधं मानसो मनसोऽसृजत् । 'The Intellectual created many kinds of creatures by his mind.'

20 Contraction, Sankocha (संकोचः), is explained by Sámya (साम्यं), sameness or equilibrium of the three qualities, or inert Pradhána: and Expansion, Vikáśa (विकाशः), is the destruction of this equipoise, by previous agitation and consequent development of material products.

21 The term here is Kshetrajna, 'embodied spirit,' or that which knows the kshetra or 'body;' implying the combination of spirit with form or matter, for the purpose of creating.

22 The first product of Pradhána sensible to divine, though not to mere human organs, is, both according to the Sákhya and Pauránic

प्राधानतत्त्वमुद्भूतं महान्तं तत् समावृणोत् ।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान् ।

प्राधानतत्त्वेन समं त्वचा बीजमिवावृतम् ॥३४॥

The Chief principle then invests that Great principle, Intellect, and it becomes threefold, as affected by the quality of goodness, foulness,

doctrines. the principle called Mahat, literally 'the Great,' explained in other places, as in our text, 'the production of the manifestation of the qualities:' गुणव्यंजनसम्भूतिः । or, as in the Vāyu, गुणभावाद्यज्यमानो महान् प्रादुर्भवह । We have in the same Purāna, as well as in the Brahmāṇḍa and Linga, a number of synonyms for this term, as, मनो महान् मतिर्ब्रह्मा पूर्बुद्धिः ख्यातिरीश्वरः । प्रज्ञा चित्तिः स्मृतिः संविद्विपुरं चोच्यते बुधैः । They are also explained, though not very distinctly, to the following purport: Manas is that which considers the consequences of acts to all creatures, and provides for their happiness. Mahat, the Great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. Mati is that which discriminates and distinguishes objects preparatory to their fruition by Soul. Brahmá implies that which effects the development and augmentation of created things. Pur is that by which the concurrence of nature occupies and fills all bodies. Buddhi is that which communicates to soul the knowledge of good and evil. Khyáti is the means of individual fruition, or the faculty of discriminating objects by appropriate designations, and the like. Ísvara is that which knows all things as if they were present. Prajná is that by which the properties of things are known. Chiti is that by which the consequences of acts and species of knowledge are selected for the use of soul. Smriti is the faculty of recognising all things, past, present, or to come. Samvit is that in which all things are found or known, and which is found or known in all things: and Vipura is that which is free from the effects of contrarities, as of knowledge and ignorance, and the like. Mahat is also called Ísvara. from its exercising supremacy over all things; Bháva, from its elementary existence; Eka, or 'the one,' from its singleness; Purusha, from its abiding within the body; and from its being ungenerated it is called Swayambhu." Now in this nomenclature we have chiefly two sets of words; one, as Manas, Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom, design; and the other, as Brahmá, Ísvara, &c., denoting an active creator and ruler of the universe: as the Vāyu adds, महान् सृष्टिं विकुरुते चोद्यमानः सिसृक्षया । 'Mahat, impelled by the desire to create, causes various creation:' and the Mahábhárata has महान् ससर्जहंकारं । 'Mahat created Ahankára.' The Purānas generally employ the same expression, attributing to Mahat or Intelligence the act of creating. Mahat is therefore the divine mind in creative operation. the *νοῦς ο διακοσμων τε και παντων αιτιος* of Anaxagoras; 'an ordering and disposing mind, which was the cause of all things.' The word itself suggests some relationship to the Phœnician Mot which like

वैकारिकस्तैसजश्च भूतादिश्चैव तामसः ।

त्रिविधोऽयमहंकारो महत्तत्त्वादजायत ॥३५॥

भूतेन्द्रियाणां हेतुः स त्रिगुणत्वान्महामुने ।

यथा प्रधानेन महान् महता स तथावृतः ॥३६॥

भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः ।

ससर्ज्जं शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।

शब्दमात्रं तथाकाशं भूतादिः स समावृणोत् ॥३७॥

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज्जं ह ।

बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः ॥३८॥

or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect, threefold Egotism, (Ahankára)²², denominated Vaikarika, 'pure;' Taijasa,

Mahat, was the first product of the mixture of spirit and matter, and the first adiment of creation: "Ex connexione autem ejus spiritus prodiit mot... ..hinc seminum omnis creaturæ et omnium rerum creatio." Brucker, l. 240. Mot, it is true, appears to be a purely material substance, whilst Mahat is an incorporeal substance; but they agree in their place in the cosmogony, and are something alike in name. How far also the Phœnician system has been accurately described, is matter of uncertainty. See Sāṅkhya Kārikā, p. 83.

23 The sense of Ahankára cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think, I feel, I am. It might be expressed by the proposition of Descartes reversed; "Sum ergo cogito, sentio," &c. The equivalent employed by Colebrooke, egotism, has the advantage of an analogous etymology, Ahankára being derived from Aham(अहं), 'I' as in the Hari Vamśa: अहं स्विति सहोवाच प्रजाः स्रयामि भारत । 'He (Brahmá), oh Bhárata, said, I will create creatures.' See also Samkhya Kārikā, p. 91. These three varieties of Ahankára are also described in the Sāṅkhya Kārikā, p. 92. Vaikarika, that which is productive, is the same as the Sātvika, or that which is combined with the property of goodness. Taijasa Ahankára is that which is endowed with Tejas, 'heat' or 'energy,' in consequence of its having the property of Rajas, 'passion' or 'activity;' and the third kind, Bhūtādi, or 'elementary,' is the Tāmasa; or has the property of darkness. From the first kind proceed the sense; from the last, the rudimental unconscious elements; both kinds, which are equally of themselves inert, being rendered productive by the co-operation of the second, the energetic or active modification of Ahankára, which is therefore said to be the origin of both the senses and the elements.

आकाशं शब्दमात्रन्तु स्पर्शमात्रं समावृणोत् ।

ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह ॥३९॥

ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते (घ) ।

स्पर्शमात्रन्तु वै वायू रूपमात्रं समावृणोत् ॥४०॥

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह ।

सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि च ॥४१॥

'passionate;' and Bhūtādi, 'rudimental,' is produced ; the origin of the (subtile) elements and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of sound, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch ; whence originated strong wind, the property of which is touch ; and Ether, with the rudiment of sound, enveloped the rudiment of touch. Then wind becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute ; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste ; whence proceed all juices in which flavour resides ; and the rudiment of colour invested the juices with the rudiment of taste. The waters becoming productive, engendered the rudiment of smell ; whence an aggregate (earth) originates, of which smell is the property²⁴. In each several

24 The successive series of rudiments and elements, and their respectively engendering the rudiments and elements next in the order, occur in most of the Purānas, in nearly the same words. The Vṛhhanārādiya P. observes, यथाक्रमं कारणातामेकैर्योपयान्ति वै । 'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same ; or, ether ākās, wind or air (vāyu), fire or light (tejas), water and earth ; except in one passage of the Mahābhārata (Moksha Dharma, c. 9), where it is ether, water, fire, air, earth. The order of Empedocles was ether, fire, earth, water, air. —Cudworth, l. 97. The investment (āvaraṇa) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental elements, is also met with in most of the chief Purānas, as the Vāyu, Padma, Linga, and Bhāgavata ; and traces of it are found amongst the ancient cosmogonists ; for Anaximander supposed, that 'when the world was made, a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree.' Κατα την γενεσιν τουδε του κοσμου αποκριθηται, και τινα εκ

रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत् ।

विकुर्व्वानि चाम्भांसि गन्धमात्रं ससर्ज्जिरे ॥४२॥

संघातो जायते तस्मात् तस्य गन्धो गुणो मतः ।

तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता ॥४३॥

तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते ।

न शान्ता नापि घोरास्ते न मूढाश्चाविशेषणाः ॥४४॥

element resides its peculiar rudiment ; thence the property of tanmātratā²⁵ (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupefying²⁶. This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate products of the same principle, affected by foulness ; and the ten

ΤΟΥΤΩΝ ΦΛΟΥΔΣ ΣΦΑΙΡΑΝ ΠΕΡΙ-ΦΥΗΝΑΙ ΤΩ ΠΕΡΙ ΤΗΝ ΥΓΗΝ ΑΕΡΙ. ΩΣ ΤΩ ΔΕΥΔΡΩ ΦΛΟΙΩΝ. Euseb. Pr. I. 15. Some of the Purānas, as the Matsya, Vāyu, Linga, Bhāgavata, and Mārkaṇḍeya, add a description of a participation of properties amongst the elements, which is rather Vedānta than Sāṅkhya. According to this notion, the elements add to their characteristic properties those of the elements which precede them. Ākasa has the single property of sound : air has those of touch and sound : fire has colour, touch, and sound : water has taste, colour, touch, and sound : and earth has smell and the rest, thus having five properties : or, as the Linga P. describes the series, आकाशं शब्दमात्रं यत् तत्स्पर्शमात्रमाविशत् । द्विगुणस्तु ततो वायुः शब्दस्पर्शमकोऽभवत् । रूपं तथैवाविशतां शब्दस्पर्शगुणावुभौ । त्रिगुणश्च ततोऽग्निः स शब्दस्पर्शरूपवान् । शब्दस्पर्शरूपमात्रं रसमात्रं समाविशत् । तस्माच्चतुर्गुणा आपो विज्ञेयास्तुरसात्मिकाः । शब्दस्पर्शश्च रूपं च रसश्च गन्धमाविशत् । तस्मात् पंचगुणा भूमिः स्थूलभूतेषु शस्यते ॥

25 Tanmātra, 'rudiment' or 'type,' from Tad 'that,' for Tasmin 'in that' gross element, and mātrā 'subtile or rudimental form' (मातासूक्ष्मं रूपं) The rudiments are also the characteristic properties of the elements : as the Bhāgavata ; तस्य मात्रा गुणः शब्दो लिंगं यद्दृष्टदृश्ययोः । 'The rudiment of it (ether) is also its quality, sound ; as a common designation may denote both a person who sees an object which is to be seen : ' that is, according to the commentator, suppose a person behind a wall called aloud, "An elephant ! an elephant !" the term would equally indicate an elephant was visible, and that somebody saw it. Bhag. II. 5.

26 The properties here alluded to are not those of goodness &c., but other properties assigned to perceptible objects by the Sāṅkhya doctrines, or Śānti, 'placidity' ; Ghoratā, 'terror ;' and Moha, 'dulness' or 'stupefaction.' S. Kārikā, v. 38, p. 112.

भूततन्मात्रसर्गोऽयमहकारात् तु तामसात् ।
 तेजसानीन्द्रियाण्याहुर्देवा वैकारिका दश ॥४५॥
 एकादशं मनश्चात्र देवा वैकारिकाः स्मृताः ।
 त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम् ॥४६॥
 शब्दादीनामवाप्त्यर्थं बुद्ध्युक्तानि वै द्विज ।
 पायूपस्थौ करौ पादौ वाक् च मैत्रेय पञ्चमी ॥४७॥
 विसर्गशिल्पगत्युक्तिः कर्म तेषाञ्च कथ्यते ।
 आकाशवायुतेजांसि सलिलं पृथिवी तथा ॥४८॥

divinities²⁷ proceed from egotism affected by the principle of goodness; as does Mind, which is the eleventh. The organs of sense are ten: of which, five are the skin, eye, nose, tongue, and ear; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts.

शब्दादिभिर्गुरोर्ब्रह्मन् ! संयुक्तान्युत्तरोत्तरेः
 शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः ॥४९॥
 नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना ।
 नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः ॥५०॥

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle²⁸, Intellect and the rest, to the gross elements

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

28 Avyaktānugraheṇa. The expression is something equivocal, as Avyakta may here apply either to the First Cause or to matter. In

समेत्यान्योऽन्यसंयोगं परस्परसमाश्रयाः ।

एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः ॥५१॥

पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च ।

महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते ॥५२॥

तत्क्रमेण विवृद्धन्तु जलवुद्बुदवत्समम् ।

भूतेभ्योऽण्डं महाबुद्धे ! बृहत् तदुदकेशयम्

प्राकृतं ब्रह्मरूपस्य विष्णोः संस्थानमुत्तमम् ॥५३॥

inclusive, formed an egg²⁹, which gradually expanded like a bubble of water. This vast egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Vishṇu in the form of Brahmá; and there Vishṇu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahmá.³⁰ Its womb, vast as the

either case the notion is the same, and the aggregation of the elements is the effect of the presidence of spirit, without any active interference of the indiscrete principle. The Avyakta is passive in the evolution and combination of Mahat and the rest. Pradhána is, no doubt, intended, but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

29 It is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. "It seems to have been a favourite symbol, and very ancient, and we find it adopted among many nations." Bryant, III. 165. Traces of it occur amongst the Syrians, Persians' and Egyptians; and besides the Orphic egg amongst the Greeks, and that described by Aristophanes, *Τέκτεν πρωτιστον υπηνέμιον υνε η μελανόπτερος ώον*, part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg; by which according to Porphyry, was signified the world: *Ἑρμηνευσει δὲ τὸ ώον τὸν κόσμον*. Whether this egg typified the ark, as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief that the world in the beginning existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Purānas, with the usual epithet Haima or Hiranya, 'golden,' as it occurs in Manu, I. 9.

30 Here is another analogy to the doctrines of antiquity relating to the mundane egg: and as the first visible male being, who, as we shall hereafter see, united in himself the nature of either sex, abode in the egg, and issued from it; so "this first-born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals

तत्राव्यक्तस्वरूपोऽसौ व्यक्तरूपी जगत्पतिः ।
 विष्णुब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः ॥५४॥
 मेरुरुन्नमभूत् तस्य जरायुश्च महीधराः ।
 गर्भोदकं समुद्राश्च तस्यासन् सुमहात्मनः ॥५५॥
 साद्रिद्वीपसमुद्रास्तु सज्योतिलोकसंग्रहः ।
 तस्मिन्नण्डेऽभवद् विप्र ! सदेवासुरमानुषः ॥५६॥
 वारिवहन्यनिलाकाशैस्ततो भूतादिना बहिः ।
 वृतं दशगुरौरण्डं भूतादिर्महता तथा (ठ) ॥५७॥
 अव्यक्तेनावृतो ब्रह्मंस्तैः सर्वैः सहितो महान् ।
 एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्
 नारिकेलफलस्यान्तर्बीजं बाह्यदलैरिव । ॥ ५८ ॥

mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahankāra the origin of the elements, each tenfold the extent of that which it invested; next came the principle of Intelligence; and, finally, the whole was surrounded by the indiscrete Principle: resembling thus the cocoa-nut, filled interiorly with pulp, and exteriorly covered by husk and rind.

जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः ।

ब्रह्मा भूत्वास्य जगतो विसृष्टौ सम्प्रवर्तते ॥५९॥

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahmā, engaged in the creation of the universe. Vishṇu with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period

were derived. He was the same as Dionusus, whom they styled, *πρωτογονον διφνη τριγονον Βακχετον "Ανακτα "ΑΥρον ἀρητηον κρηφον δεκερωτα διμορφον:"* or, with the omission of one epithet *δεκερωσ.* पूर्वजमर्द्धनारीशं त्रिगुणप्रजापतिं । अवाच्यं कृष्णमव्यक्तं ब्रह्माणं च द्विमूर्तिकं ॥

सृष्टञ्च पात्यनुयुगं यावत् कल्पविकल्पना ।

सत्त्वभुग् भगवान् विष्णुरप्रमेयपराक्रमः ॥६०॥

तमोर्द्रकी च कल्पाङ्ते रुद्ररूपी जनार्दनः

मेत्रेयाखिलभूतानि भक्षयत्यतिभीषणः (ङ) ॥६१॥

स भक्षयित्वा भूतानि जगत्येकार्णवीकृते

नागपर्याङ्कशयने शेते च परमेश्वरः । ॥६२॥

प्रबुद्धश्च पुनः सृष्टिं करोति ब्रह्मरूपधृक् ॥६३॥

termed a Kalpa; when the same mighty deity, Janárdana,³¹ invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahmá, becomes the author of creation.

सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवात्मिकाम् ।

स संज्ञां याति भगवानेक एव जनार्दनः ॥६४॥

स्रष्टा सृजति चात्मानं विष्णुः पाल्यञ्च पाति च ।

उपसंह्रियते चान्ते संहर्त्ता च स्वयं प्रभुः ॥६५॥

Thus the one only god, Janárdana, takes the designation of Brahmá, Vishnu, and Śiva, accordingly as he creates, preserves, or destroys.³² Vishnu as creator, creates himself; as preserver, preserves himself; as destroyer, destroys himself at the end of all things. This world of earth, air, fire, water, ether, the senses, and the mind; all that is termed spirit,³³ that also is the lord of all elements, the univer-

31 Janárdana is derived from Jana, 'men,' and Arddana, 'worship;' 'the object of adoration to mankind.'

32 This is the invariable doctrine of the Purānas, diversified only according to the individual divinity to whom they ascribe identity with Paramátmá or Paraméswara. In our text this is Vishnu: in the Śaiva Purānas, as in the Linga, it is Śiva: in the Brahma-vaivarta it is Kṛshṇa. The identification of one of the hypostases with the common source of the triad was an incongruity not unknown to other theogonies; for Cneph, amongst the Egyptians, appears on the one hand to have been identified with the Supreme Being, the indivisible unity, whilst on the other he is confounded with both Emeph and Ptha, the second and third persons of the triad of hypostases.—Cudworth, I. 4. 18.

33 'The world that is termed spirit;' पुरुषाख्यं जगत् । explained by

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
 सर्व्वेन्द्रियान्तःकराणं पुरुषाख्यं हि यज्जगत् ॥६६॥
 स एव सर्व्वभूतेशो विश्वरूपो यतोऽव्ययः ।
 सर्गादिकं ततोऽस्यैव भूतस्थमुपकारकम् ॥६७॥

स एव सृज्यः स च सर्गकर्त्ता
 स एव पात्यति च पाल्यते च ।
 ब्रह्माद्यवस्थाभिरशेषमूर्त्ति-

विष्णुर्वरिष्ठो वरदो वरेण्यः ॥६८॥

sal from, and impreishable: hence he is the cause of creation, preservation, and destruction; and the subject of the vicissitudes inherent in elementary nature.³⁴ He is the object and author of creation: he preserves, destroys, and is preserved. He, Vishṇu, as Brahmá, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness.³⁵

the commentator, पुरुषसंज्ञमेव । 'which indeed bears the appellation spirit;' conformably to the text of the Vedas, पुरुष एवेदं सर्व्व । 'this universe is indeed spirit.' This is rather Vedánta than Sánkhyā, and appears to deny the existence of matter: and so it does as an independent existence; for the origin and end of infinite substance is the Deity or universal spirit: but it does not therefore imply the non-existence of the world as real substance.

34 Vishṇu is both Bhūteśa, 'lord of the elements,' or of created things, and Viśwarūpa 'universal substance:' he is therefore, as one with sensible things, subject to his own control.

35 Varenya, 'most excellent:' being the same, according to the commentator, with supreme felicity: परमानन्दरूपत्वात् ।

VISHṆU PURĀṆA

CHAPTER III

मैत्रेय उवाच ।

निर्गुणास्याप्रमेयस्य शुद्धस्याप्यमलात्मनः ।
कथं सर्गादिकर्तृत्वं ब्रह्मणोऽभ्युपगम्यते ॥१॥

Maitreya.—How can creative agency be attributed to that Brahmā who is without qualities, illimitable, pure, and free from imperfection?

पराशर उवाच ।

शक्तयः सर्व्वभावानामचिन्त्यज्ञानगोचराः ।
यतोऽतो ब्रह्मणस्तास्तु सर्गाद्या भावशक्तयः ॥२॥
भवन्ति तप्ततां श्रेष्ठ ! पावकस्य यथोष्णता ।
तन्निबोध यथा सर्गे भगवान् सम्प्रवर्त्तते ॥३॥
नारायणाख्यो भगवान् ब्रह्मा लोकपितामहः ।
उत्पन्नः प्रोच्यते विद्वन् नित्य एवोपचारतः ॥४॥

Parāśara.—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable; and creation and hundreds of properties, belong to Brahma, as inseparable parts of his essence, as heat, oh chief of sages, is inherent in fire.¹ Hear how the deity Nārāyaṇa, in the person of Brahmā, the great parent of the world, created all existent things.

1 Agency depends upon the Raja guna, the quality of foulness or passion, which is an imperfection. Perfect being is void of all qualities and is therefore inert.

Omnis enim per se divom natura necesse est

Immortali ævo summa cum pace fruatur :

but if inert for ever, creation could not occur. The objection is rather evaded than answered. The ascribing to Brahma of innumerable and unappreciable properties is supported by the commentator with vague and scarcely applicable texts of the Vedas. 'In him there is neither instrument nor effect : his like, his superior, is nowhere seen. न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाप्यधिकश्च दृश्यते । 'That supreme soul is the subjugator of all, the ruler of all, the sovereign of all

निजेन तस्य मानेन ह्यायुर्व्वर्षशतं स्मृतम् ।
 तत्पराख्यं तदद्धञ्च पराद्धमभिधीयते ॥५॥
 कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ ।
 तेन तस्य निबोध त्वं परिमाणोपपादनम् ॥६॥
 अन्येषाञ्चैव जन्तूनां चराणामचराश्च ये ।
 भू-भूभृत्सागरादीनामशेषाणाञ्च सत्तम ॥७॥

Brahmá is said to be born : a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence, a hundred of his years is said to constitute his life: that period is also called Param, and the half of it, Paráreddham.² I have already declared to you, oh sinless Brahmaṇ, that Time is a form of Vishṇu: hear now how it is applied to measure the duration of Brahmá, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.

स चायमात्मा सर्वस्य बशी सर्वस्य शासनः सर्वस्याधिपतिः । In various places of the Vedas also it is said that his power is supreme, and that wisdom, power, and action are his essential properties : परास्य शक्तिर्विधिषैश्च श्रूयते स्वाभाविकी हानबलक्रिया च । The origin of creation is also imputed in the Vedas to the rise of will or desire in the Supreme : सोऽकामयत बहु स्यां प्रजायेय । 'He wished I may become manifold, I may create creatures.'

The Bhāgavata expresses the same doctrine : 'The Supreme Being was before all things alone, the soul and lord of spiritual substance : in consequence of his own will he is secondarily defined, as if of various minds :' भगवानेक आसेदमग्य आत्मात्मनां विभुः । आत्मेच्छानुगतवात्मा नानामत्युपलक्षणः ॥ This will however, in the mysticism of the Bhāgavata, is personified as Māyá : सा वा एतस्य संदष्टुः शक्तिः सदसदात्मिका । माया नाम महाभाग ययेदं निर्मेमे विभुः ॥ 'She (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her, whose name is Māyá, the Lord made the universe.' This, which was at first a mere poetical personification of the divine will, came, in such works, as the Bhāgavata, to denote a female divinity, co-equal and co-eternal with the First Cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Vishṇu Purāṇa.

2 This term is also applied to a different and still more protracted

काष्ठा पंचदशख्याता निमेषा मुनिसत्तम ।

काष्ठास्त्रिंशत्कला तास्तु त्रिंशन्मौहूर्तिको विधिः ।

तावत्संख्यैरहोरात्रं मुहूर्त्तैर्मानुषं स्मृतम् ।

अहोरात्राणि तावन्ति मासः पक्षद्वयात्मकः ॥९॥

Oh best of sages, fifteen twinklings of the eye make a Káshthá; thirty Káshthás, one Kalá; and thirty Kalás, one Muhúrta³. Thirty

3 The last proportion is rather obscurely expressed : तास्तु त्रिंशन्मौहूर्तिको विधिः । 'Thirty of them (Kalás) are the rule for the Muhúrta.' The commentator says it means that thirty Kalás make a Ghatiká (or Ghari), and two Ghatikás a Muhúrta ; but his explanation is gratuitous, and is at variance with more explicit passages elsewhere ; as in the Matsya : त्रिंशत् कलाश्चैव भवेन्मुहूर्त्तः । 'A Muhúrta is thirty Kalás. In these divisions of the twenty-four hours the Kūrma, Márkaṇḍeya, Matsya, Váyu and Linga Purānas exactly agree with our authority. In Manu, I. 64, we have the same computation, with a difference in the first article, eighteen Nimeshas being one Kashthá. The Bhavishya P. follows Manu in that respect, and agrees in the rest with the Padma, which has,

15 Nimeshas = 1 Káshthá 30 Káshthás = 1 Kalá
30 Kalás = 1 Kshaṇa 12 Kshaṇas = 1 Muhúrta
30 Muhúrttas = 1 day and night.

In the Mahábhārata, Moksha Dharma, it is said that thirty Kalás and one-tenth, or, according to the commentator, thirty Kalás and three Káshthás make a Muhúrta. A still greater variety, however, occurs in the Bhágavata and in the Brahma Vaivartta P. These have,

2 Paramāṇus = 1 Aṇu 3 Aṇus = 1 Trasareṇu
3 Trasareṇus = 1 Truti 100 Trutis = 1 Vedha
3 Vedhas = 1 Lava 3 Lavas = 1 Nimesha
3 Nimeshas = 1 Kshaṇa 5 Kshaṇas = 1 Káshthá
15 Káshthás = 1 Laghu 15 Laghus = 1 Náriká
2 Nárikás = 1 Muhúrta 6 or 7 Nárikás = 1 Yama, or
watch of the day or night

Allusions to this or either of the preceding computations, or to any other, have not been found in either of the other Purānas: yet the work of Gopála Bhaṭṭa, from which Colebrooke states he derived his information on the subject of Indian weights and measures (A. R. 5. 105), the Sankhya Parimāna, cites the Varáha P. for a peculiar computation, and quotes another from the Bhavishya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different: it is, 6 respirations (Prāṇa)=1 Vikalá; 60 Vikalás=1 Daṇḍa; 60 Daṇḍas=1 sydereal day. The Nimesha, which is the base of one of the Paurānik modes, is a twinkle of the eye of a man at rest; whilst

तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे ।
 अयनं दक्षिणं रात्रिर्द्वावानामुत्तरं दिनम् ॥१०॥
 दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम् ।
 चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे ॥११॥
 चत्वारि त्रीणि द्वै चैकं कृतादिषु यथाक्रमम् ।
 दिव्याद्दानां सहस्राणि युगेष्वाम्हुः पुराविदः ॥१२॥
 तत्प्रमाणैः शतैः सन्ध्या पूर्वा तत्राभिधीयते ।
 सन्ध्यांशकश्च तत्तुल्यो युगस्थानन्तरो हि सः ॥१३॥
 सन्ध्यासन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम ।
 युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः ॥१४॥
 कृतं त्रेता द्वापरञ्च कलिश्चैव चतुर्युगम् ।
 प्रोच्यते तत्सहस्रञ्च ब्रह्मणो दिवसं मुने ॥१५॥

Muhúrttas constitute a day and night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana (the period of the sun's progress north or south of the ecliptic): and two Ayanas compose a year. The southern Ayana is a night, and the northern a day, of the gods. Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Krita age has four thousand divine years; the Tretá three thousand; the Dwápara two thousand; and the Kali age one thousand: so those acquainted with antiquity have declared. The period that precedes a Yuga is called a Sandhyá, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed the Sandhyámsa, is of similar duration. The interval between the Sandhyá and the Sandhyámsa is the Yuga, denominated Krita, Tretá, &c. The Krita, Tretá, Dwápara, and Kali, constitute a

the Paramánu, which is the origin of the other, and apparently more modern system, considering the works in which it occurs, is the time taken by a Paramánu, or mote in the sun-beam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency, occur in the Hindustani terms Reṇu (Trasareṇu) and Lamhu (Laghu) in Indian horometry (A. R. 5. 81): whilst the more ordinary system seems derived from the astronomical works, being 60 Tilas=1 Vipala; 60 Vipalas=1 Pala; 60 Palas=1 Daṇḍa or Ghari. *Ibid.*

ब्रह्मणो दिवसे ब्रह्मन् ! मनवश्च चतुर्दश ।

भवन्ति परिमाणञ्च तेषां कालकृतं शृणु ॥१६॥

great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmā, and fourteen Manus reign within that term. Hear the division of time which they measure⁴.

4 These calculations of time are found in most of the Purānas, with some additions occasionally, of no importance, as that of the year of the seven Rshis, 3030 mortal years, and the year of Dhruva, 9090 such years, in the Linga P. In all essential points the computations accord, and the scheme, extravagant as it may appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or,

Krita Yuga	...	...	...	...	4000
Sandhyā	...	...	...	...	400
Sandhyānsa	...	...	...	...	400
					4800
Tretā Yuga	...	...	...	...	3000
Sandhyā	...	...	...	...	300
Sandhyānsa	...	...	...	...	300
					3600
Dwāpara Yuga	...	...	...	...	2000
Sandhyā	...	...	...	...	200
Sandhyānsa	...	...	...	...	200
					2400
Kali Yuga	...	...	...	...	1000
Sandhyā	...	...	...	...	100
Sandhyānsa	...	...	...	...	100
					1200
					12000.

If these divine years are converted into years of mortals, by multiplying them by 360, a year of men being a day of the gods, we obtain the years of which the Yugas of mortals are respectively said to consist:

$$\begin{aligned}
 4800 \times 360 &= 1,728,000 \\
 3600 \times 360 &= 1,296,000 \\
 2400 \times 360 &= 864,000 \\
 1200 \times 360 &= 432,000
 \end{aligned}$$

4,320,000 a Mahāyuga.

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by descending arithmetical progression, as 4, 3, 2, 1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.

सप्तर्षयः सुराः शक्रो मनुस्तत्सूनवो नृपाः ।
 एककाले हि सृज्यन्ते संह्रियन्ते च पूर्ववत् ॥१७॥
 चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः ।
 मन्वन्तरं मनोः कालः सुरादीनाञ्च सत्तम ॥१८॥
 अष्टौ शतसहस्राणि दिव्यया संख्यया गतिः ।
 द्वापञ्चाशत् तथान्यानि सहस्राण्यधिकानि च ॥१९॥
 त्रिंशत्कोट्यस्तु सम्पूर्णाः संख्याताः संख्यया द्विज ।
 सप्तषष्टिस्तथान्यानि नियुतानि महामुने ॥२०॥
 विंशतिश्च सहस्राणि कालोऽयमधिकं विना ।
 मन्वन्तरस्य संख्येयं मानुषैर्वत्सरैर्द्विज ॥२१॥

Seven Rishis, certain (secondary) divinities, Indra, Manu, and the kings his sons, are created and perish at one period⁵; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of the Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period⁶. Fourteen times this

5 The details of these, as occurring in each Manvantara, are given in the third book, c. 1 and 2.

6 चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः । 'One and seventy enumerations of the four ages, with a surplus.' A similar reading occurs in several other Purāṇas, but none of them state of what the surplus or addition consists; but it is, in fact, the number of years required to reconcile two computations of the Kalpa. The most simple, and probably the original calculation of a Kalpa, is its being 1000 great ages, or ages of the gods:

एतद्वा दशसाहस्रं देवानां युगमुच्यते । देविकानां युगानां तु सहस्रं परिसंख्यया । ब्राह्मणे कमहर्षेयं तावती राविरुच्यते ॥—Bhavishya P. Then 4,320,000 years, or a divine age, $\times 1000 = 4,320,000,000$ years, or a day or night of Brahmá. But a day of Brahmá is also seventy-one times a great age multiplied by fourteen: $4,320,000 \times 71 \times 14 = 4,294,080,000$, or less than the preceding by 25,920,000; and it is to make up for this deficiency that a certain number of years must be added to the computation by Manvantaras. According to the Sūrya Siddhānta, as cited by Davis (A. R. 2, 231), this addition consists of a Sandhi to each Manvantara, equal to the Satya age, or 1,728,000 years; and one similar Sandhi at the commencement of the Kalpa: thus $4,320,000 \times 71 = 306,720,000 + 1,728,000 = 308,448,000 \times 14 = 4,318,272,000 + 1,728,000 = 4,320,000,000$. The Pauraniks,

चतुर्दशगुरो ह्येष कालो ब्राह्ममहः स्मृतम् ।
 ब्राह्मो नैमित्तिको नाम तस्यान्ते प्रतिसञ्चरः ॥२२॥
 तदा हि दह्यते सर्व्वं त्रैलोक्यं भूर्भुवादिकम् ।
 जनं प्रयान्ति तापार्ता महर्लोकनिवासिनः ।२३।
 एकार्गत्रे तु त्रैलोक्ये ब्रह्मा नारायणात्मकः ।
 भोगिशय्यागतः शेते त्रैलोक्यग्रासवृंहितः ॥२४॥
 जनस्थैर्योगिभिर्देवश्चिन्त्यमानोऽब्जसम्भवः ।
 तत्प्रमाणां हि तां रात्रिं तदन्ते मृज्यते पुनः ।२५।
 एवन्तु ब्रह्मणो वर्षमेवं वर्षशतं च यत् ।

शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥२६॥

period constitutes a Bráhma day, that is, a day of Bráhmá; the term (Bráhma) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space, are consumed with fire. The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, Bráhmá, who is one with Náráyana, satiate with the demolition of the universe, sleeps upon his serpent-bed—contemplated, the lotus born, by the ascetic inhabitants of the Janaloka—for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Bráhmá composed; and a hundred such years constitute his whole life.⁷ One Parárdha⁸, or half his

however, omit the Sandhi of the Kalpa, and add the whole compensation to the Manvantaras. The amount of this in whole numbers is 1,851,428 in each Manvantara, or $4,320,000 \times 71 = 306,720,000 + 1,851,428 = 308,571,428 \times 14 = 4,319,999,992$; leaving a very small inferiority to the result of the calculation of a Kalpa by a thousand great ages. To provide for this deficiency, indeed, very minute sub-divisions are admitted into the calculation; and the commentator on our text says, that the additional years, if of gods, are 5142 years, 10 months, 8 days, 4 watches, 2 Muhūrttas. 8 Kalás, 17 Káshtás, 2 Nimeshas, and $\frac{1}{4}$ th; if of mortals, 1,851,428 years, 6 months, 24 days, 12 Nárís, 12 Kalás, 25 Káshtas, and 10 Nimeshas. It will be observed, that in the Kalpa we have the regular descending series 4, 3, 2, with cyphers multiplied *ad libitum*.

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

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

एकमस्य व्यतीतन्तु परार्द्धं ब्रह्मणोऽनघ ।

तस्यान्तेऽभून्महाकल्पः पाद्म इत्यभिधीयते ॥२७॥

द्वितीयस्य परार्द्धस्य वर्तमानस्य वै द्विज ।

वाराह इति कल्पोऽयं प्रथमः परिकीर्तितः ॥२८॥

existence, has expired, terminating with the Mahá Kalpa⁹ called Pádma. The Kalpa (or day of Brahmá) termed Váráha is the first of the second period of Brahmá's existence.

9 In theory the Kalpas are infinite ; as the Bhavishya : कोटिकोटि सहस्राणि कल्पानां मुनिसत्तमाः । गतानि तावच्छेषाणि ॥ 'Excellent sages, thousands of millions of Kalpas have passed, and as many are to come.' In the Linga Purāna, and others of the Saiva division, above thirty Kalpas are named, and some account given of several but they are evidently sectarian embellishments. The only Kalpas usually specified are those which follow in the text : the one which was the last, or the Pádma, and the present or Váráha. The first is also commonly called the Bráhma ; but the Bhágavata distinguishes the Bráhma, considering it to be the first of Brahmá's life, whilst the Pádma was the last of the first Parárdha. The term Mahá, or great Kalpa, applied to the Pádma, is attached to it only in a general sense ; or, according to the commentator, because it comprises, as a minor Kalpa, that in which Brahmá was born from a lotus. Properly, a great Kalpa is not a day, but a life of Brahmá ; as in the Brahma Vaivartta : ब्रह्मणश्चायुषा कल्पः कालविद्विर्निरूपितः ।

चुरकल्पा बहुतरास्ते सम्बर्त्तादयः स्मृताः ॥ 'Chronologers compute a Kalpa by the life of Branmá. Minor Kalpas, as Samvartta and the rest, are numerous.' Minor Kalpas here denote every period of destruction, or those in which the Samvartta wind, or other destructive agents, operate. Several other computations of time are found in different Purānas, but it will be sufficient to notice one which occurs in the Hari Vamśa, as it is peculiar, and because it is not quite correctly given in M. Langlois' translation. It is the calculation of the Mánava time, or time of a Manu.

10 divine years	= a day and night of a Manu.
10 Mánava days	= his fortnight.
10 Mánava fortn.	= his month.
12 Mánava months	= his season.
6 Mánava seasons	= his year.

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

CHAPTER IV

मैत्रेय उवाच ।

ब्रह्मा नारायणाख्योऽसौ कल्पादौ भगवान् यथा ।

ससर्ज सर्वभूतानि तदाचक्ष्व महामुने ॥१॥

Maitreya—Tell me, mighty sage, how, in the commencement of the (present) Kalpa, Náráyana, who is named Brahmá, created all existent things.¹

पराशर उवाच ।

प्रजाः ससर्ज भगवान् ब्रह्मा नारायणात्मकः ।

प्रजापतिपतिर्देवो यथा तन्मे निशामय ॥२॥

Parásara—In what manner the divine Brahmá, who is one with Náráyana, created progeny, and is thence named the lord of progeny (Prajápati), the lord god, you shall hear.

अतीतकल्पावसाने निशामुप्तोत्थितः प्रभुः ।

सत्त्वोद्विक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत ॥३॥

नारायणः परोऽचिन्त्यः परेषामपि स प्रभुः ।

ब्रह्मस्वल्पी भगवाननादिः सर्वसम्भवः ॥४॥

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति ।

ब्रह्मस्वरूपिणं देवं जगतः प्रभवाप्ययम् ॥५॥

At the close of the past (or Pádma) Kalpa, the divine Brahmá endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Náráyana, the incomprehensible, the sovereign of creatures, invested with the form of Brahmá, the god without beginning, the creator of all things ; of whom, with respect to his name Náráyana, the god who has the form

1. This creation is of the secondary order, or Pratisarga ; water, and even the earth, being in existence, and consequently having been preceded by the creation of Mahat and the elements. It is also a different Pratisarga from that described by Manu, in which Svayambhu first creates the waters, then the egg : one of the simplest forms, and perhaps therefore one of the earliest in which the tradition occurs.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः । ६।

तोयान्तः स महीं ज्ञात्वा जगत्येकार्णवे प्रभुः ।

अनुमानात् तदुद्धारं कर्तुकामः प्रजापतिः ॥७॥

of Brahmá, the imperishable origin of the world, this verse is repeated, "The waters are called Nárá, because they were the offspring of Nara (the supreme spirit) ; and as in them his first (Ayana) progress (in the character of Brahmá) took place, he is thence named Náráyana (he whose place of moving was the waters)." He, the lord, concluding that within the waters lay the earth, and being desirous to raise

2 This is the well known verse of Manu, I. 8, rendered by Jones, "The waters are called Nárá, because they were the production of Nara, or 'the spirit' of God ; and since they were his first Ayana, or place of motion, he thence is named Náráyana, or 'moving on the waters.'" Now although there can be little doubt that this tradition is in substance the same as that of Genesis, the language of the translation is perhaps more scriptural than is quite warranted. The waters, it is said in the text of Manu, were the progeny of Nara, which Kullūka Bhaṭṭa explains Paramátmá, 'the supreme soul ;' that is, they were the first productions of God in creation. Ayana, instead of 'place of motion,' is explained by Āsraya, 'place of abiding.' Náráyana means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Purāṇas, in general in nearly the same words, and almost always as a quotation, as in our text: इमंचोदाहरन्त्यत्र श्लोकं । The Linga, Váyu, and Márkaṇḍeya Purāṇas, citing the same, have a somewhat different reading ; or, आपो नारा वै तनव इत्येषां नाम श्रुश्रुमः । अप्यु शेते यतस्तस्मात् तेन नारायणः स्मृतः । 'Apa (is the same (as) Nárá, or bodies (Tanava) ; such, we have heard (from the Vedas), is the meaning of Apa. He who sleeps in them, is thence called Náráyana.' The ordinary sense of Tanu is either 'minute' or 'body,' nor does it occur amongst the synonyms of water in the Nirukta of the Vedas. It may perhaps be intended to say, that Nárá or Āpa has the meaning of 'bodily forms,' in which spirit is enshrined, and of which the waters, with Visṇu resting upon them, are a type ; for there is much mysticism in the Purāṇas in which the passage thus occurs. Even in them, however, it is introduced in the usual manner, by describing the world as water alone, and Vishṇu reposing upon the deep : एकार्णवे तदा तस्मिन् ... कृष्णो नारायणा- ह्यस्तु । बुध्वाप सलिले तथा ॥—Váyu P. The Bhágvata has evidently attempted to explain the ancient text : पुरुषोऽण्डं विनिर्मय यदादौ स विनिर्मतः । आत्मनोऽयनमन्विच्छन्नापोऽस्वाक्षीच्छुचिः शुचीः । तार्स्ववात्सीत स्वष्टाह सहस्रपरिवत्सरान् । तेन नारायणो नाम यदापः पुरुषोद्भवाः । 'When the embodied god in the

अकरोत् स तनूमन्यां कल्पादिषु यथा पुरा ।

मत्स्यकूर्मादिकां तद्वद् वाराहं वपुरास्थितः ॥८॥

वेदयज्ञमयं रूपमशेषजगतः स्थितौ

स्थितः स्थिरात्मा सर्वात्मा परमात्मा प्रजापतिः ॥९॥

जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः ।

प्रविवेश तदा तोयमात्माधारो धराधरः ॥१०॥

निरीक्ष्य तं तदा देवी पातालतलमागतम् ।

तुष्टाव प्रणता भूत्वा भक्तिनम्रा वसुन्धरा ॥११॥

it up, created another form for that purpose ; and as in preceding Kalpas he had assumed the shape of a fish or a tortoise, so in this he took the figure of a boar. Having adopted a form composed of the sacrifices of the Vedas,³ for the preservation of the whole earth, the eternal, supreme, and universal soul, the great progenitor of created beings, eulogized by Sanaka and the other saints who dwell in the sphere of holy men (Janaloka) ; he, the supporter of spiritual and material being, plunged into the ocean. The goddess Earth, beholding him thus descending to the subterrene regions, bowed in devout adoration, and thus glorified the god :

पृथिव्युवाच ।

नमस्ते सर्वभूताय तुभ्यं शङ्खगदाधर ।

मामुद्धरास्मादद्य त्वं त्वत्तोऽहं पूर्वमुत्थिता ॥१२॥

Pṛithivi (Earth)—Hail to thee, who art all creatures ; to thee, the holder of the mace and shell : elevate me now from this place, as thou hast upraised me in days of old. From thee have I proceeded ;

beginning divided the mundane egg, and issued forth, then, requiring an abiding place, he created the waters : the pure created the pure. In them, his own created, he abode for a thousand years, and thence received the name of Nārāyaṇa : the waters being the product of the embodied deity : i. e. they were the product of Nāra or Vishṇu, as the first male or Virāt, and were therefore termed Nāra : and from there being his Ayana or Sthāna, his 'abiding place' comes his epithet of Nārāyaṇa.

3 The Varāha form was chosen, says the Vāyu P., because it is an animal delighting to sport in water, but it is described in many Purāṇas, as it is in the Vishṇu, as, a type of the ritual of the Vedas, as we shall have further occasion to remark. The elevation of the earth from

त्वत्तोऽहमुद्धृता पूर्वं त्वन्मायाहं जनार्दन ।
 तथान्यानि च भूतानि गगनादीन्यशेषतः ॥१३॥
 नमस्ते परमात्मात्मन् पुरुषात्मन् नमोऽस्तु ते ।
 प्रधानव्यक्तभूताय कालभूताय ते नमः ॥१४॥
 त्व कर्ता सर्वभूतानां त्वं पाता त्वं विनाशकृत् ।
 सर्गादिषु प्रभो ब्रह्मविष्णुरुद्रात्मरूपधृक् ॥१५॥
 सम्भक्षियित्वा सकलं जगत्येकार्गावीकृते ।
 शेषे त्वमेव गोविन्द चिन्त्यमानो मनीषिभिः ॥१६॥
 भवतो यत् परं तत्त्वं तन्न जानाति कश्चन ।
 अवतारेषु यद्रूपं तदर्चन्ति दिवौकसः ॥१७॥
 त्वामाराध्य परं ब्रह्म याता मुक्तिं मुमुक्षवः ।
 वासुदेवमनाराध्य को मोक्षं समवाप्स्यति ॥१८॥
 यत् किञ्चिन्मनसा ग्राह्यं यद्ग्राह्यं चक्षुरादिभिः ।
 बुद्ध्यु च यत् परिच्छेद्यं तद्रूपमखिलं तव ॥१९॥

of thee do I consist ; as do the skies, and all other existing things. Hail to thee, spirit of the supreme spirit ; to thee, soul of soul ; to thee, who art discrete and indiscrete matter ; who art one with the elements and with time. Thou art the creator of all things, their preserver, and their destroyer, in the forms, oh lord, of Brahmá, Vishnu, and Rudra, at the seasons of creation, duration, and dissolution. When thou hast devoured all things, thou reposest on the ocean that sweeps over the world; meditated upon, oh Govinda, by the wise. No one knoweth thy true nature, and the gods adore thee only in the forms it hath pleased thee to assume. They who are desirous of final liberation, worship thee as the supreme Brahmá ; and who that adores not Vāsudeva, shall obtain emancipation ? Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of thee. I am of thee. upheld by thee ; thou art

beneath the ocean in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity by the rites of religion. Geologists may perhaps suspect, in the original and unmythified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

त्वन्मयाऽहं त्वंदाधारा त्वत्सृष्ट्या त्वामुपाश्रिता ।
 माधवीमिति लोकोऽयमभिघत्ते ततो हि माम् ॥२०॥
 जयाखिलज्ञानमय जय स्थूलमयाव्यय ।
 जयानन्त जयाव्यक्त जय व्यक्तमय प्रभो ॥२१॥
 परापरात्मन् विश्वात्मन् जय यज्ञपतेऽनघ ।
 त्वं यज्ञस्त्वं वषट्कारस्त्वमोकारस्त्वमग्नयः ॥२२॥
 त्वं वेदास्त्वं तदङ्गानि त्वं यज्ञपुरुषो हरे ।
 सूर्यादियो ग्रहास्तारा नक्षत्राण्यखिलं जगत् ॥२३॥
 मूर्त्रामूर्तमदृश्यञ्च कठिनं पुरुषोत्तम ।
 यच्चोक्तं यच्च नैवोक्तं मयात्र परमेश्वर ।
 तत्सर्व्वं त्वं नमस्तुभ्यं भूयो भूयो नमो नमः ॥२४॥

my creator, and to thee I fly for refuge: hence, in this universe, MádHAVÍ (the bride of MádHava or Vishṇu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, the imperishable: triumph to the eternal; to the indiscrete, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice;⁴ triumph. Thou art sacrifice; thou art the oblation; thou art the mystic Omkára; thou art the sacrificial fires; thou art the Vedas, and their dependent sciences; thou art, Hari, the object of all worship.⁵ The sun, the stars, the planets, the whole world; all that is formless, or that has form; all that is visible, or invisible; all, Purushottama, that I have said, or left unsaid; all this, Supreme, thou art. Hail to thee, again and again! hail! all hail!

पराशर उवाच ।

एवं संस्तूयमानस्तु पृथिव्या पृथिवीधरः ।

सामस्वरध्वनिः श्रीमान् जगर्ज्ज परिघर्घरम् ॥२५॥

Parásara.—The auspicious supporter of the world, being thus hymned by the earth, emitted a low murmuring sound, like the

4 Yajnapati, 'the bestower of the beneficial results of sacrifices.'

5 Yajnapurusha, 'the male or soul of sacrifice;' explained by Yajnamūrti, 'the form or personification of sacrifice;' or Yajnárádhya, 'he who is to be propitiated by it.'

ततः समुत्क्षिप्य धरां स्वदंष्ट्रया महावराहः स्फुटपद्मलोचनः ।
 रसातलादुत्पलपत्रसन्निभः समुत्थितो नील इवाचलो महान् ॥२६॥
 उत्तिष्ठता तेन मुखानिलाहतं तत्सम्भवाम्भो जनलोकसंश्रयान् ।
 प्रक्षालयामास हि तान् महाद्युतीन् सनन्दनादीनपकल्मषान् मुनीन् ॥२७॥
 प्रयान्ति तोयानि क्षुराग्रविक्षते रसातलेऽधः कृतशब्दसन्तति ।
 श्वासानिलास्ताः परतः प्रयान्ति सिद्धा जने ये नियतं वसन्ति ॥२८॥
 उतिष्ठतस्तस्य जलार्द्रकुक्षे महावराहस्य महीं विद्यार्थ्य ।
 विधुन्वतो वेदमयं शरीरं रोमान्तरस्था मुनयो जुषन्ति ॥२९॥
 तं तुष्टुवुस्तापपरीतचेतसो लोके जने ये निवसन्ति योगिनः ।
 सनन्दनाद्या नतिनम्रकन्धरा धराधरं धीस्तरोद्धतेक्षणम् ॥३०॥

chanting of the Sáma Veda; and the mighty boar, whose eyes were like the lotus, and whose body, vast as the Níla mountain, was of the dark colour of the lotus leaves,⁶ uplifted upon his ample tusks the earth from the lowest regions. As he reared up his head, the waters shed from his brow purified the great sages, Sanandana and others, residing in the sphere of the saints. Through the indentations made by his hoofs, the waters rushed into the lower worlds with a thundering noise. Before his breath, the pious denizens of Janaloka were scattered, and the Munis sought for shelter amongst the bristles upon the scriptural body of the boar, trembling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight, and bowing lowly they praised the stern-eyed upholder of the earth.

6 Varáha Avatáta. The description of the figure of the boar is much more particularly detailed in other Purānas. As in the Váyu: "The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat, and large; he strode along like a powerful lion; his haunches were fat, his loins were slender, and his body was smooth and beautiful." The Matsya P. describes the Varáha in the same words, with one or two unimportant varieties. The Bhágavata indulges in that amplification which marks its more recent composition, and describes the Varáha as issuing from the nostrils of Brahmá, at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiranyáksha, who in a preceding existence was one of Vishnu's doorkeepers, at his palace in Vaikuntha. Having refused admission to a party of Munis, they cursed him, and he

जयेस्वराणां परमेश केशव प्रभो गदाशंखधरासि चक्रधृक् ।
 प्रसूति नाशस्थिहेतुरीश्वर-स्त्वमेव नान्यत् परमञ्च यत् परम् ॥३१॥
 पादेषु वेदास्तव यूपदंष्ट्र दन्तेषु यज्ञाश्रितयश्च वक्त्रे
 हुताशजिह्वोऽसि तनूरुहाणि दर्भाः प्रभो यज्ञपुमांस्त्वमेव ॥३२॥
 विलौचने रात्र्यहनी महात्मन् सर्वाश्रयं ब्रह्मपदं शिरस्ते ।
 सूक्तान्यशेषाणि सटाकलापो घ्राणं समस्तानि हवीषि देव ॥३३॥
 स्रुक्तुण्ड सामस्वरधीरनाद प्राग्वंशकायाखिलसत्रसन्धे ।
 पूर्तेष्टधर्मश्रवणोऽसि देव सनातनात्मन भगवन् प्रसीद ॥३४॥
 पदक्रमक्रान्तभुवं भवन्त-मादिस्थितिञ्चाक्षर विश्वमूर्ते ।
 विश्वस्य विद्यः परमेश्वरोऽसि प्रसीद नाथोऽसि चराचरस्य ॥३५॥

The Yogis.—Triumph, lord of lords supreme; Keśava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. Thou art, oh god: there is no other supreme condition, but thou. Thou, lord, art the person of sacrifice: for thy feet are the Vedas; thy tusks are the stake to which the victim is bound; in thy teeth are the offerings; thy mouth is the altar; thy tongue is the fire; and the hairs of thy body are the sacrificial grass. Thine eyes, oh omnipotent, are day and night; thy head is the seat of all, the place of Brahma; thy mane is all the hymns of the Vedas; thy nostrils are all oblations: oh thou, whose snout is the ladle of oblation; whose deep voice is the chanting of the Śāma Veda; whose body is the hall of sacrifice; whose joints are the different ceremonies; and whose ears have the properties of both voluntary and obligatory rites;⁷ do thou who art eternal, who art in

was in consequence born as one of the sons of Diti. When the earth, oppressed by the weight of the mountains, sunk down into the waters, Vishṇu was beheld in the subterrene regions, or Rasātala, by Hiranyāksha in the act of carrying it off. The demon claimed the earth, and defied Vishṇu to combat; and a conflict took place, in which Hiranyāksha was slain. This legend has not been met with in any other Purāṇa, and certainly does not occur in the chief of them, any more than in our text. In the Moksha Dharma of the Mahābhārata, c. 35, Vishṇu destroys the demons in the form of the Varāha, but no particular individual is specified, nor does the elevation of the earth depend upon their discomfiture. The Kālikā Upapurāṇa has an absurd legend of a conflict between Śiva as a Sarabha, a fabulous animal, and Vishṇu as the Varāha, in which the latter suffers himself and his offspring begotten upon earth to be slain.

7 This, which is nothing more than the development of the notion that the Varāha incarnation typifies the ritual of the Vedas, is repeated in most of the Purāṇas in the same or nearly the same words.

दंष्ट्राग्रविन्यस्तमशेषमेतद्—

भूमण्डलं नाथ विभाव्यते ते ।

विगाहतः पद्मवनं विलग्नं

सरोजिनीपत्रमिवोद्धपङ्कम् ॥३६॥

द्यावापृथिव्योरतुलप्रभावं

यदन्तरं तद् वपुषा तवैव ।

व्याप्तं जगद्व्याप्तिसमर्थदीप्ते

हिताय विश्वस्य विभो भव त्वम् ॥३७॥

परमार्थस्त्वमेवैको नान्योऽस्ति जगतः पते ।

तवैष महिमा येन व्याप्तमेतच्चराचरम् ॥३८॥

यदेतद् दृश्यते मूर्त्तमेतज्ज्ञानात्मनस्तव ।

भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः ॥३९॥

ज्ञानस्वरूपमखिलं जगदेतदबुद्धयः ।

अर्थस्वरूपं पश्यन्तो भ्राम्यन्ते मोहसंभवे ॥४०॥

ये तु ज्ञानविदः शुद्धचेतसस्तोऽखिलं जगत् ।

ज्ञानात्मकं प्रपश्यन्ति त्वद्रूपं परमेश्वर ॥४१॥

size a mountain, be propitious. We acknowledge thee, who hast traversed the world, oh universal form, to be the beginning, the continuance, and the destruction of all things: thou art the supreme god. Have pity on us, oh lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of thy tusks, as if thou hadst been sporting amidst a lake where the lotus floats, and hadst borne away the leaves covered with soil. The space between heaven and earth is occupied by thy body, oh thou of unequalled glory, resplendent with the power of pervading the universe, oh lord, for the benefit of all. Thou art the aim of all: there is none other than thee, sovereign of the world: this is thy might, by which all things, fixed or movable, are pervaded. This form, which is now beheld, is thy form, as one essentially with wisdom. Those who have not practised devotion, conceive erroneously of the nature of the world. The ignorant, who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine

प्रसीद सर्व्वसर्व्वात्मन् भवाय जगतामिमाम् ।
 उद्धरोर्व्वीममेयात्मन् शन्नो देह्यब्जलोचन ॥४२॥
 सत्त्वोद्विक्तोऽसि भगवन् गोविन्द पृथिवीमिमाम् ।
 समुद्धर भवायेश शं नो देह्यब्ज लोचन ॥४३॥
 सर्गप्रवृत्तिर्भवतो जगतामुपकारिणी ।
 भवत्वेषा नमस्तेऽस्तु शं नो तेह्यब्जलोचन ॥४४॥

knowledge, as one with thee, oh god. Be favourable, oh universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotuses, give us felicity. Oh lord, thou art endowed with the quality of goodness: raise up, Govinda, this earth, for the general good. Grant us happiness, oh lotus-eyed. May this, thy activity in creation, be beneficial to the earth. Salutation to thee. Grant us happiness, oh lotus-eyed.

पराशर उवाच ।

एवं संस्तूयमानोऽथ परमात्मा महीधरः ।
 उज्जहार क्षितिं क्षिप्त न्यस्तवांश्च महार्णवे ॥४५॥
 तस्योपरि समुद्रस्य महती नौरिव स्थिता ।
 विततत्वाच्च देहस्य न मही याति संभवम् ॥४६॥
 ततः क्षितिं समां कृत्वा पृथिव्यां सोऽपि नोद्विगीरिन् ।
 यथा विभागं भगवाननादिः परमेश्वरः ॥४७॥
 प्राक् सर्गदग्धानखिलान् पर्व्वतान् पृथिवीतले ।
 अमोघेन प्रभादेण ससर्जामोघवांछितः ॥४८॥
 भूविभागं ततः कृत्वा सप्तद्वीपं यथातथम् ।
 भुवाद्यांश्चतुरो लोकान् पूर्व्ववत् समकल्पयत् ॥४९॥

Parásara.—The supreme being thus eulogized, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains: he who never wills in vain, created, by his irresistible power, those mountains again upon the earth which had been consumed at the destruction of

ब्रह्मरूपधरो देवस्ततोऽसौ रजसा वृतः ।

चकार सृष्टिं भगवांश्चतुर्वक्त्रधरो हरिः ॥५०॥

निमित्तमात्रमेवासीत् सृज्यनां सर्गकर्मणि ।

प्रधानकारणीभूता यतो वै सृज्यशक्तयः ॥५१॥

निमित्तमात्रं मुक्तकं नान्यत् किञ्चिद्वेक्षते ।

नीयते तपता श्रष्ट स्वशक्त्या वस्तुवस्तुताम् ॥५२॥

the world. Having then divided the earth into seven great portions or continents, as it was before, he constructed in like manner the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmá, accomplished the creation: but he (Brahmá) is only the instrumental cause of things to be created; the things that are capable of being created arise from nature as a common material cause: with the exception of one instrumental cause alone, there is no need of any other cause, for (imperceptible) substance becomes perceptible substance according to the powers with which it is originally imbued.⁸

8 This seems equivalent to the ancient notion of a plastic nature: "All parts of matter, by reason of a certain life in them, being supposed able to form themselves artificially and methodically to the greatest advantage of their present respective capabilities." This, which Cudworth (c. III) calls hylzoism, is not incompatible with an active creator: "not that he should, *αὐτοργεῖν πάντα*, set his own hand to every work, which, as Aristotle says, would be, *ἀρρεπε τῷ θεῷ*, unbecoming God; but, as in the case of Brahmá and other subordinate agents, that they should occasion the various developments of crude nature to take place, by supplying that will, of which nature itself is incapable. Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers or a vitality inherent in nature or the matter of creation itself. The efficiency of such subordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno, as stated by Laertius, might be taken for a translation of some such passage as that in our text: "*Ἔστι δὲ φύσις ἐξ ἑᾶς αὐτῆς κινουμένη κατὰ σπερματικούς λόγους, ἀποτελοντα τε καὶ ἀνεχόνσα τα ἐξ αὐτῆς ἐν ὠρισμένοις χρόνοις, καὶ τοιαῦτα δρῶσα ἀφ' ὧν ἀπεκρίθη*." "Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted."—Intell. System, I. 328. So the commentator illustrates our text by observing that the cause of the budding of rice is in its own seed, and its development is from itself, though its growth takes place only at a determinate season, in consequence of the instrumental agency of the rain.

CHAPTER V

मन्त्रेय उवाच ।

यथा ससर्ज देवोऽसौ देवर्षिपितृदानवान् ।

मनुष्यतिर्यग्गवृक्षादीन् भूव्योमसलिलौकसः ॥१॥

यद्गुणं यत्स्वरूपञ्च यत्स्वभावं जगद्विज ।

सर्गादौ सृष्टवान् ब्रह्मा तन्ममाचक्ष्व तत्त्वतः ॥२॥

Maitreya.—Now unfold to me, Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters: how Brahmá at creation made the world with the qualities, the characteristics, and the forms of things¹.

पराशर उवाच ।

मन्त्रेय कथयाम्येष शृणुष्व सुसमाहितः ।

यथा ससर्ज देवोऽसौ देवादीनखिलान् प्रभुः ॥३॥

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।

अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः ॥४॥

Parásara.—I will explain to you, Maitreya, listen attentively, how this deity, the lord of all, created the gods and other beings.

Whilst he (Brahmá) formerly, in the beginning of the Kalpas, was meditating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold Ignorance, consisting of obscurity, illusion, extreme illusion, gloom, utter darkness². The creation of the creator thus plunged in

1 The terms here employed are for qualities, Gunas ; which, as we have already noticed, are those of goodness, foulness, and darkness. The characteristics, or Swabhávas, are the inherent properties of the qualities, by which they act, as, soothing, terrific, or stupefying: and the forms, Swarūpas, are the distinctions of biped, quadruped, brute, bird, fish, and the like.

2 Or Tamas, Moha, Mahámoha, Tamisra, Andhatamisra ; they are the five kinds of obstruction, viparyyaya, of soul's liberation, according to the Sánkhya : they are explained to be, 1. The belief of material

तमो मोहो महामोहस्तामिन्नो ह्यन्धसंज्ञितः ।
 अविद्या पंचपर्व्वेषा प्रादुर्भूता महात्मनः ॥५॥
 पंचधावस्थितः सर्गो ध्यायतो प्रतिबोधवान् ।
 बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मकः ॥६॥
 मुख्या नगा यतश्चोक्ता मुख्यसर्गस्ततस्त्वयम् ।
 तं दृष्ट्वाऽसाधकं सर्गममन्यदपरं पुनः ॥७॥
 तस्याभिध्यायतः सर्गस्तिर्यक्स्रोताभ्यवर्त्तत ।
 यस्मात् तिर्यक् प्रवृत्तः स तिर्यक्स्रोतास्ततः स्मृतः ॥८॥
 पश्चादयस्ते विख्यातास्तमः प्राया ह्यवेदिनः ।
 उत्पथग्राहिणश्चैव तेऽज्ञाने ज्ञानमानिनः ॥९॥

abstraction, was the fivefold (immovable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and destitute of motion³. Since immovable things were first created, this is called the first creation, Brahmá, beholding that it was defective, designed another ; and whilst he thus meditated, the animal creation was manifested, to the products of which the term Tiryaksrotas is

substance being the same with spirit ; 2. Notion of property or possession, and consequent attachment to objects, as children and the like, as being one's own ; 3. Addiction to the enjoyments of sense ; 4. Impatience or wrath ; and 5. Fear of privation or death. They are called in the Pátanjala philosophy, the five afflictions, Kleśa, but are similarly explained by Avidyá, 'ignorance ;' Asmitá, 'selfishness,' literally 'I-anness ;' Rága, 'love ;' Dwesha, 'hatred ;' and Abhiniveśa (अभिनिवेशः),

'dread of temporal suffering.' Sánkhya Káriká, p. 148-150. This creation by Brahmá in the Váráha Kalpa begins in the same way, and in the same words, in most of the Puránas. The Bhágavata reverses the order of these five products, and gives them, Andhatamisra, Tamisra, Mahámoha, Moha, and Tamas ; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt, merely for the sake of giving the passage an air of originality.

3 This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature, or Pradhána ; but, as will be seen presently, we have here to do with final productions, or the forms in which the previously created elements and faculties are more or less perfectly aggregated. The first class of these forms is here said to be immovable things ; that is, the mineral and vegetable kingdoms ; for the solid earth, with its mountains and rivers and seas, was already prepared for their reception. The 'fivefold' immovable creation is indeed, according to the comment, restricted to vegetables, five orders of which are enumerated, or. 1. trees ; 2. shrubs ; 3. climbing plants ; 4. creepers ; and 5. grasses.

अहङ्कृता अहम्माना अष्टाविंशद्विधात्मकाः ।

अन्तःप्रकाशास्ते सर्वे आवृताश्च परस्परम् ॥१०॥

applied, from their nutriment following a winding course⁴. These were called beasts, &c., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom ; being formed of egotism and self-esteem, labouring under the twenty-eight kinds of imperfection⁵, manifesting inward sensations, and associating with each other (according to their kinds).

तमप्यसाधकं मत्वा ध्यायतोऽन्यस्ततोऽभवत् ।

ऊर्ध्वस्रोतास्तृतीयस्तु सात्त्विकोर्ध्वमवर्तत ॥११॥

ते सुखप्रीतिबहुला बहिरन्तस्त्वनावृताः ।

प्रकाशा बहिरन्तश्च ऊर्ध्वस्रोतोद्भवाः स्मृताः ॥१२॥

तुष्टात्मनस्तृतीयस्तु देवसर्गस्तु स स्मृतः ।

तस्मिन् सर्गेऽभवत् प्रीतिर्निष्पन्ने ब्रह्मणस्तदा ॥१३॥

Beholding this creation also imperfect, Brahmá again meditated, and a third creation appeared, abounding with the quality of goodness, termed *Orddhasrotas*.⁶ The beings thus produced in the *Orddhasrotas* creation were endowed with pleasure and enjoyment, unencumbered

4 *Tiryak*, 'crooked ;' and *Srotas*, 'a canal.'

5 Twenty-eight kinds of *Badhas* (बाधाः), which in the *Sánkhya* system mean disabilities, as defects of the senses, blindness, deafness, &c. ; and defects of intellect, discontent, ignorance, and the like. *S. Káriká*, p. 148, 151. In place of *Badha*, however, the more usual reading, as in the *Bhágavata*, *Váráha*, and *Márkaṇḍeya Puráṇas*, is *Vidha* (विध), 'kind,' 'sort,' as अष्टाविंशद्विधात्मकाः । implying twenty-eight sorts of animals. These are thus specified in the *Bhágavata*, III. 10 : Six kinds have single hoofs, nine have double or cloven hoofs, and thirteen have five claws or nails instead of hoofs. The first are the horse, the mule, the ass, the yak, the sarabha, and the gaura, or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, shacal, wolf, tiger, cat, hare, porcupine, lion, monkey, elephant, tortoise, lizard, and alligator.

6 *Orddha*, 'above,' and *Srotas*, as before ; their nourishment being derived from the exterior, not from the interior of the body : according to the commentator : ऊर्ध्वमुपरि देहाद्बहिरेव स्रोत आहारस्य ग्रहणं यस्य सः । as a text of the *Vedas* has it ; 'Through satiety derived from even beholding ambrosia ;' अमृतदर्शनादेव तृप्तेः ।

ततोऽन्य स तदा दध्यौ साधकं सर्गमुत्तमम् ।
 असाधकांस्तु तान् ज्ञात्वा मुख्यसर्गादिसम्भवान् ॥१४॥
 तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः ।
 प्रादुर्बभूव चाव्यक्तादव्वाक् स्रोतस्तु साधकम् ॥१५॥
 यस्मादव्वाक् प्रवर्तन्ते ततोऽव्वाक्स्रोतसस्तु ते ।
 ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः ॥१६॥
 तस्मात् ते दुःखबहुला भूयोभूयश्च कारिणः ।
 प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥१७॥

internally or externally, and luminous within and without. This, termed the creation of immortals, was the third performance of Brahmá, who, although well pleased with it, still found it incompetent to fulfil his end. Continuing therefore his meditations, there sprang, in consequence of his infallible purpose, the creation termed Arváksrotas, from indiscrete nature. The products of this are termed Arváksrotasas,⁷ from the downward current (of their nutriment). They abound with the light of knowledge, but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instruments (of accomplishing the object of creation, the liberation of soul). These creatures were mankind.

इत्येते कथिताः सर्गाः षडत्र मुनिसत्तम ।

प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः ॥१८॥

I have thus explained to you, excellent Muni, six⁸ creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahmá⁹. The second was that of the rudimental principles

7 Arvák. 'downwards,' and Srotas, 'canal.'

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

9 This creation being the work of the supreme spirit, ब्रह्म परमात्मा तत्-कर्तृकः सर्गो विज्ञेय इत्यर्थः । according to the commentator ; or it might have been understood to mean, that Brahmá was then created, being, as we have seen, identified with Mahat, 'active intelligence,' or the operating will of the Supreme. See Ch. II. Note 23.

तन्मात्राणां द्वितीयश्च भूतसर्गस्तु स स्मृतः ।
 वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः ॥१९॥
 इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्वकः ।
 मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः ॥२०॥
 तिर्यक्स्रोतास्तु यः प्रोक्तस्तैर्यग्योन्यः स उच्यते ।
 ऊर्ध्वस्रोतास्ततः षष्ठो देवसर्गस्तु स स्मृतः ॥२१॥
 ततोऽर्वाक्स्रोतसः सर्गः सप्तमः स तु मानुषः ।
 अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः ॥२२॥

(Tanmātras), thence termed the elemental creation (Bhūta sarga). The third was the modified form of egotism, termed the organic creation, or creation of the senses (Aindriyaka). These three were the Prākṛta creations, the developments of indiscrete nature, preceded by the indiscrete principle¹⁰. The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth, the Tairyag yonya creation, was that of animals. The sixth was the Ūrdhasrotas creation, or that of the divinities. The creation of the Arvāksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and dark-

10 The text is, सर्गः सम्भूतो बुद्धिपूर्वकः । which is, as rendered in the text, 'creation preceded by, or beginning with Buddhi, intelligence.' The rules of euphony would however admit of a mute negative being inserted, or सम्भूतोऽबुद्धिपूर्वकः । 'preceded by ignorance ;' that is, by the chief principle, crude nature or Pradhana, which is one with ignorance : but this seems to depend on notions of a later date, and more partial adoption, than those generally prevailing in our authority ; and the first reading therefore has been preferred. It is also to be observed, that the first unintellectual creation was that of immovable objects (as in p. 30-31), the original of which is, अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः । and all ambiguity of construction is avoided. The reading is also established by the text of the Linga Purāṇa, which enumerates the different series of creation in the words of the Vishṇu, except in this passage, which is there transposed, with a slight variation of the reading. Instead of प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः । it is प्रथमो महतः सर्गः सम्भूतो बुद्धिपूर्वकः । 'The first creation was that of Mahat : Intellect being the first in manifestation.' The reading of the Vāyu P. is still more tautological, but confirms that here preferred : प्रथमो महतः सर्गो विज्ञेयो महतस्तु सः । See also n. 12.

पंचैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः ।

प्राकृतो वैकृताश्चैव कौमारो नवमः स्मृतः ॥२३॥

इत्येते वै समाख्याता नव सर्गाः प्रजापतेः

प्राकृता वैकृताश्चैव जगतो मूलहेतवः ।

सृजतो जगदीशस्य किमन्यत् श्रोतुमिच्छसि ॥२४॥

ness.¹¹ Of these creations, five are secondary, and three are primary¹². But there is a ninth, the Kaumára creation, which is both primary and secondary¹³. These are the nine creations of the great progenitor of all, and, both as primary and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost thou desire to hear ?

11 The Anugraha creation, of which no notice has been found in the Mahábhárata, seems to have been borrowed from the Sánkhya philosophy. It is more particularly described in the Padma, Márkaṇḍeya, Linga, and Matsya Puráṇas ; as, पंचमोऽनुग्रहः सर्गः स चतुर्धा व्यवस्थितः । विपर्ययेणाशक्त्या च सिद्ध्या तुष्ट्या तथैव च ॥ 'The fifth is the Anugraha creation, which is subdivided into four kinds ; by obstruction, disability, perfectness, and acquiescence. This is the Pratyaya sarga, or intellectual creation, of the Sánkhyas (S. Káriká, v. 46. p. 146) ; the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have sensible perception. In its specific subdivisions it is the notion of certain inseparable properties in the four different orders of beings : obstruction or stolidity in inanimate things ; inability or imperfection in animals ; perfectibility in man ; and acquiescence or tranquil enjoyment in gods. So also the Váyu P. : स्वावरेषु विपर्यासस्तिर्यग्योनिष्वशक्ता सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नाः ।

12 Or Vaikṛta, derived mediately from the first principle, through its Vikṛtis, 'productions' or 'developements ;' and Prákṛta, derived more immediately from the chief principle itself. Mahat and the two forms of Ahankára, or the rudimental elements and the senses, constitute the latter class ; inanimate beings, &c, compose the former : or the latter are considered as the work of Brahmá, whilst the three first are evolved from Pradhána. So the Váyu : प्राकृतास्तु त्रयः सर्गाः कृतास्ते बुद्धिपूर्वकाः । बुद्धिपूर्वं प्रवर्तन्ते षट् सर्गाः ब्रह्मणास्तु ते । 'The three creations beginning with Intelligence are elemental ; but the six creations which proceed from the series of which Intellect is the first are the works of Brahmá.'

13 We must have recourse here also to other Puráṇas, for the elucidation of this term. The Kaumára creation is the creation of Rudra or Nílalohita, a from of Śiva, by Brahmá, which is

मैत्रेय उवाच ।

संक्षेपात् कथितः सर्गो देवादीनां मुने त्वया ।

विस्ताराच्छ्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम ॥२५॥

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

subsequently described in our text, and of certain other mind-born sons of Brahmá, of whose birth the Vishṇu P. gives no further account: they are elsewhere termed Sanat-kumára, Sananda, Sanaka, and Sanatana, with sometimes a fifth, Ribhu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, kumáras; that is, ever pure and innocent; whence their creation is called the Kaumára. Thus the Váyu: अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान् । सनन्दनं ससनकं विद्वांसं च सनातनं । सनत्कुमारमेव च न ते लोके तु सर्जन्ते निरपेक्षाः सनातनाः । And the Linga has, यथोत्पन्नः सदा एव कुमार स इहोच्यते । तस्मात् सनत्कुमारेति नामास्तीह प्रकीर्तितः । 'Being ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumára.' This authority makes Sanatkumára and Ribhu the two first born of all: ऋभुः सनत्कुमारश्च द्वावेतावूर्द्धरेतसौ । पूर्वोत्पन्नौ...सर्वेषामपि पूर्वजौ । whilst the text of the Hari Vamśa limits the primogeniture to Sanatkumára: सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजं । In another place, however, it enumerates apparently six, or the above four with Sana and either Ribhu or another Sanátana; for the passage is corrupt. The French translation ascribes a share in creation to Sanatkumára: 'Les sept Prajapatis, Roudra, Scanda, et Sanatkaumára, se mirent a produire les etres repandant partout l'inepuisable energie de dieu.' The original is, सप्तैते जनयन्ति स्म प्रजा रुद्रश्च भारत । स्कन्दः सनत्कुमारश्च तेजः सन्धिप्य तिष्ठतः । Sankshipya is not 'repandant,' but 'restraining'; and Tishtatah being in the dual number, relates of course to only two of the series. The correct rendering is, 'These seven (Prajápatís) created progeny, and so did Rudra; but Skanda and Sanatkumára, restraining their power, abstained (from creation),' So the commentator: सृष्टिसामर्थ्यं सन्धिप्य निष्कृष्ट सृष्टिमकुर्वन्तावेव तिष्ठतः । These sages, however, live as long as Brahmá, and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, introduced in the Váráha or Pádma Kalpas. This creation, says the text, is both primary (Prákṛta) and secondary (Vaikṛta). It is the latter, according to the commentator, as regards the origin of these saints from Brahmá: it is the former as affects Rudra, who, though proceeding from Brahmá, in a certain form was in essence equally an immediate production of the first principle. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Saivas, and to have been awkwardly engrafted upon the Vaishṇava system. Sanatkumára and his brethren are always described in the Saiva Puránas as

पराशर उवाच ।

कर्मभिर्भाविताः पूर्वैः कुशलाकुशलेस्तु ताः ।

ख्यात्या तथा ह्यचनिर्मुक्ताः संहारे ह्युपसंहृताः ॥२६॥

स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मश्चतुर्विधाः ।

ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तु ताः ॥२७॥

Parásara.—Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet, being affected by the good or evil acts of former existence, they are never exempted from their consequences ; and when Brahmá creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahmá then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself.¹⁴ Whilst thus concentrated,

Yogis : as the Kūrma, after enumerating them, adds, पंचैते योगिनो विप्राः परं वैराग्यमाश्रिताः । 'These five, oh Brahmans, were Yogis, who acquired entire exemption from passion :' and the Hari Vamśa, although rather Vaishṇava than Saiva, observes, that the Yogis celebrate these six, along with Kapila, in Yoga works : ब्रह्मणो कपिलं चैव षडेतांश्च योगिनः । यतयो योगतन्त्रेषु स्तुवन्ति हि द्विजातयः । The idea seems to have been amplified also in the Saiva works ; for the Linga P. describes the repeated birth of Siva, or Vāmadeva, as a Kumára, or boy, from Brahmá, in each Kalpa, who again becomes four. Thus in the twenty-ninth Kalpa Svetalohita is the Kumára, and he becomes Sananda, Nandana, Viswananda, Upananda; all of a white complexion : in the thirtieth the Kumára becomes Virajas, Viváhu, Visoka, Viswabhávana ; all of a red colour : in the thirty-first he becomes four youths of a yellow colour : and in the thirty-second the four Kumáras were black. All these are, no doubt, comparatively recent additions to the original notion of the birth of Rudra and the Kumáras ; itself obviously a sectarian innovation upon the primitive doctrine of the birth of the Prajápatis, or will-born sons of Brahmá.

14 These reiterated, and not always very congruous accounts of the creation are explained by the Purānas as referring to different Kalpas, or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance is the probability that they have been borrowed from different original authorities. The account that follows is evidently modified by the Yogi Saivas, by its general mysticism, and by the expressions with which it begins: ततो देवासुर-पितृन्मानुषान् चतुष्टयं । सिसृक्षुरम्भास्येतानि स्वमात्मानमयुजत् । 'Collecting his mind into itself,' मनो समाधत्ते । according to the comment, is the performance of the Yoga (Yūyuje). The term Ambhānsi, lit. 'waters,' for the four orders of beings, gods, demons, men, and Pitrs, is also a

ततो देवासुरपितृन् मानुषांश्च चतुष्टयम् ।
 सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत् ॥२८॥
 युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत् प्रजापतेः ।
 सिसृक्षोर्जघनात् पूर्व्वमसुरा जज्ञिरे ततः ॥२९॥
 उत्ससर्ज ततस्तान्तु तमोमात्रात्मिकां तनुम् ।
 सा तु त्यक्ता ततस्तेन मैत्रेयाभूद् विभावरी ॥३०॥
 सिसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः ।
 सत्त्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो द्विज ॥३१॥
 त्यक्ता सा तु तनुस्तेन सत्त्वप्रायमभूद् दिनम् ।
 ततो हि बलिनो रात्रावसुरा देवता दिवा ॥३२॥
 सत्त्वमात्रात्मिकामेव ततोऽन्यां जगूहे तनुम् ।
 पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे ॥३३॥
 उत्ससर्ज पितृन् सृष्ट्वा ततस्तामपि स प्रभुः ।

स चोत्सृष्टाऽभवत् सन्ध्या दिननक्तान्तरस्थितिः ॥३४

the quality of darkness pervaded his body ; and thence the demons (the Asuras) were first born, issuing from his thigh. Brahmá then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. Continuing to create, but assuming a different shape, he experienced pleasure ; and thence from his mouth, proceeded the gods, endowed with the quality of goodness. The form abandoned by him, became day, in which the good quality predominates ; and hence by day the gods are most powerful, and by night the demons. He next adopted another person, in which the rudiment of goodness also prevailed ; and thinking of himself, as the father of the world, the progenitors (the Pitrs) were born from his side. The body, when he abandoned it, became the Sandhyá (or evening twilight), the interval between day and night. Brahmá then assumed another person, pervaded by

peculiar, and probably mystic term. The commentator says it occurs in the Vedas as a synonym of gods, &c.: एतानि चत्वार्यम्भांसि देवा मनुष्याः पितरोऽसुरा इति श्रुतेः । The Váyu Purāna derives it from भा 'to shine,' because the different orders of beings shine or flourish severally by moonlight, night, day, and twilight : भान्ति यस्मात्ततोऽम्भांसि । &c.

रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः ।

रजोमात्रोत्कटा जाता मनुष्या द्विजसत्तम ॥३५॥

तामप्याशु स तत्याज तनुं सद्यः प्रजापतिः ।

ज्योत्स्ना समभवत् सापि प्राक्सन्ध्या याभिधीयते ।३६

ज्योत्स्नायामेव बलिनो मनुष्याः पितरस्तथा ।

मैत्रेय सन्ध्यासमये तस्मादेते भवन्ति वै ॥३७॥

ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्य्येतानि वै प्रभोः ।

ब्रह्मणस्तु शरीराणि त्रिगुणोपाश्रयाणि तु ॥३८॥

the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn. At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsná (dawn), Rátri (night), Ahar (day), and Sandhyá (evening), are the four bodies of Brahmá invested by the three qualities¹⁵.

15 This account is given in several other Purānas : in the Kūrma with more simplicity ; in the Padma, Linga, and Vāyu with more detail. The Bhāgavata, as usual, amplifies still more copiously, and mixes up much absurdity with the account. Thus the person of Sandhyá, 'evening twilight,' is thus described: "She appeared with eyes rolling with passion, whilst her lotus-like feet sounded with tinkling ornaments: a muslin vest depended from her waist, secured by a golden zone: her breasts were protuberant, and close together; her nose was elegant; her tongue beautiful; her face was bright with smiles, and she modestly concealed it with the skirts of her robe; whilst the dark curls clustered round her brow." The Asuras address her, and win her to become their bride. To the four forms of our text, the same work adds, Tandrf, 'sloth'; Jřmbhiká, 'yawning'; Nidrá, 'sleep'; Unmáda, 'insanity'; Antarddhána, 'disappearance'; Pratibimba, 'reflexion'; which become the property of Pisáchas, Kinnaras, Bhūtas, Gandharbas, Vidyádharas, Sádhyas, Pitřs, and Manus. The notions of night, day, twilight, and moonlight being derived from Brahmá, seem to have originated with the Vedas. Thus the commentator on the Bhāgavata observes, यत्स्य तनुरासीत् तामपाहत सा तमिस्त्राभवदिति श्रुतिः । 'That which was his body, and was left, was darkness: this is the Śruti.' All the authorities place night before day, and the Asuras or Titans before the gods, in the order of appearance; as did Hesiod and other ancient theologians.

रजोमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम् ।
 ततः क्षुद् ब्रह्मणो जाता जज्ञे कोपस्तया ततः ॥३९॥
 क्षुत्क्षामानन्धकारेऽथ सोऽसृजद् भगवांस्ततः ।
 विरूपाः श्मश्रुला(च्छ) जातास्तेऽभ्यधावंस्ततः प्रभुम् ।४०
 मैवं भो रक्ष्यतामेष यैरुक्तम् राक्षसास्तु ते ।
 ऊचुः खादाम इत्यन्ये ये ते यक्षास्तु जक्षणात् ॥४१॥
 अप्रियानथ तान् दृष्ट्वा केशाः शीर्यन्त वेधसः ।
 हीनाश्च शिरसो भूयः समारोहन्त तच्छिरः ।४२।
 सर्पणात् तेऽभवन् सर्पा हीनत्वादहयः स्मृताः ।
 ततः क्रुद्धो जगत्सृष्टा क्रौघात्मनो विनिर्ममे ॥४३॥
 वर्गेन कपिशेनोग्रा भूतास्ते पिशिताशनाः ।

धयन्तो गां समुत्पन्ना गन्धर्वास्तस्य तत्क्षणात् ॥४४।

Next from Brahmá, in a from composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth in darkness beings emaciate with hunger, of hideous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed, Oh preserve us! were thence called Rákshasas¹⁶: others, who cried out, Let us eat, were denominated from that expression Yakshas¹⁷. Beholding them so disgusting, the hairs of Brahmá were shrivelled up, and first falling from his head, were again renewed upon it: from their falling they became serpents, called Sarpa from their creeping, and Ahi because they had deserted the head¹⁸. The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhútas, malignant fiends and eaters of flesh. The Gandharbas were next born, imbibing melody: drinking of the goddess of speech, they were born, and thence their appellation¹⁹.

पिबन्तो जज्ञिरे वाचं गन्धर्वास्तेन ते द्विज ।

एतानि सृष्ट्वा भगवान् ब्रह्मा तच्छक्तिनोदितः ।४५

The divine Brahmá, influenced by their material energies, having created these beings, made others of his own will. Birds he formed

16 From Raksha, 'to preserve.'

17 From Yaksha, 'to eat.'

18 From Srip, sṛpo, 'to creep,' and from Há, 'to abandon.'

19 Gám dhayantah, 'drinking speech.'

ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत् ।

अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान् ॥४६

सृष्टवानुदराद् गाश्च पार्श्वाभ्यां च प्रजापतिः ।

पद्भ्यामश्वान् समातंज्ञान् शरभान् गवयान् मृगान् ॥४७॥

उष्ट्रानश्वतरांश्चैव न्यङ्कून्यांश्च जातयः ।

ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे ॥४८॥

from his vital vigour; sheep from his breast; goats from his mouth; kine from his belly and sides; and horses, elephants, Sarabhas, Gayals, deer, camels, mules, antelopes, and other animals, from his feet: whilst from the hairs of his body sprang herbs, roots, and fruits.

त्रेतायुगमुखे ब्रह्मा कल्पस्यादौ द्विजोत्तम ।

सृष्ट्वा पश्वोषधीः सम्यग् युयोज स तदाध्वरे ॥४९॥

गौरजः पुरुषा मेषा अश्वा अश्वतराः खराः ।

एतान् ग्राम्यान् पशून् प्राहुरारण्यांश्च निबोध मे ॥५०॥

श्वापदो द्विखुरो हस्ती वानरः पक्षिपंचमः ।

औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः ॥५१॥

Brahmá having created, in the commencement of the Kalpa, various plants, employed them in sacrifices, in the beginning of the Tretá age. Animals were distinguished into two classes, domestic (village) and wild (forest): the first class contained the cow, goat, the hog, the sheep, the horse, the ass, the mule: the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects²⁰.

गायत्रं च ऋचश्चैव त्रिवृत्स्तोमं रथन्तरम् ।

अग्निष्टोमं च यज्ञानां निर्म्ममे प्रथमान् मुखात् ॥५२॥

From his eastern mouth Brahmá then created the Gayatrí metre,

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

यजूषि त्रैष्टुभं छन्दस्तोमं सप्तदशं तथा ।

बृहत् साम तथोक्थं च दक्षिणादसृजन् मुखात् ॥५३॥

सामानि जगतीछन्दःस्तोमं सप्तदशं तथा ।

वैरूपमतिरात्रं च पश्चिमादसृजन् मुखात् ॥५४॥

एकविंशमथर्वारामाप्तोर्यामाणमेव च ।

अनुष्टुभं स वैराजम् उत्तरादसृजन्मुखात् ॥५५॥

the Rg-veda, the collection of hymns termed Trivṛt, the Rathantara portion of the Sāma-veda, and the Agnishtoma sacrifice: from his southern mouth he created the Yajur-veda, the Trishtubh metre, the collection of hymns called Panchadaśa, the Vṛhat Sāma, and the portion of the Sāma-veda termed Uktha: from his western mouth he created the Sāma-veda, the Jayati metre, the collection of hymns termed Saptadaśa, the portion of the Sāma called Vairūpa, and the Atirātra sacrifice: and from his northern mouth he created the Ekaviṃśa collection of hymns, the Aṭharva-veda, the Aptoryámá rite, the Anushṭubh metre, and the Vairāja portion of the Sāma-veda²¹.

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे !

देवासुरपितृन् सृष्ट्वा मनुष्यांश्च प्रजापतिः ॥५६॥

In this manner all creatures, great or small, proceeded from his

21 This specification of the parts of the Vedas that proceed from Brahmá occurs, in the same words, in the Váyu, Līnga, Kūrma, Padma, and Márkaṇḍeya Purāṇas. The Bhāgavata offers some important varieties: "From his eastern and other mouths he created the Rik, Yajush, Sāma, and Atharvan vedas; the Śastra or 'the unuttered incantation;' Ijyá 'oblation;' Stuti and Stoma 'prayers' and 'hymns;' and Prāyaśchitta, 'expiation' or 'sacred philosophy' (Brāhma): also the Vedas of medicine, arms, music, and mechanics; and the Itihāsas and Purāṇas, which are a fifth Veda: also the portions of the Vedas called Sorasi, Uktha, Purīshi, Agnishtut, Aptoryámá, Atirātra, Vājapeya, Gosava; the four parts of virtue, purity, liberality, piety, and truth; the orders of life, and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart; the metre Ushnih from the hairs of his body; Gáyatrī from his skin; Trishtubh from his flesh; Anushṭubh from his tendons; Jagati from his bones; Pankti from his marrow; Vṛhati from his breath. The consonants were his life; the vowels his body; the sibilants his senses; the semi-vowels his vigour". This mysticism, although perhaps expanded and amplified by the Paurāṇiks, appears to originate with the Vedas: as in the text, अनुष्टुप् भवान् । 'The metre was of the tendons.' The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

ततः पुनः ससर्ज्जिदौ स कल्पस्य पितामहः ।
यक्षान् पिशाचान् गन्धर्व्वांस्तथैवाप्सरसां गणान् ॥५७॥
नरकिन्नररक्षांसि वयः पशुमृगोरगान् ।
अव्ययं च व्ययं चैव यदिदं स्थाणुजंगमम् ॥५८॥
तत् ससर्ज्जं तदा ब्रह्मा भगवानादिकृद् विभुः ।
तेषां ये यानि कर्माणि प्राक् सृष्ट्यां प्रतिपेदिरे ॥५९॥
तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः ।
हिंसाहिंसे मृदुकूरे धर्म्माधर्म्मावृतानृते ।
तद्भ्राविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते ॥६०॥

limbs. The great progenitor of the world having formed the gods, demons, and Pits, created, in the commencement of the Kalpa, the Yakshas, Pisáchas (goblins), Gandharbas and the troops of Apsarasas the nymphs of heaven, Naras (centaurs, or beings with the limbs of horses and human bodies) and Kinnaras (beings with the heads of horses), Rákshasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahmá, the first creator and lord of all: and these things being created, discharged the same functions as they had fulfilled in a previous creation, whether malignant or benign, gentle or cruel, good or evil, true or false; and accordingly as they are actuated by such propensities will be their conduct.

इन्द्रियार्थेषु भूतेषु शरीरेषु च स प्रभुः ।
नानात्वं विनियोगञ्च धातेव व्यसृजत् स्वयम् ॥६१॥
नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम ।
वेदशब्देभ्य एवादौ देवादीनां चकार सः ॥६२॥
ऋषीणां नामधेयानि यथा वेदश्रुतानि वै ।
यथा नियोगयोग्यानि सर्वेषामपि सोऽकरोत् ॥६३॥

And the creator displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies: he determined in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Rshis, as they also are read in

यथर्तावृतुलिङ्गानि नानारूपाणि पर्यये ।

दृश्यन्ते तानि तान्येव तथा भावा युगादिषु ॥६४॥

करोत्येवंविधां सृष्टिं कल्पादौ स पुनः पुनः ।

सिसृक्षाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः ॥६५॥

Vedas. In like manner as the products of the seasons designate in periodical revolution the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga, or age; and thus, in the beginning of each Kalpa, does Brahmá repeatedly create the world, possessing the power that is derived from the will to create, and assisted by the natural and essential faculty of the object to be created.

CHAPTER VI

मैत्रेय उवाच ।

अव्वक्खोतस्तु कथितो भवता यस्तु मानुषः ।
 ब्रह्मन् विस्तरतो ब्रूहि ब्रह्मा तमसृजद् यथा ॥१॥
 यथा च वर्णानसृजद् यद्गुणांश्च महामुने ।
 यच्च तेषां स्मृतं कर्म विप्रादीनां तदुच्यताम् ॥२॥

Maitreya.—Thou hast briefly noticed, illustrious sage, the creation termed Arvāksrotas, or that of mankind : now explain to me more fully how Brahmā accomplished it ; how he created the four different castes ; what duties he assigned to the Brahmans and the rest¹.

पराशर उवाच ।

सत्याभिधायिनः पूर्वं सिसृक्षोर्ब्रह्मणो जगत् ।
 अजायन्त द्विजश्रेष्ठ सत्त्वोद्रिक्ता मुखात् प्रजाः ॥३॥
 वक्षसो रजसोद्रिक्तास्तथा वै ब्रह्मणोऽभवन् ।
 रजसा तमसा चैव समुद्रिक्तास्तथोरुजाः ॥४॥
 पद्भ्यामन्याः प्रजा ब्रह्मा ससर्ज द्विजसत्तम ।
 तमःप्रधानास्ताः सर्वाश्चानुर्वर्ण्यमिदं ततः ॥५॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च द्विजसत्तम ।
 पादोरुवक्षःस्थलतो मुखतश्च समुद्गताः ॥६॥

Parāśara.—Formerly, oh best of Brahmans, when the truth-meditating Brahmā was desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness ; others from his breast, pervaded by the quality of foulness ; others from his thighs, in whom foulness and darkness prevailed ; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, Brahmans, Kshatriyas,

1 The creation of mankind here described is rather out of its place, as it precedes the birth of the Prajāpatis, or their progenitors : but this want of method is common to the Purāṇas, and is evidence of their being compilations from various sources.

यज्ञनिष्पत्तये सर्व्वमेतद् ब्रह्मा चकार वै ।
 चातुर्व्वर्ष्यं महाभाग यज्ञसाधनमुत्तमम् ॥७॥
 यज्ञैराप्यायिता देवा वृष्ट्युत्सर्गेण वै प्रजाः ।
 आप्याययन्ते धर्मज्ञ यज्ञाः कल्याणहेतवः ॥८॥
 निष्पाद्यन्ते नरैस्तैस्तु स्वधर्माभिरतैस्ततः ।
 विशुद्धाचरणोपेतैः सद्भिः सन्मार्गगामिभिः ॥९॥
 स्वर्गापवर्गौ मानुष्यात् प्राप्तुवन्ति नरा मुने ।
 यथाभिरुचितं स्थानं तद् यान्ति मनुजा द्विज ॥१०॥
 प्रजास्ता ब्रह्मणा सृष्टाश्चातुर्व्वर्ष्यव्यवस्थितौ ।
 सम्यक्श्रद्धासमाचारप्रवणा मुनिसत्तम ॥११॥
 ययेच्छ्वावासनिरताः सर्व्वबाधाविवर्जिताः ।
 शुद्धान्तःकरणाः शुद्धाः सर्व्वानुष्ठाननिर्मलाः १२

Vaisyas, and Súdras, produced from the mouth, the breast, the thighs, and the feet of Brahmá². These he created for the performance of sacrifices, the four castes being the fit instruments of their celebration. By sacrifices, oh thou who knowest the truth, the gods are nourished ; and by the rain which they bestow, mankind are supported³ ; and thus sacrifices, the source of happiness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity : they go, after death, to whatever sphere they aspire to, as the consequence of their human nature. The beings who were created by Brahmá, of these four castes, were at first endowed with righteousness and perfect faith ; they abode wherever they pleased, unchecked by any impediment ; their hearts were free from guile ; they were pure, made free from soil, by observance of sacred institutes. In

2 This original of the four castes is given in Manu, and in most of the Puráṇas. We shall see, however, that the distinctions are subsequently ascribed to voluntary election, to accident, or to positive institutions.

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

शुद्धे च तासां मनसि शुद्धेऽन्तःसंस्थिते हरौ ।

शुद्धं ज्ञानं प्रपश्यति विष्ण्वाख्य येन तत्पदम् ॥१३॥

ततः कालात्मको योऽसौ स चांशः कथितो हरेः !

स पातयत्यघं घोरमल्पमल्पाल्पसारवत् ॥१४॥

अधम्मबीजसंभूतं तमोलोभसमुद्भवम् ।

प्रजासु तासु मैत्रेय रागादिकमसाधकम् ॥१५॥

ततः सा सहसा सिद्धिस्तेषां नातीव जायते ।

रसोल्लासादयश्चान्याः सिद्धयोऽष्टौ भवन्ति याः ॥१६॥

their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnu.⁴ After a while (after the Tretā age had continued for some period), that portion of Hari which has been described as one with Kāla (time) infused into created beings sin, as yet feeble though formidable, or passion and the like: the impediment of soul's liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollásá and the rest, were impaired;⁵ and these being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrasts, as heat and cold, and the like. They therefore constructed places of refuge, protected by trees, by

4 This description of a pure race of beings is not of general occurrence in the Purāṇas. It seems here to be abridged from a much more detailed account in the Brahmāṇḍa, Vāyu, and Márkaṇḍeya Purāṇas. In those works Brahmá is said to create, in the beginning of the Kalpa, a thousand pairs of each of the four classes of mankind, who enjoy perfect happiness during the Krita age, and only gradually become subject to infirmities as the Tretā or second age advances.

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

तासु क्षीणास्वशेषासु वर्द्धमाने च पातके ।
 द्वन्द्वाभिभवदुःखात्तास्ता भवन्ति ततः प्रजाः ॥१७॥
 ततो दुर्गाणि ताश्चक्रुर्वाक्षं पार्व्वतमौदकम् ।
 कुत्रिमं च तथा दुर्गं पुरं खर्व्वटकादिकम् ॥१८॥
 गृहाणि च यथान्यायं तेषु चक्रुः पुरादिषु ।
 शीतातपादिबाधानां प्रशमाय महामुने ॥१९॥
 प्रतीकारमिदं कृत्वा शीतादेस्ताः प्रजाः पुनः ।
 वार्त्तोपायं ततश्चक्रुर्हस्तसिद्धिं च कर्मजाम् ॥२०॥
 ब्रीहयश्च यवाश्चैव गोघ्नमा अणवस्तिलाः ।
 प्रियङ्गवो ह्यु दाराश्च कोरदूषाः सचीकणाः ॥२१॥

mountains, or by water; surrounded them by a ditch or a wall, and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold.⁶ Having thus provided security against the weather, men next began to employ themselves in manual labour, as a means of livelihood, (and cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesamum, panic, and

6 In the other three Purāṇas, in which this legend has been found, the different kinds of inhabited places are specified and introduced by a series of land measures. Thus the Márkaṇḍeya states, that 10 Paramānus=1 Parasūkshma; 10 Parasūkshmas=1 Trasareṇu; 10 Trasareṇus=1 particle of dust, or Mahírajas; 10 Mahírajasas=1 Bálágra, 'hair's point'; 10 Bálágras=1 Likhyá; 10 Likhyás=1 Yūka; 10 Yūkas=1 heart of barley (Yavodara); 10 Yavodaras=1 grain of barley of middle size; 10 barley grains=1 finger, or inch; 6 fingers=a Pada, or foot (the breadth of it); 2 Padas=1 Vitasti, or span; 2 spans=1 Hasta, or cubit; 4 Hastas=a Dhanu, a Danda, or staff, or 2 Náríkás; 2000 Dhanus=a Gavyūti; 4 Gavyūtis=a Yojana. The measurement of the Brahmāṇḍa is less detailed. A span from the thumb to the first finger is a Pradeśa; to the middle finger, a Nála; to the third finger, a Gokarna; and to the little finger, a Vitasti, which is equal to twelve Angulas, or fingers; understanding thereby, according to the Váyu, a joint of the finger (अंगुलपर्व्वशि); according to other authorities, it is the breadth of the thumb at the tip. (A. R. 5. 104.) The Váyu, giving similar measurements upon the authority of Manu (मनोर्यानि प्रमाणाणि), although such a statement does not occur in the Manu Samhitá, adds, that 21 fingers=1 Ratni; 24 fingers=1 Hasta, or cubit; 2 Ratnis=1 Kishku; 4 Hastas=1 Dhanu; 2000 Dhanus=1 Gavyūti; and 8000 Dhanus=1 Yojana. Durgas, or strongholds, are of four kinds; three of which are natural, from their situation in mountains, amidst water, or in other inaccessible

माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थकाः ।
 आढक्यश्चनकाश्चैव शणाः सप्तदशः स्मृताः ॥२२॥
 इत्येताश्चौषधीनान्तु ग्राम्याराणां जातयो मुने ।
 ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश ॥२३॥
 ब्रीहयः सयवा माषा गोधूमा अणवस्तिलाः ।
 प्रियङ्गु सप्तमा ह्येता अष्टमास्तु कुलत्थकाः ॥२४॥
 श्यामाकास्त्वथ नीवारा जर्त्तिलाः सगवेधुकाः ।
 तथा वेणुयवाः प्रोक्तास्तद्वत् मर्कटका मुने ॥२५॥
 ग्राम्यारण्याः स्मृता ह्येता ओषध्यस्तु चतुर्दश ।
 यज्ञनिष्पत्तये यज्ञस्तथासां हेतुरुत्तमः ॥२६॥

various sorts of lentils, beans, and pease.⁷ These are the kinds cultivated for domestic use: but there are fourteen kinds which may be offered in sacrifice; they are, rice, barley, Masha, wheat, millet, and sesamum; Priyangu is the seventh, and kulattha, pulse, the eighth: the others are, Syamaaka, a sort of panic; Nivara, uncultivated rice; Jarttila, wild sesamum; Gaveduka (coix); Markara, wild panic; and (a plant called) the seed or barley of the Bambu (Venu-yava). These, cultivated or wild, are the fourteen grains that were produced

spots; the fourth is the artificial defences of a village (Grāma), a hamlet (Khetaka), or a city (Pura or Nagara), which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half a mile broad, built in the form of a parallelogram, facing the north-east, and surrounded by a high wall and ditch. A hamlet should be a Yojana distant from a city: a village half a Yojana from a hamlet. The roads leading to the cardinal points from a city should be twenty Dhanus (above 100 feet) broad: a village road should be the same: a boundary road ten Dhanus: a royal or principal road or street should be ten Dhanus (above fifty feet) broad: a cross or branch road should be four Dhanus. Lanes and paths amongst the houses are two Dhanus in breadth: footpaths four cubits: the entrance of a house three cubits: the private entrances and paths about the mansion of still narrower dimensions. Such were the measurements adopted by the first builders of cities, according to the Purānas specified.

7 These are enumerated in the text, as well as in the Vāyu and Mārkaṇḍeya P., and are, Udāra, a sort of grain with long stalks (perhaps a holcus); Kodrava (Paspalum kora); Chinaka, a sort of panic (P. miliaceum); Masha, kidney bean (Phaseolus radiatus); Mudga (Phaseolus mungo); Masūra, lentil (Ervum hirsutum); Nishpāva, a sort of pulse; Kulattha (Dolichos biflorus); Arhaki (Cytisus Cajan); Chanaka, chick pea (Cicer arietinum); and Sana (Crotonaria).

एताश्च सह यज्ञेन प्रजानां कारणं परम् ।
 परापरविदः प्राज्ञस्ततो यज्ञान् वितन्वते ॥२७॥
 अहन्यहन्यनुष्ठानं यज्ञानां मुनिसत्तम ।
 उपकारकरं पुसां क्रियमाणस्य शान्तिदम् ॥२८॥
 येषान्तु कालरूपोऽसौ पापविन्दुर्महामते ।
 चेतःसु ववृधे चक्रुस्ते न यज्ञेषु मानसम् ॥२९॥
 वेदवादांस्तथा वेदान् यज्ञनिष्पादकं च यत् ।
 तत्सर्व्वं निन्दमानास्ते यज्ञव्यासेधकारिणः ॥३०॥
 प्रवृत्तिमार्गव्युच्छित्कारिणो वेदनिन्दकाः ।
 दुरात्मानो दुराचारा बभूवुः कुटिलाशयाः ॥३१॥

for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also: they again, with sacrifice, are the great cause of the perpetuation of the human race, as those understand who can discriminate cause and effect. Thence sacrifices were offered daily; the performance of which, oh best of Munis, is of essential service to mankind, and expiates the offences of those by whom they are observed. Those, however, in whose hearts the dross of sin derived from Time (Kāla) was still more developed, assented not to sacrifices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.⁸

संसिद्धायान्तु वार्त्तायां प्रजाः सृष्ट्वा प्रजापतिः ।
 मर्यादां स्थापयामास यथास्थानं यथागुणम् ॥३२॥
 वर्णानामाश्रमाणाञ्च धर्म्मन् धर्म्मभृतां वर ।
 लोकांश्च सर्व्ववर्णानां सम्यग्-धर्म्मनिपालिनाम् ॥३३

The means of subsistence having been provided for the beings he had created, Brahmá prescribed laws suited to their station and

8 This allusion to the sects hostile to the Vedas, Buddhists or Jains, does not occur in the parallel passages of the Vāyu and Mārkaṇḍeya Purānas.

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम् ।
 स्थानमेन्द्रं क्षत्रियाणां संग्रामेष्वनिवर्तिनाम् ॥३४॥
 वैश्यानां मारुतं स्थानं स्वधर्ममनुवर्तिनाम् ।
 गान्धर्व्वं शूद्रजातीनां परिचर्यानुवर्तिनाम् ॥३५॥
 अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरेतसाम् ।
 स्मृतं तेषां मरुत्स्थानं तदेव गुरुवासिनाम् ॥३६॥
 सप्तर्षीणान्तु यत् स्थानं स्मृतं तद्वै वनौकसाम् ।
 प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मसंज्ञितम् ॥३७॥
 योगिनाममृतं स्थानं यद्विष्णोः परमं पदम् ।
 एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये ।
 तेषां तत् परमं स्थानं यत् तु पश्यन्ति सूरयः ॥३८॥
 गत्वा गत्वा निवर्तन्ते चन्द्रसूर्यादयो ग्रहाः ।
 अद्यापि न निवर्तन्ते द्वादशाक्षरचित्तकाः ॥ ३९

faculties, the duties of the several castes and orders,⁹ and the regions of those of the different castes who were observant of their duties. The heaven of the Pitṛs is the region of devout Brahmans. The sphere of Indra, of Kshatriyas who fly not from the field. The region of the winds is assigned to the Vaisyas who are diligent in their occupations and submissive. Sūdras are elevated to the sphere of the Gandharbas. Those Brahmans who lead religious lives go to the world of the eighty-eight thousand saints : and that of the seven Ṛshis is the seat of pious anchorets and hermits. The world of ancestors is that of respectable

9 The Vāyu goes farther than this, and states that castes were now first divided according to their occupations ; having, indeed, previously stated that there was no such distinction in the Krita age : वर्णाश्रमव्यवस्थाश्च न तदासन्न शंकरः । Brahmá now appointed those who were robust and violent to be Kshatriyas, to protect the rest ; those who were pure and pious he made Brahmans ; those who were of less power, but industrious, and addicted to cultivate the ground, he made Vaisyas ; whilst the feeble and poor of spirit were constituted Sūdras : and he assigned them their several occupations, to prevent that interference with one another which had occurred as long as they recognised no duties peculiar to castes : वर्णाश्रमै रजीवन्त्यो (प्रेजाः) ऽवरुध्यन्त परस्परं ।

तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।

असिपत्रवनं घोरं कालसूत्रमवीचिमत् ॥४०॥

विनिन्दकानां वेदस्य यज्ञव्याघातकारिणाम् ।

स्थानमेतत् समाख्यातं स्वधर्मत्यागिनश्च ये ॥४१॥

householders: and the region of Brahmá is the asylum of religious mendicants.¹⁰ The imperishable region of the Yogis is the highest seat of Vishṇu, where they perpetually meditate upon the supreme being, with minds intent on him alone: the sphere where they reside, the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be, and cease to be; but those who internally repeat the mystic adoration of the divinity, shall never know decay. For those who neglect their duties, who revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges and of a waveless sea.¹¹

10 These worlds, some of which will be more particularly described in a different section, are the seven Lokas or spheres above the earth: 1. Prájápatya or Pitri loka: 2. Indra loka or Swarga: 3. Marut loka or Diva loka, heaven: 4. Gandharba loka, the region of celestial spirits; also called Maharloka: 5. Janaloka, or the sphere of saints; some copies read eighteen thousand; others, as in the text, which is also the reading of the Padma Purāṇa: 6. Tapaloka, the world of the seven sages; and 7. Brahma loka or Satya loka, the world of infinite wisdom and truth. The eighth, or high world of Vishṇu, विष्णोः परमं पदं । is a sectarial addition, which in the Bhágavata is called Vaikuntha, and in the Brahma Vaivartta, Goloka; both apparently, and most certainly the last, modern inventions.

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

CHAPTER VII

पराशर उवाच ।

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसीः प्रजाः ।

तच्छरीरसमुत्पन्नैः कार्य्यैस्तैः कारणैः सह ॥१॥

क्षेत्रज्ञाः समवर्तन्त गात्रेभ्यस्तस्य धीमतः ।

ते सर्व्वे समवर्तन्त ये मया प्रागुदीरिताः ॥२॥

देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषये स्थिताः ।

एवम्भूतानि सृष्टानि चराणि स्थावराणि च ॥३॥

यदास्य ताः प्रजाः सर्वा न व्यवर्द्धन्त धीमतः ।

अथान्यान् मानसान् पुत्रान् सदृशानात्मनोऽसृजत् ॥४॥

भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथ ।

मरीचिं दक्षमत्रिं च वशिष्ठं चैव मानसम् ॥५॥

नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ।

सनन्दनादयो ये च पूर्व्वं सृष्टातु वेघसा ॥६॥

Parāśara.—From Brahmá, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you,¹ being the abode of the three qualities: but as they did not multiply themselves, Brahmá created other mind-born sons, like himself; namely Bhṛgu, Pulastya, Pulaha, Kratu, Angiras, Maríchi, Daksha, Atri, and Vaśishṭha: these are the nine Brahmas (or Brahmarshis) celebrated in the Purānas.² Sanandana and the other sons of Brahmá were previously created by him, but

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

2 Considerable variety prevails in this list of Prajāpatis, Brahma-putras, Bráhmanas, or Brahmarshis; but the variations are of the nature of additions made to an apparently original enumeration of but seven, whose names generally recur. Thus in the Mahábhārata, Moksha Dharma, we have in one place, Maríchi, Atri, Angiras, Pulastya, Pulaha,

न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजासु ते ।

सर्वे ते ह्यागतज्ञाना वीतरागा विमत्सराः ॥७॥

तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः ।

ब्रह्मणोऽभून्महाक्रोधस्त्रैलोक्यदहनक्षमः ॥८॥

they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny. This when Brahmá perceived, he was filled with wrath capable of consuming the

Kratu, and Vaśishṭha, ब्रह्मणः सप्त वै पुत्रा महात्मानः स्वयम्भुवः । 'the seven highminded sons of the self-born Brahmá.' In another place of the same, however, we have Daksha substituted for Vaśishṭha: ब्रह्मानुससृजे पुत्रान् मानसान् दक्षसप्तमान् । मरीचिमच्यञ्जिरसं पुलस्त्यं पुलहं क्रतुं । 'Brahmá then created mind-begotten sons, of whom Daksha was the seventh, with Marichi,' &c. These seven sons of Brahmá are also identified with the seven Ṛshis: as in the Vāyu; भूयः सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसाः । पुत्रत्वे कल्पिताश्चैव स्वयमेव स्वयम्भुवः । although, with palpable inconsistency, eight are immediately enumerated, or, Bhr̥gu, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vaśishṭha. The Uttara Khaṇḍa of the Padma P. substitutes Kardama for Vaśishṭha. The Bhāgavata includes Daksha, enumerating nine. The Matsya agrees with Manu in adding Nārada to the list of our text. The Kūrma P. adds Dharma and Sankalpa. The Linga, Brahmāṇḍa, and Vāyu P. also add them, and extend the list to Adharma and Ruchi. The Hari Vamśa in one place inserts Gautama, and in another Manu. Altogether therefore we have seventeen, instead of seven. But the accounts given of the origin of several of these, show that they were not originally included amongst the Mánasa putras, or sons of Brahmá's mind; for even Daksha, who finds a place in all the lists except one of those given in the Mahá-bhārata, is uniformly said to have sprung from Brahmá's thumb: and the same patriarch, as well as Dharma, is included in some accounts, as in the Bhāgavata and Matsya P., amongst a different series of Brahmá's progeny, or virtues and vices; or, Daksha (dexterity), Dharma (virtue), Káma (desire), Krodha (passion), Lobha (covetousness), Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mrityu (death), and Angaja (lust). These are severally derived from different parts of Brahmá's body: and the Bhāgavata, adding Kardama (soil or sin) to this enumeration, makes him spring from Brahmá's shadow. The simple statement, that the first Prajāpatīs sprang from the mind or will of Brahmá, has not contented the depraved taste of the mystics, and in some of the Purānas, as the Bhāgavata, Linga, and Vāyu, they also are derived from the body of their progenitor; or, Bhr̥gu from his skin, Marichi from his mind, Atri from his eyes, Angiras from his mouth, Pulastya from his ear, Pulaha from his navel, Kratu from his hand, Vaśishṭha from his breath, Daksha from his thumb, and Nārada from his hip. They do not exactly agree, however, in the places whence

तस्य क्रोधात् समुद्भुतज्वालामालाविदीपितम् ।
 ब्रह्मणोऽभूत् तदा सर्व्वं त्रैलोक्यमखिलं मुने ॥१॥
 भृकुटीकुटिलात् तस्य ललाटात् क्रोधदीपितात् ।
 समुत्पन्नस्तदा रूद्रो मध्याह्नार्कसमप्रभः ॥१०॥
 अर्द्धनारीनरवपुः प्रचण्डोऽतिशरीरवान् ।
 विभजात्मानमित्युक्त्वा तं ब्रह्मान्तर्दधे ततः ॥११॥

three words, the flame of which invested, like a garland, heaven, earth, and hell. Then from his forehead, darkened with angry frowns, sprang Rudra³, radiant as the noon-tide sun, fierce, and of vast bulk, and

these beings proceed ; as for instance, according to the Linga, Marichi springs from Brahmá's eyes, not Atri, who there proceeds, instead of Pulastya, from his ears. The Váyu has also another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahmá ; an allegorical mode of expressing their probable origin, considering them to be in some degree real persons, from the Brahmanical ritual, of which they were the first institutors and observers. The Váyu P. also states, that besides the seven primitive Rshis, the Prajápatis are numerous, and specifies Kardama, Kasyapa, Sesha, Vikránta, Susravas, Bahuputra, Kumára, Vivaswat, Suchisravas, Práchetasa (Daksha), Árishtanemi, Bahula. These and many others were Prajápatis : इत्येवमादयोऽन्येऽपि बहवश्च प्रजेश्वराः । In the beginning of the Mahábhárata (A.P.) we have again a different origin, and first Daksha, the son of Prachetasas, it is said, had seven sons, after whom the twenty-one Prajápatis were born, or appeared. According to the commentator, seven sons of Daksha were the allegorical persons Krodha, Tamas, Dama, Vikṛta, Angiras, Kardama, and Aswa ; and the twenty-one Prajápatis, the seven usually specified Marichi and the rest, and the fourteen Manus. This looks like a blending of the earlier and later notions.

3 Besides this general notice of the origin of Rudra and his separate forms, we have in the next chapter an entirely different set of beings so denominated ; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Purānas. The Mahábhárata, indeed, refers his origin to Vishṇu, representing him as the personification of his anger, whilst Brahmá is that of his kindness : अहः क्षये ललाटाच्च सुतौ देवस्य वै तथा । रुतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजाबुभौ । तदादेशितपन्थानौ सृष्टिसंहारकारकौ ॥ The Kūrma P. makes him proceed from Brahmá's mouth, whilst engaged in meditating on creation. The Varáha P. makes this appearance of Rudra the consequence of a promise made by Śiva to Brahmá, that he would become his son. In the parallel passages in other Purānas the progeny of the Rudra created by Brahmá

तथोक्तोऽसौ द्विधा स्त्रित्वं पुरुषत्वं तथाकरोत् ।

बिभेद पुरुषत्वं च दशधा चैकधा च सः ॥१२॥

सौम्यासौम्यैस्तथा शान्ता शान्तैः स्त्रीत्वं च स प्रभुः ।

बिभेद बहुधा देवः स्वरूपैरसितैः सितैः ॥१३॥

of a figure which was half male, half female. Separate yourself, Brahmá said to him ; and having so spoken, disappeared. Obedient to which command, Rudra became twofold, disjoining his male and female natures, His male being he again' divided into eleven persons, of whom some were agreeable, some hideous, some fierce, some mild ; and he multiplied his female nature manifold, of complexions black or white⁴.

ततो ब्रह्मात्मसम्भूतं पूर्वं सायम्भुवं प्रभुः ।

आत्मानमेव कृतवान् प्रजापाल्ये मनुं द्विज ॥१४॥

Then Brahmá⁵ created himself the Manu Sváyambhuva, born of, and identical with, his original self, for the protection of created

is not confined to the eleven, but comprehends infinite numbers of beings in person and equipments like their parent ; until Brahmá, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, Vāmadeva, to form creatures of a different and mortal nature. Rudra refusing to do this, desists ; whence his name Sthánu, from Sthá, 'to stay,' Linga. Váyu P. &c.

4 According to the Váyu, the female became first twofold, or one half white, and the other black ; and each of these, again, becomes manifold, being the various energies, or Śaktis, of Mahádeva, as stated by the Kūrma, after the words स्वरूपैरसितैः सितैः । which are those of our text : ता वै विभूतयो विप्रा विधुताः शक्नो भुवि । The Linga and Váyu specify many of their names. Those of the white complexion, or mild nature, include Lakshmi, Saraswatí, Gaurí, Umá, &c. Those of the dark hue, and fierce-disposition, Durgá, Kálí, Chandí, Mahárátrí, and others.

5 Brahmá, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, the first male, or the Manu Sváyambhuva, and the first woman, or Śatarūpá : so in the Vedas ; एव आत्मा वै पुत्रो नामासीत् । 'So himself was indeed (his) son.'

The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been rendered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mythic or mystical character, Viráj. The notion is thus expressed in Manu : "Having divided his own substance, the mighty power Brahmá became half male and half female ; and from that female he produced Viráj. Know me to be that person whom the male Viráj produced by himself." I. 32, 33. We have therefore a series

शतरूपां च तां नारीं तपोनिर्धूतकल्मषाम् ।

स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः ॥१५॥

beings : and the female portion of himself he constituted Satarūpā, whom austerity purified from the sin (of forbidden nuptials), and

of Brahmā, Virāj, and Manu, instead of Brahmā and Manu only : also the generation of progeny by Brahmā, begotten on Satarūpā, instead of her being, as in our text, the wife of Manu. The idea seems to have originated with the Vedas, as Kullūka Bhaṭṭa quotes a text ; ततो विडाडजायत । 'Then (or thence) Virāt was born.' The procreation of progeny by Brahmā, however, is at variance with the whole system, which almost invariably refers his creation to the operation of his will : and the expression in Manu, तस्यां स विराजमसृजत् । 'he created Virāj in her,' does not necessarily imply sexual intercourse. Virāj also creates, not begets, Manu. And in neither instance does the name of Satarūpā occur. The commentator on Manu, however, understands the expression asrijat to imply the procreation of Virāj ; मैथुनेन धर्मेश । and the same interpretation is given by the Matsya Purāṇa, in which the incestuous passion of Brahmā for Satarūpā, his daughter in one sense, his sister in another, is described ; and by her he begets Virāj, who there is called, not the progenitor of Manu, but Manu himself : ततः कालेन महता तस्याः

पुत्रो । ऽभवन्मनुः स्वायम्भुव इति ह्यातः स विराडिति नः श्रुतं । This therefore agrees with our text, as far as it makes Manu the son of Brahmā, though not as to the nature of the connexion. The reading of the Agni and Padma P. is that of the Vishṇu ; and the Bhāgavata agrees with it in one place, stating distinctly that the male half of Brahmā was Manu, the other half, Satarūpā : यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः खराट् । स्त्री यासीच्छतरूपाख्या

महिष्यस्य महात्मनः । Bhāgav. III. 12. 35 : and although the production of Virāj is elsewhere described, it is neither as the son of Brahmā, nor the father of Manu. The original and simple idea, therefore, appears to be, the identity of Manu with the male half of Brahmā, and his being thence regarded as his son. The Kūrma P. gives the same account as

Manu, and in the same words. The Linga P. and Vāyu P. describe the origin of Virāj and Satarūpā from Brahmā ; and they intimate the union of Satarūpā with Purusha or Virāj, the male portion of Brahmā, in the first instance ; and in the second, with Manu, who is termed

Vairāja, or the son of Virāj : वैराजस्तु मनुः स्मृतः । The Brāhma P. the words of which are repeated in the Hari Vamśa, introduces a new element of perplexity in a new name, that of Āpava. According to the commentator, this is a name of the Prajāpati Vaśiṣṭha : आपवर्षेः वसिष्ठापरनाम्नः प्रजापतेः । As, however, he performs the office of Brahmā, he should be regarded as that divinity : but this is not exactly the case, although it has been so rendered by the Franch translator. Āpava

तस्माच्च पुरुषाद् देवी सतरूपा व्यजायत ।

प्रियव्रतोत्तानपादौ प्रसृत्याकृतिसंज्ञितम् ॥१६॥

whom the divine Manu Sváyambhuva took to wife. From these two

becomes twofold, and in the capacity of his male half begets offspring by the female. Again, it is said Vishṇu created Viráj, and Viráj created the male, which is Vairája or Manu ; who was thus the second interval (Antaram), or stage, in creation. That is, according to the commentator, the first stage was the creation of Āpava, or Vaśishṭha, or Viráj, by Vishṇu, through the agency of Hiranyagarbha or Brahmá; and the next was that of the creation of Manu by Viráj. Śatarūpá appears as first the bride of Āpava, and then as the wife of Manu. This account therefore, although obscurely expressed, appears to be essentially the same with that of Manu ; and we have Brahmá, Viráj, Manu, instead of Brahmá and Manu. It seems probable that this difference, and the part assigned to Viráj, has originated in some measure from confounding Brahmá with the male half of his individuality, and considering as two beings that which was but one. If the Purusha or Viráj be distinct from Brahmá, what becomes of Brahmá ? The entire whole and its two halves cannot co-exist ; although some of the Paurániks and the author of Manu seem to have imagined its possibility, by making Viráj the son of Brahmá. The perplexity, however, is still more ascribable to the personification of that which was only an allegory. The division of Brahmá into two halves designates, as is very evident from the passage in the Vedas given by Colebrooke, (As. R. VIII. 425,) the distinction of corporeal substance into two sexes ; Viráj being all male animals, Śatarūpá all female animals. So the commentator on the Hari Vamśa explains the former to denote the horse, the bull, &c.; and the latter, the mare, the cow, and the like. In the Bhágavata the term Viráj implies, Body, collectively, as the commentator observes ; समञ्जिशरीरं स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ एव विराजं प्रतपंस्तपल्यन्तर्बहिः पुमान् । 'As the sun illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virája), irradiates all without and within,' विराड् देहं प्रकाशयन् ब्रह्माण्डं प्रकाशयति । All therefore that the birth of Viráj was intended to express, was the creation of living body, of creatures of both sexes : and as in consequence man was produced, he might be said to be the son of Viráj, or bodily existence. Again, Śatarūpá, the bride of Brahmá, or of Viráj, or of Manu, is nothing more than beings of varied or manifold forms, from Sata, 'a hundred', and रूप, 'form ;' explained by the annotator on the Hari Vamśa by Anantarūpá (अनन्तरूपा), 'of infinite,' and Vividharūpá (विविधरूपा), 'of diversified shape ;' being, as he states, the same as Máyá, 'illusion,' or the power of multiform metamorphosis ; अनेकरूपधारणसामर्थ्यं । The Matsya P. has a little allegory of its own, on the subject of Brahmá's intercourse with Śatarūpá ; for it explains the former to mean the Vedas, and the latter the Savitri, or holy prayer, which is their chief text ; and in their

कन्याद्वयञ्च धर्मज्ञ रूपौदार्य्यगुणान्वितम् ।

ददौ प्रसूतीं दक्षाय तथाकूर्तिं रुचेः(ख) पुरा ॥१७॥

प्रजापतिः स जग्राह तयोर्यज्ञः सदक्षिणः ।

पुत्रो जज्ञे महाभाग दाम्पत्यं मिथुनं ततः ॥१८॥

यज्ञस्य दक्षिणायान्तु पुत्रा द्वादश जज्ञिरे ।

यामा इति समाख्याता देवाः स्वायम्भुवे मनौ ॥१९

were born two sons, Priyavrata and Uttānapāda⁶, and two daughters, named Prasūti and Ākūti, graced with loveliness and exalted merit⁷. Prasūti he gave to Daksha, after giving Ākūti to the patriarch Ruchi⁸, who espoused her. Ākūti bore to Ruchi twins, Yajna and Dakshinā⁹, who afterwards became husband and wife, and had twelve sons, the deities called Yāmas¹⁰, in the Manvantara of Sváyambhuva.

प्रसूत्यां च तथा दक्षश्चतस्रीं विशतिस्तथा ।

ससर्ज कन्यास्तासान्तु सम्यङ् नामानि मे शृणु ॥२०

The patriarch Daksha had by Prasūti twenty-four daughters¹¹ :

cohabitation there is therefore no evil: वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता । तस्मान्न कश्चिदोषः स्यात् सावित्री गमने विभोः ॥

6 The *Brahmá P.* has a different order, and makes Vira the son of the first pair, who has Uttānapāda, &c. by Kāmyá. The commentator on the *Hari Vamśa* quotes the Vāyu for a confirmation of this account ; but the passage there is, वैराजात् पुरुषाद्वीरौ शतरूपा व्यजायत उत्तानपादप्रियव्रतौ । 'Satarūpá bore to the male Vairāja (Manu) two Viras,' i. e. heroes or heroic sons, Uttānpāda and Priyavrata. It looks as if the compiler of the *Bráhma P.* had made some very unaccountable blunder, and invented upon it a new couple, Vira and Kāmyá : no such person as the former occurs in any other *Purāṇa*, nor does Kāmyá, as his wife.

7 The *Bhágavata* adds a third daughter, Devahūti : for the purpose apparently of introducing a long legend of the *Rshi Kardama*, to whom she is married, and of their son *Kapila* : a legend not met with any where else.

8 Ruchi is reckoned amongst the *Prajápatis* by the *Linga* and *Vāyu Purāṇas*.

9 These descendants of Sváyambhuva are all evidently allegorical : thus Yajna is 'sacrifice,' and Dakshinā, 'donation' to Brahmans.

10 The *Bhágvata* (b. IV. c. 1) says the *Tushitas*, but they are the divinities of the second, not of the first *Manvantara*, as appears also in another part of the same, where the *Yāmas* are likewise referred to the *Sváyambhuva Manvantara*.

11 These twenty-four daughters are of much less universal occur-

श्रद्धा लक्ष्मीर्घृतिस्तुष्टिः पुष्टिर्ममेधा क्रिया तथा ।
 बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्त्तिस्त्रयोदश । २ ?
 पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः ।
 ताम्यः शिष्टा यवीयस्य एकादश सुलोचनाः ॥ २२ ॥
 ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिः क्षमा तथा ।
 सन्नितिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा । २३
 भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः ।
 पुलस्त्यः पुलहश्चैव क्रतुश्चर्षिवरस्तथा ॥ २४ ॥
 अत्रिर्व्वशिष्ठो वह्निश्च पितरश्च यथाक्रमम् ।

ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तम ॥ २५ ॥

near from me their names: Śraddha (faith), Lakshmi (prosperity), Dhṛti (steadiness), Tusṭi (resignation), Puṣṭi (thriving), Medhā (intelligence). Kriyā (action, devotion), Buddhi (intellect), Lajjā (modesty), Vapu (body), Śānti (expiation), Siddhi (perfection), Kīrtti (fame): these thirteen daughters of Daksha, Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were, Khyāti (celebrity), Sati (truth), Sambhūti (fitness), Smṛiti (memory), Prīti (affection), Kshamā (patience), Sannati (humility), Anasūyā (charity), Ūrjjā (energy), with Swāhā (offering), and Swadhā (oblation). These maidens were respectively wedded to the Munis, Bhṛgu, Bhava, Marīchi, Angiras, Pulastya, Pulaha, Kratu, Atri, and Vaśishṭha ; to Fire (Vahni), and to the Pitṛs (progenitors)¹².

rence in the Purāṇas than the more extensive series of fifty or sixty, which is subsequently described, and which appears to be the more ancient legend.

12 The twenty-four daughters of Daksha are similarly named and disposed of in most of the Purāṇas which notice them. The Bhāgavata, having introduced a third daughter of Svāyambhuva, has a rather different enumeration, in order to assign some of them, the wives of the Prajāpatis, to Kardama and Devahūti. Daksha had therefore, it is there said (b. IV. c. 1), sixteen daughters, thirteen of whom were married to Dharma, named Śraddhā, Maitrī (friendship), Dayā (clemency), Śānti Tusṭi, Puṣṭi, Kriyā, Unnati (elevation), Buddhi, Medhā, Titikshā (patience), Hrī (modesty), Mūrtti (form); and three, Sati, Swāhā, and Swadhā, married, as in our text. Some of the daughters of Devahūti repeat these appellations, but that is of slight consideration. They are Kalā (a moment), married to Marīchi; Anasūyā to Atri; Śraddhā to Angiras; Havirbhu (oblation-born) to Pulastya; Gati (movement) to Pulaha; Kriyā to Kratu; Khyāti to Bhṛgu; Arundhati to Vaśishṭha; and Śānti to Atharvan. In all these instances the persons are manifestly

श्रद्धा कामं चला दर्पं नियमं धृतिरात्मजम् ।
 सन्तोषश्च तथा तुष्टिर्लोभं पुष्टिरसूयत ॥२६॥
 मेधा श्रुतं क्रिया दण्डं नयं विनयमेव च ।
 बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम् ॥२७॥
 व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत ।
 सुखं सिद्धिर्यशः कीर्तिरित्येते धर्मसूनवः ॥२८॥
 कामान् नन्दा सुतं हर्षं धर्मपौत्रमसूयत ।

The progeny of Dharma by the daughters of Daksha were as follows: by Sraddhá he had Káma (desire); by Lakshmi, Darpa (pride); by Dhṛti, Niyama (precept); by Tushti, Santosha (content); by Pushti, Lobha (cupidity); by Medhá, Sruta (sacred tradition); by Kriyá, Daṇḍa, Naya, and Vinaya (correction, polity, and prudence); by Bhuddhi, Bodha (understanding); by Lajjá, Vinaya (good behaviour); by Vapu, Vyavasaya (perseverance). Sánti gave birth to Kshema (prosperity); Siddhi to Sukha (enjoyment); and Kírtti to Yasas (reputation²³). These were the sons of Dharma; one of whom, Káma, had Harsha (joy) by his wife Nandi (delight).

हिंसा भार्या त्वधर्मस्य तस्यां जज्ञे तथानृतम् ।

कन्या च निकृतिस्ताभ्यां भयं नरकमेव च ॥२९॥

The wife of Adharma²⁴ (vice) was Himsá (violence), on whom he begot a son Anṛta (falsehood), and a daughter Nikṛti (immorality):

allegorical, being personifications of intelligences and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religion and morals, or to the equally allegorical representation of that code. Dharma, moral and religious duty.

13 The same remark applies here. The Purāṇas that give these details generally concur with our text, but the Bhāgavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharma's wives, their children are, Rita (truth), Prasáda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Smaya (wonder), Yoga (devotion), Darpa, Artha (meaning), Smṛiti (memory), Kshema, Prasraya (affection), and the two saints Nara and Nárāyaṇa, the sons of Dharma by Mūrṫi. We have occasional varieties of nomenclature in other authorities; as, instead of Sruta, Sama; Kūrma P., instead of Daṇḍanaya, Samaya; and instead of Bodha, Apramáda; Linga P.: and Siddha in place of Sukha; Kūrma P.

14 The text rather abruptly introduces Adharma and his family. He is said by the commentator to be the son of Brahmá, and the Linga

माया च वेदना चैव मिथुनन्त्वदमेतयोः ।
 तयोर्जज्ञेऽथ वै माया मृत्युं भूतापरिहारिणम् ॥३०॥
 वेदना स्वसुतञ्चापि दुःखं जज्ञेऽथ रौरवात् ।
 मृत्योर्व्याधिजराशोकतृष्णाक्रोधश्च जज्ञिरे ॥३१॥
 दुःखोत्तराः स्मृता ह्येते सर्व्वे चाधर्मलक्षणाः ।
 नेषां भार्यास्ति पुत्रो वा तेषां सर्व्वे ह्यूर्ध्वरेतसः ॥३२॥
 रौद्राणि तानि रूपाणि विष्णुर्मुनिवरात्मज ।
 नित्यप्रलयहेतुत्वं जगतोऽस्य प्रयान्ति वै ॥३३॥
 दक्षो मरीचिरत्रिश्च भृग्वाद्याश्च प्रजेश्वराः ।
 जगत्पत्र महाभाग नित्यसर्गस्य हेतवः ॥३४॥
 मनवो मनुपुत्राश्च भूपा वीर्य्यधनाश्च ये ।
 सन्मार्गाभिरताः शूरास्ते नित्यस्थितिकारिणः ॥३५॥

they intermarried, and had two sons, Bhaya (fear) and Naraka (hell); and twins to them, two daughters, Mâyá (deceit) and Vedaná (torture), who became their wives. The son of Bhaya and Mâyá was the destroyer of living creatures, or Mṛtyu (death); and Duhkha (pain) was the offspring of Naraka and Vedaná. The children of Mṛtyu were Vyadhi (disease), Jará (decay), Soka (sorrow), Trishṇa (greediness), and Krodha (wrath). These are all called the inflictors of misery, and are characterised as the progeny of Vice (Adharma). They are all without wives, without posterity, without the faculty to procreate; they are the terrific forms of Vishṇu, and perpetually operate as causes of the destruction of this world. On the contrary, Daksha and the other Ṛshis, the elders of mankind, tend perpetually to influence its renovation : whilst the Manus and their sons, the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

P. enumerates him among the Prajápatis, as well as Dharma. According to the Bhágavata, he is the husband of Mrshá (falsehood), and the father of Dambha (hypocrisy) and Mâyá (deceit), who were adopted by Nirriti. The series of their descendants is also somewhat varied from our text; being in each descent, however, twins which intermarry, or Lobha (covetousness) and Nikṛti, who produce Krodha (wrath) and Himsá : their children are, Kali (wickedness) and Durukti (evil speech); their progeny are, Mṛtyu and Bhí (fear); whose offspring are, Niraya (hell) and Yátaná (torment).

मैत्रय उवाच ।

येयं नित्या स्थितिर्ब्रह्मन् नित्यसर्गस्तथेरितः ।

नित्याभावाश्च तेषां वै स्वरूपं मम कथ्यताम् ॥३६

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

पराशर उवाच ।

सर्गस्थितिविनाशांश्च भगवान् मधुसूदनः ।

तैस्तैरूपैरचिन्त्यात्मा करोत्यव्याहतान् विभुः ॥३७॥

नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको द्विज ।

नित्यश्च सर्व्वभूतानां प्रलयोऽयं चतुर्व्विधः ॥३८॥

ब्राह्मो नैमित्तिकस्तत्र यच्छेते जगतः पतिः ।

प्रयाति प्राकृते चैव ब्रह्माण्डं प्रकृतौ लयम् ॥३९॥

ज्ञानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि ।

नित्यः सदैव जातानां यो विनाशो दिवानिशम् ॥४०

Parásāra.—Madhusūdana, whose essence is incomprehensible, in the forms of these (partriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction, the dissolution of all things is of four kinds ; Naimittika, 'occasional ;' Prākṛtika, 'elemental ;' Atyantika, 'absolute ;' Nitya, 'perpetual'¹⁵. The first, also termed the Brāhma dissolution, occurs when the

15 The three first of these are more particularly described in the last book: the last, the Nitya, or constant, is differently described by Vans Kennedy (Ancient and Hindu Mythology, p. 224, note). "In the 7th chapter," he observes, "of the Vishṇu Purāna four kinds of Pralaya are described. The Naimittika takes place when Brahmā slumbers: the Prākṛtika when this universe returns to its original nature: Atyantika proceeds from divine knowledge: and Nitya is the extinction of life, like the extinction of a lamp, *in sleep* at night." For this last characteristic, however, our text furnishes no warrant; nor can it be explained to signify, that the Nitya Pralaya means no more than "a man's falling into a sound sleep at night." All the copies consulted on the present occasion concur in reading, नित्यः सद्व जातानां यो विनाशो दिवानिशं । as rendered above. The commentator supplies the illustration, दीपज्वालावत् । 'like the flame of a lamp ;' but he also writes, जातानां दिवानिशं यो विनाशः स नित्यः । 'That which is the destruction of all that are born, night and day, is the Nitya, or constant.' Again, in a verse presently following we have the Nitya Sarga, 'constant or

प्रसूतिः प्राकृतेर्या तु सा सृष्टिः प्राकृती स्मृता ।
 दैनन्दिनी तथा प्रोक्ता यान्तरप्रलायादत्र ॥४१॥
 भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तम ।
 नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः ॥४२॥
 एवं सर्वशरीरेषु भगवान् भूतभावनः ।
 संस्थितः कुरुते विष्णुरुत्पत्तिस्थितिसंयमान् ॥४३॥
 सृष्टिस्थितिविनाशानां शक्तयः सर्वदेहिषु ।
 वैष्णव्यः परिवर्तन्ते मैत्रेयाऽहर्निशं सदा ॥४४॥
 गुणत्रयमयं ह्येतद् ब्रह्मन् शक्तित्रयं महत् ।
 योऽतियाति स चात्येव परं नावर्तते पुनः ॥४५॥

sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage, through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Prakṛti form the creation that is termed the elemental (Prākṛta). That which ensues after a (minor) dissolution is called ephemeral creation: and the daily generation of living things is termed, by those who are versed in the Purāṇas, constant creation. In this manner the mighty Vishṇu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution. The faculties of Vishṇu to create, to preserve, and to destroy, operate successively, Maitreya, in all corporeal beings and at all seasons; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

perpetual creation,' as opposed to constant dissolution: भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तमाः । नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः । 'That in which, oh excellent sages, beings are daily born, is termed constant creation, by those learned in the Purāṇas'. The commentator explains this, अस्मदादिदृष्टिप्रवाहो नित्यः सर्ग इत्यर्थः । 'The constant flow or succession of the creation of ourselves and other creatures is the Nitya or constant creation: this is the meaning of the text.' It is obvious, therefore, that the alternation intended is that of life and death, not of waking and sleep.

CHAPTER VIII

पराशर उवाच ।

कथितस्तामसः सर्गो ब्रह्मणस्ते महामुने ।

रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदतः शृणु ॥१॥

Parásara.—I have described to you, oh great Muni, the creation of Brahmá, in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.¹

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः ।

म्रादुरासीत् प्रभोरङ्गे कुमारो नीललोहितः ॥२॥

रुद्रन् वै सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम ।

किं रोदिषीति तं ब्रह्मा रुद्रन्तं प्रत्युवाच ह ॥३॥

नाम देहीति तं सोऽथ प्रत्युवाच प्रजापतिम् ।

रुद्रस्त्वं देव नाम्नासि मा रोदीर्घैर्यमावह ॥४॥

एवमुक्तः पुनः सोऽथ सप्तकृत्वो हरोद वै ।

ततोऽन्यानि तदौ तस्मै सप्त नामानि वै प्रभुः ।

स्थानानि चैषामष्टानां पत्नीः पुत्रांश्च वै प्रभुः ॥५॥

In the beginning of the Kalpa, as Brahmá purposed to create a son, who should be like himself, a youth of a purple complexion² appeared, crying with a low cry, and running about.³ Brahmá, when he beheld him thus afflicted, said to him, "Why dost thou weep?" "Give me a name," replied the boy. "Rudra be thy name," rejoined

1 The creation of Rudra has been already adverted to, and that seems to be the primitive form of the legend. We have here another account, grounded apparently upon Śaiva or Yoga mysticism.

2 The appearance of Rudra as a Kumára, 'a boy,' is described as of repeated occurrence in the Linga and Váyu Purānas, as already noticed (Ch. V. Note 12); and these Kumáras are of different complexions in different Kalpas. In the Vaishṇava Purānas, however, we have only one original form, to which the name of Nílahita, the blue and red or purple complexioned is assigned. In the Kúrma this youth comes from Brahmá's mouth: in the Váyu, from his forehead.

3 This is the Paurāṇic etymology: रोदनाह वनाच्चैव रुद्रः । or rud, 'to weep,' and dru, 'to run.' The grammarians derive the name from rud 'to weep', with ra affix.

भवं सर्वं महेशानं तथा पशुपतिं द्विज ।

भीममुग्रं महादेवं उवाच स पितामहः ॥६॥

चक्रे नामान्यथैतानि स्थानान्येषां चकार सः ।

सूर्यो जलं मही वह्निर्वायुराकाशमेव च ।

दीक्षितो ब्राह्मणः सोम इत्येतास्तनवः क्रमात् ॥७॥

सुवर्चला तथैवोमा सुकेशी चापरा शिवा ।

स्वाहा दिशस्तथा दीक्षा रोहणी च यथाक्रमम् ॥८॥

the great father of all creatures : "be composed ; desist from tears." But, thus addressed, the boy still wept seven times, and Brahmá therefore gave to him seven other denominations ; and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Sarva, Íśána, Paśupati, Bhíma, Ugra, and Mahádeva, which were given to them by their great progenitor. He also assigned to them their respective stations, the sun, water, earth, air, fire, ether, the ministrant Brahman, and the moon ; for these are their several forms.⁴ The wives of the sun and the other manifestations, termed Rudra and the rest, were respectively, Suvrchalá, Ushá, Vikesí, Sivá, Swáhá, Díśá, Díkshá, and Rohiní. Now hear an account of their progeny, by whose successive generations this

4 The Váyu details the application of each name severally. These eight Rudras are therefore but one, under as many appellations, and in as many types. The Padma, Márkaṇḍeya, Kúrma, Linga, and Váyu agree with our text in the nomenclature of the Rudras, and their types, their wives, and progeny. The types are those which are enumerated in the Nándí, or opening benedictory verse, of Sakuntalá ; and the passage of the Viṣṇu P. was found by Chezy on the envelope of his copy. He has justly corrected Jones's version of the term होती 'the sacrifice is performed with solemnity ;' as the word means, 'Brahmane officiant,' दीक्षितो ब्राह्मणः । 'the Bráhmaṇ who is qualified by initiation (Díkshá) to conduct the rite.' These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them : तेषु पूज्यश्च वन्द्यः स्यात् । रुद्रस्तान् दिनस्ति वै । इति श्रुतिः ।—Váyu P. The Bhágavata, III. 12, has a different scheme, as usual ; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts, with that of the eight here specified. These eleven it terms Manyu, Manu, Mahínasa, Mahán, Siva, Ritadhwa, Ugraretas, Bhava, Kála, Vámadeva, and Dhṛtavrata : their wives are, Dhí, Dhṛti, Rasalomá, Niyut, Sarpi, Ilá, Ambiká, Irávatí, Swadhá, Díkshá, Rudrání ; and their places are the heart, senses, breath, ether, air, fire, water, earth, sun, moon, and tapas, or ascetic devotion. The same allegory or mystification characterises both accounts.

सूर्यादीनां नरश्रेष्ठ रुद्राद्यैर्नामभिः सह ।
 पत्न्यः स्मृता महाभागा तदपत्यानि मे शृणु ।
 येषां सूतिप्रसूतैर्वा इदमापूरितं जगत् ॥९॥
 शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः ।
 स्कन्दः खर्गोऽथ सन्तानो बुधश्चानुक्रमात् सुताः ॥१०

world has been peopled. Their sons, then, were severally, Sanaischara (Saturn), Sukra (Venus), the fiery-bodied Mars, Manojava (Hanumán), Skanda, Swarga, Santána, and Budha (Mercury).

एवमप्रकारो रुद्रोऽसौ सतीं भार्यामविन्दत ।
 दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम् ॥११॥
 हिमवद्दुहिता साभू- न्मेनायां द्विजसत्तम ।
 उपयेमे पुनश्चोमामनन्यां भगवान् भवः ॥१२॥
 देवौ धातृविधातारौ भृगोः ख्यातिरसूयत ।
 श्रियञ्च देवदेवस्य पत्नी नारायणस्य या ॥१३॥

It was the Rudra of this description that married Satí, who abandoned her corporeal existence in consequence of the displeasure of Daksha.⁵ She afterwards was the daughter of Himaván (the snowy mountains) by Mená ; and in that character, as the only Umá, the mighty Bhava again married her.⁶ The divinities Dhiátá and Vidhátá were born to Bhrgu by Khyáti, as was a daughter, Śrí, the wife of Náráyaṇa, the god of gods.⁷

मैत्रेय उवाच ।

क्षीराब्धौ श्रीः समुत्पन्ना श्रूयतेऽमृतमन्थने ।
 भृगोः ख्यात्यां समुत्पन्नेत्येतदाह कथं भवान् ॥१४॥

Maitreya.—It is commonly said that the goddess Śrí was born from the sea of milk, when it was churned for ambrosia ; how then can you say that she was the daughter of Bhrgu by Khyáti ?

5 See the story of Daksha's sacrifice at the end of the chapter

6 The story of Umá's birth and marriage occurs in the Śiva P. and in the Kási Khaṇḍa of the Skanda P. : it is noticed briefly, and with some variation from the Purāṇas, in the Rámáyana, first book : it is also given in detail in the Kumára Sambhava of Kálidása.

7. The family of Bhrgu is more particularly described in the tenth chapter : it is here mentioned merely to introduce the story of the birth of the goddess of prosperity, Śrí.

पराशर उवाच ।

नित्यैव सा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥१५॥

अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः ।

बोधो विष्णुरियं बुद्धिर्धम्मोऽसौ सत्क्रिया त्वियम् ॥१६॥

स्रष्टा विष्णुरियं सृष्टिः श्रीभूमिभूधरो हरिः ।

सन्तोषो भगवान् लक्ष्मीस्तुष्टिर्मेत्रेय शाश्वती ॥१७॥

इच्छा श्रीभगवान् कामो यज्ञोऽसौ दक्षिणा तु सा ।

आज्याहुतिरसौ देवी पुरोडाशो जनार्दनः ॥१८॥

पत्नीशाला मुने लक्ष्मीः प्राग्वंशो मधुसूदनः ।

चित्तिर्लक्ष्मीर्हरिर्यूप इध्मा श्रीभगवान् कुशः ॥१९॥

सामस्वरूपी भगवानुद्गीतिः कमलालया ।

स्वाहा लक्ष्मीर्जगन्नाथो वासुदेवो हुताशनः ॥२०॥

शङ्करो भगवाञ्छौरिभूतिर्गौरी द्विजोत्तम ।

मेत्रेय केशवः सूर्यस्तत्प्रभा कमलालया ॥२१॥

Parásara.—Śrī, the bride of Viṣṇu, the mother of the world, is eternal, imperishable ; in like manner as he is all-pervading, so also is she, oh best of Brahmans, omnipresent. Viṣṇu is meaning ; she is speech. Hari is polity (Nyaya); she is prudence (Nīti). Viṣṇu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Śrī is the earth; Hari the support of it. The deity is content; the eternal Lakṣmī is resignation. He is desire ; Śrī is wish. He is sacrifice; she is sacrificial donation (Dakṣhiná). The goddess is the invocation which attends the oblation; Janárddana is the oblation. Lakṣmī is the chamber where the females are present (at a religious ceremony); Madhusúdana the apartment of the males of the family. Lakṣmī is the altar; Hari the stake (to which the victim is bound). Śrī is the fuel; Hari the holy grass (Kusa). He is the personified Sāma-veda; the goddess, lotus-throned, is the tone of its chanting. Lakṣmī is the prayer of oblation (Sváhá); Vāsudeva, the lord of the world, is the sacrificial fire. Śaurī (Viṣṇu) is Śankara (Śiva) ; and Śrī is the bride of Śiva (Gaurī). Kesava, oh Maitreya, is the sun ; and his radiance is the lotus-seated goddess. Viṣṇu is the tribe of progenitors (Pitṛgana) ; Padmá is their bride (Swadhá), the eternal bestower of nutriment. Śrī is the heavens ; Viṣṇu, who is one with

विष्णुः पितृगणः पद्मा स्वधा शाश्वततुष्टिदा ।
 द्यौः श्रीः सर्वात्मको विष्णुर्वकाशोऽतिविस्तरः ॥२२
 शशाङ्कः श्रीधरः कान्तिः श्रीस्तस्थैवानपायिनी ।
 धृतिर्लक्ष्मीर्जगच्चेष्टा वायुः सर्वत्रगो हरिः ॥२३॥
 जलधिर्द्विज गोविन्दस्तद्धेला श्रीर्महामते ।
 लक्ष्मीस्वरूपमिन्द्राणी देवेन्द्रो मधुसूदनः ॥२४॥
 यमश्चक्रधरः साक्षाद् धूमोर्णा कमलालया ।
 ऋद्धिः श्रीः श्रीधरो देवः स्वयमेव धनेश्वरः ॥२५॥
 गौरी लक्ष्मीर्महाभागा केशवो वरुणः स्वयम् ।
 श्रीर्देवसेना विप्रेन्द्र देवसेनापतिर्हरिः ॥२६॥
 अवष्टम्भो गदापाणिः शक्तिर्लक्ष्मीर्द्विजोत्तम ।
 काष्ठा लक्ष्मीर्निमेषोऽसौ मुहूर्तोऽसौ कला तु सा ॥२७
 ज्योत्स्ना लक्ष्मीः प्रदीपोऽसौ सर्वः सर्वेश्वरो हरिः ।
 लताभूता जगन्माता श्रीविष्णुर्द्रुमसंस्थितः ॥२८॥
 विभावरी श्रीर्दिवसो देवश्चक्रगदाधरः ।
 वरप्रदो वरोविष्णुर्वधूः पद्मवनालया ॥२९॥

all things, is wide extended space. The lord of Śrī is the moon ; she is his unfading light. She is called the moving principle of the world ; he, the wind which bloweth every where. Govinda is the ocean ; Lakshmi its shore. Lakshmi is the consort of Indra (Indrāni) ; Madhusūdana is Devendra. The holder of the discus (Vishṇu) is Yama (the regent of Tartarus) ; the lotus-throned goddess is his dusky spouse (Dhūmornā). Śrī is wealth ; Śridhara (Vishṇu) is himself the god of riches (Kuvera). Lakshmi, illustrious Brahman, is Gaurī ; and Kesava is the deity of ocean (Varuna). Śrī is the host of heaven (Devasenā) ; the deity of war, her lord, is Hari. The wielder of the mace is resistance ; the power to oppose is Śrī. Lakshmi is the Kāshṭhā and the Kalā ; Hari the Nimesha and the Muhūrta. Lakshmi is the light : and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine ; and Vishṇu the tree round which she clings. She is the night ; the god who is armed

नदस्वरूपी भगवाञ्छीर्नदीरूपसंस्थितिः ।

ध्वजश्च पुण्डरीकाक्षः पताका कमलालया ॥३०॥

तृष्णा लक्ष्मीर्जगत्स्वामी लोभो नारायणः परः ।

रति-रागौ च धर्मज्ञ लक्ष्मीर्गोविन्द एव च ॥३१॥

किञ्चातिबहुनोक्तेन संक्षेपेणैदमुच्यते ।

देवतिर्य्यङ्मनुष्यादौ पुंनाम्नि भगवान् हरिः ।

स्त्रीनाम्नि लक्ष्मीर्मैत्रेय नानयोर्विद्यते परम् ॥३२॥

with the mace and discus is the day. He, the bestower of blessings, is the bridegroom ; the lotus-throned goddess is the bride. The god is one with all male—the goddess one with all female, rivers. The lotus-eyed deity is the standard ; the goddess seated on a lotus the banner. Lakshmi is cupidity ; Náráyaṇá, the master of the world, is covetousness, Oh thou who knowest what righteousness is, Govinda is love ; and Lakshmi, his gentle spouse, is pleasure. But why thus diffusely enumerate their presence?—it is enough to say, in a word, that of gods, animals, and men, Hari is all that is called male ; Lakshmi is all that is termed female : there is nothing else than they.

SACRIFICE OF DAKSHA¹

(From the Váyu Purāṇa)

“There was formerly a peak of Meru, named Sávitra, abounding with gems, radiant as the sun, and celebrated throughout the three worlds ; of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral

¹ The sacrifice of Daksha is a legend of some interest, from its historical and archæological relations. It is obviously intended to intimate a struggle between the worshippers of Śiva and of Vishnu, in which at first the latter, but finally the former, acquired the ascendancy. It is also a favourite subject of Hindu sculpture, at least with the Hindus of the Śaiva division, and makes a conspicuous figure both at Elephanta and Ellora. A representation of the dispersion and mutilation of the gods and sages by Virabhadra, at the former, is published in the *Archæologia*, VII. 326, where it is described as the Judgement of Solomon ; a figure of Virabhadra is given by Niebuhr, vol. II. p. 100 ; and the entire group in the *Bombay Transactions*, vol. I. p. 220. It is described, p. 229 ; but Erskine has not verified the

treasures, as upon a splendid couch, the deity Siva reclined, accompanied by the daughter or the sovereign of mountains, and attended by the mighty Ādityas, the powerful Vasus, and by the heavenly physicians, the sons of Aswinī ; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakshas, who dwells on Kailasa. There also was the great Muni Usanas: there, were Ṛshis of the first order, with Sanatkumāra at their head ; divine Ṛshis, preceded by Angiras ; Viswawasu, with his bands of heavenly choristers ; the sages Nārada and Pārvata ; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant ; and the trees were decorated with flowers, that blossomed in every season. The Vidyādharas and Siddhas, affluent in devotion, waited upon Mahādeva, the lord of living creatures ; and many other beings, of various forms, did him homage. Rákshasas of terrific semblance, and Piśáches of great strength, of different shapes and features, armed with various weapons, and blazing like fire, were delighted to be present, as the followers of the god. There stood the royal Nandī, high in the favour of his lord, armed with a fiery trident, shining with inherent lustre ; and there the best of rivers, Gangá, the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious Mahādeva.

“In former times, Daksha commenced a holy sacrifice on the side of Himaván, at the sacred spot Gangadvára, frequented by the Ṛshis. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahādeva, and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvára, as tradition reports². They found Daksha, the best of

subject, although in cannot admit of doubt. The groupe described, p. 224, probably represents the introductory details given in our text. Of the Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is “Veer Budder, with eight hands. In one is suspended the slain Rajah Dutz.” A. R. VI, 396. And there is also a representation of ‘Ehr Budr,’ in one of the colonades of Kailasa ; being, in fact, the same figure as that at Elephanta. Bombay Tr. III. 287. The legend of Daksha therefore was popular when those cavern temples were excavated. The story is told in much more detail in several other Purānas, and with some variations, which will be noticed : but the above has been selected as a specimen of the style of the Váyu Pnrāna, and as being a narration which, from its inartificial, obscure, tautological, and uncircumstantial construction, is probably of an ancient date. The same legend, in the same words, is given in the Bráhma P.

2 Or this may be understood to imply, that the original story is in the Vedas ; the term being, as usual in such a reference, इति श्रुतिः । Gangadvára, the place where the Ganges descends to the plains—or Haridvár, as it is more usually termed—is usually specified as the scene

the devout, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Ādityas, Vasus, Rudras, Maruts, all entitled to partake of the oblations, together with Jishṇu, were present. The four classes of Pitrs, Ushmapás, Somapás, Ājyapás, and Dhúmapás, or those who feed upon the flame, the acid juice, the butter, or the smoke of offerings, the Aswins and the progenitors, came along with Brahmá. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplendent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhícha was filled with indignation, and observed, 'The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is guilty, most assuredly, of heinous sin.' Then addressing Daksha, he said to him, 'Why do you not offer homage to the god who is the lord of life (Paśubhartri)?' Daksha spake; 'I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise no other Mahádeva.' Dadhícha spake; 'The invocation that is not addressed to Íśa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Sankara, this sacrifice of Daksha will not be completed.' Daksha spake; 'I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Vishṇu, the sovereign lord of all.'

of action. The Linga is more precise, calling it Kanakhala, which is the village still called Kankhal, near Haridvar (Megha Dūta, p. 59). It rather inaccurately, however, describes this as upon Hamsa peak, a point of the Himalaya: हंसशृङ्गे हिमवच्छिखरे ।

3 The Kūrma P. gives also this discussion between Dadhícha and Daksha, and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride: सर्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः । न मन्त्रा भार्गव्या सार्द्धं शंकरस्येति नेष्यते । Dadhícha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas:

य स्तूयते सहस्रांशुः सामगाध्वर्युहोतृभिः । पश्येनं विश्वकर्माणं रुद्रं मूर्त्तित्वयिमयं ।
Daksha replies, that the twelve Ādityas receive special oblations; that they are all the suns; and that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments: न एते द्वादशादित्या आदित्ययज्ञभागिनः । सर्वे सूर्या इति ज्ञेया नहान्यो विद्यते रविः । एवमुक्ते तु मुनयः समावाता दिदृक्षुवः । वादमित्यब्रुवन् दक्षं तस्य साहाय्यकारिणः ॥ These notions

"In the meanwhile, the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord, the god of living beings, and said—Umá spake—'Whither, oh lord, have the gods, preceded by Indra, this day departed? Tell me truly, oh thou who knowest all truth, for a great doubt perplexes me.' Maheśwara spake; 'Illustrious goddess, the excellent patriarch Daksha celebrates the sacrifice of a horse, and thither the gods repair.' Devi spake; 'Why then, most mighty god, dost thou also not proceed to this solemnity? by what hindrance is thy progress thither impeded?' Maheśwara spake; 'This is the contrivance, mighty queen, of all the gods, that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devi spake; 'The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice?'

seem to have been exchanged for others in the days of the Padma P. and Bhágavata, as they place Daksha's neglect of Śiva to the latter's filthy practices, his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed: alluding, no doubt, to the practices of Śaiva mendicants, who seem to have abounded in the days of Śankarāchārya, and since There is no discussion in the Bhágavata, but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and in consequence he departed in a rage. His follower Nandi curses the company, and Bhṛgu retorts in language descriptive of the Vámachāris, or left hand worshippers of Śiva, "May all those," he says, "who adopt the worship of Bhava (Śiva), all those who follow the practices of his worshippers, become heretics, and oppugners of holy doctrines; may they neglect the observances of purification; may they be of infirm intellects, wearing clotted hair, and ornamenting themselves with ashes and bones; and may they enter the Śaiva initiation, in which spirituous liquor is the libation."

4 This simple account of Sati's share in the transaction is considerably modified in other accounts. In the Kūrma, the quarrel begins with Daksha the patriarch's being, as he thinks, treated by his son-in-law with less respect than is his due. Upon his daughter Sati's subsequently visiting him, he abuses her husband, and turns her out of his house. She in spite destroys herself: ददाहात्मानमात्मना । Śiva, hearing of this, comes to Daksha, and curses him to be born as a Kshatriya, the son of the Prachetasas, and to beget a son on his own daughter: स्वस्यां सुतायां मृदात्मन् पुनमुत्पादयिष्यसि । It is in this subsequent birth that the sacrifice occurs. The Linga and Matsya allude to the dispute between Daksha and Sati, and to the latter's putting an end to herself by Yoga:

“Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated; and speaking; ‘Slender-waisted queen of the gods, thou knowest not the purport of what thou sayest; but I know it, oh thou with large eyes, for the holy declare all things by meditation. By thy perplexity this day are all the gods, with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me, repeat my praises, and chant the Rathantara song of the Sāma veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.’ Devī spake; ‘The lord is the root of all, and assuredly, in every assemblage of the female world, praises or hides himself at will.’ Mahádeva spake; ‘Queen of the gods; I praise not myself; approach, and behold whom I shall create for the purpose of claiming my share of the rite.’

“Having thus spoken to his beloved spouse, the mighty Maheśwara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger’s skin, dripping with blood; having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning; his hand brandished the thunderbolt; flames streamed from his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from ear to ear: he was of vast bulk, vast strength, a mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons: in bulk like Hímádrī, Kailása, or Meru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning-like fire; clothed in the hide of the elephant and lion, and

भस्मीकृत्यात्मनो देहं योगमार्गेण सा पुनः । The Padma, Bhágavata, and Skánda in the Kási Khanda, relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Satī, however, to a prior period; and that and the Bhágavata both ascribe it to Yoga: सती सद्यः प्रज्ज्वाल समाधिजामिना । The Kási Khaṇḍa, with an improvement indicative of a later age, makes Satī throw herself into the fire prepared for the solemnity.

girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sorts of jewels; wearing a garland of heavenly Karnikāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapt in meditation; sometimes he trampled upon the earth; sometimes he sang; sometimes he wept repeatedly: and he was endowed with the faculties of wisdom, dispassion, power, penance, truth, endurance, fortitude, dominion, and self-knowledge.

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahādeva, 'Sovereign of the gods, command what it is that I must do for thee.' To which Maheśwara replied, 'Spoil the sacrifice of Daksha.' Then the mighty Vīrabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajāpati; and starting like a lion loosed from bonds, despoiled the sacrifice of Daksha, knowing that he had been created by the displeasure of Devī. She too in her wrath, as the fearful goddess Rudrakālī, accompanied him, with all her train, to witness his deeds. Vīrabhadra the fierce, abiding in the region of ghosts, is the minister of the anger of Devī. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra, of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour filled all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and earth shook; the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Ṛshis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.^a

"Then from the gloom emerged fearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured or defiled or scattered abroad. Then falling upon the host of the gods, these vast and resistless Rudras beat or

5 The description of Vīrabhadra and his followers is given in other Purāṇas in the same strain, but with less detail.

terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra's wrath, and similar to himself.⁶ Some then made a hideous clamour, whilst others fearfully shouted, when Yajna was decapitated. For the divine Yajna, the lord of sacrifice, then began to fly up to heaven, in the shape of a deer; and Vīrabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky.⁷ Daksha the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Vīrabhadra.⁸ The thirty scores of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, 'Oh Rudra, have mercy upon thy servants: oh lord, dismiss thine anger.' Thus spake Brahmá and the other gods, and the patriarch Daksha; and raising their hands, they said, 'Declare, mighty being, who thou art.' Vīrabhadra said, 'I am not a god, nor an Āditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities: know that I am come to

6 Their exploits, and those of Vīrabhadra, are more particularly specified elsewhere, especially in the Linga, Kūrma, and Bhāgavta Purānas. Indra is knocked down and trampled on; Yama has his staff broken; Sarasvati and the Mātṛs have their noses cut off; Mitra or Bhaga has his eyes pulled out; Pushá has his teeth knocked down his throat; Chandra is pummelled; Vahni's hands are cut off; Bhṛgu loses his beard; the Brahmans are pelted with stones; the Prajāpatis are beaten; and the gods and demigods are run through with swords or stuck with arrows.

7 This is also mentioned in the Linga and in the Hari Vamśa: and the latter thus accounts for the origin of the constellation Mṛgosíras; Yajna, with the head of a deer, being elevated to the planetary region, by Brahmá.

8 As he prays to Śiva presently, it could not well be meant here that Daksha was decapitated, although that is the story in other places. The Linga and Bhāgavata both state that Vīrabhadra cut off Daksha's head, and threw it into the fire. After the fray therefore, when Śiva restored the dead to life, and the mutilated to their limbs, Daksha's head was not forthcoming: it was therefore replaced by the head of a goat, or, according to the Kásí Khaṇḍa, that of a ram. No notice is taken in our text of the conflict elsewhere described between Vīrabhadra and Vishṇu. In the Linga, the latter is beheaded, and his head is blown by the wind into the fire. The Kūrma, though a Śaiva Purāna, is less irreverent towards Vishṇu, and after describing a contest in which both parties occasionally prevail, makes Brahmá interpose, and separate the combatants. The Kásí Khaṇḍa of the Skānda P. describes Vishṇu as defeated, and at the mercy of Vīrabhadra, who is prohibited by a voice from heaven from destroying his antagonist: whilst in the Hari Vamśa, Vishṇu compels Śiva to fly, after taking him by the throat and nearly strangling him. The blackness of Śiva's neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

destroy the sacrifice of Daksha, and that I am called Vírabhadra, the issue of the wrath of Rudra. Bhadrakálí also, who has sprung from the anger of Deví, is sent here by the god of gods to destroy this rite. Take refuge, king of kings, with him who is the lord of Umá ; for better is the anger of Rudra than the blessings of other gods.'

"Having heard the words of Vírabhadra, the righteous Daksha propitiated the mighty god, the holder of the trident, Maheśwara. The hearth of sacrifice, deserted by the Brahmans, had been consumed; Yajna had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled ; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were scattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Daksha fixed his eyes every where upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said, 'Daksha, thy sacrifice has been destroyed through sacred knowledge: I am well pleased with thee:' and then he smiled again, and said, 'What shall I do for thee; declare, together with the preceptor of the gods.'

"Then Daksha, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands reverentially to his brow, and said, 'If, lord, thou art pleased ; if I have found favour in thy sight ; if I am to be the object of thy benevolence ; if thou wilt confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long time, and which have now been eaten, drunk, devoured, burnt, broken, scattered abroad, may not have been prepared in vain.' 'So let it be,' replied Hara, the subduer of Indra. And thereupon Daksha knelt down upon the earth, and praised gratefully the author of righteousness, the three-eyed god Mahádeva, repeating the eight thousand names of the deity whose emblem is a bull."

CHAPTER IX

पराशर उवाच ।

इदञ्च शृणु मैत्रेय यत् पृष्टोऽहमिह त्वया ।

श्रीसम्बद्धं मया ह्येतच्छ्रुतमासीन्मरीचितः ॥१॥

Parásara.— But with respect to the question thou hast asked me. Maitreya, relating to the history of Śrī, hear from me the tale as it was told to me by Maríchi.

दुर्वासाः शङ्करस्यांशश्चचार पृथिवीमिमाम् ।

स ददर्श स्रजं दिव्यामृषिर्विद्याधरीकरे ॥२॥

सन्तानकानामखिलं यस्या गन्धेन वासितम् ।

अतिसेव्यमभूद् ब्रह्मन् तद्वर्णं वनचारिणाम् ॥३॥

उन्मत्तव्रतधृग् विप्रस्तां दृष्ट्वा शोभनां स्रजम् ।

तां ययाचे वरारोहां विद्याधरवधूं ततः ॥४॥

याचित्ता तेन तन्वङ्गी मालां विद्याधराङ्गना ।

ददौ तस्मै विशालाक्षी सादरं प्रणिपत्य च ॥५॥

तामादायात्मनो मूर्ध्नि स्रजमुन्मत्तरूपधृक् ।

कृत्वा स विप्रो मैत्रेय परिवभ्राम मेदिनीम् ॥६॥

Durvásas, a portion of Sankara (Śiva)¹, was wandering over the earth ; when he beheld, in the hands of a nymph of air², a garland of flowers culled from the trees of heaven, the fragrant odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage, who was then possessed by religious frenzy³; when he beheld that garland, demanded it of the graceful and full-eyed nymph, who, bowing to him reverentially, immediately presented it to him. He, as one frantic, placed the chaplet upon his brow, and

1 Durvásas was the son of Atri by Anasūyá, and was an incarnation of a portion of Śiva.

2 A Vidyádhari. These beings, male and female, are spirits of an inferior order, tenanted the middle regions of the atmosphere. According to the Váyu, the garland was given to the nymph by Deví.

3 He observed the Vrata, or vow of insanity ; उन्मत्तव्रतधृत् । equivalent to the ecstasies of some religious fanatics. 'In this state,' says the commentator, 'even saints are devils : ' योगिनो हि ब्रह्मोन्मत्ताः पिशाचा इव वर्तन्ते ।

स ददर्श समायान्तमुन्मत्तैरावतस्थितम् ।
 त्रैलोक्याधिपतिं देवं सह देवैः शचीपतिम् ॥७॥
 तामात्मनः स शिरसः स्रजमुन्मत्तषट्पदाम् ।
 आदायामरराजाय चिक्षेपोन्मत्तवन्मुनिः ॥८॥
 गृहीत्वामरराजेन स्रगैरावतमूर्द्धनि ।
 न्यस्ता रराज कैलासशिखरे जाह्नवी यथा ॥९॥
 मदान्धकारिताक्षोऽसौ गन्धाकृष्टेन वारणः ।
 करेणाघ्राय चिक्षेप तां स्रजं धरणीतले ॥१०॥
 ततश्चुक्रोध भगवान् दुर्वासा मुनिसत्तमः ।
 मैत्रेय देवराजं तं क्रुद्धश्चैतदुवाच ह ॥११॥
 दुर्वासा उवाच ।
 ऐश्वर्यमत्त दुष्टात्मन्नतिस्तब्धोऽसि वासव ।
 श्रियो धाम स्रजं यस्त्वं मद्दत्तां नाभिनन्दसि ॥१२॥
 प्रसाद इति नोक्तं ते प्रणिपातपुरःसरम् ।
 हर्षोत्फुल्लकपोलेन न चापि शिरसा घृता ॥१३॥
 मया दत्तामिमां मालां यस्मान्न बहु मन्यसे ।

त्रैलोक्यश्रीरतो मूढं विनाशमुपयास्यति ॥१४॥

thus decorated resumed his path ; when he beheld (Indra) the husband of Sachi, the ruler of the three worlds, approach, seated on his infuriated elephant Airāvata, and attended by the gods. The frenzied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it, and suspended it on the brow of of Airāvata, where it shone like the river Jāhnवी, glittering on the dark summit of the mountain Kailāsa. The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with his trunk, and cast it on the earth. That chief of sages, Durvāsas, was highly incensed at this disrespectful treatment of his gift, and thus angrily addressed the sovereign of the immortals : "Inflated with the intoxication of power, Vāsava, vile of spirit, thou art an idiot not to respect the garland I presented to thee, which was the dwelling of Fortune (Śrī). Thou hast not acknowledged it as a largess ; thou hast not bowed thyself before me ; thou hast not placed the wreath upon thy head, with thy countenance expanding with delight. Now, fool, for

मां मन्यतेऽन्यैः सदृशं न्यूनं शक्र भवान् द्विजैः ।
 अतोऽवमानमस्माकं मानिना भवता कृतम् ॥१५॥
 महत्ता भवता यस्मात् क्षिता माला महीतले ।
 तस्मात् प्रनष्टलक्ष्मीकं त्रैलोक्यं ते भविष्यति ॥१६॥
 यस्य सञ्जातकोपस्य भयमेति चराचरम् ।

तं त्वं मामतिगर्वेण देवराजावमन्यसे ॥१७॥

that thou hast not infinitely prized the garland that I gave thee, thy sovereignty over the three worlds shall be subverted. Thou confoundest me, Śakra, with other Brahmans, and hence I have suffered disrespect from thy arrogance: but in like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the universe be whelmed in ruin. Thou hast offended one whose wrath is dreaded by all created things, king of the gods, even me, by thine excessive pride."

महेन्द्रो वारणस्कन्धादवतीर्य त्वरान्वितः ।

प्रसादयामास तदा दुर्वाससमकल्मषम् ॥१८॥

प्रसाद्यमानः स तदा प्रणिपातपुरःसरम् ।

प्रत्युवाच सहस्राक्षं दुर्वासा मुनिसत्तमः ॥१९॥

नाहं कृपालुहृदयो न च मां भजते क्षमा !

अन्ये ते मुनयः शक्र दुर्वाससमवेहि माम् ॥२०॥

गौतमादिभिरन्यैस्त्वं गर्वमापादितो मुधा ।

अक्षान्तिसारसर्वस्वं दुर्वाससमवेहि माम् ॥२१॥

वसिष्ठाद्यैर्दयासारैः स्तोत्रं कुर्वद्भिरुचकैः ।

गर्वं गतोऽसि येनैवं मामप्यद्यावमन्यसे ॥२२॥

Descending hastily from his elephant, Mahendra endeavoured to appease the sinless Durvāsas: but to the excuses and prostrations of the thousand-eyed, the Muni answered, "I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Śakra, to be Durvāsas. Thou hast in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvāsas, whose nature is a stranger to remorse. Thou hast been flattered by Vāśiṣṭha and other tender-hearted saints, whose loud praises have made thee so arrogant, that thou hast insulted me. But

ज्वलज्जटाकलापस्य भृकुटीकुटिलं मुखम् ।
निरीक्ष्य कस्त्रिभुवने मम यो न गतो भयम् ॥२३॥
नाहं क्षमिष्ये बहुना किमुक्तेन शतकृतो ।

विडम्बनामिमां भूयः करोष्यनुनयात्मिकाम् ॥२४

who is there in the universe that can behold my countenance, dark with trowns, and surrounded by my blazing hair, and not tremble ? What need of words ? I will not forgive, whatever semblance of humility thou mayest assume."

इत्युक्त्वा प्रययौ विप्रो देवराजोऽपि तं पुनः ।
आरुह्यैरादतं ब्रह्मन् प्रययावमरावतीम् ॥२५॥
ततः प्रभृति निःश्रीकं सशक्रं भुवनत्रयम् ।
मैत्रेयासीदपध्वस्तं संक्षीणौषधिवीरुधम् ॥२६॥
न यज्ञाः संप्रवर्तन्ते न तपस्यन्ति तापसाः ।
न च दानादिधर्मेषु मनश्चक्रे तदा जनः ॥२७॥
निःसत्त्वा सकला लोका लोभाद्युपहतेन्द्रियाः ।
स्वल्पेऽपि हि बभ्रुवुस्ते साभिलाषा द्विजोत्तम ॥२८॥
यतः सत्त्वं ततो लक्ष्मीः सत्त्वं भूत्यनुसारि च ।
निःश्रीकाणां कुतः सत्त्वं विना तेन गुणाः कुतः ॥२९॥
बलशौर्य्याद्यभावश्च पुरुषाणां गुणैर्विना ।
लङ्घनीयः समस्तस्य बलशौर्य्यं विवर्जितः ॥३०॥

Having thus spoken, the Brahman went his way ; and the king of the gods, remounting his elephant, returned to his capital Amarāvati. Thenceforward, Maitreya, the three worlds and Sakra lost their vigour, and all vegetable products, plants, and herbs were withered and died ; sacrifices were no longer offered ; devout exercises no longer practised ; men were no more addicted to charity, or any moral or religious obligation ; all beings became devoid of steadiness⁴; all the faculties of sense were obstructed by cupidity ; and men's desires were excited by frivolous objects. Where there is energy, there is prosperity ; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy ; and without energy, where

4 They became Nih-satwa ; and Satwa is explained throughout by Dhairyya, steadness, 'fortitude.'

भवत्यपध्वस्तमतिर्लङ्घितः प्रथितः पुमान् .

एवमत्यन्तनिःश्रीके त्रैलोक्ये सत्त्ववर्जिते ॥३१॥

is excellence ? Without excellence there can be no vigour nor heroism amongst men : he who has neither courage nor strength, will be spurned by all : and he who is universally treated with disgrace, must suffer abasement of his intellectual faculties.

देवान् प्रति बलोद्योगं चक्रुर्देतेयदानवाः ।

लोभाभिभूता निःश्रीका दैत्याः सत्त्वविवर्जिताः ॥३२

श्रिया विहीनैर्निःसत्त्वैर्देवैश्चक्रुस्ततो रणम् ।

विजितास्त्रिदश दैत्यै रिन्द्राद्याः शरणां ययुः ॥३३॥

पितामहं महाभागं हुताशनपुरोगमाः ।

यथावत् कथितो देवैर्ब्रह्मा प्राह ततः सुरान् ॥३४॥

परापरेषां शरणां ब्रजध्वमसुरार्हणम् ।

उत्पत्तिस्थितिनाशानामहेतुं हेतुमीश्वरम् ॥३५॥

प्रजापतिपतिं विष्णुमनन्तमपराजितम् ।

प्रधानपुंसोरजयोः कारणं कार्यभूतयोः ॥३६॥

प्रणतार्तिहरं विष्णुं स वः श्रयो विधास्यति ।

एवभुत्वा सुरान् सर्वान् ब्रह्मा लोकपितामहः ।

क्षीरोदस्योत्तरं तीरं तैरेव सहितो ययौ ॥३७॥

The three regions being thus wholly divested of prosperity, and deprived of energy, the Dánavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put forth their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled for refuge to Brahmá, preceded by the god of flame (Hu:ásana). When the great father of the universe had heard all that had come to pass, he said to the deities, "Repair for protection to the god of high and low; the tamer of the demons; the causeless cause of creation, preservation, and destruction; the progenitor of the progenitors; the immortal, unconquerable Vishṇu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him: he will give you aid."