

VISHṆU PURĀNA  
विष्णुपुराण

BOOK IV

CHAPTER I

मैत्रेय उवाच ।

भगवन् ! यन्नरेः कार्यं साधुकर्मण्यवस्थितैः ।  
तन्मह्यं गुरुणाख्यातं नित्यनैमित्तिकात्मकम् ॥१॥  
वर्गाधर्मास्तथाख्याता धर्मा ये चाश्रमेषु वै  
श्रोतुमिच्छाम्यहं वंशान् तांस्त्वं प्रब्रूहि मे गुरो ॥२॥

Maitreya.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have also described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties of the kings who have ruled over the earth.<sup>1</sup>

पराशर उवाच ।

मैत्रेय ! श्रूयतामयमनेकयज्विवीरशूरभूपालालङ्कृतो ब्रह्मादिर्मानवो वंशः  
तथा चोच्यते । ब्रह्माद्यं यो मनोर्वंशमहन्यहनि संस्मरेत् ।  
तस्य वंशसमुच्छेदो न कदाचिद्भविष्यति ॥३॥

Parásara.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmá, and graced by a number of reli-

1 The complete series of the different dynasties is found elsewhere only in the Váyu, the Brahmánda (which is the same), the Matsya, and the Bhágavata Purānas. The Bráhma P. and the Hari Vaṃśa, the Agni, Linga, Kūrma, and Garuda Purānas have lists of various extent, but none beyond the families of Páṇḍu and Kṛshṇa. The Márkaṇḍeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Rámáyana, Mahábhárata, and in the other Purānas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.

तदस्य वंशानुपूर्व्वीमशेषपापप्रक्षालनाय मैत्रेयेतां शृणु । तद् यथा  
 सकलजगतामनादिरादिभूत ऋग्- यजुः-सामादिमयो भगवद्विष्णुमयं  
 ब्रह्मणो मूर्तिरूपं हिरण्यगर्भो ब्रह्माण्डतो भगवान् ब्रह्मा प्राग्बभूव ॥४  
 ब्रह्मणश्च दक्षिणाङ्गुष्ठजन्मा दक्षः प्रजापतिः, दक्षस्याप्यदितिः,  
 अदितेर्विवस्वान्, विवस्वतो मनुः, मनोरिक्ष्वाकु-नृग-धृष्ट-शर्याति  
 नरिष्यन्त-प्रांशु-नाभागनेदिष्ठ-करूष-पृषध्वास्याः पुत्रा बभूवुः ॥५॥

gious, magnanimous, and heroic princes. Of which it is said, "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmá." Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced.

Before the evolution of the mundane egg, existed Brahmá, who was Hiranyagarbha, the form of that supreme Brahma which consists of Vishṇu as identical with the Rik, Yajur, and Sáma Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahmá was born the patriarch Daksha;<sup>3</sup> his daughter was Aditi, who was the mother of the sun. The Manu Vaivaswata was the son of the celestial luminary; and his sons were Ikshváku, Nṛga, Dhṛshṭá, Śaryáti, Narishyanta, Práñsu, Nábhága, Nedishṭa, Karūsha, and Prishadhra.<sup>4</sup> Before their birth, the Manu being desirous of sons,

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

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

4 According to the nomenclature sometimes followed, and as we shall have reason to conclude intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine, considering Nábhága-nedishṭa but one name, or Nedishṭa the father of Nábhága. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nábhágadishṭa, Nábhágarishṭha; and also separated, as Nábhága, Nabhaga, or Nabhága; Nedishṭa, Dishṭa, and Arishṭa: the latter, as in the Kūrma, distinctly stated, नाभागो हरिष्टः । Again, नेदिष्टः सप्तमः स्मृतः । Bráhma P. The commentator on the Hari Vaṃśa quotes the Vedas for Nábhágadishṭa: नाभागदिष्टं वै मानवमिति श्रुतिः । but the name occurs as Nábhánedishṭha in the Aitareya Bráhmána of the Rigveda, where a story is told of his being excluded from all share of his inheritance, on

इष्टिञ्च मित्रावरुणयोर्मनुः पुत्रकामश्चकार ॥६॥

तत्रापहतं होतुरपचारादिला नाम कन्या बभूव ॥७॥

सेव च मित्रावरुणप्रसादात् सुद्युम्नो नाम मनोः पुत्रो मैत्रेयासीत् ।

पुनश्चेश्वरकोपात् स्त्री सती सोमसूनोर्बुधस्याश्रमसमीपे बभ्राम ॥८॥

offered a sacrifice for that purpose to Mitra and Varuṇa; but the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilā, was produced.<sup>9</sup> Through the favour of the two divinities, however, her sex was changed, and she became a man,

the plea of his being wholly devoted to a religious life : नामानेदिष्टं

वै मानवं ब्रह्मचर्यं वसन्तं भ्रातरो निरभजन् । See also *As. Res.* VIII. 384.

The name as ordinarily written, Na-bhāga, 'no-share,' has nevertheless an obvious connexion with the legend. The name of Nrga is found only in our text, the Padma, and the Bhāgavata : the Vāyu has Najava. Prāṇsu is also the reading of the Vāyu and Agni, but not of the rest, which have Veṇa, Vanya, Daṇḍa, Kuśanābha or Kavi, in its place. The The Mahābhārata, *Adi P.*, p. 113, has Veṇa, Dhriṣṇu, Narishyanta, Nābhāga, Ikshwāku, Kārūsha, Śaryāti, Ilā, Prishadhra, and Nābhā-gārishṭa. The Padma P., in the Pātāla Khaṇḍa, says there were 'ten,' and names them Ikshwāku, Nrga, Disṭa, Dhṛṣṭa, Karūsha, Śaryāti, Narishyanta, Prishadhra, Nābhāga, and Kavi.

5 तत्रापहुते होतुरपचारात् । 'That sacrifice being wrongly offered, through the improper invocations of the Hotri.' It is also read अपहते 'frustrated.' This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Iḍa or Ila ( इडः or इलः ), whom his father appointed sovereign of the seven Dvīpas. In his progress round his dominions, Ila came to the forest of Śambhu or Śiva ; entering into which, he was changed to a female, Ilā, agreeably to a promise made formerly by Śiva to Pārvatī, who had been once unseasonably broken in upon by some sages, that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him, and finding him thus metamorphosed, applied to Vaśiṣṭha, their father's priest, to know the cause. He explained it to them, and directed them to worship Śiva and his bride. They did so, accordingly ; and it was announced by the deities, that, upon the performance of an Aśvamedha by Ikshwāku, Ila should

become a Kimpurusha, named Sudyumna, and that he should be a male one month, and female another month, alternately. The Vāyu, which is followed by most of the other authorities, states that upon Manu's offering their share of the sacrifice to Mitra and Varuṇa, instead of a boy, a girl was born : according to the Vedas. इडा जज्ञे इति श्रुतिः ।

Manu desired her to follow him ; तामिलेत्यथहोवाच मनुर्दण्डधरः स्मृतेः ।

सानुरागञ्च तस्यां बुधः पुरुरवसमात्मजमुत्— पादयामास ॥९॥

जाते च तस्मिन्नमिततेजोभिः परमर्षिभिरिष्टिमय ऋङ्मयो यजुर्मयः  
साममयोऽथर्वमयः सर्वमयो मनो मयो ज्ञानमयोऽकिञ्चिन्मयो भगवान्  
यज्ञपुरुषस्वरूपो सुद्युम्नस्य पुंस्तुमभिलषद्भिर्यथावदष्टिः ॥१०॥

named Sudyumna. At a subsequent period, in consequence of becoming subject to the effects of a malediction once pronounced by Siva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. Budha saw and espoused her, and had by her a son named Purūravas. After his birth, the illustrious Rshis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishnu, who is the essence of the four Vedas, of mind, of every thing, and of nothing; and who is in the

अनुगच्छामि भद्रं ते तमिला प्रत्युवाच ह ॥ whence her name Ilá (from ila or ida, 'come'). There, however, Manu propitiates Mitra and Varuna, and the girl Ilá or Sudyumna by their favour : as the Markandeya ; तथेति ताभ्या मुक्तं तु देवाभ्यां सैवकन्यका । इला दकः समभवत् सुयुज इति विश्रुतः ॥

Sudyumn's subsequent change to a female again, is told much as in the Matsya ; but his being alternately male and female is not mentioned in the Váyu any more than it is in our text. The Bhágavata agrees in that respect with the Matsya, but it has evidently embellished the earlier part of the legend by the introduction of another character, Śráddhá, the wife of the Manu. It is said that it was by her instigation, as she was desirous of having a girl, that the ministering Brahmans altered the purpose of the rite, in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the *Origin of Pagan Idolatry* to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phœnicians. "The Phœnician Il is the masculine Ila of the Hindus and Indo Scythæ, and Ila was a title of Manu or Buddha, who was preserved in the ark at the time of the deluge." I. 156 : and he thence concludes that Ila must be Noah ; whilst other circumstances in his Phœnician history identify him with Abraham. I. 159. Again ; "Ilus or Il is a regular Cuthic name of Buddha, which the Phœnicians, I have no doubt, brought with them ; for Buddha or Manu, in the character of Ila, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge." I 223. Now whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ilá 'the earth,' and Ilos 'slime,' there is no very obvious resemblance between the Pauránik legends of Ilá and the Mosaic record ; nor do the former authorize the particulars of Ila stated by Faber, on the authority probably of Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila, nor is he the father of Ilá. Buddha was not so preserved, nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ilá, never appears as her father, nor is he a Manu, nor is she the daughter of any ancient personage preserved in an ark. There is not therefore, as far as I am aware, any circumstance in the history of Ila or Ilá which can identify either with Abraham or Noah.

तत्प्रसादादिला पुनरपि सुद्युम्नोऽभवत् ॥११॥

तस्याप्यु-कल-गयत् विनतसंज्ञाख्यः पुत्रा बभूवुः ।

form of the sacrificial male; and through his favour Ilá once more became Sudyumna, in which character he had three sons, Utkala, Gaya, and Vinata.<sup>6</sup>

सुद्युम्नस्तु स्त्रीपूर्वकत्वाद् राज्यभागं न लेभे ॥१२॥

तत्पित्रा तु वशिष्ठवचनात् प्रतिष्ठानं नाम नगरं

सुद्युम्नाय दत्तम् । तच्चासौ पुरुरवसे प्रादात् ।

In consequence of his having been formerly a female, Sudyumna was excluded from any share in his paternal dominions; but his father, at the suggestion of Vaśishtha, bestowed upon him the city Pratiśthána,<sup>7</sup> and he gave it to Purūravas.

6 The Matsya calls the name of the third Haritáśva ; the Váyu &c.. Vinatáśva ; the Márkaṇḍeya, Vinaya ; and the Bhágavata, Vimala. All but the last agree in stating that Utkala (Orissa) and Gaya in Behar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas ; the Váyu makes him king of the west. The Bhágavata calls them all three rulers of the south.

7 The authorities agree in this location of Sudyumna. Pratiśthána was situated on the eastern side of the confluence of the Ganges and Jumna ; the country between which rivers was the territory of the direct male descendants of Vaivasvata. In the Hari Vamśa it is said that he reigned in Pratiśthána, having killed Dhṛṣhṭaka, Ambar sha, and Daṇḍa : सुहृत्तः कारयामास प्रतिष्ठाने नृपकियां । वृष्टकृष्णाम्बरीषश्च दण्डश्चेति हतत्रयः ॥

M. Langlois had no doubt सुतत्रयः in his copy, as he renders it, 'Il donna naissance á trois enfans ;' though, as he observes, Hamilton had called these the sons of Ikshwáku. The Bráhma P. has not this passage. nor does the commentator on the Hari Vamśa give any explanation ; neither does any thing of the kind occur elsewhere. We have however, subsequently in the text, Daṇḍa named as a son of Ikshwáku ; and in the Padma P., Srishtī Khaṇḍa, and in the Uttara Khaṇḍa of the Rámáyāna, we have a detailed narrative of Daṇḍa, the son of Ikshwáku, whose country was laid waste by an imprecation of Bhárgava, whose daughter that prince had violated. His kingd<sup>dom</sup> became in consequence the Dánḍaka forest. The Mahábhárata, Dána Dharma, alludes to the same story. If therefore the preferable reading of the Hari Vamśa be Suta, 'son,' it is at variance with all other authorities. At the same time it must be admitted, that the same work is singular in asserting any collision between Daṇḍa and his brothers and Sudyumna, and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vamśa so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya ; नाभागस्याम्बरीषस्तु वृष्टस्यच सुतत्रयं । 'Ambarísha was the son of Nábhága ; and Dhriśhta had three sons.'

पृषध्रस्तु गुरुवधात् शूद्रत्वमगमत् ॥१३॥

करुषात् कारुषा महाबलाः क्षत्रिया बभूवुः ॥१४॥

नाभागो नेदिष्ठपुत्रस्तु वैश्यतामगमत् ॥१५॥

Of the other sons of the Manu, Prishadhra, in consequence of the crime of killing a cow, was degraded to the condition of a Śūdra.<sup>8</sup> From Karūsha descended the mighty warriors termed Kārūshas (the sovereigns of the north.)<sup>9</sup> The son of Nedishtha, named Nābhāga, became a Vaiśya :<sup>10</sup> his son was Bhalandana;<sup>11</sup> whose son was the

8 This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vāyu says he was hungry, and not only killed, but ate the cow of his spiritual preceptor, Chyavana. In the Mārkaṇḍeya he is described as being out a hunting, and killing the cow of the father of Bābhavya, mistaking it for a Gavaya or Gayal. The Bhāgavata, as usual, improves upon the story, and says that Prishadhra was appointed

by his Guru Vaśiṣṭha to protect his cattle. In the night a tiger made his way into the fold, and the prince in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same, and the imprecation of the offended sage degraded Prishadhra to the caste of a Śūdra. According to the Bhāgavata, the prince led a life of devotion, and perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is to account for the origin of the different castes from one common ancestor.

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

10 The Vāyu has Nābhāga, the son of Arishta ; नाभागोरिष्टपुत्रस्तु । the Mārkaṇḍeya has, the son of Dishta ; दिष्टपुत्रस्तुनाभागः । the Bhāgavata

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

11 Bhanandana : Bhāgavata.

तस्माद् भलन्दनः पुत्रोऽभवत् । भलन्दनाद्वत्सप्रिहदारकीर्त्तिः, वत्सप्रेः  
 प्रांशुरभवत्, प्रजानिश्च प्रांशोरेकोऽभवत्, ततश्च खनित्रः तस्माच्च  
 क्षुपः, क्षुपाच्च अतिबलपराक्रमोऽविविशोऽभवत् । ततो विविशः,  
 तस्माच्च खनीनेत्रः, ततश्चातिविभूतिः, अतिविभूतेर्भूरिबलपराक्रमः  
 करन्धमः पुत्रोऽभवत् । तस्मादप्यविक्षिः, अविक्षेरप्यतिबलः पुत्रोऽभवत् ॥१९॥

यस्येमावद्यापि श्लोकौ गीयेते ।

मरुत्तस्य यथा यज्ञस्तथा कस्याभवद् भुवि ।

सर्वं हिरण्मयं यस्य यज्ञ वस्तुतिशोभनम् ॥

अमाद्यादेन्द्रः सोमेन दक्षिणाभिर्द्विजातयः ।

मरुतः परिवेष्टारः सदस्याश्च दिवौकसः ॥१७॥

celebrated Vatsapri:<sup>12</sup> his son was Pransu; whose son was Prajani;<sup>13</sup>  
 whose son was Khanitra;<sup>14</sup> whose son was the very valiant Chak-  
 shupa;<sup>15</sup> whose son was Vimśa;<sup>16</sup> whose son was Vivimśati;<sup>17</sup> whose  
 son was Khaninetra; whose son was the powerful, wealthy, and valiant  
 Karandhama;<sup>18</sup> whose son was Avikshi (or Avikshit<sup>19</sup>); whose son  
 was the mighty Marutta, of whom this well known verse is recited;  
 "There never was beheld on earth a sacrifice equal to the sacrifice of

12 Vatsapri: Bhāgavata, Vatsasri: Mārkaṇḍeya. The latter  
 has a story of the destruction of the Daitya Kujāmbha by Vidūratha,  
 the father of Sunandra, the wife of Vatsasri. The Vāyu has Saliarāri.

13 Pramati: Bhāgavata.

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

15 Chakshusha: Bhāgavata.

16 Vira: Mārkaṇḍeya.

17 Rambha precedes Vivimśati: Bhāgav.

18 Balāsua or Balakāsua or Subalāsua, according to the Mārkaṇ-  
 ḍeya, which explains his name Karandhama to denote his creation of an  
 army, when besieged by his revolted tributaries, by breathing on his  
 hands ( करं+धमः ).

19 Both forms occur, as the commentator observes; अविक्षेरेव  
 ऋचिद्विचिदित्यपि । The Mārkaṇḍeya has a long story of this prince's  
 carrying off the daughter of Viśāla, king of Vaidiśa. Being attacked  
 and captured by his confederated rivals, he was rescued by his father,  
 but was so much mortified by his disgrace, that he vowed never to marry  
 nor reign. The princess, also becoming an ascetic, met with him in the  
 woods, and they were finally espoused; but Avikshit kept his other  
 vow, and relinquished his succession in favour of his son, who succeeded  
 to the kingdoms of both Karandhama and Viśāla.

मरुतश्चक्रवर्ती नरिष्यन्तनामानं पुत्रमवाप । तस्माच्च दमः,  
 दमस्य पुत्रो राज्यवर्द्धनो जज्ञे । राज्यवर्द्धनात् सुधृतिरभूत् । ततश्च  
 नरः, तस्माच्च केवलः, केवलाद् बन्धमान्, बन्धुमतो वेगवान्, वेगवतो बुधः,  
 ततः तृणविन्दुः, तस्याप्येका कन्या इलिविला नाम । तञ्चालम्बुषा नाम  
 Marutta: all the implements and utensils were made of gold. Indra  
 was intoxicated with the libations of Soma juice, and the Brahmans  
 were enraptured with the magnificent donations they received. The  
 winds of heaven encompassed the rite as guards, and the assembled  
 gods attended to behold it.<sup>20</sup> Marutta was a Chakravartī, or  
 universal monarch: he had a son named Narishyanta;<sup>21</sup> his son was  
 Dama;<sup>22</sup> his son was Rājyavardhana; his son was Sudhṛti; his son  
 was Nara; his son was Kevala; his son was Bandhumat; his son was  
 Vegavat; his son was Budha;<sup>23</sup> his son was Tṛṇavindu, who had a  
 daughter named Ilavilā.<sup>24</sup> The celestial nymph Alambushā becoming

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

21 Omitted in the Bhāgavata.

22 A rather chivalric and curious story is told of Dama in the Mār-  
 kaṇḍeya. His bride Sumanā, daughter of the king Daśārha, was rescued  
 by him from his rivals. One of them, Bapushmat, afterwards killed  
 Marutta, who had retired into the woods, after relinquishing his crown  
 to his son. Dama in retaliation killed Bapushmat, and made the Piṇḍa,  
 or obsequial offering to his father, of his flesh: with the remainder he  
 fed the Brahmans of Rākshasa origin: such were the kings of the solar  
 race. बपुष्मतश्च मासेन पिरण्डदानं चकार ह । ब्राह्मणान् भोजयामास रक्षःकुलस  
 मुद्भवान् ॥ एवंविधा हि राजानो बभूवुः सूर्यवंशजाः ॥

23 The Bhāgavata has Bandhavat, Oghavat, and Bandha.

24 The Vāyu and Bhāgavata both add that she was the wife of  
 Viśravas, and mother of Kuvera. In the Linga P, she is said to have  
 been the wife of Pulastya, and mother of Viśravas. The weight of  
 authority is in favour of the former statement. See Bk. I. Ch. X. n. 5.



वराप्सरा तृणबिन्दुं भजे । तस्यामस्य विशालो जज्ञे ; यः पुरीं वैशालीं  
 नाम निर्म्ममे । हेमचन्द्रश्च विशालस्य पुत्रोऽभवत् । तस्माच्च सुचन्द्रः,  
 तत्तनयो धूम्राश्वः, तस्यापि सृञ्जयोऽभूत् । सृञ्जयात् सहदेवः, ततः  
 कृशाश्वो नाम पुत्रोऽभूत् । सोमदत्तः कृशाश्वज्जज्ञे ; यो दशाश्वमेधा  
 नाजहार । तत्पुत्रश्च जनमेजयः, जनमेजयात् सुमतिः । एते वैशालका  
 भूभृतः ॥१८॥

enamoured of Tṛṇavindu, bore him a son named Viśála, by whom  
 the city Vaiśálí was founded.<sup>25</sup>

The son of the first king of Vaiśálí was Hemachandra; his son was  
 Suchandra; his son was Dhūmrásva; his son was Srinjaya;<sup>26</sup> his son  
 was Sahadeva;<sup>27</sup> his son was Kriśásva; his son was Somadatta, who  
 celebrated ten times the sacrifice of a horse; his son was Janamejaya;  
 and his son was Sumati.<sup>28</sup> These were the kings of Vaiśálí; of whom

25 The Bhágavata names three sons, Viśála, Sūnyabandhu, and  
 Dhūmaketu. Vaiśálí is a city of considerable renown in Indian tradition,  
 but its site is a subject of some uncertainty. Part of the difficulty  
 arises from confounding it with Viśálá, another name of Ujjain;  
 उज्जयिनी स्याद्विशाला । Hemachandra. Also in the Megha Dūta, प्राप्यावन्ती—  
 पूर्वोद्दिष्टामनुसरपुरी श्रीविशाला । 'Having arrived at Avantí, proceed to the  
 illustrious city before indicated, Viśálá.' विशालाभिधानमुज्जयिनी पुरी ।  
 'To the city Ujjayinī, named Viśálá.' Comment. Vaiśálí however  
 appears to be very differently situated. According to the Buddhists,  
 amongst whom it is celebrated as a chief seat of the labours of Śákya  
 and his first disciples, it is the same as Prayága or Allahabad; but the  
 Rámáyana (I. 45) places it much lower down, on the north bank of the  
 Ganges, nearly opposite to the mouth of the Sone; and it was therefore  
 in the modern district of Sāran, as Hamilton (*Genealogies of the Hindus*)  
 conjectured. In the fourth century it was known to the Chinese traveller  
 Fa-hian as Phi-she-li, on the right bank of the Gandak, not far from its  
 confluence with the Ganges. Account of the Foeküe-ki : *Trans. R. As.  
 Soc.* no. IX. p. 128.

26 Dhumráksha and Samyama : Bhágavata.

27 The text is clear enough; सृजयात् सहदेवस्ततः कृशाश्वः । but, as else-  
 where noticed (*Hindu Theatre*, II. 296), the commentator on the Bhá-  
 gavata interprets the parallel passage, संयमादासीत् कृशाश्वः सहदेवजः । very  
 differently, or सहदेवजः देवजेन सहितः । 'Kriśásva with Devaja,' or, as  
 some copies read, Devaka or Daivata, as if there were two sons of  
 Samyama.

28 The Bhágavata changes the order of these two, making Janame-  
 jaya the son of Sumati; or Pramati, Váyu. Sumati, king of Vaiśálí, is  
 made cotemporary with Ráma : Rámáyana, I. 47. 17. The dynasty of

तृणविन्दोः प्रसादेन सर्वे वैशालका नृपाः ।

दीर्घायुषो महात्मानो वीर्यवन्तोऽतिधार्मिकाः ॥१९॥

It is said, "By the favour of Tṛṇavindu all the monarchs of Vaiśālī; were long lived, magnanimous, equitable, and valiant."

शर्यातिः कन्या सुकन्या नामाभवत् ; यामुपयेमे च्यवनः । आनर्त्तश्च नाम धार्मिकः शर्यातिपुत्रोऽभवत् । आनर्त्तस्यापि रेवतो नाम पुत्रो जज्ञे, योऽसावानर्त्तावषय बुभुजे, पुरीञ्च कुश स्थलोमध्यवास । रेवतस्यापि रैरतः पुत्रः ककुद्मी नाम धर्मात्मा भ्रातृशतज्येष्ठोऽभवत् । तस्य च रेवती नाम कन्या । तामादाय कस्येयमर्हतीति भगवन्तमज्जयोनिं प्रष्टुं ब्रह्मलोकं जगाम । तावच्च ब्रह्मणोऽन्तिके हाहाहूहसंज्ञाभ्यां गन्धर्वाभ्यामतितानं नाम दिव्यं गान्धर्वमगीयत ॥२०॥

तावच्च त्रिमार्गपरिवर्त्तेरनेकयुगपरिवृत्ति तिष्ठन्नपि रेवतकः शृण्वन् मुहूर्त्तमिव मेने ॥२१॥

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

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

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

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

31 The Bhāgavata ascribes the foundation of Kuśasthalī to Revata, who built it, it is said, within the sea : अन्तः समुद्रे । The subsequent legend shows that it was the same, or on the same spot, as Dvárakā ; and Ānartta was therefore part of Cutch or Guzerat. See Bk. II. Ch. III. n. 77.

गीतावसाने भगवन्तमब्जयोनिं प्रणम्य रेवतकः कन्यायोग्यं वरमपृच्छत् ।  
तच्चाह भगवान्,—कथय योऽभिमतस्ते वर इति । पुनश्च प्रणम्य भगवते  
यथाभिमतानात्मनः स वरान् कथयामास,—क एषां भगवतोऽभिमतः ?  
कस्मै कन्यामिमां प्रयच्छा मीति । ततः किञ्चिदवनतशिराः सस्मितो  
भगवान् अब्जयोनिराह ॥२२॥

ये एते भवतोऽभिमताः, नैतेषां साम्प्रतमपत्यापत्यसन्ततिरप्यवनोतले  
ऽस्ति । बहूनि हि तवात्रैतद् गान्धर्वं शृण्वतश्चतुर्युगान्यतीतानि । साम्प्रत  
भूतलेऽष्टाविंशतितमस्य मनोश्चतुर्युगमतीतप्रायम्, आसन्नो हि तत्कलिः ।  
अन्यस्मै कन्यारत्नमिदं भवतैकाकेना देयम् ॥२३॥

भवतोऽपि मित्र-मन्त्रि-भृत्य-कलत्र-बन्धु-बल-कोषादयः कालेनैतेनात्यन्त  
मतीताः ॥२४॥

पुनरप्युत्पन्नसाध्वसः स राजा भगवन्तं प्रणम्य पप्रच्छ,—भगवन् !  
एवमवस्थिते ममेयं कस्मै देयेति । ततः स भगवान् किञ्चिदवनतकन्धरं  
कृताञ्जलिभूतं सप्तलोकगुरुरब्जयोनिराह ॥२५॥

न ह्यादिमध्यान्तमजस्य यस्य विद्मो वयं सर्वगतस्य धातुः ।  
न च स्वरूपं न परं स्वभावं न चैव सारं परमेश्वरस्य ॥२६॥  
कलामुहूर्त्तादिमयश्च कालो न यद् विभूतेः परिणामहेतुः ।

अजन्मनाशस्य समस्तमूर्त्ते—रनामरूपस्य सनातनस्य ॥२७॥

formance to be but as a moment. At the end of their singing, Raivata  
prostrated himself before Brahmá, and explained his errand, "Whom  
should you wish for a son-in-law?" demanded Brahmá; and the king  
mentioned to him various persons with whom he could be well pleased.  
Nodding his head gently, and graciously smiling, Brahmá said to him,  
"Of those whom you have named the third or fourth generation no  
longer survives, for many successions of ages have passed away whilst  
you were listening to our songsters: now upon earth the twenty-eighth  
great age of the present Manu is nearly finished, and the Kali period  
is at hand. You must therefore bestow this virgin gem upon some  
other husband, for you are now alone, and your friends, your ministers  
servants, wife, kinsmen, armies, and treasures, have long since swept  
away by the hand of time." Overcome with astonishment and alarm,  
the Rájá then said to Brahmá, "Since I am thus circumstanced, do  
thou, lord, tell me unto whom the maiden shall be given:" and the  
creator of the world, whose throne is the lotus, thus benignantly re-  
plied to the prince, as he stood bowed and humble before him: "The  
being of whose commencement, course, and termination, we are  
ignorant; the unborn and omnipresent essence of all things; he whose  
real and infinite nature and essence we do not know—is the supreme

यस्य प्रसादादहमच्युतस्य भूतः प्रजासृष्टिकरोऽन्तकारी ।  
 क्रोधाच्च रुद्रः स्थितिहेतुभूतो यस्माच्च मध्ये पुरुषः परस्मात् ॥२८॥  
 मद्रूपमास्थाय सृजत्यजो यः स्थितौ च योऽसौ पुरुषस्वरूपी ।  
 रुद्रस्वरूपेण च योऽस्ति विश्वं धत्ते तथानन्तवपुः समस्तम् ॥२९॥  
 शक्रादिरूपी परिपाति विश्व— मर्केन्दुरूपश्च तमो हिनस्ति ।  
 पाकाय योऽग्नित्वमुपेत्य लोकान् बिभर्ति पृथ्वीवपुरव्ययात्मा ॥३०॥  
 चेष्टां करोति श्वसनस्वरूपी लोकस्य तृप्तिञ्च जलस्वरूपी ।  
 ददाति विश्वस्थितिसंस्थितस्तु सर्वावकाशञ्च नभःस्वरूपी ॥३१॥  
 यः सृज्यते सर्गकृदात्मनेव यः पाल्यते पालयिता च देवः ।  
 विश्वात्मनः संह्रियतेऽन्तकारी पृथङ् न यस्यास्य च योऽव्ययात्मा ॥३२॥  
 यस्मिन् जगद् यो जगदेतदाद्यो यश्चाश्रितोऽस्मिन् जगति स्वयम्भूः ।  
 स सर्वभूतप्रभवो धरित्र्यां स्वांशेन विष्णुर्नृपतेऽवतीर्णः ॥३३॥  
 कुशस्थली या तव भूप ! रम्या पुरी पुराभूदमरावतीव ।  
 सा द्वारका सम्प्रति तत्र चास्ते स केशवांशो बलदेवनामा ॥३४॥

Vishnu. He is time, made up of moments and hours and years; whose influence is the source of perpetual change. He is the universal form of all things, birth to death. He is eternal, without name or shape. Through the favour of that imperishable being am I the agent of his power in creation: through his anger is Rudra the destroyer of the world: and the cause of preservation, Purusha, proceeds also from him. The unborn having assumed my person creates the world; in his own essence he provides for its duration; in the form of Rudra he devours all things; and with the body of Ananta he upholds them. Impersonated as Indra and the other gods he is the guardian of mankind; and as the sun and moon he disperses darkness. Taking upon himself the nature of fire he bestows warmth and maturity; and in the condition of the earth nourishes all beings. As one with air he gives activity to existence; and as one with water he satisfies all wants: whilst in the state of ether, associated with universal aggregation, he furnishes space for all objects. He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed; and, as the indestructible, he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-born, is again present in the world. That mighty Vishnu, who is paramount over all beings, is now in a portion of himself upon the earth. That city Kuśasthalī which was formerly your capital, and

तस्मै त्वमेनां तनयां नरेन्द्र ! प्रयच्छ मायामनुजाय जायाम् ।  
श्लाघ्यो वरोऽसौ तनया तवेयं स्त्रीरत्नभूता सदृशो हि योगः ॥३५॥

rivalled the city of the immortals, is now known as Dwáraka,<sup>32</sup> and there reigns a portion of that divine being in the person of Baladeva ; to him, who appears as a man, present her as a wife : he is a worthy bridegroom for this excellent damsel, and she is a suitable bride for him."

इतीरितोऽसौ कमलोद्भवेन भुवं समासाद्य पतिः प्रजानाम् ।  
ददर्श ह्रस्वान् पुरुषानशेषा— नत्यौजसः स्वल्पविवेकवीर्यान् ॥३६॥

कुशस्थल ताञ्च पुरीमुपेत्य दृष्टान्यरूपां प्रददौ स्वकन्याम् ।  
सीरध्वजाय स्फटिकाचलाभ— वक्षःस्थलायातुलघीनेरेन्द्रः ॥३७॥  
उच्चप्रमाणामति तामवेक्ष्य स्वलाङ्गलाग्रेण स तालकेतुः ।

विनामयामास ततश्च सापि बभूव सद्यो वनिता यथान्या ॥३८॥  
तां रेवतीं रेवतभूपकन्यां सीरायुधोऽसौ विधिनोपयेमे ।  
दत्त्वा च कन्यां स नृपो जगाम हिमाचलं वै तपसे धृतात्मा ॥३९॥

Being thus instructed by the lotus-born divinity, Raivata returned with his daughter to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthali, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel of excessively lofty height, the chief, whose banner is a palm-tree, shortened her with the end of his ploughshare, and she became his wife. Balaráma having espoused, agreeably to the ritual, Revatí, the daughter of Raivata, the king retired to the mountain Himálaya, and ended his days in devout austerities.<sup>33</sup>

32 So called from its many Dváras or gateways : पुरो' द्वारवती नाम बहुद्वारां मनोरमा ।—Váyu.

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

## CHAPTER II

पराशर उवाच ।

यावच्च ब्रह्मलोकात् ककुद्मो र्वतो नामाभ्येति तावत् पुण्यजनसंज्ञा  
राक्षसास्तामस्य पुरीं कुशस्थलीं जघ्नुः ॥१॥

तावच्चास्य भ्रातृशतं पुण्यजनत्रासाद् दिशो भेजे । तदन्वयाश्च क्षत्रियाः  
सर्वदिक्षु अभवन् । धृष्टस्यापि धार्ष्टुकं क्षत्रं समभवत् । नभागस्यात्मजो  
नाभागः, तस्याम्बरीषः, अम्बरीषस्यापि विरूपोऽभवत् । विरूपात्

Parāśara.—Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahmá, the evil spirits or Rákshasas named Puṇyajanas destroyed his capital Kuśasthalí. His hundred brothers, through dread of these foes, fled in different directions ; and the Kshatriyas, their descendants, settled in many countries.<sup>1</sup>

From Dhṛshṭa, the son of the Manu, sprang the Kshatriya race of Dhárshṭaka.<sup>2</sup> The son of Nabhága was Nábhága ;<sup>3</sup> his son was

1 According to the Váyu, the brothers of Raivata founded a celebrated race called Śáryáta, from Śaryáti. The Bráhma P. says they took refuge in secret places (gahara) ; for which the Hari Vaṁśa substitutes (parvata gaṇa) mountains. The Váyu has neither, and says merely that they were renowned in all regions : विख्याता दिक्षु सर्वासु ।

2 So the Váyu, Linga, Agni, Bráhma, and Hari Vaṁśa. The Matsya names three sons of Dhṛshṭa, Dhṛshṭaketu, Chitranátha, and Raṇadhṛsh'ta. The Bhágavata adds, that the sons of Dhṛshṭa obtained Brahmanhood upon earth, though born Kshatriyas : धृष्टाद्धार्ष्टमभूत् क्षत्रं ब्रह्मभूयं गतं क्षितौ ।

3 But who is Nabhága ? for, as above observed, c. I. n. 2, the son of the Manu is Nabhága-nedishṭa, and there is in that case no such person as Nabhága : on the other hand, if Nabhága and Nedishṭa be distinct names, we have ten sons of Vaivasvata, as in the Bhágavata. The descendants of Nedishṭa, through his son Nabhága, have been already specified ; and after all, therefore, we must consider the text as intending a distinct person by the name Nabhága ; and such a name does occur in the lists of the Agni, Kūrma, Matsya, and Bhágavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhágavata repeats the legend of the Aitareya Bráhmaṇa, with some additions, and says that Nabhága having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his ; and Nabhága acquiescing, the god confirmed the gift, by which he became possessed of an equivalent

पृषदश्वो जज्ञे । ततश्च रथीतरः । तत्रायं श्लोकः ।

एते क्षत्रप्रसूता वै पुनश्चाङ्गिरसः स्मृताः ।

रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः ॥२

Ambarīsha ;<sup>7</sup> his son was Virūpa ;<sup>5</sup> his son was Prishadaśva; his son was Rathīnara, of whom it is sung, "These, who were Kshatriyas by birth, the heads of the family of Rathīnara, were called Āngirasas (or sons of Angiras), and were Brahmans as well as Kshatriyas."<sup>6</sup>

क्षुवतश्च मनोरिक्ष्वाकुर्घ्राणतः पुत्रो जज्ञे । तस्य पुत्रशतप्रवरा  
विकुक्षि-निमि-दण्डाख्यास्त्रयः पुत्राः । शकुनिप्रमुखाः पञ्चाशत् पुत्राउत्तरा  
पथरक्षितारो बभूवुः । चत्वारिंशदष्टौ च दक्षिणापथे भूपालाः ॥३

Ikshvāku was born from the nostril of the Manu, as he happened to sneeze.<sup>7</sup> He had a hundred sons, of whom the three most distinguished were Vikukshi, Nimi, and Daṇḍa. Fifty of the rest, under Śakuni, were the protectors of the northern countries. Forty-eight were the princes of the south.<sup>8</sup>

for the loss of territory. Most of the authorities recognise but one name here, variously read either Nabhāga or Nābhāga, the father of Ambarīsha. The Vāyu, as well as the Bhāgavata, concurs with the text.

4 The Bhāgavata considers Ambarīsha as a king, who reigned apparently on the banks of the Yamunā. He is more celebrated as a devout worshipper of Vishṇu, whose discus protected him from the wrath of Durvāsas, and humbled that choleric saint, who was a portion of Śiva : a legend which possibly records a struggle between two sects, in which the votaries of Vishṇu, headed by Ambarīsha, triumphed.

5 The Agni, Brāhma, and Matsya stop with Ambarīsha. The Vāyu and Bhāgavata proceed as in the text, only the latter adds to Virūpa, Ketumat and Śambhu.

6 The same verse is cited in the Vāyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently. Kshatriyas by birth, become Brahmans by profession ; and such persons are usually considered as Āngirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhāga's assisting the sons of Angiras to complete their sacrifice, referred to in a former note, although the same authority has devised a different explanation. Rathīnara (or Rathītara, as read in some copies, as well as by the Bhāgavata and Vāyu) being childless, Angiras begot on his wife sons radiant with divine glory, who as the sons of the monarch by his wife were Kshatriyas, but were Brahmans through their actual father. This however is an afterthought, not warranted by the memorial verse cited in our text.

7 So the Bhāgavata : क्षुवतस्तु मनोर्जज्ञे इक्ष्वाकुर्घ्राणतः सुतः ।

8 The Matsya says that Indra (Devarāt) was born as Vikukshi, and that Ikshvāku had one hundred and fourteen other sons, who were

स च इक्ष्वाकुरष्टकायामुत्पाद्य श्राद्धार्हमांसमानयेति विकुक्षिमा  
ज्ञापयामास ॥४॥

स तथेति गृहीताजो वनमभ्येत्यानेकान् मृगान् हत्वा अतिश्रान्तोऽ  
तिक्षुत्परीतो विकुक्षिरेकं शशमभक्षयत्, शेषञ्च मांसमानीय पित्रे निवेद-  
यामास । इक्ष्वाकुणापि इक्ष्वाकुकुलाचार्य्यस्तत्प्रोक्षणाय वशिष्ठः प्रचोदितः  
प्राह—अलमनेनामेध्येनामिषेण । दुरात्मनानेन ते पुत्रेण एतन्मांसमुपहतम्  
यतोऽनेन शशको भक्षितः । ततश्चासौ विकुक्षिः गुरुरावमुक्तः शशादसंज्ञा  
मवाप, पित्रापि च परित्यक्तः । पितर्य्युपरते चाखिलामेतां पृथ्वीं धर्म्मतः  
शशास ! शशादस्य च परञ्जयो नाम पुत्रोऽभवत् ॥५॥

Upon one of the days called Ashtvka,<sup>9</sup> Ikshváku being desirous  
of celebrating obsequies, ordered Vikukshi to bring him flesh  
suitable for the offering. The prince accordingly went into the  
forest, and killed many deer, and other wild animals, for the  
celebration. Being weary with the chase, and being hungered, he sat  
down, and ate a hare; after which, being refreshed, he carried the rest  
of the game to his father. Vaśishtha, the family priest of the house  
of Ikshváku, was summoned to consecrate the food ; but he declared  
that it was impure, in consequence of Vikukshi's having eaten a hare  
from amongst it (making it thus, as it were, the residue of his meal).  
Vikukshi was in consequence abandoned by his offended father, and  
the epithet Śaśáda (hare eater) was affixed to him by the Guru. On  
the death of Ikshváku, the dominion of the earth descended to  
Śaśáda,<sup>10</sup> who was succeeded by his son Puranjaya.

इदञ्चान्यत्,—पुरा हि त्रेतायां देवासुरमतीव भोषणं युद्धमासीत् ।  
तत्र चातिबलिभिरसुरैरमराः पराजिता भगवन्तं विष्णुमाराधयाञ्चक्रुः ॥६॥

In the Treta age a violent war<sup>11</sup> broke out between the gods and  
the Asuras, in which the former were vanquished. They consequently

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

<sup>9</sup> See Bk. III. ch. XIV.

<sup>10</sup> The Váyu states that he was king of Ayodhyá, after the death of  
Ikshváku. The story occurs in all the authorities, more or less  
in detail.



प्रसन्नश्च देवानामनादिनिधनः सकलजगत्परायणो नारायणः प्राह,—  
ज्ञातमेव मया युष्माभिर्यदभिलषितम्, तदर्थमिदं श्रूयताम् ॥७॥

परञ्जयो हि नाम शशादस्य च राजर्षेस्तनयः क्षत्रियवर्यः । तच्छरी-  
रेऽहमंशेन स्वयमेवावतीर्य तानशेषानसुरान् निहनिष्यामि, तद्भवद्भिः  
परञ्जयोऽसुरवधार्थाय इह कार्योद्योगः कार्य इति । एतच्छ्रुत्वा प्रणम्य  
भगवन्तं विष्णुममराः परञ्जयसकाशमाजग्मुः ॥८॥

ऊचुश्चेनं भोः भोः क्षत्रियवर्य ! अस्माभिरम्य र्थितेन भवता अस्मा  
कमरातिवधोद्यतानां साहायकं कृतमिच्छामः ॥९॥

तद्भवता अस्माकमभ्यागतानां प्रणयभङ्गो न कार्यः । इत्युक्तः  
परञ्जयः प्राह,—सकलत्रैलोक्यनाथो योऽयं युष्माकमिन्द्रः शतक्रतुः, अस्य  
यद्यहं स्कन्धमारूढो युष्मदरातिभिः सह योत्स्ये, तदाहं भवतां सहायः ।  
इत्याकर्ण्य समस्तदेवैरिन्द्रेण च बाढं मित्येवमन्वोऽप्सितम् ॥१०॥

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

II The Vāyu says it was in the war of the starling and the stork ;  
आडीवके युदे । a conflict between Vaśishtha and Viśvāmītra, metamorpho-  
sed into birds, according to the Bhāgavata; but that work assigns it to a  
different period, or the reign of Hariśchandra. If the tradition here any  
import, it may refer to the ensigns of the contending pa res ; for  
banners, with armorial devices, were, as we learn from the Mahābhārata,  
invariably borne by princes and leaders.

राचरगुरोरच्युतस्य तेजसाप्ययितो देवासुरसंग्रामे समस्तानेवासुरान् निजघान  
यतश्च वृषभककुत्स्थन राज्ञा निसूदितमसुरबलम्, ततश्चासौ ककुत्स्थ  
संज्ञामवाप ॥११॥

the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the enemies of the gods ; and because he annihilated the demon host whilst seated upon the shoulder (or the hump, Kakud) of the bull, he thence obtained the appellation Kakutstha (seated on the hump<sup>12</sup>).

ककुत्स्थस्याप्यनेनाः पुत्रोऽभूत् । अनेनसः पृथुः, पृथोर्विश्वगश्वः, तस्य  
चाद्रोऽभूत्, अद्रस्य युवनाश्वः तस्य श्रावस्तः, यः श्रावस्तीं पुरीं निवेश  
यामास । श्रावस्तस्य बृहदश्वः, बृहदश्वस्यापि कुवलाश्वः ; योऽसावृत-  
ङ्कस्य महर्षेरपकारिणं धुन्धुनामानमसुरं वैष्णवेन तेजसाप्यायितः

The son of Kakutstha was Anenas,<sup>13</sup> whose son was Prithu, whose son was Visvagaśva,<sup>14</sup> whose son was Ārdra,<sup>15</sup> whose son was Yuvanāśwa, whose son was Śravasta, by whom the city of Śrāvastī<sup>16</sup> was founded. The son of Śravasta was Vṛhadeśva, whose son was Kuvalayāśva. This prince, inspired with the spirit of Vishṇu, destroyed the Asura Dhundhu, who had harassed the pious sage Uttanka ; and he was thence entitled Dhundhumāra.<sup>17</sup> In his conflict with the demon

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

13 Suyodhana : Matsya, Agni, Kūrma.

14 Viśvaka : Linga, Viśvagandhi : Bhāgav. Viṣṭarāśva : Brāhma P, and Hari V.

15 Āndhra : Vāyu, Āyu : Agni. Chandra : Bhāgavata.

16 Śāvasta and Śāvastī : Bhāgav. Śravastī : Matsya, Linga, and Kūrma, which also say that Śravastī was in the country of Gaura, which is Eastern Bengal ; but it is more usually placed in Kośala by which a part of Oude is commonly understood. In my Dictionary I have inserted Śrāvantī, upon the authority of the Trikāṇḍa Śeṣha, but it is no doubt an error for Śrāvastī ; it is there also called Dharmapattana, being a city of some sanctity in the estimation of the Buddhists. It is termed by Fa-Hian, She-wei ; by Hwan Tsang, She-lo-va-si-ti ; and placed by both nearly in the site of Fyzabad in Oude. Account of the Foe-kue-ki.

17 This legend is told in much more detail in the Vāyu and Brāhma Purānas. Dhundhu hid himself beneath a sea of sand, which Kuvalyāśva and his sons dug up, undeterred by the flames which checked their progress, and finally destroyed most of them. The legend originates probably in the occurrence of some physical phenomenon, as an earthquake or volcano.

पुत्रसहस्रैरेकविंशतिभिः परिवृतो जघान, धुन्धुमारसंज्ञामवाप । तस्य च समस्ता एव पुत्रा धुन्धुमुखनिःश्वासाग्निना विप्लुष्टा विनेशुः ॥१२॥

दृढाश्व-चन्द्राश्व-कपिलाश्वास्त्रयः केवलमवशेषिताः । दृढाश्वाद् वाय्वश्वः, तस्माद् निकुम्भः निकुम्भात् संहताश्वः, ततश्च कृशाश्वः तस्मात् प्रसेनजित्, ततो युवनाश्वोऽभवत् । तस्य चापुत्रस्यातिनिव्वंदाद् मुनीनामाश्रममण्डले निवसतः कृपालुभिस्तैर्मुनिभिरपत्योत्पादनाय इष्टिः कृता । तस्याञ्च मध्यरात्रे निवृत्तायां मन्त्रपूतजलपूर्णाकलसं वेदिमध्ये निवेश्य ते मुनयः सुषुपुः ॥१३॥

the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were *Ḍṛdhāsva*, *Chandrāsva*, and *Kapilāsva*; and the son and successor of the elder of these was *Haryyaśva*; his son was *Nikumbha*; his son was *Sanhatāśva*; his son was *Kriśāsva*; his son was *Prasenajit*; and his son was another *Yuvanāsva*.<sup>18</sup>

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

18 The series of names agrees very well to *Sanhatāśva*, called *Varhṇāsva* in the *Bhāgavata*. We have there some variations, and some details not noticed in our text. The *Vāyu*, *Brāhma*, *Agni*, *Linga*, *Matsya*, and *Kūrma*, ascribe two sons to *Sanhatāśva*, whom the two first name *Kriśāsva* and *Akriśāsva*, and the rest *Kriśāsva* and *Raṇāsva*. *Senajit* or *Prasenajit* is generally, though not always, termed the son of the younger brother; but the commentator on the *Hari Vamśa* calls him the son of *Sanhatāśva*, whilst the *Matsya*, *Agni*, *Linga*, and *Kūrma* omit him, and make *Māndhātri* the son of *Raṇāsva*. The mother of *Prasenajit* and the wife of *Akriśāsva* or *Sanhatāśva*, according to the different interpretations, was the daughter of *Himavat*, known as *Drishadvatī*, the river so termed (Bk. II. Ch. III. n. 7.) The wife of *Yuvanāsva*, according to the *Vāyu*, or of *Prasenajit*, according to the *Brāhma*, was *Gaurī*, the daughter of *Rantīnara*, who incurring the imprecation of her husband, became the *Bāhudā* river (Bk. II. Ch. III. n. 6.) The *Brāhma* and *Hari Vamśa* call *Yuvanāsva* her son; but in another place the *Hari Vamśa* contradicts itself, calling *Gaurī* the daughter of *Matīmara*, of the race of *Puru*, the mother of *Māndhātri*; here following apparently the *Matsya*, in

which it is so stated. The *Brāhma P.* is not guilty of the inconsistency. The *Vāyu* of course gives the title to *Māndhātri*, with the addition that he was called *Gaurika*, after his mother: तस्यास्तु गौरिकः पुत्रश्चक्रवर्ती बभूव ह ।

मान्धाता यौवनाश्वो वै तौ लोक्यविजयी नृपः ॥ *Māndhātri*'s birth from *Gaurī* is the more remarkable, as it is incompatible with the usual legend given in our text and in the *Bhāgavata*, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the *Bhāgavata*, *Māndhātri* is also named *Trasadasyu*, or the terrifier or thieves.

तेषु च सुप्तेषु अतीव तृट्परीतः स भूपालस्तमाश्रमं विवेश, सुप्तांश्च तानृषीन् नैवोत्थापयामास ॥१४

तच्च कलसजलमपरिमेयमाहात्म्यं मन्त्रपूतं पपौ प्रबुद्धाश्च ऋषयः पप्रच्छुः—केनैतन्मन्त्रपूतं वारि पीतम् ? अत्र हि पीते राज्ञोऽस्य युवनाश्वस्य पत्नी महाबलपराक्रमं पुत्रं जनयिष्यति । इत्याकर्ण्य स राजा अजानता मया पीतमित्याह ॥१५॥

गर्भश्च युवनाश्वोदरेऽभवत् क्रमेण च ववृधे । प्राप्तसमयश्च दक्षिणं कुक्षिमवनीपतेर्निभिद्य निश्चक्राम न चासौ राजा ममार ॥१६॥

जातो नामैष कं धास्यतीति ते मुनयः प्रोचुः । अथागम्य देवराड्ब्रवीत्—मामयं धास्यतीति । ततो मान्धाता नामतोऽभवत्, वक्ते चास्य प्रदेशिनी देवराजेन न्यस्ता, तां पपौ । ताञ्चामृतस्त्राविणीमासाद्य पीत्वा चाह्नैव व्यवर्द्धत । स तु मान्धाता चक्रवर्ती सप्तद्वीपां महीं बुभुजे । भवति चात्र श्लोकः.

यावत् सूर्य उदेति स्म यावच्च प्रतितिष्ठति ।

सर्वं तद यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥१७

cure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty ; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he came to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts, and he drank it. When the Munis rose, and found that the water had been drunk, they inquired who had taken it, and said, "The queen that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Rájá, "who unwittingly drank the water!" and accordingly in the belly of Yuvanásva was conceived a child, and it grew, and in due time it ripped open the right side of the Rájá, and was born, and the Rájá did not die. Upon the birth of the child, "Who will be its nurse?" said the Munis; when Indra, the king of the gods, appeared, and said, "He shall have me for his nurse" (mám dhásyati); and hence the boy was named Mándhatri. Indra put his forefinger into the mouth of the infant, who sucked it, and drew from it heavenly nectar ; and he grew up, and became a mighty monarch, and reduced the seven continental zones under his dominion. And here a verse is recited; "From the rising to the going down of the sun, all that is irradiated by his light, is the land of Mándhatri, the son of Yuvanásva."<sup>19</sup>

19 The Váyu cites this same verse and another, with the remark.

मान्धाता च शशबिन्दुदुहितरं बिन्दुमतीमुपयेमे, पुरुकुत्समम्बरीषं मुचु-  
कुन्दञ्च तस्यामपत्यत्रयमुत्पादयामास । पञ्चाशच्च दुहितरस्तस्य नृपतेर्बभूवुः ॥१८॥

Mándhatri married Vindumatí, the daughter of Śaśavindu, and had by her three sons, Purukutsa, Ambarísha, and Muchukunda ; he had also fifty daughters.<sup>20</sup>

बह्वृचश्च सौभरिर्नाम ऋषिरन्तर्जले द्वादशाब्दं कालमुवास ॥१९॥

तत्र चान्तर्जले सम्मदनामातिबहुप्रजोऽतिप्रमाणो मीनाधिपतिरासीत्  
तस्य पुत्र-पौत्र-दौहित्राः पार्श्वतः पृष्ठतोऽग्रतो वक्षः-पुच्छ-शिर-  
साञ्चोपरि भ्रमन्तस्तेनैव सहाहर्निशमतिनिर्वृता रेमिरे । स चापि  
तत्स्पर्शोपचीयमानहर्षप्रकर्षो बहुप्रकारं तस्यर्षेः पश्यतस्तैरात्मज-पौत्र-दौहि-  
त्रादिभिः सहानुदिवसं बहुप्रकारं रेमे । अथान्तर्जलावस्थितः स सौभरिरे  
काग्रतासमाधानमपहायानुदिनं तत् तस्य मतस्यस्यात्मजपौत्रदौहित्रादिभिः  
सहातिरमणीयं ललितमवेक्ष्याचिन्तयत् ॥२०॥

अहो धन्योऽयमीदृशमपि अनभिमतं योन्यन्तरमवाप्य एभिरात्मजपौत्रा-  
दिभिः सह रममाणोऽतीवास्माकं स्पृहामुत्पादयति । वयमप्येवं पुत्रादिभिः  
सह रमयिष्यामः । इत्येवमभिसमीक्ष्य स तस्मादन्तर्जं लान्निष्कम्य  
निर्व्वेष्टुकामः कन्यार्थं मान्धातारं राजानमगच्छत् ॥२१॥

The devout sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water ; the sovereign of the fish in which, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all directions, and he lived amongst them happily, playing with them night and day. Saubhari the sage, being disturbed in devotions by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected, "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young. Of a truth he awakens in my mind the wish to taste such pleasure, and I also will make merry

that they were uttered by those acquainted with the Purānas and with genealogies: अत्राप्युदाहरन्तीमौ श्लोकौ पौराणिका द्विजाः । यावत्सूर्यस्य उदयो यावदत्तमनं भवेत् । सर्व्वे तद्यौवनाश्रस्य मान्धातुः क्षेत्तमुच्यते ॥ अत्राप्युदाहरन्तीमं श्लोकं वंशविदो जनाः । यौवनाश्रं महात्मानं राजानमभितौजसं । मान्धातारं तनुं विष्णोः पुराणज्ञाः प्रचक्षते ॥

20 The Bráhma and Agni omit Ambarísha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs elsewhere only in the Bhágavata, and there less in detail.

अथागमनश्रवणसमनन्तरं चोत्थाय तेन राज्ञा सम्यग् अध्यादिना  
पूजितः कृतासनपरिग्रहः सौभरि स्वाच ।

निर्व्वेष्टकामोऽस्मि नरेन्द्र कन्यां प्रयच्छ मे मा प्रणयं विभाङ्गीः ।

न ह्यर्थिनः कार्यवशाभ्युपेताः ककुत्स्थगोत्रे विमुखाः प्रयान्ति ॥२२॥

अन्येऽपि सन्त्येव नृपाः पृथिव्यां क्षमापाल येषां तनयाः प्रभूताः ।

किन्त्वर्थिनामर्थितदानदीक्षा कृतव्रतं श्लाघ्यमिदं कुलं ते ॥२३॥

शतार्द्धसङ्ख्यास्तव सन्ति कन्यास्तासां ममेकां नृपते ! प्रयच्छ ।

यत् प्रार्थनाभङ्गभयाद् विभेमि तस्मादहं राजवरातिदुःखात् ॥२४॥

amidst my children." Having thus resolved, the Muni came up hastily from the water, and, desirous of entering upon the condition of a householder, went to Mándhātri to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation, and treated him with the most profound respect. Having taken a seat, Saubhari said to the Rájá, "I have determined to marry: do you, king, give me one of your daughters as a wife: disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the earth to whom daughters have been born, but your family is above all renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters; give one of them to me, so that I may be relieved from the anxiety I suffer through fear that my suit may be denied."

इति ऋषिवचनमाकर्ण्य स राजा जराजर्जरित इह तमृषिमालोक्य  
प्रत्याख्यानकातरस्तस्माच्च भगवतः शापतो विभ्यत् किञ्चिदधोमुखश्चिरं दध्यौ  
नरेन्द्र । कस्मात् समुपेषि चिन्तामशक्यमुक्तं न मयात्र किञ्चित् ।  
याऽवश्यदेया तनया तयेव कृतार्थता नो यदि किं न लब्धम् ॥२५॥

अथ तस्य शापभीतः सप्रश्रयमुवाचासौ राजा ।

When Mándhātri heard this request, and looked upon the person of the sage, emaciated by austerity and old age, he felt disposed to refuse his consent; but dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rshi, observing his hesitation, said, "On what, O Rájá, do you meditate? I have asked for nothing which may not be readily accorded: and what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?" To this, the king, apprehensive of his displeasure, answered and said, "Grave sir, it is the established

भगवन् ! अस्मत्कुलस्थितिरियम्,—य एव कन्याया अभिरुचितोऽभिजनवान्  
वरः, तस्मै कन्या प्रदीयते । भगवद्याच्ञा चास्मन्मनोरथानामप्यगोचर  
वर्तिनी कथमप्येषा सञ्जाता । तदेवमवस्थिते न विद्मः किं कुर्मं इति,  
तन्मया चिन्त्यत इत्याभिहिते तेन भूभुजा मुनिरचिन्तयत् । प्रहो अयमन्यो-  
ऽस्मत्प्रत्याख्यानो पायः । वृद्धोऽयमनभिमतः स्त्रीणां किमुत कन्याना मिति  
अमुना सञ्चिन्त्येवमभिहितम् ॥२६॥

एवमस्त् तथा करिष्यामीति सञ्चिन्त्य मान्धातार मुवाच ॥२७॥

यद्येवं तदादिश्यतामस्माकं प्रवेशाय कन्यान्तः- पुरवर्षवरः ॥२८॥

यदि कन्येव काचिन्मामभिलषति, तदाहं दारपरि ग्रहं करिष्यामीति ।  
अन्यथा चेतदलमस्माकम् एतेनातीतकालारम्भेणेत्युक्त्वा विरराम ।

usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank ; and since this your request is not yet made known to my maidsens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity, and I am at a loss what to do." This answer of the king was fully understood by the Rshi, who said to himself, "This is merely a device of the Rájá to evade compliance with my suit: he has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of his daughters: even be it so ; I will be a match for him:" and he then spake aloud, and said, "Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace. Should any of the maidens your daughters be willing to take me for a bridegroom, I will have her for my bride ; if no one be willing, then let the blame attach alone to the years that I have numbered." Having thus spoken, he was silent.

ततश्च मान्धात्रा मुनिशापशङ्कितेन कन्यान्तःपुरवर्षवरः समाज्ञतः  
कन्यान्तःपुरं प्रविशन्नेव भगवानखिल सिद्ध-गन्धर्व्व-मनुष्येभ्योऽतिशयेन  
क्रमनोर्य रूप मकरोत् । प्रवेश्य च तमृषिमन्तःपुरवर्षवरस्ताः कन्यकाः प्राह  
भवतीनां जनयिता महाराजः समाज्ञापयतिः अयमस्मान् ब्रह्मर्षिःकन्यार्थी  
समभ्यागतः मया चास्य प्रतिज्ञातः यद्यस्मत्कन्यका काचिद् भगवन्त

Mándhátri, unwilling to provoke the indignation of the Muni, was accordingly obliged to command the eunuch to lead the sage into the inner chambers ; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits. His conductor, addressing the princesses, said to them, "Your father, young ladies, sends you this pious sage, who has demanded of him a bride ; and the Rájá has

वरयांत, तत्कन्यायाश्छन्द नाहं परिपन्थानं करिष्यामि; इत्याकर्ण्य सर्वा  
एव ताः कन्यकाः सानुरागाः समन्मथाः करेणव इवभयूथपतिं तमृषि-  
महमहमिकया वरयाम्बभूवुरूचुश्च ॥२९॥

अलं भगिन्योऽहमिमं वृणोमि वृतो मया नैष तवानुरूपः ।

ममेव भर्ता विधिनेष सृष्टः सृष्टाहमस्योपशमं प्रयाहि ॥३०॥

वृतो मयायं प्रथमं मयायं गृहं विशन्नेव विहन्यसे किम् ।

मया मयेति क्षितिपात्मजानां तदर्थमत्यर्थकलिर्बभूव ॥३१॥

यदा तु सर्वाभिरतीव हार्दाद् धृतः स कन्याभिरनिन्द्यकीर्त्तिः ।

तदा स कन्याधिकृतो नृपाय यथावदाचष्ट विनम्रमूर्त्तिः ॥३२॥

तदवगमात् किमेतत् कथय, किं करोमीति किं मयाभिर्हितमित्याकुल  
मतिरनिच्छन्नपि कथमपि राजानुमेने । कृतानुरूपविवाहश्च महर्षिः  
सकला एव ताः कन्यकाः स्वमाश्रममनयत् ।

promised him, that he will not refuse him any one of you who shall choose him for her husband." When the damsels heard this, and looked upon the person of the Ṛshi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing the favours of the master of the herd, they all contended for the choice. "Away, away, sister!" said each to the other; "this is my election, he is my choice; he is not a meet bride-groom for you; he has been created by Brahmá on purpose for me, as I have been created in order to become his wife: he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Ṛshi: and as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. Perplexed more than ever by this information, the Rájá exclaimed, "What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Ṛshi should marry all his daughters.

तत्र चाशेषः शिल्पिशिल्पप्रणेतारं विधातारमिवान्य विश्वकर्माणमाहूय  
सकलकन्यानामेकेकस्याः प्रोत्फुल्लपङ्कजकूजत्कलहंसकारण्डवादिविहमङ्ग  
भिरामजलाशयाः सोपवनाः सविकाशाः साधुशय्यासनपरिच्छदाः

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśvakarman, equal in taste and skill to Brahmá himself, to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches and seats and furniture, and to attach to them gardens and groves, with reservoirs of water,



प्रासादाः क्रियन्तामित्यादिदेश ॥३३॥

तच्च तथैवानुष्ठितमशेषशिल्पविशेषाचार्य्यस्त्वष्टा दर्शितवान् ॥३४॥

ततश्च परमर्षिणा सौभरिणाज्ञसस्तेषु गृहेष्वनपायानन्दनामा महानिधि  
रासाञ्चक ॥३५॥

ततोऽनवरतभक्ष्यभोज्यलेह्याद्युपभोगैरागतानुगत भृत्यादीनहर्निशमशेष  
गृहेषु ताः क्षितीशदुहितरो भोजयामासुः ॥३६॥

where the wild-duck and the swan should sport amidst beds of lotus flowers. The divine artist obeyed his injunctions, and constructed splendid apartments for the wives of the Rshi ; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda<sup>21</sup> took up his permanent abode, and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

एकदा तु दुहितृस्नेहाकृष्टहृदयः स महीपतिरतिदुःखितास्ताः सुखिता वा  
इति विचिन्त्य तस्य महर्षेराश्रममुपेत्य स्फुरदंशुमालां स्फटिकमयीं प्रासाद-  
मालामतिरम्योपवनजलाशयां ददर्श ॥३७॥

प्रविश्य चैकं प्रासादमात्मजां परिष्वज्य कृतासनपरिग्रहः प्रवृत्तस्नेहनय  
नाम्बुगर्भनयनोऽब्रवीत् ॥३८॥

अप्यत्र वत्से भवत्याः सुखमुत किञ्चिदसुखम् अपि ते महर्षिः स्नेहवान्,  
उत संस्मर्य्यतेऽस्मद्गृहवासस्य ? इत्युक्त्वा तत्तनया पितरमाह,—तात !

अतिशयरमणीयः प्रासादोऽत्र अतिमनोज्ञमुपवनम् अतिकलवाक्यविहगा-  
भिस्ताः प्रीत्फुल्लपद्माकरजलाशयाः, मनोऽनुकूलभक्ष्यभोज्यानुलेपनवस्त्रभूषण  
दिभोगोपभोगः, मृदूनि शय नानि, सर्व्वसम्पत्समवेतमेतद् गार्हस्थ्यम्,

After some period had elapsed, the heart of king Mándhatri yearned for his daughters, and he left solicitous to know whether they were happily circumstanced. Setting off therefore on a visit to the hermitage of Saubhari, he beheld upon his arrival a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens, and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes, "Dear child, tell me how it is with you. Are you happy here ? or not ? Does the great sage treat you with tenderness ? or do you revert with regret to your early home ?" The princes replied, "You behold, my father, how delightful a mansion I inhabit, surround-

21 The great Nidhi: a Nidhi is a treasure, of which there are several belonging to Kuvera ; each has its guardian spirit, or is personified.

तथापि केन वा जन्मभूमिर्न स्मर्यते ? त्वत्प्रसादादिदम शेषमति शोभनम् ॥३९॥

किन्तु एतन्ममेकं दुःखकारणम्, यदस्मद्भर्तास्मद्गोहान्न निःसरति । ममेव केवलमतिप्रीत्या समीपवर्ती, नान्यासां मद्भ्रगिनीनाम् एवञ्च मम सहोदरा दुःखिता इत्येवमतिदुःखकारणम्

ded by lovely gardens and lakes, where the lotus blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, soft beds, and every enjoyment that affluence can procure. Why then should I call to memory the place of birth ? To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this ; my husband is never absent from my dwelling : solely attached to me, he is always at my side ; he never goes near my sisters ; and I am concerned to think that they must feel mortified by his neglect : the only circumstance that gives me uneasiness."

इत्युक्तस्तया द्वितीयं प्रासादमुपेत्य स्वतनयां परिष्वज्योपविष्टस्तथैव पृष्टवान् । तथापि तथैव सर्वमेतत् प्रासादाद्युपभोगसुखमाख्यातम् । ममेव केवलं पार्श्ववर्ती नान्यासामस्मद्भ्रगिनीनामित्येवमादि श्रुत्वा समस्त प्रासादेषु राजा प्रविवेश । तनयां तनयां तथैवापृच्छत्, ताभिश्च तथैवाभिहितः परितोषविस्मयनिर्भरविशहृदयो भगवन्तं सौभरिमेकान्ता वस्थितमुपेत्य कृतपूजोऽब्रवीत् ॥४०॥

दृष्ट्वास्ते भगवन् सुमहानेष सिद्धिप्रभावो नैवंविधमन्यस्य कस्यचिदस्माभिर्विभूतिविलसितमुपलक्षितम् । कियदेतद्भ्रगवंस्तपसः फलमित्यभिपूज्य तमृषिं तत्रैव तेन ऋषिवर्येण सह किञ्चित् कालमभिमतोपभोगं वुभुजे, स्वपुरञ्च जगाम ॥४१॥

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the complaint, that the Rshi was wholly devoted to her, and paid no attention to her sisters. In every palace Mándhātri heard the same story from each of his daughters in reply to his questions ; and with a heart overflowing with wonder and delight he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him : "Holy sage, I have witnessed this thy marvellous power ; tho like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities ! Having thus saluted the sage, and been received by him with respect, the Rájá resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

कालेन गच्छता तस्य राजतनयासु तासु पुत्रशतं सार्द्धमभवत् ।  
तदनुदिनारूढस्नेहः स तत्रातीव ममताकृष्टहृदयोऽभवत् ॥४२॥

अप्येतेऽस्मत्पुत्राः कलभाषिणः पद्भ्यां गच्छेयुः, अप्येते यौवनिनो  
भवेयुः, अपि कृतदारानेतान् पश्येयम्, अप्येतेषां पुत्रा भवेयुः, अथ  
तत्पुत्रान् पुत्रसमन्तितान् पश्येयम् ? एवमादिमनोरथमनुदिन कालसम्पत्ति  
वृत्तिमवेत्येतत् सञ्चिन्तयामास ॥४३॥

अहो मे मोहस्यातिविस्तारः ।

मनोरथानां न समाप्तिरस्ति वर्षायूतेनापि तथाब्दलक्षेः ।

पूर्णेषु पूर्णेषु पुनर्नवानाम् उत्पत्तयः सन्ति मनोरथानाम् ॥४४॥

पद्भ्यां गता यौवनिनश्च जाता दारेश्च संयोगमिताः प्रसृताः ।

दृष्टाः सुतास्तनयप्रसूतिं द्रष्टुं पुनर्वाञ्छति मेऽन्तरात्मा ॥४५॥

द्रक्ष्यामि तेषामपि चेत् प्रसूतिं मनोरथो मे भविता ततोऽन्यः ।

पूर्णेऽपि तत्राप्यपरस्य जन्म निवार्यते केन मनोरथस्य ॥४६॥

आ मृत्युतो नैव मनोरथाना- मन्तोऽस्ति विज्ञातमिदं मया च ।

मनोरथासक्तिपरस्य चित्तं न जायते वै परमात्मसङ्गि ॥४७॥

In the course of time the daughters of Mándhātri bore to Saubhari a hundred and fifty sons, and day by day his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self<sup>29</sup>. "These my sons," he loved to think, "will charm me with their infant prattle ; then they will learn to walk ; they will then grow up to youth and to manhood : I shall see them married, and they will have children ; and I may behold the children of those children." By these and simitar reflections, however, he perceived that his anticipations every day outstripped the course of time, and at last he exclaimed, "What exceeding folly is mine ! there is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk ; when I have beheld their youth, their manhood, their marriage, their progeny ; still my expectations are unsatisfied, and my soul yearns to behold the descendants of their descendants. Shall I even see them, some other wish will be engendered ; and when that is accomplished, how is the birth of fresh desires to be prevented ? I have at last discovered that there is no end to hope, untill it terminates in death ; and that the mind which is perpetually engrossed by expectation, can never be attached

22 Of Mamatá, 'mineness' ( ममता ); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

स मे समाधिर्जलवासमित्र मत्स्यस्य सङ्गात् सहसेव नष्टः !  
 परिग्रहः सङ्गकृतो ममायं परिग्रहोत्थाश्च महाविधित्साः ॥४८॥  
 दुःखं यदेवैकशरीरजन्म शताद्ब्रह्मसङ्घं तदिदं प्रसूतम् ।  
 परिग्रहेण क्षितिपात्मजानां सुतेरनेकैर्बहुलीकृतं तत् ॥४९॥  
 सुतात्मजैस्तत्तनयेश्च भूयो भूयश्च तेषां स्वपरिग्रहेण ।  
 विस्तारमेष्यत्यतिदुःखहेतुः परिग्रहो वै ममतानिधानम् ॥५०॥  
 चीर्णं तपो यत् जलाश्रयेण तस्यद्विरेषा तपसोऽन्तरायः ।  
 मत्स्यस्य सङ्गादभवच्च यो मे सुतादिरागो मुषितोऽस्मि तेन ॥५१॥  
 निःसङ्गता मुक्तिपदं यतीनां सङ्गादशेषाः प्रभवन्ति दोषाः ।  
 आरूढयोगाऽपि निपात्यतेऽधः सङ्गेन योगी किमुताल्पसिद्धिः ॥५२॥  
 अहं चरिष्यामि तथात्मनोऽर्थे परिग्रहग्राहगृहीतबुद्धिः ।  
 यथा हि भूयः परिहीणदोषो जनस्य दुःखैर्भविता न दुःखी ॥५३॥  
 सर्वस्य घातारमचिन्त्यरूप मणोरणीयांसमतिप्रमाणम् ।  
 सितासितञ्चेश्वरमीश्वराणा माराधयिष्ये तपसैव विष्णुम् ॥५४॥

to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others, and is farther multiplied by the numerous children whom the princesses have borne to me. The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety. My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence, and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection by contracting worldly attachments: how much more likely should one so fall whose observances are incomplete? My intellect has been a prey to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings. To that end I will propitiate, by arduous penance, Vishnu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods. On his everlasting body, which both discrete

तस्मिन्नशेषौजसि सर्वरूपिष्यव्यक्तविस्पष्टतनावनन्ते ।  
ममाचलं चित्तमपेतदोषं सदास्तु विष्णावभवाय भूयः ॥५५॥

समस्तभूतादमलादनन्तात् सर्वेश्वरादन्यदनादिमध्यात् ।

यस्मान्न किञ्चित् तमहं गुरुणां परं गुरुं संश्रयमेमि विष्णुम् ॥५६॥

and indiscrete substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more. To him I fly for refuge ; to that Vishṇu, who is the teacher of teachers, who is one with all beings, the pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing."

### CHAPTER III

इत्यात्मानमात्मनवाभिघायासौ सौभरिरपहाय पुत्रगृहासनपरिवर्हीदिकम  
शेषमर्थजातं सकलभार्यां समवेतो वनं प्रविवेश । तत्राप्यनुदिनं वैखानस-  
निष्पाद्यमशेषं क्रियाकलापं निष्पाद्य क्षयितसकलपापः परिपक्रमनो-  
वृत्तिरात्मन्यग्नीनारोप्य भिक्षुरभवत् ॥१॥

भगवति आसज्याखिलं कर्मकलापमजमविकारममरणादिधर्ममवाप  
परं परवतामच्युतपदम् ॥२॥

इत्येतन्मान्धातुर्दुहितृसम्बन्धाद्व्याख्यातम् ॥३॥

यश्चेतत् सौभरिचरितमनुस्मरति पठति शृणोत्येव धारयति, तस्याद्यौ  
जन्मान्यसन्मतिरसद्धर्मो वा मनसोऽसन्मागाचरणमशेषहेयेषु वा ममत्वं  
न भवतीति । अतो मान्धातुः पुत्रसन्ततिरभिधीयते ॥४॥

Having thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhānasas (or anchorets having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires,<sup>1</sup> and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration, or death. Whoever reads, or hears, or remembers, or understands, this legend of Saubhari, and his espousal of the daughters of Mándhātri, shall never, for eight successive births, be addicted to evil thoughts, nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Mándhātri is now resumed.

1 So Manu ; "Having repositied, as the law directs, the holy fires in his breast," &c. VI. 25.

अम्बरीषस्य मान्धातुस्तनयस्य युवनाश्वः पुत्रोऽभूत् । तस्मात् हरितः,  
रसातले च मौनेया नाम गन्धर्वाः षट्कोटि यतोऽङ्गिरसो हारिताः ॥५॥

The son of Ambarīsha, the son of Mándhātri, was Yuvanāśva ; his son was Harita,<sup>2</sup> from whom the Angirasa Háritas were descended.<sup>3</sup>

In the regions below the earth the Gandharbas called Mauneyas (or sons of the Muni Kaśyapa), who were sixty millions in number, सङ्ख्यास्तेरशेषाणि नागकुलानि अपहृतप्रधान रत्नाधिपत्यान्यक्रियन्त ॥६॥ तैश्च गन्धर्व्वीय्यविधूतैरुरगेश्वरैर्भगवान् अशेष देवेशस्तवश्रवणोन्मीलितोद्भिन्न-पुण्डरीकनयनो जलशयनो निद्रावसानाद् विबुद्धः प्रणिपत्याभिहितो had defeated the tribes of the Nāgas, or snake-gods, and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharbas, the serpent chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotus eyes opened while listening to their hymns. They said, "Lord, how shall we be delivered from this great fear?" Then replied the first of

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

3 The words of the text are, तस्माद्हरितो यतोऽङ्गिरसो हारिताः । and the commentator explains the phrase, 'the Angirasa Brahmans, of whom the Hárita family was the chief.' The Linga reads, हरितो युवनाश्वस्य हरित यत आत्मजाः । एते ह्यङ्गिरसपत्ने चलोपेता द्विजातयः ॥ 'Harita was the son of Yuvanāśva, whose sons were the Háritas ; they were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshatriyas.' The Vāyu has, हरितो युवनाश्वस्य हारिता भूरयःस्मृताः । एते ह्यङ्गिरसः पुत्राः चलोपेता द्विजातयः ॥ 'Harita was the son of Yuvanāśva, from whom were many called Háritas ; they were sons of Angiras, and Brahmans with the properties of Kshatriyas.' The Bhāgavata has only, मान्धातुप्रवरा इमे । These (Ambarīsha, Purukutsa, and Harita) were, according to Sridhara Swāmi's comments, the chiefs of Mándhātri's descendants, being founders of three several branches: or it may mean, he says, merely that they had Mándhātri for their progenitor, Mándhātri being by some also named Angiras, according to Aśvalāyana. It may be questioned if the compilers of the Purāṇas, or their annotators, knew exactly what to make of this and similar phrases, although they were probably intended to intimate that some persons of Kshatriya origin became the disciples of certain Brahmans, particularly of Angiras, and afterwards founders of schools of religious instruction themselves. Mándhātri himself is the author of a hymn in the Rig-veda. *As. Res.* VIII. 385. Hárita is the name of an individual sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.

भगवन् ! अप्यस्माकमेतेभ्यो गन्धर्वेभ्यो भयमुपशम मेष्यतीत्याह भगवानादि  
 पुरुषः पुरुषोत्तमो यौवनाश्वस्य मान्धातुः पुरुकुत्सनामा पुत्रसमहमनु-  
 प्रविश्येतानशेषदुष्टगन्धर्वानुपशमं नयिष्यामि ॥७

इत्याकर्ष्य भगवते क्रतुप्रणामाः पुनर्नागलोक मागताः पन्नगपतयो  
 नर्मदाञ्च पुरुकुत्सानयनाय चोदयामासुः ॥८॥

males, who is without beginning, I will enter into the person of Purukutsa, the son of Mándhāttri, the son of Yuvanásva, and in him will I quiet these iniquitous Gandharbas." On hearing these words, the snake-gods bowed and withdrew, and returning to their country dispatched Narmadá to solicit the aid of Purukutsa.<sup>4</sup>

सा चैनं रसातले नीतवती । रसातलगतश्चासौ भगवत्तेजसाप्यायितात्म-  
 वीर्य्यः सकल-गन्धर्वान् जघान, पुनश्च स्वभवनमाजगाम । सकलपन्नग-  
 पतयश्च नर्मदायै वरं ददुः । यस्तेऽनुस्मरण समवेतं नामग्रहणं  
 करिष्यति, तस्य सर्पविषभयं न भविष्यतीति ॥९॥

नर्मदायै नमः प्रातर्नर्मदायै नमो निशि ।

नमोऽस्तु नर्मदे तूभ्यं रक्ष मां विषसर्पतः ॥

इत्युच्चार्य्यार्हनिशमन्धकारप्रवेशे वा न सर्पेर्दश्यते ॥१०॥

न चापि कृतानुस्मरणभ्रजो विषमपि सुभुक्तमुपघाताय भविष्यति ॥११॥  
 पुरुकुत्साय च भवतः सन्ततिविच्छेदो न भविष्यतीत्युरगपतयो वरं ददुः ॥१२॥

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

पुरुकुत्सो नर्मदायां त्रसदस्युमजीजनत् ।

Purukutsa had a son by Narmadá named Trasadasyu, whose son

4 Narmadá, the personified Nerbudda river, was, according to the Bhāgavata, the sister of the Nágas.

त्रसदस्युसुतः सम्भूतः, ततोऽनरण्यः, तं रावणो दिग्विजये जघान ।  
 अनरण्यस्य पृषदश्वः, पृषदश्वस्य हर्ष्यश्वः पुत्रोऽभवत् । ततश्च  
 सुमनाः, तस्यापि त्रिधन्वा, त्रिधन्वनस्यय्यारुणः ॥१३॥

तस्मात् सत्यव्रतः । सोऽसौ त्रिशङ्कुसंज्ञामवाप, चण्डालतामुपगतश्च  
 द्वादशवार्षिक्यामनावृष्ट्यां विश्वामित्रकलत्रापत्यपोषणार्थं चाण्डालप्रतिग्रह-  
 परिहरणाय च जाह्नवीतीरे न्यग्रोधे मृगमांसमनुदिनं बबन्ध ॥१४॥

परितुष्टेन च विश्वामित्रेण सशरीरः स्वर्गमारोपितः ।

was Sambhūta,<sup>5</sup> whose son was Anarāya, who was slain by Rāvaṇa in his triumphant progress through the nations. The son of Anarāya was Prishadaśva ; his son was Haryyaśva ; his son was Sumanas ;<sup>6</sup> his son was Tridhanwan ; his son was Trayyārūna ; and his son was Satyavrata, who obtained the appellation of Triśanku, and was degraded to the condition of a Chāṇḍāla, or outcast.<sup>7</sup> During a twelve years' famine Triśanku provided the flesh of deer for the nourishment of the wife and children of Viśvāmitra, suspending it upon a spreading fig-tree on the borders of the Ganges, that he might not subject them to the indignity of receiving presents from an outcast. On this account Viśvāmitra, being highly pleased with him, elevated him in his living body to heaven.<sup>8</sup>

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

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

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

8 The occurrence of the famine, and Satyavrata's care of the wife and family of Viśvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brāhma and Hari Vaṃśa. During the famine, when game fails he kills the cow of Vaśiṣṭha : and for the three



त्रिशङ्कोर्हरिश्चन्द्रः, तस्मात् रोहिताश्वः, ततश्च हरितः, हरिताच्चञ्चुः,

The son of Triśanku was Hariśchandra ;<sup>9</sup> his son was Rohitā

crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Triśanku (tri, 'three,' śanku, 'sin'). Vaśishṭha refusing to perform his regal inauguration, Viśvāmitra celebrates the rites, and on his death elevates the king in his mortal body to heaven. The Rāmāyaṇa relates the same circumstance, but assigns to it a different motive, Viśvāmitra's resentment of the gods to attend Triśanku's sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viśvāmitra, by which Triśanku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Viśvāmitra. The Bhāgavata has an allusion to this legend, saying that Triśanku is still visible in heaven : अथापि दिवि दृश्यते । The Vāyu furnishes some

further information from an older source : अत्राप्युदाहरन्तीमी श्लोको पौराणिकाः  
जना । विश्वामित्रप्रसादेन त्रिशङ्कर्विदि राजते । देवैः सार्द्धं महातेजाऽनुग्रहात्स्य धीमतः ।  
शनैर्याति... रम्या हेमन्ते चन्द्रमण्डिता । अलङ्कृता त्रिभिर्ज्यैस्त्रिशङ्कुमहभूषिता ॥

Both my copies leave a blank where it is marked, and similar passage does not elsewhere occur ; but the word should probably be त्रिशङ्क,

and the whole may be thus rendered : 'Men acquainted with the Purāṇas recite these two stanzas ; "By the favour of Viśvāmitra the illustrious Triśanku shines in heaven along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornaments with the constellation Triśanku." ' This legend is therefore clearly astronomical, and alludes possibly to some reformation of the sphere by Viśvāmitra, under the patronage of Triśanku, and in opposition to a more ancient system advocated by the school of Vaśishṭha. It might be no very rash conjecture, perhaps, to identify Triśanku with Orion, the three bright stars of whose belt may have suggested the three Śankus (stakes or pins) which form his name.

9 The Paurānik lists generally dismiss Hariśchandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahābhārata, Sabhā Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rājasūya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Mākandēya and Padma Purāṇas, of his having given his whole country, his wife and son, and finally himself, to Viśvāmitra, in satisfaction of his demands for Dakṣiṇā. In consequence he was elevated with his subjects to heaven, from whence, having been insidiously led by Nāreda to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent, and he and his train paused in mid-air. The city of Hariśchandra is popularly believed to be at times still visible in the skies. The indignation of Vaśishṭha at Viśvāmitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the Śarāli, a sort of Turdus, and the Baka, or crane. In these forms they fought for a considerable term, until Brahmā inter-

चन्द्रोर्विजय-सुदेवो । रुरुको विजयात्, रुरुकस्य च वृकः, ततो बाहुः ।  
योऽसौ हेह्यतालजङ्घादिभिरवजितोऽन्तर्ब्वत्न्या महिष्या सह वनं प्रविवेश ॥१॥

तस्याश्च सपत्न्या गर्भस्तम्भनाय गरो दत्तः । तेनास्या गर्भः स सप्त  
वर्षाणि जठर एव तस्थौ । स च बाहुर्वृद्धभावादौर्वाश्रमसमीपे ममार ॥१॥

सा तस्य भार्य्या चितां कृत्वा तमारोप्यानुमरणं कृतनिश्चयाभूत् ।  
अथेनामतीतानागतवर्त्तमानकालं वेदी भगवानौर्ब्वः स्वस्मादाश्रमान्निर्य्या  
iśva ;<sup>10</sup> his was Hariṭa ;<sup>11</sup> his son was Chunchu,<sup>12</sup> who had had two  
named Vijaya and Sudeva. Ruruka<sup>13</sup> was the son of Vijaya, and his  
own son was Vrika, whose son was Báhu (or Báhuka). This prince  
was vanquished by the tribes of Haihayas and Tálajanghas,<sup>14</sup> and  
his country was overrun by them ; in consequence of which he fled  
into the forests with his wives. One of these was pregaant, and being  
an object of jealousy to a rival queen, the latter gave her poison to  
prevent her delivery. The poison had the effect of confining the  
child in the womb for seven years. Báhu, having waxed old, died  
in the neighbourhood of the residence of the Muni Aurva. His queen  
having constructed his pile, ascended it with the determination of  
accompanying him in death ; but the sage Aurva, who knew all  
things, past, present, and to come, issued forth from his hermitage,  
and forbade her, saying, "Hold ! hold ! this is unrighteous ; a

posed, and reconciled them. The Bhágavata alludes to this story, in  
its notice of Hariśchandra ; but the Váyu refers the conflict to the reign  
of a different prince : see c. 2. n. 11. According to the Śiva P., Hariś-  
chandra was an especial worshipper of that deity ; and his wife Satya-  
vatī was a form of Jayá, one of Durga's handmaids.

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

11 Omitted : Agni, Linga, and Matsya.

12 Omitted : Agni. Dhundhu : Linga and Kūrma. Champa,  
founder of Champamálini : Bhágavata. But all other authorities  
make Champa a different person, a descendant of Anga : see family of  
Anu, of the lunar race.

13 Kuruka - Linga and Kūrma. Bharuka : Bhága, ita.

14 Descendants of Yadu. The first springs from a prince who is the  
twelfth, and the second from one who is the eighteenth, in the lunar  
line, and both are thus cotemporary with a prince who is the thirty-fifth  
of the solar dynasty. The Váyu adds, that they were assisted by Śakas,  
Yavanas, Kámbojas, Páravas, and Pahlavas.

याब्रवीत्- अलमेतेनासद्ग्रहेण, अखिलभूमण्डलपतिरतिवीर्यपराक्रमोऽनेक  
यज्ञकृदरातिपक्षक्षयकर्ता तवोदरे चक्रवर्ती तिष्ठति । मेवं मेवं साहसाध्य  
वसायिनी भवती भवतु, इत्युक्ता च सा तस्मादनुमरणं निर्बन्धाद्  
विवराम ॥१७॥

तेनैव भगवता स्वाश्रममानीयत । कतिपयदिनान्तरे च सहैव तेन  
गरेणातितेजस्वी बालको जज्ञे । तस्यौर्वो जातकर्मादिकां क्रियां  
निष्पाद्य सगर इति नाम चकार । कृतोपनयनञ्च नमोर्वो वेदान्  
शास्त्राण्यशेषाणि अस्त्रञ्चाग्नेयं भार्गवाख्यमध्यापयामास । उत्पन्नबुद्धिश्च  
मातरमपृच्छत्, अम्ब ! कथमत्र वयम् ? क्व वा तातः ? तातोऽस्माकं  
कः ? इत्येवमादि पृच्छतः तन्माता सर्व्वमवोचत् । ततः पितृराज्यहरणाम  
षितो हेह्यतालजङ्घादिवधाय प्रतिज्ञामकरोत् । प्रायशश्च हेह्यान् जघान ।  
शक- यवनकाम्बोज-पारद-पह्लवा हन्यमानास्तत्कुलगुरुं वशिष्ठं शरणां ययुः ॥१८॥  
valiant prince, the monarch of many realms, the offerer of many  
sacrifices, the destroyer of his foes, a universal emperor, is in thy  
womb ; think not of committing so desperate an act!" Accordingly,  
in obedience to his injunctions, she relinquished her intention. The  
sage then conducted her to his abode, and after some time a very  
splendid boy was there born. Along with him the poison that had  
been given to his mother was expelled ; and Aurva, after performing  
the ceremonies required at birth, gave him on that account the name  
of Sagara (from Sa, 'with,' and Gara, 'poison'). The same holy sage  
celebrated his investiture with the cord of his class, instructed him fully  
in the Vedas, and taught him the use of arms, especially those of fire,  
called after Bhārgava.

When the boy had grown up, and was capable of reflection, he  
said to his mother one day, "Why are we dwelling in this hermitage?  
where is my father? and who is he?" His mother, in reply, related  
to him all that had happened. Upon hearing which he was highly  
incensed, and vowed to recover his patrimonial kingdom, and ex-  
terminate the Haihayas and Tāla-janghas, by whom it had been over-  
run. Accordingly when he became a man he put nearly the whole  
of the Haihayas to death, and would have also destroyed the Śakas,  
the Yavanas, Kāmbojas, Pāradas, and Pahnava<sup>15</sup>, but that they  
applied to Vaśiṣṭha, the family paricest of Sagara, for protection.

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

अथैतान् वशिष्ठो जीवन्मृतकान् कृत्वा सगरमाह- वत्स ! वत्स !  
अलमेभिरतिजीवन्मृतकैरनुसृतैः ॥१९

एते च मयैव त्वत्प्रतिज्ञापरिपालनाय निजधर्मं द्विजसङ्गपरित्यागं  
कारिताः ॥२०॥

स तथेति तद्गुरुवचनमभिनन्द्य तेषां वेशान्यत्वमकारयत् । यवनान्  
मुण्डितशिरसः, अर्द्धमुण्डान् शकान्, प्रलम्बकेशान् पारदान्, पल्लवाश्च  
Vasishtha regarding them as annihilated (or deprived of power), though  
living, thus spake to Sagara: "Enough, enough, my son, pursue no  
farther these objects of your wrath, whom you may look upon as no  
more. In order to fulfil your vow I have separated them from affinity  
to the regenerate tribes, and from the duties of their castes." Sagara,  
in compliance with the injunctions of his spiritual guide, contented  
himself therefore with imposing upon the vanquished nations peculiar  
distinguishing marks. He made the Yavanas<sup>16</sup> shave (the upper) half  
of their heads; the Páradas wore their hair long; and the Pahnvas let  
their beards grow, in obedience to his commands<sup>17</sup>. Them also, and

forefathers. The Yavanas are the Ionians or Greeks. The Kámbojas  
were a people on the north-west of India, of whom it is said that they  
were remarkable for a capital breed of horses. There is an apparent trace  
of their name in the Caumogees of Kaferistan, who may have retreated  
to the mountains before the advance of the Turk tribes. (Elphinstone's  
*Caubul*, 619 : see also before, Bk. II. Ch. III. n. 146.) The Páradas and  
Pahlvas or Pahnvas may designate other bordering tribes in the same  
direction, or on the confines of Persia. Along with these, in the legend  
that follows, the Bhágavata enumerates Barbaras. The Váyu adds  
Málishikas, Chaulas, Dárvas, and Khasas : the two former of which  
are people on the Malabar and Coromandel coasts ; the two latter are  
usually placed amongst the mountaineers of the Hindu Kosh. The  
Bráhma P. lengthens the list with the Kolas, the forest races of eastern  
Gondwana ; the Sarpas and the Keralas, who are the people of Malabar.  
The Hari Vamśa still farther extends the enumeration with the Tusharas  
or Tokharas, the Turks of Tokharestan ; the Chinas, Chinese ; the  
Mádras, people in the Panjab ; the Kishkindhas, in Mysore ; Kauntalas,  
along the Narbudda ; Bangas, Bengalis ; Sálwas, people in western  
India ; and the Konkanas, or inhabitants of the Konkan. It is evident  
from the locality of most of the additions of the last authority, that its  
compilar or corrupter has been a native of the Dekhin.

16 And Kámbojas: Váyu.

17 The Asiatic nations generally shave the head either wholly or in  
part. Amongst the Greeks it was common to shave the fore part of the  
head, a custom introduced, according to Plutarch, by the Abantes,  
whom Homer calls ὄπιθεν κομοῶντες, and followed, according to  
Xenophon, by the Lacedæmonians. It may be doubted, however, if the  
Greeks or Ionians ever shaved the head completely. The practice pre-  
vails amongst the Mohammedans, but it is not universal. The Sakas,  
Scythians or Tartars, shave the fore part of the head, gathering the hair

श्मश्रु धरान् निःस्वाध्यायवषट्कारान् एतानन्यांश्च क्षत्रियांश्चकार । ते च निजधर्मपरित्यागाद् ब्राह्मणैश्च परित्यक्ता म्लेच्छतां ययुः । सगरोऽपि स्वमधिष्ठानमागम्य अस्खलितचक्रःसप्तद्वीपवतीमिमामूर्वीं प्रशशास ॥२१॥  
 other Kshatriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus separated from religious rites, and abandoned by the Brahmans, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed dominion<sup>18</sup>.

## CHAPTER IV

कश्यपदुहिता सुमतिर्विदर्भराजतनया च केशिनी द्वे भार्य्ये सगरस्यास्ताम् ॥१॥  
 ताम्याञ्चापत्यार्थमारोधित और्व्वः परमेण समाधेना वरमदात् ॥२॥

Sumati the daughter of Kaśyapa, and Keśinī the daughter of Raja Vidarbha, were the two wives of Sagara<sup>1</sup>. Being without progeny, the king solicited the aid of the sage Aurva with great

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

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

1 So the Rámáyana. Sumati is called the daughter of Arishta-nemi; the Mahábhárata calls her Saivyá. The story of Sagara and his descendants is told at length in the Rámáyana, first book, and in the Mahábhárata, Vana Parva, III. 106, et seq., as well as in most of the Purānas.

एका वंशधरमेकं पुत्रम्, अपरा षष्टि पुत्रसहस्राणि जनयिष्यतीति, यस्या यदभिमतं गृह्यताम् । इत्युक्ते केशिनी पुत्रमेकम्, सुमतिः पुत्रसहस्राणि षष्टि वव्रे । तथेति च ऋषिणाभिहिते अल्पैरेवाहोभिरेकमसमञ्जसं नाम वंशधरं पुत्रमसूत केशिनी । विनतातनयायास्तु सुमत्याः षष्टीः पुत्र सहस्राण्यभवन् । तस्मादसमञ्जसोऽशुमान् नाम कुमारो जज्ञे ॥३॥ earnestness, and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Keshinī chose to have the single son; Sumati the multitude: and it came to pass in a short time the former bore Asamanjas<sup>a</sup>, a prince through whom the dynasty continued; and the daughter of Vinarā (Sumati) had sixty thousand sons. The son of Asamanjas was Anúsumat.

स तु असमञ्जा बाल्यादेवापवृत्तः । पिता चास्याचिन्तयत् अयमतीतबाल्यो बुद्धिमान् भविष्यतीति । अथ तत्रापि वयस्यतीते तच्चरितमेवैनं पिता तत्याज ॥४॥

तान्यपि षष्टिः कुमारसहस्राणि असमञ्जसश्चरितमनुचक्रुः ॥५॥

ततश्चासमञ्जसश्चरितानुकारिभिः सागरैरपध्वस्तयज्ञादिसन्मार्गे जगति देवाः सकलविद्यामयम्संस्पष्टमशेषदोषैर्भगवतः पुरुषोत्तमस्यांशभूतं कपिलिषिं प्रणम्य तदर्थमूर्चुः ॥६॥

भगवन् ! एभिः सगरतनयैरसमञ्जसश्चरितमनुगम्यते, कथमेवमेभिरनुसरद्भिर्जगद्भूविष्यतीत्यार्त्तजगत्परित्राणाय च भगवतोऽत्र शरीरग्रहणम् । इत्या-  
कार्ण्यं भगवान् 'अल्पैरेव दिनैरेते विनङ्क्यन्ति' इत्युक्तवान् ॥७॥

Asamanjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni Kapila, who was a portion of Vishṇu, free from fault, and endowed with all true wisdom. Having approached him with respect, they said, "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas ! Do thou, then, assume a visible form, for the protection of the afflicted universe." "Be satisfied," replied the sage, "in a brief time the sons of Sagara shall be all destroyed."

तत्रान्तरे च सगरो ह्यमेधमारेभे । तत्र च तत्पुत्रैरधिष्ठितमस्याश्वं  
कोऽप्यपहृत्य भुवो विवरं प्रविवेश ॥८॥

ततश्चाश्वान्वेषणाय तनयान् युयोज । ततस्तत्तनयाश्चाश्वखरपदवी  
मनुसरन्तोऽतिनिर्बन्धेन वसुधा तलमेकैको योजनं योजनमवनेश्चखान् ॥९॥

पाताले चाश्वं परिभ्रमन्तमवनीपतिनन्दनास्ते ददृशुः । नातिदूरस्थितञ्च  
भगवन्तमपघने शरत्कालेऽर्कमिव तेजोभिरनवरतमूर्द्ध्वमधश्चाशेषदिशश्चोद्भ्रा-  
सयमानं कपिलर्षिमपश्यन् ॥१०॥

ततश्चोद्यतायुधा 'दुरात्मायमस्मदपकारी यज्ञविघातकर्ता ह्यहर्ता हन्यतां  
हन्यता'मित्यधावन् । ततश्च तेनापि भगवता किञ्चिदीषत्परिवर्तितलोचनेन  
विलोकिताः स्वशरीरसमूत्थेनाग्निना दह्यमाना विनेशुः ॥११॥

At that period Sagara commenced the performance of the solemn sacrifice of a horse, who was guarded by his own sons: nevertheless some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with perseverance, until coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards each for a league. Coming to Pátála, they beheld the horse wandering freely about, and at no great distance from him they saw the R̥shi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, "This is the villain who has maliciously interrupted our sacrifice, and stolen the horse! kill him! kill him!" they ran towards him with uplifted weapons. The Muni slowly raised his eyes, and for an instant looked upon them, and they were reduced to ashes by the sacred flame that darted from his person<sup>3</sup>.

सगरोऽप्यनुगम्याश्वानुसारि तत् पुत्रबलमशेषं परमर्षिकपिलतेजसा  
दग्धमंशुमन्तमसमञ्जसः पुत्रमश्वानयनाय चोदयामास ॥१२॥

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

3 The Bhágavata has, for a Purāna, some curious remarks on this part of the story, flatly denying its truth. न साधुर्वादो मुनिकोपभञ्जिता वृषेन्द्रपुत्रा इति सत्त्वधामनि । कथं तमोरोषमयं विभाव्यते जगत्पवित्रात्मनि खे रजोभुवः । यस्तेरिता सांख्यमयी द्देहनैर्यतो मुमुक्षुस्तरते दुरत्ययं । भवार्णव' मृत्युपथ' विपश्चितः परात्मभूतस्य कथं पृथङ्गतिः ॥ The report is not true, that the sons of the king were scorched by the wrath of the sage; for how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was on with the supreme, and who

स तु सगरतनयखातमार्गेण कपिलमुपगम्य भक्तिं नम्रस्तथा तथा च तुष्टाव, यथैनं भगवानाह, गच्छेनं पितामहायाश्वं प्रापय, वरं वृणीष्व च । पुत्र ! पौत्रश्च ते स्वर्गाद् गङ्गामानयिष्यतीति ॥१३

अथांशुमानपि ब्रह्मदण्डहतानामस्मत्पितृणां स्वर्गाय स्वर्गायोग्यानां स्वर्गप्राप्तिकरं वरमस्माकं भगवान् प्रयच्छतु इत्याह ॥१४॥

तत्राह भगवान्,—उक्तमेवैतन्मया पौत्रस्ते त्रिदिवाद् गङ्गां भुवमानयिष्यतीति । तदम्भसा संस्पृष्टेष्वस्थिभस्मस्वेते स्वर्गमारोक्ष्यन्ति । भगवद्विष्णुपादाङ्गुष्ठविनिर्गतजलस्य हि तन्माहात्म्यं यन्न केवलमभिसन्धिपूर्वकं खानाद्युपभोगेषूपकारकम्, अनभिसंहितमप्यपेतत्प्राणस्यास्थि-चर्म-स्नायु केशाद्युत्सृष्टं शरीरजं यद्भूपतितं सद्यः शरीरिणं स्वर्गं नयतीत्युक्तः प्रणम्य च भगवतेऽश्वमादाय पितामहयज्ञमाजगाम ॥१५॥

सगरोऽस्याश्वमादय तं यज्ञं समापयामास । सागरञ्चात्मजप्रीत्या पुत्रत्वे कल्पयामास ॥१६॥

Rshi Kapila, he dispatched Anśumat, the son of Asamanjas, to effect the animals' recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was, and bowing respectfully, prayed to him, and so propitiated him, that the saint said, "Go, my son, deliver the horse to your grandfather ; and demand a boon ; thy grandson shall bring down the river of heaven on the earth." Anśumat requested as a boon that his uncles, who had perished through the sage's displeasure, might, although unworthy of it, be raised to heaven through his favour. "I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges of the gods ; and when her waters shall wash the bones and ashes of thy grandfather's sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Vishṇu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those even shall obtain Svarga, whose bones, skin, fibres, hair, or any other part, shall be left after death upon the earth which is contiguous to the Ganges." Having acknowledged reverentially the kindness of the sage, Anśumat returned to his grandfather, and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice ; and in affectionate memory of his sons, denominated Ságara the chasm which they had dug.<sup>4</sup>

has promulgated that Sankhyá philosophy, which is a strong vessel, by which he who is desirous of liberation passes over the dangerous ocean of the world by the path of death ?

4 Ságara is still the name of the ocean, and especially of the bay



तस्याप्यंशुमतो दिलीपः पुत्रोऽभवत् । दिलीपस्यापि — भगीरथः, योऽसौ  
गङ्गां स्वर्गादिहानीय भागीरथी संज्ञां चकार ॥१७॥

भगीरथात् श्रुतः, तस्यापि नाभागः, ततोऽप्यम्बरीषः, तस्मात् सिन्धु-  
द्वीपः, तस्याप्ययुताश्वः, तत्पुत्रऋतुपर्णो नलसहायोऽक्षहृदयज्ञोऽभूत् ॥१८॥

The son of Anśumat was Dilīpa<sup>5</sup>; his son was Bhagīratha, who brought Gangā down to earth, whence she is called Bhāgīrathī. The son of Bhagīratha was Śruta<sup>6</sup>; his son was Nābhāga<sup>7</sup>; his son was Ambarīsha; his son was Sindhudvīpa his son was Ayutāśva<sup>8</sup>; his son was Rituparṇa, the friend of Nala, skilled profoundly in dice.<sup>9</sup>

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

5 Or Khaṭwānga : Brāhma and Hari Vaṃśa : but this is apparent-an error. See note 14.

6 Omitted : Matsya and Agni. Viśruta : Linga.

7 Nābhin : Bhāgavata.

8 Ayutāyus : Vāyu, Linga, and Kūrma. Śrutāyus : Agni. Ayutajit : Brāhma.

9 अक्षहृदयज्ञः 'knowing the heart of the dice.' The same epithet, as well as that of 'friend of Nala,' is given him in the Vāyu, Bhāgavata, and Brāhma Purānas, and in the Hari Vaṃśa, and leaves no doubt of their referring to the hero of the story told in the Mahābhārata. Nala however, as we shall hereafter see, is some twenty generations later than Rituparṇa in the same family; and the Vāyu therefore thinks it necessary to observe that two Nalas are noticed in the Purānas, and the one here adverted to is the son of Vīrasena; नलो द्राविति विख्यातो पुराणेषु दृढव्रतौ ।

वीरसेनात्मजश्चैष यश्चैच्चाकुकुलोद्बहः ॥ whilst the other belongs to the family of Ikshwāku. The same passage occurs in the Brāhma P. and Hari V. ; and the commentator on the latter observes, निषध्यात्मजो नलो वीरसेनसुतान्नलान्दन्यो । 'Nala the son of Nishadha is different from Nala the son of Vīrasena.' It is also to be observed, that the Nala of the tale is king of Nishadha, and his friend Rituparṇa is king of Ayodhya. The Nala of the race of Ikshwāku is king of Ayodhyā : he is the son of Nishadha, however, and there is evidently some confusion between the two. We do not find Vīrasena or his son in any of the lists. See n. 19.

ऋतुपर्ण-पुत्रः सर्व्वकामः । तत्तनयः सुदासः । सुदासात् सौदासो-  
मित्रसहनामा ॥१९॥

the son of Rituparṇa was Sarvakāma<sup>10</sup> ; his son was Sudāsa ; his son was Saudāsa, named also Mitrasaha.<sup>11</sup>

योऽसावटव्यां मृगयागतो व्याघ्रद्वयमपश्यत् ॥२०॥

ताभ्याञ्च तद् वनमपमृगं कृतम् ॥२१॥

स चैकं तयोर्वाणेन जघान ॥२२॥

म्रियमाणश्चासावतिभीषणाकृतिरतिकरालवदनो राक्षसोऽभवत् ॥२३॥

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

10 There is considerable variety in this part of the lists, but the Vāyu and Bhāgavata agree with our text. The Matsya and others make Kalmāshapāda the son or grandson of Rituparṇa, and place Sarvakāma or Sarvakarman after him. See further on.

11 The Vāyu, Agni, Brāhma, and Hari Vamśa read Amitrasaha, 'foe-enduring ;' but the commentator on our text explains it Mitra, a name of Vaśishṭha, Saha, 'able to bear' the imprecation of ; as in the following legend, which is similarly related in the Bhāgavata. It is not detailed in the Vāyu. A full account occurs in the Mahābhārata, Ādi P., s. 176, but with many and important variations. Kalmāshapāda, whilst hunting, encountered Śaktri, the son of Vaśishṭha, in the woods ; and on his refusing to make way, struck the sage with his whip. Śaktri cursed the king to become a cannibal ; and Viśvāmītra, who had a quarrel with Vaśishṭha, seized the opportunity to direct a Rākshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmāshapāda for food, and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Śaktri, that the king should become a cannibal ; which taking effect with double force, Kalmāshapāda began to eat men. One of his first victims was Śaktri, whom he slew and ate ; and then killed and devoured, under the secret impulse of Viśvāmītra's demon, all the other sons of Vaśishṭha. Vaśishṭha however liberated him from the Rākshasa who possessed him and restored him to his natural character. The imprecation of the Brahman's wife, and its consequences, are told in the Mahābhārata as in the text ; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities the prince's designation being at length, Mitrasaha Saudāsa Kalmāshapāda, or Mitrasaha, son of Sudāsa, with the swelled feet.

द्वितीयोऽपि प्रतिक्रियां ते करिष्यामीत्युत्त्वान्तर्धानं जगाम ॥२४॥  
became that of a fiend of fearful figure, and hideous aspect. Its companion, threatening the prince with its vengeance, disappeared.

कालेन गच्छता स सौदासो यज्ञमयजत् । परि निष्ठितयज्ञे चाचार्य्यवशिष्टे  
निष्क्रान्ते तद्रक्षो वशिष्टरूपमास्थाय यज्ञावसाने मम समांसं भोजनं देयम्,  
तत् संष्क्रियतां क्षणादिहागमिष्यामीतुत्त्वा निष्क्रान्तः ॥२५॥

भूयश्च सूदवेशं कृत्वा राजाज्ञया मानुषमांसं संस्कृत्य राज्ञे न्यवेदयत् ।  
असावपि हिरण्यपात्र-स्थितं मांसमादाय वशिष्ठागमनप्रतीक्षोऽभवत् ॥२६॥

आगताय च वशिष्ठाय निवेदितवान्, स चाचिन्तयत्, अहो ! राज्ञोऽस्य  
दौःशील्यम्, येनेतन्मांसमस्माकं प्रयच्छति । किमेतद् द्रव्यजातमिति  
ध्यानपरोऽभूत्, अपश्यच्च तन्मानुषमांसम् । ततश्च यस्मादभोज्यमस्मद्  
विधानां तपस्विनाम् अवगच्छ क्रोधकलुषीकृतचेता राजानं प्रति शाप  
मुत्ससर्ज, न्नपि भवान् मद्ददाति, तस्मात्तवैवात्र लोलुपा बुद्धि  
र्भविष्यतीति ॥२७॥

After some interval Saudása celebrated a sacrifice, which was conducted by Vaśiṣṭha. At the close of the rite Vaśiṣṭha went out ; when the Rákshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vaśiṣṭha, and came and said to the king, "Now that the sacrifice is ended, you must give me flesh to eat: let it be cooked, and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vaśiṣṭha. As soon as the Muni returned, the king offered to him the dish. Vaśiṣṭha surprised at such want of propriety in the king, as his offering him meat to eat, considered what it should be that was so presented, and by the efficacy of his meditations discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Rájá, saying, "Inasmuch as you have insulted all such holy men as we are, by giving me what is not to be eaten, your appetite shall henceforth be excited by similar food."

अनन्तरञ्च तेनापि भगवतैवाभिहितोऽस्मीत्युक्तः किं किं मयेवाभि  
हितम् इति पुनरपि समाधौ तस्यौ ॥२८॥

"It was yourself," replied the Rájá to the indignant sage. "who commanded this food to be prepared." "By me ! exclaimed Vaśiṣṭha ; "how could that have been ?" and again having recourse to meditation, he detected the whole truth. Foregoing then all dis-

समाधिविज्ञानावगतार्थश्चास्यानुग्रहं चकार, नात्यन्तमेतत्, द्वादशाब्दं भवतो भोजनं भविष्यतीति ॥२९॥

असावपि तु प्रगृह्योदकाञ्जलिं मुनिशापप्रदानायोद्यतो 'भगवानस्मद् गुरुः नार्हस्येवं कुलदेवताभूतमाचार्य्यं शप्तु'मिति स्वपत्न्या मदयन्त्या प्रसादितः । शस्याम्बुदरक्षार्थं तच्छ्यापाम्बु नोर्व्यां नाकाशे चिक्षेप, तेनेव स्वपादौ सिषेच ॥३०॥

तेन क्रोधश्रृतेनाम्भसा दग्धच्छायौ तत्पादौ कल्माषतामुपगतौ ॥३१॥

pleasure towards the king, he said, "The food to which I have sentenced you shall not be your sustenance for ever ; it shall only be so for twelve years." The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vaśiṣṭha was his spiritual guide, and being reminded by Madayantī his queen that it ill became him to denounce an imprecation upon a holy teacher, who was the guardian divinity of his race, abandoned his intention. Unwilling to cast the water upon the earth, lest it should wither up the grain, for it was impregnated with his malediction, and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet. Scalded by the heat which the water had derived from his angry imprecation, the feet of the Rájá became spotted black and white, and he thence obtained the name of Kalmáshapáda, or he with the spotted (kalmásha) feet (páda).

ततश्च स कल्माषपादसंज्ञामवाप, वशिष्ठशापाच्च षष्ठे काले राक्षसभावमुपेत्याटव्यां पर्यटन्ननेकशो मानुषानभक्षयत् ॥३२॥

एकदा तु कञ्चिन्मुनिमृतुकाले भार्य्याया सह सङ्गतं ददर्श ॥३३॥

तयोश्च तमतिभीषणं राक्षसमवलोक्य त्रासात् प्रधावितयोर्दम्पत्योर्ब्राह्मणं जग्राह ॥३४॥

ततः सा ब्राह्मणी बहुशस्तं याचितवती, प्रसीद इक्ष्वाकुकुलतिलकभूतस्त्वं महाराजमित्रसहः न राक्षसः । नार्हसि स्त्रीधर्मसुखाभिज्ञो मय्य

In consequence of the curse of Vaśiṣṭha, the Rájá became a cannibal every sixth watch of the day for twelve years, and in that state wandered through the forests, and devoured multitudes of men. On one occasion he beheld a holy person engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape ; but the regal Rákshasa overtook and seized the husband. The wife of the Brahman then also desisted from flight, and earnestly entreated the savage to spare her lord, exclaiming, "Thou, Mitrasaha, art the pride of the royal house of Ikshwáku, not a malignant fiend ! it is not in thy nature, who knowest

कृतार्थाया मिमं मद्भूत्तारिमत्तुम्, इत्येवं बहुप्रकारं तस्यां विलपन्त्यां व्याघ्रः  
पशुमिव तं ब्राह्मणमभक्षयत् ॥३५॥

ततश्चातिकोपसमन्विता ब्राह्मणी तं राजानं 'यस्मा देवं मय्यतृप्तायां  
त्वयायं-मत्पतिर्भक्षितः, तस्मात् त्वमप्यन्तमवलोपभोगप्रवृत्तौ प्राप्स्यसि'  
इति शशा पाप्मिं प्रविवेश च ॥३६॥

the characters of women, to carry off and devour my husband." But all was in vain, and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer. The Brahman's wife, furious with wrath, then addressed the Rájá, and said, "Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the consequence of your associating with your queen." So saying, she entered the flames.

ततस्तस्य द्वादशाब्दपर्यये विमुक्तशापस्य स्त्री विषयाभिलाषिणो  
मदयन्ती स्मारयामास । ततश्च परमसौ स्त्रीसम्भोगं तत्याज ॥३७॥

वशिष्ठश्च-अपुत्रिणा राज्ञा पुत्रार्थमभ्यर्थितो मदयन्त्यां गर्भाधानं चकार ।  
यदा च सप्त वर्षोप्यसौ गर्भो न जज्ञे, ततस्तं गर्भमश्मना देवी जघान ।  
पुत्रश्चा जायत । तस्य चाश्मक एव नामाभवत् । अश्मकस्य मूलको नाम  
पुत्रोऽभवत् । योऽसौ निःक्षत्रेऽस्मिन् क्षमातले क्रियमाणे स्त्रीभिर्विव  
स्त्राभिः परिवाय्यं रक्षितः । ततस्तं नारीकवचमुदाहरन्ति । मूलकाद्  
दशरथः, तस्मादिलिविलः, ततश्च विश्वसहः तस्माच्च खटाङ्गो  
दिलीपः । योऽसौ देवासुराणां सग्रामे देवताभिरभ्यर्थितोऽसुरान्

At the expiration of the period of his curse Saudása returned home. Being reminded of the imprecation of the Brahmani by his wife Madayantí, he abstained from conjugal intercourse, and was in consequence childless ; but having solicited the interposition of Vaśish-ṭha, Madayantí became pregnant. The child, however, was not born for seven years, when the queen, becoming impatient, divided the womb with a sharp stone, and was thereby delivered. The child was thence called Aśmaka (from Aśman, 'a stone'). The son of Aśmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females ; whence he was denominated Nárikavacha (having women for armour)<sup>12</sup>. The son of Mūlaka was Daśaratha ; his son was Ilavila ; his son was Viśvasaha ; his son was Khátwānga, called also Dilípa<sup>13</sup>, who in a

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

13 This prince is confounded with an earlier Dilípa by the Bráhma P. and Hari Vamśa.

जघान । स्वर्गं च कृतप्रियैर्देवैर्वरार्थं चोदितः प्राह,—यद्यवश्यं वरो ग्राह्यस्तन्ममायुः कथ्यतामिति । अनन्तरञ्च तैरुक्तम् एकमुहूर्त्तप्रमाणं मायुः । इत्युक्तोऽस्व लितगतिना विमानेन लघिमगुणो मर्त्यलोकागम्याह,—यथा न ब्राह्मणेभ्यः सकाशादात्मापि मे प्रियतरः, न चापि स्वधर्मो लङ्घनं मया कदाचि दप्यनुष्ठितम्, न च सकलदेवमानुष-पशु-वृक्षादिकेऽप्यच्युतव्यतिरेकवती दृष्टिर्माभूत्, तथा तमेव देवं मुनिजनानुस्मृतं भगवन्तमस्वलितगतिरद्य प्रापयेयमित्यशेषदेवगुरो भगवत्यनिर्दृश्यवपुषि सत्तामात्रात्मन्यात्मानं परमात्मनि वासुदेवे ययोज, तत्रैव लयमवाप ॥३८॥

तत्रापि श्रूयते श्लोको गीतः सर्षिभिः पुरा ।

खटाङ्गेन समो नान्यः कश्चिदुर्व्या भविष्यति ॥

येन स्वर्गादिहागत्य मुहूर्त्तं प्राप्य जीवितम् ।

त्रयोऽभिसंहिता लोका बुद्ध्य दानेन चैव हि ॥३९॥

battle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life?" "The length of your life is but an hour," the gods replied. On which, Khátwánga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred Brahmans; if I have never deviated from the discharge of my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vāsudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Ṛshis; "Like unto Khátwánga will be no one upon earth, who having come from heaven, and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth<sup>14</sup>."

14. The term for his obtaining final liberation is rather unusual; त्रयोऽभिसंहिता लोकाः 'By whom the three worlds were affected or beloved:' निष्पत्ती कृताः) the three worlds being identified with their source, or the supreme. The text says of this stanza, वायुदेवः and the Váyu, citing it, says इति ऋतिः | the legend is therefore from the Vedas.

खदाङ्गतो दीर्घबाहुः पुत्रोऽभवत् । ततो रघुः, तस्मादप्यजः, अजाद्  
दशरथः, दशरथस्यापि श्रीभगवान् अब्जनाभो जगत्स्थित्यर्थमात्मांशेन राम-

The son of Khátwānga was Dīrghabāhu ; his son was Raghu ; his son was Aja ; his son was Daśaratha<sup>15</sup>. The god from whose

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

Vishṇu	Matsya	Rāmāyaṇa
Kalmāshapāda	Kalmāshapāda	Kalmāshapāda
Aśmaka	Sarvakarman	Śankana
Mūlaka	Anarāya	Sudarśana
Daśaratha	Nighna	Agnivarṇa
Ilavila	Anamitra	Śighraga
Viśvasaha	Raghu	Maru
Dilīpa	Dilīpa	Prasusruka
Dīrghabāhu	Aja	Ambarīsha
Raghu	Dīrghabāhu	Nahusha
Aja	Ajapāla	Yayāti
Daśaratha	Daśaratha	Nābhāga
		Aja
		Daśaratha.

The Vāyu, Bhāgavata, Kūrma, and Linga agree with our text, except in the reading of a few names ; as Śataratha for Daśaratha the first ; Vairivīra for Ilavila ; and Kritasarman, Vriddhasarman, or Vriddhakarman, for Viśvasaha. The Agni and Brāhma and Hari Vamśa agree with the second series, with similar occasional exceptions ; showing that the Purāṇas admit two series, differing in name, but agreeing in number. The Rāmāyaṇa, however, differs from both in a very extraordinary manner, and the variation is not limited to the cases specified, as it begins with Bhagīratha, as follows :

Purāṇas	Rāmāyaṇa
Bhagīratha	Bhagīratha
Śruta	Kakutshtha
Nābhāga	Raghu
Ambarīsha	Kalmāshapāda
Sindhudwīpa	
Ayutāśwa	
Rituparṇa	
Sarvakāma	
Sudāsa	
Kalmāshapāda.	

The entire Paurāṇik series comprises twenty descents, and that of the Rāmāyaṇa sixteen. Some of the last names of the poem occur amongst the first of those of the Purāṇas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Rāma, has for his immediate predecessors Raghu, Aja, Daśaratha, as in our text ; and the author of the Raghu Vamśa agrees with the Purāṇas from Dilīpa downwards.

लक्ष्मण-भरत-शत्रुघ्नरूपिणा चतुर्द्धा पुत्रत्वमयासीत् ॥४०॥

रामोऽपि बाल एव विश्वामित्रयज्ञरक्षणाय गच्छंस्ताडकां जघान ॥४१॥

यज्ञं च मारीचमिषुपाताहतं दूरं चिक्षेप, सुबाहुप्रमुखाश्च क्षयमनयत् ।  
सन्दर्शनमात्रेणैवाहल्यामपापां चकार । जनकगृहे च माहेश्वरं चापमनाया-  
सैनेव बभञ्ज सीताञ्चायोनिजां जनकराजतनयां वीर्य्यशुल्कां लेभे ॥४२॥

सकलक्षत्रक्षयकारिणमशेषहेहयकुलकेतुभूतञ्च परशुराममपास्तवीर्य्य-बला  
वलेपं चकार ॥४३॥

पितृवचनाच्चागणितराज्याभिलाषा भ्रातृभार्य्या समन्वितो वन विवेश ॥४४  
विराध-खर-दूषणादीन् कबन्ध-वालिनी च जघान । बद्धा चाम्भोनिधिम्  
अशेषराक्षसकुलक्षयं कृत्वा दशाननापहतां तद्दधापहतकलङ्कामप्यनलप्रवेश  
शुद्धामशेषदेवेशसस्तूयमानां सीतां जनकराजतनयामयोध्यामानिन्ये ॥४५॥

When the lotus springs became fourfold, as the four sons of Daśaratha, Rāma, Lakshmaṇa, Bharata, and Śatrughna, for the protection of the world. Rāma, whilst yet a boy, accompanied Viśvāmītra, to protect his sacrifice, and slew Tādakā. He afterwards killed Mārīcha with his resistless shafts ; and Subāhu and others fell by his arms. He removed the guilt of Ahalyā by merely looking upon her. In the palace of Janaka he broke with ease the mighty bow of Maheśvara, and received the hand of Sītā, the daughter of the king, self-born from the earth, as the prize of his prowess. He humbled the pride of Paraśurāma, who vaunted his triumphs over the race of Haihaya, and his repeated slaughters of the Kshatriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty, he entered the forest, accompanied by his brother Lakshmaṇa and by his wife where he killed in conflict Virādha, Kharadūshana and other Rākshasas, the headless giant Kabandha, and Bāli the monkey monarch. Having built a bridge across the ocean, and destroyed the whole Rākshasa nation, he recovered his bride Sītā, whom their ten-headed king Rāvaṇa had carried off, and returned to Ayodhyā with her, after she had been purified by the fiery ordeal from the soil contracted by her captivity, and had been honoured by the assembled gods, who bore witness to her virtue.<sup>16</sup>

16 This is an epitome of the Rāmāyaṇa, the heroic poem of Vālmīki, on the subject of Rāma's exploits. A part of the Rāmāyaṇa was published, with a translation by Carey and Marshman, several years since ; but much more correct edition of the text of the two first books, with a Latin translation of the first, and part of the second, have been more recently published by Professor Schlegel ; a work worthy of his illustrious name. A summary of the story may be found in Jones' Works, Maurice's Hindustan, Moor's Pantheon, &c. It is also the subject of the *Uttara Rāmā Charitra* in the *Hindu Theatre*, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, sufficiently familiar even to English readers. It seems to be founded on



भरतोऽपि गन्धर्वविषयसाधनायोग्रगन्धर्वकोटीस्त्रिंशो जघान । शत्रुघ्ने  
नाप्यमितबलपराक्रमो मधुपुत्रो लवणो नाम राक्षसेश्वरो निहतो मथुरा  
च निवेशिता ।

Bharata made himself master of the country of the Gandharbas, after destroying vast numbers of them ; and Satrugna having killed the Rákshasa chief Lavaṇa, the son of Madhu, took possession of his capital Mathurá.

इत्येवमाद्यत्तुलबलपराक्रमविक्रमगौरतिदुष्टनिवर्हणेशेषस्यास्य जगतो निष्प  
दितस्त्रितयो राम-लक्ष्मण-भरत-शत्रुघ्नाः पुनर्दिवमारूढाः । येऽपि तेषु  
भगवदंशेष्वनुसंगिणः कोशलनगरजनपदास्तेऽपि तन्मनसस्तत्सलोकतामवापुः ॥४॥

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

रामस्य तु कुश-लवो पुत्रौ, लक्ष्मणस्याङ्गद-चन्द्रकेतू, तक्ष-पुष्करौ  
भरतस्य, सुबाहु-शूरसेनौ च शत्रुघ्नस्य ॥४७॥

Ráma and his brothers had each two sons. Kuśa and Lava were the sons of Ráma; those of Lakshmaṇa were Angada and Chandraketu; the sons of Bharata were Taksha and Pushkara ; and Subáhu and Śūrasena<sup>27</sup> were the sons of Satrugna.

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

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

कुशस्य कोशला राज्यं पुरीवा कुशस्थली रम्या निवेशित्वेन विन्ध्यपर्वतसानुषु । उत्तरकोशले  
राज्यं लवस्य च महात्मनः । श्रावस्ती लोकविख्याता । &c. The Raghu Vamśa describes Kuśa as returning from Kusavati to Ayodhyá, after his father's death ; but it seems not unlikely that the extending power of the princes of the Doab, of the lunar family, compelled Ráma's posterity to retire more to the west and south

कुशस्यातिथिः, अतिथेरपि निषधः पुत्रोऽभवत् । निषधस्यापि नलः, तस्यापि नभाः, नभसः पुण्डरीकः, तत्तनयः क्षेमधन्वा, तस्य च देवानीकः । तस्याप्यहीनगुः ( ततो रूपः ) ततो रुरुः, तस्य च पारिपात्रः, पारिपात्राद्दलः, दलाच्छलः, तस्याप्युक्थः, उक्थाद् वज्रनाभः, तस्मात् शङ्खनाभः, ततो व्युत्थिताश्वः, ततश्च विश्वसहो जज्ञे । हिरण्यनाभस्ततो महायोगीश्वरजेमिनिशिष्यः । यतो याज्ञवल्क्यो योगमवाप ।

The son of Kuśa was Atithi ; his son was Nishadha ; his son was Nala;<sup>18</sup> his son was Nabhas ; his son was Puṇḍarīka ; his son was Kshemadhanwan ; his son was Devānīka ; his son was Ahīnagu;<sup>19</sup> his son was Pāripātra ; his son was Dala;<sup>20</sup> his son was Chhala;<sup>21</sup> his son was Uktha;<sup>22</sup> his son was Vajranābha; his son was Sankhanābha;<sup>23</sup> his son was Abhyutthitāśva;<sup>24</sup> his son was Viśvasaha;<sup>25</sup> his son was Hiraṇyanābha, who was a pupil of the mighty Yogī Jaimini, and communicated the knowledge of spiritual exercises to Yājñavalkya.<sup>26</sup>

18 The Bhāgavata is the only Purāṇa that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalas. See above, n. 9

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

20 Bala : Bhāgavata. Nala : Hari V.

21 Sthala : Bhāgavata, Śala : Vāyu and Brahma. Śila : Raghu Vaṃsa. 22 Omitted : Bhāgavata.

23 Śankha : Brāhma. Khagana : Bhāg.

24 Dūshitāśva : Vāyu. Adhyūshitāśva : Brāhma. Vidhriti : Bhāgavata. 25 Omitted : Brāhma and Bhāgavata;

26 Omitted : Brāhma and Hari V. : but included with similar particulars by the Vāyu, Bhāgavata, and Raghu Vaṃsa : see also Bk. III. Ch. VI, where Kauśalya is likewise given as the synonym of Hiraṇyagarbha, being, as the commentator observes, his Visheshanam, his epithet or attribute, born in, or king of, Kośalā. The Vāyu accordingly terms him, हिरण्यनाभः कौशल्यः ; but in the Bhāgavata the epithet Kauśalya is referred by the commentator to Yājñavalkya, the pupil of Hiraṇyanābha : यतः सकाशात् कौशल्यो याज्ञवाल्क्यो योगमध्यगात् । The author

हिरण्यनाभस्य पुत्रः पुष्यः, तस्माद् ध्रुवसन्धिः, ततः सुदर्शनः, तस्माद् भ्रिवर्णः ततश्च शीघ्रः, ततोऽपि मरुः पुत्रोऽभूत् ! योऽसौ योगमास्थायान्नापि कलापग्राममाश्रितस्तिष्ठति । आगामियुगे सूर्यवंशक्षत्रप्रवर्तयिता भविष्यतीति प्रसुश्रुतस्तस्यात्मजः, तस्यापि सुगन्धिः, ततश्चामर्षः, तस्य महस्वान् ततो विश्रुतवान्, ततो बृहद्बलः, योऽर्जुनतनयेनाभिमन्युना भारतयुद्धे क्षयमनीयत ॥४८

एते हीक्ष्वाकुभूपालाः प्राधान्येन मयोदिताः ।

एतेषाञ्चरितं शृण्वन् सर्वपापैः प्रमुच्यते ॥४९॥

The son of this saintly king was Pushya; his son was Dhruvasandhi;<sup>27</sup> his son was Sudarśana; his son was Agnivarna; his son was Śighra; his son was Maru,<sup>28</sup> who through the power of devotion (Yoga) is still living in the village called Kalāpa, and in a future age will be the restorer of the Kshatriya race in the solar dynasty. Maru had a son named Prasuśruta; his son was Susandhi; his son was Amarsha; his son was Mahasvat;<sup>29</sup> his son was Viśrutavat;<sup>30</sup> and his son was Vrihadbala, who was killed in the great war by Abhimanyu, the son of Arjuna. These are the most distinguished princes in the family of Ikshvāku: whoever listens to the account of them will be purified from all his sins.<sup>31</sup>

of the Raghu Vaṃśa, not understanding the meaning of the term, has converted Kauśalya into the son of Hirāṇyanābha. Raghu V. 18. 27. The Bhāgāvata, like our text, calls the prince the pupil of Jaimini. The Vāyu, more correctly, जैमिनेः पौत्रस्यः शिष्यः । 'the pupil of the sage's grandson.' There seems to be, however, something unusual in the account given of the relation borne by the individuals named to each other. As a pupil of Jaimini, Hirāṇyanābha is a teacher of the Sāma-veda (Bk. III, Ch. VI), but Yājñavalkya is the teacher of the Vājasaneyi branch of the Yajush (Bk. III, Ch. V.). Neither of them is specified by Colebrooke amongst the authorities of the Pātañjala or Yoga philosophy; nor does either appear as a disciple of Jaimini in his character of founder of the Mīmāṃsā school. *Trans. R. As. Soc. Vol. 1.*

27 Arthasiddhi : Brāhma P. and Hari V.

28 Maruta : Brāhma P. and Hari V. These authorities omit the succeeding four names.

29 Sahasvat : Vāyu.

30 Viśvasaha : Bhāgavata.

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

## CHAPTER V

इक्ष्वाकुतनयो योऽसौ निमिनाम, स तु सहस्रवत्सरं सत्रमारेभे. वशिष्ठश्च  
होतारं वरयामास ॥१॥

तमाह वशिष्ठः, अहमिन्द्रेण पञ्चवर्षशतं यागार्थं प्रथमतर वृतः, तदनन्तरं  
प्रतिपाल्यताम्. आगत स्ववापि ऋत्विग् भविष्यामि, इत्युक्ते स पृथिवी-  
पतिना न किञ्चिदुक्तः वशिष्ठोऽप्यनेन समन्वीप्सितमित्यमरपतेयोग-  
मकरोत् ॥३॥

सोऽपि तत्कालमेवान्येगौतमादिभिर्यागमकरोत् । समाप्ते चामरपतेर्यागे  
त्तरावान् वशिष्ठो निमेः कर्म करिष्यामीत्याजगाम, तत्कर्मकर्तृत्वञ्च तत्र  
गौतमस्य दृष्ट्वा, अथ स्वपते तस्मै राज्ञे मामप्रत्याख्यायैत दनेन गौतमाय  
कर्मान्तरमर्पितं यस्मात्, तस्मादयं विदेहो भविष्यतीति शापं ददौ ॥४॥

प्रतिबुद्धश्रासाववनीपतिरपि प्राह, यस्मान्मा मसम्भाष्य अजानत  
एव शयानस्य शापोत्सर्गमसौ द्रुष्टगुरुश्चकार, तस्मात् तस्यापि दहः  
पतितो भविष्यतीति प्रतिशापं दत्त्वा देहमत्यजत् ॥५॥

तस्माच्छ्रापाच्च मित्रावरुणयोस्तेजसि वशिष्ठतेजः प्रविष्टम्, उर्व्वशीदर्शना  
दुद्धूतवीर्य्यप्रपातयोः सकाशाद् वशिष्ठो देहमपरं लेभे ॥६॥

The son of Ikshwáku, who was named Nimi,<sup>1</sup> instituted a sacrifice that was to endure for a thousand years, and applied to Vaśishtha to offer the oblations. Vaśishtha in answer said, that he had been preengaged by Indra for five hundred years, but that if the Rájá would wait for some time, he would come and officiate as superintending priest. The king made no answer, and Vaśishtha went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vaśishtha, Nimi should thenceforth cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he in return denounced as an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the punishment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vaśishtha also leaving his body, was united with the

1 None of the authorities, except the Váyu and Bhágvata, contain the series of kings noticed in this chapter.

निमेरपि तच्छरीरमतिमनोहरतैलगन्धादिभरूपं स्क्रियमाणं नैव क्व दादिकं  
दोषमवाप, सद्योमृतमिव तस्यौ ॥७॥

यज्ञसमाप्तौ च भागग्रहणायागतान् देवान् ऋत्विज ऊचुः, यजमानाय  
वरो दीयतामिति । देवैश्छन्दितो निमिराह ॥८॥

भगवन्तोऽखिलसंसारद्रुःखसङ्घातस्य च्छेतारः, न ह्येतावज्जगत्यन्यद्  
द्रुःखमस्ति, यच्छरीरात्मनोर्व्वियोगो भवति, तदहमिच्छामि सकललोक  
लोचनेषु वस्तुम्, न पुनः शरीरग्रहणं कर्तुम् । इत्युक्ते देवैरसावशेष  
भूतानां नेत्रेषु आसां कारितः । ततो भूतान्युन्मेषनिमेषं चक्रुः ॥९॥

spirits of Mitra and Varuṇa for a season, until, through their passion for the nymph Urvaśī, the sage was born again in a different shape. The corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins, and it remained as entire as if it were immortal.<sup>2</sup> When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life, but Nimi declined its acceptance, saying, "O deities, who are the alleviators of all worldly suffering, there is not in the world a deeper cause of distress than the separation of soul and body: it is therefore my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape!" To this desire the gods assented, and Nimi was placed by them in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting.

अपुत्रस्य च तस्य भूभुजः शरीरमराजकभीरवस्ते मुनयोऽरण्यां ममन्थुः । १०  
तत्र कुमारो जज्ञे, जननाज्जनकसंज्ञाञ्चासा ववाप ॥११॥

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

2 This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāśī Khaṇḍa, s. 30, an account is given of a Brahman who carries his mother's bones, or rather her corpse, from Setubandha or Rameśwara to Kāśī. For this purpose he first washes it with the five excretions of a cow, and the five pure fluids, or milk, curds, ghee, honey, and sugar. He then embalms it with Yakshakarḍḍama, a composition of Agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola; and envelopes it severally with Netravastra, flowered muslin; Paṭṭamvara, silk; Surasavastra, coarse cotton; Mānjishṭha, cloth dyed with madder; and Nepala Kambala, Nepal-blanketing. He then covers it with pure clay, and puts the whole into a coffin of copper, Tāmra sampuṭa. These practices are not only unknown, but would be thought impure in the present day.

अभूद् विदेहोऽस्य पितेति वैदेहो मथनान्मिथिरभूत् । तस्योदावसुः पुत्रोऽभूत् । ततो नन्दिवर्द्धनः, तस्मात् सुकेतुः, तस्यापि देवरातः, ततश्च बृहदुक्यः, तस्य च महावीर्यः, तस्यापि सत्यधृतिः, ततश्च धृष्टकेतुः, धृष्टकेतोर्हर्यश्वः, तस्य च मरुः, मरोः प्रतिबन्धकः, तस्मात् कृतरथः, तस्मात् कृतिः, तस्य विबुधः, तस्यापि महाधृतिः, तस्य च कृति रातः, ततो महारोमा, ततः सुवर्णरोमा, तस्यापि पुत्रो ह्रस्वरोमा, ततः सीरध्वजोऽभूत् । तस्य पुत्रार्थं यजनभुव कृषतः सीरे सीता दुहिता समुत्पन्नासीत् सीरध्वजस्य भ्राता साङ्काश्याधिपातः कुशध्वज नामा । सीरध्वजस्यापत्य भानुमान् ॥१२॥

without a body (videha), he was termed also Vaideha, 'the son of the bodiless;' and he further received the name of Mithi, from having been produced by agitation (mathana)<sup>3</sup>. The son of Janaka was Udávasu; his son was Nandivarddhana; his son was Suketu; his son was Devaráta; his son was Vrihaduktha; his son was Mahávirya; his son was Satyadhriti; his son was Dhriṣṭaketu; his son was Haryyaśva; his son was Maru; his son was Pratibandhaka; his son was Kritaratha; his son was Krita; his son was Vibudha; his son was Mahádhriti; his son was Kritiráta; his son was Mahároman; his son was Suvarṇaroman; his son was Hrasvaroman; his son was Síradhvaja.

Síradhvaja ploughing the ground, to prepare it for a sacrifice which he instituted in order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sítá<sup>4</sup>. The brother of Síradhvaja was Kuśadhvaja, who was king of Káśí<sup>5</sup>: he had a son

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

4 This identifies Síradhvaja with the second Janaka, the father-in-law of Ráma. The story of Sítá's birth, or rather discovery, is narrated in the Āranya Khaṇḍa of the Rámáyana, the Vana Parva of the Mahábhárata, and in the Váyu, Brahma Vaivartta, Kálika, and other Purānas.

5 The Rámáyana says, 'of Sankasya,' which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kiashi in the Doab, about

भानुमतः शतद्युम्नः, तस्य शुचिः, तस्मादूर्ज्वहो नाम पुत्रो जज्ञ  
 तस्यापि सत्यध्वजः ततः कुनिः (कूणिः), कुनेरञ्जनः, तत्पुत्रः ऋतुजित्,  
 ततोऽरिष्टनेमिः, तस्मात् श्रतायुः, ततः सूर्याश्वः, तस्मात् सञ्जयः  
 ( संनयः ), ततः क्षेमारिः, तस्मा दनेनाः, तस्मान्मीनरथः (मानरथः), तस्य  
 सत्यरथः, तस्य सात्यरथिः, सात्यरथंरुपगुः, तस्मात् श्रुतः, तस्माच्छा  
 पाच्च मित्रावरुणयोस्तेजसि वाशष्ठतेजः (सुवर्चाः), तस्यापि सुभासः, ततः  
 सुश्रुतः, तस्माज्जयः, जयपुत्रो विजयः, तस्य ऋतः, ऋतात् सुनयः, ततो  
 वीतहव्यः, तस्मात् सञ्जयः, तस्माद् (क्षेमाश्वः तस्मात् ) धृतिः धृतेवदुकाश्वः  
 तस्य पुत्रः कृतिः, कृतौ सन्तिष्ठतेऽयं जनक-वंशः ॥१३॥

इत्येते मैथिलाः । प्राचुर्येण एतेषामात्मविद्याश्रयिणो भूपाला भविष्यन्तीति ४

also, named Bhānumat<sup>6</sup>. The son of Bhānumat was Satadyumna; his  
 son was Śuchi; his son was Urjjavāha; his son was Satyadhvaja;  
 his son was Kuni<sup>7</sup>; his son was Anjana; his son was Ritujit;  
 his son was Arishtaṇemi<sup>8</sup>; his son was Srutayus; his son was  
 Supārśva; his son was Sanjaya<sup>9</sup> his son was Kshemāri<sup>10</sup>; his son was  
 Anenas<sup>11</sup>; his son was Mīnaratha<sup>12</sup>; his son was Satyaratha; his son  
 Śátyarathi<sup>13</sup>; his son was Upagu<sup>14</sup>; his son was Śruta<sup>15</sup>; his son was  
 Śāsвата<sup>16</sup>; his son was Sudhanwan; his son was Subhāsa; his son was  
 Suśruta<sup>17</sup>; his son was Jaya; his son was Vijaya; his son was Rita; his  
 son was Sunaya<sup>18</sup>; his son was Vītahavya; his son was Dhriti; his son  
 was Bahulāśva; his son was Kriti, with whom terminated the family  
 of Janaka. These are the kings of Mithilā, who for the most part will  
 be<sup>19</sup> proficient in spiritual knowledge<sup>20</sup>

Mainpuri. Account of the Foe-kuë-ki. The Bhāgavata makes Kuśa-  
 dhwaja the son of Śradhwaja.

6 The Bhāgavata differs from our authority here considerably, by  
 inserting several princes between Kuśadhvaja and Bhānumat; or,  
 Dharmadhvaja, who has two sons, Kritadhvaja and Khāṇḍikya; the  
 former is the father of Śradhwaja, the latter of Bhānumat. See the  
 last book of the Vishṇu.

7 Śakuni, and the last of the series, according to the Vāyu.

8 Between this prince and Śuchi the series of the Bhāgavata is  
 Sanadhvaja, Urddhwaketu, Aja, Purujit. The following variations are  
 from the same authority.

- |                                  |               |
|----------------------------------|---------------|
| 9 Chitraratha.                   | 10 Kshemadhi. |
| 11 Omitted.                      | 12 Samaratha. |
| 13 Omitted.                      | 14 Upaguru.   |
| 15 Upagupta.                     | 16 Vasvantsa. |
| 17 Yuyudhāna, Subhāshana, Śruta. | 18 Sunaka.    |

19 आत्मविद्याश्रयिणो भविष्यन्ति is the reading of all the copies; but why  
 the future verb, 'will be,' is used does not appear.

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

## CHAPTER VI

मन्त्रेय उवाच ।

सूर्यस्य भगवन् ! वंशः कथितो भवता मम ।

सोमस्य वंशे त्वखिलान् श्रोतुमिच्छामि पार्थिवान् ॥१

कीर्त्यते स्थिरकीर्तीनां येषामद्यापि सन्ततिः ।

प्रसादमुमुखस्तन्मे ब्रह्मन्नाख्यातुमर्हसि ॥२॥

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

पराशर उवाच ।

श्रूयतां मुनिशाहूल । वंशः प्रथिततेजसः ।

सोमस्यानुक्रमात् ख्याता यत्रोर्व्वीपतयोऽभवन् ॥३॥

अयं हि वंशोऽतिबलपराक्रमद्यु तिशीलचेष्टावद्भिरतिगुणान्वितैर्नहुष-ययाति-कार्तवीर्य्यार्जुनादिभि भूपालैरलङ्कृतः ॥४॥ तमह कथयामि श्रूयताम्—

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

आखलजगत्स्रष्टुर्भग वन्नारायणनाभिसरोजिनीसमुद्भवाब्जयोनेर्ब्रह्मणः पुत्रोऽत्रिः, अत्रेः सोमः, तच्च भगवानब्जयोनिरशेषौषधि-द्विज-नक्षत्रारामा

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

in the Bhágavata; from Nriga, it is said, proceeded Sumati, Bnutajyotish Vasu, Práitka, Oghavat, and his sister Oghavati, married to Sudaršana. The Linga gives three sons to Nriga, Vrisha, Dhrishṭaka, and Raṇadhriṣṭa, and alludes to a legend of his having been changed to a lizard by the curse of a Brahman. Narishyanta's descendants were Chitrasena, Daksha, Madhwat, Púrva, Indrasena, Vítihotra, Satyaśrava, Uruśravas, Devadatta, Agniveśya, also called Játukarna, a form of Agni, and progenitor of the Agniveśya Brahmans. In the Bráhma P. and Hari V. the sons of Narishyat, whom the commentator on the latter considers as the same with Narishyanta, are termed Sakas, Sacæ or Scythians; whilst, again, it is said that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu; but this is only a proof of the carelessness of the compilation, for in the Vishṇu, Váyu, and Márkaṇḍeya Purāṇas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Diṣṭa or Nedisṭa.



धिपत्येऽभ्यषेचयत् ॥५॥

स च राजसूयमकरोत् । तत्प्रभावादत्युत्कृष्टाधिपत्याधिष्ठातृत्वाच्चेनं मद  
आविवेश ॥६॥

मदावलेप्राच्चासौ सकलदेवगुरोर्बृहस्पतेस्तारां नाम पत्नीं जहार ॥७॥

बहुशश्च बृहस्पतिचोदितेन भगवता ब्रह्मणा चोद्यमानः सकलैश्च देवेषि  
भिर्याच्यमानोऽपि न मुमोच । तस्य हि बृहस्पतिद्वेषादुशनाः पाष्णिग्राहोऽ  
भवत् ॥८॥

अङ्गिरसश्च सकाशोपलब्धविद्यो भगवान्बृहस्पतः साहाय्यमकरोत् ॥९॥

यतश्चोशनाः, ततो हि जम्भ-कुजम्भाद्याः समस्ता एव दैत्यदानवनिकाया  
महान्तमुद्यम चक्रुः । बृहस्पतेरपि सकलदेवसैन्यसहायः शक्रोऽभवत् ॥१०॥

sprang from the lotus that grew from the navel of Nārāyaṇa. The son of Atri was Soma<sup>1</sup> (the moon), whom Brahmā installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rājasūya sacrifice, and from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant and licentious, and carried off Tárá, the wife of Vṛhaspati, the preceptor of the gods. In vain Vṛhaspati sought to recover his bride; in vain Brahmā commanded, and the holy sages remonstrated; Soma refused to relinquish her. Uśanas, out of enmity to Vṛhaspati, took part with Soma. Rudra, who had studied under Angiras, the father of Vṛhaspati, befriended his fellow-student, In consequence of Uśanas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Danavas, and other foes of the gods, came also to his assistance; whilst Indra and all the gods were the allies of Vṛhaspati.

एवञ्च तयोर्गतीवोग्नः संग्रामस्तारकानिमित्तस्तारका मयो नामाभवत् । ततश्च  
समस्तशस्त्राप्यसुरेषु रुद्रपुरोगमा देवा देवेषु चाशेषदानवा मुमुक्षुः ॥११॥

एवञ्च देवासुराहवक्षोभक्षुब्धहृदयमशेषमेव जगद् ब्रह्माणं शरणं जगाम ॥१२॥

Then there ensued a fierce contest, which, being on account of Táraká (or Tárá), was termed the Tárakámaya or Táraká war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahmā

1 The Vāyu says the essence of Soma (Somatva) issued from the eyes of Atri, and impregnated the ten quarters. The Bhāgavata says merely that Soma was born from the eyes of Atri. The Brāhma P. and Hari V. give a grosser name to the effusion.

ततश्च भगवानप्युशनसं शङ्करमसुरान् देवांश्च निवार्य बृहस्पतेः  
तारामदात् । तान्त्वान्तःप्रसवामवलोक्य बृहस्पतिराह ॥१३॥

नेष मम क्षेत्रे भवत्यान्यसुतो धार्यस्तदुत्सृजेनमलमतिघाष्येनेति । सा  
च तेनैवमुक्ता पतिव्रता भर्तृवचनात् तमीषिकास्तम्बे गर्भमुत्ससज्जे ॥१४॥

स चोत्सृष्टमात्र एवातितेजसा देवानां तेजांस्याचिक्षेप ॥१५॥

बृहस्पतिमिन्दुश्च तस्य कुमारस्यातिचारुतया साभिलाषो दृष्ट्वा देवाः समुत्  
पन्नसन्देहास्तरां पप्रच्छुः, सत्यं कथयास्माकमतिसुभगे ! कस्यायमात्मजः,  
सोमस्याथ बृहस्पतेः ? इत्युक्तापि सा तारा ह्रियान किञ्चिद्बुवाच ॥१६॥

बहशोऽप्यभिहिता यदासौ देवेभ्यो नाचक्षे, ततः कुमारस्तां ! शप्तुमुद्यतः  
प्राह च दुष्टे ! अम्ब कस्मान्मम तातं नाख्यासि, अद्यैव तेऽलीकलज्जावत्याः  
शास्त्रिमयमहं करोमि. यथा नैवमन्याप्यतिमन्थरवचना भवतीति ॥१७॥

अथ भगवान् पितामहस्तं कुमारं सन्निवार्य स्वयमपृच्छत् ताराम्, कथय  
वत्से ! कस्यायमात्मजः ? सोमस्याथ बृहस्पतेः ? इत्युक्ता लज्जाजडमाह-  
सोमस्येति ॥१८॥

ततः स्फुरदुच्छसितामलकपोलकान्तिर्भगवानुडस च आख्यातमेवैतत्  
—यथेलायामात्मजं पुरुरवसमुत्पादयामास । पतिस्तमालङ्घ्य कुमारं  
साधु साधु वत्स ! प्राज्ञोऽसीति बुध इति नाम चक्रे ॥१९॥

for protection; on which he interposed, and commanding Uśanas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Tāra to her husband. Finding that she was pregnant, Vṛhaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Munja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity, and both Vṛhaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tāra; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child became incensed, and was about to curse her, saying, "Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahmā again interferred, and pacified the child; and then, addressing Tāra, said, "Tell me, daughter, is this the child of Vṛhaspati, or of Soma?" "Of Soma," said Tāra, blushing. As soon as she had spoken, the lord of the constellations, his countenance bright and expanding with rapture, embraced his son, and said, "Well done, my boy; verily thou art wise:" and hence his name was Budha.<sup>2</sup>

2 'He who knows.' Much erroneous speculation has originated in

पुरूवास्त्वतिदानशीलोऽतियज्वातितेजस्वी । यं सत्यवादिनमतिरूप  
खवन्तं मित्रावरुणशापान्मानुषे लोके मया वस्तव्यम् इति कृतमतिरुर्वशी  
ददर्श ॥२०॥

दृष्टमात्रे च यस्मिन् अपहाण्य मानमशेषमपास्य स्वर्गं सुखाभिलाषं तन्मना  
भूत्वा तमेवोपतस्थे ॥२१॥

सोऽपि च तामतिशयितसकललोकस्त्रीकान्ति-सौकुमार्य्य-लावण्यातिविलास-  
हासादिगुणामवलोक्य तदायत्तचित्तवृत्तिर्बभूव ॥२२॥

उभयमपि तन्मनस्कमनन्यदृष्टिं परित्यक्तसमस्तान्यप्रयोजनमभूत् ॥२३॥

राजा तु प्रागल्भ्यात् तामाह ॥२४॥

सुभ्रु त्वामहमभिकामोऽस्मि प्रसीदानुरागमुद्बह इत्युक्ता लज्जावखण्डित  
मुर्वशी प्राह ॥२५॥

It has already been related how Budha begot Purúravas by Hí. Purúravas<sup>3</sup> was a prince renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvaśi having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals; and descending accordingly, beheld Purúravas. As soon as she saw him she forgot all reserve, and disregarding the delights of Svarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females in grace, elegance symmetry, delicacy, and beauty, Purúravas was equally fascinated by Urvaśi: both were inspired by similar sentiments, and mutually feeling that each was every thing to the other, thought no more of any other object. Confiding in his merits, Pururavas addressed the nymph, and said, "Fair creature, I love you; have compassion on me, and return my affection." Urvaśi, half averting her face through modesty, re-

confounding this Budha, the son of Soma, and regent of the planet Mercury, 'he who knows,' the intelligent, with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama, or Sakya, son of Raja Śuddhodana, by whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common, and the names are identical only when one or other is misspelt.

3 The story of Purúravas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Váyu, Matsya, Vámana, Padma, and Bhágavata Purānas. It is also referred to in the Mahābhārata, vol. I. p. 113. It is likewise the subject of the Vikrama and Urvaśi of Kálidāsa, in which drama the incidents offensive to good taste are not noticed. See *Hindu Theatre*, vol. I. p. 187. The Matsya Purāna, besides this story, which is translated in the introduction to the drama, has in another part, c. 94, an account of a Purúravas, who, in the Chákshusha Manvantara, was king of Mádra, and who by the worship of Vishṇu obtained a residence with the Gandharbas.

भवत्वेवं यदि मे समयपरिपालनं भवान् करोतीति ॥२६॥  
आख्याहि मे समयमित्यथ पृष्ठा पुनरब्रवीत् ॥२७॥

शयनसमीपे ममोरणकद्वयं पुत्रभूतं नापनयम् ॥२८॥

भवांश्च मया नमो न द्रष्टव्यः, घृतमात्रञ्च ममाहारः । इत्येवमेवेति भूपतिराह ।

plied, "I will do so, if you will observe the conditions I have to propose." "What are they?" inquired the prince; "declare them." "I have two rams," said the nymph, "which I love as children; they must be kept near my bedside, and never suffered to be carried away: you must also take care never to be seen by me undressed; and clarified butter alone must be my food." To these terms the king readily gave assent.

तया च सहावनीपतिरलकायां चैत्ररथादिवनेषु अमलपद्मषण्डेषु अभिरमणी-  
येषु मानसादिसरःसु अभिरममाण एव षष्टिवर्षसहस्राण अनुदिनप्रवर्द्धमान  
प्रमोदोऽनयत् । उर्व्वशी च तदुपभोगात् प्रतिदिनप्रवर्द्धमानानुरागा अमर  
लोक वासेऽपि न स्पृहां चकार । विना चोर्व्वश्या सुरलोकोऽप्सरसां सिद्ध  
गन्धर्व्वाणाञ्च नातिरमणीयोऽभवत् ॥२९॥

ततश्चोर्व्वशी-पुरूरवसोः समयविद् विश्वावसुर्गन्धर्व्वसमवेतो निशि  
शयनाभ्यासादेकमुरणकं जहार ॥३०॥

तस्य चाकाशे नीयमानस्योर्व्वशी शब्दमश्रुणोत्आह च, ममानाथायाः  
पुत्रः केनाप्ययमपह्लियते, क शरणमुपयामीत्याकर्ण्य राजा 'नम मां देवी  
द्रक्ष्यती'ति न ययौ । अथान्यमप्युरणकमादाय गन्धर्व्वा ययुः । तस्याप्यप

After this, Purūravas and Urvaśī dwelt together in Alaká, sporting amidst the groves and lotus-crowned lakes of Chaitraratha, and the other forests there situated, for sixty-one thousand years.<sup>4</sup> The love of Purūravas for his bride increased every day of its duration; and the affection of Urvaśī augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii, and quisters, found heaven itself but dull whilst Urvaśī was away. Knowing the agreement that Urvaśī had made with the king, Viśvasvasu was appointed by the Gandharbas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvaśī was awakened by its cries, and exclaimed, "Ah me! who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Rájá overheard her lamentation, but recollecting that he was undressed, and that Urvaśī might see him in that state, did not move from the couch.

4 One copy has sixty-one years; the Brahma P. and Hari V. have fifty-nine: one period is as likely as the other.

हियमाणस्य शब्दमाकर्ण्य आकाशे पुनरपि 'अनाथास्म्यहमभर्तृका कुपुरुषा-  
श्रयेति' आर्त्तराविणी बभ्रुव । राजाप्यमर्षवशादन्ध कारमेतदिति खड्गम  
दाय दुष्ट ! दुष्ट ! हतोऽसीति व्याहरन्नम्यधावत् । तावच्च गन्धर्विणी  
वोज्ज्वला विद्युज्जनिता । तत्प्रभया चोर्व्वशी राजानमपगताम्बरं दृष्ट्वा  
अपवृत्तसमया तत्क्षणादेवापक्रान्ता ॥३१॥

परित्यज्य तावुरणकौ गन्धर्वाः सुरलोकमुपागताः । राजापि तौ मेषा  
वादाय हृष्टमनाः स्वशयनमायातो नोर्व्वशीं ददर्श ॥३२॥

Then the Gandharbas came and stole the other ram ; and Urvaśī hearing it bleat, cried out that a woman had no protector who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purūravas highly, and trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop, and receive their punishment. At that moment the Gandharbas caused a flash of brilliant lightning to play upon the chamber, and Urvaśī beheld the king undressed : the compact was violated, and the nymph immediately disappeared. The Gandharbas, abandoning the rams, departed to the region of the gods.

ताञ्चापश्यन्नपगताम्बर एवोन्मत्तरूपो बभ्राम, कुरुक्षेत्रे चाम्भोजसरसि  
अन्याभिश्चतसृभिरप्सरोभिः समवेतामुर्व्वशीं ददर्श । ततश्चोन्मत्तरूपो राजा  
जायेह तिष्ठ, मनसि घोरे वचसि, इत्यनेकप्रकारं सृ मवोचत् ॥३३॥

आह चोर्व्वशी,—महाराज अलमनेनाविवेकचेष्टि तेन । अन्तर्व्वत्नी अहम्,  
अब्दान्ते भवतात्रागन्तव्यम्, कुमारस्ते भविष्यति, एकाञ्च निशामहं त्वया  
सह वत्स्यामि, इत्युक्तः प्रहृष्टः स्वपुरमाजगाम । तासाञ्चाप्सरसामुर्व्वशी  
कथयामास, अयं स पुरुषोत्कर्षो, येन अहमेतावन्तं कालमनुरागाकृष्ट  
मनसा सहोषिता ॥३४॥

इत्येवमुक्तास्ता अप्सरस ऊचुः—साधु साधु अस्य रूपम्, अनेन सहास्मा

Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvaśī; and not finding her any where, he wandered naked over the world, like one insane. At length coming to Kurukshetra, he saw Urvaśī sporting with four other nymphs of heaven in a lake beautified with lotuses, and he ran to her, and called her his wife, and wildly implored her to return. "Mighty monarch," said the nymph, "refrain from this extravagance. I am now pregnant : depart at present, and come hither again at the end of a year, when I will deliver to you a son, and remain with you for one night." Pururavas, thus comforted, returned to his capital. Urvaśī said to her companions, "This prince is a most excellent mortal : I lived with him long and affectionately blighted." "It was well done of you," they

कमपि सर्वकालमभिरन्तुं स्पृहा भवेदिति ॥३५॥

replied; "he is indeed of comely appearance, and one with whom we could live happily for ever."

अव्दे च पूर्णं स राजा तत्राजगाम, कुमारञ्चायुषमस्मे तदोर्व्वशी ददौ,  
एकाञ्च निशां तेन राज्ञा सहोषित्वा पञ्चपुत्रोत्पत्तये गर्भमाप ॥३६॥

उवाच चेनं राजानम्,—अस्मत्प्रीत्या महाराजाय सर्व्व एव गन्धर्व्वा  
वरदाः संवृत्ताः, तस्माद् व्रियतां वर इति ॥३७॥

आह राजा च विजित-सकलारातिरहतेन्द्रिय सामर्थ्यो बन्धुमानमित  
लकोषः, नान्यदस्माकमुर्व्वशी सालोक्याद् अप्राप्यमस्ति. तदहमनया  
सहोर्व्वश्या कालं नेतुमभिलषामि ॥३८॥

इत्युक्ते गन्धर्व्वा राज्ञे ऽग्निस्थालीं ददुः ॥३९॥

ऊचुश्च एनमग्निमाम्नायानुसारी भूत्वा त्रिधा कृत्वा उर्व्वशीसलोकतामनो  
स्थमुद्दिश्य सम्यग् यजेथाः । ततोऽवश्यमभिलषितमवाप्स्यसि ॥४०॥

इत्युक्तत्तामग्निस्थालीमादायाजगाम, अन्तरटव्यामचिन्तयत्.—अहो मे  
अतिमूढता, यदग्निस्थाली मयानीता नोर्व्वशीति । अथेनामटव्यामेवाग्नि-  
स्थालीं तत्याज स्वपुरञ्चाजगाम ॥४१॥

व्यतीतार्द्धरात्रौ विनिद्रश्चाचिन्तयत्,—ममोर्व्वशी सालोक्यप्राप्त्यर्थमग्निस्थाली  
गन्धर्व्वैर्दत्ता, सा च मया अटव्यां परित्यक्ता । तदहं तत्र तदाहरणाय

When the year had expired, Urvaśī and the monarch met at Kurukshetra, and she consigned to him his first-born Āyus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purūravas, "Through regard for me, all the Gandharbas have expressed their joint purpose to bestow upon my lord their benediction: let him therefore demand a boon." The Raja replied, "My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures: there is nothing which I may not obtain except living in the same region with my Urvaśī. My only desire therefore is, to pass my life with her." When he had thus spoken, the Gandharbas brought to Purūravas a vessel with fire, and said to him, "Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvaśī, offer oblations, and you shall assuredly obtain your wishes." The Rājā took the brasier, and departed, and came to a forest. Then he began to reflect that he had committed a great folly in bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke, and considered that the Gandharbas had given him the brasier to enable him to obtain the felicity of living with Urvaśī, and that

यास्यामि इत्युत्थाय तत्राप्युपगतो नाग्निस्थालीमपश्यत् । शमी गर्भञ्चाश्वत्थ-  
मग्निस्थालीस्थाने दृष्ट्वा अचिन्तयत्— मयात्र स्थाली निक्षिप्ता, सा  
चाश्वत्थः शमी गर्भाऽभूत् । तदेतमेवाहमग्निरूपमादाय स्वपुरमग्निं गम्य  
अरणीं कृत्वा तदत्पन्नाग्नेरुपास्ति करिष्यामीति ॥४२॥

it was absurd in him to have left it by the way. Resolving therefore to recover it, he rose, and went to the place where he had deposited the vessel; but it was gone. In its stead he saw a young *Aśwattha* tree growing out of a *Sami* plant, and he reasoned with himself, and said, "I left in this spot a vessel of fire, and now behold a young *Aśwattha* tree growing out of a *Sami* plant. Verily I will take these types of fire to my capital, and there, having engendered fire by their attrition, I will worship it."

एवमेव स्वपुरमुपगतोऽरणीं चकार ॥४३॥

तत्प्रमाणञ्चाङ्गुलैः कुर्वन् गायत्रीमपठत् । पठतश्चाक्षरसंख्यान्वेवाङ्गुला-  
न्यरण्यभवत् ॥४४॥

तत्राग्निं निर्मथ्याग्नित्रयमाम्नायानुसारी भूत्वा जुहाव उर्व्वशीसा-  
लोक्यं चेह फलमभिसंहितवान् । तेनैवाग्निविधिना बहुविधान् यज्ञान्  
इष्ट्वा गन्धर्व्वलोकान् प्राप्य उर्व्वश्या सह वियोगं नावाप ॥४५॥

एकोऽग्निरादावभवत् ऐलेन त्वत्र मन्वन्तरे त्रेता प्रवर्त्तिता ॥४६॥

Having thus determined, he took the plants to his city, and prepared their wood for attrition, with pieces of as many inches long as there are syllables in the *Gayatrī*: he recited that holy verse, and rubbed together sticks of as many inches as he recited syllables in the *Gayatrī*.<sup>5</sup> Having thence elicited fire, he made it threefold, according to the injunctions of the Vedas, and offered oblations with it, proposing as the end of the ceremony reunion with *Urvaśī*. In this way, celebrating many sacrifices agreeably to the form in which offerings are presented with fire, *Pururavas* obtained a seat in the sphere of the *Gandharbas*, and was no more separated from his beloved. Thus fire, that was at first but one, was made threefold in the present *Manvantara* by the son of *Ilā*.<sup>6</sup>

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

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

## CHAPTER VII

तस्याप्यायुर्धीमानमावसु-विश्वावसु-शतायुः-श्रुतायुः ( अयुतायुः ) संज्ञाः  
षड्भवन् पुत्राः ॥१॥

Purūravas had six sons, Āyus, Dhīmat, Amāvasu, Viśwavasu, Śatāyus, and Śrutāyus.<sup>1</sup> The son of Amāvasu was Bhīma ;<sup>2</sup> his son

or rather, 1. household, that which is perpetually maintained by a householder; 2. a fire for sacrifices, placed to the south of the rest; and 3. a consecrated fire for oblations; forming the Tretāgni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Purūravas it would appear the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhāgavata says, that before his time there was but one Veda, one caste, one fire, and one god, Nārāyaṇa; and that, in the beginning of the Treta age, Purūravas made them all 'three.' पुरुरव एवासीत्तयो वेत्ता मुखे । that is, according to the commentator, the ritual was then instituted: कर्ममार्गः प्रकटो बभूव । The Matsya P. has an account of this prince's going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Purūravas. The Mahābhārata states some still more remarkable particulars. 'The glorious Pururavas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brahmans in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumāra came from the sphere of Brahmā to teach him the rules of duty, but Pururavas did not accept his instructions, and the king, deprived of understanding by the pride of his power, and actuated by avarice, was therefore ever accursed by the offended great sages, and was destroyed.' विप्रैः स विग्रहं चक्रेवीर्योन्मत्तः पुरुरवाः । जहार च विप्राणां रत्नान्युत्कोशतामपि ॥ सनत्कुमारस्त राजन् ब्रह्मलोकादुपेत्य च । अनुदर्श तत्तत्त्वक्रे प्रत्यग् हासन्वायसौ ॥ ततो महर्षिभि कुद्वैः सद्यः शपो व्यनश्यत । लोभान्वितो बलमदान्नष्टसञ्ज्ञो नराधिपः ॥

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

Mahābhārata	Matsya	Agni	Kūrma	Bhāgavata
Āyus	Āyus	Āyus	Āyus	Āyus
Dhīmat	Dhritimat	Dhīmat	Māyus	Śrutāyus
Amāvasu	Vasu	Vasu	Amāyus	Satyāyus
Driḍhāyus	Driḍhāyus	Uśrāyus	Viśwāyus	Rāya
Vanāyus	Dhanāyus	Antāyus	Satāyus	Vijaya
Śatāyus	Śatāyus	Śatāyus	Śrutāyus	Jaya
	Aśwāyus	Ritāyus		
	Divijāta	Divijāta		

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

2 Son of Vijayu : Bhāgavata. This line of princes is followed only in our text, the Vāyu, Brāhma, and Hari V., and the Bhāgavata.



अमावसोर्भीमो नाम पुत्रोऽभवत् । भीमस्य काञ्चनाः, काञ्चनात् सुहोत्रः,  
तस्यापि जह्नुः । योऽसौ यज्ञवाटमखिलं गङ्गाम्भसा प्लावितमालोक्य  
क्रोधसंरक्तनयनो भगवन्तं यज्ञपुरुषमात्मनि परमेण समाधिना समारोप्या  
खिलामेव गङ्गामपिवत् ॥२॥

अथेनं देवर्षयः प्रसादयामासुः, दुहितृत्वे चास्य गङ्गामनयन् । जह्नुश्च  
सुजह्नुर्नाम पुत्रोऽभवत् । तस्याप्यजकः, ततो बलाकाश्वः, तस्मात्  
कुशः, कुशस्य कुशाश्व-कुशानाभामूर्तरयामावसवश्चत्वारः पुत्रा बभूवुः ॥३॥

was Kánchana ;<sup>3</sup> his son was Suhotra,<sup>4</sup> whose son was Jahnu. This prince, whilst performing a sacrifice, saw the whole of the place overflowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice with himself, by the power of his devotion, and drank up the river. The gods and sages upon this came to him, and appeased his indignation, and reobtained Gangá from him, in the capacity of his daughter (whence she is called Jánnaví),<sup>5</sup>

The son of Jahnu was Sumantu ;<sup>6</sup> his son was Ajaka ; his son was Valáksva ;<sup>7</sup> his son was Kuśá,<sup>8</sup> who had four sons, Kuśám̐ba, Kuśanábha, Amúrttaya, and Amávasu.<sup>9</sup> Kuśám̐ba, being desirous

3 Kánchanaprabha : Bráhma.

4 Hotraka : Bhágavata.

5 The Bráhma P. and Hari V. add of this prince, that he was the husband of Káveri, the daughter of Yuvanás̐wa, who by the imprecation of her husband became the Káveri river : another indication of the Dakshina origin of these works. The Hari V. has another Jahnu, to whom it gives the same spouse, as we shall hereafter see

6 Sunuta : Bráhma. Puru : Bhágavata.

7 Valaka : Bráhma. Ajaka : Bhágavata.

8 The Bráhma P. and Hari V. add that Kūsa was in alliance with the Pahlavas and foresters.

9 Our authorities differ as to these names :

Váyu	Bráhma and Hari V.	Bhágavata
Kuśás̐wa or Kuśasthamba }	Kuśás̐wa	Kuśám̐ba
Kuśanábha	Kuśanábha	Kuśanábha
Amurttarayasa	Amurttimat	Amurttaraya
Vasu	Kuśika	Vasu

The Ránáyana has Kuśám̐ba, Kuśanábha, Amurttarajasa, and Vasu ; and makes them severally the founders of Kausám̐bi, of Mahodaya (which afterwards appears the same as Kanouj), Dharmáranya, and Girivraja ; the latter being in the mountainous part of Magadha. I. s. 29.

तेषां कुशाश्वः “शक्रतुल्यो मे पुत्रो भवे”दिति तपश्चचार । तच्चोग्रतः  
पसमवलोक्य मा भवत्वन्योऽस्मत्तुल्यवीर्य” इत्यात्मनेवास्येन्द्रः पुत्रत्वम  
गच्छत ॥४॥

गाधिर्नाम स कौशिकोऽभवत् । गाधिश्च सत्यवतीं नाम कन्यामजनयत् ।  
ताञ्च भार्गव ऋचीको वव्र ॥५॥

गाधिरप्यतिरोषणाय अतिवृद्धाय च ब्राह्मणाय दातुमनिच्छन्नेकतः  
श्यामकर्णानामिन्दुवर्चसामनिल रंहसामश्वानां सहस्रं कन्याशुल्कमयाचत ॥६॥

तेनापि ऋषिणा वरुणसकाशादुपलभ्य अश्वतीर्थो त्पन्नं तादशाश्वसहस्रं  
दत्तम् ॥७॥ ततस्तामृचीकः कन्यामुपयेमे । ऋचीकश्च तस्या श्वरुमपत्यार्थं चका

of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotion, Indra was alarmed lest a prince of power like his own should be engendered, and determined therefore to take upon himself the character of Kuśāmba's son.<sup>10</sup> He was accordingly born as Gādhi, of the race of Kuśa (Kauśika). Gādhi had a daughter named Satyavatī. Richīka, of the descendants of Bhṛgu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brahman, and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Richīka having propitiated Varuṇa, the god of ocean, obtained from him, at the holy place called Aśvatīrtha, a thousand such steeds ; and giving them to the king, espoused his daughter.<sup>11</sup>

तथा प्रसादितश्च तन्मात्रे क्षत्रवरपुत्रोत्पत्तये चरुमपरं साधयामास ॥८॥

एष चरुर्भवत्या अयमपरस्त्वन्मात्रा सम्यगुपयोज्य इत्युत्त्वा वनं जगाम ॥९॥

उपयोगकाले च तां माता सत्यवतीमाह,—सर्व्व एवात्मपुत्रमतिगुणं  
समभिलषति, नात्म-जायाभ्रातृ गुणेष्वतीवाहतो भवतीत्यतोऽर्हसि मम

In order to effect the birth of a son, Richīka<sup>12</sup> prepared a dish of rice, barley, and pulse, with butter and milk, for his wife to eat ; and at her request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess. Leaving both dishes with his wife, after describing parti-

10 The Brāhma and Hari V. make Gādhi the son of Kuśika ; the Vāyu and Bhāgavata, of Kuśāmaba : the Rāmāyaṇa, of Kuśanābha.

11 The Rāmāyaṇa notices the marriage, but has no legend. The Mahābhārata, Vana P., has a rather more detailed narration, but much the same as in the text. According to the commentator, Aśvatīrtha is in the district of Kanouj ; perhaps at the confluence of the Kālanadī with the Ganges. The agency of the god of Ocean in procuring horses, is a rather curious additional coincidence between Varuṇa and Neptune.

12 In the Mahābhārata, Bhṛgu, the father of Richīka, prepares the Charu.

त्वमात्मीयञ्चरं दातुं, मदीयञ्चरमात्मनोपयोक्तुम् ॥१०॥

मत्पुत्रेण हि सकलभूमण्डलपरिपालनं कार्यम्, ११।

कियद्ब्राह्मणस्य बलवीर्य्यसम्पदित्युक्ता सा स्वंचरं मात्रे दत्तवती ॥१२॥

अथ वनादभ्यागत्य सत्यवतीमृषिरपश्यत्, आह चेनाम,—अतिपापे !  
किमिदमकार्य्यं भवत्या कृतम्, अतिरौद्रं ते वपुरालक्ष्यते, नूनं त्वया त्वन्मातृ  
सत्कृतञ्चररूपयुक्तः ; न युक्तमेतत् ॥१३॥

cularly which was intended for her, and which for her mother, the sage went forth to the forests. When the time arrived for the food to be eaten, the queen said to Satyavatī, "Daughter, all persons wish their children to be possessed of excellent qualities, and would be mortified to see them surpassed by the merits of their mother's brother. It will be desirable for you, therefore, to give me the mess your husband has set apart for you, and to eat of that intended for me ; for the son which it is to procure me is destined to be the monarch of the whole world, whilst that which your dish would give you must be a Brahman, alike devoid of affluence, valour, and power." Satyavatī agreed to her mother's proposal, and they exchanged messes.

मया हि तत्र चरौ सकलैव शौर्य्य-वीर्य्य-बलसम्पदारोपिता, त्वदीये  
चरावप्यखिलशान्ति-ज्ञान-तितिक्षादिका ब्राह्मणगुरासम्पत् । एतच्च विपरीतं  
कुर्व्वत्यास्तवातिरौद्रास्त्रधारण-मारणनिष्ठः क्षत्रियाचारः पुत्रो भविष्यति,  
अस्याश्चोपशमरुचिर्ब्राह्मणाचारः ॥१४॥

इत्याकर्ष्येव सा तस्य पादौ जग्राह । प्रणिपत्य च एनमाह,—भगवन् !  
मयेतद्दशानादनुष्ठितं, प्रसादं मे कुरु, मेवविधः पुत्रो भवतु, काममेवविधः  
पौत्रो भवतु इत्युक्तो मुनिरप्याह—एवमस्तु इति ॥१५॥

अन्तरञ्च सा जमदग्निमजीजन्तु । तन्माता च विश्वामित्रं जनयामास ।  
सत्यवती च कौशिकी नाम नद्यभवत् । जमदग्निरिक्ष्वाकुवंशा इवस्य

When Richika returned home, and beheld Satyavatī, he said to her, "Sinful woman, what hast thou done! I view thy body of a fearful appearance. Of a surety thou hast eaten the consecrated food which was prepared for thy mother: thou hast done wrong. In that I had infused the properties of power and strength and strength and heroism; in thine, the qualities suited to a Brahman, gentleness, knowledge, and resignation. In consequence of having reversed my plans, thy son shall follow a warrior's propensities, and use weapons, and fight, and slay. Thy mother's son shall be born with the inclinations of a Brahman, and be addicted to peace and piety." Satyavatī, hearing this fell at her husband's feet, and said, "My lord, I have done this thing through ignorance; have compassion on me; let me not have a son such as thou hast foretold: if such there must be, let

रेणोस्तनयां रेणुकामुपयेमे । तस्याञ्चाशेषक्षत्रवशहन्तारं परशुरामसंज्ञ

भगवतः सकललोकगुरोर्नारायणस्यांशं जमदग्निरजीजनत् ॥१६॥

it be my grandson, not my son. The Muni, relenting at her distress, replied, "So let it be." Accordingly in due season she gave birth to Jamadagni; and her mother brought forth Viśvámitra. Satyavatí afterwards became the Kauśikí river<sup>13</sup>. Jamadagni married Reṇuká, the daughter of Reṇu, of the family of Ikshváku, and had by her the destroyer of the Kshatriya race, Paraśuráma, who was a portion of Náráyana, the spiritual guide of the universe<sup>14</sup>

## LEGEND OF PARASURĀMA

(From the Mahábhārata)

"Jamadagni (the son of Richíka<sup>15</sup>) was a pious sage, who by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Reṇuká, and the king gave her unto him. The descendant of Bhṛgu conducted the princess to his hermitage, and dwelt with her there, and she was contented to partake in his ascetic life. They had four sons, and then a fifth, who was Jámadagnya, the last but not the least of the brethren. Once when her sons were all absent, to gather the fruits on which they fed, Reṇuká, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Chitraratha, the prince of Mrítikávatí, with a garland of lotuses on his neck, sporting with his queen in the water, and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage, and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her

13 So the Rámáyana, after stating that Satyavatí followed her husband in death, adds, that she became the Kauśikí river; the Cosí, which, rising in Nepal, flows throught Purnea into the Ganges, opposite nearly to Rájmahal.

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

15 The circumstances of Richíka's marriage, and the birth of Jamadagni and Viśvámitra, are told much in the same manner as in our text both in the Mahábhārata and Bhágavata.

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

"It happend on one occasion, that, during the absence of the R̥shi's sons, the migty monarch Kárttavírya, the sovereign of the Haihaya tribe, endowed by the favour of Dattátreya with a thousand arms, and a golden chariot that went wheresoever he willed it to go, came to the hermitage<sup>16</sup> of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred oblation,<sup>17</sup> and cast down the tall trees surrounding the hermitage. When Ráma returned, his father told him what had chanced, and he saw the cow n affliction, and he was filled with wrath. Taking up his splendid bow,<sup>18</sup> Bhárgava, the slayer of hostile heroes, assailed Kárttavírya, who

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

17 In the *Rájadharmā* the sons of the king carry off the calf. The Bhágavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train: borrowing, no doubt, these embellishments from the similar legend of Vaśiṣṭha and Viśvámitra, related in the *Rámáyana*.

18 The characteristic weapon of Ráma is however an axe (*paraśu*), whence his name Ráma, 'with the axe.' It was given to him by Śiva, whom the hero propitiated on mount Gandhamádana. He at the same

had now become subject to the power of death, and overthrew him in battle. With sharp arrows Rāma cut off his thousand arms, and the king perished. The sons of Kārttavīrya, to revenge his death, attacked the hermitage of Jamadagni, when Rāma was away, and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed; and when Rāma returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: 'Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Kārttavīrya are you struck down, as a deer in the forest by the huntsman's shafts! Ill have you deserved such a death; you who have ever trodden the path of virtue, and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares, and engaging not in strife! Much have they to boast of to their fellows and the friends, that they have shamelessly slain a solitary hermit, incapable of contending in arms?' Thus lamenting, bitterly and repeatedly, Rāma performed his father's last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race. In fulfilment of this purpose he took up his arms, and with remorseless and fatal rage singly destroyed in fight the sons of Kārttavīrya; and after them, whatever Kshatriyas he encountered, Rāma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshatriya caste;<sup>19</sup> and he filled with their blood the five large lakes of Samanta-panchaka, from which he offered libations to the race of Bhṛgu. There did he behold his sire again, and the son of Richika beheld his son, and told him what to do. Offering a solemn sacrifice to the king of the gods, Jāmadagnya presented the earth to the ministering priests. To Kaśyapa he gave the altar made of gold, ten fathoms in length, and nine, in height.<sup>20</sup> With the permission of Kaśyapa, the Brahmans divided it in pieces amongst them, and they were thence called Khaṇḍavāyana Brahmans. Having given the earth to Kaśyapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides: and in this manner was there enmity between him and the race of Kshatriyas, and thus was the whole earth conquered by Rāma."<sup>21</sup>

time received instruction in the use of weapons generally, and the art of war. *Rājadharmā*.

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

20 It is sometimes read Narotsedha. 'as high as a man.'

21 The story, as told in the *Rājadharmā* section adds, that when Rāma had given the earth to Kaśyapa, the latter desired him to depart,

विश्वामित्रपुत्रस्तु भार्गव एव शुनःशेफो नाम देवैर्दत्तः, ततश्च दव  
रातनामाभवत् । ततश्च ते मधुच्छन्द-जय-कृतदेव-देवाष्टक-कच्छप-हारीत

The son of Viśvāmītra was Sunahśephas, the descendant of Bhṛgu, given by the gods, and thence named Devarāta.<sup>22</sup> Viśvāmītra had

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

22 The story of Sunahśephas is told by different authorities, with several variations. As the author of various Śūktas in the Rik, he is called the son of Ajigartta. The Rāmāyaṇa makes him the middle son of the sage Richika, sold to Ambarīsha, king of Ayodhyā, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśvāmītra, but it is not added that he was adopted. The Bhāgavata concurs in the adoption, but makes Sunahśephas the son of Viśvāmītra's sister, by Ajigartta of the line of Bhṛgu, and states his being purchased as a victim for the sacrifice of Hariśchandra (see n. 9. Bk. IV. Ch. III). The Vāyu makes him a son of Richika, but alludes to his being the victim at Hariśchandra's sacrifice. According to the Rāmāyaṇa, Viśvāmītra called upon his sons to take the place of Sunahśephas, and on their refusing, degraded them to the condition of Chāndālas. The Bhāgavata says, that fifty only of the hundred sons of Viśvāmītra were expelled from their

काख्या विश्वामित्रपुत्रा बभूवुः ॥१७॥

तेषाम् बहूनि कौशिकगोत्राणि ऋष्यन्तरेषु वैवाह्यानि भवन्तीति ॥१८॥

other sons also, amongst whom the most celebrated were Madhuchhandas, Kritajaya, Devadeva, Ashtaka, Kachchapa, and Háríta; these founded many families, all of whom were known by the name of Kauśikas, and intermarried with the families of various Ṛshis.<sup>23</sup>

tribe, for refusing to acknowledge Śunahséphas or Devaráta as their elder brother. The others consented ; and the Bhágavata expresses this ; ज्येष्ठं मन्त्रदशं चक्रुस्त्वामन्वंचो वयं स हि । 'They said to the elder, profoundly versed in the Mantras, We are your followers:' as the commentator ; अनुगन्तारः कनिष्ठा स इत्यर्थः । The Rámáyana also observes, that Śunahséphas, when bound, praised Indra with Richas or hymns of the Rígvéda. The origin of the story therefore, whatever may be its correct version, must be referred to the Vedas ; and it evidently alludes to some innovation in the ritual, adopted by a part only of the Kauśika families of Brahmans.

23 The Bhágavata says one hundred sons, besides Devaráta and others, as Ashṭaka, Háríta &c. Much longer lists of names are given in the Váyu, Bhágavata, Bráhma, and Hari V. The two latter specify the mothers. Thus Devaśravas, Kati (the founder of the Kátyáyanas), and Hiranyáksha were sons of Śílavatí ; Reṇuka, Gálava, Sankriti, Mudgala, Madhuchchandas, and Devala were sons of Reṇu ; and Ashṭaka, Kachchhapa, and Háríta were the sons of Drishadvatí. The same works enumerate the Gotras, the families or tribes of the Kauśika Brahmans: these are, Párhivas, Devarátas, Yájnavalkyas, Sámarsanas, Uḍumbaras, Dumlánas, Tarakáyanas, Munchátas, Lohitas, Renus, Karishus, Babhrus, Páninas, Dhyánajyápyas, Syálantas, Hiranyákshas, Śankus, Galavas, Yamadūtas, Devalas, Śálankáyanas, Báshkalas, Dadativádaras, Śauśratas, Śaindhaváyanas, Nishnátas, Chunchulas, Śálankkriyas, Sankriyas, Vádaranyas, and an infinity of others, multiplied by intermarriages with other tribes, and who, according to the Váyu, were originally of the regal caste, like Visvámitra ; but, like him, obtained Brahmahood through devotion. Now these Gotras, or some of them at least, no doubt existed, partaking more of the character of schools of Doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying ; and the whole, as well as their original founder, imply the interference of the Kshatriya caste with the Brahmanical monopoly of religious instruction and composition.



## CHAPTER VIII

पुरूरवसो ज्येष्ठः पुत्रो यस्त्वायुर्नामा, स बाहोर्दहितरमुपयेमे । तस्यां स पञ्च पुत्रान् जनयामास । नहुष-क्षत्रवृद्ध-रम्भ-रजिसंज्ञाः, तथैवानेनाः पञ्चमः पुत्रोऽभूत् ।

Āyus, the eldest son of Purūravaṣ, married the daughter of Rāhu (or Ārāhu), by whom he had five sons, Nahusha, Kshatravridhha,<sup>1</sup> Rambha,<sup>2</sup> Raji, and Anenas.<sup>3</sup>

क्षत्रवृद्धात् सुहोत्रः पुत्रोऽभूत् । काशलिश-गृत्समदास्तस्य पुत्रास्त्रयोऽभवन् । गृत्समदस्य शौनकश्चातुर्वर्ण्यप्रवर्त्तयिताऽभूत् ॥१॥

काशस्य काशिराजः, ततो दीर्घतमाः पुत्रोऽभवत् । घन्वन्तरिस्तु दीर्घतम सोऽभूत् । रा हि संसिद्धकार्य्यकरणः सकलसम्भूतिष्वशेषज्ञानवित् ॥२॥

The son of Kshatravridhha was Suhotra,<sup>4</sup> who had three sons, Kāśa,<sup>5</sup> Leśa,<sup>6</sup> and Ghritsamada. The son of the last was Śaunaka,<sup>7</sup> who first established the distinctions of the four castes.<sup>8</sup> The son of Kāśa was Kāśirājā;<sup>9</sup> his son was Dīrghatamas;<sup>10</sup> his son was

1 Dharmavridhha: Vāyu. Vridhhaśarman: Matsya. Yajnaśarman: Padma.

2 Darbha: Agni. Dambha: Padma.

3 Vipāpman: Agni and Matsya, Vidāman: Padma. The two last authorities proceed no farther with this line.

4 Sunahotra: Vāyu, Brāhma.

5 Kāśya: Bhāgavata.

6 Sāla; Vāyu, Brāhma, Hari V.: whose son was Ārshṭisena, father of Charanta; Vāyu: of Kaśyapa; Brāhma and Hari V.

7 Here is probably an error, for the Vāyu, Bhāgavata, and Brāhma agree in making Śunaka the son of Ghritsamada, and father of Śaunaka.

8 The expression is चातुर्वर्ण्य प्रवर्त्तयिता । 'The originator or causer of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the Vāyu: पुत्रो घृत्समदस्य च शुनको यस्य शौनकः । ब्राह्मणा क्षत्रियाश्चैव वैश्या शूद्रास्तथैवच । एतस्य वंशेसमुद्भूताः विचित्रैः कर्मभिर्द्विजाः ॥ 'The son of Ghritsamada was Śunaka, whose son was Śaunaka. Brahmins, Kshatriyas, Vaiśyas, and Śūdras were born in his race; Brahmins by distinguished deeds.' The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brāhmā, is everywhere admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.

9 Kāśiya: Brāhma.

10 Dīrghatapas: Vāyu. Ghritsatamas: Agni. The Bhāgavata inserts a Rashtra before this prince, and the Vāyu a Dharma after him.

9 Kāśiya: Brāhma.

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भगवता नारायणेन च अतीतसम्भूतावस्मे वरो दत्तः ॥३॥  
काशिराजगोत्रेऽवतीर्य त्वमष्टधा सम्यगायुर्वेदं करिष्यांस, यज्ञभाग  
भविष्यसि इति ॥४॥

तस्य च धन्वन्तरेः पुत्रः केतुमान् । केतुमतो भीमरथः, तस्यापि दिवोदास  
Dhanvantari, whose nature was exempt from human infirmities, and  
who in every existence had been master of universal knowledge. In  
his past life (or when he was produced by the agitation of the milky  
sea), Náráyaṇa had conferred upon him the boon, that he should  
subsequently be born in the family of Kásirájá, should compose the  
eightfold system of medical science,<sup>11</sup> and should be thereafter entitled  
to a share of offerings made to the gods. The son of Dhanvantari  
was Ketumat ; his son was Bhímaratha ; his son was Divodása ;<sup>12</sup>

11 The eight branches of medical science are, 1. Śalya, extraction of  
extraneous bodies ; 2. Śaláká, treatment of external organic affections ;  
these two constitute surgery ; 3. Chikitsá, administration of medicines,  
or medical treatment in general ; 4. Bhūtavidyá, treatment of maladies  
referred to demoniac possession ; 5. Kaumárabhriya, midwifery and  
management of children ; 6. Agada, alexipharmacy ; 7. Rasáyana, al-  
chemical therapeutics ; 8. Bajikaraṇa, use of aphrodisiacs. Dhanvantari,  
according to the Brahma Vaivartta P., was preceded in medical science  
by Ātreya, Bharadvája, and Charaka : his pupil Śuśruta is the reputed  
author of a celebrated work still extant. It seems probable that Kási or  
Benares was at an early period a celebrated school of medicine.

12 Some rather curious legends are connected with this prince in the  
Váyu and Bráhma Purāṇas, and Hari Vaṃśa, and especially in the Kási  
Khaṇḍa of the Skánda Purāṇa. According to these authorities, Śiva and  
Párvatí, desirous of occupying Kási, which Divodása possessed, sent  
Nikumbha, one of the Gaṇas of the former, to lead the prince to the  
adoption of Buddhist doctrines ; in consequence of which he was expell-  
ed from the sacred city, and, according to the Váyu, founded another on  
the banks of the Gomatí. We have, however, also some singular, though  
obscure intimations of some of the political events of this and the  
succeeding reign. The passage of the Váyu is, भद्रश्रेयस्य पुत्राणां शतमुत्तम-  
धन्विनां । हत्वा निवेशयामास दिवोदासो नराधिपः ॥ भद्रश्रेयस्य  
राज्यं तु हतं तेन  
वलीयसा । भद्रश्रेयस्य पुत्रस्तु दुर्हमो नाम नामतः । दिवोदासेन बालेति घृणया स  
विवर्जितः ॥ दिवोदासादष्टद्वत्यां वीरो यज्ञे प्रतर्हन् । तेन पुत्रेण बालेन प्रहृतं तस्य वै  
पुनः । वैरस्यान्तं महा राज्ञा तदा तेन विधित्सता ॥ 'The king Divodása, having  
slain the hundred sons of Bhadrashreya, took possession of his kingdom,  
which was conquered by that hero. The son of Bhadrashreya, celebrated  
by the name of Durddama, was spared by Divodása, as being an infant.  
Protarddana was the son of Divodása by Drishadvati ; and by that great  
prince, desirous of destroying all enmity, (was recovered) that (territory)  
which had been seized by that young boy (Durdama).' This is not very  
explicit, and something is wanted to complete the sense. The Bráhma  
P. and Hari V. tell the story twice over, chiefly in the words of the  
Váyu, but with some additions. In ch. 29. we have, first, the first three

ततः प्रतर्दनः । स च भद्रश्रेण्यवंशविनाशादशेषाः शत्रवोऽनेन जिता इति शत्रुजिदभवत् ॥५॥

तेन च प्रीतिमतात्मपुत्रो वत्स वत्सेत्यभिहितः, ततो वत्सोऽसावभवत् ॥६॥

सत्यव्रततया ऋतध्वजसज्ञामवाप । पुनश्च कुवल्यनामानमश्वं लेभे, कुवलयाश्व इत्यस्यां पृतिव्यां प्रथितः ॥७॥

his son was Pratarddana, so named from destroying the race of Bhadrāsreṇya. He had various other appellations, as Satrujit, 'the victor over his foes,' from having vanquished all his enemies ; Vatsa, or 'child,' from his father's frequently calling him by that name ; Ritadhwaṇa, 'he whose emblem was truth,' being a great observer of veracity ; and Kuvalayāśwa, because he had a horse (āśwa) called

lines of the above extract ; then comes the story of Benares being deserted ; we then have the two next lines ; then follow, हैहयस्य तु दायार्ह्यं हतवान् स महोपतिः । आजह्ने पितृदयार्ह्यं दिवोदास हतं बलात् । भद्रश्रेण्यस्य पुत्रेण दुर्दमेन महात्मना । वैरस्यान्तं महाराज क्षत्रियेण विधित्सता ॥ 'The prince (Durdama) invading his patrimonial possessions, the territory which Divodāsa had seized by force was recovered by the gallant son of Bhadrāsreṇya, Durdama, a warrior desirous, mighty king, to effect the destruction of his foes.' Here the victory is ascribed to Durdama, in opposition to what appears to be the sense of the Vāyu, and what is undoubtedly that of our text, which says that he was called Pratarddana from destroying the race of Bhadrāsreṇya, and Satrujit from vanquishing all his foes : ततः प्रतर्दनो भद्रश्रेण्यवंशविनाशादशेषशत्रवोऽनेन जिता इति शत्रु जिदभवत् । By Vairasya anta, 'the end of hostility or enmity,' is

obviously not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32d chapter of the Hari Vamśa we have precisely the same lines, slightly varied as to their order ; but they are preceded by this verse ; भद्रश्रेण्यस्य पूर्व्वं तु पुरीं वाराणसी भवात् यदुवंश प्रभूतस्य तपस्यभिरतस्य च ॥ 'The city (that on the Gomati), before the existence of Benares, of Bhadrāsreṇya, a pious prince of the Yadu race.' This verse is not in the Brāhma P. After giving the rest of the above quotation, except the last line, the passage proceeds, अष्टारथो नाम नृपः सुतो भीमरथस्य वै । तेन पुत्रेण बालेषु प्रहृतं तस्य भारत । वैरस्यान्तं महाराज क्षत्रियेण विधित्सता । 'The king called Aṣṭaratha was the son of Bhīmaratha ; and by him, great king, a warrior desirous of destroying his foes was (the country) recovered, the children (of Durdama) being infants.' तस्य दुर्हमस्य पुत्रेष्वसमर्थेषु । Com.

According to the same authority, we are here to understand Bhīmaratha and Aṣṭaratha as epithets of Divodāsa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodāsa, on being expelled from Benares, took some city and district on the Gomati from the family of Bhadrāsreṇya ; that Durdama recovered the country, and that Pratarddana again conquered it from his descendants. The alternation

तस्य च वत्सस्य पुत्रोऽलर्को नामाभवत् । यस्यायमद्यापि श्लोको गीयते ।  
षष्टि वर्षसहस्राणि षष्टि वर्षशतानि च ।

अलर्कादिपरो नात्यो बुभुजे मेदिनी युवा ॥८॥

तथालर्कस्य सन्नतिर्नामात्मजोऽभवत् । ततः सुनीथः, तस्य सुकेतुः,  
ततो घर्मकेतुः, ततः सत्यकेतुः, तस्माद् विभुः, तत्तनयः सुविभुः,

Kuvalaya.<sup>13</sup> The son of this prince was Alarka, of whom this verse is sung in the present day ; "For sixty thousand and sixty hundred years no other youthful monarch except Alarka, reigned over the earth."<sup>14</sup> The son of Alarka was Santati;<sup>15</sup> his son was Sunítha ; his son was Suketu ; his son was Dharmaketu ; his son was Satyaketu ; his son was Vibhu ; his son was Suvibhu ; his son was

concerned apparently only bordering districts, for the princes of Máhishmati and of Káśí continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

13 The Váyu, Agni, Bráhma P., and Hari V. interpose two sons of Pratarddana, Garga or Bharga and Vatsa ; and they make Vatsa the father of Alarka, except the Bráhma, which has Śatrujit and Ritadhwaia as two princes following Vatsa.

14 The Váyu, Bráhma, and Hari V. repeat this stanza, and add that Alarka enjoyed such protracted existence through the favour of Lopamudrá, and that having lived till the period at which the curse upon Káśí terminated, he killed the Rákshas Kshemaka, by whom it had been occupied after it was abandoned by Divodása, and caused the city to be reinhabited. शापस्यान्ते महाबाहुर्हत्वा क्षेमकराक्षसं रम्यो वासयामास पुरीं बाराणसीं पुनः । The Hari V. agrees as usual with the Bráhma, except in

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

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

<i>Bhágavata</i>	<i>Bráhma</i>	<i>Váyu</i>	<i>Agni</i>
Alarka	Alarka	Alarka	Alarka
Santati	Sannati	Sannati	Dharmaketu
Sunítha	Sunítha	Sunítha	Vibhu
Suketana	Kshema	Suketu	Sukumára
Dharmaketu	Ketumat	Dhrishtaketu	Satyaketu
Satyaketu	Suketu	Vepuhotra	
Dhrishtaketu	Dharmaketu	Gárgya	

(See the continuation of the lists on next page)

ततश्च सुकुमारः, तस्यापि धृष्टकेतुः, ततश्च वैनहोत्रः, ततश्च भार्गः,  
 भार्गस्य भार्गभूमिः, अतश्चातुर्वर्ष्यप्रवृत्तिः, इत्येते काश्यपा भूपतयः कथिताः ।  
 रजेस्तु सन्ततिः श्रूयतामिति ॥९॥

Sukumāra ; his son was Dhṛishṭaketu ; his son was Vaiṇahotra ; his son was Bhārga ; his son was Bhargabhūmi ; from whom also rules for the four castes were promulgated.<sup>16</sup> These are the Kāśya princes, or descendants of Kāśa.<sup>17</sup> We will now enumerate the descendants of Rāji.

<i>Bhāgavata</i>	<i>Brāhma</i>	<i>Vāyu</i>
Sukumāra	Satyaketu	Gargabhūmi
Vītihotra	Vibhu	Vatsabhūmi
Bhārga	Anartta	
Bhargabhūmi	Sukumāra	
	Dhṛishṭaketu	
	Veṇuhotri	
	Bharga	
	Vatsabhūmi.	

16 Our text is clear enough, and so is the *Bhāgavata*, but the *Vāyu*, *Brāhma*, and *Hari V.* contain additions of rather doubtful import. The former has, वेणुहोत्र मुत्तश्चापि गार्ग्यो वै नामविश्रुतः गार्ग्यस्य गर्गभूमिस्तु वत्सोवत्सस्य धीमतः ब्राह्मणाः क्षत्रियाश्चैव तयोः पुत्रा मुधार्मिकाः । 'The son of Veṇuhotra was the celebrated Gārgya ; Gargabhūmi was the son of Gārgya ; and Vatsa, of the wise Vatsa : virtuous Brahmans and Kshatriyas were the sons of these two.' By the second Vatsa is perhaps meant Vatsabhūmi ; and the purport of the passage is, that Gārgya (or possibly rather Bharga, one of the sons of Pratarddana) and Vatsa were the founders of two races (Bhūmi, 'earth,' implying 'source' or 'founder'), who were Kshatriyas by birth, and Brahmans by profession. The *Brāhma* and *Hari V.*, apparently misunderstanding this text, have increased the perplexity. According to them, the son of Veṇuhotra was Bharga ; Vatsabhūmi was the son of Vatsa ; and Bhārgabhūmi (Bhrigubhūmi, *Brāhma*) was from Bhārgava. 'These sons of Angiras were born in the family of Bhṛgu, thousands of great might, Brahmans, Kshatriyas and Vaiśyas.' वेणुहोत्रसु तश्चापि भर्गो नाम प्रजेश्वरः । वत्सस्य वत्सभूमिस्तु भर्गभूमिस्तु-भार्गवात् ( भृगुभूमिस्तुभार्गवात् ) । एतेष्वङ्गिरसः पुत्राः जाता वशोऽथभार्गवे । ब्राह्मणाः क्षत्रियाश्चैव स्तेजोयुक्ता महत्सराः ॥ The commentator has, नत्सत्यालर्कयितु पुत्रान्तरमाह वत्सभूमिरिति । भार्गवात् वत्सभ्रातुः । अङ्गिरसो गालवस्याङ्गिरसत्वात् भार्गवे विश्वामित्रस्य भार्गवत्वात् ॥ 'Another son of Vatsa, the father of Alarka, is described, Vatsabhūmi, &c. From Bhārgava, the brother of Vatsa. (They were) Angirasas from Gālava belonging to that family, (and were born) in the family of Bhṛgu from the descent of Viśvāmītra.' The interpretation is not very clear, but it authorizes the notion above expressed, that Vatsa and Bharga, the sons of Pratarddana, are the founders of two races of Kshatriya-Brahmans.

17 On the subject of note 12. some farther illustration is derivable from the *Mahābhārata*. Śānti P. Dāna-dharma. Harvaśva, the king of

## CHAPTER IX

रजः पञ्चपुत्रशतान्यतुलवीर्य्यसाराण्यासन् । देवासुरसंग्रामारम्भे परस्पर  
वधेप्सवो देवाश्चासुराश्च ब्रह्माणं पप्रच्छुः ॥१॥

भगवन् ! अस्माकमत्र विरोधे कतरः पक्षो जेता भविष्यतीति । अथाह  
भगवान्,—येषामर्थे रजिरात्तायुधो योत्स्यतीति । अथ दैत्यैरुपेत्य रजि  
रात्म साहाय्यदानायाभ्यर्थितः प्राह,—योत्स्येऽहं भवता मर्थे, यच्चहममर-  
जयाद् भवतामिन्द्रो भविष्यामि इति । आकर्ण्यैतत् तैरभिहितो, न वयमन्यथा  
वदिष्यामोऽन्यथा करिष्यामः । अस्माकमिन्द्रः प्रह्लादस्तदर्थमयमुद्यम  
इत्युक्त्वा गतेष्वसुरेषु देवैरप्यसाववनीपतिरेवमेवोक्तः । तेनापि च तथैवोक्ते  
देवैरिन्द्रस्त्वं भविष्यसीति समन्वीप्सितम् ॥२॥

रजिनापि देवसैन्यसहायेन अनेकैर्महास्त्रैस्तदशेषमसुरबलं निषूदितम् ।

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

the Kásís, reigning between the Ganges and the Yamuná, or in the Doab, was invaded and slain by the Haihayas, a race descended, according to this authority, from Śaryāti, the son of Manu (see Bk. IV. Ch. III.). Sudeva, the son of Haryaśva, was also attacked and defeated by the same enemies. Divodása, his son, built and fortified Benares as a defence against the Haihayas, but in vain, for they took it, and compelled him to fly. He sought refuge with Bharadvája, by whose favour he had a son born to him, Pratarddana, who destroyed the Haihayas under their king Vítihavya, and re-established the kingdom of Kásí. Vítihavya, through the protection of Bṛghu, became a Brahman. The Mahábhárata gives a list of his descendants, which contains several of the names of the Kásya dynasty of the text ; thus, Ghṛitsamada is said to be his son, and the two last of the line are Śunaka and Śaunaka. See *supra*, n. 7.

अवजितारातिपक्षश्च इन्द्रो रजिचरणयुगलमात्मशिरसा निपीड्याह,—भय  
त्राणदानादस्मत्पिता भवान्, अशेषलोकानामुत्तमो भवान्, यस्याहं पुत्रखिलो  
केन्द्रः ॥३॥

स चापि राजा प्रहस्याह,—एवमेवास्तु, अनतिक्रमणीया हि वैरिपक्षादप्य-  
नेकविधचाटुवाक्यगर्भा प्रणतिः, इत्युक्ता स्वपुरमाजगाम ॥४॥

शतक्रतुरपीन्द्रत्वं चकार ।

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, "Thou hast preserved me from a great danger, and I acknowledge thee as my father ; thou art the sovereign chief over all the regions, and I, the Indra of the three spheres, am thy son." The Rájá smiled, and said, "Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection)." He accordingly returned to his own city, and Indra remained as his deputy in the government of heaven.

स्वयति च रजो नारदषिचोदिता राजसूताः शतक्रतुमात्मपितृपुत्रमाचाराद्  
राज्यं याचितवन्तः ॥५॥

अप्रदाने चावजित्येन्द्रमतिबलिनः स्वयमिन्द्रत्वं चक्रः । ततश्च बहुतिथे  
काले व्यतीते बृहस्पतिमेकान्ते दृष्ट्वापहृतत्रैलोक्ययज्ञभागः शतक्रतुराह ॥६॥

वदरीफलमात्रमप्यर्हसि मम आप्यायनाय पुरोडाशखण्डं दातुमित्युक्तो  
बृहस्पतिरूचं,—यद्येवं पूर्वमेव त्वयाहं चोदितः स्यां, तन्मया त्वदर्थं कि-  
मकर्तव्यमिति ॥७॥

स्वल्पेरेवाहोभिस्त्वां निजं पदं प्रापयिष्यामि इत्यभिधाय तेषामनु  
दिनाभिचारिकं बुद्धिमोहाय शक्रस्य च तेजोवृद्धये जुहाव । ते चापि

When Raji ascended to the skies, his sons, at the instigation of Nárada, demanded the rank of Indra as their hereditary right ; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met Vṛhaspati in a retired place, and said to him, "Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance ?" "If," replied Vṛhaspati, "I had been applied to by you before, I could have done any thing for you that you wished ; as it is, I will endeavour and restore you in a few days to your sovereignty." So saying, he commenced a sacrifice for the purpose of increasing the might of Indra, and of leading the sons of Raji into

तेन बुद्धिमोहेनाभिभ्रयमाना ब्रह्मद्विषो धर्मत्यागिनो वेदवादपराङ्मुखा  
 बभूवुः । ततश्च तानपेतघर्मा चारान् इन्द्रो जघान, पुरोहिताप्यायिततेजाश्च  
 त्रिदिवमाक्रामत् । एतदिन्द्रस्य स्वपदच्यवनारोहणं श्रुत्वा पुरुषः स्वपदभ्रं  
 दौरात्म्यं वा न चाप्नोति । रम्भस्त्वनपत्योऽभवत् । क्षत्रवृद्धसुतः प्रतिक्षत्रः,  
 तत्पुत्रः सञ्जयः, ततश्च विजयः, तस्माच्च यज्ञकृत्, तस्य हर्षवर्द्धनः,  
 हर्षवर्द्धनसुतः सहदेवः, तस्माददीनः, तस्य जयसेनः, ततश्च संहृतिः, तत्  
 पुत्रः क्षत्रघर्माः, इत्येते क्षत्रवृद्धस्य । अतो न हर्षवंशं वक्ष्यामि इति ॥८॥

error, and so effecting their downfall.<sup>1</sup> Misled by their mental fascina-  
 tion, the princes became enemies of the Brahmans, regardless of their  
 duties, and contemners of the precepts of the Vedas ; and thus devoid  
 of morality and religion, they were slain by Indra, who by the  
 assistance of the priest of the gods resumed his place in heaven.  
 Whoever hears this story shall retain for ever his proper place, and  
 never be guilty of wicked acts.

Rambha, the third son of Āyus, had no progeny.<sup>2</sup> Kshatravridha  
 had a son named Pratikshatra<sup>3</sup> ; his son was Sanjaya ; his son was  
 Vijaya ;<sup>4</sup> his son was Yajnakrit ;<sup>5</sup> his son was Harshavariddhana ;<sup>6</sup>  
 his son was Sahadeva ; his son was Adīna ;<sup>7</sup> his son was Jayasena ;  
 his son was Sankriti ; his son was Kshatradharman.<sup>8</sup> These were the  
 descendants of Kshatravridha. I will now mention those of Nahusha.

1 The Matsya says he taught the sons of Raji the Jinadharmā or  
 Jain religion: जिनधर्मे समास्थाय वेदवाक्यं स वेदवित् ।

2 The Bhāgavata enumerates however, as his descendants, Rabhasa,  
 Gambhira and Akriya, whose posterity became Brahmans. The same  
 authority gives as the descendants of Anenas the fourth son of Āyus,  
 Śuddha, Śuchi, Trikakud, and Śāntākhyā.

3 The Vāyu agrees with our text in making Pratipaksha (Pratiksha-  
 tra) the son of Kshatravridha; but the Brāhma P, and Hari V. consider  
 Anenas to be the head of this branch of the posterity of Āyus. The  
 Bhāgavata substitutes Kuśa, the Leśa of our text, the grandson of  
 Kshatravridha, for the first name; and this seems most likely to be  
 correct. Although the different MSS, agree in reading क्षत्रवृद्धसुतः  
 it should be perhaps क्षत्रवृद्ध । the patronymic Kshātravridha; making  
 then, as the Bhāgavata does, Pratikshatra the son of the son of Kshatra-  
 vridha.

4 Jaya: Bhāgavata, Vāyu.

5 Vijaya: Vāyu. Krita: Bhāgavata.

6 Haryaśva: Brāhma, Hari V. Haryavana: Bhāgavata.

7 The last of the list: Vāyu. Ahīna: Bhāgavata.

8 Kshatravridha: Brāhma, Hari V.



## CHAPTER X

यति-ययाति-संयाति-अयाति-वियति-कृतिसंज्ञा नहुषस्य षट् पुत्रा महाबल  
पराक्रमा बभूवुः । यतिस्तु राज्यं नैच्छत् । ययातिस्तु भूभृदभवत्, उशनसश्च  
दुहितरं देवयानीं शर्मिष्ठाञ्च वार्षपर्वणीमुपयेमे ॥१॥

यदुञ्च तुर्वसुञ्चैव देवयानी व्यजायत ।

द्रुह्युञ्चानुञ्च पूरुञ्च शर्मिष्ठा वार्षपर्वणी ॥२॥

Yati, Yayāti, Sanyāti, Āyāti, Viyaci, and Kriti were the six valiant sons of Nahusha.<sup>1</sup> Yati declined the sovereignty,<sup>2</sup> and Yayāti therefore succeeded to the throne. He had two wives, Devayānī the daughter of Uśanas, and Śarmishṭhā the daughter of Vrishaparvan ; of whom this genealogical verse is recited: "Devayānī bore two sons, Yadu and Turvasu. Sarmishṭhā, the daughter of Vrishaparvan, had three sons, Druhyu, Anu, and Puru."<sup>3</sup> Through the curse of

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

Matsya	Agni	Padma	Linga
Udbhava	Udbhava	Udbhava	Śaryāti
Panśchi	Panchaka	Pava	Champakā
Sunyāti	Pālaka	Viyāti	Andhaka
Meghayāti	Megha	Meghayāti	

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

3 The story is told in great detail in the Adi Parvan of the Mahābhārata, also in the Bhāgavata, with some additions evidently of a recent taste. Śarmishṭhā, the daughter of Vrishaparvan, king of the Daityas, having quarrelled with Devayānī, the daughter of Śukra (the religious preceptor of the same race), had her thrown into a well. Yayāti, hunting in the forest, found her, and taking her to her father, with his consent espoused her. Devayānī, in resentment of Śarmishṭhā's treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Śukra's displeasure, was compelled to comply. In the service of his queen, however, Yayāti beheld Śarmishṭhā, and secretly wedded her. Devayānī complaining to her father of Yayāti's infidelity,

काव्यशापाच्च अकालेनैव ययातिर्जरामवाप ॥३॥

प्रसन्नशुक्रवचनाच्च जरां संक्रामयितुं ज्येष्ठं पुत्रं प्रदुमुवाच,—त्वन्माता महशापादियमकालेनैव जरा मामुपस्थिता । तानहं तस्यैवानुग्रहाद् भवतः सञ्चारयाम्येकं वर्षसहस्रम्, न तृप्तोऽस्मि विषयेषु, त्वद्वयसा विषयानहं भोक्तुमिच्छामि ॥४॥

नात्र भवता प्रत्याख्यानं कर्तव्यमित्युक्तः स नैच्छत् तां जरामादातुम् । तञ्चापि पिता शशापः—त्वत् प्रसूतिर्न राज्यार्हा भविष्यतीति ॥५॥

अनन्तरञ्च ब्रह्म तुर्वसुमनुञ्च पृथिवीपतिर्जरा ग्रहणार्थं स्वयौवनप्रदानाय च चोदयामास । तैरप्येकैकश्येन प्रत्याख्यातस्तांश्च शशाप । अथ शम्भिष्ठातनय मशेषकनीयांसं पुरुं तथैवाह, स ऋतिप्रवणमतिः प्रणम्य पितरं सबहुमानो महान् प्रसादोऽयमस्माकमित्युदारमभिधाय जरां प्रतिजग्राह । स्वकीयञ्च यौवनं पित्रे ददौ ।

Uśanas, Yayāti became old and infirm before his time ; but having appeased his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, "Your maternal grandfather has brought this premature decay upon me: by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate with worldly enjoyments, and wish to partake of them through the means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay ; on which his father denounced an imprecation upon him, and said, "Your posterity shall not possess dominion." He then applied successively to Druhyu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were in consequence cursed by the king. Lastly he made the same request of Sarmishthá's youngest son, Puru, who bowed to his father, and readily consented to give him his youth, and receive in exchange Yayāti's infirmities, saying that his father had conferred upon him a great favour.

सोऽपि च नवं यौवनमासाद्य धर्माविरोधेन यथाकामं यथाकालोपपन्न यथोत्साहं विषयं चचार । सम्यक प्रजापालनं करोतु ॥६॥

The king Yayāti being thus endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such

Sukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayāti is precisely the same in the Mahābhārata as in our text, and is introduced in the same way: अलानुवंशश्लोको भवति । यदुं चतुर्वसं चैव देवयानो व्याजायत । दुषु चातु पुरुं च शम्भिष्ठा वार्षपर्वशी ॥

विश्वाच्या सहोपभोगं भुक्त्वा कामानामन्त मवाप्स्यामीत्यनुदिनं तन्मनस्को  
बभूव ॥७॥

अनुदिनञ्च उपभोगतश्च कामानतीव रम्यान् मेने ॥८॥

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्द्धते ॥९॥

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत् ॥१०॥

यदा न कुरुते भावं सर्व्वभूतेषु पापकम् ।

समदृष्टेस्तदा पुंसः सर्वा एव सुखा दिशः ॥११॥

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

तां तृष्णां सन्त्यजन् प्राज्ञः सुखेनैवाभिपूर्यते ॥१२॥

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति ॥१३॥

पूर्णं वर्षसहस्रं मे विषयासक्तचेतसः ।

तथाप्यनुदिनं तृष्णा ममेतेष्वेव जायते ॥१४॥

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।

निर्द्वन्द्वो निर्म्ममो भूत्वा चरिष्यामि मृगैः सह ॥१५॥

pleasures as were suited to his age and strength, and were not incompatible with virtue. He formed a connexion with the celestial nymph *Viśváchī*, and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became ; as it is said in this verse, "Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice, or barley, or gold, or cattle, or women: abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then every thing yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years ; but the love of wealth, the love of life, are not impaired by age." "A thousand years have passed," reflected *Yayāti*, "and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will henceforth roam the forests with the deer."

पुरोः सकाशादादाय जरां दत्त्वा च यौवनम् ।  
 राज्येऽभिषिच्य पुरुञ्च प्रययौ तपसे वनम् ॥१६॥  
 दिशि दक्षिणपूर्वस्यां तुर्वसुं प्रत्यथादिशत् ।  
 प्रतीच्याञ्च तथा द्रुह्युं दक्षिणापथतो यदुम् ॥१७॥  
 उदीच्याञ्च तथेवानुं कृत्वा मण्डलिनो नृपान् ।  
 सर्व्वपृथ्वीपतिं पूरुं सोऽभिषिच्य वनं ययौ ॥१८॥

Having made this determination, Yayāti restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sovereignty, and departed to the wood of penance (Tapovana).<sup>4</sup> To Turvasu he consigned the south-east districts of his kingdom ; the west to Druhyu ; the south to Yadu ; and the north to Anu ; to govern as viceroys under their younger brother Puru, whom he appointed supreme monarch of the earth.<sup>5</sup>

4 Bhrgitunga, according to the Bráhma.

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

	Váyu and Padma	Bráhma and Hari V.	Bhágavata
Turvasu	South-east	South-east	West
Druhyu	West	West	South-east
Yadu	South-west	South	South
Anu	Ncrth	North	North

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

## CHAPTER XI.

अतः परं ययात्नेः प्रथमपुत्रस्य यदोर्वंशमहं कथयामि । यत्राशेषलोक  
निवासिमनुष्य-सिद्ध-गन्धर्व्व-यक्ष-राक्षस-गुह्यक-किम्पुरुषाप्सर-उरग-विह्वग-  
दैत्य-दानव-देवर्षि-द्विजर्षि-मुमुक्षुभिर्घ्नन्मर्थ-काम-मोक्षार्थिभिस्तत्फललाभाय  
सदाभिष्टुतापरिच्छेद्यमाहात्म्येनांशेन भगवाननादिनिघ्नो विष्णुरवततार ॥१॥

यदोर्वंशं नरः श्रुत्वा सर्व्वपापैः प्रमुच्यते ।

यत्रावतीर्णं विष्णुख्यं परं ब्रह्म निराकृति ॥२॥

I will first relate to you the family of Yadu, the eldest son of Yayāti, in which the eternal immutable Vishnu descended upon earth in a portion of his essence;<sup>1</sup> of which the glory cannot be described, though for ever hymned in order to confer the fruit of all their wishes—whether they desired virtue, wealth, pleasure, or liberation—upon all created beings, upon men, saints, heavenly quiriters, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brahmans, and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form, and which is called Vishnu, was manifested in this family.

सहस्रजित्-क्रोष्ट-नल-रघुसंज्ञाश्रत्वारो यदुपुत्रा बभूवुः । सहस्रजित्  
पुत्रः शतजित् । तस्य हेहयवेणुहयास्त्रयः पुत्रा बभूवुः । हेहयाद् धर्मनेत्रः

Yadu had four sons, Sahasrajit, Kroshti, Nala, and Raghu. Satajit was the son of the elder of these, and he had three sons, Haihaya, Venu<sup>3</sup>, and Haya. The son of Haihaya was Dharmanetra<sup>4</sup>;

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

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

<i>Vayu</i>	<i>Brahma</i>	<i>Bhagavata</i>	<i>Kūrma</i>
Nīla	Nala	Nala	Nīla
Ajita	Anjika	Aripu	Jina
Raghu	Payoda		Raghu

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

3 Venuhaya: Bhágavata, &c. Uttánahaya: Padma. Veṭṭahaya: Matsya. They were the sons of Sahasráda: Bráhma and Hari V.

4 Dharmatantra: Váyu. Dharma: Kūrma.

ततः कुन्दिः, कुन्तेः साहज्जिः, तत्तनयो महिष्मान् तस्माद् भद्रश्रेण्यः, ततो दुर्दमः, तस्माद् धनक्रः धनकस्य कृतवीर्य्य-कृताग्नि-कृतवर्म-कृतोजसश्चत्वारः पुत्राः । कृतवीर्य्यादिर्जुनः सप्तद्वीपपतिर्बाहु सहस्रो जज्ञे । योऽसौ भगवदंशम त्रिकुलपसूतं दत्तात्रेयाख्यमाराध्य बाहुसहस्रमधर्मसेवानिवारणं धर्मेण पृथिवीजयं धर्मतश्चानुपालनमरातिभ्योऽपराजयमखिलजगत्प्रख्यातपुरुषाच्च मृत्युम् इत्येतान् वरान् अभिलषितवान्, लेभे च । तेनेय मशेषद्वीपवती पृथ्वी सम्यक् परिपालिता । दशयज्ञसहस्राण्यसावयजत् । तस्य च श्लोकोऽद्यापि गीयते ॥३॥

नूनं न कार्तवीर्य्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञैर्दानैस्तपोभिर्वा प्रश्रयेण दमेन च ॥४॥

अनष्टद्रव्यता च तस्य राज्येऽभवत् ॥५॥

एवं पञ्चाशीतिसहस्राण्यब्दानव्याहृता रोग्यश्रीबलपराक्रमो राज्यमकरेत् । माहिष्मत्यां दिग्विजयाभ्यागतो नर्मदाजलावगाहनक्रीडा निपानमदाकुलेना his son was Kunṭi<sup>6</sup>; his son was Sāhanji<sup>6</sup>; his son was Mahishmat<sup>7</sup>; his son was Bhadrasena<sup>8</sup>; his son was Durddama; his son was Dhanaka<sup>9</sup>, who had four sons, Kritavīryya, Kritāgni, Kritavarman, and Kritaujas. Kritavīryya's son was Arjuna, the sovereign of the seven Dvīpas, the lord of a thousand arms. This prince propitiated the sage Dattātreya, the descendant of Atri, who was a portion of Vishnu, and solicited and obtained from him these boons—a thousand arms; never acting unjustly; subjugation of the world by justice, and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice, and offered ten thousand sacrifices. Of him this verse is still recited: "The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control." In his reign nothing was lost or injured; and so he governed the whole earth with undiminished health, prosperity, power, and might, for eighty-five thousand years. Whilst sporting in the waters of the Narmadā, and elevated with wine, Rāvana came on his

5 Kīrtti: Vāyu.

6 Sahjneya: Vāyu. Sankana: Agni. Sahanja of Sahanjani pura: Brāhma. Saṅjaita: Linga. Sanhana: Matsya. Saṅhanji: Bhāgavata.

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

8 So the Bhāgavata; but the Vāyu, more correctly, has Bhādrasreṇya. See Bk. IV, Ch. VIII. n. 12.

9 Kanaka: Vāyu, &c. Varaka: Linga. Andhaka: Kūrma.

यत्नेनैव तेनाशेषदेवदेत्यगन्धर्व्वेशजयोद्भूतमदावलेपोऽपि रावणः पशुरित्त  
बद्धा स्वनगरैकान्ते स्थापितः ॥६॥

यः पञ्चाशीतिवर्षसहस्रोपलक्षणकालावसाने भगवन्नारायणांशेन परशु  
रामेण उपसंहृतः । तस्य पुत्रशतप्रधानाः पञ्च पुत्रा बभूवुः, शूर-शूरसेन-  
वृषण-मधुध्वजसंज्ञाः । जयध्वजात् तालजङ्घः पुत्रोऽभवत् । तालजङ्घस्य  
पुत्रशतमासीत् । येषां ज्येष्ठो वीतिहोत्रः, तथान्यो भरतः, भरताद्  
वृष-सुजातौ च । वृषस्य पुत्रो मधरभवत् । तस्यापि वृष्णिप्रमुखं पुत्रशतमा

tour of triumph to the city Māhishmatī, and there he who boasted of  
overthrowing the gods, the Daityas, the Gandharbas and their king,  
was taken prisoner by Kārttavīrya, and confined like a tame beast in  
a corner of his capital<sup>10</sup>. At the expiration of his long reign  
Kārttavīrya was killed by Paraśurāma, who was an embodied portion  
of the mighty Nārāyaṇa<sup>11</sup>. Of the hundred sons of this king, the  
five principal were Sūra<sup>12</sup>, Sūrasena, Vṛshaṇa<sup>13</sup>, Madhu<sup>14</sup>, and  
Jayadhvaj<sup>15</sup>. The son of the last was Tālahangha, who had a hundred  
sons, called after him Tālahanghas: the eldest of these was Vītihotra;  
another was Bharata<sup>16</sup>, who had two sons, Vṛsha and Sujātī<sup>17</sup>. The  
son of Vṛsha was Madhu<sup>18</sup>; he had a hundred sons, the chief of  
whom was Vṛshṇi, and from him the family obtained the name of  
Vṛshṇi<sup>19</sup>. From the name of their father, Madhu, they were also

10 According to the Vāyu, Kārttavīrya was the aggressor, invading  
Lankā, and there taking Rāvaṇa prisoner. The circumstances are more  
usually narrated as in our text.

11 See Bk. IV. Ch. VII. Kārttavīrya's fate was the consequence of  
an imprecation denounced by Āpava or Vaśishṭha, the son of Varuṇa,  
whose hermitage had been burnt, according to the Mahābhārata, Raja-  
dharma, by Chitrabhānu, or Fire, to whom the king had in his bounty  
presented the world. The Vāyu makes the king himself the incendiary,  
with arrows given him by Sūrya to dry up the ocean.

12 Urjita: Bhāgavata.

13 Vṛshabha: Bhāgavata. Dhṛiṣṭa: Matsya, Dhṛiṣṇa: Kūrma.  
Prishokta: Padma, Vṛshṇi: Linga. Kṛishṇāksha: Brāhma.

14 Kṛishṇa, in all except the Bhāgavata.

15 King of Avanti: Brāhma and Hari Vaṃśa.

16 Ananta: Vāyu and Agni; elsewhere omitted.

17 Durjaya only: Vāyu, Matsya.

18 This Madhu, according to the Bhāgavata, was the son of Kārt-  
tavīrya. The Brāhma and Hari V. make him the son of Vṛsha, but  
do not say whose son Vṛsha was. The commentator on the latter asserts  
that the name is a synonym of Payoda, the son of Yadu, according to  
his authority, and to that alone.

19 The Bhāgavata agrees with our text, but the Brāhma, Hari V.,  
Linga, and Kūrma make Vṛshaṇa the son of Madhu, and derive the  
family name of Vṛshṇis or Vārshṇeyas from him.

सीत् । यतो वृष्णिसंज्ञामेतद् गोत्रमवाप । मधुसंज्ञाहेतुश्च मधुर  
भवत् । यादवाश्च यदुनामोपलक्षणात् ॥७

called Mádhas; whilst from the denomination of their common ancestor Yadu, the whole were termed Yádavas<sup>20</sup>.

20 The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhwaia, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Váyu, were the Tálajanghas, Vítihotras, Āvantyas, Tuṇḍikeras, and Játas. The Matsya and Agni omit the first, and substitute Bhojas; and the latter are included in the list in the Bráhma. Padma, Linga, and Hari V. For Játas the reading is Sanjátas or Sujátas. The Bráhma P. has also Bháratas, who, as well as the Sujátas, are not commonly specified, it is said, 'from their great number.' They are in all probability invented by the compiler out of the names of the text, Bharata and Sujáti. The situation of these tribes is central India, for the capital of the Tálajanghas was Máhishmati or Chulí-Maheswar, still called, according to Tod, Sahasra-báhukibasti, 'the village of the thousand-armed;' that is, of Kárttavíryya. *Annals of Rajasthan*, I. 39. n. The Tuṇḍikeras and Vítihotras are placed in the geographical lists behind the Vindhyan mountains, and the termination -kaira is common in the valley of the Narmadá, as Bairkaira, &c., or we may have Tuṇḍikera abbreviated, as Tuṇḍari on the Tapti. The Āvantyas were in Ujjayin, and the Bhojas were in the neighbourhood probably of Dhár in Malwa. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied, or Rahtores, Chauhans, Pawars, Gehlotes, and the rest. There are still some vestiges of them, and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Bhagel-khand, aware of their ancient lineage, and though few in number, celebrated for their valour. Tod's *Rajasthan*, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with Śakas and other foreign tribes, in the reign preceding that of Sagara (see Bk. IV, Ch. III), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-hu, and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. *Des Guignes, Histoire des Huns*, I. 7, 55, 231. II. 253, &c. At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India: the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse,' it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Tod supposed; although we cannot with him imagine the word 'horse' itself is derived from haya. *Rajasthan*, I. 76.



## CHAPTER XII

कोष्ठुश्च यदुपुत्रस्यात्मजो वृजिनीवान् । ततश्च स्वाहिः, ततो र्षद्रुः,  
रुषद्रोश्चित्ररथः. तत्तनयः शशविन्दुश्चतुर्दशमहारत्नश्चक्रवर्त्यभवत् ॥१॥

तस्य च शतसहस्रं पत्नीनामभवत् । दशलक्ष सङ्ख्याश्च पुत्राः । तेषाञ्च  
पृथुयशाः, पृथक्कर्मा, पृथुजयः, पृथुदानः, पृथुकीर्त्तिः, पृथुश्वाः, षट् पुत्राः  
प्रधानाः । पृथुश्रवसः पुत्रस्तमः, तस्माद्दुशनाः । यो वाजिमेघानां शतमा  
जहार । तस्य च शितेषुर्नाम पुत्रोऽभूत्, तस्यापि रुक्मकवचः, ततः

Kroshtri, the son of Yadu<sup>1</sup>, had a son named Vrijinivat<sup>2</sup>; his son was Swáhi<sup>3</sup>; his son was Rushardru<sup>4</sup>; his son was Chitraratha; his son was Śaṣavindu, who was lord of the fourteen great gems<sup>5</sup>; he had a hundred thousand wives and a million of sons<sup>6</sup>. The most renowned of them were Prithuyāśas, Prithukarman, Prithujaya, Prithukīrtti, Prithudána, and Prithuśravas. The son of the last of these six<sup>7</sup> was Tamas<sup>8</sup>; his son was Uśanas<sup>9</sup>, who celebrated a hundred sacrifices of the horse; his son was Siteyus<sup>10</sup>; his son was Rukmakavacha<sup>11</sup>; his son was Parávrít, who had five sons, Rukmēshu,

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

2 Vajravat: Kūrma.

3 Śánti: Kūrma. Swáha: Matsya. Trisanku: Linga.

4 Vishánsu: Agni. Rishabha: Linga. Kuśika: Kūrma. Ruśeku: Bhágavata.

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

6 The text states this in plain prose, but the Váyu quotes a verse which makes out but a hundred hundred or 10,000 sons: श्लोकोयं गीतः पुराविदैः । शशविन्दोस्तुपुत्राणां शतानामभवच्छतं । धीमतामनुरूपानां भूरिद्रविणतेजसां ॥

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

8 Suyajna: Agni, Bráhma, Matsya. Dharmā: Bhágavata.

9 Ushat: Bráhma, Hari V.

10 Śítikshu: Agni. Śmeyus: Bráhma. Purujit: Bhágavata. The Váyu has Maruta and Kambalavarhish, brothers, instead.

11 Considerable variety prevails here. The Bráhma and Hari V. have Marutta the Rájarshī (a gross blunder, see Bk. IV. Ch. 1), Kambalavarhish, Śataprasūti, Rukmakavacha: the Agni—Marutta, Kambalavarhish, Rukmeshu: whilst the Bhágavata makes Ruchaka son of Uśanas, and father to the five princes who in the text are the grandsons of Rukmakavacha.

परावृतः परावृतो रुक्मेषु-पृथुरुक्म-ज्यामघ-पालित-हरित- संज्ञाः पञ्चात्मजा  
बभूवुः । अत्राद्यापि ज्यामघस्य श्लोको गीयते ॥२॥

भार्याविश्यास्तु ये केचिद् भविष्यन्त्यथवा मृताः ।

तेषान्तु ज्यामघः श्रेष्ठः शैव्यापतिरभून्नृपः ॥

अपुत्रा तस्य सा पत्नी शैव्या नाम तथाप्यसौ ।

अपत्यकामोऽपि भयान्नान्यां भार्यामविन्दत ॥

स त्वेकदातिप्रभूत-गज-तुरग-सम्मर्द्देनातिदारुणे महाहवे युध्यमानः  
सकलमेधारातिचक्रमजयत् । तच्चारिचक्रमपास्तपुत्रकलत्रबन्धुबलकोषं

स्वमधिष्ठानं परित्यज्य दिशः प्रविद्रुतम् ॥३॥

तस्मिंश्च विद्रुतेऽतित्रासाब्जोलायतलोचनयुगलं त्राहि तात भ्रात

रित्याकुलविलापविधुरं राजकन्या रत्नमद्राक्षीत् ॥४॥

Prithurukman, Jyámagha, Pálita, and Harita<sup>12</sup>. To this day the following verse relating to Jyámagha is repeated: "Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyámagha<sup>13</sup>, who was the husband of Saivyá." Saivyá was barren; but Jyámagha was so much afraid of her, that he did not take any other wife. On one occasion the king, after a desperate conflict with elephants and horses, defeated a powerful foe, who abandoning wife, children, kin, army, treasure, and dominion fled. When the enemy was put to flight, Jyámagha beheld a lovely princess left alone, and exclaiming, "Save me, father! Save me, brother!" as her large eyes rolled wildly with affright. The king

12 The Bhágavata has Rukmeshu, Rukman, Jyámagha, Prithu, and Purujit. The Váyu reads the two last names Parigha and Hari. The Bráhma and Hari V. insert Parajit as the father of the five named as in the text.

13 Most of the other authorities mention that the elder of the five brothers, Rukmeshu, succeeded his father in the sovereignty; and that the second, Prithurukman, remained in his brother's service. Pálita and Harita were set over Videha ( विदेहेषु पिदान्यसत् । Linga ) or Tirhut, and Jyámagha went forth to settle where he might: according to the Váyu he conquered Madhyadeśa (the country along the Narmadá), Mekalá, and the Śuktimat mountains. So the Bráhma P. states that he established himself along the Rikshavat mountain, and dwelt in Śuktimati. He names his son, as we shali see, Vidarbha: the country so called is Berar, and amongst his descendants we have the Chaidyas or princes of Bogheikand, and Chaudait, and Dasárha, more correctly perhaps Dasarpa, Chattisgher; so that this story of Jyámagha's adventures appears to allude to the first settlement of the Yádava tribes along the Narmadá, more to the south and west than before.

तद्दर्शनाच्च तस्यामनुरागानुगतान्तरात्मा स भूपोऽचिन्तयत् ॥५॥

साध्विदं ममापत्यविरहितस्य बन्ध्याभर्तुः साम्प्रतं विधिनापत्यकारणं  
कन्यारत्नमुपपादितम्, तदेतत् समुद्ब्रूहामि । अथ चेनां स्यन्दनमारोप्य  
स्वमधिष्ठानं नयामि ॥६॥

तथैव देव्याहमनुज्ञातः समुद्ब्रूक्ष्यामीति । अथेनां रथमारोप्य स्वनगरमागच्छत् ॥७॥

was struck by her beauty, and penetrated with affection for her, and said to himself, "This is fortunate; I have no children, and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity: I will espouse her; but first I will take her in my car, and convey her to my palace, where I must request the concurrence of the queen in these nuptials." Accordingly he took the princess into his chariot, and returned to his own capital.

विजयिनञ्च राजानमशेषपौरभृत्यपरिजनामात्यसमवेता शैव्या द्रष्टुम  
धिष्ठानद्वारमागता ॥८॥

सा च अवलोक्य राज्ञः सव्यपार्श्ववर्तिनीं कन्यामीषदुद्भूतामर्षस्फुरदधर  
पल्लवा राजानमवोचत्,—अतिचपलचित्तात्र स्यन्दने केयमारोपिता इति ।  
असावप्यनालोचितोत्तरवचनोऽतिभयात् तामाह,—स्तुषा ममेयमिति ॥९॥

नाहं प्रसूता पुत्रेण नान्या पत्यभवत् त्वव ।

स्तुषासम्बन्धवाच्येषा कतमेन सुतेन ते ॥१०॥

इत्यात्मेष्यांकोप-कलुषित-वचनमुषितविवेकतया दुरुक्तपरिहारार्थमिदमव  
नीपतिराह— ॥११॥

यस्ते जनिष्यत्यात्मजः, तस्येयमनागतमेव भार्या निरूपिता । इत्या  
कर्णोद्भूतमृदुहासा तथेत्याह प्रविवेश च राज्ञा सहाधिष्ठानमिति ॥१२॥

When Jyámagha's approach was announced, Saivyá came to the palace gate, attended by the ministers, the courtiers, and the citizens, to welcome the victorious monarch: but when she beheld the maiden standing on the left hand of the king, her lips swelled and slightly quivered with resentment, and she said to Jyámagha, "Who is this light-hearted damsel that is with you in the chariot?" The king unprepared with a reply, made answer precipitately, through fear of his queen; "This is my daughter-in-law." "I have never had a son," rejoined Saivyá, "and you have no other children. Of what son of yours then is this girl the wife?" The king disconcerted by the jealousy and anger which the words of Saivyá displayed, made this reply to her in order to prevent further contention; "She is the young bride of the future son whom thou shalt bring forth." Hearing this, Saivyá smiled gently, and said, "So be it;" and the king entered into his great palace.

अनन्तरञ्चातिशुद्धलमहोरांशकावयवोक्त-कृतपुत्र जन्मालापगुणाद् वयसः  
परिणाममुपगतापि शैव्या स्वल्पेरेवाहोभिर्गर्भमवाप ॥१३॥

कालेन च पुत्रमजीजनत् । तस्य च विदर्भ इति पिता नाम चक्रे ।  
स च तां स्नुषामुपयेमे ॥१४॥

तस्याञ्चासौ क्रथ-कौशिकसंज्ञौ पुत्रावजनयत् । पुनश्च तृतीयं रोमपादसज्ञं  
कुमारमजीजनत् । रोम पादाद् बभ्रुः, बभ्रोः पुत्रो धृतिः । कौशिकस्यापि  
चेदिः पुत्रोऽभूत्, यस्य सन्ततौ चैद्या भूपालाः । क्रथस्य स्नुषापुत्रस्य  
पुत्रः कुन्तिरभवत् ॥१५॥

कुन्तेर्वृष्णिः, वृष्णेर्निवृत्तिः, निवृत्तेर्दशार्हः, ततश्च व्योमा, तस्मादपि  
जीमूतः, तस्यापि वंशकृतिः, ततो भीमरथः, तस्माद् नवरथः, ततश्च दशरथः,  
तस्य शकुनिः, तत्तनयः करम्भिः, करम्भेर्देवरातोऽभवत् । तस्माद्

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect, and season, the queen, although passed the time of women, became shortly afterwards pregnant, and bore a son. His father named him Vidarbha, and married him to the damsel he had brought home. They had three sons, Kratha, Kaiśika<sup>14</sup>, and Romapáda<sup>15</sup>. The son of Romapáda was Babhru<sup>16</sup>, and his son was Dhriti<sup>17</sup>. The son of Kaiśika was Chēdi, whose descendants were called the Chaidya kings<sup>18</sup>. The son of Kratha was Kunti<sup>19</sup>; his son was Vrishṇi<sup>20</sup>; his son was Nirvriti<sup>21</sup>; his son was Daśārha; his son was Vyoman; his son was Jímuta; his son was Vikriti<sup>22</sup>; his son was Bhímaratha; his son was Navaratha<sup>23</sup>; his son was Daśaratha<sup>24</sup>; his son was Śakuni; his son was Karambhi; his

14 The Bhágavata has Kuśa ; the Matsya, Kauśika : all the authorities agree in specifying three sons.

15 Lomapáda : Agni.

16 Vastu? Váyu. Kriti : Agni.

17 Āhuti : Váyu. Iti : Padma. Dyuti : Matsya. Bhriti : Kūrma. This latter is singular in carrying on the line of Romapáda for twelve generations farther.

18 The Bhágavata, however, makes the princes of Chedi continuous from Romapáda ; as, Babhru, Dhriti, Uśika, Chedi—the Chaidyas amongst whom were Damaghosha and Śisúpála.

19 Kumbhi : Padma.

20 Dhriṣṭa : Váyu. Dhriṣṭi : Matsya.

21 Nivriti : Váyu. Nidhriti : Agni. The Bráhma makes three sons, Avanta, Daśārha, and Balivriṣahan. In the Linga it is said of Daśārha that he was ताम्रारिण सूनः । 'destroyer of the host of copper (faced ; European ?) foes.'

23 Nararatha : Bráhma, Hari V.

22 Vikala : Matsya.

24 Driḍharatha : Agni. Devaráta : Linga.

देवक्षत्रः, तस्य मधुः, मधोरनवरथः, अनवरथात् कुरुवत्सः, ततश्चा  
नुरथः, ततः पुरुहोत्रो जज्ञे । ततश्च अंशः, ततश्च सत्वतः, सत्वतादेते  
सात्वताः ॥१६॥

इत्थेतां ज्यामघसन्तति सम्यक् श्रद्धासमन्वितः श्रुत्वा सर्वपापैः प्रमुच्यते । १७ ॥  
son was Devarāta; his son was Devakshatra<sup>2</sup>; his son was Madhu<sup>3</sup>;  
his son was Anavaratha ; has son wan Kuruvatsa ; his son was  
Anuratha ; his son was Puruhotra; his son was Anśu; his son was  
Satwata, from whom the princes of this house were termed Sātwas.  
This was the progeny of Jyāmagha; by listening to the account of  
whom, a man is purified from his sins.

### CHAPTER XIII

भजिन-भजमान-दिव्यान्धक-देवावृध-महाभोज वृष्णि-संज्ञाः सत्वतस्य  
पुत्रा बभूवुः ॥१॥

भजमानस्य निमि-वृकरा-वृष्णयः, तथान्ये तद्देवात्राः—शताजित्-  
सहस्राजिद्-अयुताजित् संज्ञाः ॥२॥

देवावृधस्यापि बभ्रुः पुत्रोऽभूत् । तस्य च अयं श्लोको गीयते ॥३॥

The sons of Satwata were Bhajina, Bhajamāna, Divya, Andhaka,  
Devāvriiddha, Mahābhoja, and Vrishṇi<sup>1</sup>. Bhajamāna had three sons  
Nimi<sup>2</sup>, Krikaṇa<sup>3</sup>, and Vrishṇi<sup>4</sup>, by one wife, and as many by another,  
Satajit, Sahasrajit, and Ayutajit.<sup>5</sup> The son of Devāvriiddha was

25 Soma: Linga. Devanakshatra: Padma.

26 There is great variety in the succeeding appellations:

<i>Bhāgavata</i>	<i>Vāyu</i>	<i>Brāhma</i>	<i>Matsya</i>	<i>Padma</i>	<i>Kūrma</i>
Madhu	Madhu	Madhu	Madhu	Madhu	Madhu
Kurovaśa	Manu	Manavaśas	Uruvas	Puru	Kuru
Anu	Puruvatsa	Purudwat	Purudwat	Punarvasu	Anu
Puruhotra	Purudwat	Madhu and Satwa	Jantu	Jantu	Ansa
Āyu	Satwa				
Satwata	Satwata	Satwata	Satwata	Satwata	Andhaka Satwata

The Linga has Purushaprabhu, Manwat, Pratariddana, Satwata ; and  
the Agni, Dravavasu, Puruhuta, Jantu, and Sātвата. Some of these  
originate, no doubt, in the blunders of copyists, but they cannot all be  
referred to that source.

1 The Agni acknowledges but four sons, but all the rest agree in the  
number, and mostly in the names. Mahabhoja is sometimes read  
Mahabhāga.

2 Krimi: Brāhma, Agni, Kūrma.

3 Panava: Vāyu. Kramana: Brāhma. Kriṇa: Padma. Kinkīṇa :  
Bhāgavata.

4 Dhrishṇi: Bhāgavata, Brāhma.

5 The Brāhma and Hari V. add to the first three Sūra and  
Puranjaya, and to the second Dāsaka.

यथैव शृणुमो दूरात् सपश्यामस्तथान्तिकात् ।  
बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः ॥४॥

पुरुषाः षट् च षष्टिश्च षट् सहस्राणि चाष्ट च ।  
येऽमृतत्वमनुप्राप्ता बभ्रुर्देवावृधादपि ॥५॥

महाभोजस्त्वतिधम्मर्त्मा । तस्यान्वये भोजा मार्त्तिकावता बभ्रुवुः ॥६॥  
वृष्णेः सुमित्रो युधाजिच्च पुत्रोऽभवत् । ततश्चानमित्र-शिनी तथा ॥७॥

अनमित्रान्निघ्नः, निघ्नस्य प्रसेन-सत्राजितौ । तस्य च सत्राजितस्य  
भगवानादित्यः सखाभवत् ॥८॥

Babhrū of whom this verse is recited: "We hear when afar, and we behold when nigh, that Babhrū is the first of men, and Devāvriḍḍha is equal to the gods: sixty-six persons following the precepts of one, and six thousand and eight who were disciples of the other, obtained immortality." Mahābhoja was a pious prince; his descendants were the Bhojas, the princes of Mrīttikāvati<sup>6</sup>, thence called Mārttikāvatas<sup>7</sup>. Vriṣṇi had two sons, Sumitra and Yudhājī<sup>8</sup>; from the former Anamitra and Sini were born<sup>9</sup>. The son of Anamitra was Nighna, who had two sons, Prasena and Satrājī<sup>t</sup>. The divine Āditya, the sun, was the friend of the latter.

एकदा त्वम्भोधेस्तीरसंश्रयः सूर्यं सत्राजितस्तुष्टाव । तन्मनस्कतया च  
भास्वानभिष्टूयमानोऽग्रतस्तस्य तस्थौ, अस्पष्टमुत्तिधरं चैनमालोक्य सत्राजित  
सूर्यमाह,—यथैव व्योम्नि त्वां वह्निपिण्डोपममहमपश्यं तथैवाद्याग्रतो

On one occasion Satrājī<sup>t</sup>, whilst walking along the sea shore, addressed his mind to Sūrya, and hymned his praises; on which the divinity appeared and stood before him. Beholding him in an indistinct shape, Satrājī<sup>t</sup> said to the sun, "I have beheld thee, lord, in the

6 By the Parṇāsā river: Brāhma P.: a river in Malwa.

7 These are made incorrectly the descendants of Babhrū in the Hari V.

8 The Bhāgavata, Matsya, and Vāyu agree in the main, as to the genealogy that follows, with our text. The Vāyu states that Vriṣṇi had two wives, Mādrī and Gāndhārī: by the former he had Yudhājī<sup>t</sup> and Anamitra, and by the latter Sumitra and Devamīḍhush. The Matsya also names the ladies, but gives Sumitra to Gāndhārī, and makes Mādrī the mother of Yudhājī<sup>t</sup>, Devamīḍhusha, Anamitra, and Sini. The Agni has a similar arrangement, but substitutes Dhrisṭa for Vriṣṇi, and makes him the fifteenth in descent from Satwata. The Linga, Padma, Brāhma P., and Hari V. have made great confusion by altering, apparently without any warrant, the name of Vriṣṇi of Kroshṭri.

9 The Bhāgavata makes them sons of Yudhājī<sup>t</sup>; the Matsya and Agni, as observed in the preceding note, his brothers as well as Sumitra's.

गतमप्यत्र न किञ्चिद्भगवता प्रसादीकृतं विशेषमुपलक्षयामि ॥९॥

इत्येवमुक्ते ( भगवता ) सूर्येण निजकण्ठादुन्मुच्य स्यमन्तकनामा मणि  
वतार्य्य एकान्ते न्यस्तः, ततस्तमाताम्रोज्ज्वलह्रस्ववपुषम् ईषदापिङ्गलनयन  
मादित्यमद्राक्षीत् । कृतप्रणिपातस्तवादिकञ्च सत्राजितमाह भगवान्,—  
वरमस्मत्तोऽभिमतं वृणीष्वेति । स च तदेव मणिरत्नमयाचत । स चापि तस्मे  
तद् दत्त्वा वियति स्वं धिष्यामारुरोह ॥१०॥

सत्राजितोऽप्यमल-मणिरत्नसनाथकण्ठतया सूर्य्य इव तेजोभिरशेषदिगन्त  
राण्युद्भासयन् द्वारकां विवेश ॥११॥

द्वारकावासिजनपदस्तु तमायान्तमवेक्ष्य भगवन्त मनादिपुरुषं पुरुषो  
त्तममवनिभारावतारणायांशेन मानुषरूपधारिणं प्रणिपत्याह—भगवन् !  
भगवन्तमयं नूनं द्रष्टुमायात्यादित्यः । इत्याकर्ण्य प्रहस्य च तानाह  
भगवान्, नायमादित्यः सत्राजितोऽयमादित्य दत्तं स्यमन्तकाख्यं महामणि  
बिभ्रदत्रोपायाति । तदेनं विश्रब्धाः पश्यत, इत्युक्तास्ते ययुः ॥१२॥

स च तं स्यमन्तकाख्यं महामणिमात्मनिवेशने चक्रे ॥१३॥

भाजन-भजमान-दिव्यान्धक-देवावृध-महाभोज- प्रतिदिनञ्च तन्मणिरत्न  
प्रवरमद्यौ कनकभारान् स्रवति ॥१४॥

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्योपसर्गा अनावृष्टिर्व्यालाग्निचौरदुभिक्षादि  
भय न भवति ॥१५॥

heavens as a globe of fire: now do thou show favour unto me, that I may see thee in thy proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it apart, and Satrajit beheld him of a dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Having offered his adorations, the sun desired him to demand a boon, and he requested that the jewel might become his. The sun presented it to him, and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrajit wore it on his neck, and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dwaraká. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama, who, to sustain the burden of the earth, had assumed a mortal form (as Kṛṣṇa), and said to him, "Lord, assuredly the divine sun is coming to visit you." But Kṛṣṇa smiled, and said, "It is not the divine sun, but Satrajit, to whom Āditya has presented the Syamantaka gem, and he now wears it: go and behold him without apprehension." Accordingly they departed. Satrajit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold, and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers, and famine.

अच्युतोऽपि तद्रत्नमुग्रसेनस्य भूपतेर्योग्यमेतदिति लिप्साञ्चक्रे, गोत्र  
भेदभयाच्च शक्तोऽपि न जहार ॥१६॥

सत्राजितोऽप्यच्युतो मामेतद् याचिष्यतीत्यवगत रत्नलोभः स्वभ्रात्रे प्रसे  
नाय तद्रत्नं दत्तवान् ॥१७॥

तच्च शुचिना ध्रियमारागमशेषसुवर्णसौवादिकं गुणमुत्पादयति, अन्यथा  
य एव धारयति, तमेव हन्तीति । असावपि प्रसेनः स्यमन्तकेन कण्ठा  
सक्ते नाश्वमारुह्याटव्यां मृगयामगच्छत् । तत्र च सिंहाद् वधमवाप ।  
साश्वञ्च तं निहत्य सिंहोऽप्यमलमणि रत्नमास्याग्रोणादाय गन्तुमुद्यतः  
ऋक्षाधिपतिना जाम्बवता दृष्टो घातितश्च । जाम्बवानप्यमलं तन्मणिरत्न  
मादाय स्वविलं प्रविवेश, सुकुमारक संज्ञाय च बालकाय क्रीडनमकरोत् ॥१८॥

अनागच्छति च तस्मिन् प्रसेने कृष्णो मणिरत्नमभिलषितवान्, न च  
प्राप्तवान्, नूनमेतदस्य कर्म, नान्येन प्रसेनो हन्यत इत्यखिल एव  
यदुलोकः परस्परं कर्णाकार्यकथयत् ॥१९॥

Achyuta was of opinion that this wonderful gem should be in the  
possession of Ugrasena; but although he had the power of taking  
it from Satrájit, he did not deprive him of it, that he might not  
occasion any disagreement amongst the family. Satrájit, on the other  
hand, fearing that Krishna would ask him for the jewel, transferred  
it to his brother Prasena. Now it was the peculiar property of this  
jewel, that although it was an inexhaustible source of good to a  
virtuous person, yet when worn by a man of bad character it was the  
cause of his death. Prasena having taken the gem, and hung it  
round his neck, mounted his horse, and went to the woods to hunt.  
In the chase he was killed by a lion. The lion, taking the jewel in  
his mouth, was about to depart, when he was observed and killed by  
Jámbavat, the king of the bears, who carrying off the gem retired  
into his cave, and gave it to his son Sukumára to play with. When  
some time had elapsed, and Prasena did not appear, the Yádavas  
began to whisper one to another, and to say, "This is Krishna's  
doing: desirous of the jewel, and not obtaining it, he has perpetrated  
the murder of Prasena in order to get it into his possession."

विदितलोकापवादवृत्तान्तश्च भगवान् यदस्यैन्यपरिवारः प्रसेनाश्वपद  
वीमनुससार, ददर्श चाश्वसमेतं प्रसेनं निहतं सिंहेन । अखिलजनपद  
मध्ये सिंहपददर्शनकृतपरिशुद्धिः सिंहपदमनुससार ॥२०॥

When these calumnious rumours came to the knowledge of  
Krishna, he collected a number of the Yádavas, and accompanied by  
them pursued the course of Prasena by the impressions of his horse's  
hoofs. Ascertaining by this means that he and his horse had been  
killed by a lion, he was acquitted by all the people of any share in



ऋक्षविनिहतञ्च सिंहमप्यल्पे भूमिभागे दृष्ट्वा ततश्च तद्रत्नगौरवादृक्षस्यापि  
पदान्यनुययौ । गिरितटे च सकलमेव यदुसैन्यमवस्थाप्य दत्पदानुसारी  
ऋक्षविलं प्रविवेश । अर्द्धप्रविष्टश्च धात्र्याः सुकुमारकमुल्लापयन्त्या वारणीं  
शुश्राव ॥२१॥

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः ।

सुकुमारक ! मा रोदीस्तव ह्येष स्यमन्तकः ॥२२

इत्याकर्ण्य लब्धस्यमन्तकोदन्तोऽन्तःप्रविष्टः कुमारक्रीडनकीकृतञ्च धात्री  
हस्ते तेजोभिर्ज्जाज्वन्ममानं स्यमन्तकं ददर्श ॥२३॥

तञ्च स्यमन्तकाभिलाषचक्षुषमपूर्वं पुरुषमागत मवेक्ष्य धात्री त्राहि  
त्राहीति व्याजहार ॥२४॥

तदार्त्तनादश्रवणानन्तरञ्चामर्षपूर्णहृदयः स जाम्बवान् आजगाम, तयोश्च  
परस्परं युध्यतोर्द्वयोर्युद्धमेकविंशतिं दिनान्यभवत् । ते च यदुसैनिकास्तत्र  
सप्ताष्टदिनानि तन्निष्क्रान्तिमुदीक्षमाणास्तस्थुः । अनिष्क्रममाणे च मधुरिपौ  
असाववश्यमत्र विलेऽत्यन्तनाशमाप्तो भविष्यत्यन्यथा तस्य कथमेतावन्ति  
दिनानि शत्रुजये व्याक्षेपो भवतीति कृताध्यवसाया द्वारकामागता हतः कृष्ण  
इति कथयामासुः ॥२५॥

his death. Desirous of recovering the gem, he thence followed the steps of the lion, and at no great distance came to the place where the lion had been killed by the bear. Following the footmarks of the latter, he arrived at the foot of a mountain, where he desired the Yádavas to await him, whilst he continued the track. Still guided by the marks of the feet, he discovered a cavern, and had scarcely entered it when he heard the nurse of Sukumára saying to him, "The lion killed Prasena; the lion has been killed by Jambavat: weep not, Sukumára, the Syamantaka is your own." Thus assured of his object, Kṛṣṇa advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who was giving it as a plaything to Sukumára. The nurse soon descried his approach, and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jámavat, full of anger, came to the cave, and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yádavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought "to overcome an enemy;" and accordingly they departed, and returned to Dwáraká, and announced that Kṛṣṇa had been killed.

तद्बान्धवाश्च तत्कालोचितमखिलमुपरतक्रियाकलापं चक्रुः ॥२६॥  
तत्र चास्य युध्यमानस्यातिश्रद्धादत्तविशिष्टपात्रोपयुक्तान्नतोयादिना कृष्णस्य  
बलप्राणपुष्टिरभूत् ॥२७

इतरस्यानुदिनमतिगुरुपुरुषभिद्यमानस्यातिनिष्ठरप्रहारपीडिताखिलावय  
वस्य निराहारतया बलहानिः । निर्जितश्च भगवता जाम्बवान् प्रणिपत्याह  
— असुर-सुर-यक्ष-गन्धर्व्व-राक्षसादिभिरप्यखिलैर्भगवान् न जेतुं शक्यः,  
किमुतावनिगोचरैरल्पवीर्य्यैर्नारावयवभूतैश्च तिर्य्यग्योन्यनुसृतिभिः, किं  
पुनरस्मद्विधैरवश्यं भगवतोऽस्मत्-स्वामिनो नारायणस्य सकलजगत्परायण  
स्यांशेन भगवता भवितव्यमित्युक्तः ॥२८

तस्मै भगवानखिलमवनिभारावतारमाचक्षे ॥२९॥

प्रीत्याञ्जितकरतलस्पर्शनेन चैनमपगतयुद्धखेदं चकार ॥३०॥

स च प्रणिपत्यैनं पुनरपि प्रसाद्य जाम्बवतीं नाम कन्यां गृहागमनार्घ्यभूता  
ग्राहयामास ॥३१॥

स्यमन्तकमणिमप्यसौ प्रणिपत्य तस्मै प्रददौ । अच्युतोऽप्यतिप्रणतात्  
तस्माद्ग्राह्यमपि तन्मणि रत्नमात्मशोधनाय जग्राह ॥३२॥

सह जाम्बवत्या द्वारकामाजगाम ।

When the relations of Achyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Kṛṣṇa in the celebration of his Śrāddha served to support his life, and invigorate his strength in the combat in which he was engaged; whilst his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by heavy blows, and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jāmbavat cast himself before him and said, "Thou, mighty being, art surely invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly thou art a portion of my sovereign lord Nārāyaṇa, the defender of the universe." Thus addressed by Jāmbavat, Kṛṣṇa explained to him fully that he had descended to take upon himself the burden of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. Jāmbavat again prostrated himself before Kṛṣṇa, and presented to him his daughter Jāmbavatī, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Kṛṣṇa took the gem for the purpose of clearing his reputation. He then returned along with his bride Jāmbavatī to Dwārakā.

भगवदागमनोद्भूतहर्षोत्कर्षस्य द्वारकावासिजनस्य कृष्णावलोकनानुक्षणमे-  
वातिपरिणतवयसोऽपि नवयौवनमिवाभवत् । आनकदुन्दुभिश्च दिष्ट्या दिष्टे-  
चति च सकलयादवाः स्त्रियश्च सभाजयामासुः ॥३३॥

भगवानपि यथानुभूतमशेषयादवसमाजे यथावदाचक्षे, स्यभन्तकञ्च  
सत्राजिताय दत्त्वा मिथ्याभि- शक्तिविशुद्धिमवाप, जाम्बवतीञ्चान्तःपुरे  
निवेशया मास ।

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

सत्राजितोऽपि भयास्यः शत्रुमलिनमारोपितमिति जातसन्त्रासः स्वसुतां  
सत्यभामां भगवते भार्यां ददौ ॥३४॥

ताञ्चाक्रूर-कृतवर्म-शतधन्वप्रमुखा यादवाः पूर्वं वरयामासुः । ततस्तत्  
प्रदानादवज्ञातमात्मान मन्यमानाः सत्राजिते वैरानुबन्धं चक्रुः । अक्रूर-कृत-  
वर्मप्रमुखाश्च शतधन्वानमूचुः, अयमतिदुरात्मा सत्राजितो योऽस्माभिर्भवता  
चाम्यर्थितोऽप्यात्मजामस्मान् भवन्तं चाविगणय्य कृष्णाय दत्तवान्, तदल  
मनेन जीवता । घातयित्वेनं तन्महारत्नं त्वया किं न गृह्यते ? वयम  
प्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुबन्धं करिष्यतीति ॥३५॥

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

एवमुक्तस्तथेत्यसावप्याह । जतुगृह्णात्तान् पाण्डुनन्दनानां विदितपरमा  
र्थोऽपि भगवान् दुर्योधनप्रयत्नशैथिल्यार्थं कुल्यकरणाय वारणावतं गतः ॥३६॥

When news arrived that the sons of Pándu had been burned in

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान, मणिरत्नञ्च  
ददे । पितृवधामर्षपूर्णा च सत्यभामा शीघ्रं स्थन्दनमारूढा वारणावतं गत्वा  
भगवतेऽहं प्रतिपादितेति अक्षान्तिमता शतधन्वना अस्मत्पिता व्यापादितः,  
तच्च स्यमन्तकमणिरत्नमपहृतम् । तदियमस्यावहासना । तदालोच्य यदत्र  
युक्तं, तत् क्रियतामिति कृष्णमाह ॥३७॥

तया चैवमुक्तः परितुष्टान्तःकरणोऽपि कृष्णः, सत्यभामामर्षताम्रलोचनः  
प्राह,—सत्ये ! ममेषा वहासना, नाहमेतां तस्य दुरात्मनः सहिष्ये ॥३८॥

न ह्यनुलङ्घ्य वरपादपं तत्कृतनीडाश्रयिणो विहङ्गा वध्यन्ते ॥३९॥

तदलमत्यर्थममुनास्मत्पुरतः शोकप्रैरितवाक्यपरिकरेण, इत्युक्त्वा द्वारका  
मभ्येत्य बलदेवमेकान्ते वासुदेवः प्राह,—मृगयागतं प्रसेनमटव्यां मृगपति-  
र्जघान । सत्राजितोऽप्यधुना शतधन्वना निधनं प्रापितः । तद्गुह्य  
विनाशात् तन्मणिरत्नमावाभ्यां सामान्यं भविष्यति ॥४०॥

तदुत्तिष्ठ, आरुह्यतां रथः, शतधनुर्निधनायोद्यमं कुरु, इत्यभिहितस्तथेति  
समन्वीप्सितवान् ।

the house of wax<sup>10</sup>, Kṛṣṇa, who knew the real truth, set off for Bāraṇāvata to allay the animosity of Duryodhana, and to perform the duties his relationship required. Satadhanwan taking advantage of his absence, killed Satrājī in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhāmā, she immediately mounted her chariot, and, filled with fury at her father's murder, repaired to Bāraṇāvata, and told her husband how Satrājī had been killed by Satadhanwan in resentment of her having been married to another, and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Kṛṣṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāmā, as his eyes flashed with indignation, "These are indeed audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamentations to excite any wrath." Returning forthwith to Dwāraka, Kṛṣṇa took Baladeva apart, and said to him, "A lion slew Prasena; hunting in the forests; and now Satrājī has been murdered by Satadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car and put Satadhanwan to death."

10 This alludes to events detailed in the Mahābhārata.