

Title

**THE
VISHNÚ
PURÁÑA**

The Third Book

*A System of Hindu Mythology and Tradition
Translated from the original Sanscrit
and
illustrated by Notes derived chiefly from other Puranas*

*by
H. H. Wilson*

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About this eBook

THE VISHNU PURANA
The Third Book

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Chapter I

Account of the several Manus and Manwantaras. Swárochisha the second Manu: the divinities, the Indra, the seven Rishis of his period, and his sons. Similar details of Auttami, Támasa, Raivata, Chákshusha, and Vaivaswata. The forms of Vishnú, as the preserver, in each Manwantara. The meaning of Vishnú.

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

PARÁŚARA. - I will repeat to you, Maitreya, in their order, the different Manwantaras; those which are past, and those which are to come.

The first Manu was Swáyambhuva, then came Swárochisha, then Auttami, then Támasa, then Raivata, then Chákshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present period, is Vaivaswata, the son of the sun.

The period of Swáyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Rishis, and other personages, who then flourished¹. I will now, therefore, enumerate the presiding gods, Rishis, and sons of the Manu, in the Manwantara of Swárochisha². The deities of this period (or the second Manwantara) were the classes called Páravatas and Tushitas³; and the king of the gods was the mighty Vipaśchit. The seven Rishis⁴

¹ The gods were said to be the Yámas; the Rishis were Maríchi, Angiras, &c.; and the sons were Priyavrata and Uttánapáda. The Váyu adds to the Yamas, the Ajitas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Bráhma P. and Hari Vanśa substitute for the sons, the grandsons of Swáyambhuva, Agnídhra and the rest.

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

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

⁴ The Váyu describes the Rishis of each Manwantara as the sons, or in some cases the descendants in a direct line, of the seven sages, Atri, Angiras, Bhrigu, Kaśyapa, Pulaha, Pulastya, and Vaśishtha; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh, Manwantara. In the present series Úrja is the son of Vaśishtha, Stambha springs from Kaśyapa, Prána from Bhrigu, Dattoli is the son of Pulastya, Rishabha descends from Angiras, Níschara from Atri, and Arvarivat is the son of Pulaha. The Bráhma P. and Hari Vanśa have a rather different list, or Aurva, Stambha, Kaśyapa, Prána, Vrihaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Purána; the two first, Aurva and Stambha, being specified as the son of Vaśishtha and the descendant of Kaśyapa, and then the parentage of the rest being omitted: to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause, a blundering citation of the Váyu, which is named as their authority. A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manwantaras. The Bráhma P. omits all details of the last six, and the Hari Vanśa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vanśa had followed the Bráhma, as far as it went, right or wrong; but had had recourse to the original Váyu P. when the Bráhma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vanśa employed by M. Langlois, who makes one of the Rishis of this

were Úrja, Stambha, Práña, Dattoli, Rishabha, Niśchara, and Arvarívat; and Chaitra, Kimpurusha, and others, were the Manu's sons⁵.

In the third period, or Manwantara of Auttami⁶, Suśánti was the Indra, the king of the gods; the orders of whom were the Sudhámās, Satyas, Śívas, Pradarśanas, and Vasavertis⁷; each of the five orders consisting of twelve divinities. The seven sons of Vaśishthá were the seven Rishis⁸; and Aja, Paraśu, Divya, and others, were the sons of the Manu⁹.

The Surúpas, Haris, Satyas, and Śudhís¹⁰ were the classes of gods, each comprising twenty-seven, in the period of Támāsa, the fourth Manu¹¹. Śívi was the Indra, also designated by his performance of a hundred sacrifices (or named Śatakratu). The seven Rishis were Jyotirdhámá, Prithu, Kávya, Chaitra, Agni, Vanaka, and Pivara¹². The sons of Támāsa were the mighty kings Nara, Khyáti, Śántahaya, Jánujangha, and others¹³.

Manwantara, "le penitent Atri." He is not without countenance in some such reading, for the Padma P. changes the name to Dattátreya, no doubt suggested by Datta-atri. Dattátreya, however, is the son of Atri; whilst the Váyu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli.

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

⁶ The name occurs Auttami, Auttama, and Uttama. The Bhágavata and Váyu agree with our text in making him a descendant from Priyavrata. The Márkaṅḍeya calls him the son of Uttama, the son of Uttánápáda: and this appears to be the correct genealogy, both from our text and the Bhágavata.

⁷ The Bráhma and Hari Vanśa have, in place of these, the Bhánus; but the Váyu and Márkaṅḍeya concur with the text.

⁸ If the authorities agree in this; but the Bráhma and Hari Vanśa appear to furnish a different series also; or even a third, according to the French translation: 'Dans le troisième Manwantara parurent comme Saptarchis les fils de Vasichtha, de son nom appelés Vāsichthas, les fils de Hiranyagarbha et les illustres enfans d'Ourdja.' The text is, &c. The meaning of which is, 'There were (in the first Manwantara) seven celebrated sons of Vaśishthá, who (in the third Manwantara) were sons of Brahmá (i. e. Rishis), the illustrious posterity of Urjjá. We have already seen that Urjjá was the wife of Vaśishthá, by whom she had seven sons, Rajas,' &c., in the Swáyambhuva Manwantara; and these were born again as the Rishis of the third period. The names of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vaśishthá, given, or Kaukundihi, Kurundi, Dalaya, Śankha, Praváhita, Mita, and Sammita.

⁹ The Váyu adds ten other names to those of the text. The Bráhma gives tenaltogether different. The Bhágavata and Padma have each a separate nomenclature.

¹⁰ Of these, the Bráhma and Hari V notice only the Satyas: the Matsya and Padma have only Sádhyas. The Váyu Bhágavata, Kúrma, and Márkaṅḍeya agree with the text.

¹¹ He is the son of Priyavrata, according to the text, the Váyu, &c. The Márkaṅḍeya has a legend of his birth by a doe; and from his being begotten in dark, tempestuous weather, he derives his name.

¹² Severally, according to the Váyu, the progeny of Bhrigu, Kaśyapa, Angiras, Pulastya, Atri, Vaśishthá, and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Prithu, Agni, Salpa, Dhímat, Kapi, Akapi. The Hari Vanśa has Kávya, Prithu, Agni, Jahnu, Dhátri, Kapivat, Akapivat. For the two last the Váyu reads Gátra and Vanapítha. The son of Pulaha is in his place, Arvarívat or Vanakapívat. Gátra is amongst the sons of Vaśishthá. The Váyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt.

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

In the fifth interval the Manu was Raivata¹⁴: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitábhas, Abhútarajasas, Vaikunthas, and Sumedhasas¹⁵: the seven Rishis were Hirańyaromá, Vedasrí, Urddhabáhu, Vedabáhu, Sudháman, Parjanya, and Mahámuni¹⁶: the sons of Raivata were Balabandhu, Susambháva, Satyaka, and other valiant kings.

These four Manus, Swáročisha, Auttamí, Támasa, and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Vishnú by his devotions, obtained these rulers of the Manwantaras for his posterity.

Chákshusha was the Manu of the sixth period¹⁷: in which the Indra was Manojava: the five classes of gods were the Ádyas, Prastútas, Bhavyas, Prithugas, and the magnanimous Lekhas, eight of each¹⁸: Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhináman, and Sahishnú were the seven sages¹⁹: the kings of the earth, the sons of Chákshusha, were the powerful Uru, Puru, Śatadyumna, and others.

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Ádityas, Vasus, and Rudras; their sovereign is Purandara: Vaśishthá, Kaśyapa, Atri, Jamadagni, Gautama, Viśwámitra, and Bharadwája are the seven Rishis: and the nine pious sons of Vaivaswata Manu are the kings Ikshwáku, Nabhaga, Dhriśhtha, Sanyáti, Narishyanta, Nábhanidishtha, Karusha, Prishadhra, and the celebrated Vasumat²⁰.

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

¹⁵ The Bráhma inserts of these only the Abhútarajasas, with the remark, that 'they were of like nature (with their name):' i. e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vanśa, has confounded the epithet and the subject: 'dont les dieux furent les Pracritis, dépourvu de colere et de passion.' He is also at a loss what to do with the terms Páriplava and Raibhya, in the following passage; asking, 'qu'est ce que Páriplava? qu'est ce que Rêbhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities.

¹⁶ There is less variety in these names than usual. Vedabáhu is read Devabáhu; Sudháman, Satyanetra; and Mahámuni, Muni, Yajur, Váśishthá, and Yadudhra. According to the Váyu, those of the text are respectively of the lineage of Angiras, Bhrigu, Vaśishthá, Pulastya, Atri, Pulaha, and Kaśyapa. There is considerable variety in the names of the Manu's sons.

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

¹⁸ The authorities agree as to the number, but differ as to the names; reading for Ádyas, Áryás and Ápyas; for Prastútas, Prabhútas and Prasútas; for Prithugas, Prithukas and Prithusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois omits the Prasútas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet.

¹⁹ The Váyu reads Sudháman for the first name; Unnata for Uttama; and Abhimána for Abhináman. The latter occurs also Abhinámin (Matsya) and Atináman (Hari V.) The latter reads, no doubt incorrectly, Bhrigu, Nabha, and Vivaswat for Uttama, Madhu, and Havishmat. The sons of Chákshusha are enumerated.

²⁰ There is no great variety of nomenclature in this Manwantara. The Váyu adds to the deities the Sádhyas, Viśwas, Maruts, and gods sprung from Bhrigu and Angiras. The Bhágavata adds the Ribhus: and most include the two Áswins as a class. Of the Maruts, however, the Hari Vanśa remarks that they are born in every Manwantara, seven times seven (or forty-nine); that in each Manwantara four times seven, or twenty-eight, obtain emancipation, but their places are filled up by persons reborn in that character. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manwantaras classes of Rishis appear by seven and seven, and having established a code of law and morality,

The unequalled energy of Vishnú combining with the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras in the form of a divinity. Of a portion of that divinity Yajna was born in the Swáyambhuva Manwantara, the will-begotten progeny of Ákúti²¹. When the Swáročisha Manwantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manwantara, Tushita was again born of Satyá, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Harí. The excellent Hari was again born in the Raivata Manwantara, of Sambhúti, as Mánasa, along with the gods called Abhútarajasas. In the next period, Vishnú was born of Vikunthi, as Vaikuntha, along with the deities called Vaikunthas. In the present Manwantara, Vishnú was again born as Vámana, the son of Kaśyapa by Adití. With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara²². These are the seven persons by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnú, from the root Vis, 'to enter' or 'pervade;' for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishnú.

depart to felicity. The Váyu has a rather different list of the seven Rishis; or Vasumat, the son of Vaśishtha; Vatsára, descended from Kaśyapa; Viśwámitra, the son of Gádhi, and of the Kuśika race; Jamadagni, son of Kuru, of the race of Bhrigu; Bharadwája, son of Vrihaspati; Śaradwat, son of Gautama, of the family of Utatthya; and Brahmakosha or Atri, descended from Brahmá. All the other authorities agree with our text.

²¹ The nominal father being the patriarch Ruchi.

²² There is no further account of this incarnation in the Vishnú Purána. Fuller details occur in the Bhágavata, Kúrma, Matsya, and Vámana Puráñas. The first of these (b. VIII. c. 15-23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishnú, at the request of the deities, was born as a dwarf, Vámana, the son of Adití by Kaśyapa; who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahláda, he conceded to them the sovereignty of Pátála.

Chapter II

Of the seven future Manus and Manwantaras. Story of Sanjná and Chháya, wives of the sun. Sávarñi, son of Chháya, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Vishñu in each of the four Yugas.

MAITREYA. - You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras; now give me some account of those which are to come.

PARÁŚARA. - Sanjná, the daughter of Viśwakarman, was the wife of the sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yamí (or the Yamuná river). Unable to endure the fervours of her lord, Sanjná gave him Chháya²³ as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chháya to be his wife Sanjná, begot by her three other children, Śanaiśchara (Saturn), another Manu (Sávarñi), and a daughter Tapatí (the Tapti river). Chháya, upon one occasion, being offended with Yama²⁴, the son of Sanjná, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjná, the mother of the former. Being further informed by Chháya that his wife had gone to the wilderness, the sun beheld her by the eye of meditation engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children, the two Áswins and Revanta, and then brought Sanjná back to his own dwelling. To diminish his intensity, Viśwakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable²⁵. The parts of the divine Vaishñava splendour, residing in the sun, that were filed off by Viśwakarman, fell blazing down upon the earth, and the artist constructed of them the discus of Vishñu, the trident of Śiva, the weapon²⁶ of the god of wealth, the lance of Kártikeya, and the weapons of the other gods: all these Viśwakarman fabricated from the superfluous rays of the sun²⁷.

The son of Chháya, who was called also a Manu, was denominated Sávarñi²⁸, from being of the same caste (Savarña) as his elder brother, the Manu Vaivaswata. He presides over the ensuing or eighth Manwantara; the particulars of which, and the following, I will now relate. In the period in which Sávarñi shall be the Manu, the classes of the gods will be Sutapas, Amitábhas, and Mukhyas; twenty-one of each. The seven Rishis will be Díptimat, Gálava,

²³ That is, her shadow or image. It also means 'shade.' The Bhágavata, however, makes both Sanjná and Chháya daughters of Viśwakarman. According to the Matsya, Vivaswat, the son of Kaśyapa and Adítí, had three wives, Rájñi, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabhata; and by Sanjná, the daughter of Twashtri, the Manu and Yama and Yamuná. The story then proceeds much as in the text.

²⁴ Yama, provoked at her partiality for her own children, abused Chháya, and lifted up his foot to kick her. She cursed him to have his leg affected with sores and worms; but his father bestowed upon him a cock, to eat the worms, and remove the discharge; and Yama, afterwards propitiating Mahádeva, obtained the rank of Lokapála, and sovereign of Tartarus.

²⁵ The Matsya says he trimmed the sun every where except in the feet, the extent of which he could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, &c.

²⁶ The term is Śiviká, which properly means 'a litter,' The commentator calls it Astra, 'a weapon.'

²⁷ This legend is told, with some variations of no great importance, in the Matsya, Márkañdeya, and Padma P. (Swarga Khañda), in the Bhágavata, and Hari Vanśa, &c.

²⁸ The Márkañdeya, whilst it admits Sávarñi to be the son of the sun, has a legend of his former birth, in the Swárochisha Manwantara, as Suratha Rájá, who became a Manu by having then propitiated Deví. It was to him that the Durgá Máhátmya or Chañdí, the popular narrative of Durga's triumphs over various demons, was narrated.

Ráma, Kripa, Drauñi; my son Vyása will be the sixth, and the seventh will be Rishyasringa²⁹. The Indra will be Bali, the sinless son of Virochana, who through the favour of Vishnú is actually sovereign of part of Pátála. The royal progeny of Sávarñi will be Virajas, Arvarívas, Nirmoha, and others.

The ninth Manu will be Daksha-sávarñi³⁰. The Páras, Maríchigarbhas, and Sudharmas will be the three classes of divinities, each consisting of twelve; their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishmán, and Satya will be the seven Rishis. Dhritaketu, Driptiketú, Panchahasta, Mahámáyá, Prithuśrava, and others, will be the sons of the Manu.

In the tenth Manwantara the Manu will be Brahmá-sávarñi: the gods will be the Sudhámás, Viruddhas, and Śatasankhyas: the Indra will be the mighty Śánti: the Rishis will be Havishmán, Sukriti, Satya, Apámmúrtti, Nábhága, Apratimaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttarnaujas, Harisheña, and others.

In the eleventh Manwantara the Manu will be Dharma-sávarñi: the principal classes of gods will be the Vihangamas, Kámagamas, and Nirmánaratis, each thirty in number³¹; of whom Vrisha will be the Indra: the Rishis will be Níšchara, Agnitejas, Vapushmán, Vishnú, Áruni, Havishmán, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvadharmá, Deváníka, and others.

In the twelfth Manwantara the son of Rudra, Sávarñi, will be the Manu: Ritudhámá will be the Indra: and the Haritas, Lohitas, Sumanasas, and Sukarmas will be the classes of gods, each comprising fifteen. Tapaswí, Sutapas, Tapomúrtti, Taporati, Tapodhriti, Tapodyuti, and Tapodhana will be the Rishis: and Devaván, Upadeva, Devaśreshíta, and others, will be the Manu's sons, and mighty monarchs on the earth.

In the thirteenth Manwantara the Manu will be Rauchya³²: the classes of gods, thirty-three in each, will be the Sudhámans, Sudharmans, and Sukarmans; their Indra will be Divaspati: the Rishis will be Nirmoha, Tatwadersín, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

²⁹ The Váyu has Jámadagnya or Paraśuráma, of the Kuśika race; Gálava, of that of Bhrigu; Dwaipáyana (or Vyása), of the family of Vaśishthá; Kripa, the son of Śaradwat; Díptimat, descended from Atri; Rishyasringa, from Kaśyapa; and Aswatháman, the son of Droña, of the Bháradwája family. The Matsya and Padma have Satánanda in place of Diptimat.

³⁰ The four following Sávarñis are described in the Váyu as the mind-engendered sons of a daughter of Daksha, named either Suvratá (Váyu) or Priyá (Bráhma) by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on mount Meru; whence they are called also Meru-sávarñis. They are termed Sávarñis from their being of one family or caste. According to the same authority, followed by the Hari Vanśa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahmá, Padma, and Márkañdeya Puráñas. The Bhágavata and Kúrma give the same as our text; and the Váyu, which agrees very nearly with it, is followed in most respects by the Hari Vanśa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the 9th Rauchya, 10th Bhautya, 11th Merusavárñi, son of Brahmá, 12th Ritu, 13th Ritadháman, and 14th Viswaksena. The Bhágavata calls the two last Manus, Deva-sávarñi and Indra-sávarñi.

³¹ Hence the Váyu identifies the first with days, the second with nights, and the third with hours.

³² The son of the Prajápáti Ruchi (Váyu, &c.), by the nymph Mániní, the daughter of the Apsaras Pramlochá (Márkañdeya).

In the fourteenth Manwantara, Bhautya will be the Manu³³; Suchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishthas, Bhrájiras, and Vávridhdhas: the seven Rishis will be Agnibáhu, Śuchi, Śukra, Magadhá, Gridhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gabhíra, Bradhna, and others, who will be kings, and will rule over the earth³⁴.

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

An entire Kalpa, oh Brahman, is said to comprise a thousand ages, or fourteen Manwantaras; and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmá, Janárddana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Śesha, amidst the ocean³⁵. Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rishis, is the preserver of the world. In what manner Vishnú, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

In the Krita age, Vishnú, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch, and protects the three worlds³⁶. In the Dwápara age, in the person of Veda-vyása, he divides the one Veda into four, and distributes it into innumerable branches: and at the end of the Kali or fourth age he appears as Kalki, and reestablishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves, creates, and at last destroys, all the world.

³³ Son of Ravi, by the goddess Bhútí, according to the Váyu; but the Márkańdeya makes Bhútí the son of Angiras, whose pupil Śánti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Śánti to demand a further boon. Śánti accordingly solicited a son for his Guru; which son was Bhútí, the father of the Manu Bhautya.

³⁴ Although the Puráñas which give an account of the Manwantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishnú, Váyu, Kúrma, Bhágavata, and Márkańdeya; and the other the Matsya, Padma, Bráhma, and Hari Vanśa. The Márkańdeya, although it agrees precisely with the Vishnú in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention, and several of which have been no doubt suggested by the etymology of the names of the Manus.

³⁵ The order of the text would imply, that as Brahmá he sleeps upon Śesha; but if this be intended, it is at variance with the usual legend, that it is as Vishnú or Náráyaña that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahma-rúpadhara by the term Divá: 'Vishnú wears the form of Brahmá by day; by night he sleeps on Śesha, in the person of Náráyaña.' This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

³⁶ As a Chakravartin.

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