ANALYSIS OF THE PURĀṆAŚ.


INTRODUCTORY REMARKS.

The earliest inquiries into the religion, chronology, and history of the Hindus, ascertained that there existed a body of writings especially devoted to those subjects, from which it was sanguinely anticipated much valuable and authentic information would be derived. These were the Purāṇas of Sanskrit literature, collections which, according to the definition of a Purāṇa agreeably to Sanskrit writers, should treat* of the creation and renovation of the universe, the division of time, the institutes of law and religion, the genealogies of the patriarchal families, and the dynasties of kings; and they, therefore, offered a prospect of our penetrating the obscurity in which the origin and progress of the Hindu social system had so long been enveloped. A formidable difficulty, however, presented itself in the outset, arising from the voluminous extent of this branch of the literature of the

Hindus, and the absence of all facilities for acquiring a knowledge of its nature. The Purāṇas are eighteen in number, besides several works of a similar class, called Upa, or minor, Purāṇas. The former alone comprehend, it is asserted, and the assertion is not very far from the truth, four hundred thousand slokas, or sixteen hundred thousand lines, a quantity which any individual European scholar could scarcely expect to peruse with care and attention, unless his whole time were devoted exclusively for very many years to the task. Nor was any plan, short of the perusal of the whole, likely to furnish satisfactory means of judging of their general character: few of them are furnished with anything in the shape of an index, or summary of contents, and none of them conform to any given arrangement; so that to know with accuracy what any one contains, it is necessary to read the entire work. The immensity of the labour seems to have deterred Sanskrit students from effecting even what was feasible, the publication or translation of one or two of the principal Purāṇas, and to the present day not one of them is accessible to the European public.

The plan adopted by Sir William Jones and other Sanskrit scholars, in order to come at the contents of

[Since this was written, Wilson's translation, with valuable notes, of the Vishnu Purāṇa, and Burnouf's edition and translation of the greater part of the Bhāgavata P. have appeared in Europe; and the Markandeya P., Vishnu P., part of the Garuda P., and at least four editions of the Bhāgavata P. have been published in India.]
the Puráñas with the least possible waste of their own time and labour, was the employment of Pandits to extract such passages as, from their report, appeared most likely to illustrate Hindu mythology, chronology, and history: and they themselves then translated the extracts, or drew up a summary of the subjects to which they related. The objections to this process are sufficiently obvious. The Pandits themselves are but imperfectly acquainted with the Puráñas; they rarely read more than one or two, as the Bhágavata and Vishńu; and accordingly the extracts furnished by them are limited mostly to those authorities, especially to the former. As the selection of the extracts was necessarily left to their judgment in a great measure, there was no security that they made the best choice they might have done, even from the few works they consulted. Even if the passages were well chosen they were still unsatisfactory, for it was impossible to know whether they might not be illustrated or modified by what preceded or what followed; and however judiciously and accurately furnished, therefore, they were still but meagre substitutes for the entire composition.

But a still more serious inconvenience attended this mode of procedure. It was not always easy to determine whether the extracts were authentic. Not to describe what was sought for, left the Pandit at a loss what to supply; to indicate a desire to find any particular information was to tempt him to supply it, even if he fabricated it for the purpose. Of this the well-
known case of Colonel Wilford is a remarkable instance. The inquirer, under these circumstances, was placed in a very uncomfortable dilemma, as he went to work upon materials which might either say too little or too much—might leave him without the only information that was essential, or might embarrass him with an abundance by which he was afraid to benefit.

Detached portions of the Purāṇas were also of little or no value in another important respect. They threw little light upon the literary history of those works, upon their respective date, and consequent weight as authorities. It is true that none of the Purāṇas bear any dates, but most of them offer occasionally internal evidence of their relative order to one another, or to other compositions, or to circumstances and events from which some conjecture of their antiquity may be formed. Now if there be much difference in these respects amongst the Purāṇas, if some be much more modern than others, if some be of very recent composition, they cannot be of equal weight with regard to the subjects they describe, or with relation to the past social and religious condition of the people of India. How far, however, they are the writings of various and distant periods,—how far they indicate this dissimilarity of date, cannot be guessed at from a few detached passages, constituting a very insignificant portion of a very small part of their number.

Unsatisfactory as to their information, questionable as to their authenticity, and undetermined as to their authority, Extracts from the Purāṇas are yet the only
sources on which any reliance can be placed for accurate accounts of the notions of the Hindus. The statements which they contain may be of different ages, and relate to different conditions, but as far as they go they are correct pictures of the times to which they belong. Recourse to oral authority, to the conversational information of ignorant and ill-instructed individuals, which constitutes the basis of most of the descriptions of the Hindus, published in Europe, is a very unsafe guide, and has led writers of undoubted talent and learning into the most absurd mistakes and misrepresentations. From these they would be preserved by adhering to the Paurânik writers; but a full and correct view of the mythology of the Hindus, of their religion as it still exists, and of much of their real history, is only to be expected when the Purânas shall have been carefully examined and compared, and their character and chronology shall have been as far as possible ascertained.

In order to effect the latter objects, as far as they might be practicable without the actual translation of the entire works, I adopted, several years ago, a plan for the particular examination of the contents of all the Purânas, which was carried into execution during the latter years of my residence in India. Engaging the services of several able Pandits, I employed them to prepare a minute index of each of the Purânas. This was not a mere catalogue of chapters, or sections, or heads of subjects, but a recapitulation of the subjects of every page and almost every stanza in
each page; being, in fact, a copious abstract in the safer form of an index. It is necessary to call attention to this part of my task, the more particularly that it has been misconceived, and has been supposed to mean nothing more than such a summary as sometimes accompanies a Purâna in the form of a list of the divisions of the work, and a brief notice of the topic of each. The indices prepared for me were of a very different description, as the inspection of them will at once exhibit. These indices were drawn up in Sanskrit. To convert them into English I employed several native young men, educated in the Hindu college, and well conversant with our language, and to them the Pandits explained the Summary which they had compiled. The original and translation were examined by myself, and corrected wherever necessary. When any particular article appeared to promise interest or information, I had that translated in detail, or translated it myself; in the former case, revising the translation with the original. In this manner I collected a series of indices, abstracts, and translations of all the Purâñas with one or two unimportant exceptions, and of the Mahâbhârata and Râmâyana, from which, if I am not much mistaken, a correct notion of the substance and character of these works may now be safely formed.

1 Besides copies in my own possession, one set was deposited in the library of the Asiatic Society of Calcutta, and another is placed in the library of the East India Company. The index of the Mahâbhârata occupies four folio volumes.
OF THE PURÁNAS.

The shape in which these abstracts exist is, however, too voluminous and unsystematic to admit of their being published, or of being used with advantage, except by persons engaged in the especial study of their subjects. In order to fit them for the perusal of those who wish to learn, conveniently as well as correctly, what the Puránas have to teach, it is necessary to reduce the summaries of their contents to a connected and accessible form, and to indicate the circumstances which illustrate their purpose, authenticity, and date. I have attempted to do this in a few scattered instances; and abstracts of the Vishnú, Váyu, Agni, and Brahma Vaivartta Puráñas have been published in the Journal of the Asiatic Society of Bengal. I propose, however, now to go regularly through the whole series, in the order in which the Puráñas are commonly arranged, and begin accordingly with the Bráhma Puráña, which stands at the head of all the lists. In this, as in any other abstract which I may offer to the Society, I wish it to be understood that I do not trust solely to the index, or the partial translation which I have described, however satisfied I may be of their general fidelity. They are of great use as auxiliaries and guides, but the original is constantly before me, and nothing is stated except upon reference to the authority of the text. I trust, therefore, that my abstracts may lay claim to as much confidence as anything, except actual translation, can be considered to deserve.
I. BRÁHMA PURÁÑA.

The Bráhma Puráña*, or Puráña of Brahmá, is the first of the eighteen Puráñas, according to all the authorities, except the Pádma Puráña, which in the Pátála Khańda or section, arrogates precedence to itself, and gives the second place to the Bráhma. This rather confirms than invalidates the usual specification, and the Bráhma Puráña may be regarded as the earliest of the series, at least in the estimation of the Pauráńik writers. According to Bálambhatta, in his Commentary on the Mitákshará, it is consequently known by the name of Ádi, or First Puráña**. It is also sometimes designated as the Saura Puráña, as in part it treats of the worship of Súrya, the sun. Authorities generally agree in stating the extent of the Bráhma Puráña to be ten thousand stanzas. The Agni Puráña makes it twenty-five thousand, but is single in the enumeration. The actual number, in two copies consulted on the present occasion, is about seven thousand five hundred. There is, indeed, a work called the Uttara Khańda, or last section of the Bráhma Puráña, which contains about three thousand stanzas more, but it is commonly met with detached; and whether it be properly a part of the Puráña to which it professes to belong, admits of question.

The first verses of the Bráhma Puráña, forming an

Wilson’s Vishnu Puráña, p. xiv, Note 32, and xvi f.]
address to Vishnú, under the appellations of Hari and Purushottama, sufficiently declare its sectarial bias, and indicate it to be a Vaishnava work. It is not, however, included, in the classification of the Pádmapuráṇa, amongst the Vaishnava works, but is referred to the Sákta class, in which the worship of Sakti, the personified female principle, is more particularly inculcated, and in which the Rájasa property, or property of passion, is predominant.

After the invocation, it is said that the Rishis, seated at Naimishárañya, were visited by Lomaharshana the Súta, and the disciple of Vyása, to whom in particular the Puráñas were imparted. The sages ask him to repeat to them an account of the origin, existence, and destination of the universe. Accordingly, he narrates to them the Bráhma Puráṇa, as it was repeated, he says, by Brahmá, in reply to a similar request which was once made by Daksha, and other patriarchs. In this statement we have a variation, of some importance, perhaps, to the authenticity of the text, for the Mátsya Puráṇa asserts, that the Bráhma Puráṇa was communicated by Brahmá to Marichi, who, although a patriarch, is a different person from Daksha, and if accurately designated by the Mátsya; shows, at least, a different reading in the copy consulted by the compiler of that work, and in those which are here followed.

The first chapter of the Puráṇa describes the crea-
tion, which it attributes to Náráyána or Vishnú, as one with Brahmá or Iśwara. He makes the universe from the indiscnrete cause which is one with matter and spirit, and the development of which then proceeds conformably to the Sánkhya philosophy. The first product from Pradhána, the chief principle or base of all substance, is Mahat, the great or intellectual principle, whence proceeds Ahankára, consciousness, or individuality. From this are produced the rudiments of the elements, and from them are developed the gross or perceptible elements, of which water is the menstruum of the rest, and first sensible ingredient in the formation of the world. The appearance of Brahmá on the waters, and the actual manifestation of the system of the universe, are described in the same manner as in Manu, and partly in the same words. Indeed, in this, and in all the early as well as some of the latter chapters of this Puráña, the words employed seem to be common to several of the Puráñas, as will be particularly pointed out when we come to the parallel passages of the Vishnú Puráña; and they appear to have been taken from some older work or works, from which the present Puráñas are, probably, in part at least derived.

The birth of the first Manu Sváyambhuva and his wife Satarúpá, and their descendants to the origin of Daksha, from the Práchetasas by Márishá, are next described, and are followed by a brief notice of the birth of Daksha's daughters, and the multiplication of beings by the intercourse of the sexes. The next
chapter gives detailed accounts of the posterity of Daksha’s daughters, especially of those wedded to Kaśyapa, comprising gods, demigods, demons, men, animals, and plants; or, in a word, all creatures, real or fabulous. In the third chapter occurs the history of Pṛithu; and in the fourth, an account of the fourteen Manwantaras, or reigns of the Manus. We have then a particular account of the origin of Vaiśvāswata, the reigning Manu, and of his descendants, constituting the solar dynasty, or line of princes descended from the Sun, stopping in one copy with Vajraṇābha, but in the other proceeding to Vṛihadbala, with whom the series usually closes. The princes of the lunar dynasty are then detailed to the period of the great war; and in the account of Kṛishṇa, the legend of his being accused of purloining a wonderful jewel is narrated at length. In all these details, which occupy fifteen chapters, the Brāhma Purāṇa presents the same legends as are found in other Purāṇas, except that they are in general more concisely told.

The same may be said of the next chapters, which contain brief descriptions of the divisions of the earth, and of the several Dwipas of which it consists, of Pātalā, or the regions under the earth, and of the different hells: of the spheres above the earth, and the size and distances of the planets and constellations, and the influence of the sun and moon in producing rain and fertility. These extend to the twentieth chapter.

Part of the twentieth chapter takes up the subject
of Tirthas, or places to which pilgrimage should be performed, of which a few only are particularised, and the list is interrupted by a short geographical description of Bhārata Varsha, or India Proper, its mountains, rivers, inhabitants, and merits. The portion which may be considered as characteristic of this Purāṇa then commences, and relates particularly to the sanctity of Utkala, or Orissa, arising, in the first instance, from the worship of the Sun, in various forms, in that country, the description of which, including legendary accounts of the origin of the twelve Adityas, or children of Aditi, the wife of Kaśyapa, and the story of Vaivaswata's birth from the Sun by his wife Sāljnā, extends to the twenty-eighth chapter.

The sanctity of Utkala continues, however, to constitute the subject of the book, forming the loosely connecting thread of a variety of legends, the scene of which is laid in the province. Thus we have a description of the forest in Utkala called Ekāmra, which is considered most holy from its being the favourite haunt of Śiva; and this suggests the legend of Daksha's sacrifice, the birth of Umap as the daughter of Himalaya, and her marriage with Śiva, the destruction and renovation of the Deity of Love, the disrespect shown by Daksha to Śiva, and the punishment inflicted by the ministers of that deity upon the patriarch and his abettors. The Ekāmra wood it appears was the place to which Śiva repaired after these

*[Wilson's Vishāu Pur. p. xvi, Note 34]*
transactions, and hence its holiness. It is so called, it is said, from a mango-tree (Amra) which flourished there in a former kalpa or great age. According to the description that follows the legends above mentioned in great detail, its circuit was filled with gardens, and tanks, and palaces, and temples, the latter dedicated to various Lingas; and it comprised many Tirthas, or holy spots, as Viraja, Kapila, and others. Connected with it also was the tract sacred to Vishnú, or Purushottama Kshetra, which is next described; and then follows an account of Indradyumna, king of Avanti, by whom the temple of Vishnú was first erected at this spot; and the image of Jagannatha, made for him by Viśvakarman, originally set up. The proceedings of Indradyumna, on this occasion, are very fully narrated, and the account extends to the forty-sixth chapter.

The text then passes rather abruptly to a conversation between Vishnú and the sage Márkaṇḍeya, at the season of the destruction of the world, in which Vishnú tells the Muni that he is identical with all things, and that Siva is the same as himself. The special object of the legend is, however, to account for the sanctity of a pool Purushottama Kshetra, called the lake of Márkaṇḍeya, from its being attached to a temple with a Linga, erected by the Muni with the permission of Vishnú, bathing in which tank is a work of merit. We have then notices of other pools, and of trees and temples, with legends concerning their origin, and directions for bathing, praying and
worshipping at various shrines. Copious instructions are given for the adoration of Purushottama or Jagannátha, Balaráma and Subhadrá; and a legend of the image of the former is introduced, in which it is said, that it was originally made for Indra, but carried off from his capital, Amarávatí, by Rávana; that on the conquest of Lanká by Ráma, he left it with Vibhíshaña, and that it was presented by him to Sañudra (Ocean), by whom it was set up on the coast of Orissa.

The advantages of living and dying at Purushottama Kshetra are then expatiated upon, and it is said that many Rishis, or sages, resided there at the recommendation of Brahmá. Amongst them was the sage named Kandu, and the mention of his name leads to a story of Pramlochá, the nymph of heaven, who was sent by Indra to interrupt Kandu's austerities, but became enamoured of him, and sojourned with him for many ages upon earth. This story was translated by the late M. Langlès, and the translation forms the first article of the "Journal Asiatique" of the Asiatic Society of Paris.

The praises of Vásudeva, or Kríshña, introduce an account of some of the Avatáras of Vishúu, of Brahmá's origin from him, and the production and death of the demons Madhu and Kaitabha. All this, however, is but preliminary to a narrative of the birth and actions of Kríshña, including the usual legends of Balaráma, Pradyumna, and Aniruddha, and ending with the death of Kríshña and the destruction of Dwáráká. These subjects extend from the sixty-fifth to the
eighty-sixth chapter, and are, not only in their purpose, but in their very language, the same as those which are found in the fifth book of the Vishnú Puráña.

A series of chapters then ensues on Śrúddhas, or obsequal sacrifices, on ceremonial and moral observances; on the duties of the several castes, and on the merit of worshipping Vishnú, especially at the Ekādaśi, or eleventh day of the moon's increase, which topic is illustrated by several insipid legends. These subjects occupy sixteen chapters. We then have a particular detail of the divisions of time, and the duration and influence of the four Yugas, or ages, introductory to a description of the degeneracy of mankind in the last, or Kali age, and the periodical destruction of the world.

When speaking of destruction, Vyása, to whom the character of narrator has been transferred in the course of the work, Lomaharshaña only repeating what his master had formerly said, describes absolute and final destruction, or the eternal cessation of existent things, by the exemption of an individual himself from all existence; and this leads to a question from the sages as to the nature of Yoga, or the practice of that abstraction by which final liberation is secured. In one copy of this Puráña the answer is suspended by the abrupt insertion and evident interpolation of several chapters, in which an account of the solar dynasty of princes, from Vaivaswata to Ráma, is repeated; and some notice is taken of the origin of
Soma, or the moon. These chapters are, however, clearly out of place, and in another copy they are wanting, Vyāsa proceeding correctly to describe the means of obtaining emancipation. With this view he gives a sketch of the Sāṅkhya system of philosophy, first in his own words, and then in the words of the Muni Vasishtha, as addressed formerly to King Janaka; their conversation also contains a description of the practices of the Yogi, as suppression of breath, and particular postures, intended to withdraw his senses more completely from external objects. After describing the condition of the Sāttwika, or perfect man, attained by these means, and his becoming identified with Vāsudeva or Kṛishṇa, the work concludes with a panegyric upon itself, and dwells on the vast benefits derived by all classes of men from perusing it, or hearing it read.

That this summary of the Brāhma Purāṇa faithfully represents its contents as it is ordinarily met with, may be inferred from the concurrence of the two copies consulted, one belonging to myself, and one to Mr. Colebrooke. In the Catalogue of the Sanskrit Manuscripts in the Royal Library of Paris also, No. V. of the Devanagari MSS., although erroneously denominated Rāma Sahasra Nāma, “the thousand names of Rāma”, an extract from the Brāhma Purāṇa, is a portion of that work, and comprehends the chapters which relate to the worship of the sun, and the sanctity of Purushottama Kshetra, concurring, therefore, as far as it goes, with the copies here analyzed. It is
nevertheless obvious, that such a Brāhma Purāṇa as has been here described, cannot have any pretension to be considered as an ancient work, as the earliest of the Purāṇas, or even as a Purāṇa at all. The first few chapters may have belonged to a genuine and ancient composition, and some of the later sections may be regarded as not incompatible with the character of a Purāṇa, but the greater portion of the work belongs to the class of Māhātmyas, legendary and local descriptions of the greatness or holiness of particular temples, or individual divinities. The Brāhma Purāṇa as we have it, is, for the most part, the Māhātmya or legend of the sanctity of Utkala or Orissa.

Although the holiness of Utkala is owing especially to its including in its limits Purushottama Kshetra, the country between the Vaitaranī and Rasakoila rivers, within which, on a low range of sand-hills at Purī, stands the celebrated temple of Jagannāth; yet the Brāhma Purāṇa also gives due honour to two other forms of Hindu superstition, to the worship of the sun, and that of Mahādeo in the same province, and this may assist us to some conjecture of the date of the work in its present form. The great seat of the worship of Śiva called Ekāmra Kānana in our text, is now known as Bhuvaņegwara, a ruined city consisting entirely of deserted and dismantled towers and temples, sacred to the worship of Mahādeo. The great

Stirling. Account of Orissa Proper or Cuttack, Asiatic
temple was erected by Lalita Indra Kesari, Rájá of Orissa, and was completed A. D. 657. At what period the worship declined, and the temples fell into decay, nowhere appears, but these events were no doubt connected with the ascendency of the adoration of Vishnu or Jagannáth, which probably began to flourish in its greatest vigour subsequently to the twelfth century.

The worship of the Sun seems to have enjoyed a more modern prosperity, for the remarkable temple at Kanárka, known to navigators as the Black Pagoda, was built by Rájá Langora Narsing Deo, A. D. 1241. It seems to have disputed for a season preëminence with the homage paid to Jagannáth, for the temple of the latter divinity was constructed only forty-three years prior to the Black Pagoda, or in A. D. 1198. Jagannáth however triumphed over his rivals, and the shrine of the Sun, and the temples of Mahádeo, are now alike in a state of ruin: this could not have been the case when the Bráhma Puráña celebrated their glories, and they would appear, at the time when the Puráña was compiled, to have divided the veneration of the Hindus with their more fortunate competitor. The internal evidence which the work offers, therefore, renders it exceedingly probable, that it was composed in the course of the thirteenth or fourteenth century, or after the worship of Jagannátha.
predominated, but before Śiva and the Sun had fallen into utter disrepute.

The work which is called the *Uttāra Khanda*, or "Last portion" of the Brāhma Purāṇa, is, as has been observed, always met with in a detached form, and as an independent composition. The subjects of which it treats, are also of a character wholly dissimilar from those of the Brāhma Purāṇa, and it is very obvious that there is no connexion between the two. If there be any Pūrva Khanda, or prior section of the Brāhma Purāṇa, of which the Uttāra Khanda is a continuation, it must be something very different from the work of which the preceding summary has been given.

The Uttāra Khanda of the Brāhma Purāṇa consists of thirty-seven chapters, containing about three thousand stanzas. It is repeated by Śaunaka to Śatāṅka, as it was formerly narrated by Agastyā to Supratīka, a sage. It so far merits the denomination of Brāhma Purāṇa, that it has Brahmā for its hero: commencing with his incestuous passion for Saraswatī, and the birth of a son, Sumṛiddhā, in consequence. Sumṛiddhā, being offended with his parent, creates, by arduous penance, the brood of Asuras or Titans, by whom the gods are defeated, and Brahmā is expelled from heaven. Brahmā, however, by propitiating Śiva, is restored to his dignity and power, and employs Viśvākarma to build for him the city Dṛiśyapura, on the banks of the Balajā river, the glory and sanctity of which stream it is the main purport of the work to panegyrize.
The Uttara Khaṇḍa of the Brāhmaṇ Purāṇa, then, is nothing more than a Māhātmya of the Balajá river; but where the Balajá river flows, or where the city of Drisyapura is situated, are matters to be decided only by future inquiry. The work itself affords no geographical intimations, except that the scene of Brahma’s penance and sacrifice, in propitiation of Śiva, and of various forms of his goddess, Devī or Umā, is laid in the north Drisyapura means merely the “beautiful city”; and other appellations given to it are derived from legends peculiar to this work, and afford no help in its verification. The Balajá river is called also the Brāhma brādā, “the lake of Brahma”, from his having performed penance on its borders; and Bāṇanāśā, “the destroyer of arrows”, having cured the gods when wounded by the shafts of the demons. As personified, the stream is on one occasion identified with Nandini or Sākambhari Devī, and the latter goddess is the tutelary divinity of Sambher, and other places in Rajputāna. The lake of Brahma might be thought to refer to the celebrated lake of Pushkara, where is still the only shrine known in India to be dedicated to Brahma; but the Balajá is always described as a river, a great river, a Mahanadi, not a lake: the name means “Strength-born”, the stream being produced by the power of the gods; an appellation that offers no aid in discovering its direction, and no such name occurs in the ancient or

modern geography of India. In Bāñanásā, however, we have in all probability the original of Banás, or Bunass, a river rising in Márwár, and flowing into the Chambal; and the Uttara Khaṇḍa of the Brāhma Purāṇa is therefore most probably the local legend of some temple in Central India, which is now in ruins, and the memory of which has passed away. There is nothing in the record that survives, of interest or importance, as it is made up chiefly of accounts of battles between the gods and demons, and praises of the holiness of the river, intermixed with puerile legends of local invention, and thinly interspersed with others belonging to the general body of Paurānik fiction.

The Uttara Khaṇḍa of the Brāhma Purāṇa is not to be confounded with the Brahmoṭṭara Khaṇḍa, a section of the Skánda Purāṇa.


II. PÁDMA PURÁṆA.

The Pádma Purāṇa, which in the Paurānik lists occupies the second place, and in its own enumeration the first, is a work of considerable extent; according to the best authorities, and to its own statements, it consists of fifty-five thousand ślokas, and the copies that are current actually contain little less than that number, or about 50,000.
The Pádma Puráña occurs in various portions—according to its own text in five—the first of which treats of the appearance of Viráṭ or Brahmá, and primary creation; it is termed the Paushkara, or Srishti Khańda. The second describes the formation and divisions of the earth, and various places of pilgrimage, whence it is called the Bhúmi, or Tártha Khańda. The third contains an account of the regions above the earth, and of some celebrated princes, and is called the Swarga Khańda. The genealogies of princes are comprised in the fourth part; and the fifth, containing the Brahma Gíta, explains the means by which moksha, or final emancipation, may be attained. This is the specification of the divisions of the Puráña which is given in the first chapter of the Srishti Khańda, but it is not very exactly applicable to the work as it occurs. The three first portions are rightly denominated the Srishti, Bhúmi, and Swarga Khańdas; but the fourth is called the Pátála Khańda, from its opening with a description of Pátála, the regions under the earth; and the fifth, or Uttara Khańda, is by no means restricted to philosophical discussion. There is current, however, a sixth division, the Kriyá Yága Sára, which treats of the practice of devotion, and more nearly corresponds to the definition of the fifth portion given in the text.

The Paushkara, or Srishti Khańda consists of forty-six chapters and about 8500 stanzas. Lomaharshaña, the disciple of Vyása, sends his son Ugrásravas the Súta to Naimisháránya, to relate the Puráñas to
Saunaka and other Rishis assembled at that place. At Saunaka's request he communicates to them that Purána, which, from its containing an account of the lotus (Padma), whence Brahmá appeared in order to create the world, is termed the Pádma Purána. Súta, in replying, proclaims also his right by birth and profession to narrate the Puráñas, which were in the present Kalpa imparted by Vishňu in the Mateya avatará to Brahmá, and, by him to the gods in the first instance, and in the second to Lomaharshaña, by Vyása, who was a form of Brahmá. We have here also the assertion that the Puráñas consisted originally of 100 kotís, a thousand million of stanzas, of which 400,000 were thought sufficient for the instruction of man—the rest being preserved by the gods. Súta then recapitulates all that he purposes to narrate to the Rishis, the whole of which he says was formerly imparted by Brahmá to his will-begotten son, the patriarch Pulastya, by whom it was related at Gangádwára to Prince Bhisma; in fact, therefore, Pulastya is the person to whom this portion of the Pádma Puraña is properly to be ascribed.

Pulastya, at the request of Bhisma, instructs him how the universe was framed. The process is as usual in the Puráñas that of the Sánkhyà philosophy, or from the eternal Pradhána proceed successively Mahat, Ahankára, the senses, the rudimental elements, and the gross elements, to which is superadded the egg of creation, as in Manu. Creation, however, is the will and act of the uncreated supreme Brahmá,
who takes the form of Pu\-\r\ns\-\u00a0\nusha, and in that character infuses into Prakr\u0101ti the germ of activity. Brahma is, in his various functions, Brahma, Vishnu, and Siva; but there is a peculiarity in this chapter which deserves notice: the different Pur\u0101nas commonly identify either Vishnu or Siva with the Supreme, but in this part of the P\u0131dma, Brahma and Brahma, the instrument and first cause of creation, are represented as the same; the primeval, excellent, beneficent, and supreme Brahma, in the form of Brahma and the rest, is the creation and the creator, preserves and is preserved, devours and is devoured, the first immaterial cause being, as is common in the pantheism of the Pur\u0101nas, also the material cause and substance of the universe; notwithstanding, however, the character here given to Brahma, the P\u0131dma Pur\u0101na is, according to its own classification, a Vaishnava Pur\u0101na, and deserves that character by its frequent intimation of the supremacy of Vishnu.

The third chapter contains an account of the divisions of time, from an instant to the life of Brahma, conformably to the usual Paur\u0101nik chronology, and in words common to different Pur\u0101nas. This is introductory to the renewal of creation, after a night of Brahma, when that deity, in the character of Vishnu, assumed the form of a boar, and having placed the earth upon the waters, created its several divisions, and peopled them with animate and inanimate beings. We have then another detail of the creation, rather of a mystical description, in which the different orders
of beings proceed from modified conditions of the body of Brahmá. These not multiplying, Brahmá produces the Prajápati, from his will, then the Rudras, then Swáyambhuva Manu, whose daughters, Ákúti and Prasúti, married to Daksha and Ruchi, give birth to daughters, who are espoused to the Rishis, forming the earlier patriarchal families, which are evidently nothing more than an allegorical representation of the institution of moral obligations and ceremonial rites by certain holy personages, the first teachers of the Hindu religion. All these details occur in the same order, and in essentially the same words, in the early chapters of the Vishnu Puráña.

The same identity continues with regard to the origin of Lakshmí from the churning of the ocean, but the parallel is then suspended by the introduction of the story of Daksha's sacrifice, which is narrated at some length. We have then an account of the family of the second Daksha, as in the Vishnu and other Puráñas—short notices of the several Manwantaras—the story of Veña and Prithu—the origin of Vaisvanara and the descendants of the sun in the line of Ikshwáku to Śrutáyuṣ, who it is said was killed in the great war. The genealogy of this chapter is little else than a string of names, and agrees with that given in the Kurma and Matsya Puráñas better than with that of the Vishnu.

Bhishma then requests to be informed of the origin.

* [p. 53 ff.]
and nature of the Pitṛis, or progenitors of mankind; in reply to which, Pulastya describes the Śrāddha, or offerings to deceased ancestors, and the merits of its celebration, particularly at Gayā. These subjects, illustrated by the story of Brahmadatta, as it occurs also in the Hari Vansa, occupy three chapters, from the ninth to the eleventh inclusive. The two next chapters contain an account of the dynasty of lunar princes to the time of Kṛishna and his immediate posterity, rather more in detail than the solar genealogy, but the same in substance as in other Purāṇas.

We have next a series of legends relating to the wars between the gods and Titans or Asuras, which, although not restricted to the Pādma Purāṇa, are in some degree peculiar in their order and details. The Asuras are described as enjoying the ascendency over the Devatās, when Viśvaspati, taking advantage of their leader Śukra's being enamoured of a nymph of heaven, sent by Indra to interrupt his penance, comes amongst the former as Śukra, and misleads them into irreligion by preaching heretical doctrines; the doctrines and practices he teaches are Jain, and in a preceding passage it is said that the sons of Raji embraced the Jina Dhārma—notice which are of some value with regard to the age of the compilation.

An inquiry into the cause of the enmity that prevailed between the two heroes, Karna and Arjuna, suggests a curious legend of a quarrel between Brahmā
and Śiva, in which a being born from the perspiration of the former puts the latter to flight. Śiva repairs to Vishnú, who offers to put alms into Śiva's dish, when Śiva pierces the hand of Vishnú, and the blood that flows in consequence fills the Kapála, and becomes a Nara, a man—the saint Nara in another birth, and Arjuna in another. Brahmá's progeny becomes in a succeeding existence Karña, and hence the hostility of the two, the legend considering them evidently as types of the followers of Brahmá and of Śiva in a contest for superiority. The same notion of a struggle between the two sects prevails in what follows. The lustre of Brahmá's fifth head excites the envy of the gods, and Śiva, at their suggestion, tears it off. To expiate the crime of injuring a Brahman, Śiva, by the advice of Vishnú, repairs to various Tirthas, and this leads to the Pushkara Máhátmya, or the description of the holiness of Pushkara or Pokhar Lake near Ajmír, a subject that more or less pervades the rest of the Sūrshí Khańda from the fifteenth chapter to the end.

The praises of Pushkara, instructions for bathing and worshipping there, and the efficacy of gifts and sacrifices performed at this sacred spot, are abundantly interspersed with legends, some peculiar to the work and to the subject, and others belonging to the general body of tradition and mythology, but rather arbitrarily connected in the Pádma Puráña with the sanctity of Pushkara. Of the former class we have Brahmá's throwing down a lotus (Pushkara) from
heaven, whence the name of the place where it fell; his performing a solemn sacrifice there; his marriage with Gāyatrī; the displeasure of his former bride Śāvitri, in consequence of which she denounced imprecations on all the gods and Brahmans; the metamorphosis of King Prabhanjana to a tiger, and his liberation; the fidelity of the cow Nasā, and her elevation to heaven; and similar stories, some of which are curious, but most puerile. Of fictions which are to be found in several other Purāṇas, we have the death of Vītrasura by Indra's vajra, or thunderbolt, formed of the bones of the sage Dadhichi, and Agastya's humbling the Vindhya mountain, drinking up the ocean, and destroying the Āsuras who had sought refuge beneath its waters. The bed of the ocean was afterwards replenished by King Bhagiratha when he brought the Ganges from heaven.

The subjects that next occur are Vratas, or acts of self-denial and devotion, to be performed on particular occasions, as on the third lunation of each month in the year, when worship is to be addressed to some form or other of Gaurī, either with or without her consort Śiva; also on certain specified days, as the Vibhūta Dwādaśī, Viśoka Dwādaśī, Kalyāna Saptami, Bhaimi Ekādaśī, and others, illustrated as usual by legends, amongst which the birth of Vaśishtha and Agastya occurs, and the story of the latter's drinking the ocean is repeated as introductory to the efficacy of worshipping Agastya at Pushkara Tirtha. Mārkaṇḍeya Muni's going in pilgrimage to Pushkara gives
occasion to some account of him, and of his intercourse with Rámachandra, who passed a mouth at Pushkara, and performed Šráddha there when on his way to the scene of his exile, circumstances of which the Rámayána takes no notice. Kshemankari Devi, a form of Durgá residing at Pushkara, is wooed by Mahishásura, whose origin is related; he attempts to carry her off by force, but is slain, and an account is then given of some other exploits of the goddess. We have then a eulogium of the merits of giving food and drink, illustrated by the punishment of Śweta, king of Ilávítta-varsha, condemned to gnaw his own bones after death, as a penance for his omitting to distribute food in charity whilst he lived; and by anecdotes of Rámachandra, including the history of Daúda, after whom the Daúdakárańya, or great southern forest, was named; Ráma acts as an umpire between a vulture and owl in a dispute for a nest, and the nest being assigned to the owl, the vulture, who was King Brahmadatta, condemned to this transformation, resumes his form and goes to heaven. After returning to Ayodhya, and celebrating the Rájasúya sacrifice, Ráma again travels to the South, and pays a visit to Vibhíshaña: on his quitting Lanká he broke down the bridge that connected the island with the main land, and on his way home visited Pushkara and shook hands with Brahmá.

After these legends we have an account of the creation in the Pádma Kalpa, prefaced by a second detail of the divisions of time, closing in a periodical
dissolution; during which Náráyaṇa, sleeping upon the waters, is beheld by Márkaṇḍeya Muni, who, by desire of the deity, enters the celestial body, and beholds in it all existent things. This legend occurs in several Puráṇas, particularly in that which bears the name of the Muni*. Brahmá, then becoming manifest from a golden lotus, creates the world and its divisions out of the several parts of the lotus, whence this period of creation is called the Pádma Kalpa. After the formation of the world, and the destruction of the demons Madhu and Kaitábha who sought to destroy Brahmá, by Vishńu, the work proceeds as before, through the intervention of the mind-engendered Prajápatis, the daughters of Daksha, and progeny of Kaśyapa. The concluding chapters describe the wars of the gods and demons, the destruction of Máya and Kálanemi by Vishńu, and the birth of Skanda for the destruction of Táraka, the overthrow and death of the demon, and Skanda's marriage with Devasená. "Then," concludes Súta, "Pulastya departed, and Bhíshma having become filled with true knowledge, returned to his government of Hástinapura." A final chapter contains a tolerably copious index of the contents of the Śríshí Khaṇḍa.

_Bhími Khaṇḍa._ The second division of the Pádma Puráṇa is of much the same extent as the first, containing about 7500 stanzas, which are distributed amongst 133 short chapters. It opens with a question

* [Márk. Pur. 47.]
put by the Ṛṣhis to Sūta, how it happened that Pra-
hráda, or Prahláda, a daitya, and natural enemy of
the gods, could have been inspired with the devotion
he entertained for Vishńu, and finally united with
that deity. Sūta replies by stating, that the same
question had been formerly asked of Brahmá by Vyásā,
and he repeats Brahmá's answer as Vyásā had com-
municated it to him, which is a narrative of Prahláda's
birth and actions in a preceding kalpa. This allusion
to Prahláda, it may be observed, without any pre-
liminary details, implies a knowledge of his history,
which can only be derived from some earlier work;
what this may have been, it is not very possible to
ascertain, as the legend occurs in several Puráñas,
and mention is made of Prahláda in the Mahábhárata.
For his character, however, of a devout worshipper
of Vishńu, the Vishńu Puráña and Bhágavata are
the especial authorities*

In order to account for Prahláda's eminence as a
Vaishñava, Sūta repeats a story of Sivaśarman, a
Brahman of Dwáракá, who had five sons, equally
remarkable for their piety and filial devotion. The
latter is put to the test in various ways by their father,
and being proof against every trial, the father and the
four elder sons are united after death with Vishńu;
Somaśarman, the fifth son, was also desirous of the
same elevation, and was engaged at Ṣálagráma Kṣetra

in that contemplation on Vishńu which it is the great object of this part of the Pádma Puráña to inculcate as the most efficacious means of union with the divinity, as it is here said, "The imperishable state is not obtained by sacrifice, by penance, by abstract meditation, by holy knowledge, but by thinking upon Vishńu: the destroyer of Mādhu is not beheld through gifts or through pilgrimage, but through the union that is effected by intense contemplation: the Brahman enters the state of Vishńu by the road of profound mental identification." Whilst Somāśarman is endeavouring to effect this coalescence, an alarm spreads through the hermitage that the Daityas are approaching, and a loud clamour ensues, which distracts his thoughts, and fills his mind with fear of the foes of the gods; he dies whilst under these apprehensions, and is consequently born again as a member of that race which engrossed his last thoughts. He is born as Prahláda, the son of Hirańyakaśipu, a daitya, but from the influence of his former life a worshipper of Vishńu. In the war between the gods and demons, however, he takes part with his family, and is killed by the discus of Vishńu. He is again born of the same parents and with the same name, and is then the Prahláda who is the hero of the usual story, the pious son of an impious father, the latter of whom was destroyed by Vishńu in the Nṛśinha, or man-lion avatar, and the former was raised to the rank of Indra for his life, and finally united with Vishńu. The Pádma Puráña, therefore, in borrowing the subject of this legend from
other sources, has added to it circumstances peculiar to itself, evidently of sectarial tenor, and comparatively recent invention.

The elevation of Prahláda to the rank of king of heaven—a dignity which no other Puráñas assign him, although they make him monarch over a division of Pátála—suggests to the Rishis an inquiry into the nature of celestial dominion, and upon whom and by whom it is conferred, and this introduces a legend of the birth of a king of the gods, or Indrá, as the son of Kaśyapa and Aditi, in consequence of a boon to that effect promised to Aditi by Vishńu. Kaśyapa's other wives, Diti and Danu, the mothers of the Daityas and Dánavas, feeling mortified at the inferiority of their children to those of their sister-wife Aditi, Kaśyapa, in order to console them, enters upon a long philosophical disquisition upon the nature of body and soul. The discussion is conducted in the form of an allegory, in which the Senses endeavour to negotiate a perpetual alliance with Soul, and Soul, after several vain struggles to evade all connexion with the Senses, at last escapes from them altogether by the aid of meditation.

After describing the determination of the chief Daityas to raise themselves to a level with the gods by arduous perseverance, the Rishis rather abruptly ask Súta to tell them the story of a Brahman called Suvrata, the son of Somaśárman and Sumánás, who was a devoted worshipper of Vishńu, and who became, therefore, in a future birth, Indra, the son of Kaśyapa.
and Aditi. The legend is an insipid sectarian fiction, but contains some curious matter, especially regarding virtue and vice, the reward of the former and punishment of the latter after death, the road to the judgment-seat of Yama, his appearance, and the tortures to which sinners are condemned. The text then reverts to the austerities of the demons, and particularly those of Hirañyakaśipu, which compel Brahmá to grant him a boon that he shall not be slain by any living creature; it therefore becomes necessary for Vishńu to destroy him in the non-descript form of the Nṛsinha; whilst in the Avatára of the boar, he puts to death Hirañyákṣa and other demons. These events are briefly referred to, and are but introductory to a longer legend of the birth of Vítra, the son of Diti, for the destruction of Indra, and of his being circumvented and slain by the deity. We have then the story of Indra's cutting to pieces another offspring of Diti, destined to be his foe whilst yet in the womb, and thus giving rise to the forty-nine Maruts or winds.

In like manner as Indra was made king of the gods, different persons or things were appointed by Brahmá supreme over their respective orders of beings; and amongst these, the list of which conforms with that which occurs in other Puráṇas, Pṛithu, the son of Veṇa, was made monarch of the earth. This leads to the story of Veṇa and Pṛithu, which is narrated in the usual manner and customary words; but a supplement is added to the legend of Veṇa, which is peculiar to this Puráṇa. According to this, Tunga, the son of
Atri, having propitiated Náráyána, by penance, obtained a son equal to Indra; this son was Veña, who was made by the Ṛishis the first king of the earth; he commenced his reign auspiciously, but lapsing into the Jaina heresy, the sages deposed him and pummelled him until the Nisháda, or progenitor of the wild races, was extracted from his left thigh, and Prithu from his right arm. Being freed from sin by the birth of the Nisháda, Veña retires to the banks of the Narmadá, where he performs penance in honour of Vishńu, who appears to him, and reads him a lecture on the merit of gifts of various kinds, especially at different holy places or Tírthas. But persons are also considered as Tírthas, as a Guru, a father, a wife; and in illustration of this latter, Vishńu tells a story of Sukalá, the wife of a Váisyá, who, having gone on a pilgrimage, leaves Sukalá in great affliction; her female friends come to console her, and their conversation includes many precepts for the conduct of women, exemplified by narratives. Sukalá continuing to mourn for her absent lord, Kámadeva and Indra attempt to seduce her from her faith, but are foiled, and she remains faithful to her husband, who returns from pilgrimage, and receives blessings from heaven in recompense of the virtues of his wife.

Another series of tales is recited by Vishńu, in illustration of a parent's being a Tírtha, or holy shrine. It commences with an account of the filial piety of Sukarman, the son of Kuńdála, a Brahman of Kurukshetra, but branches off into several other
stories: one of the most remarkable of these is a narrative, of which the original is to be found in the *Mahābhārata*, that of Yayāti’s transferring his infirmities to his son Pūru. It is embellished, however, in this place, with much additional matter, and begins with Yayāti’s being invited by Indra to heaven, and being conveyed on the way thither by Mātali, Indra’s charioteer. A philosophical conversation takes place between the king and Mātali, in which the imperfection of all corporeal existence, and the incomplete felicity of every condition of life are discussed: these attributes belong, it is said, even to the gods themselves, for they are affected with disease, subject to death, disgraced by the passions of lust and anger, and are consequently instances of imperfection and of misery. Various degrees of vice are then described, and their prevention or expiation are declared to be the worship of Śiva or Vishnū, between whom there is no difference; they are but one, as is the case indeed with Brahmā also; for “Brahmā, Vishnū, and Maheśwara, are one form, though three gods: there is no difference between the three: the difference is that of attributes alone.” The result of the conversation is, that Yayāti returns to earth, where, by his virtuous administration, he renders all his subjects exempt from passion and decay. Yama complains that men no longer die, and Indra sends Kāmadeva and his daughter

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Aśruvindumati, to endeavour to excite passion in the breast of Yayāti; they succeed, and it is in order to become a fit husband for the latter that the aged king applies to his sons to give him their youth in exchange for his decrepitude. As elsewhere related, they all refuse, except Pūru, the youngest. After a time, however, Yayāti is prevailed upon by the persuasion of his young bride, at the instigation of Indra, to go to heaven, on which he restores his youth to Pūru, and proceeds with his subjects to Indra, who sends them to Śiva, and he directs them to Vishnū, in whose sphere they obtain a final abode.

We then come to a series of narratives in illustration of the assertion that a Guru, or spiritual preceptor, is a Tīrtha. Chyavana, the son of Brīgu, wandering over the world in pilgrimage, comes to the south bank of the Narmadā, where a Linga, called Omkāra, is erected; and having worshipped it, he sits under an Indian fig-tree, where he overhears a conversation between Kunjara, an old parrot, and his four sons, in which the latter relate to the former what they have beheld in their flight during the day. Several stories are narrated, the moral of which is the same, the good effects of venerating holy men, and meditating upon Vishnū. In the course of them, the efficacy of various holy places in expiating sin is described, and in one of the stories it appears that the Ganges, the lake Mānasā, Prayāga, Pushkara, and Benares, are of less sanctity than the river Revā or Narmadā in various parts of its course, as at the con-
fluence of the Kubjá, Kapilá, Meghanádá, and Chichuká, at Śaivágára, Bhṛiguksheṭra, Mahishmati, Śrikaútha, and Maṇḍaleśvara, places which are little known beyond their immediate vicinity, and of which the specification indicates the local origin of this part at least of the Puráṇas. One long narrative is peculiar to the work, and relates to the destruction of the demon Tuńḍa by Nāhuśa, the son of Aýus, and the marriage of the latter with Aśokasundarī, the daughter of Párvatí. We have also an account of the destruction of Viṭuńḍa, the son of Tuńḍa, by Bhagavatí herself. Kunjara then relates to Chyavana an account of the preceding births of his sons and himself.

After this, Viṣṇu desires Veṇa to demand a boon, and he solicits to be incorporated with the deity; Viṣṇu tells him first to celebrate an Aśwamedha, after which the king shall become one with himself, and he then disappears. The conversation between Veṇa and Viṣṇu extends from the fortieth to the end of the one hundred and eighteenth chapter.

Prithu enables his father Veṇa to consummate the sacrifice, by which he is united to Viṣṇu, and this incident illustrates the efficacy of a son considered as a Tīrtha. The Jangáma, or moveable Tīrthas, being thus disposed of; Sīta proceeds, in the words of Vyāsa, to describe the Sthávara, the fixed or geographical Tīrthas. The principal of those that are named are Pushkara, Maṇḍakála, the Naṁmadá, the Charmavatī or Chambal, Arbudá or Abú, Prabhása, the confluence of the Saraswátí with the ocean, Dwáraṇatí, and the
mounds of the Indus, the Vitastá river, the source of the Deviká; Kámákhyá in Ásám, and Kurukshetra. There are many others, most of which are now unknown: one called Rámahira; the lake of Ráma, introduces the familiar legend of Parasuráma, and his destruction of the warrior race, which is told in the usual strain, but more concisely than in some other works. The subject of Tirthas continues to the end of the hundred and twenty-seventh chapter.

In the next chapter the compiler seems to have recollected the purport of the appellation of this part of the Pádma Puráña, and the Rishis ask Súta to give them a description of the earth; in reply, he repeats an account attributed to the great serpent Šesha, and related by him to Vátsyáyana and other sages assembled at the coronation of Vásuki as king of the serpent race, in which the seven Dwípas, or insular zones, that form the earth, and the Lokáloka mountain which surrounds the whole, are described in the usual manner. In the account of Jambu-dwípa we have the usual details concerning the several Varshas, and mountains that separate them and Mount Meru and its surrounding elevations. The details, however, are not very particular or full, and are exclusively of a mythological character.

The last chapter of this khańda, as well as that of the Sríshí khańda, contains a tolerably copious index.

Swarga Khańda. The third division of the Pádma Puráña consists of about 4000 stanzas in forty chapters; it carries on the dialogue between Šesha and the Rishis
with which the previous portion concluded, and which Śūta continues to repeat.

Vātsyāyana having asked Śesha to give him and the other Munis a description of the regions above the earth, the snake-god replies by referring to a conversation on this subject between a messenger of Viśnū and King Bharata. The mention of the latter suggests to Vātsyāyana to inquire into his history; and the first five chapters of the work are appropriated to the narrative of Śakuntalā and Dushyanta, in which the drama of Kālidāsa is evidently the authority that has been followed. Bharata, the son of Dushyanta, after reigning with glory, becomes a worshipper of Viśnū, in consequence of which Sunanda, a servant of the deity, is sent to convey the king, after his resigning his crown to his son, to Vaikuṇṭha. On the way Bharata asks him to give him an account of the regions which they traverse, and Sunanda accordingly describes to him the situation and extent of the different Lokas or spheres above the earth. The same contrivance occurs in other works, and especially in the Kāśi Khaṇḍa of the Skanda Purāṇa, from which possibly the idea has been borrowed.

The atmosphere, planetary regions, heaven, and the four upper worlds, Mahar, Jana, Tapas, and Satya, are noticed briefly in the usual manner, and above these is placed Vaikuṇṭha, the heaven of Viśnū, according to this authority. Recurring to the subject, Sunanda then proceeds to describe in detail the subdivisions of these super-terrene realms, the Lokas or
spheres, inhabited by various orders of beings, as the Bhūtas, Piśáchas, Gandharbas, Vidyádharas, and Apsarasas, adverting also to the circumstances which people these aerial districts, or obtain for mortals a place in them after death. When describing the Apsarañoka, Sūnanda relates the story of Purūravas and Urvāśī after the ordinary Paurāṇik fashion, with the addition that Purūravas, by worshipping the Gandharbas, obtained a residence with Urvāśī in the sphere of the nymphs, and that Bharata, by transferring to him the merit of all the sacrifices he had performed in honour of Vishnu, enabled him to proceed to Vaikuṇṭha.

We have then accounts of the Lokas of the sun, Indra, Agni, Yama, the Dikpálas, Varuṇa, Váyu, interspersed with stories. At the Loka of Kuvera an account of the origin of Rāvana, and his expelling Kuvera from Lankā is related. The lunar sphere, or Loka of Soma, affords occasion for the usual legends of the birth of Soma and of Budha, of Daksha’s cursing Soma to be afflicted with consumption, as the punishment of his neglecting all his wives except one, Rohiṇī, and his consequent alternations of increase and wane. In like manner the Loka of Saturn introduces the story of his birth from the wife of the sun, and that of Dhruva, suggests the legend of Dhruva’s adoration of Vishnu, and his elevation to the dignity of the Polar Star. After rising above this sphere, and passing by the upper Lokas, which are again briefly described, Bharata is carried by Sūnanda to Vaikuṇṭha.
Vátsyáyana then asks Śesha to tell him what princes of the solar and lunar races, who were celebrated when on earth for their religious acts, were raised to heaven. Śesha in reply repeats several narratives, which seem to be preserved in their most ancient and authentic form in the Rámacánya and Mahábhárata, and to have been thence transferred to the Puráñas with various degrees of detail and modification. In this work they are narrated at length, and embellished occasionally with additions, which are evidence of a corrupt taste and of a comparatively recent date. The narratives are Sagara’s exploits and sacrifice, the death of his sons by Kapíña’s wrath, the birth of Bhágiratha and his bringing Gangá upon earth; the origin of the demon Dhundhu, here called the son of Madhu, and his destruction by Kuvalayáswa, thence termed Dhillumára; the generosity of King Śivi in offering his own flesh to rescue a pigeon from the gripe of a hawk, the birds being in fact Indra and Agni, who had assumed their shape to put the benevolence of Śivi to the test; his further trial by Brahma; the sacrifice of Marutta; Divodása’s reign at Kási; Śiva’s regaining possession of that sacred city; and the birth and piety of Mándhátrī.

At an Aśwamedha performed by Mándhátrī, the king is visited by Nárada, and a conversation takes place, in which the sage gives a brief description of the course of creation conformably to the Sánkhya tenets. Speaking of the origin of the four castes, Nárada explains their respective obligations, and then
proceeds to the duties of the different āśramas or periods of life. Under the last order, he expounds the nature of yoga, practical and speculative, or Karma yoga and Jñāna yoga. He then details the Sadāchāras, or daily observances, incumbent on all classes of men, ceremonial, purificatory, moral, and devotional. The latter are, of course, to be addressed especially to Vishnū, and to the types of him, the principal of which is the Śālagrāma stone, or Ammonite, without which, it is said, worship should not be offered. This fossil is said to be the present Vishnū with his discus, and to drink of the water in which it has been immersed is described as a sure means of obtaining emancipation during life, and being united with Vishnū after death. Great efficacy is also ascribed to sectarian marks, which are to be made after bathing, and before all religious rites, on the top of the arms, the chest, the throat, and the forehead. The merit of fasting on the ekādaśī, or eleventh lunation, and the heinous crime of eating on a day sacred to Vishnū, are then pointed out, and the whole offers a sufficiently decisive indication of the character of the compilation as a purely sectarian work.

Several sections are then devoted to a description of the things that may or may not be eaten; to modes and times of dressing and anointing the person, to postures in which it is proper to sit or lie on different occasions, to the crime of slandering a venerable person, on which it is observed that Śiva is excluded from all share in oblations, on account of his dis-
respectful conduct towards his father-in-law, Daksha; to lucky and unlucky omens; to actions proper and improper, according to particular seasons; to the favourable characteristics of a wife, and to a variety of injunctions and prohibitions.

Mándhátrí's asking Národa if he had ever known any person who had lived a hundred years, a singular question by the way for a monarch to put, who, according to Puránik tradition, lived at a period when a reign of many thousand years was no rarity, Národa tells him a tale of Brahmaketu, son of Viśwaketu, king of Drávida, who was doomed to die in his sixteenth year, but who, by advice of Angiras, went to Benares, and lay down in the path of Yama, when on a visit to Śiva. Yama, who never deviates from a straight path and even an equal step, and could, therefore, neither walk round Brahmaketu, nor stride over him, at last, to induce him to rise, promised to allow him to live a century, which accordingly happened. There is an underplot of Brahmaketu's marrying the daughter of the king of Kámpilya, in lieu of the hunchbacked son of the king of Kekaya, which has some resemblance to a story in the Arabian nights.

Mándhátrí next asks Národa to explain to him what he meant by Śiva's ill-behaviour to his father-in-law, on which Národa relates the story of Daksha's sacrifice, much in the usual strain, but concisely, and making no mention of Viśhnú amongst the guests. Daksha also is permitted to complete the rite, the head of a goat being substituted for his own, which he had lost in the affray.
In reply to other questions put by Mándhátri, Ná-
rada describes the actions by which an individual is
sentenced to heaven or hell: the Brahmans who are
entitled to gifts and to respect, the necessity of regal
government, the consequences of a good or evil ad-
ministration, the duties of kings, the succession and
duration of the four Yugas, and the temporary dis-
solution of the world. Nárada then takes leave of the
king, and goes to the heaven of Indra. A somewhat
abrupt introduction of the Muni Saubhāri and his
marriage with the daughters of Mándhátri then occurs,
after which the king completes his sacrifice and goes
to heaven, with which the series of narratives termi-
nates. The last chapter is an index of the contents
of the Bhúmi Khañḍa.

The Pátála Khañḍa of the Pádma Puráña contains
102 chapters and about 9000 stanzas. It commences
with a continuation of the dialogue between Vátsyá-
yana and Śesha, in which the snake-god describes the
different regions of Pátála.

The first, Atala, is subject to Mahámaya. Vítañ; the second, to a form of Śiva, called Hátakeswara,
the third, Sutala, to Bahl, who, on one occasion, made
Rávaña prisoner, which legend is related. Mayá reigns over Talátala, the fourth division, he having
been raised to that dignity after the destruction of his
three cities by Śiva, an account of which exploit is
detailed. In Mahátala, the fifth region, reside the
great serpents; and in Rasátala, the sixth, the Dai-
tyas and Dánavas. The chief Nágas, or snake-góds,
under their monarch Vásuki, occupy the lowermost of the subterranean kingdoms, that which is especially called Pátála.

In the account of Rávana’s captivity by Bali, mention was made of his future death by Vishńu, in the form of Ráma, a prince of the solar dynasty, and Vátsyá-yana referring to this asks Śesha to give him an account of some of the most celebrated monarchs of this family, and of the descent of Vishńu as Ráma. Śesha accordingly commences with the origin of the Manu Vaivasvata from Āditya, the son of Kasyapa, the son of Maríchi, the son of Brahmá, previous to whose Manwantara, the Manu was preserved by Vishńu, in the Māṣya, or fish Avatára, in a ship during the deluge; the account is in substance the same with that which is given in the Māṣya and other Puráñas. Śesha then continues with the descendants of Ikshwákú, the order and names of whom conform most nearly with the same in the Bhágavata*, although few details are given. Amongst them we have the story of Hariśchandra’s sacrifice and elevation to heaven, and Saudásá’s transformation to a cannibal. The genealogy is then continued to the immediate predecessors of Ráma, and the greater part of the remainder of the work is then devoted to the history of that monarch, and the actions of himself and of the princes of his house.

The story of Dilipa and his service of the cow

*[IX, 6]*
Nandini, the birth and reign of Raghu, the marriage of Aja, and death of his wife Indumati, and the birth of Daśaratha, are told exactly in the same manner as in the Raghu Vansa*, and although in a less poetical style; yet frequently in the same words. In the account of Daśaratha we have a legend of his assailing Śani, or Saturn, who had caused a dearth, the king's car falling from heaven at the angry glances of the planet was upstayed by the bird Jatayu, and Daśaratha was thus enabled to accomplish his object, and partly compel and partly propitiate Śani to withdraw his obstruction to the fall of rain. These stories of Rāma's ancestors extend from the fifth to the end of the twelfth chapter, and from thence to the end of the 27th we have in the accounts of the birth of Daśaratha's sons, the actions of Rāma, his exile, his conquest of Lankā, and his return with Sītā to Ayodhya, nothing more than an epitome of the Rāmāyaṇa.

The compiler of the Purāṇa appears, however, to have had again recourse to the Raghu Vansa**, for the events that occurred after Rāma's return to his capital, the dismissal of Sītā to the hermitage of Vālmiki, the death of the demon Lavaṇa by Śatrughna, and foundation of Mathura, the birth of Rāma's sons, Kuśa and Lava, Sītā's being swallowed up by the earth, and Rāma's ascending to heaven with his followers and subjects.

* [I–III, VII ff.]
** [XIV ff.]
Vátsyáyana, unwearied of a tale of which Ráma is the hero, solicits further particulars from Śesha, and the snake-god details Ráma's return to Ayodhyá more fully, and dilates upon his meeting with his brother Bharata, and the widows of his father. He then describes the visit of Agastya to Ayodhyá, when the sage relates some of the circumstances of the history of Ravana, in which the Uttara Khánda of the Rámâyána has been followed, with the addition that, Rávana being a Brahman by birth, Ráma incurred, in putting him to death, a guilt which can only be expiated by an Aswamedha. Accordingly the rite is described, and the horse intended for the sacrifice let loose, attended by a body of troops under the command of Śatrughna. The adventures of the steed and his attendants form the subject of a number of chapters, from the thirty-fifth to the ninetieth.

One of the first places of note to which the horse comes, is Ahichchhatrá, a city, which, according to the Mahábhárata, lies north of the Ganges, and which here seems to be in Ásám, for adjoining to it is the temple of Kámákhyá, a form of Durgá, which has been long especially worshipped in that part of India. The temple it is said was constructed by Sumada, the

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king of Ahichchhatra, at the time of Śatrughna’s arrival, in consequence of the goddess having restored him to his dominions, from which he had been driven by his foes. From hence Śatrughna marches to the banks of the Payoshúś, a river which, according to the Pauránik lists, rises from the Vindhya mountains, and is rather incongruously, therefore, placed in succession to Ásáṃ. It is noticed, however, for the purpose of introducing the legend of the Muni Chyavana, which is narrated more fully here than in any other Puráṇa. The next place described is the Níla mountain and Purushottama Kshetra, or Jagannáth, which involves a legend of Raṇagráva, king of Kánchi (Conjeveram), who, going in pilgrimage to the mouth of the Ganges, makes a very extraordinary detour by the Gañdákí river, all geography being here sacrificed to a determination to eulogize the Sálagráma, which sacred stone is commonly obtained in the Gañdák. Śatrughna ascends the Níla mountain, and worships Purushottama. He next proceeds to Chakránka the capital of Subáhu, where the horse is detained by Damana, the son of Subáhu, and a fierce conflict ensues, which ends in the triumph of Śatrughna, and the recovery of the steed. We have then an account of Satyavat, king of Tejáspura, who was born to his father in reward of his cherishing a cow, the great importance of which is illustrated, by a legend of Jánaka, who, notwithstanding his being the father-in-law

* [i. e. the Payin Gangá. Lassen, Ind. Alt. I, 175.]
of Rāma, was condemned to hell for having struck a
cow. His virtues, however, were such, as not only
to make his going there a mere matter of form, but
to enable him to redeem all the damned whom he be-
held in Tartarus.

The horse is then stolen by the Asura Vidyūnmaśin,
but the theft is detected and the demon slain. He
then leads his guards to the hermitage of Ārańyaka,
who questions Śatrughnā and his companions con-
cerning Rāma, and in consequence repairs to Ayodhyā,
where he is incorporated with the demigod. The
steed next falls into the Narmadā, but is followed by
the warriors to the caverns of the river-goddesses,
and they restore the horse: he then becomes the sub-
ject of a still more formidable encounter, being carried
off by Rukmāngada, the son of Vīramaṇi, king of
Devapura. The heroes of Śatrughnā’s host are, in
the first instance, victorious, and the king and his
son are left for dead, when Śiva, of whom Vīramaṇi
was a worshipper, comes with Vīrabhadra to the aid
of his votaries. Pushkala, Śatrughnā’s chief captain,
is beheaded by Vīrabhadra, and Śatrughnā struck
down senseless by Śiva, but Hanumān, after arresting
Śiva’s progress, brings the drug that reanimates the
dead and restores his friends to life; the battle is
renewed, but Śiva continuing to have the best of it,
Rāma himself is obliged to appear. Śiva then retreats
after offering worship to Rāma, and Vīramaṇi, who
has been also revived, relinquishes the horse and his
kingdom.
Several other stories of this kind occur. At last, the horse comes to Válmíki’s hermitage, where he is detained by Lava, the son of Ráma, yet a youth. The mention of his name leads to a repetition of the story of Sítá’s being separated from Ráma, with the addition of its cause, her having, when a girl, caught two parrots, and having let the male go, but kept the female; the latter, after pronouncing an imprecation on Sítá that she should be separated from her husband, died of grief, but repeating the name of Ráma to the last, went to heaven; the male threw himself into the Ganges; and was born again as a washerman in Ayodhyá, in which character he became the main agent in Sítá’s exile, for discovering that his wife had spent some time in another man’s house, he reviled, and beat her, and when his mother-in-law endeavoured to prevail upon him to forgive her daughter, he replied, “Not I. I am not the king. I am not Ráma, who took back Sítá after she had lost her character in the dwelling of the Rákshas.” “These words being reported to Ráma by his spies induced the king to send his wife away, and she was taken accordingly to the hermitage of Válmíki, where she bore two sons, Kuśa and Lava. This part of the work agrees in some respects with the Uttara Ráma Charitra, but has several gossiping and legendary additions. Kuśa, coming to Lava’s aid, they defeat all Śatrughna’s warriors, including Sugríva and Hanumán, but by their mother’s injunctions they release the horse, who is then conveyed to Ayodhyá, where Sumati, the counsellor of
Šatrughna, reports to Rāma all that has happened to the party. The account of Kuśa and Lava excites Rāma’s curiosity, and he sends for Vālmīki to inform him who they are. This leads to his discovery of his sons and his reunion with Śitā. The Āśwamedha takes place, but at the instant when Rāma is about to slay the victim, he becomes a celestial person, being a Brahman, condemned by Durvāsas, for hypocrisy, to wear the shape of a horse until released and sanctified by Rāma he goes to heaven. These details succeed an account of the reign of Kuśa, and a summary list of his successors, until the solar line ends with Sumitra in the ninety-seventh chapter. Here also closes the dialogue between Śesha and Vātsyāyana, the latter thanking the former for his narrations, and taking leave of him to wander over the earth.

The Rishis then ask Śūta to inform them what is the sum and substance of the Purāṇas. He is not allowed to answer in his own person, but repeats a dialogue between Śiva and Pārvatī on the subject, which at first is a repetition of a discourse between the sage Gautama and the sovereign Ambarīsha, in which the former details to the latter, at his request, the names of the eighteen Purāṇas, and the number of verses contained in each. There is one important peculiarity in this list; not only is the Bhāgavata placed last, but it is said, “Vyāsa first promulgated the Pādāma, then sixteen others, and finally the Bhāgavata, as the extracted substance of all the rest, which he taught in twelve Skandhas or books, to his
son Śuka." The merits of the Bhāgavata as the textbook of the Vaishñava faith are then eulogized, and the particulars alluded to leave no doubt of the work intended, or of the priority of the Bhāgavata to the Pātāla Khaṇḍa of the Pādma Purāṇa.

The conversation between Sadāśiva and Pārvatī is continued through all the remaining chapters, except the last. In reply to the inquiries of the latter, the former relates to her a description of Vṛindāvana and some of the sports of Kṛishṇa amongst the Gopīs, or milk maids of Gokula, in illustration of the character of the tenth book of the Bhāgavata, which is dedicated to the life of that demigod. We have, however, anecdotes not found in that work, relating to Rādhā, the favourite mistress of Kṛishṇa, to the origin of the Gopīs, and to the temporary transformation of Nārada and Arjuna to females. The distinguishing duties and characteristics of Vaishñavas, or followers of Vishṅu, and the efficacy of the Sālagrāma stone, of sectarian marks on the person, of chaplets and rosaries, of Tulasī, or sacred Basil, and of worshipping Vishṅu on certain days in each month, are then detailed at some length, and this Khaṇḍa, like the other, concludes with a tolerably copious chapter of contents.

Uttara Khaṇḍa. The last section of the Pādma Purāṇa. This portion is more considerable than either of the preceding, consisting of 12,000 stanzas, distributed amongst 174 chapters.

Manuscripts of this portion of the Pādma Purāṇa present a variety in their arrangement; some com-
mencing with the legend of Jalandhara, as in the case of the copy of which I possess the index, and in that from which Col. Vans Kennedy has translated that story: whilst the copy consulted on the present occasion begins with Dilīpa's going a-hunting and concludes with the narrative of Jalandhara. This order is confirmed by the Anukrama, or chapter of contents, with which the work concludes.

According to this copy, the Uttara Kāhāna commences, rather abruptly, it must be admitted, with Sūta's stating that after king Dilīpa had been crowned, he went forth from his capital to the chase. In the wood he met Vṛiddha Hārīta, a sage, who commended his having bathed in a pool in the forest; as ablution in the month of Māgha is peculiarly efficacious; he referred Dilīpa for further information on this point to the Muni Vasishtha, and the king accordingly repaired to that sage for instruction. Vasishtha's communications to Dilīpa on the subject of various observances which are to be held sacred by the worshippers of Vishnū, and the virtue of which is illustrated by a number of legends, mostly of sectarian and comparatively recent origin, constitute the substance of this extensive but uninteresting compilation.

Vasishtha first relates to Dilīpa an account of Bhrigu's residing in the Himālaya mountains, and enjoining a Vidyadhara, who has a tiger's head, to bathe in the

month of Māgha, by which he gets quit of the deformity; he then repeats a story told by Dattātreya to Sahasrārjuna, of Kishkā, a Brahman female, who, in consequence of bathing in the month of Māgha, dwelt four thousand ages in Vaikuṇṭha, and was then born as the Apsaras Tilottamā, for the purpose of causing the mutual destruction of Sunda and Upasunda, an incident taken from the Mahābhārata*. Other legends to the same purport are then narrated, of which it will be sufficient to notice the following:—Śrīkuṇḍalā and Vikuṇḍalā were the sons of a Vaiśya, who dissipated their property in profligate pleasures: after death, the former was sentenced to the Raurava hell, the latter to Swarga, much to his own surprise, as he had led the same abandoned life as his elder brother. He had, however, once bathed in the Jamná, in the month of Māgha, and hence proceeded his different destiny. Kāñchanaṁālīnī became an Apsaras by bathing in the month of Māgha at Prayāga, and by giving the merit of three days' ablutions to a Rākshas, she liberated him from that state, and enabled him to ascend to Swarga. Five Apsarasas endeavouring to compel the son of a Muni to return their affection, were cursed by him to become Piśāchás, they reiterated the imprecation, and the youth was also changed to a Piśācha. They were all redeemed from their metamorphosis by bathing at Prayāga, in the month of Māgha, by the advice of Lomasā Rishi. Chitrasena, king of Drāvida.

* [I, 7619–7735.]
was a pious and benevolent monarch, but unluckily, he listened to the persuasion of Śaiva ascetics, here termed Pāshaṇḍas, or heretics, who maintained that no deity but Śiva should be worshipped, and Viṣṇu in particular should be shunned, and the Rāja and his people were not only converted from the adoration of Viṣṇu to that of Śiva, but demolished the temple of the former, and threw his images into the sea. Chitrasena, on his death, was punished by a sojourn in Tartarus, and by being then born as a Piśācha. Devadyuti, a Brahman, who had gained the especial favour of Viṣṇu, met with the Piśācha, and recommended him both by precept and illustration, to bathe at Prayāga, in the month of Māgha, which he did, and was cleansed from his iniquities and transported to Swarga.

Vaśishṭha next teaches Dilśpa the greatest of all the Mantras, that which was imparted to Brahmā by Viṣṇu, by the former to Nārada, and by Nārada to the Rishis. This consists merely of the two names, Lakṣmī and Nārāyaṇa, in the formula ‘Om Lakṣmī-nárāyaṇāya Namḥ’, but it is declared to be the mystery of mysteries, and certain means of salvation. It may be communicated to all classes, to Śūdras and others, and to women, if they have faith in Viṣṇu. It must, however, be preceded by the ceremony of Dīkṣā or initiation, the essential part of which is the Tapta-Mudrā, or stamping on the skin of the novice, at the part where the arms are set on to the chest, marks, with a heated iron, representing the conch and discus of Viṣṇu, a
practice which is considered by the most respectable authorities to be a highly-reprehensible innovation.

In answer to Dilāpa's inquiry in what manner Bhakti, or faith in Vishnū, is best expressed, Vasishthā repeats, in the beginning of the twenty-sixth chapter, a conversation that occurred on Kailāsa, between Śiva and Pārvatī, on the same topic, in which the former describes to the latter the sixteen modes in which devotion to Vishnū is to be expressed. These are: 1. being branded with the conch and discus; 2. wearing the Úrddha-puṇḍra; the perpendicular streak or streaks of white clay and red chalk on the forehead; 3. receiving the initiating Mantra with those streaks; 4. ceremonial worship; 5. silent prayer, or counting a rosary of Tulasī seeds; 6. meditation, in which the figure and symbols of Vishnū are brought to the mental vision; 7. recollecting the names of Vishnū; 8. repeating them; 9. hearing them repeated; 10. hymning Vishnū; 11. adoring his feet, or prostration before his images; 12. drinking water that has washed the feet of his images; 13. eating the remains of food offered to Vishnū; 14. unbounded service of devout Vaishñavas; 15. fasting on the twelfth lunation, and keeping it sacred; 16. wearing necklaces and chaplets of the wood or seeds of the Tulasī. In the course of Śiva's explanation of these characteristic proofs of faith in Vishnū, he relates a number of tales illustrative of their efficacy, and expatiates on the sanctity of various objects and places venerated by the Vaishñava sect.

In describing the frontal marks, Śiva mentions
several places whence the earth should be taken, and the list is remarkable for containing the names of places in the south of India, as Venkatagiri and Śrīrangam. The prayer to be used is called the Eight-syllable Mantra, or ‘Om Nārāyaṇāya nāmaḥ’, and he who communicates it is the Achārya, no matter what his caste. The meaning of the prayer, and particularly of the term Om, is here explained in a characteristically mystical strain, and Vishṇu is next described as the source and substance of all things. An account is then given of his residence, Vaikuṇṭha, and of his pastimes, or delusions, which are, in fact, all created beings: Vishṇu, at the prayer of Mahāmāyā, or Prakṛiti, combining with her as Puruṣa, or soul, and engendering creation. He then sports with Mahānīdra, or sleeps on the waters, when a lotus springs from his navel, from which Brahmā makes his appearance, and the world is created; a detailed description ensues of the fourfold Vyūha, or disposition of Vishṇu’s residences, Vaikuṇṭha, Vaishnava loka, or a mythical Dwārakā, the white island, or Śvetadvipa, and a palace in the sea of milk.

Śiva next relates to Pārvatī an account of the Vaiśhavas or manifestations, Avatāras, or descents of Vishṇu; of the first, or Mātśyā, it is said that Vishṇu, in the form of a fish, entered the ocean and destroyed Hiraṇyāksha, who had assumed the shape of the Maṅkara, differing therefore from the usual account of the descent of Vishṇu as a fish. In the descent of the Tortoise, an account is given of the churning of the
ocean, the chief peculiarity in which is the birth of Jyeshthá Deví, the elder goddess, or Alakshmí, misfortune. The production of her more amiable sister, Lakshmí, prosperity, occurred on the twelfth lunation, and thence Siva, at Párvati’s request, explains the sanctity of this and of the eleventh lunation, and the practices proper to be observed on those days. The goddess then inquires who are heretics, and the reply designates especially the followers of Siva. Párvati asks naturally enough how this should be, as they imitate her husband; and Siva’s explanation is, that he adopted the use of the skull, skin, bones, and ashes, by desire of Vishńu, to beguile Namuchi and other Daityas, who had obtained the mastery over the gods, but lost it by the heresy into which they were seduced by teachers inspired by Šiva, as Kañáda, Gautama, Šaktí, Upamanyu, Jaimini, Kapila, Durvásas, Mśikañdu, Vrīhāspati, and Jamadagni, authors of works in which the quality of darkness predominates. Works of this character are then specified, and are the treatises on the Páśupata worship, or worship of Šiva, as Paśupati; Baudhá works; the Vaiśeshika, Vedánta, and Mímánsá philosophies; the Bráhma and other Puráñas, and the legal institutes of Gautama, Vrīhaspati, Samudra, Yama, Sánkha, and Uśanas.

The Varúha and Nrisinha Avatárs are then related, and in the latter we have the story of Prahláda, much in the same style as in the Vishńú P. The Vámana, or dwarf Avatára is next described at some length, and we have then the Avatára of Parasuráma in some de-
tail. The story of Ráma next occurs, and forms a complete epitome of the Rámaúyaña, and the birth, actions, and death of Kríshña, agreeably to the text of the Bhágavata, are last narrated. The Avatáras of Vishúú constitute a considerable portion of the work, extending from the thirty-sixth to the seventy-second chapter.

The construction of the images of Vishúú is next described, and the places are mentioned, where the principal are erected, as Srírangam, Káśi, Jagannátha, where the image is of wood, Brdarikáśrama, Gangá-ságar, Dwáraká, Venkaúádrí, Víndávan, &c. Bathing is enjoined in the Ganges, Yamuná, Sárayú, and Gaúndakí, in upper India, and in the Káverí, Támraparú, Gódávarí, Kríshná, and Narmadá, in the Daúhni; worship is to be offered daily to Lakshmi and Náráyána, and the mode of so doing is fully detailed.

Párvatí then declares her intention of adorning Vishúú, for which Sadásiva commends her, and repeats to her the hundred and eight names of Ráma. The two deities then devote themselves to the adoration of Vishúú, and the dialogue concludes with the seventy-fifth chapter.

The conversation is then resumed between Dílima and Váishishtha, and the king asks the sage how it happened that Siva attained a form so unattractive and unlike a god. In reply the Muni tells him that at a great sacrifice made by Sáwayambhuva Maúú, the assembled Rishis discussed which of the deities was entitled to the homage of a Brahman; some said Rudra,
some Brahmá, some Súrya or the sun, and some Vishúu; but they all agreed that the only being whom they ought to revere was he who was made up of the quality of goodness; and they employed Bhrígu to visit the deities, and put their characters to the test. Bhrígu accordingly went to Síva, but could not obtain access to him, as he was engaged with his wife; finding him, therefore, to consist of the property of darkness, Bhrígu sentenced him to the form of the Linga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable. His next visit was to Brahmá, whom he beheld surrounded by sages, and so much inflated with his own importance as to treat Bhrígu with great inattention, betraying his being made up of the quality of foulness. The Muni therefore excluded him from the worship of the Brahmans. Repairing next to Vishúu, he found the deity asleep, and, indignant at his seeming sloth, Bhrígu stamped upon his breast with his left foot and awoke him. Instead of being offended, Vishúu gently pressed the Brahman’s foot, and expressed himself honoured and made happy by its contact; and Bhrígu, highly pleased by his humility, and satisfied of his being impersonated goodness, proclaimed Vishúu as the only deity to be worshipped by men or gods; in which decision the Munis, upon Bhrígu’s report, concurred. This subject extends to the seventy-sixth chapter; and in some copies forms the concluding section. It is not the last of my copy, however, for Vasishtha having briefly recapitulated the
subjects on which he has indoctrinated Dilípa, asks him what more he desires to hear, on which Dilípa expresses a wish to be made acquainted with the Māhātmya of the Bhagavād Gītā. Vasishṭha replies by repeating another dialogue between Śiva and Pārvatī, in which Śiva reports a conversation between Viśňu and Lakṣmi, the former of whom describes to the latter the holiness of the composition of Vyāsa, called the Bhagavād Gītā, and exemplifies its sanctity by legends of individuals who were purified from sin, or released from future existence, by hearing or reading one or other of the sections of the Gītā, beginning with the first, and proceeding regularly in succession to the last. There is nothing worthy of note in these stories; they are all purely sectarial, according to Viśṇu-śāstra notions. The scene of many is laid in the south of India, at Pratishṭhāna, on the Godāvari; at other places on that river, at Śrī Śailam, at Mahishmatī, on the Narmadā, at Haripur on the Tungabhadrā river, at Saurāshṭra (city, or Surat,) in the country of Gurjara, and at other cities, said to be in the Dakhiṇa, but which are perhaps fabulous, as Amardāka and Meghankūśa; Kolapur may perhaps admit of verification. The subject extends to the ninety-third chapter.

Sadāsiva then repeats to Pārvatī the thousand names of Viśṇu, as recited by Nārada to Bhrigu and other sages, and the reply made by the same holy person to a number of questions put by the Śishis, the general purport of which is the transcendent merit of one who
constantly recites the names of Vishńu, wears the sectorial marks, and addresses to Vishńu all his thoughts, words, and deeds. This part includes the Kriyā Yoga Sára Máhátmya, or the efficacy of studying a subsequent portion of the Pádma Puráña, and therefore eulogized here rather out of its place. The whole is nothing more than a reiteration of what has been repeatedly said before, though it proceeds to the end of the one hundred and first chapter.

The subject is still further prosecuted, and the merit of worshipping Vishńu, the certain expiation of all sin thereby, and the faults by which its efficacy is impaired, are communicated to Nárada by Sanatku-mára, as he had been taught them by Śiva. We have then two chapters on the unlawfulness of taking away life, consisting chiefly of an account given by Durgá of herself to Śiva, in which she ascribes her sanguinary exploits, as the death of various Asuras, to the Máyá, or illusion of Vishńu, by which those who worship him are not to be beguiled. Śiva then explains to Nárada what Bhakti or faith in Vishńu means, and what practices are incompatible with it; the various modes of worshipping Vishńu; the manner of meditating upon him, or inaudibly repeating his names; the rules of personal purification; the reverence to be shown to a Guru, or spiritual guide; the hundred and eight names of Kríshńa, which should be repeated every morning; the mystical marks on the soles of Kríshńa's feet, which should also be called to mind; the duty of morning ablution, and merit of washing
with water in which a Śálagráma has been immersed. The subjects continue to the end of the one hundred and thirteenth chapter.

Dilípa then inquires of Vaśishthá what are the most efficacious means of obtaining final emancipation; to which the Muni replies by relating the Máhátya of the month Kártikéyá, as it was imparted to Nárada by Brahmá. In this month whatever gifts are made, whatever observances are practised, if they be in honour of Vishńu, are sure of attaining the end desired, and realizing an imperishable reward. Amongst the especially sacred acts of this month is the gift of lighted lamps. No particular day is enjoined in the section that treats of the Dípa dána Máhátya, but the eleventh of the moon's wane is alluded to as especially appropriate, and the merit is great even if the lamps be lighted for the purpose of gambling at night in any place dedicated to Vishńu. The fourteenth and fifteenth lunations are also noted as holy days; but the general instruction is, "let a man offer lamps day and night in the month of Kártik." Some legends are narrated in illustration of this general precept, as well as of the efficacy of certain days of the month; thus, the thirteenth dark lunation is specified as the day on which Yama is to be worshipped with offerings of lamps. Bathing is enjoined early in the morning of the fourteenth and fifteenth lunations, and flowers and water are to be then also presented to Yama; lamps are to be offered at night to the deities generally. On the morning of the first light lunation, or new moon,
bathing is to be performed; libations are to be made to gods, men, and progenitors; the monthly obsequies are to be celebrated; Brahmans entertained; a number of lamps lighted at night in houses, gardens, cow-sheds, meetings of public roads, and holy places; and families are to keep awake through the night, and pass it in diversion, especially in games of chance. As these directions were given by Vasishtha to a certain female, they suggest to Nara to inquire by what means women become beautiful, fortunate, fruitful, and faithful. Brahma tells him a story, in reply, of a lady called Subhara, who was all these, in consequence of duly observing the Sukha-ratri, the happy night which Vishnu passes with Lakshmi, and which occurs on the fifteenth of the dark half of Kārtik. The ceremonies on this occasion, consisting chiefly of the worship of Mahalakshmi, and including illuminations, are to be conducted especially by women. On the first of the moon’s increase, Bali the Daitya is to be worshipped in commemoration of his gifts to Vishnu, as the dwarf, which took place on that day. Kṛishna is also to be worshipped as Gopāla the cow-herd. On the second lunation, which is thence called Yama dwitiya, Yama is to be adored by those who wish to know not death; and on the eleventh the waking of Vishnu from his periodical slumbers is to be celebrated.

The account of these sacred days in the month of Kārtik extends to the one hundred and twenty-sixth chapter.

The Kārtikā Mahātmya, however, is still considered
to be the appropriate title of this portion of the Puráña, although most of the chapters treat of topics not exclusively relating to that month. They describe the objects of Vaishnava ceremonies and observances, which are equally sacred at other seasons, as the Dhátrí flower, the Sálagrám stone, the various kinds of Sálagrámás, the conch shell, the Tulaśi plant, various perfumes, as sandal, agallochum, and different fragrant flowers, all which are peculiarly dedicated to Vishnu, and are to be worshipped or offered in worship on occasions and in modes which are particularized. A description is then given of the Bhishma panchaka, or five days from the beginning of the eleventh to the end of the fifteenth lunation of the month of Kár tik, dedicated to the worship of Bhishma; and this properly closes the subject of the holiness of Kár tik, or the Kárтика Máchatmya, with the one hundred and thirty-second chapter.

In reply, however, to a question of the Rishis, Súta relates to them the communication of the legend of Kárтика by Nárada, to the wives of Kríshña at Dwá raká, and a conversation that ensued between Kríshña and Satyabhámá, in which the divinity gives his wife an account of her former existence as the daughter of a Brahman, and her having been exalted to her present dignity in consequence of observing the ceremonies proper to the eleventh lunation of the month of Kár tik. Satyabhámá asks how this month obtained its peculiar sanctity; in reply to which, Kríshña relates to her the story of the Asura Sánkha having
stolen the Vedas, and Vishnu's becoming a fish, in
order to plunge into the sea and recover them. In
this version of the Matsya Avatara we have the sage
Kasyapa substituted for Satyavrata, and he throws
the fish, when it is too large for the pond, into the
sea: we have nothing further of a boat or a deluge—
the fish kills Sankha, and brings the Vedas back to
the gods. This happened in the month of Kartika,
and on the eleventh day, whence bathing in that
month and on that day is commemorative of this Avatara. Bathing at Prayaga and Badarikasrama are pe-
culiarily enjoined; and then Nara, who has been the
narrator of the previous story, which Krsna has
only repeated, describes to Prithu the mode of ob-
serving the ceremonies, or the fasting, bathing, giving
presents, waking, and worshipping, which should be
practised in this month. These topics proceed to the
one hundred and fortieth chapter. Prithu then asks
Nara to explain to him how the Tulas plant be-
came sacred to Vishnu. Nara, in illustration, tells
him a long legend of the birth, exploits, and death of
Jalandhara, a person of whom no mention occurs in
any other Purana, but whose story has been translated
into English by Col. Vans Kennedy. The translation
frequently varies from the text of the copy I have
consulted, but the variations are not material to the
narrative, and it is sufficient to refer to the translation
for the details of the story—a story which, whether
as it occurs in this place, or in the beginning of the
work, appears extremely incongruous with its general
tenour, and little, if at all, connected with what precedes or follows: occupies nine chapters: at the close it appears that Vishňu was fascinated with the beauty of Vrindá, the wife of Jalandhara; to redeem him from which enthrallment the gods applied to Lakshmí, Gaurí, and Swadhá; each gave them seeds to sow where Vishňu was enchanted. Those given by Lakshmí came up as the Dhátri, Málati, and Tulasí plants, and appearing in female forms they attracted Vishňu's admiration, and diverted his affections from Vrindá; hence the estimation in which they are to be held by all devout Vaishńavas. Náradá then relates to Prithu a series of stories still in illustration of the merit of acts of devotion in the month Kártil, in which again we have indications of the locality of the origin of this composition in the choice of sacred places in the Dakhiň for the scenes of the wondrous events narrated; as the Sahya mountain; Sauráshtra; the confluence of the Kríshňa and Veńí rivers; Kánci; the capital of a prince called Chola, king of Chola, the brother of Anantaşayana. The account winds up with a legend of the origin of the Kríshňa, Veńí, and Kakudmini rivers, which were formed of portions of Vishňu, Śiva, and Brahmá, whilst the numerous streams of the Sahya mountain proceeded from portions of their several goddesses.

Kríshňa and Satyabhámá appear again in the one hundred and fifty-seventh chapter, as interlocutors, and the former expatiates to the latter on the three vratas or observances which he most prizes—those
of the months Kártil and Mágha, and of the Ekádaśi, or eleventh lunation, throughout the year. He then explains to her the manner in which the character of an individual is affected by that of those with whom he associates, and the possibility of interchanging vices and virtues, or of transferring to others the consequences of one’s own acts, a doctrine frequently advanced and illustrated in this work. He exemplifies the theory by the narrative of Dhaneśwara, a Brahman of low occupation, who goes to Máhiśmati, in the month Kártil, to sell skins; and his business leading daily to the banks of the Narmadá, he is thrown into the company of numerous Vaishñavas—hears them constantly recite the name of Vishńu—sees them bathing and offering worship—and joins them, more out of curiosity than devotion, in their rites. Upon his death, and condemnation to Tartarus, it is found that the punishments of hell have no effect upon him, and upon inquiry into the cause, Yama learns his accidental observance of the month of Kártil: he is accordingly dismissed from the lower regions, and becomes one of the inferior divinities called Yakshas. Kríshña and Satyabhámá then go to perform the evening Sandhyá, and Súta and the Rishis resume their dialogue in chapter one hundred and sixty.

Súta now explains how the Kártila-vrata is to be observed by sick persons, or those who dwell in mountains and forests, which is illustrated by a legend of the metamorphosis of portions of Vishńu, Síva, and Brahmá, to trees, or severally to the Asvattha
(Ficus religiosa), Vata (F. Indica), and Palasa (Butea frondosa), by the curse of Párvatí. Another legend of Daridrá, or Poverty, left by Uddálaka, a Muni, to whom she had been espoused under an Aśvattha tree, explains why that tree is to be touched only on a Sunday, for on every other day Poverty or Misfortune abides in it: on Sunday it is the residence of Lakshmi. This concludes the Kártika Máhátyá with chapter one hundred and sixty-one.

The next subject is the history of Rádhá, the favourite mistress of Kṛishna, who is said to be Mahá-lakshmi, born as the daughter of the Rájá Vrishabhánu and Śríkírttidá; she was born on the eighth of the moon’s increase in the month Bhádra, and the work therefore describes the Bhádhráshthamí vrata, or the ceremonics to be observed on Rádhá’s birth-day, with the prayers and worship to be addressed to her and to Kṛishna, including the catalogue of her hundred and eight appellations: similar injunctions are then given for the observance of Kṛishna’s birth-day on the eighth day of the dark half of the same month, and the three circumstances by which it is modified, as the simple Ashtamí, Rohíñí, and Jayantí, or the concurrence of the asterism Rohíñí with the eighth lunation and the moon’s entering the constellation ad midnight, are described. The holiness of the forest of Vrándávan, the favourite haunt of Kṛishna and Rádhá, is the next topic; and we have then the one hundred and eight names of Annapúrṇá, a form of Lakshmi. Sūta then communicates to the Rishis the
the sanctity of another month of bathing, fasting, and worshipping Vishnū, proper to be observed in Vaiśākha, illustrating it by Vaishnavava tales, showing how various persons were purified from their sins by the efficacy of acts performed in Vaiśākh. The Vaiśākha Māhātmya ends with the one hundred and seventy-second chapter. The next chapter contains the Anukrama or index, and the one hundred and seventy-fourth or last chapter consists of a panegyric upon the Uttara Khaṇḍa of the Pādma Purāṇa.

The Kriyā Yoga Sāra is always considered as a sort of supplement to the Pādma Purāṇa, or as a portion of the Uttara Khaṇḍa of that Purāṇa. It is divided into twenty-five chapters, and contains about 4000 stanzas. It commences with Sūta’s visit to Naimishāraṇya, where Śaunaka, on behalf of the Rishis, asks him to inform them how, in an age so degenerate as the Kali, religious merit may be attained, mankind being now incapable of those arduous acts of devotion which were commonly practised in more auspicious ages. Sūta replies by reciting a dialogue between Vyāsa and Jaimini, in which Vyāsa, to satisfy the similar inquiries of his disciple, repeated to him the Kriyā Yoga Sāra Purāṇa, or Purāṇa explanatory of practical devotion, in opposition to the Dhyāna Yoga, or devotion of contemplation.

Practical devotion is, according to this authority, the adoration of Vishnū. It was exercised before the creation by Brahmā, upon Vishnū’s destroying the demons Madhu and Kaitabha, and the notice of this—
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(Ficus religiosa), Vata (F. Índica), and Palása (Butea frondosa), by the curse of Párvatí. Another legend of Daridrá, or Poverty, left by Uddálaka, a Muni, to whom she had been espoused under an Áswattha tree, explains why that tree is to be touched only on a Sunday, for on every other day Poverty or Misfortune abides in it; on Sunday it is the residence of Lakshmi. This concludes the Kártika Máhátmyá with chapter one hundred and sixty-one.

The next subject is the history of Rádhá, the favourite mistress of Kríshña, who is said to be Mahá-lakshmi, born as the daughter of the Rája Vrishabhánú and Śríkírttidá; she was born on the eighth of the moon’s increase in the month Bhádra, and the work therefore describes the Bhádráshátimí vrata, or the ceremonies to be observed on Rádhá’s birth-day, with the prayers and worship to be addressed to her and to Kríshña, including the catalogue of her hundred and eight appellations; similar injunctions are then given for the observance of Kríshña’s birth-day on the eighth day of the dark half of the same month, and the three circumstances by which it is modified, as the simple Ashtamí, Rohíní, and Jayantí, or the concurrence of the asterism Rohíñí with the eighth lunation and the moon’s entering the constellation ad midnight, are described. The holiness of the forest of Vrindávan, the favourite haunt of Kríshña and Rádhá, is the next topic; and we have then the one hundred and eight names of Annapúrná, a form of Lakshmi. Suta then communicates to the Rishis the
the sanctity of another month of bathing, fasting, and worshipping Vishnu, proper to be observed in Vaishaka, illustrating it by Vaishnavava tales, showing how various persons were purified from their sins by the efficacy of acts performed in Vaisakha. The Vaisakha Mahatmya ends with the one hundred and seventy-second chapter. The next chapter contains the Anukrama or index, and the one hundred and seventy-fourth or last chapter consists of a panegyric upon the Uttara Khanda of the Padma Purana.

The Kriya Yoga Sara is always considered as a sort of supplement to the Padma Purana, or as a portion of the Uttara Khanda of that Purana. It is divided into twenty-five chapters, and contains about 4000 stanzas. It commences with Suta’s visit to Naimisaranya, where Saunaka, on behalf of the Rishis, asks him to inform them how, in an age so degenerate as the Kali, religious merit may be attained, mankind being now incapable of those arduous acts of devotion which were commonly practised in more auspicious ages. Suta replies by reciting a dialogue between Vyasa and Jaimiti, in which Vyasa, to satisfy the similar inquiries of his disciple, repeated to him the Kriya Yoga Sara Purana, or Purana explanatory of practical devotion, in opposition to the Dhyana Yoga, or devotion of contemplation.

Practical devotion is, according to this authority, the adoration of Visha, It was exercised before the creation by Brahma, upon Visha’s destroying the demons Madhu and Kaitabha, and the notice of this-
circumstance is accompanied by a brief description of the origin of the world, and the birth and destruction of the two demons.

The first act of devotion enjoined is bathing in the Ganges, or celebrating the virtues of the sacred stream, especially at three places—Haridwāra, Prayāga, and Gangāsāgara. The holiness of the river is chiefly explained by insipid and extravagant legends, of Swarga, Vaikunthā, and even final liberation, being the reward of different persons, several of whom were most abandoned sinners, who were sprinkled with Ganges water—who were drowned in the river—or whose bones were cast into it. These stories extend from the third to the end of the eighth section.

A series of precepts and illustrations occupies the next five chapters on the worship of Vishnū in each month of the year, describing how it is to be performed, and what recompense rewards it. The next chapters explain the merits of the simple repetition of the words Hari, Rāma, Kṛishṇa, and other names of Vishnū; the efficacy of Bhakti, or faith in Vishnū; the holiness of Purushottama Kshetra, and Jagannātha; the virtue of liberality, and excellence of various kinds of gifts, with the reward that awaits donations to Vaishnava and to Vishnū; the reverence due to Brāhmans; the sanctity of the Ekādaśī, or eleventh lunation. In the story of Kotiratha and his queen Suprajanā, who faithfully observed the Ekādaśī, a description of hell, and the punishments inflicted on the damned, is given. The virtues of the Tulasī and
Dhātri plants, and merit of planting, and cherishing them, and wearing rosaries and necklaces made of their wood, are the theme of the twenty-third chapter. The next chapter details the duties of hospitality, and the work closes with an account of the decline of virtue in the different ages, and the depravity of mankind in the Kali Yuga. That period has, however, its advantages, for the recompense of years of devotion in the preceding ages is realized by a single repetition of the name of Hari.

There can be little doubt that the two last portions of the Pádma Puráña have not much in common, beyond their sectarian tendency, with those by which they are preceded, and it may be questioned if there is any very close connexion even between the four first Khañdas, and whether they can be regarded as constituting one continuous work: at any rate it is clear, that neither individually nor collectively do they correspond with the description of a Puráña, or embody a representation that can be regarded as ancient or authentic of Hindu tradition and mythology. They are all evidently the compositions of a particular sect, and for a particular purpose — authorities compiled by the Vaishñavas for the promulgation of the worship of Vishńu.

The Srishti Khañda, or first portion of the work, is the most free from a sectarian character, and con-

* [Wollheim's analysis of the Kriyáyogasútra in "Jahresbericht der deutschen morgenl. Ges. für 1846", p. 158-59.]
forms best to that of a Puráṇa. The earlier and later chapters, indeed, treating of the creation, regal genealogies, and legends which appear to be ancient, mostly employ language used in several of the Puráṇas, the original property in which it is difficult to assign to any one of them, and perhaps of right belongs to none, having been borrowed from some common source. In the case of the Pádma Puráṇa, however; it is strongly to be suspected that the compiler had before him especially the Váyu, Vishńu, and Bhágavata Puráṇas.

A very considerable portion of the Srishti Khańda is, however, as far as can be ascertained, original, although it be not Pauráńik, for it constitutes the Paushkara Máhátmymam, or the golden legend of the lake of Pushkara or Pokhar in Ajmír, where alone Brahmá is worshipped; and it is a peculiarity of this part of the work, that its sectarianism is the worship of Brahmá rather than of Vishńu. There are some curious legends, as has been observed, of apparent struggles for supremacy between the followers of Brahmá and Śíva, in which, though the latter triumphs, yet it is at the expense of some humiliation.

The advocacy of the adoration of Brahmá, growing out of the legendary sanctity of a place dedicated to that divinity, is a probable due to the history of the composition, and gives reason to suppose that this part of the Pádma Puráña owes its origin to the temples at Pokhar, legends intended to enhance the merit

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[Note: *Lassen, Ind. Ant. I, p. 113.]
of acts of devotion at that shrine having been blended
not very congruously with others taken from different
sources, and embellished according to the taste of the
compilers: when this is likely to have been accom-
plished, is a matter of some uncertainty. Pokhar is
still a place of pilgrimage, and a shrine of Brahmá, but
it was probably not much resorted to during the Mo-
hammedan supremacy in the vicinity of Ajmúr, and
the worship of Brahmá has not been popular for some
centuries at least. On the other hand, if narratives,
legends, and genealogies have been borrowed literally
from other Puránas, including the Vishnéu, as appears
probable, we cannot go very far back for its com-
position.

There are also various descriptions and allusions,
from which a comparatively modern origin may be in-
ferred. Ráma is said to have recognised Siva as the
 guardian of the bridge between Lanká and the pen-
insula, giving him the name of Rámeśwara, and the
temple at that place, which still exists, must therefore
have been built when the legend was written. Amongst
the wives or favourites of Vishnéu Rádha is named,
and her deification there is reason to believe modern.
The Brahmanas who live to the south of the Vindhyá
mountains are declared unfit to be invited to a Śrád-
dha, or obsequial feast, an exclusion implying a dif-
ference of faith or practice, which is not to be traced
in older authorities, and which was probably levelled,
especially at the Saiva and Vaishnava sects of the pen-
insula. The followers of Siva, who are characterized
by carrying a skull, are possibly not of high antiquity; and the specification of the Jain heterodoxy, with the description of a class of their priests carrying a bunch of peacocks' feathers; are indications of no remote date. We have also frequent mention of Mlechchás, or barbarians, and Sávitrí pronounces, in the seventeenth chapter, an imprecation upon Lakshmi, the goddess of propriety, that she shall take up her abode with them—this looks like an allusion to the presence and predominant authority of the Mohammedans when the passage was written, and there seems reason to believe that this portion of the Puráña was compiled at some period between the establishment of the Mohammedan kingdom of Delhi in the thirteenth and the fifteenth or sixteenth century.

The Bhúmi Khańda bears even less of the character of a Puráña than the preceding, containing very few of those details which belong to the ancient mythological system, and being still more extensively made up of sectarian legends. Its sectarianism is Vaishnava, and is more decided than that of the Srishti Khańda. Is is less controversial and exclusive; however, and Śiva is more civilly treated, and admitted to share with Vishnu the adoration of mankind.

Brahma is scarcely noticed at all, and then only to be identified with Vishnu.

The character of the stories which constitute the greater portion of this work, and the additions made to those narratives which are borrowed from older compositions, sufficiently evidence the absence of an-
tiquity. We have also repeated the specification of Jain doctrines, and may therefore infer that these enjoyed some degree of popularity at the time when they were thus assailed. The locality of the Bhúmi Khánda is different from that of the Srishti, and instead of Pushkára, the places to which the greatest sanctity is attributed are situated along the Narmadá, and in central and western India. Amongst these Mahákála is specified, which may possibly be the shrine of Siva, at Ujjayini, that was demolished by Sultan Altimish, in 1231. A shrine of Durgá, under the name of Kámákhya, which lies in Ásám, is also mentioned, and it may be doubted if that or several of the other Tirthas specified were in possession of celebrity at any remote era. The date of the Bhúmi Khánda then probably differs little from that of the preceding portion: it does not seem, however, to be necessarily connected with it, but to have been the work of different hands in a different part of India, and under circumstances somewhat dissimilar. It may be doubted also if it is the Bhúmi Khánda alluded to in the first chapter of the Srishti, for although it does contain a description of the earth and of sundry Tirthas, yet, as will have been seen by the abstract of its contents, they occupy but a small part of that of which, according to the specification referred to, they ought to have constituted the substance.

The opening of the Swarga Khánda with the precise

* [See note above, p. 48, and Lassen, Ind. Alt. III, 468 ff.]
story of the drama of Šakuntalā, shows that it is posterior to the play. The travels of Bharatā appear also to be borrowed from other and probably still later originals, and their boundary, Vaikuṇṭha, the heaven of Vishnū, placed above all the other Lokas, is a later and sectarian addition to the genuine Paurāṇik system. The narratives that follow do belong to the old legendary stock, but the long conversation between Māndhātṛi and Nārada, which forms the connecting thread of the latter half of the Swarga Khaṇḍa, is an original embellishment. The Vaishnava observances, the worship of the Śālagrama stone, the use of frontal marks, the holiness of the eleventh lunation, are not only sectarian, but, as far as has yet been ascertained, are modern, having been adopted by some of the Vaishnava sects, which sprung up after the appearance of Rāmacarīja in the middle of the twelfth century. We have no reason therefore to assign to this part of the Pādma Purāṇa a higher antiquity than to the former, and it seems to be connected with the Bhūmi Khaṇḍa in order and in subject. It corresponds also well enough with the brief description given of it in the first chapter of the Sṛishti Khaṇḍa.

The Pātāla Khaṇḍa is little else than a history of Rāma, and of his house, the details of which are, to a great extent, taken from the Raghu Vansa, and, as already observed, in the very same words. The Purāṇa is therefore more modern than the poem. The plan of the adventures of the horse turned loose for Rāma’s Aśwamedha, which constitute a large portion