CHAPTER III  
FIVE CHARACTERISTICS OF THE NARASIMHA PURĀNA

(a). SARGA

Next to the Vedas in Indian literature the Purānas are of great antiquity. The famous lexicon Amarakosa defines Purāṇa as constituted of five characteristics. Most of the extant Purānas refer to/old definition that a Purāṇa primarily contains the five chief characteristics—(a) Sarga (Creation), (b) Pratisarga (Dissolution), (c) Vamsa (Genealogy of gods and sages), (d) Manvantara (Cycles of ages) and (e) Vamsānucarita (Accounts of glorious deeds of royal dynasties). These characteristics indicate the real nature of Purāṇa in its early form. But at a later stage the five chief characteristics are neglected partially or totally and comparatively more importance is given to matters religious and social. Hence in the subsequent period we notice Purāṇa incorporating glorification of tīrtha, vrata,dāna, pūjā, ācāra, āhnikā, Śrāddha, ākhyānas, upākhyānas, gāthās and various other branches of learning which make it quite encyclopaedic in character. Generally the Mahāpurāṇas deal with these five characteristics.

1. Puranam Pañcalakṣānam - Amarakosa - Sabdādivarja 4-5
2. Sargasca Pratisargasca Vamsa Manvantaranī ca Vamsānucaritam caiva Purāṇam Pañcalakṣānam.
   Vāyu I.4.10, Varāha 2.4, Kūrma I.1.12, Bhaviṣya I, Brahmaparvan 2.4-5.
   Viṣṇu III.6.25 Sargasca Pratisargasca Vamsamanvantaranī ca Sarveśvetesu kāthyante Vamsānucaritam ca yat.
   Agni 1.14 - Sargasya Pratisargasya Vamsa Manvantarasya ca Vamsānucaritādesaḥ ...
When working on Purāṇas both Pargiter and Kirfel came across a peculiar problem i.e., the literal agreements in the different Purāṇa texts. In his 'Ancient Indian Historical Tradition' London 1922 (p.23) Pargiter shows that both the Purāṇas - Vāyu and Brahmāṇḍa originally formed one Purāṇa. And in the same period in Germany Kirfel who independently took up the study of cosmogonic accounts of the Purāṇa texts, discovered in them a number of literal agreements. He pursued his studies aiming at preparing lists of these agreements. And 'Das Purāṇa Pañcalaksana' - the oldest classification of Purāṇa literature is the outcome of his most strenuous effort. In the vorwort to his Purāṇa Pañcalaksana Kirfel admits that till the end of August 1925 Pargiter's work was not available to him, and by that time his own manuscript was ready for the press.

The conclusions arrived at by Kirfel in his "Das Purāṇa Pañcalaksana" are of such importance that the text turns out to be most vital for any indologist. In his paper 'Two Accounts of Cosmogony' Paul Hacker observes: "As far as I can see, nobody has yet utilised Kirfel's results in studies about the history of Indian thought, although they imply much in this respect." A. D. Pusalker, a scholar

3. Two Accounts of Cosmogony in: Jñānamuktāvali, commemoration volume in honour of Johannes Nobel (New Delhi, 1959) p.77.
specialising in Purāṇa literature in his "Studies in the Epics and Purāṇas of India", Bombay, 1955, p.196 ff seems to have misunderstood Kirfel's intention, which was not to divide the texts of Purāṇas into groups and to give relevant extracts', as Pusalker says, but to exhibit the several stages of development, traceable in different Purāṇas, of the chapters tallying with the Pañcalaksana definition.

Thus 'Das Purāṇa Pañcalaksana' has become an indispensable book of reference for Purānic studies. Generally the Mahāpurāṇas contain five chief characteristics. The Upapurāṇas partially or haphazardly take up the Pañcalaksana. But our text Narasimha Purāṇa deals with all these five characteristics. Naturally for a critical study of the Narasimha Purāṇa, we have made use of 'Das Purāṇa Pañcalaksana' of Kirfel as the base for the consequent changes and developments reflected in the Narasimha Purāṇa.

The 'Sarga' chapter of Narasimha Purāṇa does not conform to the 'Sarga' which has been taken up as the earliest account in the Purāṇa-Pañcalaksana. Naturally in the succeeding chapter we will take up the discussion of the 'Sarga' which as depicted in Narasimha forms the second stage in the chronological development of the accounts of creation as pointed out by Kirfel. Therefore, it will be proper in the fitness of things to go for a
discussion of the earliest text-group on Sarga Pratisarga as collated by Prof. Kirfel.

In the Rigveda, the most ancient text of Indo-Aryan literature we come across the accounts of creation. The Prajāpati hymn RV.X.121 and the Nasadiya Sūkta RV.X.129 depict the primal state before creation and deal with the concept of 'cosmic egg' (brahmāṇḍa). In RV.X.121.7 the Rigvedic seer speaks of the mighty waters which contained the universal germ. (āpo ha yad brhatīr visvamāyan garbhām dadhānā janayantīragṇīm). The primal being which remained unmanifested in the primal waters comes out of them as Hiranyagarbha, the golden embryo.

In depicting the primal state before creation the Nasadiya Sūkta RV.X.129 says: "There was darkness pervaded by darkness; in the beginning all this was an indistinguishable mass of water. "Apraketam salilam" referred to here and as interpreted by Geldner does not mean water as the first creation, but it speaks of the chaotic situation prevailing at the time before the creation started. Out of that indistinguishable mass of water that one (tad ekam) already present there, emerged in the shape of seed.

In the latter hymn the sole primal being lies hidden in the husk as a living germ and again comes forth from that as the first born through the power of tapas. In the
former the same primal being who remains unmanifested in the primal waters comes out of it as Hiranyagarbha. Here we find the concept of the cosmic egg. The sole entity (tad ekam) lies hidden in the empty shell as the vital energy and it is hatched, it comes forth by the power of tapas. The origin of the manifested universe out of the primal unitary being is just like a bird coming forth from an egg. As the egg is hatched by means of incubational heat, here also the cosmic egg is made to bring forth by means of heat.

RV.X.90 (Purusa Sūkta) gives a different account of creation arising from the Great Puruṣa. The Great Puruṣa has a thousand heads, a thousand eyes and a thousand feet. On every side he pervades the earth. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. This particular hymn speaks of gods putting this primal Puruṣa in the sacrificial fire and from the different parts of the Puruṣa thus sacrificed are born Ṛcās, Yajus and Sāma-hymns, horses, cattle, goats and sheep. The Brahmin is called the mouth of Puruṣa, having the special privilege as a priest of addressing the gods in prayer. The arms of Puruṣa constitute the Rājanya, the prince and soldier who wield the sword and spear. His thighs constitute the Vaisya, the agriculturist and tradesman, the chief support of society.
His feet represent the Sudra or labouring man on whose toil and industry all ultimately rests.

Creation of mind-born sons:

In Rgveda there is reference to 'seven seers'. The Rgvedic seer Trasadasyu Paurukutsya speaks of seven seers 'as our father' (asmākamatra pitarasta āsanta saptā rsayo Rv. IV.42.3). In Rgveda X.130.7 the Rgvedic seer Yajna Prājāpatya speaks of the seven seers as divine (rsayah saptā daivyāh). In Rv.X.109.4 the seven ancient seers are also associated with the gods. In keeping with this Vedic tradition the Brahmanas too speak of the seven sages. In Śatapatha Brāhmaṇa (8.4.3.6, 9.3.1.21 & 13.5.4.5) the seven seers are identified with sacrificial cake; they have been created by the creator, the Lord. In Śatapatha Brāhmaṇa (2.1.2.4) the text speaks of the 'kṛttikās' who are referred to as the wives of the seven seers originally called the 'ṛksas'. Coming to the age of the Upaniṣads we notice in the Brhadāraṇyaka Upaniṣad (2.2.6) the seven sages who are identified as Gautama, Bharadvāja, Viśvāmitra, Jamadagni, Vasistha, Kaśyapa and Atri.

4. Further reference to seven seers is found in Mantra Brāhmaṇa (2.1.7), Sāmkhyāyana Brāhmaṇa (27.6), and Gopatha Brāhmaṇa (1.3.12).
Thus in their search for the origin of the universe the Vedic seers had developed different theories like the concept of the cosmic egg, the sacrifice of the primal Purusa and the birth of the seven seers. Besides in order to make the creation of this variegated universe possible, they conceived of the idea of the primal self dividing his body into two parts—male and female. The primal self alone existed in the beginning. Being all alone he had no delight. He desired a second. He was as large as a woman and a man closely embraced (yathā striḥ pumānsau samparīṣvaktau). He thereupon split himself into two parts—male and female. He copulated with her. Therefore human beings were produced. When the female noticed that the male was her generator and yet her lover, she transformed herself into a cow to hide from him, whereupon her divine partner became a bull; the woman then became a mare, while the male became a horse; she became a he-goat, the other a he-goat, finally a ewe, when the other became a ram. It was thus, that all the bipeds and quadrupeds down to the ants were born. (Brhadāranyaka Upanisad 1.4.3-4).

In continuation of the concept of the primal waters for the first time referred to in Vedic literature (RV.X.121.7, RV.X.129.3, RV.X.32.1; Taittirīya Samhitā 5.6.4.2, 5.7.5.3, 7.1.5.1; Taittirīya Brāhmaṇa 1.1.3.6,
2.2.9.3; Satapatha Brahmana XI.1.6.1. "āpo vā idam āyre salilam asit") the Purāna Pañcalaksana 1. Abschnitt, Textgruppe I in speaking of the primal state before creation introduces these waters. First of all the self-born Lord creates the waters, but without proceeding for the creation of the world of names and forms the Lord effuses his semen in the waters. The waters have fertilising power and the semen takes the form of a golden egg from which the self-born Lord is born. For a whole year in that egg the Lord resides and divides the egg into two halves—heaven and earth. And in between these two halves the Lord creates the ether. He stabilises the earth floating in the waters and the ten quarters are differentiated in clear and distinct manner.

Desirous of creating Prajāpati creates the mind, the speech, love, anger and the sexual delight. From lightning the creator creates the cloud, the thunderbolt and the rainbow; he creates the birds and the god Parjanya. For successful performance of the sacrifice the creator creates Rcas, Yajus and the Śāma- hymns. With the help of these Rcas etc., the Śadhyas offer sacrifice in honour of the gods. Thus from body of the creator manifested in the waters (āpavasya Prajāpateh) are born beings both high and low.
The self-born Lord creates the seven mind-born sons - Marīci, Atri, Āṅgiras, Pulastya, Pulaha, Kratu and Vasistha. In the Purāṇas they have been termed as the seven 'Brahmās'. These seven mind-born sons of Brahmā are devoted to Lord Nārāyaṇa. Further from His anger Brahmā creates Rudra and the sage Sanatkumara too. When the latter with his senses under restraint remains detached from creation, the seven mind-born sons go on producing creatures. From the seven mind-born sons originate seven great divine races with gods included in them. Thus great sages add to the glory and the honour of these divine races which become active through the procreation of off-springs.

The seven mind-born sons of Brahmā go on producing off-springs, but when they do not multiply, the Lord divides his body into two halves - one half male and the other half female. Through the union of this male and female parts the creator produces the different beings.

Thus in the earliest Purānic account of cosmogony Vedic concept of 'brahmaṁda' is retained though in a changed form. According to RV.X.121.7 the mighty waters are said to have contained the universal germ and the primal being remaining unmanifested in the primal waters comes out as Hirāṇyagarbhā. According to RV.X.129 out of the primeval waters 'tad ekam' present there emerges in the shape of a seed. The sole entity (tad ekam) which
is designated as the germ lies covered by the husk and this germ takes its birth by the power of tapas. But the Purana Pañcalaksana 1.Abschnitt, Textgruppe I speaks of the waters as the first product of Svayambhū, (apa eva sasarjādau-10) in which the Lord casts his semen; through his semen the self-born Lord takes the form of an egg and from that egg the same Lord has his birth to start the creation of the world anew.

The idea of the different castes or different Vedas coming out from the Purusa put in the sacrificial fire by the gods (referred to in RV.X.90) is given up. And here the Lord Prajāpati himself produces Rk. Yajus, Sāma etc. The Upaniṣadic concept of the primal self dividing his body into two parts — male and female and creating all the biped and quadruped beings takes a different turn. With the development of the concept of Hindu theology the authors of the Purana-texts did not like to present the idea of the Self co-habitating with his own half. Their abhorrence of this concept took a different turn when the Self (Ātman) was replaced by the Lord. It is not the primal self but the Lord, the creator who divides his body into male and female and by the union of these male and female parts all the animate beings are born. Thus we can very well conclude, the Puranic account though maintaining the Vedic tradition, brings in significant changes in the accounts of creation.
Second stage in the development of 'the account of creation' (Sarṣa) 1st Abschnitt, Textgruppe II A, 1. Kapitel (Padma₁ I.2.34-119; Padma₂ V.2.83-117; Viṣṇu I.2.10-66; Garuḍa 4.4.10).

Viṣṇu Purāṇa I, Ch.2.10-66:

Purusa and Prakṛti are the two principles, Viṣṇu is the presiding Lord of both Purusa and Prakṛti. Purusa and Prakṛti are two forms of unmodified Viṣṇu. The other form of Viṣṇu is Kāla by which these two Purusa and Prakṛti are connected or separated.

Pradhāna is in a state of equilibrium of three qualities - sattva, rajas and tamas. Lord Viṣṇu of his own will enters both Prakṛti and Purusa and agitates them through his specific power - Kāla. From Pradhāna thus agitated because of his contact with Purusa, Mahat is produced, Mahat is three-fold as affected by sattva, rajas and tamas. From Mahat arises Ahmākāra, it is also three-fold viz., Vaikārika, Taijasa, and Bhūtādi. The bhūtādi Ahmākāra modifying itself creates śabda-tanmātra, from śabda-tanmātra is born Ākāśa with śabda as its special quality. Ākāśa while modifying itself gives birth to sparśa-tanmātra which produces Vāyu having sparśa (touch) as its quality. From Vāyu in course of its modification emerges rūpa-tanmātra which gives birth to Jyoti with rūpa
as its quality. From Jyoti modifying itself is born rasa-
tanmātra and it creates Apas having 'rasa' as its quality.
Apas in course of modifying itself gives rise to gandha-
tanmātra, from gandha-tanmātra is produced solid matter with 'gandha' as its quality. This is elemental creation (bhūta
tanmātra Sarga) proceeding from Ahamkāra affected by tamas.
The five sense-organs and five motor-organs are produced
by Ahamkāra affected by rajas. The ten divinities presiding
over the ten senses (five sense-organs and five motor-organs)
and the mind have their origin from sāttvika Ahamkāra. The
skin, eyes, nose, tongue and ears are the five sensory
organs. The anus, the organ of generation, the hands, the
feet and the mouth are the five motor-organs. Excretion,
generation, action, motion and speech are respectively the
functions of each of these motor-organs.

In this particular Purāṇa Lord Visnu presiding over
both Prakṛti and Puruṣa is also termed as Vāsudeva. In
justifying the appellation Vāsudeva the text goes to
elaborate - 'vas' means to dwell, because all objects
abide in Him and He abides in all the objects, He is
termed 'Vāsudeva'. The same Lord Visnu besides being
called Vāsudeva is also called Brahmā. Affected by rajas,
Lord Visnu becoming Brahmā himself is engaged in creating
the universe, affected by sattva He protects all the subjects
till the end of a Kalpa. Then affected by tamas He assumes
the awful form of Rudra and destroys the world.

The Padma Purāṇa (part I, srstikhanda Ch.2.35-120) begins with the topic of creation in the same manner as Visnu Purāṇa does and the account of creation of Padma is almost identical with that of Visnu. But unlike Visnu, here Brahmā is the cause of the universe.

First of all there is Brahmā, (then is manifested Pradhāna) which is in a state of equilibrium of three qualities, from Pradhāna comes Mahat which is three-fold viz., Sāttvika, Rājasika and Tāmasika. Just as the seed is enveloped by the skin, this three-fold Mahat is enveloped by Pradhāna. From Mahat arises Ahamkāra, it is three-fold as characterised by sattva, rajas and tamas. So the three-fold Ahamkāra is well-known as Vaikārika, Taijasa and Bhūtādi. From Ahamkāra the five sense-organs, the

5. As pointed out by Kirfel in I. Abschnitt, Sarga Pratisarpa Textgruppe IIA 1. Kapitel, p.3 the redactor of Padma drops the second pada of the śloka - which reads - "Pradhānatattvam udbhūtam mahāntam tat samāvṛṇot." And in the seventh śloka of Padma, the redactor refers to Mahat which is three-fold. In the absence of the pada referred to, the Padma text does not give a connected meaning.
five motor-organs, the five gross elements namely the earth, water, light, air and ether have their origin.

The bhūtadi Ahamkāra modifying itself creates śabda-tanmātra, from śabda-tanmātra is born Ākāśa with śabda as its special quality. Ākāśa while modifying itself gives birth to sparśa-tanmātra which produces Vāyu having sparśa as its quality. From Vāyu in course of its modification emerges rūpa-tanmātra which gives birth to Jyoti with rūpa as its quality. From Jyoti modifying itself is born rasa-tanmātra and it creates Aparas having rasa as its quality. Aparas in course of modifying itself gives rise to gandha-tanmātra, from gandha-tanmātra is produced solid matter (Samghāta) with gandha as its quality.

The five sense-organs are:— the skin, the eyes, the nose, the tongue and the ears. The five motor-organs are:— the mouth (organ of speech), the hands, the feet, the anus and the organ of generation. These ten organs are produced from Ahamkāra affected by rajas.

In this particular text Brahmā is the ultimate source of this universe. He is the Supreme Self destitute of form and attributes; free from birth, growth and death He is eternal, undecaying and imperishable. It is a fact that He is the only entity who shines brightly. At the end of the Brāhmī night (Brāhmīrātri) Brahmā wakes up and begins His creation, affected by sattva He protects
the beings till the end of a Kalpa; and affected by tamas assuming the form of Rudra finally He withdraws the universe into Him and sleeps on the bed of serpent Ananta in the ocean of deluge. After waking up once again He starts the work of creation. Because of His three-fold activity i.e., creation, preservation and destruction, the same Lord manifests in three forms viz., Brahma, Visnu and Siva.

In comparison with the account of creation as enunciated in Visnu and Padma, the Garuda is sketchy and fragmentary. The account of creation is narrated in Visnu in 70 slokas (I,2.1-70) and the same account covers 35 slokas in Padma (I,Ch.2.35-120), but Garuda limits this account of creation to 10 slokas (I,4.2-11).

From Visnu is born Avyakta (Prakrti), from Avyakta the Atman originates, from Atman buddhi, from buddhi manas, from manas Akasa, from Akasa Vayu, from Vayu Tejas, from Tejas Apas, from Apas Bhumi (Earth).

Visnu also known as Nara Darayana and Vasudeva is 'Marañjana'. He is the highest Brahman, the cause of creation, subsistence and destruction. The highest Brahman is of the nature of both Vyakta and Avyakta. As Brahma Nari creates the universe, as Visnu He protects it; and as Rudra He destroys it at the end of a Kalpa.

The sequence of creation as given in Garuda speaks of Avyakta no doubt, but because of the account given in
a sketchy manner, the order of creation appears to be confused.

Narasimha Purana Ch. I. 36-67:

Before the creation of this universe there was nothing here except that unitary principle known as Brahman, the eternal effulgent entity, the cause of everything. At the approach of time of creation, it begins to evolve the universe lying within itself.

The first entity to be evolved from Brahman is Pradhāna; from Pradhāna comes Mahat. Mahat is three-fold as characterised by sattva, rajas and tamas. Mahat gives rise to Ahamkāra which is again three-fold - "Vaikārika" (ṛṣya), Taijasa (passionate) and Bhūtādi (overpowered with darkness).

Mahat is enveloped by the chief principle Pradhāna, likewise Ahamkāra is enveloped by Mahat. The bhūtādi Ahamkāra modifying itself creates the subtle element (tanmātra) of sound which in its turn gives rise to ether. The ether modifying itself creates the subtle element of touch which ultimately gives rise to air. The air has the property of touch. The air modifying itself creates the subtle element of colour which in its turn gives rise to light; and light has the property of colour. Light modifying itself creates the subtle element of taste and from the subtle element of taste water is produced. Water
modifying itself creates the subtle element of smell and from the subtle element of smell, earth is produced; the earth has the property of smell.

The five sensory organs and five motor-organs have their origin from Ahamkāra characterised by rajas; the mind originates from Ahamkāra characterised by sattva. The pair of eyes, the pair of ears, tongue, the nose and skin are the five sensory organs. The anus (pāyu), the organs of generation (upastha), the pair of hands, the pair of feet and the mouth (the organ of speech) are the five motor-organs. Excretion, sexual pleasure, manual work, movement and speech are respectively the functions of each of these organs.

Ether, air, light, water and earth have respectively the properties of sound, touch, colour, taste and smell; each succeeding gross element inheres in itself its own subtle element including the subtle element of the preceding gross elements. These five gross elements - ether, air, light, water and earth are distinct and without their co-operation and co-ordination the creation of the universe is impossible.

In spite of the fact that the account of creation is the same, the Visnu Purāṇa takes Visnu as the god presiding over both Purusa and Prakṛti. In Padma it is Brahmā who creates Pradhāna from which different entities like Mahat, Ahamkāra etc., originate in succession. Unlike these two
texts the Narasimha Purana takes up the Supreme Brahman as the primeval entity giving rise to Pradhana. But the Brahman here though spoken of as attributeless is given a theistic colouring when the text refers to Brahman as Sarvajna and Jñatrnayaka. In the Vedantic concept of creation it is Brahman who is without form, and without qualities. But when the question of creation comes, it is Isvara who creates. This Isvara is nothing but Brahman endowed with maya and He (Isvara) is Sarvajna and Sarvasaktimat. Under the influence of the Vedantic concept, the Narasimha Purana over-looks subtle difference between Brahman and Isvara and attributes omnipotence and omniscience to Brahman which creates.

Like the two texts - Visnu and Padma in concluding the account of creation, the Narasimha Purana says: It is Visnu who, endowed with the quality of rajas assumes the form of Brahma and creates the universe. In each and every Kalpa Visnu assumes the form of Narasimha etc., and protects the universe. And as Rudra He destroys it.

The Narasimha Purana speaks of the Absolute Supreme Brahman, the impersonal entity as the cause of the universe (sarvakaranam). But the same impersonal entity is termed as Sarvajna as he knows the time when to create. This Brahman who is termed as Sarvajna also is called Visnu (Hari) and He creates the universe assuming the form of
Brahma. The entity in charge of destruction is Rudra as is noticed in other texts, but as regards protection the text refers to Visnu who assumes the form of Narasimha for protecting the universe. In the use of the term "Narasimhadirupena" the text definitely suggests other incarnations of Visnu like Rama, Krsna etc., when the universe was protected from the torment and oppression of the different demons.

**NINE-FOLD CREATION**

Besides the account of creation discussed above in which there is clear influence of the Sāmkhya system, the Purāṇas also speak of other kinds of creation. In Mahābhārata there is just reference to nine-fold creation (Śantiparvan Ch.298, verses 16-25). It will not be far from the truth to presume that later Purāṇas developed this idea of 'Nava-sarga' referred to in the Mahābhārata and started giving accounts of creation on this line.

In the version of creation discussed above though creation emanates from Prakṛti after it comes into union with Purusa, a personal god like Brahma, Visnu or Śiva is the presiding deity of these two entities - Purusa and Prakṛti. But the account of creation we are going to narrate refers to the personal god as the prime entity from which directly creation proceeds.
Unlike the above account where Brahmā, Visnu or Siva alternately presides over Purusa and Prakṛti, in this account of nine-fold creation it is Brahmā who occupies the prominent and permanent position as the prime creator in all the Purāṇa texts.

According to 1. Abschnitt, Textgruppe IIA, 4. Kapitel (pp.20-23) the first entity to originate from Brahmā is Mahat. Next comes the creation of five subtle elements (originating from Ahamkāra predominated by tamas) which is also called 'Bhūtasarga'. The third is the creation of five sense-organs, five motor-organs and the mind arising from Ahamkāra predominated by sattva (vaikārika). These three creations are termed as Prākṛta Sarga, as these three entities emanated from Brahmā in the natural process when Brahmā did not think over the pros and cons of the creation.

6. It is in Kūrma Purāṇa (I.4.13-14) and Linga Purāṇa (I.4.11) that Lord Śiva happens to be the agitator of both Purusa and Prakṛti.

7. In this connection we refer to the different readings of the Purāṇa texts; "ityesa prākṛtah sargah sambhuto buddhpūrvakah" this reading is put in the main text by Kirfel whereas the defective reading as found in Agni, Kūrma, Mārkandeya "ityesa prākṛta sargah sambhuto buddhipūrvakah" has been pushed down to the foot note.
Vaikrta Sarga - Besides the creation which emanated from Brahmā of its own accord, the Purāṇas speak of the second kind of creation which is effected only after Brahmā plans in a definite way. When Brahmā meditates, there is creation of five-types of avidyā known as creation predominant by 'tamas' (prādurbhūtah tamomayah-1). This avidyā is spoken of as five-fold - tamas, moha, mahāmoha, tāmisra and andhatāmisra. After the creation of this five-fold avidyā, Brahmā again meditates as a result of which the world of vegetation is produced. This world of vegetation is differentiated as trees, shrubs, climbing plants, creepers and grass (vrksa, gulma, latā, vīrudh, trna). The creation of this vegetation world is termed as Mukhya Sarga. It is the fourth in order (mukhya sargas caturthastū mukhyā vai sthāvarāh smrtāh-20).

The creation of this vegetable world even though originating after the meditation of Brahmā does not satisfy the creator, naturally He meditates again in consequence of which there is the animal creation known as 'Tiryaksrotas'. Birds and beasts coming under the animal creation are known as Tiryaksrotas as they move horizontally as distinguished from man who walks erect. This animal creation is dominated by the quality of 'tamas', it is irrational; forsaking the path of morality and virtue it conducts itself mistaking ignorance as wisdom.
The creation of the animal world is definitely a developed stage in comparison with the world of vegetation. But because of the predominance of 'tamas' in both these creations Brahmā is not satisfied. Finding both these creations unfit for the highest goal of liberation, Brahmā meditates again and there results the creation of divinities (Deva-sarga). This particular creation dominated by the quality of 'sattva' is termed 'Urdhva-srotas', so called because they derive their nourishment from the exterior, not from the interior of the body. This divine creation endowed with pleasure and enjoyment, luminous from within and without has its abode in the highest region. Both the worlds of vegetation and of animals are dominated by 'tamas'; and the world of gods is purely of the nature of 'sattva'. Even though pleased with the creation of the divinities, Brahmā is not satisfied. Free from hunger and thirst, always in the abode of bliss and eternally liberated they do not have the impulse for liberation. Therefore Brahmā again creates the human beings. Unlike the creation of the vegetation-world or the animal world which is dominated by 'tamas' or the world of gods which is purely of 'sattva' in nature, this creation of human beings is endowed with all the three qualities - 'sattva', 'rajas' and 'tamas'. Because of the predominance of all the three qualities, the human beings are affected by evil; they are repeatedly impelled to action; illuminated
by the light of knowledge both from within and without they very well become the means for 'purusārtha' - the liberation of the soul which is the object of creation. This creation of the human beings known as 'Arvāksrotas' is seventh in order. Because in this creation the current of nutriment tends downwards, it is called 'Arvāksrotas'.

The eighth creation is Anugraha. It inheres in it the quality of 'sattva' and 'tamas'. The Vāyu, Padma texts speak of the four different varieties of this Anugraha creation - Viparyaya, Śakti, Siddhi, and Tusti. As the Vāyu Purāṇa speaks of the specific existence of these dispositions, Viparyāsa (stolidity otherwise slowness in expressing the feelings) is noticed in inanimate objects; Śakti or energy is found in animals. Siddhi or capability to attain perfection (perfectibility as translated by Wilson)

8. Vāyu I.6.62-63:
Viparyayena śaktyā ca tustyā siddhyā tathaiva ca /
Śthāvaresu viparyāsa tiryakyonisu śaktitā /
Śiddhātmāno manusyaśtu tustih devesu kṛtsnaśah //

Padma I.3.73:
Pañcamo'nugraha sargah sa caturdhā vyavasthitah/
Viparyayena siddhyā ca śaktyā tustyā tathaiva ca //
is found in human beings; Tusti or acquiescence or tranquil enjoyment is noticed in divinities; The Markandeya Purāṇa speaks of the four different varieties as Viparyaya, Sānti, Siddhi and Tusti (Markandeya Purāṇa - 47.23).

The Kaumāra creation is the ninth. This creation is so called because of Sanatkumāra, the mind-born son of Brahma. Like Sananda, Sanaka, and Sanatana, Sanatkumār declines to create progeny, remains as a Kumāra. Therefore this birth of Sanatkumār is called the Kaumāra creation. This Kaumāra creation is taken both as Prakṛta and Vaikṛta.

As regards the 'nine-fold creation' we do not notice much difference between the Purāṇa Pañcakālsaṇa (1. Abschnitt, Textgruppe II A, 4. Kapitel) and the Narasimha Purāṇa (Ch. 3.15-23). When the Purāṇa Pañcakālsaṇa speaks of Anugraha Sarga as inhering in it the quality of 'sattva' and 'tamas', the redactor of Narasimha refers to it as possessing the quality of 'sattva only (astamo ngrahah sargah sattvikya udārtah - Ch.3.26). Further the Narasimha text though retaining the Pañcakālsaṇa tradition of designating the ninth creation as Kaumāra Sarga, confuses the point by naming the same ninth creation as Rudrasarga (navamo Rudrasargastu...prākṛto vaikṛtaścaiva Kaumaro navamah smrtah - Ch. 3.27).
RUDRA SARGA

According to 1. Abschnitt, Textgruppe II A, 7. Kapitel (verses 6-13) of "Das Purāṇa Pancalaksana"—birth of Sanatkumāra, Sanaka, Sanandana and Sanātana does not satisfy Brahmā whose desire is that the race should continue. These sages inspired with holy wisdom are callous to create progeny. Disgusted with the failure of his mission to procreate through Sanatkumār and the other sages, Brahmā becomes extremely wrathful and from his forehead radiant like the sun there appears Rudra, half male and half female. After commanding Rudra to divide himself into two—half male and half female Brahmā disappears. In obedience to the order of Brahmā Rudra becomes two-fold disjoining his male and female parts. Rudra further divides the male part into eleven different persons, some of these are agreeable, some are hideous, some are fierce and some are mild. Likewise he divides the female part into different persons, some are of dark complexion, some are of wheatish complexion.

Besides the Rudra Sarga referred to above, there is another tradition of Rudra Sarga in 1. Abschnitt, Textgruppe II A, 8. Kapitel (pp. 39-40). In the beginning of the Kalpa Brahmā desires to create a son in his own image, then appears a boy (Kumāra) of red blue complexion crying in a sweet voice. Brahmā asks him as to the cause of his
weeping, in reply the boy requests Brahmā to favour him with a name. Brahmā gives him the name of Rudra and advises him not to weep any more. But still the boy weeps seven times. Therefore, Brahmā gives him seven other names like Bhava, Sarva, Isāna, Paśupati, Bhīma, Ugra and Mahādeva. Thus on the whole there are eight Rudras who are assigned respective stations in the sun, the waters, the earth, the air, the fire, the ether, the Brahmin who has been initiated for performing a sacrifice and the moon. Not only these Rudras are manifested through these entities like the sun, water, earth etc., but also each of these is blessed with a wife. The wives of sun and other manifestations are respectively - Suvarcā, Uma⁹, Vikesī¹⁰, Śivā, Svāhā, Diśā, Dīksā, and Rohini. Their sons are known as:- Śanaisćara, Śukra, Lohitāṅga (Mars), Manojava (Hanumat), Skanda, Svarga, Samtāna and Budha.

The world becomes populated by the successive generations of these eight sons.

In the first tradition as preserved in the Purāṇa Pañcalaksana (1. Abschnitt, Textgruppe II A, 7. Kapitel verses 6⁻¹³, pp.35-36) Brahmā creates Rudra. The male

⁹. In Padma and Visnu it is Usā.
¹⁰. In Visnu it is Sukesi.
Rudras are eleven in number and of different types. Likewise the female eleven Rudras are of different complexions. By specifying the peculiar features of the male Rudras and female Rudras the Purāṇa texts have tried to present a picture of the world which consists of beings of quite contradictory nature.

But the second tradition (I. Abschnitt, Textgruppe II A, 8 Kapitel pp.39-40) goes a step further and gives a complete picture of the creation. There are eight Rudras manifested in the sun, moon etc., and each of them is blessed with a wife like Suvarcalā etc. They produce eight sons and the world becomes populated through successive generations.

The Narasimha Purāṇa does not describe separately these two accounts of creation. In Ch.5.3-15 it presents Rudra Sarga in a manner which appears to be a fusion of both the traditions. In the beginning of the Kalpa Brahmā meditates with a desire to create a son in his own image. Then there is born a baby boy of red-blue complexion (Kumāro Milalohitah). The baby fierce and terrible to look at with a huge frame of body is a union of half-male and half-female. All the quarters are illuminated by the glow of his body. Struck with the lustre emanating from his body, Brahmā directs him to divide his body. As per the direction of Brahmā, the baby boy divides himself into two parts - male and female. Further the male part is divided into eleven
like Ajaikpāt, Ahirbudhnya, Kapālī, Hara, Bāhurūpa, Tryambaka, Aparājita, Vṛsākapi, Sambhu, Kapardin and Raivata. Likewise the female part is divided into eleven and it is Umā who assumes eleven different female forms and serves as the consorts of the eleven male Rudras.

After Rudra divides himself into male and female parts and after there are produced eleven male Rudras and their eleven counterparts (Umā in the form of eleven consorts), Narasimha Purāṇa gives a different account where Rudra alone becomes the agent of creation; for creation it speaks of Rudra practising penance inside deep waters. Fortified with the power of penance Rudra creates all the different animated beings besides Piśācas, Rāksasas and Vetañās. And with a different motive he also creates Skanda.

The tradition in the text-kernel is - eight Rudras who are manifested in the sun, waters etc., and each of them is blessed with a wife. The world is populated through their progeny. On this point the Narasimha Purāṇa makes a difference. There are eleven Rudras and there are eleven wives (Umā appearing through eleven different forms) but the Narasimha is silent on their progeny. On the other hand Rudra who had already divided himself into male and female, goes down the waters where he practises penance. As a result of his rigorous penance the world of animated beings - Vetañās, Piśācas, Rāksasas etc., is created. Therefore the
account of creation in Narasimha Purāṇa can be called Rudra Sarga though Rudra follows a different course for creating the world.

**Mental Creation:**

Besides the various types of creation referred to above, the Purāṇa texts in I. Abschnitt, Textgruppe II A, 7. Kapitel verses 1-6 enunciate the doctrine of mental creation (mānasī srstih) by Brahmā. Brahmā meditates and he creates progeny through his mind. The forms and faculties of this progeny are derived from the corporeal nature of Brahmā. Besides all the beings from the gods to the inanimate objects appear with the characteristic of three qualities (traigunya-viṣaye sthitāḥ-3). When these mind-born sons do not multiply themselves, Brahmā creates other sons from his mind. They are:- Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Daśa, Atri and Vasistha. In power and wisdom these nine sons are exactly alike Brahmā, so the Purāṇa

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11. In referring to these mind-born sons of Brahmā Gonda rightly says as to how the ancient material contained in the Vedic literature is found in the Purānic account of creation. He cites the examples from Vājasaneyya Samhitā 13.43, Taittiriya Samhitā 3.4.7.1 etc. "Prajāpati who accomplishes (creates) everything, is (as) manas, the Gandharvas, the reas and the sāmans are the apsarass-Satapatha Brāhmaṇa 6.1.2.6 "Prajāpati entered into sexual union with Vac by his manas i.e., (mentally) (Cf. Tāṇḍya Brāhmaṇa 2.2.9.) The first of these mind-born sons is Marici; Atri, one of the others is no doubt mentioned in Satapatha Brāhmaṇa 1.4.5.13. "Notes on Prajapati"-Purāṇa Vol.XXIII, No.2, July, 1981, p.151.
texts designate all these sons as nine Brahmas (nava brahmāna ityete purane niscayam gatāḥ-6a). Under the inspiration and guidance of Brahma these mind-born sons begin their creation.

The account of mental creation as depicted in Narasimha Purana Ch.5.17-19 does not differ in any way from that of the Purana texts in 1. Abschnitt, Textgruppe II A, 7. Kapitel. In going into the details of the creation of these nine mind-born sons, the Purana texts of Textgruppe II A, 7. Kapitel, verses 14-33 speak of their marriage with Khyāti, Sambhūti and etc. And in that connection they bring in Agni and Pītra who get married to Svāhā and Svadhā respectively.

The Narasimha Purana has rather made the account more logical in so far as Agni and Pītra - these two mind-born sons are enumerated along with the nine mind-born sons.

For the continuance of creation through these nine or eleven mind-born sons they have to accept consorts. Therefore, the Purana texts of this Textgruppe (verses 14-33) introduce quite a different method of creation when Brahma divides himself into two persons - the first male or the Manu Svāyambhuva and the first woman or Satarūpā. Manu Svāyambhuva takes Satarūpā as his wife. From the union of Manu and Satarūpā are born two sons - Priyavrata, Uttānapāda and two daughters - Prasūti, Ākūti. Prasūti
and Akūti are given in marriage to Daksa and Prajāpati Ruci respectively. Through Ruci Akūti gives birth to twins - Yajña and Daksinā. Daksinā gets married to Yajña and gives birth to twelve sons. These twelve sons are the divinities known as Yāmas presiding in the Manvantara of Svāyambhuva.

Through Daksa Prajāpati Prasūti gives birth to twenty four daughters. Out of these twenty four daughters Daksa gives in marriage the first thirteen daughters to Dharma. They are: Śraddhā, Lakṣmī, Dhṛti, Tusti, Pusti, Medhā, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Rddhi, Kīrti. The other eleven younger daughters like Khyāti, Satī, Sambhūti, Smṛti, Prīti, Ksama, Samnati, Anasūyā, Ürjā, Svāhā and Svadhā are respectively married to Bhṛgu, Bhava, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasistha, Vahni and Pīrs.

Through his thirteen wives Dharma has thirteen sons. Sraddhā begets Kāma, Lakṣmī, Darpa, Dhṛti, Niyama, Tusti Santosa, Pusti Lobha, Medhā Śruta, Kriyā Danda, Naya and

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12. In Mārkandeya Purāṇa (Ch.50,15-16) it is Rddhi who gets married to Ruci.

13. The Linga Purāṇa (1,5,23) enumerates Dharma as Prajāpati.

Further Kāma, the son of Dharma is blessed with a son - Harsa born from his wife Nandi. Himsā is the wife of Adharma and she begets a son - Anrta and a daughter - Nikrti. From the intermarriage of Anrta and Nikrti are born two sons - Bhaya, Naraka and two daughters - Māyā, Vedanā. Bhaya gets married to Māyā and Naraka gets married to Vedanā. Mrtyu is born of Māyā through Bhaya and Duḥkha is born of Vedanā through Naraka. Further Mrtyu has his children like Vyādhi, Jarā, Soka, Trṣṇā and Krodha. All the children of Mrtyu are without wives, without posterity and without the faculty to procreate. All of them operate as causes for the destruction of the world.

According to 1. Abschnitt, Textgruppe II A, 9. Kapitel (Anhang) of 'Das Purāṇa Pañcalaksana', through his wife Khyāti Bhṛgu has two sons - Dātṛ, Vidhātṛ and a daughter - Lakṣmī. Dātṛ and Vidhātṛ get married to Āyati and Niyati - the two daughters of Meru. Dātṛ through Āyati has a son named Prāṇa; Vidhātṛ through his wife Niyati has a son called Mṛkanda. The son of Mṛkanda is Mārkandeya, and the son of Mārkandeya is Vedaśīras. Prāṇa has a son - Dyutimāt and the son of the latter is Rājavat. And from Rājavat the race of Bhṛgu continues without interruption.
From the union of Marīci and Sambhūti is born Paurnamāsa; Virajas and Parvata\textsuperscript{15} are the two sons of Paurnamāsa.

From the union of Aṅgiras and Smṛti are born four daughters—Sinīvalī, Kuhū, Rākā and Anumati.\textsuperscript{16}

From the union of Atri and Anasūyā are born three sons named Soma, Durvāsas and Dattātreya.

From the union of Pulastya and Priti is born Dattoli who was called Agastya in the Svāyambhuva Manvantara.

From the union of Ksamā and Pulaha are born three sons—Kardama, Avariya\textsuperscript{17} and Sahisnu.

From the union of Kratu and Sannati are born sixty thousand Bālakhīlyas. They are pigmy sages no bigger than a joint of the thumb and they are all resplendent like the blazing sun.

From the union of Vasistha and Urjā are born seven sons—Rajas, Gātra, Urdhvabāhu, Savana, Anagha, Sutapas and Sukra, they are the seven sages (Saptarsi).

From the union of Agni and Svāhā three sons are born—Pāvaka, Pavamāna, and Śuci; all these three give birth to

\textsuperscript{15} In Garuda and Viṣṇu it is Sarvaga.

\textsuperscript{16} In Mārkandeya the reading is Bhānumatī.

\textsuperscript{17} When Garuda refers to it as Arthvīra and Kurma as Varīyan, the texts of Mārkandeya and Viṣṇu speak of it as Arvavīra and Urvarīvat respectively.
forty five sons. Thus including Agni, the son of Brahma there are forty nine descendants who constitute the forty nine fires.

From the union of Pitrs and Svadhā are born Menā and Dhārini. They are both female yogis and are acquainted with theological truth. Thus ends the account of the progeny of the daughters of Daksa.

Though the Narasimha Purāṇa (Ch.5.16-35) follows the traditional account of creation preserved in the Ur-text of the Purāṇa literature, yet it must be admitted that this Upapurāṇa glosses over it without going into detail. The first difference that comes to our notice is that the eleven Prajāpatis in the Ur-text are: Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marici, Bhava (Dakṣa), Atri, Vasistha, Agni and Pitrs but in the text of Narasimha Purāṇa they are Bhṛgu, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasistha, Agni and Pitrs.

In the older account Śatarūpā gives birth to Prasūti and Akūti besides two sons - Priyavrata and Utānapāda. Narasimha Purāṇa retains two sons; but out of two daughters it totally drops the line which continues through Akūti and Ruci.

In the Ur-text there is clear and distinct mention of the name of thirteen sons begotten by thirteen daughters
of Dakṣa married to Dhārma. On the other hand the Narasimha Purāṇa passes over this detailed list by giving passing reference to Kāma and etc. (Śraddhādīnām tu paṭnīnām jātāḥ kāmādayāḥ sutāḥ-5.25).

The Ur-text besides referring to the genealogy coming down from Dhārma through his thirteen wives refers to the union of Adharmā and Himśā and the line following from their union. The Narasimha Purāṇa is silent about Adharmā or his wife Himśā.

The eleven younger daughters which Prasūṭi bears to Dakṣa are married to eleven mind-born sons of Brahmā. In giving an account of the genealogy resulting therefrom, the Ur-text clearly speaks of the name of eleven mind-born sons and their wives eleven in number— the daughters of Dakṣa. But in giving a detailed account of the genealogy of each of them the basic text speaks of all the Prajāpatis except Bhava who is married to Sati. The Narasimha Purāṇa though giving a general statement that eleven daughters of Dakṣa were given in marriage to eleven Prajāpatis (etāśca dattā Dakṣena rśīnām bhāvitātmanām-5.23) in the detailed account that follows, there is reference to only five Prajāpatis and their genealogy (Narasimha 5.29-35).

In the Ur-text Sambhūti, the wife of Marīci gives birth to Paurnamāsā, but Narasimha Purāṇa speaks of Sambhūti as giving birth to sage Kaśyapa.
### TABLE I


**Sarga and Pratisarga**

<table>
<thead>
<tr>
<th>Manu (+Śatarūpā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priyavrata</td>
</tr>
<tr>
<td>Uttanapāda</td>
</tr>
<tr>
<td>Akūti (+Ruci Prajāpati)</td>
</tr>
</tbody>
</table>

#### Yajña (+Daksinā) Daksinā

- **Yāmas**

<table>
<thead>
<tr>
<th>24 daughters</th>
</tr>
</thead>
</table>

#### Off-spring of 13 daughters married to Dharma

<table>
<thead>
<tr>
<th>Sraddhā</th>
<th>Lakṣmī</th>
<th>Dhti</th>
<th>Tusti</th>
<th>Pusti</th>
<th>Medhā</th>
<th>Kriyā</th>
<th>Buddhi</th>
<th>Laji</th>
<th>Vapus</th>
<th>Śanti</th>
<th>Rddhi</th>
<th>Kīrthi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāma</td>
<td>Darpa</td>
<td>Niyama</td>
<td>Santos</td>
<td>Lobha</td>
<td>Śruta</td>
<td>Bodha</td>
<td>Vinaya</td>
<td>Kṣema</td>
<td>Sukha</td>
<td>Yaśas</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- (a) Danda
- (b) Naya
- (c) Vinaya

Cont'd.

108
Offspring of Himsā and Adharma

Himsā (+Adharma)

Anrta (+Nikrti)

2 sons
(a) Bhaya
(b) Naraka

Bhaya (+Māyā)

Mṛtyu

Vyādhi Jāra Soka Tṛṣṇā Krodha

Naraka (+Vedanā)

2 daughters
(a) Māyā
(b) Vedanā

Nikrti
TABLE II
Sarga and Pratisarga

(b) Offspring of 11 daughters married to 11 mind-born sons of Brahmā.

1. Bhruj + Khyāti

- Dhatr(+Ayati)
  - Prāna
  - Dyutimāt
  - Rājavat

- Vidhātr(+Niyati)
  - Mrkanda
  - Mrkandeya
  - Vedasīras

- Lakṣmī

2. Marīci + Sambhūti

- Paurnamāsa

- Virajas
- Parvata

3. Aṅgiras + Sūrti
4 daughters

- Sinivali
- Kuhū
- Rākā
- Anumati

Cont'd.
4. Atri + Anasūyā

Soma  Dattātreya  Durvāsas

5. Pulastya + Prīti

Dattoll (Agastya)

6. Pulaha + Ksamā

Kardama  Avariyaṭ  Sahisnu

7. Kratu + Samnati

60 thousand Bālakhīyas

8. Vasistha + Urja

7 sons

Rajas  Gātra  Urddhvabāhu  Savana  Anagha  Sutapas  Sukra

9. Agni + Svāhā

(a) Pāvaka
(b) Savamana
(c) Suci

45 fires

10. Pitr + Svadhā

2 daughters

Menā  Dhārini
Narasimha Purāṇa (Ch.5.16-35)

Manu (+Satarūpa)

\[\text{Priyavrata} \quad \text{Uttānapāda} \quad \text{Prasūti(+Dakṣa)}\]

-24 daughters

11 to 11 mind-born sons of Brahma

13 to Dharma

1. Śraddhā
2. Lakṣmī
3. Dhrīti
4. Tuṣṭi
5. Puṣṭi
6. Mṛdhā
7. Kriyā
8. Buddhī
9. Lajja
10. Vāpūs
11. Śaṃṭi
12. Śiddhi
13. Kīrti

Kāma etc.

Kṣaṇé (+Marīci) Sāṃśrutī(+Aigirās) Anasūyā(+Atri) Svāhā(+Agni) Svadhā (+Pitṛs)

1. Sāṃśrutī
2. Sāṃśrutī
3. Sāṃśrutī
4. Sāṃśrutī

4 daughters

3 sons

Pāvaka

1. Sāṃśrutī
2. Sāṃśrutī
3. Sāṃśrutī

49 Fires
(b). PRATISARGA

As pointed out by Paul Hacker, the original sense of 'Pratisarga' is "continuation of creation by the mental off-spring of the Creator", but in course of time there is change in meaning and it comes to convey just the opposite sense of Sarga. When the word Sarga stands for creation in general and it includes different kinds of creation like "nava-sarga", "Rudra-sarga" and "mānasī srstih" etc., as discussed above, the term Pratisarga denotes dissolution. In the Purāṇa literature quite a few terms are used to denote Pratisarga. Brahma Ch.233.11 speaks of it as 'antara pralaya' and 'kalpasamhāra'; in Viṣṇu (I.2.25) and Kūrma (II.43.5) it is 'pratisaṅcara', the Bhāgavata speaks of it as 'udāpluta' (III.8.10), 'samsthā' (XII.7.17), 'pratisamkrama' (III.10.14), and 'samplava' (XII.4.34); in Vāyu (II.40.47) it is referred to as 'tattvaprasamyama'. Agni (368.1-2), Kūrma (II.43.5), Viṣṇu (I.7.41) and Bhāgavata (XII.7.17) speak of four kinds of dissolution namely Naimittika, Prāktika, Atyantika and Nitya.


2. Agni Purāṇa 368.1-2:

| Caturvidhastu pralayo nityo yah prāninām layah |
| Sadā viñāsojātanām, brahmo naimittiko layah |

Cont'd.
Naimittika Pralaya:

When a day of Brahmā (a day of Brahma is equivalent to a Kalpa which consists of one thousand Caturyugas) ends, there occurs the night of same duration (brāhma rātri) and during this night the dissolution of the earth takes place. At that time, of the seven lokas Bhuh, Bhuvah and Svah—these three lokas get submerged in the waters and the rest four lokas—Mahah, Janah, Tapah and Satyam remain unaffected. During the period of dissolution Lord Brahmā withdraws the whole universe into Himself and for the whole night measuring a Kalpa He goes to sleep on the bed of serpent Ananta. In justifying the term 'Naimittika' pralaya both Visnu (VI.4.7) and Brahma (Ch.233.7) say: when Visnu in the form of Brahmā goes to sleep on the serpent Ananta,

Cont'd.

Caturyugasahasāraṇe prākrtah prākṛto layah
laya ātyantiko jñānādātmanah paramātmanī

Kūrma Purāṇa II.43.5:
Nityo naimittikāścaiva prākṛtātyantikau tathā
caturdhā'yaṁ purāṇe smin procyate pratisaṅcarah

Visnu Purāṇa I.7.41:
Naimittikah prākṛtikah tathaivaḥtyantiko dvija
Nityasca sarvabhūtanāṁ pralayo'yaṁ caturvīdhah

Bhāgavata Purāṇa XII.7.17:
Naimittikah prākṛtiko nitya ātyantiko layah
Samstheti kaviḥiḥ proktā caturdhā'yaḥ svabhāvatah
this dissolution takes place. Visnu becomes a 'nimitta' of 
this pralaya and that is why it is called Naimittika.  

Prākrtika Pralaya: 
The 'Prākrtika' pralaya differs from 'Naimittika' 
pralaya on the point that the latter occurs when Brahmā 
goes to sleep and the former takes place when the span of 
life of Brahmā is over. The span of life of Brahmā continues 
for two 'parārdhas'. At the end of two 'parārdhas' all 
the seven causal principles viz., Mahat, Ahamkāra and the 
five tanmātras are dissolved in Prākṛti. It is said to be 
the 'Prākrtika' pralaya as in it all the twenty four funda-
mental principles really get finally dissolved. For one 
hundred years (constituting the life-span of Brahmā) the 
Parjanya does not rain; afflicted with hunger and thirst 

3. Visnu VI.4.7: 
Esa naimittiko nāma maitreya pratisaṃcarah  
Nimittam tatra yat sete Brahmāpadhāro Hariḥ 
Brahmā Purāṇa Ch. 233.7: 
Esa naimittiko nāma viprendrāḥ pratisaṃcarah  
Nimittam tatra yat sete Brahmāpadhāro Hariḥ 

4. By the standard of his own measurement one hundred 
years of Brahma constitutes his life and this period is called 
a 'Para' and the half of it is known as 'Parārdha'. So the 
life-span of Brahmā is two 'parārdhas'. A day of Brahmā is 
equivalent to one Kalpa which consists of 1000 Caturyugas. 
A year of Brahmā is equal to 360 Kalpas; hence the life-span 
of Brahmā is equal to 36,000 Kalpas (360 x 100). In terms 
of human years it is 311040,000,000,000 years. (The day of Brahmā 
is 4320,000,000 human years (vide Narasimha Purāṇa, Transla-
tion p.16). And the night of Brahmā is of same duration, 
so the day and night of Brahmā is 4320,000,000 x 2 = 8640,000,000 
human years. 8640,000,000 x 36,000 = 311040,000,000,000 human 
years).
all creatures begin to devour one another; with rays scorching to the extreme the Sun sucks up all the water in the seas, on the earth and in human bodies; Fire burns furiously and burns down the whole creation; a strong and violent wind blows so vehemently that the sky gets enveloped in dust and assumes a smoky appearance. And the universe gets into a state of deluge.

With the entire universe lying submerged, the waters absorb smell, the distinctive quality of earth and the earth is dissolved into waters. Fire absorbs the moisture of waters which dry up and disappear in it. The air absorbs the colour of fire which thus merges in the air itself. Ether absorbs the distinctive property of air which then merges in ether. Then 'tāmasa Ahamkāra' absorbs sound, the characteristic of ether where upon ether is merged in it. Taijasa Ahamkāra absorbs the sense-organs and the "vaikārika Ahamkāra" the gods and their functions. The Mahat absorbs Ahamkāra and the three guṇas—'sattva', 'rajas' and 'tamas' absorb the Mahat. At last Prakṛti impelled by time absorbs the guṇas. Thus when everything dissolves into Prakṛti, there is 'Prākṛti pralaya'.

Ātyantika Pralaya:

Liberation of the soul due to the right knowledge and absorption into the Brahman is called Ātyantika pralaya.
Whatever is perceived as a cause or an effect is an illusion because a cause and an effect depend upon the existence of the other. Therefore, all that has a beginning and an end is unreal. Though perceived by us, the phenomenal world is not real. The man who differentiates between the individual self and Supreme Self is ignorant and his self is not illuminated by the light of knowledge. The individual soul is but identical with the Supreme Soul; because of its ignorance (avidyā) the individual soul identifies itself with the physical body etc. He who realises this eternal truth, his 'avidyā' is destroyed and he is liberated. With liberation there is an end to all his misery i.e., ādhaivaivīka, ādhibhautika and ādhyātmika. In justifying the term Atyantika (pra-) laya Bhāgavata XII.4.34 says: "By rending with the weapon of wisdom (vivekāhetu) the fetters of the self caused by 'māyā', when a man realises the Supreme Self, he achieves the "Atyantika laya" (liberation)."  

Nitya Pralaya: 

The destruction of beings which is constantly going on in this world is regarded as Nitya pralaya (Agni, Kūrma

5. Bhāgavata Purāṇa - XII.4.34

Yadaivametena vivekāhetvām māyāṁ mayāham karanātmabandhanam
Chittvācyaññatmanubhavo'ravatisthate tamahurātyantikamanaṁ

sampūrṇam
Every minute the objects here on this earth undergo constant change and modification. Kāla is manifestation of the Almighty (Īśvaramūrti). And impelled by this Kāla there occurs the successive stages of growth and decay of created beings. The stream flows by, though apparently it is the same stream, the waters flowing in it are not the same. Likewise the flame of a lamp though apparently steady and unchanging, changes every moment. As this change in the stream or the flame is not noticeable to the naked eye, the growth and decay going on every minute in this world is not noticed by us. Like the stream or the flame of a lamp, there is constant appearance and dissolution of the created beings. (Bhājavata XII.4.35-37).
On the five chief characteristics of the Purāṇas, the Narasimha Purāṇa, though a late Upapurāṇa has something to say on each of the features like Sarga, Vamsa, Manvantara and Vamsānucarita, but on the point of Pratisarga it is very sketchy and in concluding sloka 23 of Ch.2 it speaks of 'Naimittika pralaya' when Lord Hari withdraws into Himself the entire creation and goes to sleep (naimittikākhye pralaye samastam samḥṛtya śete Harirādidevah).
The Bhāgavata Purāṇa (XII, Ch. 7) depicts the characteristics of the Purāṇa Literature. Though in other Purāṇa texts there is reference to the five features of the Purāṇas, this text speaks of ten features. And in this connection this Purāṇa gives clear and concise definition of each of these characteristics. In defining Vamsa, the text says: "rājān Brahmāprasūtānām vamsāstraikāliko'nayah" (XII.7-16). Vamsa denotes the line extending over all the three divisions of time (i.e., past, present and the future), of kings of noble descent as sprung from Brahmā. But according to the tradition of other Purāṇa texts Vamsa refers to the line of the kings as well as the sages.

First account of Vamsa (2. Abschnitt, 1. Kapitel, Textgruppe I):

Creation for the first time originates from Brahmā. And it is Brahmā who divides himself into two - male portion and female portion. The male portion is Manu Svāyambhūva

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1. Vāyu I.4.10, Agni Ch.1.14, Kurma I.1.12, Visnu III.6.25, Varāha Ch.2.4 and Bhavisya I.2.4-5.

2. The commencement of creation is described very clearly through the union of Manu and Śatarūpā, the male and female portions of Brahmā. But sometimes we notice in the texts Brahmā produces Virāj and from Virāj is produced Manu. So we have a series of Brahmā, Virāj and Manu instead of Brahmā and Manu only.
and the female portion is Satarūpā. As usual Manu Svāyambhuya takes Satarūpā as his wife and she bears him a son - Vīra. Vīra gets married to Kāmyā, the daughter of Prajāpati Kardama and she gives birth to six sons - Priyavrata, Uttānapāda, Samrāt, Kukṣi, Virāt, and Prabhu. The Prajāpati Atri takes Uttānapada as his son. Uttānapada is married to Sunrta, the daughter of Dharma and she bears him four sons - Dhruruva, Kirtimat, Āyusmat and Vasu. Of these four sons it is Dhruruva who practises rigorous penance for three thousand divine years and prays for the highest glory. Pleased and propitiated with his penance Lord Brahmā confers on him a fixed position above all constellations.

Sambhhu, the wife of Dhruruva gives birth to two sons - Sistī and Bhavya. Sistī marries Succhāyā and Succhāyā bears him five sons all of whom are of unblemished conduct. They are: - Ripu, Ripunjaya, Vipra, Vrkala, Vrkatejas.  

Brhatī, the wife of Ripu gives birth to Cāksusa. Cāksusa has Cāksusa-Manu born from Puskarini, the daughter of Prajāpati Vīrana. Cāksusa Manu has ten sons born from

3. In Agni the reading is Ripra and in Brahma the reading is Vīra.

4. In Kūrma the reading is Vṛṣatejas.
Nadvalā, the daughter of Prajāpati Vairāja. They are:—
Uru, Ṛru, Śatadyumna, Tapasvin, Satyāvak, Kavi, Agnistut, Atirātra, Sudyumna and Abhimanyu. Uru has six sons born from his wife Agneyā viz., Āṅga, Sumanas, Svāti, Kratu, Āṅgiras and Gaya. Āṅga has a son — Vena' born from Sunīthā. But Vena addicted to sinful deeds is not liked by the sages who rub his right arm and the great king Prthu is born. Prthu, the foremost of the Kṣatriyas, protects the subjects and he is the first of the kings who conduct the Rājasūya sacrifice. In the sacrifice conducted by Prthu the two bards — Sūta and Mājadha have their birth.
For the benefit of his subjects the celebrated king Prthu milks the earth in the form of the cow.

5. In Brahma it is Kutsa whereas in Śiva Purāṇa Dharma Samhitā it is Ruru.

6. In Śiva Purāṇa Dharma Samhitā the reading is Satyajit.

7. In both Kurma and Visvū the reading is Śuci.

8. In Visvū and Śiva Purāṇa Dharma Samhitā the reading is Agnistoma.

9. The texts like Agni (Ch.13.11), Garuda (I.6.5) speak of the death of Vena. Because of his addiction to sinful activities and negligence in protecting the subjects, the seers kill him with kuśa-reeds. In justifying the rubbing of the hand of Vena, the Viṣṇu Purāṇa (I.13.27 ff) says — because the seers do not want Vena to die sonless, and they like to save the kingdom from anarchy, they rub the right arm of the dead king from which Prthu is born.
Prthu has two sons - Antardhī (referred to in the text as Antardhāna) and Pālina who conduct a holy and righteous life. Antardhāna has Havirdhāna born from Śikhandinī. Havirdhāna has six sons born from Dhisanā viz., Prācinabarhi, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. Prācinabarhi is a Prajāpati by whom mankind is multiplied after the death of Havirdhāna. Prācinabarhi gets married to Savarṇā, the daughter of the Ocean and is blessed with ten sons. Expert in the science of archery all these ten son are known as Prācetasas; immersed in the waters of the sea they practise religious austerities for ten thousand years.

In the absence of Prācetasas the earth goes on unprotected. The earth is all around covered over with trees so tall and huge that the wind does not blow and the sky becomes invisible; the poor subjects suffer. Coming to know of this wretched condition of the earth, the ten Prācetasas full of rage and fury create Fire and Wind. By the force of the Wind the trees are uprooted and all the trees are devoured up by Fire. When the trees and plants

10. In the texts of Harivamsa and Brahmanda it is Sukla.
are on the verge of extinction. Soma, the king of plants approaches these Prajāpatis, appeals to them to be pacified and offers them his daughter Mārisā in marriage. From the union of ten Prajāpatis with Mārisā is born the eminent Prajāpati Dakṣa by name.

From his mind Dakṣa creates bipeds, quadrupeds, movable and immovable objects. Then he produces daughters. He gives in marriage ten to Dharma, thirteen to Kaśyapa, and the remaining daughters (twenty seven in number) - the stars to Soma. From the union of Dharma, Kaśyapa and Soma with their consorts, come into existence all the gods, demons, serpents, cattle, birds, Gandharvas and Apsarasas.

Here starts the tradition of creation by sexual union. Otherwise before it creation was possible either through will (samkalpāt), sight (darsanāt) or touch (sparśāt).

11. When the great sage Kandu is engaged in rigorous penance, Indra, the Lord of gods is afraid of his future. In order to disturb his penance, he deputes the nymph Pramlocā; the sage falls in love with the nymph and lives in her company for many hundreds of years. Afterwards conscious of his fault Kandu renounces Pramlocā. Pramlocā goes out of the hermitage, wends her way by the welkin rubbing the perspiration of her body with the leaves of the trees. The child, she has conceived from the sage, comes out from the pore of her skin in drops of perspiration. The trees receive those drops and the wind collects them. Soma protects it with its rays till it increases in size. The child thus born of trees is named Mārisā (Visnu Purāṇa I.Ch.15.11-50).
TABLE I
First Account of Vamsa (2. Abschnitt, 1. Kapitel, Textgruppe I)

Brahma

Manu Svayambhuva

Satarupa

Vira+ (Kamyä)

Priyavrata

Uttanapada
(+Sureta)

Samrat

Kuksi

Vira

Prabhu

Dhruva
(+Sambhu)

Kirtimat

Ayusmat

Vasu

Sisti
(+Succayä)

Bhavya

Ripu
(+BrhatI)

Ripunjaya

Vipra

Vrkala

Vrkatejas

Cakusåa (+Puskarini)

Cakusåa Manu (+Nadvala)

Uru

Puru

Satadyumna

Tapasvin

Satyavak

Kavi Agnistut

Atiratra

Sudyumna

Abhimanyu

Cont'd.
The diagram illustrates a genealogy with the following details:

- **Uru**: The starting point.
- **Anga** (Sūnithā) and **Vena**.
- **Prthu** (Sūta and Māgadhā born from the sacrifice conducted by Prthu).
- **Antardhāna** (Pāliṇa) and **Havirdhāna** (Dhīsana).
- **Pracīnārgha** (Savarnā) and **Śukra**.
- **10 Pracetāsaśas** (Mārisā) and **Dakṣa**.
- **50 daughters**.
- **10 to Dharma**, **13 to Kaśyapa**, and **27 to Soma**.

The nodes represent individuals, and the lines connect them to show relationships. The text mentions the birth of various individuals and the sacrifice conducted by Prthu.
As regards Vamsa it is the Ur-kern of the standard Purāṇa texts compiled by Kirfel. This text-kernel is found in 9 Purāṇas like Agni (13.1–31a), Brahmanda (I.36.83–116b, 37.22b–60), Brahma (2.1–57), Harivamsa (54–114), Śiva Purāṇa Dharma Samhitā (52.1–53.21), Vāyu (62.71–98, 63.22–56), Visnu (I.13.1–99; 14.1–7; 15.1–10, 72–84), Garuḍa (6.1–13) and Kūrma (14.1–65). Second account of Vamsa which forms the Ur-kern of 9 Purāṇa-texts like Agni, Brahmanda, Brahma, Garuḍa, Harivamsa, Kūrma, Śiva Purāṇa Dharma Samhitā, Vāyu and Visnu is the second independent account.

In the first account of Vamsa Dakṣa is the central figure. Besides creating bipeds, quadrupeds, movable and immovable objects through his mind, he produces daughters. From the union of Dharma, Kaśyapa and Soma with the daughters of Dakṣa who had given them in marriage, all the gods, demons, serpents, cattle, birds etc., originate. This account has its peculiarity in the sense that Dakṣa gives birth to daughters though there is no reference to the name of his consort. The redactor of the preceding text-group, it seems, is purposely silent regarding the name of Dakṣa’s consort because all the creations of Dakṣa including that of his daughters are mental. This point is attested to by the fact that the creation which proceeds through the union of these daughters with Dharma, Kaśyapa and Soma is clearly defined as Maithuni Srsti. Therefore,
we have to admit, Dakṣa Prajāpati creates all the objects only through his mind.


In the second account of Vamsa as given in the Purāṇa texts like Agni (18.29b-19.21), Brahmānda (II.2.1-32), Brahma (3.1-126), Garuda (6.14-62), Harivamsa (115-256), Kūrma (15.1, 16.1-46, 18.1-18), Śiva Purāṇa Dharma Samhitā (54.1-94b), Vāyu (65.121-159) and Visnu (I.15.85-142, 21.1-40), Dakṣa is spoken of as busy in mental creation like the preceding texts. Ordered by Brahmā he creates the sages, gods, demons, Yaksas, Gandharvas, Piśācas, Bhūtas and quadrupeds.

In the preceding account all the daughters of Dakṣa continued the line of progeny through their marriage with Dharma, Kaśyapa and Soma. But in this second account of Vamsa, we notice that all these mental creations like sages, gods and demons etc., did not multiply as they happened to be his mental creation. Therefore, Dakṣa gets worried and takes to "maithuni srstī". With this end in view he gets married to Asikni, the daughter of Prajāpati Viṣṇu. Asikni gives birth to five thousand sons known as Maryaśvas. But when all these five thousand valiant sons are intent on creating progeny, Nārada dissuades them from their mission. Nārada's point is, it would be foolish to begin the creation
without being aware of the limits of the earth. Therefore, in obedience to the advice of Narada all the five thousand sons proceed in different directions in order to know the limits of the earth and they are lost forever. Then Daksa begets on Asiknī another thousand sons known as Savalāśvas. This time too Narada comes forward and gives them the same type of advice. These Savalāśvas too like their brothers—the “Haryaśvas” go out for measuring the earth and they never return.¹²

Mental creation did not multiply. So Daksa took recourse to ‘maithuni srsti’. Haryaśvas and Savalāśvas produced by ‘maithuni srsti’ become the victims of Narada’s deceitful trick. Then Daksa through Asiknī produces sixty daughters. Of the sixty daughters Dharma gets married to

¹² After the disappearance of Haryaśvas and Savalāśvas Daksa quite enraged with Narada curses him to the effect that he would perish as only because of him he has lost his six thousand sons. He would have a second birth only after he lives in the womb. In the mean time Narada’s father Kaśyapa, presents himself before Daksa and suggests that he is willing to marry his daughters so that his fatherhood of Narada would be maintained.
ten, viz., Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marutvatī, Samkalpā, Muhūrta, Sādhya and Viśva; Kaśyapa marries thirteen viz., Aditi, Diti, Danu, Arista, Surasa, Khasa, Surabhi, Vinata, Tāmra, Krodhavasa, Ira, Kadrū and Muni; Soma gets married to twenty seven daughters – the stars, Aristanemi four, Bahuputra two, Anjiras two and Kṛśāśva two.

Of the ten wives of Dharma Viśva gives birth to Viśvedevas, Sādhya to Sādhyas, Marutvatī to Maruts, Vasu to eight Vasus, Bhānu to Bhānus, Muhūrta to Muhūrtas (deities presiding over the moments), Lambā to Ghoṣa, Yāmī to Nāgavīthī, Arundhatī gives birth to all the objects of the earth, Samkalpā to Samkalpa.

The eight Vasus are: – Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūsa, and Prabhāsa. Vaitandya, Śrama, Śrānta and Muni are the four sons of Āpa. Kāla (the chastiser of the world) is the son of Dhruva. Varcas (light) is the son of Soma, Varcasvī (radiance) is the son of Varcas. Ģravīna, Hutahavyavaha, Śīśira, Prāṇa and Ramana are the sons of Dhara born from Manohara. Manojava and Abhijñātaṭatī are two sons of Anila born from Śiva. Agni has four sons – Kumāra, Sākha, Viśākha, and Naijameya. The sage Devala is the son of Pratyūsa, Ksmaṇvat and Maniṣī are the two sons of Devala. Viśvakarman, the divine architect is the son of Prabhāsa born from his wife Yogasiddhā, the sister of Brhaspati.
Of the thirteen wives of Kaśyapa it is Aditi who
gives birth to twelve Ādityas viz., Viṣṇu, Śakra, Āryaman,
Dhātṛ, Tvāstr, Pusāṇ, Viivasvat, Savitr, Mitra, Varuna,
Amśa and Bhaga. Besides producing forty nine Maruts (as
referred to in this text-group verses 113-124), Diti gives
birth to two demons — Hiranyakaśipu, Hiranyakṣa and a
daughter Simhikā. Simhikā gets married to Vipracitti;
without reference to the consorts the texts speak of
Hiranyakaśipu as having four mighty sons namely Hrāda,
Anuhrāda, Samhrāda and Prahrāda. Hrāda happens to be the
son of Hrāda; Hrāda¹³ has three sons — Ayusmat, Śivi and
Bāskala. Sunda and Nisunda are the two sons of Samhrāda.
The demon Mārīca is the son of Sunda born from his wife —
the demoness — Tādakā (verse 93). The son of Prahrāda
is Virocana and Virocana’s son is Bali; Bali has a hundred
sons like Dhṛtarāstra, Sūrya etc., amongst whom Bāṇa is the
eldest.

Hiranyakṣa also has five sons endowed with great
strength and prowess. They are:- Utkara, Sakuni, Bhūtasa-
mtāpana, Mahānābha and Kālanābha.

Danu gives birth to a hundred ‘dānavas’ of whom the
leading ‘dānavas’ are:- Dvimūrdhā, Saṅkuni, Saṅkusīras,

¹³Verse 93 again speaks of Hrāda having two sons —
Mūka and Tuhunda.

Prabhā is the daughter of the dānava Svarbhanu; the dānava Pulomā has (three) daughters - Śacī, Upadānāvī, Hayasīrā. Sarmisthā happens to be the daughter of dānava Vṛsarpāvan. Pulomā and Kalikā are the two daughters of dānava Vaiśvānara; as wives of Kaśyapa, (the son of Mārici) they both give birth to sixty thousand and fourteen hundred dānavas who are well-known as Paulomas and Kālakeyas; they all are the residents of Hiranyapura and because of the grace of Lord Brahmā even though they are unassailable by the gods, Arjuna exterminates all of them.

Prabhā gives birth to a son - Nāhuṣa; Śacī bears a son - Jayanta.14 Sarmisthā gives birth to Puru and Upadānāvī to

14. In the text of Harivamsa Śrījaya is the son of Śacī.
Dusmanta. Simhikā, the wife of Vipracitti bears him many sons of whom thirteen valiant and ferocious demons are well-known as Saimhikayas. They are:- Vyamsa, Salya, Nala, Vi̊t̥åpi, Vamuci, Ilv̥ala, V̥s̥våma, Å̄ji̊ka, Naraκa, Kālanabha, Råhu, Saramā̊na and Svarakalpa. The Niv̥t̥akavacas have their birth in the family of Sāmhrāda. They have purified their hearts through rigorous penance and they are blessed with thirty million sons. Residing in the city of Manivatī even though they were invincible for the gods, they are put to death by the great warrior Arjuna.

Tāmrā gives birth to six daughters - Kākī, Šyenī, Bhāśi, Sugrīvī, Suci and Gr̥ḍhrikā. Kākī gives birth to crows and owls. Šyenī gives birth to hawks; Bhāśi to kites, Gr̥ḍhrikā to vultures; Suci to water-fowl; and Sugrīvī gives birth to horses, camels and asses.

Vinatā has two sons - Garuḍa and Arunā; the former who is also called Suparna is the king of birds.

Surasā gives birth to a thousand many-headed serpents; they move in the air. Kadrū gives birth to a thousand fierce and venomous serpents; subservient to Garuḍa, they are also many-headed. Seśa, Vāsuki, Taksaka, Airāvata, Mahāpadma, Kambala, Abvātara, Elāpatra, Padma, Karkotaka, Dhanaṇjaya, Mahānīla, Mahākarna, Dhrtarāstra, Balāhaka,

15. In Brahma the reading is Krauṇći whereas in Garuḍa and Viśnu it is Sukī.
Kuhara, Puspadamstra, Durmukha, Sumukha, Nahusa, Śaṅkharoman and Mani - these twenty two are the chief among the serpents born from Kadrū.

Krodhavāśā gives birth to the hosts of Krodhavāsas (Krodhavāśa gaṇa). These hosts are endowed with sharp teeth (they refer to carnivorous animals and snakes).

Surabhi gives birth to cows and buffaloes. Besides she gives birth to eleven Rudras namely: Hara, Bahurūpa, Tryambaka, Aparājīta, Vṛśakapai, Śambhu, Kapardin, Raivata, Mrgavyādha, Śarva and Kapāli (verses 47, 49-51).

Irā gives birth to all types of vegetation like trees, shrubs, creepers and grass etc.

Khaśā gives birth to Yaksas and Rākṣasas. Muni gives birth to Apsaras, Arista to Gandharvas of great strength and prowess. Thus the thirteen wives of Kaśyapa are responsible for producing all the creatures - both the movable and immovable in the world.

The twenty seven daughters of Dakṣa married to Soma are but the stars. Just by referring to the descendants of Soma as lustrous and of great strength and prowess, the Purāṇa texts pass over the line of descendants of Soma.

The four wives of Aristanemi bear him sixteen children. Bahuputra through his two wives has daughters which are but the four forms of lightning. From the union of Aṅgiras with his two wives are produced all branches of Vedic hymns in the family of Aṅgiras (pratyāṅgirasajāh īresthā rco brahmarsi satkrtāh-62). From the union of Kṛṣāvā with his two wives the divine weapons have their origin.

16. By "damśtriṇa" some understand serpents, some Rākṣasas, but by context carnivorous animals, birds and fishes seem intended.
3 Vasus

Prabhāsa
(+Yogasiddha)

Devala (rsi)

Kṣamāvata

Vaiśvanarman

1. Kumāra
2. Śākha
3. Vaiśakha
4. Naigameya

Kala (light)

Vṛcasa (radiance)

1. Manojava
2. Abhijñāta-
gati

1. Manohara (Siva)
2. Śiva

Vṛcasa (Manojava)

1. Yaitandya
2. Śrāma
3. Śrānta
4. Muni

Vṛcasa (light)

1. Dhruva
2. Soma
3. Dhara
4. Anila

Prañā

1. Oravina
2. Hutaḥ-
vyavaha
3. Śīrśa
4. Pratyuṣa
5. Ramana

Cont'd.
13 daughters of Daksa married to Kasyana

Aditi  Diti  Danu  Aristá  Surasá  Khāṣa  Surabhi  Vinata  Tamā  Krodhavaśa  Ira  Kadrū  Muni

1. Visnu
2. Sakra
3. Aryman
4. Dhātr
5. Tvaṣṭr
6. Puṣan
7. Vivasvat
8. Savitṛ
9. Mitra
10. Varuṇa
11. Anāśa
12. Bhaga

Gandharvas  1,000  and  Serpents Rākṣasas
1. Garuda
2. Aruna

Krodhavaśa  Ajana

Apsarasas

1,000  fierce
and venomous  serpents like  Seṣa, Vāsuki  Taksaka etc.

World of  vegetation

100 danavas

1. Utkara
2. Sakuni
3. Bhūtasamtpāna
4. Mahānabha
5. Kālanabha

Suci  Gṛdhrikā

water-vultures

Kāki  Śyenī  Bhāsi  Suraśī  Suci

crows, owls  hawks  kites  horses,  camels,  ass

Hiranyakaśipu

Simhikā (Vipracitti)

1. Utkara
2. Sakuni
3. Bhūtasamtpāna
4. Mahānabha
5. Kālanabha

49 Maruts

1. Ayusmat
2. Śivi
3. Bāskala

100 sons, (Banā being the eldest)

Cont'd.
Out of the two accounts of Vamsa (2. Abschnitt, 1. Kapitel, Textgruppe I and 2. Abschnitt, 2. Kapitel, Textgruppe I) discussed above, Narasimha Purāṇa ignores the first account and in Ch.5.36-64 it follows the genealogy as narrated in the second account of Vamsa (2. Abschnitt, 2. Kapitel, Textgruppe I).

In the first instance in the Ur-text (2. Abschnitt, 2. Kapitel, Textgruppe I) there is reference to the mental creation of Dakṣa. Different beings and entities created by Dakṣa from his mind as narrated in the Ur-text are the following:— the sages, gods, Gandharvas, demons, Rāksasas, Yaksas, Bhūtas, Pīsācās and quadrupeds (ṛṣīn devān saṇḍhāna-vānasurāṇaṁ rāksasān, yaksabhūtapiśācansca vayah paśum-ṛgāṇstatha). But the text of Narasimha speaks of the gods, sages, Gandharvas, demons and serpents originating from the mind of Dakṣa (devānṛṣīnśca gandharvānurasān pannajānsthā 5.37).

At the failure of mental creation there occurs 'maithuni srsti' and in that connection the Ur-text speaks of six thousand Haryāvas and Śavālaśvas born from the union of

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17. It is clear, out of the two pādas in the sloka in the Ur-text, Narasimha Purāṇa has dropped the second pāda. Vide Viṣṇu Purāṇa I.15.38° — "devānṛṣīn saṇḍhāna-vānasurāṇaṁ pannajānsthā."
Daksa and Asikṇī. These Haryāśvas and Śāvalāśvas are the first sprouts of 'maithuni srsti'. But when they are misled by Nārada and in course of time meet their death, Daksa curses Nārada to undergo a second birth after living in the womb and Kaśyapa readily comes forward to marry the daughters of Daksa with the sole purpose of being the father of Nārada. Then Daksa produces sixty daughters from Asikṇī. And these sixty daughters given in marriage to Dharma, Kaśyapa, Soma, Arīṣṭanemi, Bahuputra, An̄giras and Krśāva are the root causes from whom the entire creation consisting of animate and inanimate beings proceeds.

The Narasimha Purāṇa follows this account as given in the Ur-text in toto, but it drops the account of the disappearance of Haryāśvas and Śāvalāśvas at the connivance of Nārada, Daksa's curse to the latter and Kaśyapa's readiness to marry the daughters of Daksa for making the fatherhood unchanged.

In Narasimha Purāṇa the off-springs of Dharma through his ten consorts are exactly the same as given in the Ur-text of second account of Vamsa. The Ur-text gives

18. The only difference that comes to our notice is that Yāmī who gives birth to Nājavīthī is spelt out differently in Narasimha as Jāmī.
the name of eight Vasus as Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūsa and Prabhāsa. But the redactor of Narasimha retains all those names except Dhara and he changes Dhara into Dharma. Moreover, the Ur-text expounds the genealogy and goes to the extent of referring to the sons and grandsons of these eight Vasus, but the Narasimha closes the topic just by naming the eight Vasus born from Vasu.

In naming the consorts of Kaśyapa the Narasimha Purāṇa follows the tradition without any change. The twelve Adityas born from Kaśyapa's wife Aditi are retained without any change in their names. \(^{19}\)

Besides the line proceeding from his wife Diti is very detailed in the Ur-text. This line of demons like Hiranyakaśipu, Hiranyākṣa and the daughter Simhikā is given at great length even going up to fourth or fifth generation of demons. But while describing the off-spring of Diti the Narasimha Purāṇa speaks of Hiranyākṣa and Hiranyakaśipu and it ignores the daughter Simhikā.

Coming to the line originating from Kaśyapa's wife Danu, the Ur-text speaks of her hundred sons and names quite

\(^{19}\). The only change that we observe is that the Aditya called Aṃśa appears as Aṃṣu in Narasimha.
a few of them. And in that connection the basic text speaks of the 'dānavas', their children and their children's children. The Narasimha Purāṇa passes over this account and just says that the dānavas are the sons of Danu (Danu-putrāśca dānavah 5.54).

Of the ten other wives of Kaśyapa, it is Arīṣṭā who gives birth to Gandharvas; Khaśā gives birth to Yaksas and Rāḵsasas; Vinatā to Garuḍa and Arūna, Ira to the world of vegetation, Kadrū to venomous serpents and Muni to Apsarasas. The account of these six consorts of Kaśyapa remains unaltered both in the basic text and the Narasimha Purāṇa, but the line proceeding from Surāsā, Surabhi, Tāmrā and Krodhavaśā differs to a very great extent.

In the Ur-text it is Surāsā who gives birth to one thousand serpents, but in Narasimha Purāṇa Surāsā gives birth to Vidyādharas. The Ur-text speaks of Surabhi as producing eleven Rudras, cows and buffaloes whereas the Narasimha refers to her as producing cows only. While describing the line originating from Tāmrā, the Ur-text says that Tāmrā has six daughters namely Kākī, Śyenī, Bhāṣi, Sgrīvi, Śuci and Grdhrīkā. Kākī gives birth to crows and owls, Śyenī gives birth to hawks, Bhāṣi to kites, Sgrīvi to horses, camels and asses, Śuci to water-fowl and Grdhrīkā to vultures. But the text of Narasimha without referring to the names of the six daughters
directly speaks of Tāmrā as giving birth to horses, camels, asses, elephants, cattle and antelopes. As narrated in the Ur-text Krodhavaśa gives birth to the hosts of Krodhavaśaśa (Krodhavaśaśaṇa) and these hosts are endowed with sharp teeth (they refer to carnivorous animals and snakes). But Narasimha Purāṇa holds that all the mischievous creatures roaming about on the earth are born from Krodhā (Krodhāyām jajhire tadvat ye bhūmyām dūṣṭājātayah-5.58).

Coming to the account of the daughters of Dakṣa married to Soma, Arīstanemi, Bahuputra and Aṅgiras the Ur-text says that twenty seven wives of Soma give birth to sons of great strength and prowess. The four wives of Arīstanemi bear him sixteen children. Bahuputra through his two wives has four daughters in the form of four lightnings. From the union of Aṅgiras with his two wives are born Pratyāṅgirasa Rcas. This account of Soma, Arīstanemi, Bahuputra or Aṅgiras as narrated in the Ur-text is the same with that of Narasimha Purāṇa, but the progeny coming out from Kṛṣāśva and his two wives is different in the latter. In the Ur-text divine weapons are referred to as originating from the union of Kṛṣāśva and his wives, but the redactor of Narasimha speaks of gods and seers as the sons of sage Kṛṣāśva (Kṛṣāśvasya tu devaṛṣer devāsca rsayah sutāh-5.63a).
13 daughters of Dakṣa married to Kaśyapa

Aditi Diti Daṇu Arīṣṭā Surasā Khaśā Surabhi Vinatā Tāmrā Krodha- Ira Kadrū Muni
vaśā

Hiran- Danavas
Dānava

yakṣa- Yaksas cows
Gandharvas

and

Rākṣasas

Vidyādras

Hiranya-

kaśipu

12 Ādityas

1. Bhaga
2. Mitra
3. Dvātr
4. Puṣan
5. Amśu
6. Varuṇa
7. Vivasvat
8. Indra
9. Aryaman
10. Savitṛ
11. Tvastr
12. Viṣṇu

horses camels asses elephants cattle antelopes

Vishu

Venomous World serpents

All the of wicked vegetation creatures of the earth

Apsarasas
The term 'Manvantara' is constituted of two words 'Manu' and 'antara' which literally means difference between two Manus. A Manvantara consists of seventy one 'Caturyugas' or 306,720,000 human years. According to Purānas one Manu reigns over one Manvantara covering this period. There are fourteen Manvantaras like Svāyambhuva, Svārocsa, Uttama, Tāmasa, Raivata, Cāksusa, Vaivasvata, Sāvana and etc. Of these fourteen Manvantaras first six Manvantaras have already passed, Vaivasvata Manvantara continues at present and the latter seven Manvantaras are yet to come in future.

Each of these Manvantaras is presided over by a particular Manu, his sons (who rule over the earth), seven sages, gods and the lord of these gods known as Indra. In justifying the existence of these five entities - Manu, his sons, seven sages, gods and their lord - Indra, the Purāna texts give their explanations. At the end of every 'Caturyuga' (71 Caturyugas make one Manvantara) Vedas disappear and the seven sages purposely come down to the earth to restore the Vedas. Manu appears as the author

1. Manus saptarṣayo devā bhūpālasca manoh sutāh / Manvantare bhavantyete Śakrascaivādhiṅkārināh. //

Visnū Purāṇa III.2.48
of the Smrtis, in the social set up as envisaged by Manu on the basis of Smrti, sacrifice is a necessity. Therefore in each of the Manvantaras there are gods including their lord (Indra) who partake of the sacrifice. Sons and grandsons of Manu have their existence because for the whole term of a Manvantara they rule as sovereigns of the earth.

Fourteen Manvantaras or one thousand Caturyuugas constitute a Kalpa. A Kalpa is equal to a day of Brahmā and it is during the period constituting a day of Brahmā (brāhmamahāh) that the creation of the universe with all its animate and inanimate beings takes place. In terms of human years, a day of Brahmā is 4,320 million years. When

2. (a) Caturyuğante Vedānam jāyate kila viplavah /
Pravartayanti tānetya bhuvam saptarṣayo divah.//45
Kṛte kṛte smṛtervipra pranetā jāyate manuḥ /
Devā yajñabhujaste tu yāvan manvantaram tu tat.//46
Bhavanti ye manoḥ putra yāvan manvantaram tu taṅh /
Tadanayodbhavai ścaiva tāvad bhūḥ paripālyate.//47

Visnu Purāṇa III.2.45-47

(b) Manvantaresu sarveṣu sapta sapta mahārṣayah /30b
Kṛtvā dharmavyavasthānam prayānti paramam padam//31a

Matsya Purāṇa ch.9.30b-31a
the day of Brahma comes to a close, there occurs the night (brahmīrātri) of the same duration; and during this period there is Universal dissolution (pralaya). In this period of dissolution the matter lies inert and thereafter the universe starts again evolving in the manner of the earlier Kalpa. In Purānic language a day of Brahma is followed by a night of the same duration when Lord Viṣṇu withdraws the three worlds into Himself and goes to sleep; when the Lord wakes up again, in the manner of preceding Kalpa He introduces the system of Yugas and resumes the creation. 3

Now we begin a detailed description of the fourteen Manvantaras as they appear in different text-groups of the Purāṇa Pañcalaksana of Kirfel.

3. Caturdaśabhiretaistu natairmanvantarairdviiia /  
Sahasrayugaparyantah Kalpe niḥśeṣa ucyate // 49 
Tavatpramāṇa ca niśā tato bhavati sattama / 
Brahmarūpadharāḥ ṣete Śesāhāvambusamplave // 50 
Trailokyamakhilaṃ grastvā bhagavān Ādikṛṣṭ vibhūḥ / 
Svamāyāsamatītito vipra sarvabhbūto Janārdanaḥ // 51 
Tatāḥ prabuddho bhagavān, yathā pūrvaḥ, tathā punaḥ / 
Srśīṃ karotvavyayātmā Kalpe Kalpe rajogunāḥ // 52

Viṣṇu Purāṇa III.2.49-52
First account of Manvantara (3. Abschnitt, Manvantara, Textgruppe I)

In the first Manvantara i.e., Svāyambhuva sons of Lord Brahmā like Marīcī, Atri, Aṅgiras, Pulaha, Pulastya, Kratu and Vasistha are the seven sages (who take up their positions in the north). Yāmas are the deities; Āgniḍhra, Āgniḍhah, Medhā, Medhātithi, Vasu, Jyotismat, Dyutimat, Havya, Savana and Putra - these ten sons of Svāyambhuva Manu rule over the earth.

In the second i.e., Svārociṣa Manvantara sons of Vasistha like Aurva, Stamba, Kāṣyapa, Prāna, Brhaspati, Datta, and Niścyavana are the seven sages; Tusitas are the deities; Havidhra, Sukṛti, Jyoti, Āpa, Mūrti, Ayasmaya, Prathīta, Nabhasya, Nabha and Urja - these ten valiant sons of Svārociṣa Manu rule over the earth.

In the third i.e., Uttama Manvantara the seven sons of Vasistha known as 'Vāsisthas' are the seven sages; endowed with splendour and effulgence in the beginning they were the sons of Hiranyakarbhā known as Urjas. Bhānus are the deities; Iṣa, Urja, Tanūrja, Madhu, Mādhava, Śuci, Śukra, Saha, Nabhasya and Nabha - these ten sons of Uttama Manu rule over the earth.

4. Yāmas are the sons of Yajña born from his wife Dakṣinā; both Yajña and Dakṣinā are the children born from the union of Ruci Prajāpati and Akūti vide Viṣṇu I.Ch.7.
In the fourth i.e., Tāmasa Manvantara Kāvya, Prthu, Agni, Janyu, Dhātr, Kapīvat and Akapīvat are the seven sages; Satyas are the deities; Dyuti, Tapasya, Sutapas, Tapomūla, Taposana, Taporati, Akalmāṣa, Tanvin, Dhanvin and Parantapa — these ten valiant sons of Tāmasa Manu rule over the earth.

In the fifth i.e., Raivata Manvantara Vedabāhu, Yadudhra, Vedaśīras, Hiranyaroman, Parjanya, Ūrdhvabāhu and Satyanetra (the son of Atri) are the seven sages; Abhūtarajas, Prakṛtis, Pāriplava and Raivyā are the deities. Dhūrtimat, Avyāya, Yukta, Tattvadarśin, Nirutsuka, Aranya, Prakāśa, Nirmohā, Satyavat and Kṛtī — these ten sons of Raivata Manu rule over the earth.

In the sixth i.e., Cāksusa Manvantara Bhṛgu, Nabha, Vivasvat, Sudhāman, Virajas, Atināman and Sahisnu are the seven sages; Ādyas, Prabhūtas, Rbhus, Prthukas and Lekhas are the five classes of deities and the text identifies these deities as the sons of sage Aṅgiras born from Nādvala. Ten sons of Cāksusa Manu like Īru and others rule over the earth.

These six Manvantaras have already passed. In the seventh i.e., Vaivasvata Manvantara which continues at present, Atri, Vasistha, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra and Jamadagni (the son of sage Rṣīka) are the seven sages. Sādhyas, Rudras, Viśvedevas, Maruts, Vasus,
Adityas and the twin Aśvins (the sons of the sun-god) are the deities. Ten sons of Vaivasvata Manu like Iksvāku and others are ruling over the earth at present.

Of the seven Manvantaras that would follow the present one, the first is Sāvarṇa Manvantara. It is eighth in order. In this Manvantara Rāma, Vyāsa, Dīptimit Atreya, Aśvatthāman (the son of Drona) Bharadvāja, Saradvata Gautama, Gālava Kauśika and Ruru Kāśyapa would come as the seven sages. Viravat, Avariya, Sumanta, Dhrтmit, Vasu, Garisnu, Ārya, Dhrsnu, Vāja and Sumati—these ten sons of Sāvarṇa Manu would be ruling over the earth.

In the ninth Manvantara called Meru Sāvarṇa that would follow Sāvarṇa Manvantara Medhatithi Paulastya, Vasu Kāśyapa, Jyotismat Bhārava, Dyutimit Ān̄giras, Savana Vāsiṣṭha, Havyavāhana Atreya, and Satya Paulaha would appear as the seven sages to restore the Vedas. There would be three classes of deities and they would be all the sons of Rohita Prajāpati, the son of Daksa. Dhrstaketu, Dīptikutu, Pañcahun, Mirāmaya, Prthuśravas, Bhūridyumna, Rcīka, Vṛhat and Gaya—these nine valiant sons of Meru Sāvarṇa would be ruling over the earth.

In the tenth Manvantara succeeding Meru Sāvarṇi Havismat Paulaha, Sukṛti Bhārava, Āpomūrti Atreya, Āpava Vāsiṣṭha, Apratima Paulastya, Nabhaṅga Kāśyapa and Satya (son of Nabhas) Ān̄giras would come as the seven sages;

5. The other name of Meru Sāvarṇi is Rohita.
there would be two classes of deities; Sukṣetra, Uttamaujas, Bhūrisena, Vīryavat, Satānīka, Mirāmitra, Vṛṣasena, Jayadratha, Bhūridyumna and Suvarcas - these ten sons of tenth Manu (all the texts are silent about the name of this Manu) would be ruling over the earth.

In the eleventh Manvantara Havismat Kāśyapa, Vapusmat Bhārgava, Vārunī Ātreya, Anagha Vāsiṣṭha, Puṣṭi Āṅgiras, Niścara Paulastya and Agnītejas Paulaha - the sons of Lord Brahmā would come as the seven sages; there would be three classes of deities; Sarvatraṇa, Saṃsārman, Devānīka, Purovaha, Kṣemadhanvan, Drdhāyu, Āḍarśa, Paundraka and Manu - these nine sons of eleventh Manu would be ruling over the earth.

In the twelfth Manvantara Dyuti (son of Vasistha), Sutapas Ātreya, Tapomūrti Āṅgiras, Tapasvin Kāśyapa, Tapodhana Paulastya, Taporati Paulaha and Tapodhrīti Bhārgava would come as the seven sages; there would be five classes of deities and they would all have their origin from the mind of Lord Brahmā. Devavat, Upadeva, Devasreṣṭha, Vidūratha, Mitravat, Mitravindu, Mitrasena, Amitrahan, Mitrabāhu and Suvarcas - these ten sons of the twelfth Manu would be ruling over the earth.

6. Of all the Purāṇa texts dealing with this earliest account of Manyantara as noted by Kirfel, only two texts Harivamsa and Śiva Purāṇa Dharmasamhitā speak of these two classes of deities. Therefore it seems to be a later elaboration.
In the thirteenth Manvantara called Raucya Dhrtimat Āŋgiras, Apyavyaya Paulastya, Tattvadarśin Paulaha, Nirutsuka Bhārgava, Niśprakampa Ātreya, Nirmoha Kāśyapa and Sutapas Vāśistha would come as the seven sages; there would be three classes of deities. Citrasena, Vicitra, Naya, Dharmabhṛta, Dhṛta, Sunetra, Kṣatravadāhi, Sutapas, Mirbhaya and Drdha - these ten sons of Raucya Manu would be ruling over the earth.

In the last and the fourteenth Manvantara called Bhautya Agnīdra Kāśyapa, Māgadhā Paulastya, Agnibāhu Bhārgava, Suci Āŋgiras, Yukta Ātreya, Sukra Vāśistha and Ajita Paulaha would come as the seven sages; there would be five classes of deities. Tāranāgabhīru, Bradhna, Tarasmat Ugra, Abhimānin, Pravīna, Jīsnu, Samkrandana, Tejasvin and Sabala - these ten sons of Bhautya Manu would be ruling over the earth.

In the Purāṇa Pañcalaksana of Kirfel the above version of Manvantara as collated in the texts like Brahmānda (III.1.3-116), Brahma (5.1-64), Harivamśa (406-544), Śiva Purāṇa Dharma Samhitā (53.2b-82), Vāyu (100.3-118), Cfr. Markandeya (94) is the earliest. Of all the Purāṇa texts incorporated in this earliest account of Manvantara, it is Harivamśa and Śiva Purāṇa Dharma Samhitā that speak of these three classes of deities. Some texts (Harivamśa, Śiva Purāṇa Dharma Samhitā) in this group bring the number of sages to seven by adding three - Yukta Ātreya, Sukra Vāśistha and Ajita Paulaha. Of all the Purāṇas of this text-group, only Harivamśa and Śiva Purāṇa (Dharma Samhitā) speak of these five classes of deities. Harivamśa and Śiva Purāṇa Dharma Samhitā speak of all these ten sons of Bhautya Manu whereas Vāyu and Brahmānda refer to only two sons - Tejasvin and Sabala.
TABLE I
First account of Manvantara (3. Abschnitt, Manvantara, Textgruppe I)

<table>
<thead>
<tr>
<th>Manu</th>
<th>Seven sages</th>
<th>Gods</th>
<th>Sons of Manu (the kings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Svārocisa</td>
<td>Aurva, Stamba, Tusitas, Havidhra, Sukrti, Jyoti, Kāśyapa, Prāna, Āpa, Mūrti, Ayasmaya, Brhaspati, Datta, Prathītā, Nabhasya, Niścyavana - 7 sons of Vasistha, Nabha and Urja - 10 sons of Svārocisa Manu.</td>
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<tr>
<td>3. Uttama</td>
<td>Seven sons of Bhānus, Iṣa, Urja, Tanūrja, Vasistha known as Vāsisthas, Madhu, Mādhava, Śuci, Śukra, Saha, Nabhasya and Nabha - 10 sons of Uttama Manu.</td>
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<td>4. Tāmasa</td>
<td>Kāvyā, Prthu, Sātyas, Dyuti, Tapasya, Agni, Janyu, Sutapas, Tapomūla, Dhātr, Kapīvat, Tapoṣana, Taporati, and Akapīvat, Akalmāsa, Tanvin, Dhanvin and Parantapa - 10 sons of Tāmasa Manu.</td>
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<td>Manu</td>
<td>Seven sages</td>
<td>Gods</td>
<td>Sons of Manu (the kinjas)</td>
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<tr>
<td>6. Cākṣuṣa</td>
<td>Bhrṣu, Nabha, Vivasvat, Sudhāman, Virajas, Atināman and Sahisnu</td>
<td>Ādyas, Prabhūtas, Rbhus, Prthukas and Lekhas - 5 classes of deities, the sons of sage Aṅgiras born from Nāḍvalā.</td>
<td>Ūru and etc. - 10 sons of Cākṣuṣa Manu.</td>
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<tbody>
<tr>
<td>10. 10th Manu</td>
<td>Haviṣmat Paulaha, (2 classes</td>
<td>Sukṛṭī Bhārgava, of deities</td>
<td>Sukṣetra, Uttamaujas,</td>
</tr>
<tr>
<td></td>
<td>(classes of deities)</td>
<td>Āpomūrti Ātreya,</td>
<td>Bhūrisena, Vīryavat,</td>
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<tr>
<td></td>
<td>Aapava Vāsiṣṭha,</td>
<td>Apavāha Vāsiṣṭha,</td>
<td>Satānika, Nirāmitra,</td>
</tr>
<tr>
<td></td>
<td>Apratima Paulastya,</td>
<td>Nābhāya Kāśyapa,</td>
<td>Vṛṣasena, Jayadratha,</td>
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<tr>
<td></td>
<td>Satya (son of Nabhas)</td>
<td>Tāṇḍava, Tāṇḍavat,</td>
<td>Bhūridyumna and</td>
</tr>
<tr>
<td></td>
<td>Āṅgiras - 7 sages</td>
<td>Tāṇḍava, Tāṇḍavat,</td>
<td>Suvarcas - 10 sons</td>
</tr>
<tr>
<td>11. 11th Manu</td>
<td>Haviṣmat Kāśyapa, 3 classes</td>
<td>Sarvatraṇa, Suśarman,</td>
<td>of 10th Manu.</td>
</tr>
<tr>
<td></td>
<td>Vāpuṣmat Bhārgava, of deities</td>
<td>Devanīka, Purovahā,</td>
<td>Kṣemadhanvan,</td>
</tr>
<tr>
<td></td>
<td>Vārunī Ātreya,</td>
<td>Kaśmīra, A ṣā,</td>
<td>Drīḍhāyu, Ādara,</td>
</tr>
<tr>
<td></td>
<td>Anāgha Vāsiṣṭha,</td>
<td>Paulaha, Tapodhrti,</td>
<td>Paunḍraka and Manu -</td>
</tr>
<tr>
<td></td>
<td>Puṣṭi Āṅgiras</td>
<td>Paulastya, Tāṇḍava,</td>
<td>9 sons of 11th Manu.</td>
</tr>
<tr>
<td></td>
<td>Māścara Paulastya,</td>
<td>Aṅgitejas Paulaha -</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aṅgitejas Paulaha -</td>
<td>sons of Lord Brahmā</td>
<td></td>
</tr>
<tr>
<td>12. 12th Manu</td>
<td>Dyuti (son of the) Five classes</td>
<td>Devavat, Upadeva,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vasīṣṭha) Sutapas of deities</td>
<td>Devaśrṣṭa, Vidūratha,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ātreya, Tapomūrti all of them</td>
<td>Mitravat, Mitravindu,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Āṅgiras, Tapasvin will have</td>
<td>Mitrasena, Amitrahan,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kāśyapa, Tapodhana their birth</td>
<td>Mitrabāhu and Suvarcas - 10 sons of 12th Manu.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>from the Paulastya, Taporati</td>
<td>Paulaha, Tapodhrti,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mind of Paulaha, Taporati</td>
<td>Bhārgava - 7 sages.</td>
<td></td>
</tr>
<tr>
<td>13. Raucya</td>
<td>Dhīrtimāt Āṅgiras, (3 classes</td>
<td>Citrasena, Vicitra,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sutapas of deities)</td>
<td>Naya, Dharmabhrata,</td>
<td></td>
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<tr>
<td></td>
<td>Apyavyaya Paula- of deities</td>
<td>Dhrīta, Sunetra,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>stya, Tattvadarsin</td>
<td>Kṣatavṛddhi, Sutapas,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paulaha, Nirutsuka</td>
<td>Nirbhaya, Drīḍhāyu -</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bhārgava, Nīṣprakamba</td>
<td>10 sons of Raucya Manu.</td>
<td></td>
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<tr>
<td></td>
<td>Ātreya, Nirmohā</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kāśyapa, Sutapas</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vāsiṣṭha - 7 sages.</td>
<td></td>
<td></td>
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<tr>
<td>14. Bhautya</td>
<td>Agnīdhra Kāśyapa, (5 classes of</td>
<td>(Taraṇjabhiru, Bradhna,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Majadha Paulastya, deities)</td>
<td>Taraśmat, Ugra,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Agníbāhu Bhārgava,</td>
<td>Abhimānin, Praṇīṇa,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śuci Āṅgiras,</td>
<td>Jīṣṇu, Sāmkrandana,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Yukta Ātreya, Sukra</td>
<td>Tejasvin, Sabala -</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vāsiṣṭha - 7 sages.</td>
<td>10 sons of Bhautya Manu.</td>
<td></td>
</tr>
</tbody>
</table>
Second account of Manvantara: (3. Abschnitt. Manvantara Textaruppe II

In the first Manvantara i.e., Svāyambhuva Marici and others are the seven sages and the Yāmas are the deities; Agnīdhra, Agnibāhu, Vibhu, Savana, Jyotismat, Dyutimat, Havya, Medhā, Medhātithi, and Vasu – these ten sons of Svāyambhuva Manu rule over the earth.

In the second Manvantara i.e., Svarocisa, Datta, Agniścyavana, Stambha, Prāna, Kaśyapa, Aurya and Brhaspati are the seven sages; Tuṣita, Hastīndra, Sukṛta, Murti, Āpa, Jyotiraya and Smaya – the seven sons of sage Vasistha are the deities. Nabha, Nabhasya, Prasṛti and Bhānu – these four sons of Svarocisa Manu rule over the earth.

In the third Manvantara i.e., Auttama, Kaukurundi, Kurundi, Dālbhya, Śaṅkha, Pravāhīṇa, Mita and Sammita are the seven sages who are well-known by the name of Urjas; the Bhānus are the deities. Īṣa, Īrja, Taṇūrja, Suci, Sukra, Madhu, Madhava, Nabhasya, Nabhas and Saha – these ten sons of Auttami Manu rule over the earth.

In the fourth Manvantara i.e., Tāmasa, Kavi, Prthu, Agni, Akapi, Kapi, Janya and Dhaman are the seven sages; and the Sādhyas are the deities. Akalmaṣa, Dhanvin, Tapomūla, Tapodhana, Taporati, Tapasya, Tapodyuti, Parantapa, Tapabhāṣin and Tapoyogin – these ten sons of Tāmasa Manu who lead a holy and righteous life, rule over the earth.

In the fifth Manvantara i.e., Raivata, Devabāhu, Subāhu, Parjanya, Somapa, Mani, Hiranyā – roman and Saptāśva
are the seven sages; the Bhūttarajasas and Prakṛtis are
deities; Avaśa, Tattvadarśin, Vitimat, Havyapa, Kapi,
Yukta, Nirutsuka, Sattva, Nirmoha and Prakāśaka — these ten
virtuous sons of Raivata Manu rule over the earth.

In the sixth Manvantara i.e., Cāksusa, Bhrju, Sudhāman,
Virajas, Sahisnu, Nāda, Vivasvat and Atiṇāman are the
seven sages: the Lekhas, Rbhus, Prthābhūtas, Viṁūlas
and Divaukasas are the five classes of deities. Ten sons
of Cāksusa Manu like Ruru and others rule over the earth.

In the seventh Manvantara i.e., Vaivasvata which
continues at present Atri, Vasistha, Kaśyapa, Gautama,
Bharadvāja, Viśvāmitra and Jamadagni are the seven sages;
the Sādhyas, Viśvedevas, Rudras, Maruts, Vasus, the twin
Aśvins and the Ādityas are the seven classes of deities; ten sons
of Vaivasvata Manu like Ikṣvāku and others rule
over the earth.

Of the seven future Manus it is in Sāvarna Manvantara
that Asvatthāman, Saradvata, Kauśika, Gālava, Śatānanda,
Kaśyapa, and Rāma would be the seven sages; Dhṛti, Varīyat,
Yavasu, Suvarna, Vṛsti, Carisnu, Īḍya, Sumati, Vasu and
Śukra — these ten sons of Sāvarṇa Manu would be ruling
over the earth.

Then the Purāṇa Pañcalaksana does not go for the detailed
description of rest six Manus. Only this much is said that
Raucya, Bhautya and Meru Sāvarṇi etc., will be the other six
Manus after Sāvarṇa Manu. From Prajāpati Ruci there shall be
Raucya Manu and from Prajāpati Bhūti there shall be Bhautya
Manu and from Brahmā there shall be (four) other Manus.

This second account of eight Manvantaras is based upon
two texts — Matsya (Ch.9.1-39) and Padma (I.I.7.31-115;2.V.7.31-115)

11 & 12. Out of the two texts — Matsya and Padma dealing
with this second account of Manvantara, Matsya only refers to
the seven classes of deities and ten sons of Vaivasvata Manu.
### TABLE II

**Second account of Manvantara:** (3. Abschnitt. Manvantara Textgruppe II)

<table>
<thead>
<tr>
<th>Manu</th>
<th>Seven sages</th>
<th>Gods</th>
<th>Sons of Manu (the kings)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7 sages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Svārociṣa</td>
<td>Datta, Tusita, Agniśeyavana, Hastindra, Stambha, Prānsa, Sukṛta, Kasyapa, Aurva and Brhaspati -</td>
<td>Mūrti, Āpa, Jyotiraya, Smaya - 7 sons of Vasistha</td>
<td>Nabha, Nabhasya, Prasṛtī and Bhānu- 4 sons of Svārociṣa Manu.</td>
</tr>
<tr>
<td></td>
<td>7 sages</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Auttama</td>
<td>Kaukurundi, Bhānus Kurundi, Dālbhya, Samkha, Pravāhina, Mita and Sammita -</td>
<td>7 sages known as Ūrjas</td>
<td>Isa, Ūrja, Tanūrja, Sucī, Sukra, Madhu, Madhava, Nabhasya, Nabhas and Saha - 10 sons of Auttami Manu.</td>
</tr>
<tr>
<td>Manu</td>
<td>Seven sages</td>
<td>Gods</td>
<td>Sons of Manu (the kings)</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
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<td>-------------------------</td>
</tr>
</tbody>
</table>
Third account of Manvantara: (3. Abschnitt. Manvantara, Textgruppe IIIA, B)

In the first Manvantara i.e., Svāyambhuva Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasistha, Bharju and Daksa are the nine sages (Kūrma I.2.22, Viṣṇu I.7.5); the Yāmas who are but the twelve sons of Yajña born from his wife Dakṣinā (Kūrma I.8.13, Viṣṇu I.7.19) are the deities. Priyavrata and Uttānapāda, the two sons of Svāyambhuva Manu (Kūrma I.8.11, Viṣṇu I.7.13) rule over the earth.

In the second Manvantara i.e., Svārociṣa, Pārāvatas and Tusitas are the deities and their Indra is Viśvaścit. Urja, Stambha, Prāṇa, Dattoli, Rśabha, Niśvara and Urvarivat are the seven sages. Caitra, Kimpurusa and others - the sons of Svārociṣa Manu rule over the earth.

In the third Manvantara i.e., Aūttami Sudhāmans, Satyas, Śivas, Pratardanas and Vaśavartins are the five orders of deities each consisting of twelve divinities and their Indra is Suśānti. Rajas, Gātra, Ardhabāhu, Savana, Anāgha, Sutapas and Śakra are the seven sages.14 The sons

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13. 3. Abschnitt. Manvantara, Textgruppe IIIA based on Kūrma (51.1-36) and Viṣṇu (III.1.5-47) gives a detailed account of past and present Manvantaras whereas Textgruppe IIIB based on Viṣṇu (III.2.1-60) deals with the future Manus.

14. Without mentioning the names the Viṣṇu Purāṇa makes the simple statement that Vasistha's seven sons are regarded as seven sages in this Manvantara.
of Auttami Manu like Aja, Parasu, Divya and others rule over the earth. 15

In the fourth Manvantara i.e., Tāmasa Surupas, Haris, Satyas and Sudhīs are the four orders of deities each consisting of twenty seven divinities and their Indra is Śibi. Jyotirdhāman, Prthu, Kāvyā, Caitra, Āgni, Vanaka and Pāvara are the seven sages; the valiant sons of Tāmasa Manu like Khyāti, Sātahaya, Jānujaṅgha and others rule over the earth. 16

In the fifth Manvantara i.e., Raivata Amitābhas, Abhūtarajasas, Vaikunthas and Sumedhāsas are the four orders of deities each consisting of fourteen divinities and their Indra is Vibhu. Hiranyaroman, Vedaśrī, Ūrdhvabāhu, Vedabāhu, Sudhāman, Parjanya and Mahāmuni are the seven sages. The valiant sons of Raivata Manu like Balabandhu, Sambhāvya, Satyaka and others rule over the earth. 17

15. Of the two texts—Kūrma and Viṣṇu dealing with this third account of Manvantara, it is the Viṣṇu which speaks of the sons of Auttami Manu.

16. The Viṣṇu only refers to the sons of Tāmasa Manu.

17. The Viṣṇu only speaks of the sons of Raivata Manu.
In the sixth Manvantara i.e., Cāksusa, Ādyas, Prasūtaḥ, Bhavyas, Prthugas and Lekhas are the five orders of deities each consisting of eight divinities and their Indra is Manojaya, Sumedhas, Virajas, Havismat, Uttama, Madhu, Atimāman and Sahisnu are the seven sages. The valiant sons of Cāksusa Manu like Īru, Pūru, Satadyumna and others rule over the earth.

In the seventh Manvantara i.e., Vaivasvata continuing at present, Vivasvat’s son Sraddhadeva is the Manu. In this Manvantara Ādityas, Vāsus and Rudras are the deities and their Indra is Purandara. Vasistha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja are the seven sages. Iksvāku, Nābhāja, Dhrsta, Šaryāti, Narisyanta, Nābhāgodiṣṭa, Karūsa, Prsadhra and Vasumat—these nine virtuous sons of Vaivasvata Manu rule over the earth.

Of the seven Manvantaras that would follow the present one, the first is Śāvarṇa Manvantara. It is eighth in order. In this Manvantara there would be three orders of deities like Sutapas, Amitābhas and Mukhyas and each of these three orders would be consisting of twenty divinities.

18. Of the two texts dealing with this third account, it is only the Viṣṇu which refers to the sons of Cāksusa Manu.

19. The Viṣṇu Purāṇa only refers to the nine sons of Vaivasvata Manu.
Arid Bali, the son of Virocana would be their Indra.

Dīptimat, Gālava, Rāma, Kṛpa, Drauni, Vyāsa and Rṣyaśrṇja would be born as seven sages. The sons of Sāvarna Manu like Virajas, Arvarīvat, Nirmoha and others would be ruling over the earth.

In the ninth Manvantara called Dakṣa—Sāvarni the Paras, Maṛcīgarbhās and Sudharmans would be the three orders of deities and each of these orders would be consisting of twelve divinities. And Adbhuta would occupy the position of Indra. Savana, Vyūtimat, Bhavya, Vasu, Medhādhṛti, Jyotismat and Satya would be born as seven sages. Dḥrtaketu, Dīptiketu, Paṅcāhasta, Nirāmaya, Prthuśravas and others—these sons of Dakṣa—Sāvarni would be ruling over the earth.

In the tenth Manvantara called Brahma—Sāvarni Sudhāmans, Viruddhas and Ātasaṃkhyas would be the three orders of deities and Sānti would be their Indra. Havismat, Sukṛti, Satya, Apāṃmūrti, Nābhāja, Apratimaujas and Satyaketu would be born as seven sages. Ten sons of Brahma—Sāvarni like Sukṣetra, Uttamaṃsva, Harisena and others would be ruling over the earth.

In the eleventh Manvantara called Dharma—Sāvarni Vihamgamas, Kāmāgamās and Nirmānaratis would be the three orders of deities each consisting of thirty divinities and Vṛṣa would be their Indra. Niścara, Aṃnitejas, Vapusmat, Viṣṇu, Āruni, Havismat and Anagha would be born as the
seven sages. The sons of Dharma-Sāvarṇī like Sarvāja, Sarvadharman, Devānīka and others would be ruling over the earth.

In the twelfth Manvantara called Rudra Sāvarṇī Haritas, Lohitas, Sumanasas, Sukarmans and Tāras would be the five orders of deities each consisting of ten divinities and Rūdhāman would be their Indra. Tapasvin, Sutapas, Tapomūrti, Taporati, Tapodharti, Dyuti and Tapodhana would be born as the seven sages. The sons of Rudra Sāvarṇī like Devavat, Upadeva, Devaśrestha and others would be ruling over the earth.

In the thirteenth Manvantara called Raucya, Sutrāmans, Sudharmans and Sukarmans would be the three orders of deities each consisting of thirty three divinities and Divaspati would be their Indra. Nirmoha, Tattvadarśin, Niśprakampa, Nirutsuka, Dhṛtimat, Ayvaya and Sutapas would be born as the seven sages. The sons of Raucya Manu like Citrasena, Vicitra and others would be ruling over the earth.

In the fourteenth and the last Manvantara called Bhautya, Cāksuṣas, Pavitas, Kaniśṭhas, Bhrājiras and Vaco[vṛddhas would be the five orders of deities and Śuci would be their Indra. Aṁnibāhu, Śuci, Ṣukra, Mājadha, Aṁnidhra, Yukta and Ajita would be born as the seven sages. The sons of Bhautya Manu like Uru, Gabhīra, Bradhna and others would be ruling over the earth.
<table>
<thead>
<tr>
<th>Manu</th>
<th>Gods</th>
<th>Indra</th>
<th>Seven Sages</th>
<th>Sons of Manu (the kings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Svāyambhuva</td>
<td>Yāmas</td>
<td>-</td>
<td>Marici, Atri, Anāgiras, Pulastya, Pulaha, Kratu, Vasistha, Bhrigu and Dakṣa - 2 sons of Svāyambhuva Manu</td>
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<td></td>
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<tr>
<td>Svārociṣa</td>
<td>Pārvatas, Vipāṣcit</td>
<td>Prāra, Paviṣṭa, Prāva, Purva - 7 sages.</td>
<td></td>
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<tr>
<td></td>
<td>and Tusitas</td>
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<tr>
<td>Auttami</td>
<td>Sudhāmans, Susānti</td>
<td>Satyas, Śivas, Satyas, Āśvas, Bhūvāśvānas, Tāmāśa, Pratardanas and Vaśavārtins - 5 orders of deities each consisting of 12 divinities.</td>
<td></td>
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<tr>
<td></td>
<td>and others</td>
<td></td>
<td>Rajas, Gātra, Aja, Parasu, Anagha, Sutapas and Śakra - 7 sages.</td>
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<td></td>
<td>Ardhabhūṣa, Savāṇa, Divya and etc., the sons of Auttami Manu</td>
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<tr>
<td>Tamasa</td>
<td>Surupas, Haris, Sibi</td>
<td>Satyas and</td>
<td>Jyotirdhaman, Gṛthu, Kāvyā, Jānujaṅgha and Cātra, Agni, etc. - sons of Tāmāśa, Manu.</td>
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<tr>
<td></td>
<td>and Sudhis</td>
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</tbody>
</table>

**TABLE III**

Third account of Manvantara (3. Abschnitt. Manvantara, Textgruppe IIIA,B)
<table>
<thead>
<tr>
<th>Manu</th>
<th>Gods</th>
<th>Indra</th>
<th>Seven Sages</th>
<th>Sons of Manu (the kings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Raivata</td>
<td>Amitābhās, Vibhu Abhūtarajasas, Vaikuṇṭhas and Sumedhases</td>
<td>Hiranyaroman, Vedaśī, Urdbhavāhū, Vedabāhū, Sudhāman, Parjanya and Mahāmuni - 7 sages.</td>
<td>(Balabandhu, Sambhāvya Satyaka and etc. - the sons of Raivata Manu).</td>
<td></td>
</tr>
<tr>
<td>6. Cākṣuṣa</td>
<td>Ādyas, Manojaya Prasūtās, Bhavyas, Prthugas and Lekhas - 5 orders of deities each consisting of 8 divinities.</td>
<td>Sumedhas, Virajas, Havismat, Uttama, Madhu, Atināman and Sahisnū - 7 sages.</td>
<td>(Ūru, Pūru, Satadyumna and etc. - sons of Cākṣuṣa Manu).</td>
<td></td>
</tr>
<tr>
<td>Manu</td>
<td>Gods</td>
<td>Indra</td>
<td>Seven Sages</td>
<td>Sons of Manu (the kings)</td>
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<tr>
<td>8. Sāvarṇa</td>
<td>Sutapas, Brihaspati,</td>
<td>Bali, the</td>
<td>Dīptimat,</td>
<td>Virajas,</td>
</tr>
<tr>
<td></td>
<td>Amitābha son of</td>
<td>Gāyatrī Rama,</td>
<td></td>
<td>Arvarīvat,</td>
</tr>
<tr>
<td></td>
<td>and Mukhyas</td>
<td>Virocana</td>
<td>Krpa, Drauṇī</td>
<td>Nirmohā and</td>
</tr>
<tr>
<td></td>
<td>Virocana</td>
<td>Vyāsa</td>
<td>Rṣyaśṛṅga</td>
<td>etc. - sons of</td>
</tr>
<tr>
<td></td>
<td>- 3 orders</td>
<td>and</td>
<td>7 sages</td>
<td>Sāvarṇa Manu</td>
</tr>
<tr>
<td></td>
<td>of deities</td>
<td>each</td>
<td></td>
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<tr>
<td></td>
<td>each consisting of 20</td>
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<tr>
<td></td>
<td>divinities</td>
<td></td>
<td></td>
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<tr>
<td>9. Dakṣa- Sāvarṇi</td>
<td>Paras, Adbhuta</td>
<td>Savana,</td>
<td>Dīptimat,</td>
<td>Dhṛtaketu,</td>
</tr>
<tr>
<td></td>
<td>Marīciğer-bhhas,</td>
<td>Dyutimat,</td>
<td>MIDVYAYA,</td>
<td>Dīptiketu,</td>
</tr>
<tr>
<td></td>
<td>Sudharmans -3 orders of</td>
<td>Bhavya, Vasu,</td>
<td>Marīciğer-bhhas,</td>
<td>Pancahasta,</td>
</tr>
<tr>
<td></td>
<td>deities each consisting</td>
<td>Medhādṛśti,</td>
<td></td>
<td>Nirāmayā,</td>
</tr>
<tr>
<td></td>
<td>of 12</td>
<td>Jyotismat and</td>
<td></td>
<td>Prthuśravas</td>
</tr>
<tr>
<td></td>
<td>divinities.</td>
<td>Satya</td>
<td>and etc. - sons of Dakṣa- Sāvarṇi.</td>
<td>and etc. - sons of Dakṣa- Sāvarṇi.</td>
</tr>
<tr>
<td>10. Brahma- Sāvarṇi</td>
<td>Sudhāmans, Sānti Viruddhas</td>
<td>Havismat,</td>
<td>Sukṛti,</td>
<td>Sukṣetra,</td>
</tr>
<tr>
<td></td>
<td>and Satasamkhyas</td>
<td>Satya,</td>
<td>Satya,</td>
<td>Uttamaujas</td>
</tr>
<tr>
<td></td>
<td>- 3 orders of deities.</td>
<td>Apāmūrti,</td>
<td>Nābhāja,</td>
<td>Harisenā and</td>
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<tr>
<td></td>
<td></td>
<td>Nābhāja,</td>
<td>Apratimaujas,</td>
<td>etc. - 10 sons</td>
</tr>
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<td></td>
<td></td>
<td>and Satyaketu</td>
<td>of Brahma- Sāvarṇi.</td>
<td>of Brahma- Sāvarṇi.</td>
</tr>
<tr>
<td>Manu</td>
<td>Gods</td>
<td>Indra</td>
<td>Seven sages</td>
<td>Sons of Manu (the kings)</td>
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<td>------------</td>
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<td>illon</td>
<td>------------------------------------------------------</td>
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<tr>
<td>11. Dharma-</td>
<td>Vihangamas, Vrṣa</td>
<td>Miścara,</td>
<td>Sarvaja,</td>
<td></td>
</tr>
<tr>
<td>Sāvarṇī</td>
<td>Kāmaṇajas,</td>
<td>Aṅgitejas,</td>
<td>Sarvadharman,</td>
<td></td>
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<tr>
<td></td>
<td>and Nirmā-</td>
<td>Vapusmat, Visu,</td>
<td>Devānika and</td>
<td></td>
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<tr>
<td></td>
<td>naratis -</td>
<td>Āruṇi, Havisat</td>
<td>etc. - the sons</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 orders of</td>
<td>and Anagha -</td>
<td>of Dharma-</td>
<td></td>
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<tr>
<td></td>
<td>deities each</td>
<td>30 sages.</td>
<td>Sāvarṇī.</td>
<td></td>
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<tr>
<td></td>
<td>consisting</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>of 30 divinities.</td>
<td></td>
<td></td>
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<tr>
<td>12. Rudra-</td>
<td>Haritas,</td>
<td>Tapasvin,</td>
<td>Devavat, Upaderva,</td>
<td></td>
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<tr>
<td>Sāvarṇī</td>
<td>Lohitas,</td>
<td>Sutapās,</td>
<td>Devāśrestha and</td>
<td></td>
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<tr>
<td></td>
<td>Sumanasas,</td>
<td>Tapomūrti,</td>
<td>Rudra-Sāvarṇī.</td>
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<td></td>
<td>Sukarmans</td>
<td>Taparati,</td>
<td></td>
<td></td>
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<td></td>
<td>and Tāras -</td>
<td>Tapodhṛti,</td>
<td></td>
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<tr>
<td></td>
<td>5 orders of</td>
<td>Dyuti and</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>deities each</td>
<td>Tapodhana -</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>consisting</td>
<td>7 sages.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>of ten divinities.</td>
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<tr>
<td>13. Raucya</td>
<td>Sutāmans</td>
<td>Nirmoha, Tattva-</td>
<td>Citrasena, Vicita and etc. - sons of Raucya Manu.</td>
<td></td>
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<td></td>
<td>Divas-</td>
<td>darśin, Niṣprakampa,</td>
<td></td>
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<tr>
<td></td>
<td>Suddharmans pati</td>
<td>Mirutsuka, Dhrtimati,</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>and Sukarmans</td>
<td>Avayava and Sutapas -</td>
<td></td>
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<tr>
<td></td>
<td>- 3 orders of</td>
<td>7 sages.</td>
<td></td>
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<tr>
<td></td>
<td>deities each</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>consisting</td>
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<td></td>
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<tr>
<td></td>
<td>of 33 divinities.</td>
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<tr>
<td>14. Bhautya</td>
<td>Gāksuṣas,</td>
<td>Aṅgibāhu, Śuci,</td>
<td>Uru, Gabhīra, Bradhna and etc. - sons of Bhautya Manu.</td>
<td></td>
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<tr>
<td></td>
<td>Śuci</td>
<td>Śukra, Māgadh,</td>
<td></td>
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<tr>
<td></td>
<td>Pavītras,</td>
<td>Aṅgīdhra, Yukta</td>
<td></td>
<td></td>
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<td></td>
<td>Kanisthas,</td>
<td>and Ajita -</td>
<td></td>
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<tr>
<td></td>
<td>Bhūjīras and</td>
<td>7 sages.</td>
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<td></td>
<td>Vacoruddhas -</td>
<td></td>
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<tr>
<td></td>
<td>5 orders of</td>
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</tbody>
</table>
After giving an account of the three different versions of the Manvantara, we come to Narasimha Purāṇa. In the first Manvantara i.e., Svāyambhuva there are the following sages: Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasistha and Bhṛgu. The first and the second text-group maintain this number as seven. But the Narasimha Purāṇa follows the third text-group i.e., Viṣṇu and Kūrma and speaks of the sages as nine. Whereas in the third text-group the extra sages are Dakṣa and Bhṛgu, the Narasimha Purāṇa identifies them as Pracetas and Bhṛgu.

In speaking of the sons of Svāyambhuva Manu the first two text-groups refer to his ten sons. But following the tradition of the third text-group Viṣṇu and Kūrma, the Narasimha Purāṇa speaks of Priyavrata and Uttaṇapāda as the two sons of Svāyambhuva Manu.

As regards the deities and Indra ruling over these deities, Narasimha is silent.

In the second Manvantara i.e., Svārocisa all the three text-groups agree that there were seven sages. But in identifying these sages no text-group agrees with the other. The Narasimha Purāṇa in giving an account of the seven sages speaks of them as Īrjastamba, Suprāṇa, Danta, Mirrasbha, Variyān, Isvāra, and Soma.

As regards the deities the Narasimha Purāṇa follows the third version when it speaks of Tusitas and Pārāvatas.
as the deities of this Manvantara. And likewise following
the third tradition Narasimha speaks of Vipasctit as the
Indra of these deities.

As regards the kings Narasimha Purâna follows the
third tradition (Caitra Kimpuruṣādyāsca sutāh-7), but in
stead of referring to Caitra, Kimpurusa and others, Narasimha
passes over it referring only to Kimpurusas (Kimpuruṣādyāḥ
Ch.23.3).

In the third Manvantara i.e., Uttama as regards the
seven sages Narasimha ignores all the three traditions and
makes the general statement that the Vandyas are the seven
sages.

In speaking of the deities the Narasimha Purâna
ignores the first two traditions and follows the third
text-group where knowingly or unknowingly the copiest has
changed the original name from 'Vasavertin' to 'Vamsavartin'.
As regards Indra ruling over these deities Narasimha follows
the third tradition and speaks of Susânti as the Indra of
this Manvantara.

In the third text-group the kings of Uttama Manvantara
are Aja, Paraśu, Divya and others, but in Narasimha they
are spoken of as Paraśu, Citra and etc. Is it possible
that through the carelessness of the scribe the original
word Aja has been replaced by 'atra'?
In the fourth Manvantara i.e., Tāmasa Narasimha disregards all the three traditions and speaks of Hiranya-roman, Devasrī, Urddhvabāhu, Devabāhu, Sudhāman, Parjanya and Muni as the seven sages. As regards the deities in the third tradition when there happens to be four classes of them like Surūpas, Haris, Satyas and Suḍḍhis, in Narasimha they are spoken of as three classes namely Paras, Satyas and Suḍḍhis. And in the third tradition the Indra ruling over these deities is Sībi whereas in Narasimha Indra is identified as Bhusundī.

As regards the kings Narasimha ignores all the three traditions and speaks of Jyotirdhaman, Prthu, Kāśya, Agni and Dhanaka as the sons of Tāmasa Manu ruling over the earth.

In the fifth Manvantara i.e., Raivata Narasimha ignores all the three traditions and speaks of Śanta, Śantabhaya, Vidvas, Tapasvin, Medhāvin and Sutapas as the seven sages even though the number is six. As regards the deities it follows the third tradition and whereas the third tradition speaks of them as Amitābhās, Abhūtarajasas, Vaikunthas and Sumedhas, Narasimha refers to them as Amitas.

20. In the N.S.P. edition the reading is Śāntanava.
Niratas, Vaikunthas and Sumedhas. And Indra ruling over
these deities is Asurāntaka although in the third tradition
Vibhu is the Indra of the deities.

As regards the kings both the first and second
tradition speak of ten distinct and particular kings, who
as sons of Raivata Manu rule over the earth. The third
tradition unlike the first and the second speaks of only
three sons of Manu (Balabandhustau Sambhāvyah Satyakādyāśca
tatsutāh -161). The Narasimha Purāna speaks of these kings
as Saptakas and etc. (Saptakādya manoh sutā -Ch.23.10).

In the sixth Manvantara i.e., Cāksusā as regards the
seven sages, following the third tradition Narasimha retains
the five names - Sumedhas, Virajas, Havismat, Uttama,
Sahisnu and puts two other sages-Medhas and Matimat who
do not appear in any of the preceding accounts.

As regards the deities the first tradition has five
orders of them like Ādyas, Prabhūtas, Rbhus, Prthukas and
Lekhas born from the union of Āngiras and Nādvalā. In
addition to Lekhas, Rbhus and Prthaḥbhūtas the second
tradition has Vārimūlas and Divaukasas. The third tradition
(Visṇu and Kurma)has Ādyas, Prasūtas, Bhavyas, Prthuṣas and
Lekhas each of which consists of eight divinities. Following
the third tradition Narasimha maintains the same order

of deities like Ādyas,22 Prasūtas, Bhavyas, Prathtitas and Lekhas. And Manojava is the Indra of these deities as in the third tradition.

Referring to the ten sons of Čāksusa Manu the first tradition speaks of Uru and others (daśaputrāstum... Ṛuṇprabhrtayo - 33). Likewise the second tradition refers to the ten sons of Manu and speaks of Ruru and others (Ṛruṇprabhrtayah Čāksuṣasya sūtā dasā - 25). The third tradition makes it a little more detailed by speaking of them as Uru, Puru, Satadyumna and others (Ṛuṛuḥ Puruṛuḥ Satadyumnapramukhāḥ...Čāksusasya manoh putrāḥ - 20). The Narasimha Purāṇa retains the names of Puru and Satadyumna and ignores Uru.

In the seventh Manvantara i.e., Vaivasvata continuing at present all the three traditions unanimously speak of Atri, Vasistha, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra and Jamadagni as the seven sages who take their birth for restoring the Vedas. And the Narasimha retains this old uninterrupted tradition in toto.

As regards the deities the first and the second tradition refer to seven classes of them like Sādhyas,

22. Though in the N.S.P. edition it is Ādyas, in Gitā Press edition it appears as Āpyas.
twin Aśvins, Rudras, Maruts, Ādityas, Viśvedevas and Vasus. The third tradition refers only to three classes of deities like Ādityas, Vasus and Rudras etc. The Narasimha besides retaining the names of Ādityas and Rudras puts the name Viśvavasu in place of Vasu. And in keeping with the third tradition Indra ruling over these deities is Purandara.

Both the first and second tradition speak of ten sons of Vaiśavēśa Manu like Iksvāku and others as the kings ruling over the earth. (Iksvāku pramukhāścaiva đaśa-putrāḥ mahātmanah - 38 (1st tradition), Iksvākupramukhā-ścaśya daśa putrāḥ smṛtā bhūvi - 30 (2nd tradition). The third tradition speaks of Manu's nine sons identified as Iksvāku, Nābhāga, Dhrsta, Saryāti, Nārisyanta, Nabhāgodista, Karusa, Prśadhra and Vasumati. Without referring to the number of sons as nine or ten the Narasimha text speaks of them as Iksvāku and others (tasya putrā Iksvāku prabhṛtayāḥ - Ch.23.14).

In the Sāvārṇa Manvantara that would follow the present Vaiśavēśa Manvantara the group of seven sages as described in the first tradition would be Rāma, Vyāsa, Dīptimat, Ātreya, Aśvatthāman (the son of Draupāda), Bhāradvāja, Śāradvata Gautama, Gālava Kauśika and Ruru Kāśyapa. In the second tradition they are said to be Rāma, Aśvatthāman, Śāradvata, Gālava, Kauśika, Kāśyapa and Śatānanda. In keeping with the first tradition in addition to the names like Rāma, Vyāsa, Draupāda, Dīptimat and Gālava the third tradition mentions two other names - Kṛpa and Rayaśṛṇga. And Narasimha retains all these names of the third
tradition except Rāma which has been replaced by Nāmā.

Both the first and second tradition are silent with regard to the deities of this Manvantara. The third tradition refers to three orders of deities like Sutapas, Amitābhas and Mukhyas, each order consisting of twenty divinities. In Narasimha the deities referred to are Sutapa and others (Sutapādyā deva gaṇaḥ Ch.23.13). And Bali would be the Indra of these deities as in the third tradition.

As regards the kings both the first and second tradition speak of ten sons of Sāvarṇi Manu and clearly put their names. The third tradition as preserved in Visnu neither speaks of the sons as ten nor does it refer to any of their names. Instead it puts the names of three sons known as Virajas, Arvarīvat, Nirmoha and others (Virājaśc Ārvarīvāmśca Nirmohādyāḥ Ch.19). And in Narasimha we come across three names who are identified as Virāja, Urvariya and Nirmoka.

The second tradition concludes the account of Manvantaras with the eighth Manvantara of Sāvarṇi Manu. Henceforth we will be discussing the Narasimha text with reference to the first and the third tradition.

As regards the second would be Manvantara the first tradition designates it as Meru Sāvarṇi and the third tradition based on Visnu (of the two texts - Kūrma...
and Visnu incorporated in the third tradition only Visnu
deals with future Manus) names it as Dakśa-Śāvarṇī. And in
Narasimha it is also called Dakśa-Śāvarṇī.

In this second Manvantara the seven sages as depicted
in the first text-group would be Medhātithi Paulastya,
Vasu Kāśyapa, Jyotismat Bhargava, Dyutimat Āṅgiras,
Savana Vāsistha, Havyavāhana Ātreya and Satya Paulaha.
In the third text-group they are said to be Medhādṛhti,
Vasu, Jyotismat, Dyutimat, Savana, Bhavya and Satya. And
as regards Narasimha no doubt it follows the third tradition,
but it puts their names in the most confused manner.
Without naming seven sages it refers to six sages and
speaks of them as seven. 23

As regards the deities the first text-group speaks
of three classes of them who would be the sons of Rohita
Prajāpati 24 (putrāste Rohitasya prajāpateḥ -52). The
third text-group refers to these deities as Paras, Marīci-
garbhas and Sudharmans each of which would be consisting

23. Savana Dyutimān Bhavyo Vasur Medhādhṛtistathā /
    Jyotismān saptamah Satyastatraite ca maharṣayaḥ //

    (3. Abschnitt, Manvantara Text-gruppe
    III B, verse 22)

24. Rohita prajāpati is identified as Meru Śāvarṇī.
of twelve divinities. In Narasimha the deities are Havismats Maricigarbhas and Sudharmans. And Adbhuta is the Indra of these deities as in the third tradition.

As regards the kings to be ruling over the earth the first text-group gives a detailed list of nine sons of Meru Sāvarni like Dhrstaketu, Dīptiketu, Pañcahasta, Nirāmaya, Prthuṣravas, Bhūridyumna, Reīka, Vrhat and Gaya.

The third text-group preserved in Visnu takes only the first five names of the preceding account - Dhrstaketu (Dhrstaketu of first tradition is put here as Dhrstaketu), Dīptiketu, Pañcahasta, Nirāmaya and Prthuṣravas. And in Narasimha these sons are identified as: - Dhrti, Kīrti, Dīpti, Ketu, Pañcahasta, Nirāmaya and Prthuṣravas. 25

25. It is interesting to note here how the Narasimha in course of borrowing the Visnu tradition has confused the original version.

\[
\begin{align*}
\text{Dhrstaketu Dīptiketu Pañcahasto Nirāmaya} & / \\
\text{Prthuṣravādyāśca tathā Dakṣasāvarṇākātmajāḥ} & / 23 \\
\text{Text-gruppe IIIB (Visnu)}
\end{align*}
\]

\[
\begin{align*}
\text{Dhrti} & \text{ Kīrti Dīpti} \text{ Ketu} \text{ Pancahasto Nirāmaya} \text{ Prthuṣravādyā} \\
\text{Dakṣasāvarṇā rājano'sya manoh putrāḥ} & \\
\text{Narasimha Ch.23.20}
\end{align*}
\]

A comparison of both these texts would make it clear how Narasimha version is erratic.
Though speaking of the tenth Manvantara, the first text-group does not mention its name, the third text-group calls it Brahma-Sāvarni. In this Manvantara the seven sages referred to in the first text-group would be Havismat Paulaha, Sukṛti Bhārgava, Āpomūrti Ātreya, Āpava Vāsistha, Apratima Paulastya, Nābhāga Kāśyapa, Satya and Āṅgiras. Without referring to their gotra names the third text-group accepts all these except Āpava Vāsistha who is replaced by Satyaketu. In Narasimha the seven sages are identified as Havismat, Sukṛti, Satya, Nābhāga, Tapomūrti, Pratimoka and Saptaketu.

As regards the deities the first tradition speaks of two classes. The third tradition speaks of three classes of deities like Sudhāmans, Viruddhas and Śatasamkhyas. The Narasimha version refers to only Viruddhas and others (Viruddhādayastatra devāḥ Ch.23.23). And Śānti would be the Indra of these deities as in the third tradition.

As regards the kings the first text-group speaks of ten sons of tenth Manu like Sukṣetra, Uttamaujas, Bhūrisēna, Vīryavat, Śatānīka, Mirāmitra, Vṛṣasena, Jayadratha, Bhūridyūmna and Śvarcas. Though the third text-group

26. Apratima of first text-group appears here as Apratimaujas. Similarly Āpomūrti of first text-group appears here as Apāmmūrti.
speaks of ten sons of Brahma-Sāvarṇī, it refers to only
Sukṣetra, Uttamaujas, Harīṣena and others as the sons of
this Manu (Sukṣetraśc Uttamaujaśca Harīṣenaḥdayo daśa,
Brahma sāvarṇaputrāṣtu - 27). And in Narasimha they are
Sukṣetra, Uttama, Bhūriṣena and others (Sukṣetra Uttamo
Bhūriṣenaḥdayo Brahma sāvarṇiputrā rājāno bhaviṣyanti -
Ch.23.24).

In the eleventh Manvantara (not identified in the
first text-group but referred to as Dharma-Sāvarṇī in the
third text-group) as regards the seven sages, the deities,
Indra and the kings Narasimha ignores the first and third
tradition and gives its own independent account. The
group of seven sages would be Nirmoha, Tattvadārtiṣa, Nikampa,
Nirūtṣaḥa, Dhṛtimat and Raucya even though the number is
six. Likewise the deities would be Simha, Savana and others
(Simha Savanādayah devaṇaḥ - Ch.23.26), and Divaspati
would be the Indra of these deities. And the sons of
Dharma-Sāvarṇī like Citrasena, Vicitra and others would be
the kings of this earth. (Citraśena Vicitrādyā Dharma-
Sāvarṇiputrā bhūḥṛto bhaviṣyanti - Ch.23.27).

In the twelfth Manvantara (not identified in the first
text-group but referred to as Rudra-Sāvarṇī in the third
text-group) the seven sages as described in the first text-
group would be Dyuti (son of Vasīṣṭha), Sutapas Ātreyā,
Tapomūrti Āṅgiras, Tapasvin Kāśyapa, Tapodhana Paulastya,
Taporati Paulaha and Tapodhrti Bhārgava. Without referring to their 'gotra' the third text-group retains all these original names of the seven sages. The Narasimha retains four names out of them - Tapasvin, Tapomūrti, Taporati and Tapodhrti and takes three other sages like Cārutapas, Jyoti and Tapa.

As regards the deities, without referring to their names the first tradition speaks of five classes, all of whom would be born from the mind of Brahmā. The third tradition speaks of five classes of deities as Haritas, Lohitas, Sumanasas, Sukarmans and Tāras each of which would be consisting of ten divinities. And the Narasimha retains all these names except the last wherein place of Tāras the deities are termed as Sutapas. In the third tradition Rtudhāman would be the Indra whereas the Narasimha makes it Kṛtadhāman.

The first tradition gives a detailed list of the ten sons of twelfth Manu like Devavat, Upadeva, Devasreṣṭha, Vidūratha, Mitrovat, Mitravidyu, Mitrasena, Amitrahan, Mitrabāhu and Suarcas. The third tradition refers to only three kings like Devavat, Upadeva and Devasreṣṭha (Devaṇān; Upadevaśca Devasreṣṭhādayastathā - 35) whereas the Narasimha retains only two names Devavat and Devasreṣṭha (Devaṇān Devasreṣṭhādyah manoch sutā bhūpālā bhaviṣyanti - Ch.23.31).
In the thirteenth Manvantara called Raucya the Narasimha Purāṇa ignores the first and the third tradition and gives a different list of seven sages like Niścita, Agnītejas, Vapanasmat, Dhrstā, Vāruni, Havismat and Nahusa.

As regards the deities the first tradition just refers to three classes without identifying them. Following the first tradition the third tradition speaks of three classes, but identifies each of them. They are Sutrāmans, Sudharmans and Sukarmans each of whom would be consisting of thirty three divinities. Of the three classes of deities referred to in the third tradition the Narasimha text retains Sudharman and in place of Sutrāmans and Sukarmans gives two other names - Bāna and Sragvin (Sragvī Bānah Sudharmā prabhṛtayo devaganāh - Ch.23.32). And Divaspati, the Indra of the deities in third tradition is replaced by Rṣabha in Narasimha.

In the first tradition ten sons of Raucya Manu are clearly identified. The third tradition without referring to the number of sons mentions only the first two names of the list given in the first tradition (Citraśena Vicitrāḍyā bhavisyanti mahīksitäḥ - 39). And the Narasimha neither refers to the number ten nor does it accept the names of the old tradition; it speaks of Sudharman, Devānika and others (Sudharmā Devānīkādayaḥ stasya manoh putrāḥ - Ch.23.33).
The last and fourteenth Manvantara though referred to as Bhautya in both the first and third tradition is termed as Bhāuna in Narasimha. In this Manvantara the group of seven sages mentioned in the first tradition would be Agnīdhra Kāśyapa, Mājadha Paulastya, Agnibāhu Bhārgava, Suci Āṅgiras, Yukta Ātreya, Sukra Vāsiṣṭha and Ajita Paulaha. And following it without the gotra names the third tradition speaks of them as Agnīdhra, Mājadha, Agnibāhu, Suci, Yukta, Sukra and Ajita. Though Narasimha Purāṇa retains some of the traditional sages like Agnibāhu, Suci and Sukra, it adds other names like Mādhava, Śiva, Abhīma and Jitaśvāsa.

As regards the deities the first text-group refers to five classes without naming them. The third text-group

27. The Visnu Purāṇa text in enumerating the seven sages reads:

\[
\text{Agnibāhuḥ Suciḥ Sukro Mājadho’gnidhra eva ca} / \\
\text{Yuktastathā Jitaścānyo....}
\]

In interpreting the third pada of the text Wilson gives the meaning as Yukta and Ajita whereas the Gitā Press edition translates it as Yukta and Jita. Both the meanings are possible, but in keeping with the first tradition we prefer to take the meaning as Yukta and Ajita.
gives a detailed list of these five classes viz., Cāksusas, Pavitras, Kanisthas, Bhrājiras and Vacovṛddhas. And the Narasimha follows the third text-group and puts the same names though not exactly identical. In Narasimha they are Cāksusmats, Pavitras and Kanisthahbas (Cāksusmantah Pavitrāḥ Kanisthābhāḥ devaṅgaḥ - Ch.23.34), whereas in the third text-group they are Cāksusas, Pavitras and Kanisthas. And Śucī, the Indra in the third text-group becomes Suruci in Narasimha.

In the first tradition the ten sons of Bhaūtya Manu are Bradhna, Taranāgabhīru, Tarasmat, Ugra, Abhimānin, Pravīna, Jīnu, Samkrandana, Tejasvin and Sabala. The third tradition retains only the first Bradhna and takes two other names - Uru and Gabhīra (Urur Gabhīra Bradhnādyā mano-stasya sutā nṛpāḥ - 43). In the Narasimha text the name Uru is retained as before and names like Bradhna and Gabhīra are changed to Brahmā and Gambhīra. (Urur Gambhīra Brahmādyāstasya manoh sutā rajānāḥ - Ch.23.35).
<table>
<thead>
<tr>
<th>Manu</th>
<th>Gods</th>
<th>Indra</th>
<th>Seven sages</th>
<th>Sons of Manu (the kings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Svāyambhuva</td>
<td>-</td>
<td>-</td>
<td>Marīci, Atri, Priyavrata and Anṛgas</td>
<td>Utānapāda</td>
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<td></td>
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<td></td>
<td>Pulastya, Pulaha, Kratu, Vasistha, Pracetas and Bhrigu - 9 sages.</td>
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<tr>
<td>2. Svārociṣa Parāvatas &amp; Vipaścit Tusitas</td>
<td>-</td>
<td>-</td>
<td>Úrjastamba, Kimpurusa and Suprāṇa, etc.</td>
<td>Danta, Nirṛṣabha, Variyan, Iśvara and Soma - 7 sages.</td>
</tr>
<tr>
<td>3. Uttama</td>
<td>Sudhāmāns, Susānti Satyas, Sivas, Pratardanas, Vamsavartins - 5 orders of deities each consisting of 12 divinities.</td>
<td>Vandyas</td>
<td>Parasu, Citra and etc.</td>
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<tr>
<td>4. Tāmasa</td>
<td>Paras, Bhusundī Satyas and Sudhis - 3 orders of deities each consisting of 27 divinities.</td>
<td></td>
<td>Hiranyaroman, Jyotirdhāman, Devaśri, Prthu, Kāśya,</td>
<td>Agni, Dhanaka.</td>
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<td></td>
<td>Urdhvakāhu, Devabāhu, Sudhāman, Parjanya and Muni - 7 sages.</td>
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<tr>
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<td>5. Raivata</td>
<td>Amitas, Asurāntaka</td>
<td>Śānta,</td>
<td>Śantabhaya,</td>
<td>Saptaka and others.</td>
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<td></td>
<td>Niratās, (Surāntaka)</td>
<td>Śantabha-</td>
<td>(Śantanava),</td>
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<td></td>
<td>Vaikunthas and</td>
<td>Vidvas,</td>
<td>Tapasvas,</td>
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<td></td>
<td>Sumedhas –</td>
<td>Medhāvin,</td>
<td>Sutapas –</td>
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<tr>
<td></td>
<td>4 orders of deities each</td>
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<td>6 sages.</td>
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<tr>
<td></td>
<td>consisting of 14 divinities.</td>
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<td>6. Cāksusa</td>
<td>Ādyas, Manojavas</td>
<td>Medhas,</td>
<td>Puru,</td>
<td>Śatadyumna etc.</td>
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<td></td>
<td>(Apyas), Prasūtas,</td>
<td>Sumedhas,</td>
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<td></td>
<td>Bhavyas, Prathitas</td>
<td>Virajas,</td>
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<td>Lekhas –</td>
<td>Havismat,</td>
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<td>5 orders of deities each</td>
<td>Uttama,</td>
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<td></td>
<td>consisting of 8 divinities.</td>
<td>Matimat,</td>
<td>Sahisnu –</td>
<td>7 sages.</td>
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<tr>
<td>7. Vaivāsva-</td>
<td>Āditya, Purandara</td>
<td>Vasistha,</td>
<td>Iksvāku and others</td>
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<td></td>
<td>Visvavāsasu and Rudra</td>
<td>Kaśyapa,</td>
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<td></td>
<td>Atri,</td>
<td>Jamadagni, Gautama,</td>
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<td>Visvāmitra</td>
<td></td>
<td>Bharadvāja – 7 sages.</td>
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<tr>
<td>Manu</td>
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<td>8. Sāvarna</td>
<td>Sutapa Bali and others</td>
<td></td>
<td>Dīptimat, Gālava, Nāmā, Krpa, Draunī, Vyāsa and Rṣyaśṛṅga</td>
<td>Virāja, Urvariya and Nirmoka</td>
</tr>
<tr>
<td>11. Dharma-Śāvarnika</td>
<td>Simhay Divaspati Savana and others</td>
<td></td>
<td>Nīrmohā, Tattvadarsin, Nikampa, Nirutsāha, Dhrtimat, Rucya</td>
<td>Citrasena, Vicitra and others.</td>
</tr>
<tr>
<td>Manu</td>
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<td>12.</td>
<td>Rudra- Sāvarni</td>
<td>Haritas, Krtadhāman</td>
<td>Tapasvin, Gṛutapāsa, Tapomūrti, Taparati, Tapodhṛti, Jyoti and Tapa - 7 sages.</td>
<td>Devavat, Devaśrestha and others.</td>
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<td></td>
<td>Rohitas, Sumanasās, Sukarmans, Sutanaps</td>
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Of the five chief characteristics of Purāṇa literature Vamsānucarita is the last. It is the record of glorious deeds of different kings born in the race either Solar or Lunar. In defining the term 'Vamsānucarita' the Bhāgavata Purāṇa (XII.7.17) says: "Vamsānucaritam tesām vṛttam vamśadharaścāḥ ye" - the history of the kings and their most distinguished descendants is called Vamsānucarita.

All the royal lineages are traced back to the mythical Manu Vaivasvata. Tradition naturally begins with myth and the myth seeks to derive all the dynasties that reigned in India in the earliest period from a primeval king - Manu Vaivasvata. Brahmānda (II.59.33-86), Bhavisya (I.79.17b-33), Brahma (6.1-54), Harivamsa (545-612), Markandeya (106.3-298), Śiva Purāṇadharma Samhitā (59.1-41), Vāyu (34.32-36) and Visnu (III.2.2-13) all these texts quoted by Kirfel forming the Abschnitt 1 Kapitel, Textgruppe I of Vamsānucarita (pp.234-294) narrate the legend leading to the birth of Manu Vaivasvata. From the union of Kaśyapa and Aditi (daughter of Daksa) there is born Vivasvat, the Sun-god. Vivasvat is married to Samjñā, the daughter of Tvāstr. And Samjñā gives birth to three children - Manu Vaivasvat, Yama and Yami. After the birth of these three children, as the story continues Samjñā deserts her lord because of his intolerable scorching rays. Tvāstr grinds off the extra
and superfluous rays of the Sun-god after which the Sun-god and Samjñā begin to lead a happy conjugal life. This part of the story is of no consequence to us as we are primarily interested in Manu Vaivasvata, the progenitor of Solar dynasty.

In 4. Abschnitt, 1. Kapitel, Text-gruppe II of Vamsānucarita (pp. 295-298) consisting of texts like Matsya (11.1-39); Padma₁ (I.8.36-75³); Padma₂ (V.8.35-74); Cp. Agni (273.1-4); Kūrma (20.1-4³) and Liṅga (65.2-17³) Lord Vivasvat has three wives (Rājñī, Prabhā and Samjñā) instead of one i.e., Samjñā. And the birth of children is the same as the Text-group I except the fact that unlike the first text-group where besides Manu Vaivasvata, Yama and Yamī are born, here there is a change in so far as the children are Manu Vaivasvat, Yama and Yamunā.

Though there is some difference in between the versions of Text-gruppe I (1. Kapitel, 4. Abschnitt) and Text-gruppe II (1. Kapitel, 4. Abschnitt), both the text-groups are unanimous as regards Manu Vaivasvata. As the first text-group so in the second it is Samjñā who gives birth to Manu Vaivasvata through Vivasvat, the Sun-god.

The question of Vivasvat having two other wives (Rājñī and Prabhā) as given in Text-gruppe II is really of no significance as Samjñā's motherhood of Manu Vaivasvata has been retained in toto. Except referring to the birth of
Manu Vaivasvata, other portions of these two text-groups do not speak anything substantial relating to Vamsānuvarita.

**First account of Solar race:**

According to 4. Abschnitt, 2. Kapitel, Text-gruppe IA, B of Vamsānuvarita (pp. 299-337) Manu Vaivasvata has nine sons -


1. Iksvāku: - Iksvāku, the eldest son of Manu Vaivasvata rules over Madhyadesa.
2. Nābhāga: - Nābhāga's son is Ambarīsa.
3. Dhrsta: - Dhrsta's son is Dhārstaka.
4. Śaryāti: - Śaryāti is blessed with a son called Ānarta and a daughter called Sukanyā. Ānarta has a son called Reva; he has a hundred sons, of these hundred sons born to Reva Raivata otherwise known as Kakudmin is the eldest. Once in the company of his daughter, Raivata goes to Brahmaloka. But it so happens that enchanted by the song and music of a certain Gandharva, there he spends sometime which in terms of human years is equivalent to hundreds of Yugas. After returning from Brahmaloka he rules over his kingdom of Kuśasthali. In the meantime this kingdom protected and well-guarded by Bhojas, Vṛṣnis and Andhakas has changed into the city of Dvārāvati. Raivata gets his daughter Revati married to Balarāma and himself retires to the summit Meru.
for penance. With Raivata starting for penance the Vamśānucarita text does not proceed any further in the genealogical line. As is the case of Raivata, so is the case with Sukanyā, a daughter born to Śaryāti. The sage Cyavana gets married to Sukanyā and the Pañcalaksana-text is silent on the genealogy of Cyavana.

5. Narisyanta:- Narisyanta has his sons Śakas known as Nārisyantas (patronymic).

6. Prāmsu:- The Purāṇa texts are silent as regards the descendant of Prāmsu.

7. Nābhāgārīṣṭa:- Nābhāgārīṣṭa has two sons, who, though originally Vaiśyas are changed to Brahmins.

8. Karuṣa:- Karuṣa has his sons known as Kāruṣas (patronymic). These Ksatriyas are very violent in battle field.

9. Prśadhra:- The text does not refer to any of his descendants, but as regards Prśadhra it says that because of killing a cow of his preceptor he is cursed to become a Śūdra.

10. Sudyumna:- Before the birth of these nine sons Manu Vaivasvata institutes a sacrifice in honour of the twin gods - Mitra and Varuna and in consequence he is blessed with a daughter Ilā. Soon after her birth she repairs to these twin gods who bless her to the effect that she would turn out to be a son - Sudyumna by name and in the capacity of Sudyumna she would perpetuate the line of Manu Vaivasvata.
After this blessing when she returns to her father, Budha, the son of Soma espouses her and because of their union there is born Pururavas. In the mean time Ilā gets transformed into Sudyumna; and Sudyumna has three sons namely Utkala, Gaya and Vinatāśva. In view of his feminine nature Sudyumna does not get any share of the kingdom, but at the instance of the sage Vasistha he is installed in Pratisthāna; then he transfers the rulership of his kingdom to Pururavas, the founder of Lunar dynasty.

Of these ten sons of Manu Vaivasvata as referred to above, (1) Ikṣvāku is the eldest and he rules over Madhya-deśa. In comparison with the other sons the Purāṇa Pāñcalaksāṇa gives comparatively a more elaborate account of the descendants of Ikṣvāku. He has a hundred sons who are famous for their liberality. Of these hundred sons Vikuksi is the eldest. Endowed with a broad and expansive chest he is invincible in war (Vikuksitvād ayodhatam - 44). Once it so happens that Vikuksi is sent by his father to procure some antelope to be utilised in performing Śrāddhā of his ancestors. Instead of searching for antelopes Vikuksi gets a rabbit and takes it as his food (Saśāda). At this unrighteous conduct of his son Ikṣvāku expels him from his residence; but after the death of Ikṣvāku, Vikuksi-Saśāda becomes the ruler of Ayodhya. Vikuksi-Saśāda has a son
called Kakustha; Kakustha's son is Anenas. The son of Anenas is Prthu; Prthu's son is Vistarāśva; and the son of Vistarāśva is Ārdra. Ārdra's son is Yuvanāśva I who has a son called Śrāvastaka, the founder of the city of Śrāvasti. The son of Śrāvastaka is the famous Brhadaśva. The son of Brhadaśva is the famous Brhadaśva. The son of Brhadaśva is Kuvalaśva, who is a famous righteous king.

With a view to glorifying this line of Iksvāku the Purāṇa texts introduce a myth with reference to Kuvalaśva who comes to be called Dhundhumāra. Brhadaśva relinquishes the kingdom in favour of Kuvalaśva and starts for the forest. But the sage Uttarika advises him on the utility of kingship and protecting the subjects. The sage very much harrassed by a demon called Dhundhu requests Brhadaśva to kill the demon so that he would lead a peaceful life. And the sage predicts that Lord Viṣṇu would be incarnating in the person who would be killing Dhundhu. But undeterred in his resolve Brhadaśva assigns the task of killing Dhundhu to his son Kuvalaśva and goes to the forest. Accompanied by his hundred sons Kuvalaśva marches against the demon Dhundhu. With the idea that Kuvalaśva is doing something for the good of the subjects, Lord Viṣṇu in the mean time enters his body in spirit and essence. In consequence Kuvalaśva succeeds in killing Dhundhu whence he comes to be known as Dhundhumāra.
Of the hundred sons of Kuvalāśva all of them are killed in the fight against Dhundhu except three, the name of these three sons is Drdhasva, Candrasva and Kapilasva. And the Pañcalakṣaṇa text speaks of the descendants of only Drdhasva.

Drdhasva has a son called Haryāśva I, the son of Haryāśva I is Nikumbha and Nikumbha's son is Samhatāśva. Samhatāśva has two sons - Akṛṣṭāśva, Kṛṣṇāśva and a daughter - Haimavatī. Mother of the noble and righteous, Haimavatī is famous in the three worlds as Drsadvatī. She bears Prasenajit and the son of Prasenjit is Yuvanāśva II. Yuvanāśva II has Māndhātṛ as his son.

Māndhātṛ has two sons - Purukutsa and Mucukunda.1 The texts are silent on the genealogical line of Mucukunda. Purukutsa has a son called Trasadasyu; and Sambhūta is the son of Trasadasyu. Sambhūta's2 son is Tridhanvan and the

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1. Both Vāyu (88.71b) and Brahmāṇḍa (II.63.72a) speak of three sons of Māndhātṛ viz., Purukutsa, Mucukunda and Ambariṣa.

2. In between Sambhūta and Tridhanvan the texts like Vāyu, Brahmāṇḍa and Linja insert some verses where four different kings come in succession. On the basis of the Pañcalakṣaṇa text where Kirfel has set aside this portion as spurious, we don't think it wise to accept these kings appearing in between Sambhūta and Tridhanvan. But Pargiter in his table of royal genealogy of Ayodhyā has accepted the line according to the verses rejected by Kirfel. Pargiter's line is: Sambhūta - Anaranya - Trasadasya - Haryāśva II - Vasumanas - Tridhanvan (vide AIHT p.145).
son of Tridhanvan is Trayyārūṇa. Satyavrata happens to be the son of Trayyārūṇa.

Satyavrata:

Because of abducting the daughter of some citizen (kāmācca mohācca jahāra kanyāṁ...kasyacit puravāsinaḥ -101) Satyavrata is driven out of the house by his father Trayyārūṇa. As a result Satyavrata spends his days with the outcastes; in the meantime Viśvāmitra forsakes his wife and is engaged in rigorous penance. His wife goes out for sale of her middle son (Gaḷava) only to enable the other sons to survive by the money so acquired. Satyavrata comes to the rescue of the boy (Gaḷava) offered for sale. When it comes to the notice of Satyavrata that the family of Viśvāmitra is starving, he kills the wild animals like deer, boar, buffaloes etc., and on humanitarian ground supports his family.

Because of incurring the displeasure of his father, for long twelve years Indra does not rain; hence there is drought and famine in the country. In the meantime Satyavrata undertakes the observance of "Upāṃśu"vrata continuing for twelve years. During this period when there is no meat available, Satyavrata himself suffering from starvation kills the cow belonging to the sage Vasistha. And he utilises the meat of the cow in feeding himself and the family of Viśvāmitra. At this Vasistha quite enraged
charges him on three counts: (a) he has displeased his father, (b) he has killed the cow of his preceptor and (c) his favourite cow has been killed without proksana (consecration by sprinkling of holy water). Therefore, he calls him Trishaṅku (three types of sin).

On his return Viśvāmitra is pleased to meet Satyavrata Trishaṅku who has taken so much trouble for his family. Out of gratitude he coronates him on the throne of his father. Not only that, in the very presence of the revered sage Vasistha and other divinities, Viśvāmitra sends him to heaven in his physical body.

Hariscandra is the son of Satyavrata Trishaṅku; famous as an emperor he institutes Rājasūya sacrifice.

The son of Hariscandra is Rohita and Rohita's son is Harita. The son of Harita is Cañcu and Cañcu has two sons - Vijaya and Sudeva. Vijaya is so called because he exterminates all the Kṣatriyas.

The son of Vijaya is Ruruka and Ruruka's son is Vrka. And the son of Vrka is Bāhu.

Bāhu:

Bāhu leads a wretched and vicious life, naturally his kingdom is wrested by the Haihayas, the Tālajāṅghas and the Śakas. Deprived of his kingdom accompanied by his wife, the daughter of the Yadu race Bāhu leaves for the forest wherein a dejected and desperate condition he meets
his death. The other wife who had been left behind, had administered poison to her co-wife, the daughter of the Yadu race. After the funeral pyre had consumed the body of her lord, (in following her lord to the other world), the daughter of the Yadu race is about to enter the fire when all on a sudden there arrives the sage Aurva Bhārgava. He dissuades her from taking such a drastic step. And in the interest of the baby in her womb, the queen accepts the advice of the sage and puts up in his hermitage. In course of time along with the poison given to her before, she gives birth to a baby and the baby is known as Sañgara (gareṇa saha jataḥ - the baby with the poison).

Sañgara:

The sage Aurva Bhārgava takes all care of the baby; he performs the post-natal rites; he gives him lessons on Vedic lore and instructs him on the use of fiery missiles. Equipped with miraculous arms and weapons, fortified with his own strength and valour, Sañgara exterminates the Sakas, the Haihayas, the Yavanas, the Kambojas and the Pahlavas. Thus he regains the kingdom of his father. Not only that he conquers the entire earth and as a mark of his world conquest he institutes a horse sacrifice.

Out of the two wives of Sañgara, one known as Keśinī (the daughter of the king of Vidarbha) bears him a son called Asamañjas (also known as Pañcajana). His second
wife, (the daughter of Aristanami) gives birth to sixty thousand sons. At the time of Asvamedha sacrifice when the sacrificial horse is let loose, his sons guide the horse. In course of wandering the horse comes to the south-eastern region of the sea-shore. Then as is natural, Indra afraid of his position secretly carries off the horse to the nether world. In their search for the horse directed by Sagarā all his sons (sixty thousand and one) dig out the earth. In course of digging out the earth they come across the sage Kapila who, by the fire emitting from his eyes, burns down all of them except four. The four sons spared are Barhiketu, Suketu, Dharmaratha and Asamañjas (Pañcajanana) who are said to have established the line after the death of Sagarā.

Of the four sons surviving the Purāna Pañcalakṣana confines the line of genealogy only to Asamañjas (Pañcajanana).

Amsumat is the son of Asamañjas (Pañcajanana); and Dilipa I is the son of Amsumat. The son of Dilipa I is Bhagīratha, who, by virtue of his penance brings the river Ganges down to the earth and that is why the river is named Bhagīrathī.

Bhagīratha's son is Ģrūta; and the son of Ģrūta is Nābhāga. Nābhāga's son is Ambarīśa and the son of Ambarīśa is Sindhudvipa. Sindhudvipa's son is Ayutājit

3. In Brāhmānda (II.62.172-173), Kurma (21.11) and Liṅga (66.23) the reading is Ayutāyu and in Vāyu (33.173) it is Ayutayu.
the son of Ayutajit is Rtuparna.

With Rtuparna the genealogical line differs. In Brahma, Harivamsa, Siva Purana dharma Samhita, the genealogy of Rtuparna runs as follows:— The son of Rtuparna is Ārtaparnī and Ārtaparnī’s son is Sudāsa. The son of Sudāsa is Mitrasāha who is otherwise known as Kalmāsapāda or Saudāsa.

The son of Kalmāsapāda is Sarvakarman and the son of Sarvakarman is Anaranya. Anaranya’s son is Nighna who is blessed with two sons—Anamitra and Raņhu. And the texts are silent on the genealogy of Raņhu. The son of Anamitra is Durligha and Durligha’s son is Dilīpa II.

On the other hand the texts like Vāyu, Brahmāṇḍa, Kūrma and Liṅga bring in some change. Rtuparna’s son is Sarvakāma and the son of Sarvakāma is Sudāsa. Sudāsa’s son is Mitrasāha who is also known as Saudāsa or Kalmāsapāda.

The son of Kalmāsapāda is Āsmaka and Āsmaka’s son is Mūlaka. Mūlaka has Šataratha as his son and Šataratha has a son called Idavīḍa. Idavīḍa’s son is Kṛtaparman and the son of Kṛtaparman is Viśvaśaṇa I. Viśvaśaṇa I’s son is Dilīpa II who is known as Khatvāṅga.

One notices some confusion regarding the succession of kings as handed down in the two different sets of texts.

4. Brahmāṇḍa (II.63.180b,131a) puts it as Kṛapaśarman whereas Liṅga (66.30b,31a) speaks of it as Vṛddhaśarman.
The first set comprising Brahma, Harivamsa and Siva Purana dharma Samhita drops out some kings whereas the second set of texts continues the genealogical line uninterrupted.

The son of Dilipa II is Dirghabahu and Dirghabahu's son is Ra khu. The son of Rahu is Aja and Aja's son is Da Sharatha. The son of Da Sharatha is Rama and Rama's son is Ku sa. The son of Kusa is Atithi and Atithi's son is Nisadha. The son of Nisadha is Nala and Nala's son is Nabhas. The son of Nabhas is Pundarika and Pundarika's son is Ksemadhanvan. The son of Ksemadhanvan is Devanika and Devanika's son is Ahinagu.

With Ahinagu there is change in the genealogical line. In the set of texts (Brahma, Harivamsa and Siva Purana dharma Samhita) the kings coming in succession after Ahinagu are as follows:- Ahinagu's son is Sudhanvan, Sudhanvan's son is Sala, Sala's son is Uktha, and Uktha's son is Bajranabha.

But on the other hand the texts of Vayu and Brahmanda put the line of Ahinagu somewhat differently:- The son of Ahinagu is Pariyatra (referred to as Paripta in Vayu 39.204) and Pariyatra's son is Dala. The son of Dala is Bala and Bala's son is Aunka (referred to as Uluka in Brahmanda II.63.205). And the son of Aunka is Bajranabha.
When the first set of texts consisting of Brahma, Harivamsa and Siva Purana dharma Samhita is silent as regards the descendant of Bajranabha, the second group of texts (Vayu and Brahmanda) speaks of Sañkhana as the son of Bajranabha.

Sañkhana's son is Vyusitasva and the son of Vyusitasva is Visvasaha. Visvasaha's son is Pusya and the son of Pusya is Dhruvasandhi. Dhruvasandhi's son is Sudarsana and the son of Sudarsana is Agnivarna. Agnivarna's son is Sighraka and the son of Sighraka is Maru (Maru's son is Prasusruta and the son of Prasusruta is Susandhi. Susandhi's son is Amarsha otherwise known as Sahasvat and the son of Sahasvat is Visrutavat). And Brhadbala happens to be the son of Visrutavat. The first account of Solar race as depicted in Kirfel's Purana Panchalaksana (4. Abschnitt, 2. Kapitel, Text-gruppe I A, B of Vamśanucarita) ends with Brhadbala.
TABLE I

Vamâñucarita: First account of Solar race


Vivasvat+Samjña

Vaivasvata Manu

Iksvaku Nabhaga Dhreta Saryati Narisyanta Pramsu Nabhagarista Karusa Prsadhra

Vikuksi Ambarisa

Sasada Narsyantus 2 Vaisya sons turn into Brahmins

Kakustha

Kuruas Ilaj+Budha) Sudyumna

Ananta Sukanya (+Cyavana)

Prthu Reva (has 100 sons)

Vistarasha Raivata (Kakudmin)

Ardra Revati (daughter given in marriage to Balarama)

Yuvanasha I

Srivastaka

Brhadbava

Kuvalasha (Dhundhumara) (has 100 sons, all of them are killed except three)

Cont'd.
Second Account of Solar race:
Matṣa (11.40-12.57); Padma₁ I.8.75b-163; Padma₂ (V.8.75-162);
Kūrma (20.19-25, 21.1-61) and Liṅga (65.22-39, 66.14-42)
constituting 4. Abschnitt, 2. Kapitel, Text-gruppe II of
Kīrīl's Purāṇa Paṇcalakṣaṇa (pp.340-348) give the second
account of Solar race. As per the tradition preserved in
these texts, Manu Vaivasvata has ten valiant sons - (1) Ila,
(2) Iksvāku, (3) Nābhāga, (4) Dhrsta, (5) Saryati, (6) Karusa,
(1) Ila:
Ila, the eldest son of Manu Vaivasvata is born by the
performance of a putreṣṭi. After having coronated Ila on
the throne, Manu Vaivasvata repairs to Mahendravana for
practising penance.

Then Ila goes on an expedition and visits several
countries. Unknowingly he enters a forest of reeds
(Śaravana), the pleasure garden of Śiva and Pārvatī where
both of them are engaged in love-sports. They have the
condition that any male being coming within the perimeter
of their garden would turn into a female. Naturally Ila
turns into a woman, the moment he steps into the forest

5. According to the version of Padma (I.8.73), it is in
Puskar grove that Manu Vaivasvata practises penance.
of reeds (Saravana) and he assumes the figure of Ilā, a woman of unsurpassing beauty. Ilā roams about in the so-called forest and thinks of her parentage. When she is worried and perplexed, Budha, the son of Soma meets her and invites her to his house. Overjoyed to see the glamour and grandeur of his residence, Ilā gets married to Budha and lives there for a long period.

In the absence of king Ila the other sons of Vaivasvata Manu set out in search of him. In course of their wandering Ikṣvāku and his brothers chance to pass by Saravana and at the sight of the mare all of them identify it with 'Candra-prabhā', the famous charger of monarch Ila. They enquire of it from Maitrāvaruna Vasistha and the sage explains them the mystery behind it. Then Vasistha suggests that by devotedly adoring Lord Śiva the monarch can be restored to manhood. On hearing this, Ikṣvāku and his brothers go to the abode of Śiva where they propitiate the Lord through their devotion. Undeterred in His determination Lord Śiva declares that Ilā would become a Kimpurusa provided Ikṣvāku performs an 'Āṣvamedha' sacrifice, but the possibility of assuming his previous form can never be entertained.

On the performance of an 'Āṣvamedha' sacrifice by Ikṣvāku and his brothers, Ila comes to be a Kimpurusa; for one month he is used to remain in the form of a man
and for another month he is used to become a woman again. Thus Ila in the form of the woman Ilā conceives in the house of Budha and gives birth to Pururavas, the founder of Lunar race. As Kimpurusa Ila is known as Sudyumna; and Sudyumna has three sons—Utkala, Gaya and Haritāśva. Utkala rules over the kingdom of Utkala, Gaya is the ruler of Gaya and Haritāśva of Purvakuru country. And Pururavas becomes the monarch of Pratisthāna.

(2). Iksvāku:

Iksvāku rules over the kingdom of Madhyadeśa.

(3). Nābhāga:

Nābhāga has a son called Ambarīṣa.

(4). Dhṛṣṭa:

Dhṛṣṭa has three sons namely Dhṛṣṭaketu, Svadharman and Ranadhṛṣṭa.

(5). Sarvāṭi:

Sarvāṭi is blessed with a son called Ānarta and a daughter called Sukanyā. The son of Ānarta is Racaṃāna, he is valiant and is the ruler of Ānarta country which has Kuṣasthalī for its capital. Racaṃāna has a son—Reva; and Reva has a hundred sons, of them Raivata otherwise known as Kakudmin is the eldest. Kakudmin has a daughter Revati whom he gives in marriage to Balarāma.
(6). Karūṣa:

Karūṣa has a number of sons who are known by the name of Kārūṣas.

(7). Prśadhra:

For killing a cow Prśadhra becomes a Sudra by the curse of his preceptor.

(8). Narisyanta:

The valiant Śuka happens to be the son of Narisyanta.

Of the ten sons of Manu Vaivasvata referred to above, the Purāṇa texts like Matsya, Padma and Liṅga are silent on the descendants of Kuśanābha and Arīṣṭa. In contrast to the other sons of Manu, the Purāṇa texts however give comparatively an elaborate account of the descendants of Iksvāku, the second son in the list.

Of the hundred sons of Iksvāku, Vikuksi is the eldest. Vikuksi's one hundred and fourteen sons continue to rule in the country situated to the south of Meru whereas his fifteen other sons rule to the north of it. Of the kings reigning to the south of Meru, Kakustha is the eldest and his son is Suyodhana. The son of Suyodhana is Prthu and Prthu's son is Viśvaka. The son of Viśvaka is Ārdra and Ārdra's son is Yuvalśva I. And the son of Yuvalśva I is Śrāvasta, the founder of the city of Śrāvasti.
Srāvasta’s son is Brhadaśva and the son of Brhadaśva is Kuvalāśva, because of killing a demon - Dhundhu he (Kuvalāśva) is well-known as Dhundhumāra. The valiant Dhundhumāra has three sons viz., Drdhaśva, Danda and Kapilāśva. And the Purāṇa Pañcalaksana relates only the genealogy of Drdhaśva.

The son of Drdhaśva is Pramoda and Pramoda’s son is Haryāśva, the son of Haryāśva is Nikumbha and Nikumbha’s son is Samhatāśva.

Samhatāśva has two sons - Ākṛtāśva and Ranāśva. In speaking of the genealogy of Ranāśva the Purāṇa texts maintain that Ranāśva has a son - Yuvanāśva II and Yuvanāśva II has Māndhātr as his son.

Māndhātr is blessed with four sons viz., Purukutsa, Dharmasetu, Mucukunda and Sakramitra. Purukutsa has a son called Duḥṣaha, the lord of the river Narmadā. Duḥṣaha’s son is Sambhūti who has Tridhanvan as his son. The son of Tridhanvan is Trayyāruna and Trayyāruna has a son - Satyavrata.

Satyavrata’s son is Satyaratha, and the son of Satyaratha is Harīscandra; Harīscandra’s son is Rohita, and the son of Rohita is Vṛka, Vṛka’s son is Bāhu and the son of Bāhu is the righteous Sagara.

Sagara:

King Sagara has two wives - Prabhā and Bhanumati.
It so happens that desirous of sons both these queens propitiate the sage Aurva Agni who declares that he would bless one to beget sixty thousand sons whereas the other he would bless to beget only one son. Both Prabhā and Bhānumatī are given the opportunity to make a choice freely whereupon the former opts for sixty thousand sons and the latter for only one son who would be continuing the line of Solar race.

Accordingly Bhānumatī gives birth to a son called Asamañjas and Prabhā to sixty thousand sons. And these sixty thousand sons of Prabhā are reduced to ashes by the sage Kapila, when they are engaged in digging out the earth in search of the Aśvamedha horse let loose by his father – the king Sagara.

Asamañjas has a son called Amśu; Amśu has a son called Dilīpa and Dilīpa's son is Bhāṣīratha who brings the river Ganges down to the earth after practising very rigorous penance.

The son of Bhāṣīratha is Nābhāga and Nābhāga's son is Ambarīsa; the son of Ambarīsa is Sindhudvīpa, and Sindhudvīpa's son is Ayutāyu; the son of Ayutāyu is Rtuparna and Rtuparna's son is Kalmāsapāda. The son of

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6. The Kūrma (21.103) speaks of Sruta as the son of Bhāṣīratha.
Kalmasapāda is Sarvakarman and Sarvakarman's son is Anaranyā; the son of Anaranyā is Mighna and Mighna has two sons—Anamitra and Raghu. Of these two sons Anamitra repairs to the forest for practising penance and Raghu's son is Dilīpa II. The son of Dilīpa II is Aja and Aja's son is Dirghabāhu. The son of Dirghabāhu is Prajāpāla and Prajāpāla's son is Daśaratha.

Daśaratha is blessed with four sons; of them the eldest Rāma kills Rāvana and perpetuates the line of Rāghus.

Rāma has two sons—Kuśa and Lava and the Purāṇa Pañcalaksana is silent on the genealogy of Lava. Kuśa's son is Atithi and the son of Atithi is Niśadha; Niśadha's son is Nala and the son of Nala is Nabhas; the son of Nabhas is Pundarīka and Pundarīka's son is Kṣemadhanvan. Kṣemadhanvan has a valiant son called Devānīka.

Devānīka's son is Ahināgu and the son of Ahināgu is Sahasrāśva. Sahasrāsva's son is Candrāvaloka and the son of Candrāvaloka is Tārāpīda; Tārāpīda's son is Candragiri and the son of Candragiri is Bhānucandra. And Bhānucandra's son is Śrutāyu who meets his death in the great Bhaṛata war. The second account of Solar race ends with Śrutāyu.7

7. As rightly observed by Parṣiter (vide AIHT p.94) "the Līṅga identifies Śrutāyu with Brhadbala" (Śrutāyu-bhavat tasmād Brhadbala iti smṛtah - 66.42)
TABLE II

Vamśānucarita: Second account of Solar race

<table>
<thead>
<tr>
<th>Manu Vaivasvata</th>
<th>Arista</th>
<th>Kusanābha</th>
<th>Narisyanta</th>
<th>Prasadha</th>
<th>Karūsa</th>
<th>Šaryāti</th>
<th>Dhrstaketu</th>
<th>Svadharman</th>
<th>Ranadhrsta</th>
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<tbody>
<tr>
<td>Anārta</td>
<td>Sukanyā</td>
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<tr>
<td>Roçamāna</td>
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<tr>
<td>Revā (has 100 sons)</td>
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<tr>
<td>Raivata (known as Kakudmin)</td>
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<tr>
<td>Revati (married to Balarāna)</td>
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</tbody>
</table>

Vivasvat (3 wives)

<table>
<thead>
<tr>
<th>Rājñī</th>
<th>Prabhā</th>
<th>Samjñā</th>
<th>Manu Vaivasvata</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1</td>
<td>2</td>
<td>3</td>
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</table>

Ilā (Boadha) Kimpuruṣa (Sudumma) (turns into a Sudra)

Iksvāku Nabha Dhrsta Šaryāti Karūsa Prasadha Narisyanta Kusanābha Arista

Dhrstaketu Svadharman Ranadhrsta
Purukutsa
   Duhsaha
      Sambhuti
         Tridhanvan
            Trayyaruna
               Satyavrata
                  Satyaratha
                     Hariścandra
                        Rohita
                           Vrka
                              Bāhu
                                 Sājara (2 wives)
                                    Prabhā
                                      60,000 sons
                                          Bhānumati
                                             Asamañjas
                                                Aṃsu
                                                   Dilipa I
                                                      Bhajiratha
                                                        Nābhaja
                                                          Ambarīsa
                                                             Sindhudvipa

Cont’d.
Ayutāyu
Rūpāṇa
Kalmasapāda
Sarvakarman
Anāranya
Nījña

Anamitra (repairs to forest for practising penance)

Rāghu
Dilīpa II
Aja
Dīrghabāhu
Prajanāla
Daśaratha (has 4 sons)
Rāma (the eldest)

Kuṣa
Atithi
Nisadha
Nala

Lava

Cont'd.
Now we take up the discussion of the Vamsānucarita portion of the Narasimha Purāṇa. It must be accepted as a fact that eighteen Upa-purāṇas do not stand on the same footing as the eighteen Mahāpurāṇas. And the Kūrma Purāṇa records a tradition that the sages proclaim the Upa-purāṇas briefly after listening to the eighteen Mahāpurāṇas. The Matsya Purāṇa too calls the Upa-purāṇas "mere sub-sections of the Purāṇas" (upabheda) and propounds the theory that any Purānic work found to be different from the eighteen Mahāpurāṇas must be known to have originated from one or other of these Purāṇas. As is natural, in Narasimha Purāṇa we seldom come across anything new. In comparison with the Mahāpurāṇas, the Upa-purāṇas are found to be sketchy in their descriptions. Though the Narasimha Purāṇa under discussion deals with the five characteristics, they are not depicted in the manner as we expect it to be. In common with other Upa-purāṇas, this text is not serious in describing the genealogies. The text no doubt deals with the genealogies, the ancient kings - both of the Solar and the Lunar races,
but even here one notices the treatment of subject in a very slipshod manner. Pointing to these defects in Vamśānucarita, Hazra is of opinion that the Upa-purāṇas were written at a time "when the genealogies began to be neglected" (vide Studies in Upa-purāṇas Vol.I,p.26). And as will be shown here in Narasimha Purāṇa, though following the tradition in narrating the genealogies of kings, it has been very sketchy and erratic.

The first two introductory portions of Vamśānucarita (4. Abschinnitt, 1. Kapitel Text-gruppe I and Text-gruppe II) begin with the line of the Solar race with Manu Vaivasvata. In both these versions there is the narration of the myth referring to the union of the Sun-god and Samjñā and the consequent birth of Manu who is known as Manu Vaivasvata. And the Narasimha Purāṇa without going to the myth begins the genealogical account of the Solar race with the primal father Brahmā. Marīci is one of the mind-born sons of Brahmā.10 The son of Marīci is Prajāpati Kaśyapa.11 In keeping with

10. The number of mind-born sons varies:

\[
\begin{align*}
\text{Brahmaṇa} & \text{ mānasāḥ putrā viditāḥ saṃmahārsayaḥ / 1} \\
\text{Marīci} & \text{ Ahūrā Atṛih Pulastyāḥ Pulahāḥ Kratuḥ /} \\
\text{Saḍete} & \text{ Brahmaṇah putrā Vīryavanto mahārsayaḥ //4} \\
\text{Mbh. I. Ādĭparvan Ch.60.1,4} & \\
\text{ityete} & \text{ Brahmaṇah putrā mānasā saṃmahārsayaḥ /} \\
\text{Vāyu II. Uttarārda Ch.4.47,} & \text{ Brahmāṇḍa III.1.47} \\
\text{Cont'd.} &
\end{align*}
\]
this Purānic tradition the Narasimha Purāṇa (5.29) too maintains that Sambhūti, the wife of Marīci bears him the sage Kaśyapa (patnī Marīcēḥ Sambhūti jajñē sā Kaśyapam munim). Kaśyapa marries thirteen daughters of Dakṣa; Aditi is one of his daughters, through his union with Aditi Kaśyapa has twelves Ādityas. Vivasvat is one of the twelve Ādityas and through his union with Saṁjñā, there is born Manu who is known as Manu Vaivasvata.

In giving the dynastic list of the Solar race the Narasimha text appears to be confused. The table of the royal genealogy of the Solar race as narrated in two different chapters of Narasimha (Ch.21 and Ch.26) can be put as follows:

Cont'd.

Bṛghur Aṅgirā Marīcīḥ Pulaṃtyaḥ Pulahāḥ Kratuh /
Atriścaiva Vasisthaśa astau te Brahmanah sutāh //
Vāyu, Uttarārtha Ch.4.22, Brahmanda III.Ch.1.21

The nine mond-born sons of Brahmā are referred to in Vāyu I.Ch.9.62-63, Brahmanda I.Ch.9.13-19, Liṅga 70.18b-182, Mārkandeya Ch.50.5-6a, Padma I, Srstikhanda Ch.3.167-168, Visnu I.Ch.7.5-6a cfr. Kūrma I.7.33.

11. Marīcēḥ Kaśyapah putrāḥ svayameva prajāpatih
Kūrma I.13.16
Marīcēḥ Kaśyapah putrastapā sa nirmitah kila
Padma (AAS) V.37.77
Marīcēḥ Kaśyapah putrāḥ.../ Matsya Ch.193.1
The genealogical line in Ch. 21

<table>
<thead>
<tr>
<th>Manu</th>
<th>Māndhātr</th>
<th>Rohitāśva</th>
<th>Daśaratha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ikṣvāku</td>
<td>Purukutsa</td>
<td>Amśumati</td>
<td>Rāma</td>
</tr>
<tr>
<td>Vikūṣi</td>
<td>Drsada</td>
<td>Bhagīratha</td>
<td>Lava</td>
</tr>
<tr>
<td>Dyota</td>
<td>Abhisambhu</td>
<td>Saudāsa</td>
<td>Padma</td>
</tr>
<tr>
<td>Vena</td>
<td>Dāruna</td>
<td>Satrumdana</td>
<td>Anuparnā</td>
</tr>
<tr>
<td>Prthu</td>
<td>Sagara</td>
<td>Anaranyā</td>
<td>Vastrapāni</td>
</tr>
<tr>
<td>Prthāśva</td>
<td>Haryāśva</td>
<td>Dīrghabāhu</td>
<td>Suddhodana</td>
</tr>
<tr>
<td>Asamkhyaśāva</td>
<td>Hārīta</td>
<td>Aja</td>
<td>Buddha 12</td>
</tr>
</tbody>
</table>

The genealogical line in Ch. 26

<table>
<thead>
<tr>
<th>Ikṣvāku</th>
<th>Drsada</th>
<th>Amśumati</th>
<th>Daśaratha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vikūṣi</td>
<td>Abhisambhu</td>
<td>Bhagīratha</td>
<td>Rāma</td>
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<tr>
<td>Subāhu</td>
<td>Dāruna</td>
<td>Saudāsa</td>
<td>Lava</td>
</tr>
<tr>
<td>Udyota</td>
<td>Sagara</td>
<td>Satrasava</td>
<td>Padma</td>
</tr>
<tr>
<td>Yuvanăśva</td>
<td>Haryāśva</td>
<td>Anaranyā</td>
<td>Rūtparṇa</td>
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<tr>
<td>Māndhātr</td>
<td>Hārīta</td>
<td>Dīrghabāhu</td>
<td>Astrapāni</td>
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<tr>
<td>Purukūśya</td>
<td>Rohitāśva</td>
<td>Aja</td>
<td>Suddhodana</td>
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<td>Buddha 13</td>
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</tbody>
</table>

Now we have presented three different genealogical accounts of the Solar race. On a comparison of the Narasimha

12 & 13. In both the chapters of Narasimha the name of Buddha has been spelt out as Budha (Suddhodanāt Budhah - Ch. 21.15, Ch. 26.12), but it is wrong since the Lunar race starts from Budha.
Purāna version with the two preceding versions of Kirfel's Vamsānucarita (4. Abschnitt, 2. Kapitel, Text-gruppe I A, B and 4. Abschnitt, 2. Kapitel Text-gruppe II) we notice that the latter two are presented in a chronological manner and they appear to be systematic. Because of it scholars like Pargiter as early as 1922 in presenting the historical tradition of ancient India have utilized these two versions for giving a complete clear-cut picture of the kings ruling in the past. More recently Morton Smith in his book "Dates and dynasties in earliest India" has approved of the results attained by Prof. Kirfel and Pargiter. In the preface to his book he says: "The Purāna makes good historical sense, consistent with the data of archeology." But it is unfortunate that our text Narasimha Purāna has not kept up the old tradition maintained by the Mahāpurāṇas. The succession list of kings in the two different chapters of Narasimha has been sketchy, laconic and rather inconsistent with the records of kings that we get in the early Purāṇas.

Narasimha has referred to the following famous and well-known kings viz., Manu Vaivasvata - Ikṣvāku - Vikukṣi, Yuvanāśva - Māṇḍhārī - Purukūṭsa, Sagara, Amśumat, Bhagīratha, Saudāsa, Anaranya, Dīrghābāhu, Aja - Daśaratha - Rāma - Lava - Śuddhodhana - Buddha. On the basis of Pargiter's 'Ancient Indian Historical Tradition' (p.257 ff) the history of these kings may be presented as follows:-
As the eldest son of Manu Vaivasvata Ikṣvāku happens to be the progenitor of Solar race. He rules over Madhyadeśa with his capital at Ayodhyā. Vikuksi succeeds him and reigns at Ayodhyā after him. During the regime of Yuvanāśva II, Ayodhyā rises to eminence and his son Māndhātr happens to be a Universal emperor. The empire of Māndhātr extends from the point where the sun rises up to the point where it sets. Of the three sons of Māndhātr Purukutsa is the eldest and so naturally the royal throne of Ayodhyā goes to him.

Sagara has a long reign. It is Sagara who exterminates the Tālajaṅgha—Haihayas and regains Ayodhyā which his father Bāhu had lost.

Sagara carries on his campaign and subdues all his enemies in North India. He crushes the Haihayas and annihilates their dominion. Though he was determined to destroy the foreign tribes, Vasistha intervenes; so Sagara spares their lives and reduces them to great social and religious degradation.

Sagara discards his eldest son Asamañjas for his cruelty to the citizens. Then Amśumat, the son of Asamañjas succeeds him. Ayodhyā again rises to prominence under Amśumat's second successor Bhaṭiratha.

Mitrasaha is otherwise named Kalmāsapāda or Saudāsa (because of his origin from Sudāsa). During the reign of Kalmāsapāda or Saudāsa at Ayodhyā, the kingdom seems to have
gone through trouble immediately afterwards, because the
genealogies then give two lines of kings which suggest
that there was a division with two rival lines reigning for
some six or seven kings until Dilīp II Khatvaṅga comes to
power and re-establishes the single monarchy.

And Anaranya, next successor to Sarvakarman with Nighna,
Anamitra and Duliduha in his line forms one of the two rival
groups referred to above in between Mitrasaha - Kalmāsapāda -
Saudāsa and Dilīpa II Khatvaṅga.

Ayodhya rises to prominence under the great sovereign
dilīpa II Khatvaṅga and then Dīrghabāhu succeeds him. Ayodhya
also witnesses a period of glory and prosperity with his
immediate descendants like Raḥu, Aja and Daśaratha. By
this time the country acquires the name Kośala. During the
reign of Daśaratha Kośala is said to have friendliest
relations with the eastern kingdoms of Videha, Aja and
Magadha, the Punjab kingdoms of Kekaya, Sindhu and Sauvira,
the western kingdom of Surāstra and the Dāksinātya kings.

After Daśaratha Rāma succeeds to the throne of Ayodhya
and he happens to be the last famous sovereign. Rāma has
two sons Kuśa and Lava. Kuśa continues the main line after
Rāma and is said to have founded a town Kuśasthali on the
Vindhya hills. Lava rules over the northern part of Kośala
with his capital city at Śrāvasti.

Besides, the Narasimha text puts Haryāśva - Hārīta -
Rohitāśva in between Śāgara and Amśumat. They are the famous
and well-known kings belonging to the Solar race no doubt, but to put them after Sagara makes the genealogical account fully confused and unsystematic.

Apart from referring to these famous and well-known kings the Narasimha inserts the names of some kings who do not appear in the genealogical table of Solar race. They are Subāhu - Udyota (Ch.26), Dyota - Vena - Prthu - Prthāśva - Asamkhyātāśva (Ch.21), Drsada - Abhiśambhu - Dāruna (both Ch.21 and 26), Šatrundama (Ch.21) or Satrasava (Ch.26), Padma - Anuparna - Vastrapāṇi (Ch.21), or Padma - Rūpārāṇa - Āstrapāṇi (Ch.26). Except four kings viz., Subāhu, Vena, Prthu and Rūpārāṇa we cannot speak anything about the other kings and it seems that ignoring the tradition the Narasimha has very carelessly put these names. Subāhu is the son of Viśrāma, king of Cedi.14 Besides there is another Subāhu, son of Śatrughna (Rāma's brother) of Solar dynasty.15 Proceeding further we come across Prthu, a king of the Solar race ruling over Ayodhya. And both the text-groups (4. Abschnitt, 2. Kapitel Text-gruppe I A, B and Text-gruppe II) and Pargiter rightly put the name of Prthu in the Solar genealogy. In keeping with these two text-groups the Narasimha refers to the name of Prthu no doubt, but by making him the son of Vena, the

15. Ibid., pp.170, 279.
redactor of Narasimha introduces a mythical element into the text. According to Text-gruppe I A, B and Text-gruppe II Rtuaparna is the son of Ayutājit or Ayutāyu and he is the tenth successor of Sagara (vide AIHT. p.169). But to put him in the line as Rāma - Lava - Padma - Rtuaparna (Narasimha Ch.26.12) appears to be erratic and untenable.

As pointed out above, the dynastic list of Solar kings as preserved in Text-gruppe I A, B and Text-gruppe II ends with Brhadbala or Srutayu (Srūtayu is also identified with Brhadbala vide footnote 7). Then in his "Purāṇa text of Dynasties of the Kali age" in speaking of Aikśvākus (pp.66-67), Pargiter enumerates some thirty kings after Brhadbala and the Solar dynasty ends with its last king - Sunitra. In this list of names both Sudhodana and his successor Siddhārtha respectively occupy the 23rd and 24th position, but the Narasimha closes the Solar account with Sudhodana and Buddha and refers to their descent from Vastrapāṇi or Astrapāṇi. It is far away from Purānic tradition and thus it is not tenable.

16. According to texts like Vāyu (II. Uttarārdha Ch. I. 92-93), Brahmānda (I.Ch.36.109 -110), Harihamsa (I.Ch.2.19-22), Agni, (Ch.18.11-12), Brahma (Ch.2.20b-24), Viṣṇu (I.13.7b-9) and Siva Purāṇa (V. Umāśamhitā Ch.30.16b-21) the myth of Vena - Prthu is as follows:- Anja's son is Vena born from Sunitha. Because of the unrighteous conduct of Vena the sages do not like him and put him to death with 'kuśa' reeds. For the perpetuation of his race the sages rub his right arm and the great king Prthu is born. Prthu righteously protects the subjects and it is he who milks the earth in the form of the cow. On the other hand as per Text-gruppe I A (2. Kapitel 4.Abschnitt) Prthu is the son of Anenas (Prthuṣca Anenasah smṛtaḥ -52) whereas Text-gruppe II, 2.Kapitel, 4. Abschnitt speaks of Prthu as the son of Suyodhana (verse 55)
VAMŚĀNUGCARITA
LUNAR RACE

Just as the Solar race begins with Vivasvat, the Sun-god, so also the Lunar race starts with Soma, the moon. Soma abducts Tārā, the wife of Brhaspati and their union results in the birth of Budha. Brahmāṇḍa (II.65.1-50), Brahma (9.1-36), Harivamśa (1311-1362), Vāyu (90.1-49), Agni (274.1-12a), and Bhāgavata (IX.14.1-14), Garuḍa (139.1-2a) Visnu (IV.6.1-19)—all these texts quoted by Kirfel forming the 4. Abschnitt, 3. Kapitel Text-gruppe I A of Vamśānucarita (pp.349-354) narrate the following legend leading to the birth of Budha, the son of Soma.

First Account of Lunar race:

In ancient times when Lord Brahmā thinks of producing creatures, first of all the sage Atri takes birth from his mind. Tradition says that for three thousand years with his arms raised up and his attention concentrated on Soma, Atri carries on such a rigorous penance that nobody could excel him. In course of time he himself is transformed into Soma (Somatvam tanurāpade - 4). At last Soma has his birth from the eyes of the sage Atri. Soon after his birth by his splendour and effulgence Soma illuminates the three worlds and all the seven mind-born sons of Lord Brahmā including Atri sing aloud hymns of praise in his honour. Then Lord Brahmā instals Soma
As the lord of plants, medicines, Brahmanas and the waters.\(^1\)

After his installation Soma gets married to Daksha's twenty-seven daughters who are but the twenty-seven stars. Lord of such a vast kingdom Soma institutes a Rājasūya sacrifice in which his father—the sage Atri officiates as 'hotr', the sage Bhrigu as 'adhvaryu', Hiranyaagarbha as 'udgātṛ' and Vasistha as Brahma. Lord Viṣṇu and old eminent sages like Sanatkumāra too associate themselves in the sacrifice. As a part of the sacrifice Soma makes a gift of three worlds to the sages present there. Thus stationed in the highest position of honour, he gets the privilege of service of the nine damsels like Sinī, Kuhū, Dyuti, Puṣṭi etc. At the conclusion of the sacrifice honoured by all the sages and divinities, Lord Soma gets puffed up. Proud of his position he cares little for morality and righteousness.

Once it so happens that in the very presence of the sons of sage Aṅgiras Soma abducts Tārā, the wife of Brhaspati (Brhaspati is one of the sons of Aṅgiras). The appeal of sages and gods to Soma to give back Tārā goes in vain. As

\(^1\) Tatā tasmāi dādau rājyam Brahmā Brahmayidām varah vijausadhinām vīpṛnām aprām ca dvījasattamāh - 19
a result there ensues a great fight between Soma and Brhaspati. Śukrācārya, the preceptor of the demons takes the side of Soma whereas Rudra fights for the cause of Brhaspati. This terrific battle involves the loss of a lot of life on both sides and eventually those who survive, resort to Brahmā for protection and shelter. Lord Brahmā intervenes; He dissuades Rudra and Śukrācārya from fight; from the clutches of Soma He recovers Tārā and presents her to her husband Brhaspati.

But in the meantime Tārā has already conceived; so Brhaspati does not like to entertain her. Then in a thicket of reeds (isikāstamba) Tārā gives birth to a baby effulgent as the flame of fire. Questioned by Brahmā Tārā discloses the truth that the baby is the son of Soma. Then Soma Prajāpati comes forward and names his son as Budha.

After attaining manhood Budha gets married to Ilā (the daughter of Manu Vaivasvata begotten in putresti sacrifice) and from their union there is born Pururavas who is the real founder of Lunar dynasty (vide page No. 193).

**Pururavas:**

The Purāṇa texts such as Brahmānda (II.66.1-90); Brahma (10.1-68),13.33-91a, Harivamśa (1363-1424, 1757-1765); Vāyu (91.1-113); Agni (274.12b-15), Bhāgavata (IX.14.15-16.37);

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2. It is known as Tarakāmaya Yuddha (Yuddhaṇ prakhyātām Tārakāmayam -34 ) because Tārā is the centre of dispute.
Garuda (139.2-7a); Kurma (22.1-2), Linga (66.55-58) and Visnu (IV.6.20-7.18) constituting 4. Abschnitt, 3. Kapitel Text-gruppe I B of Vamsānucarita (pp.355-365) have gone a long way in glorifying Pururavas. He is wise and learned, nobody can be equal to him in valour and munificence. Given to virtue and righteousness Pururavas leads a life of continence. Invincible by his enemies he keeps on performing sacrifices and makes liberal gifts. In grace, beauty and charm he is unparallel in the three worlds (ativa trisu lokeṣu rupeṇa apratimaḥ - B.3).

Pururavas gets married to Urvaśī, the heavenly damsel who is cursed by Brahmā to spend sometime here on the mortal earth. Pururavas begets on her seven sons namely Āyu, Amāvasu, Viśvāyu, Śrutāyu, Drdhāyu, Manāyu and Satāyu. Of these seven sons Āyu and Amāvasu - the first two sons are famous and well-known. Āyu continues the line at Pratisthāna where his father Pururavas ruled and Amāvasu continues the line in Kānyakubja.

Amāvasu has two sons - Bhīma and Viśvajit. And the Pañcalaksana text is silent on the genealogy of Viśvajit. Bhīma's son is Kāncanaprabha and the son of Kāncanaprabha

3. In Brahma 10.12 it is Bahvāyu.
is Suhotra. Suhotra's son is Jahnu and the son of Jahnu is Sunaha. Sunaha's son is Ajaka and the son of Ajaka is Balakāśva. The son of Balakāśva is Kuśa and Kuśa has four sons viz., Kuśika, Kuśanābha, Kuśāmba and Mūrtimat. The Purāṇa texts though silent on the descendants of latter three, speak of the genealogy only of Kuśika.

Kuśika is brought up among Pahlavas residing in the forest. Desirous of a son valiant as Indra he carries on rigorous penance. Then as is natural, Indra afraid of his position condescends to be born as his son. And in course of time he is born to him as Gādhi.

Gādhi, the son of Kuśika is blessed with a daughter called Satyavatī; she is given in marriage to Rśika, the son of Kāvyā Uśanas. Pleased with his wife Satyavatī, Rśika prepares two types of 'carus'; by taking one of the carus a woman beget a son calm, quiet and pacified; and by taking the other a woman would beget a son valiant and indomitable in strength. The sage Rśika advises Satyavatī to take that particular caru which would enable her to beget a son of passive nature and reserves the other for his mother-in-law. But it so happens that Satyavatī

4. In Vāyu 91.62 it is Kuśāśva and in Brahmāṇḍa II 66.32 it is Kuśāmba.
takes the 'caru' meant for her mother and she gives birth to a valiant son—known as Jamadgni. Jamadgni gets married to Renuka, daughter of king Renu of Ikšvāku dynasty and his son is Jāmadagnya—Parāśurāma.

Besides referring to Satyavati, the daughter born to Gādhi in śloka No.64 of the Purāṇa Paścalakāma text, in verse No.91 of the text there is reference to Viśvāmitra, the son of Gādhi who is the son of Kusika. This Viśvāmitra has many sons like Madhuchandasa, Kati, Gālava and others. But he adopts Sunahṣepha with the name Devarāta.

After referring to the genealogical line of Amāvasu, the second son of Pururavas, 4. Abschnitt, 3. Kapitel, Text-gruppe I C and D of Vamsānucarita (p.369 ff.) speak of the descendants of Āyu. Āyu has five sons namely (1) Nahusā, (2) Kṣatavrddha, (3) Rambha, (4) Raji and (5) Anenas and all of them are quite famous and well-known.

(1) Nahusā:

Nahusā occupies the throne of Pratisthāna after Āyu and continues the main line.

(2) Kṣatavrddha:

The son of Kṣatavrddha is Sunahotra and Sunahotra has three sons—Sala, Grtsamada and Kāsa. Sala has a son called Ārstisena and Ārstisena has a son called Kāsyaka. Grtsamada's son is Sunaka and Sunaka's son is Saunaka. From Saunaka
follow the different castes like Brahmins, Kṣatriyas, Vaiśyas and Śūdras etc.

Kāśa is blessed with two sons—Kāśipa and Dīrghatapas and the Purāṇa-texts only speak of the genealogy of Dīrghatapas. The son of Dīrghatapas is Dhanva and Dhanva's son is Dhanvantari, the author of the eight divisions of Āyurveda. The son of Dhanvantari is Ketumati I and Ketumati I's son is valiant Bhīmaratha. The son of Bhīmaratha is Divodāsa, Divodāsa defeats Bhadraśrenya, the former king of Vārāṇasī and occupies the throne. The son of Divodāsa is Pratardana born from Dṛṣadvatī and Pratardana has two sons—Vatsa and Bharga. The Purāṇa Pañcalaksana is silent on the descendant of Bharga; and the son of Vatsa is Alarka. Alarka's son is Sannati and the son of Sannati is Sunītha. Sunītha's son is Kṣema and the son of Kṣema is Ketumati II.

The son of Ketumati II is Suketu and Suketu's son is Dharmaketu. The son of Dharmaketu is Satyaketu and Satyaketu's son is Vibhu. The son of Vibhu is Suvibhu and Suvibhu's son is Sukumāra. The son of Sukumāra is the righteous Dhṛstaketu and Dhṛstaketu's son is Venuhotra. The son of Venuhotra is Bhārga.

(3) Rambha:
Rambha does not have any issue.

(4) Rajī:
Raji has five hundred sons who are known as Rājeyas
In the fight between the gods and the demons, Raji sides with the gods and exterminates the demons. After the fight is over, Indra offers himself as the son of Raji and thus deceiving the valiant king retains his Indrahood as before. Then the five hundred sons of Raji by virtue of being the brothers of Indra demand share from his vast kingdom and wrest away the heaven from him. Deprived of the heaven, and destitute of strength and valour, Indra takes refuge with Brhaspati; with the assistance of Brhaspati Indra vanquishes the sons of Raji and regains his lost kingdom—the heaven.

(5) Anenas:

The son of Anenas is Pratikṣatra and Pratikṣatra's son is Saṅjaya. The son of Saṅjaya is Jaya and Jaya's son is Vijaya. The son of Vijaya is Kṛti and Kṛti's son is Haryatvata. The son of Haryatvata is Sahadeva and Sahadeva's son is Adīna. The son of Adīna is Jayatsena and Jayatsena's son is Saṅkrīti. The son of Saṅkrīti is Kṣatradharman and all these sons of Anenas beginning from Pratikṣatra to Kṣatradharman are known as Anenasas.

Of these five sons of Āyu it is Nahusa, the eldest son (as referred to above) who rules over Pratisthāna after Āyu and continues the main line. Nahusa has six sons born from Virajā namely Yati, Yayāti, Samyāti, Āyati, Viyati and Kṛti. Of them the first two sons are important. Yati the eldest son becomes a muni and gives up the kingdom. And Yayāti succeeds him. Yayāti has two wives—Devayāni (the daughter of the sage Uḍanās-Sukra) and Sarmisthā (the daughter of the demon king Vṛṣaparvan). The former bears two sons—Yadu and Turvasu and the latter three sons—Druhyu, Anu and Pūru.

Brahmā
Atri
Soma

marries 27 daughters of Dakṣa

abducts Tārā (the wife of Brhaspati)

Budha (+Ilā)

Pururavas (+Urvaśī)
(7 sons)

Āyu
Amavasu
Viśvayu
Srutiayu
Drdaduyu
Vanayu
Satayu

Bhima
Kaṃcana-prabha
Suhotra
Jahnu
Sunaha
Ajaka
Balakaśva
Kuṣa (4 sons)

Kuṣika
Kuṣanābha
Kuṣāmba
Murtimat

Gādhi

Cont'd.
Second Account of Lunar race:

As in the Solar dynasty, so in the Lunar dynasty we observe that the Matsya and the Padma form a special text-group. So Prof. Kirfel puts these two texts together viz., Matsya (Ch.23.1-47), Padma₁ (I.12.1-42); and Padma₂ V(12.1-51) constituting 4 Abschnitte, 3. Kapitel Text-gruppe II A, B of Vamśānucarita of Purāṇa Pañcalaksana (p.398 ff.). The account of Lunar dynasty as presented here is as follows:-

Before the commencement of creation the sage Atri as desired by Brahmā practises austerities and Lord Brahmā pleased with his austerities causes Soma, the moon to be produced from the eyes of Atri. At that time with his consort—the goddess Pārvatī Lord Śiva gets highly delighted to see the moon and He decorates His head with it. The power produced from the eyes of Atri illuminates the universe with its lustre and effulgence.

Desirous of progeny all the quarters in the form of damsels absorb that lustre and effulgence and it remains in their womb for three hundred years. After that period the quarters unable to bear that power in their wombs eject it and Brahmā collecting it together creates an illustrious Being bedecked with all the arms and weapons (sarvāyudha dharam naram - 9). Endowed with Vedic powers and seated on a chariot drawn by a thousand horses, then he is guided
by Brahmā to Brahmaloka where all the Brahmās is acknowledge him as their sovereign lord. Afterwards the gods, manes, Gandharvas and the heavenly damsels sing aloud his glory; and Soma becomes still more resplendent and effulgent. With his cool soothing rays the herbs and plants of the earth thrive profusely and thus consequently Soma comes to be known as the lord of herbs and plants and also of the Brahmins.

Dakṣa Prajāpati, the son of Pracetas gives his twenty seven daughters in marriage to Soma. In order to please Lord Visnu Soma practises austerities for a considerable period of time. Pleased with his devotion Lord Visnu asks Soma to seek a boon. Soma would like to acquire the kingdom of Indra by conquest; further in the Rājasūya sacrifice which he would like to institute, the gods should be physically present and partake of the shares of his sacrifice; and Lord Śiva with trident in His hand would take the charge of protecting the sacrifice.

On Visnu's granting these boons Soma institutes the Rājasūya sacrifice in which his father Atri, Bhṛgu and Brahmā respectively officiate as 'hotṛ', 'adhvaryu' and 'udgātr'; Lord Visnu Himself takes up the position of superintending priest—Brahma. The sages like Sanaka and others associate themselves in this sacrifice and Prajāpati Soma makes a gift of three worlds to the priests assembled there.
At the conclusion of the sacrifice, fired with love the nine goddesses proceed to have a look at Soma. For the purpose Lakṣmī, Sinīvalī, Dyutī, Pusti, Prabhā, Kuhū, Kīrti, Vasu and Dhṛti ignore their respective lords like Nārāyaṇa, Kardama, Vibhāvasu, Dhātṛ, Sūrya, Havismat, Jayanta, (Mārīca-) Kaśyapa and Nandi and adorn Soma. Soma also looks upon them as his own wives and their lords remain indifferent to it. All the ten quarters illumined with his light Soma occupies the position as the Lord of seven worlds.

Once on an occasion Soma notices Tārā, the wife of Brhaspati taking a stroll in the garden. With her lovely eyes, hips and plump breasts and decorated with flowers she captivates Soma who catches her by her hair. Tārā also fired with passion at the enchanting beauty of Soma enjoys herself in his company. In spite of enjoying the company of Tārā for quite sometime, Soma does not get satisfied and carries her off to his realm where he remains attached to Tārā. In the meantime in the absence of Tārā Brhaspati through his power of meditation comes to know all about it. And helpless to counteract, Brhaspati humbly approaches Soma to restore his wife to him. But blind with love Soma refuses to listen to him. Likewise the appeal of different divinities like Śiva, Maruts and Śādyadevas to give back Tārā goes in vain. In consequence there ensues a great fight between the two parties. Lord Śiva quite enraged sides with Brhaspati and fights on
his behalf. Various kinds of weapons are used and the onslaught is so terrible that the armies on both sides are destroyed in a great number. At last Lord Śiva aims his formidable Brahmāstra at Soma and the latter hurls his fearful Somāstra at Śiva. By the clash and fall of these two powerful weapons the heaven and the earth shiver with consternation. Finding the universe in a state of hazard and peril, Lord Brahmā realises the gravity of the situation and intervenes. On His intervention Soma steps down from the fight and Brhaspati returns home in the company of his wife Tārā.

After a year Tārā gives birth to a handsome baby-boy who by his might and prowess surpasses one and all (jātamāтраḥ sa tejāṃsi sarvāṇy evaṃśipad baliḥ - B.4). For taking part in the birth day ceremony of the new-born baby sages and divinities including Lord Brahmā assemble in the residence of Brhaspati and enquire Tārā of the boy's parentage. Questioned repeatedly Tārā with great reluctance discloses the boy to be the son of Soma; and Soma accepts the boy as his son and names him Budha. In the company of sages and gods Lord Brahmā coronates Budha as a planetary lord and places him on a par with other planets.

Budha has a son called Pururavas born from his wife Ilā.
Pururavas:

Pururavas performs many an Asvamedha sacrifice and in consequence of adoring Lord Visnu he attains the lordship of the seven worlds. As the prime lord the righteous king Pururavas metes out impartial treatment to all his subjects. With the grace and favour of Lord Visnu Pururavas gets the unique privilege of going to heaven and taking his seat in the company of Indra, the lord of gods. And with all faith and piety he pursues the three 'purusartha'—Dharma, Artha and Kama. Once on his way to heaven Pururavas fights with the demon Keśin and rescues Urvashī from his clutches. He presents the heavenly damsel to Indra and since then he becomes to be his first friend.

5. In the text of Padma Pururavas adores Lord Brahmā, the progenitor of the world.

6. Once all these three—Dharma, Artha and Kama approach king Pururavas to know whether the latter has the same regard for all of them. The king offers them 'pādyā', 'arghya' and devoutly adores them, but in contrast to Artha and Kama Pururavas shows greater devotion to Dharma. Then Artha and Kama are greatly displeased with the king. Artha curses him to the effect that in consequence of his greed and avarice he would meet his end; Kama's curse is to the effect that he would be separated from his beloved spouse Urvashī and spend his days in insanity. On the other hand Dharma very much pleased with him grants progeny, long life and unchallenged rulership over the earth.
Because of the curse of the celestial dramatist Bharata the heavenly damsel Urvasi descends to the mortal earth. After the effect of curse is over, from the side of Pururavas she bears eight valiant sons viz., Āyu, Drdhāyu, Vaśyāyu, Dhanāyu, Dhrtimāt, Vasu, Divijāta, and Satāyu. Of them the eldest son Āyu continues the main line at Pratisthāna and he is blessed with five sons namely Nahusa, Vṛddhaśarman, Raji, Dambha, and Vipāpman. All these sons of Āyu are great heroes and the Purāṇa Pañcalaksana speaks of the genealogy of only Raji and Nahusa.

7. Since the time of her recovery from the clutches of Keśin, Urvasi remains inclined to the king Pururavas. In the meantime in heaven under the direction of Bharata there is staged the drama 'Lakṣmi—Svayambara'; Urvasi appears in the role of Lakṣmi; there on noticing Pururavas in the audience fired with passion Urvasi forgets the gestures and postures as taught by Bharata. Bharata in a fit of rage curses her to the effect that she would be separated from Pururavas and spend fifty five years on the mortal earth in the form of a creeper. And Pururavas too would spend his days in the form of a 'Piśāca'.

3. Matsya (24.33) has Aśvāyu.
9. Padma₁ (I.12.75) has Bālāyu.
10. Padma₂ (V.12.36) has Vṛttimat.
11. Matsya (24.34) has Śuciyādya and Padma₁ (I.12.76) has Divyājāyu.
12. Padma₂ (V.12.37) has Subāhu.
13. Padma₁ (I.12.77) has Daṇḍa.
14. Padma₁ (I.12.77) has Viśākha.
Raji:

Raji has a hundred sons who are commonly called the Rajeyas. Raji devotedly practises penance and Lord Visnu grants him the boon of invincibility by the gods, demons and human beings. In a contest with Indra all these sons of Raji meet their end. 15

Nahusa:

Nahusa continues the main line after Ayu and he has seven righteous sons namely, Yati, Yayati, Samyati, Udbhava, Udbhava,

15. Once there ensues a pitched battle between the gods and the demons and the battle continuing for three hundred years still remains undecided. Both the parties resort to Brahma; Lord Brahma predicts that the party headed by Raji would come out victorious. Anxious for victory the gods take Raji as their leader and Raji exterminates all the demons. Very much pleased at the valorous feat of the king Raji, Indra is born as his son and after the birth of Indra as his son, Raji coronates Indra on the royal throne and retires to the forest for penance.

In the absence of their father all the hundred sons of Raji forcibly dethrone Indra and wrest away the kingdom and share of sacrifice from him. Bereft of his position Indra takes refuge with Brhaspati, who through the preaching of false doctrines like Jainism etc., deludes the sons of Raji. Then with the help of his mighty thunderbolt Indra exterminates all of them and gets back his lost glory and position.
Para, Śaryāti and Medhayāti. Of these seven sons, the eldest son Yati becomes a monk and Yayāti begins to rule over the kingdom.

Yayāti has two queens—Devayāni (the daughter of Sukrācārya) and Šarmisthā (the daughter of the demon-king Vṛṣaparvan). From Devayāni Yayāti has two sons—Yadu and Turvasu; from Šarmisthā he has three sons—Druhyu, Anu and Puru.

Now these two traditions preserved in the Purāṇa-texts are unanimous on the point that Yayāti has five sons born from his two wives. They are Yadu, Turvasu, Druhyu, Anu and Puru; and according to the traditional history of ancient India they are all important because they are the founders of five different dynasties. Yayāti divides his territories among his five sons so that his kingdom comes to be divided into five parts and from his sons descend the five famous royal lines of the Yadus, the Turvasus, the Druhyus, the Anus and the Purus.

Atri
Soma

marries 27 daughters of Daksa

abducts Tārā (wife of Brhaspati)
Budha (+Ilā)
Pururavas (8 sons)

Ayu (5 sons) Drdhayu Vasyayu Dhanayu Dhrtimat Vasu Divijata Satayu

Nahusa (7 sons) Vrddhasarman Raji Dambha Vipāman

100 sons known as Rājevas

Yati (becomes a monk)

Yavati (2 wives) Samyati Udbhava Para Saryati Medhayati

Devayāni

Yadu Turvasu Druhyu Anu Puru
Yadus Turvasus Druhyus Anus Purus
The genealogical line of the first four kings Yadu, Turvasu, Druhyu and Anu is given in clear detail in the Purāṇa Pañcalaksana – 4. Abschnitt, 4. Kapitel A (pp.410-520) and 4. Abschnitt, 6. Kapitel A (pp.521-535). But with a view to making a comparative and critical estimate of the account of Lunar race as given in the Narasimha Purāṇa, we can safely ignore the genealogy of these four kings and limit our study to Puru and his descendants.

Brahma (13.3-15a, 50-64a, 82-89, 93-141a), Harivamśa (1655-1668a, 1712-1734a, 1754b-1756, 1777-1829a, 1053-1058a), Matsya (49.1-50, 57), Vāyu (99.113b-25ba) cfr., Agni (278.1-41), Bhagavata (IX.20.1-22,33), Garuḍa (140.1-10) and Viṣṇu (IV. 19.1-22.12)—all these texts constituting 4. Abschnitt, 6. Kapitel B of Vamsānucarita of the Purāṇa Pañcalaksana (p.536 ff.) relate the genealogy of Puru.

Puru's son is Janamejaya I and the son of Janamejaya I is Pracīnvat. Pracīnvat's son is Pravīra and the son of Pravīra is Manaśya. Manaśya's son is Abhayada and the son of Abhayada is Sudhanvan.16 Sudhanvan's son is Bahugava and the son of Bahugava is Sampāti. Sampāti's son is Ahampāti and the son of Ahampāti is Raudrāśva. Raudrāśva

16. In the text of Vāyu (99.122) and Matsya (49.3) the son of Abhayada is Dhundhu, Dhundhu's son is Bahugava and the son of Bahugava is Sampāti.
has ten sons and ten daughters born from the heavenly damsel Ghrtačī.

Of the ten sons of Raudrāśva, it is Reeyu, the eldest who continues the line. Reeyu's son is Matināra and Matināra has three sons namely Tamsu, Pratiratha and Subāhu and a daughter called Gaurī. And the Purāṇa Pañcalaksana speaks of the genealogy of only Pratiratha and Tamsu.

Pratiratha's son is Kanva and the son of Kanva is Medhātithi. Medhātithi has a daughter - Ilinī; the Kāṇḍvayana Brahmins have their origin from Medhātithi.

Tamsu gets married to his great grand niece Ilinī, the daughter of Medhātithi and is blessed with a son called Dharmanetra. Dharmanetra has four sons born from Upadānavī. They are Duṣyanta, Susyanta, Pravīra and Anagha and the Purāṇa-tables confine the genealogical line only to Duṣyanta.

Duṣyanta's son is Bharata born from Śakuntalā and the adopted son of Bharata is Bharadvāja. 17 Bharadvāja performs

17. There is a story about the famous Paurava king Bharata and his son Bharadvāja. Bharata is said to have nine sons through his three wives. But these sons are unworthy of him, so the universal emperor Bharata is disappointed in them. His queens kill all of them and thus Bharata becomes bereft of heirs. In order to obtain a son he performs many sacrifices and lastly makes an offering to the Maruts.

Cont'd.
a number of sacrifices and is blessed with a son called Vitatha. Bharadvāja coronates Vitatha on the throne and then he either dies or repairs to the forest.

Vitatha’s son is Bhuvamanyu and Bhuvamanyu has four sons – (1) Nara, (2) Garga, (3) Mahavīrya and (4) Brhatksatra.

1. Nara:
Nara’s son is Saṅkrāti and Saṅkrāti has two sons – Gurudhi and Rantideva.

2. Garga:
Garga’s son is Sini and the sons of Sini are known as ‘Sainyas’ or ‘Gargas’.

Cont’d.
In the meantime Brhaspati desires to be united with the wife of his brother Usija; the wife of Usija has already conceived, so she protests against it. But quite passionate and love-lorn when Brhaspati carries out his desire by force, the baby in the womb prevents him from union. Then Brhaspati casts his seed on the floor which at once turns into a baby. The baby is named Bharadvāja and soon after his birth his father Brhaspati deserts him. Now the Maruts pleased with the devotion of the king Bharata, carry the baby with them and present him to the king. Thus Bharadvāja, the son of Brhaspati comes to be the adopted son of king Bharata of Puru dynasty (verses 18 to 35, pp.539-541).

18. Since all the efforts of Bharata previously were in vain (vitatha) for having a son, the son born to Bharadvāja is named 'Vitatha'.
(3) **Mahāvīrya**

Mahāvīrya's son is Uruksaya and Uruksaya has three sons born from Viśālā - (a) Trayyaruni, (b) Puskarina and (c) Kapi.

(4) **Brhatksatra**

Brhatksatra's son is Suhotra and the son of Suhotra is Hastin, the founder of the city of Hastināpurā. Hastin is blessed with three sons viz., Ajamīdha, Dvimīdha and Purumīdha.

Purumīdha: Purumīdha's son is Brhadisu and the son of Brhadisu is Brhadbhānu. Brhadbhānu's son is Jayadratha and the son of Jayadratha is Viśvajit. Viśvajit's son is Senajit and Senajit has four sons - viz., Rucirāśva, Kāvyā, Drdharatha and Vatsa (the king of Avantī). And the Purāṇa-texts silent on the descendants of the latter three speak only of the line of Rucirāśva.

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19. According to the texts of Agni (273.15^a) and Brahma (13.80^b) Suhotra's son is Brhat and Brhat has three sons namely, Ajamīdha, Dvimīdha and Purumīdha.

20. In Kirfel's Daspurāna Pañcalakṣana (verse 48, p.543) the reading is "Ajamīdhasya Dhūminyām jajāne Brhadiśur nṛpah" but Dhūmini is quite desperate for a son in Kirfel's Pañcalakṣana (verse 98 ff. p.549) and she has a quite different line there. In order to avoid this discrepancy we think it better to accept the reading - "Purumīdhasya Dāyado" - rightly pointed out by Morton Smith with reference to the text Harivamsa, Nāgari Edition, Bombay available in Cambridge University Library (Jates and dynasties in earliest India, p.273. Notes 594).
Rucirāśva's son is Prthusena and the son of Prthusena is Pāra I. The son of Pāra I is Nipa and Nipa has a hundred valiant sons who are commonly known as the Nipas (patronymic). Of these Nipas the most renowned is Samara who continues the line (tesām vamśakarō - 54) and rules over Kāmpilya. It is he who takes pleasure in challenging others to fight (istasamaro - 54) and enhances the glory of the Nipas. Samara has three sons - Pāra, Pāra II and Sadaśvi. And the Purāṇa-texts relate the genealogy only of Pāra II.

The son of Pāra II is Prthu and Prthu's son is Sukrta. The son of Sukrta is Vibhrāja and Vibhrāja's son is Anuha. The son of Anuha is Brahmadatta and Brahmadatta's son is Viśvaksena who is given to penance and austerities (yogadatta). The son of Viśvaksena is Udaksena and Udaksena's son is Bhallāta. The son of Bhallāta is Janamejaya II and it is only for Janamejaya II that Ugrayudha of Solar dynasty exterminates all the Nipas... All the Purāṇa-texts close the genealogical line of Purumīdha with this king - Janamejaya II.

Dvimīdha:- Dvimīdha's son is Yavīnara and the son of

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21. Is it possible to take the text (yogadattah sutas tasya Viśvakseno mahāyaśāh - 53) meaning - Yogadatta is the son of Brahmadatta and Viśvaksena is the son of Yogadatta?
Yavinara is Dhrtimat. Dhrtimat's son is Satyadhrti and the son of Satyadhrti is Drdhanemi. Drdhanemi's son is Sudharman and the son of Sudharman is Sārvabhauma who becomes a universal emperor.

In the family of Sārvabhauma there is born Mahat, the delight of the Pauravas and the son of Mahat is Rkmaratha. Rkmaratha's son is Supārśva and the son of Supārśva is the righteous Sumati. Sumati's son is Sannatimat and the son of Sannatimat is Kṛta who happens to be a disciple of Hiranyanābha Kauśalya. Kṛta's son is Ugrāyudha (known as Kārti) and the son of Ugrāyudha is Kṣemya. Kṣemya's son is Suvīra and the son of Suvīra is Mrpañjaya. Mrpañjaya's son is Bahuratha; and with Bahuratha there ends the line of Dvimīdha.

Ajamīdha:—Ajamīdha has three wives viz., (1) Keśini, (2) Mālinī and (3) Dhūminī. From Keśinī Ajamīdha's son is Kanva and the son of Kanva is Medhātithi. From Medhātithi the Kāṇvāyana Brahmins have their birth.

From Mālinī Ajamīdha's son is Mīla and by virtue of his rigorous penance Mīla has a son called Susānti. The genealogical

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22. For detailed information about Kṛta—vide Ancient Indian Historical Tradition, p.173.

23. In the texts of Agni (273.16a), Brahma (13.32b) and Harivamśa 1756C from Keśini Ajamīdha's son is Jahna and Jahna's son is Medhātithi.
line beginning with Susānti is different in different set of texts. According to Brahma (13.93b) and Harivamsa (178.77-78) Susānti's son is Purujāti and Purujāti's son is Bāhyāśva who is blessed with five sons namely Mudgala, Srñjaya, Brhadisu, Yavīnara and Krmilāśva. But on the other hand the texts like Matsya (50.2) and Vāyu (99.195) maintain that Susānti's son is Purujānu, Purujānu's son is Prthu, Prthu's son is Bhadrāśva, and Bhadrāśva has five sons - Mudgala, Srñjaya Brhadisu, Yavīnara and Krmilāśva. All these five sons are known by the name - Pañcalas. Of these five sons the Purāṇa Pañcalaksana refers to the genealogy of only Mudgala and Srñjaya.

(1) Mudgala:

Mudgala's descendants are commonly known as the Maudgalyas. Of them the eldest is Brahmistha and the son of Brahmistha is Vadhryāśva born from Indrasenā. Divodāsa and Ahalyā are the two children of Vadhryāśva born from his wife Menakā.

(a) Divodāsa:- Divodāsa is a royal seer and his son is Mitrāyu. Mitrāyu's son is Maitrayanā Soma and the Maitreyas descend from him.

24. Here in contrast to the reading "Mudgalyasvā tu āyādo Maudgalyasā Sumahāyasāh of Brahma (13.97a) and Harivamsa (178.1), the reading "Mudgalyāpī Maudgalyāh...." as given in Agni (378.21a), Matsya (50.5b) and Vāyu (99.198b) appears to be more appropriate.
(b) Ahalyā:— Ahalyā, the wife of Saradvata gives birth to the sage Satānanda and Satānanda's son is Satyadhrti, who is skillful in archery. At the sight of a heavenly damsel Satyadhrti fired with passion casts his seed in a thicket of reeds and it results in the birth of a pair—Krpp and Kṛnī (also called Gautami). And all these descendants of Saradvata are commonly known as Saradvatas.

(2) Sṛnjaya:

Sṛnjaya's son is Pañcājana; the son of Pañcājana is Somadatta. Somadatta's son is Sahadeva; the son of Sahadeva is Somaka. And this Somaka is none other but Ajamidha (vide Supra p.255) who once again takes his birth when his race is on the decline. Somaka's sons is Jantu; and Jantu is blessed with a hundred sons. Of them a younger one Prśata is the foremost and his son is Drupada. Drupada's son is Dhrstadyumna and the sons of Dhrstadyumna is Dhrstaketu. And all these descendants are commonly known as Ajamidha Somakas.

From Dhūmini Ajamidha has his son Rkṣa by name. At first Dhūmini does not have any issue. Very much devoted

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25. In the texts of Vāyu (99.207-208) and Matsya (50.14-15) the line in between Sṛnjaya and Sahadeva is given differently: Sṛnjaya's son is the king Cyavana, Cyavana's son is Sudāsa and Sudasa's son is Sahadeva.
to her husband in the absence of a son she practices rigorous
penance for thousands of years. Once it so happens that
after duly performing Agnihotra and taking her meals Dhūmini
goes to bed; king Ajamidha gets united with her when she
bears him the smoke-coloured child Rksa. Rksa's son is
Samvarana and the son of Samvarana is Kuru who founds the
dynasty of Kurus and establishes Kuruksetra.

Kuru has four sons viz., Sudhanvan, Sudhanu, Parīksita
and Arimejaya.26 Though silent on the genealogy of Sudhanu
and Arimejaya the Purāṇa Pañcalaksana speaks of the descendants
of Sudhanvan and Parīksita.

(1) **Sudhanvan:**

Sudhanvan's son is Suhotra and the son of Suhotra is
the king Cyavana. Cyavana's son is righteous Kṛta or
Kṛtayajña who, by instituting sacrifices is blessed with a
valiant son, the friend of Indra. The son of Kṛta or
Kṛtayajña is (Uparicara-) Vasu, he conquers the kingdom of
gedi which belonged to the Yādavas and obtains the title
Caidya-Uparicara (one who overcomes the Caidyas). Vasu has
seven children born from his wife Giriku. They are:-

26. As pointed out by Morton Smith (Dates and dynasties
in Earliest India Note 638, p.299) Kuru's sons create some
confusion. Brahma and Harivamśa say that Kuru has four sons,
but Matsya adds another son - Prajña. In both Matsya and
Vāyu Jahnu appears in place of Sudhanu and Arimardana in place
of Arimejaya.
(a) Brhadratha, (the ruler of the kingdom of Magadha),
(b) Pratyagraha, (c) Kuśa (also called Manivāhana), (d) Māruta,
(e) Yādu, (f) Matsya and (g) a daughter called Kālī. And the
Purāṇa-texts silent on all others speak of the genealogy
only of Brhadratha.

Brhadratha's son is Kuśāra and the son of Kuśāra is
Rsabha. Rsabha's son is Puspavat and the son of Puspavat
is the valiant king Satyahit. Satyahit's son is Sudhanvan
and the son of Sudhanvan is Urjas. The son of Urjas is
Nabhas and the son of Nabhas takes birth in two parts which
are joined together by the demoness Jara, on account of
being joined by Jara, he comes to be known as Jarāsandha
who conquers all the Ksatriyas. Jarāsandha's son is Sahadeva
and the son of Sahadeva is Somādhi. And Somādhi's son is
Śrutasarman who rules over Magadha.

(2) Parīksita I:
The son of Parīksita I is Janamejaya II and Janamejaya II
has five sons namely Śrutasena, Ugrasena, Bhīmasena, Suratha
and Matimat. Of these five sons Suratha is most important
and he has a son called Viduratha. Viduratha's son is Rksa II
and the son of Rksa II is Bhīmasena. Bhīmasena's son is
Pratīpa and Pratīpa has three sons - Śāntanu, Devāpi and Bāhlīka.

27. In both Matsya (50.34a) and Vāyu (99.228b) it
appears as Śrutasravas.

28. Both Matsya (50.34-39) and Vāyu (Ch.90.229-234) put the
genealogy of Janamejaya II in the most confused manner. So we
think it better not to deal with them.
Devāpi:— Devāpi becomes an ascetic and he is the preceptor of the gods. It is Cyavana who adopts him as his son.

Bahlika:— Bahlika’s son is Somadatta and Somadatta has three sons viz., Bhūri, Bhūrīśravas and Sala.

Śāntanu:— Śāntanu occupies the throne after his father Pratīpa and continues the main line. From his wife Jāhnavi Śāntanu has a son— Devavrata who is popularly known as Bhīṣma. This Bhīṣma happens to be the grandfather of the Pāṇḍavas.

From his other wife Kāli (Satyavatī) Śāntanu has another righteous son Vicitravīrya by name. Vicitravīrya dies childless and consequently on his wife Kṛṣnadvaipayana Vyāsa begets three sons viz., (1) Dhṛtarāṣtra, (2) Pāndu and (3) Vidura.

(1) Dhṛtarāṣtra:

Dhṛtarāṣtra has hundred sons born from his wife Gāndhārī and of them Duryodhana is the eldest and most powerful.

(2) Pāndu:

Pāndu’s son is Dhanañjaya and the son of Dhanañjaya is Abhimanyu (also called Saubhadra) born from Subhadrā. Abhimanyu’s son is Parīksita II and the son of Parīksita II is Parīksita or Janaśeṣa.
Puru Dynasty \(4^{th}\) Abschnitt, 6. Kapitel B (p.536ff)

- Puru
  - Janamejaya I
    - Pracınvat
      - Pravīra
      - Manasyu
      - Abhayada
      - Sudhanvan
      - Bahugava
      - Sampāti
      - Ahampāti
      - Raudrāśva (†Gṛtācī) 10 sons and 10 daughters
        - Reṣyu (the eldest son)
        - Matināra (3 sons and 1 daughter)

- Tamsu
  - Pratiratha
    - Kanva
      - Medhatithi
        - Ilinī (daughter)
        - Kanvāyana Brahmins
          - Gaurī (daughter)

Cont'd.
Visvajit (4 sons)

Purumīdhya
Bṛhadisù
Bṛhadrśānu
Jayadratha
Visvajit

Senajit (4 sons)

Rcirasva
Kāvya
Dṛḍhtrātha
Vatsa (king of Avanti)

100 sons called Nipas (patronymic)

Samara (ruler of Kāmpilya)

Para
Para II
Sadaśvi

Prthu
Sukrta
Vibhrāja
Aṇuha
Brahmadatta
Visvaksena
Udaksena
Phañāta
Janamejaya II

Phañāta
Janamejaya II
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Genealogy of Ajamidha

Ajamidha (3 wives)

- Keśini
  - Kanva
    - Medhātithi
      - (i) Purujāti
        - Bāhyāśva (5 sons called Pañcālas)
          - Muddala
            - Brahmiṣṭha (the eldest)
              - Purujāni
                - Prthu
                  - Bhadrāśva (5 sons called Pañcālas)
            - Srñjaya Bhadāsura Yavīnara Kṛmilāśva
              - Pañcājana
                - Somadatta
                  - Sahadeva
                    - Ajamidha Somaka
                      - Jantu (100 sons)
                        - Prsāta
                          - Drupada
                            - Dhrstadyumna
                              - Dhrstaketu

Dhrstaketu

Ajamidha Somakas.

Cont'd.
Now we take up the discussion of Lunar race as depicted in the Narasimha Purāṇa. Like the account of Solar race, the account of Lunar race in this Upa-purāṇa is very brief and laconic.

The two accounts of Lunar race as given in the Vamsānucarita portion of Kirfel's Purāṇa Pañcalaksana (4. Abschnitt, 3. Kapitel, Text-gruppe I A, p.349 and 4. Abschnitt, 3. Kapitel, Text-gruppe II A, p.398) begin with the Lunar race with Soma's son Budha. In both these versions there is reference to Soma's abduction of Tārā and the consequent birth of Budha. There is also narration of the myth of the heavenly damsel Urvaśī and Pururavas, the son of Budha born from Ilā. And the Narasimha Purāṇa Ch.27 without going to the myth begins the genealogical account of Lunar race with the Supreme Lord Nārāyaṇa. From the lotus arising out of the navel of Lord Nārāyaṇa Brahmā takes his birth. Brahmā's mind-born son is Atri and Atri's son is Soma. In both the text-groups (4. Abschnitt, 3. Kapitel, Text-gruppe I A and Text-gruppe II A) of Purāṇa Pañcalaksana Soma takes his birth from the eyes of Atri. But ignoring the tradition mistakenly the redactor of Narasimha speaks of the birth of Soma from Anusūyā, the wife of sage Atri. (Atri Anusūyāyām Somah - 27.4).

Besides, the two text-groups referred to above commonly hold that even though married to twenty seven daughters
of Dakṣa, Lord Soma abducts Tārā and their illicit union results in the birth of Budha. But the Narasimha, an Upa-purāṇa of later period speaks of the birth of Budha from Rohini, the eldest of the twenty seven daughters of Dakṣa.

given in marriage to Soma (Dakṣasya trayastrisat kanyā...
bhāryārtham gṛhitvā priyāyām jyesthāyām Rohiniyām Budhām putram utpadayāmāsa) and thus it is far away from the Purānic tradition.29

Not only this, in giving the dynastic list of Lunar race the Narasimha appears to be confused. In Ch.22 Narasimha gives a short account of Lunar race and in Chs. 27 and 29 a somewhat longer descriptive account of the same. It is remarkable that unlike the Solar account as given in Narasimha Chs. 21 and 26, in these accounts of

29. Narasimha Ch.22.1–4 too deals with the beginning of Lunar race. In contrast to Ch.27.1–4 this portion is most confusing and erroneous. Here the Lunar genealogy has been treated as follows:-

Ādau tāvad Brahmā/Brahmaṇo mānasa putro Marīcchih /
Marīcer Dakṣaṇyām Kaśyapaḥ/ Kaśyapaḥ Adityādityah /
Adityāt Suvarcālāyām Manuḥ/ Manuḥ Surūpāyām Somah /
Somād Rohiniyām Budhah /
Lunar race the text names the wife of each and every king though not fully reliable. The table of royal genealogy as narrated in these two different accounts of Narasimha can be put as follows:

The genealogical line in Ch.22

Budha (+Ilā)     Dusyanta (+Śakuntalā)     Abhimanyu (+Uttarā)
Pururavas          Bharata (+Nandā)       Parikṣita (+Mātrvatī)
Āyu (+Rūpavatī)    Ajamīdhā (+Sudevī)    Janamejaya (+Punyavatī)
Nahusa (+Pitrvatī) Prāṇi (+Ugrasena)   Śatānīka (+Puspavatī)
Yavāti (+Śarmisthā) Prāśara (+Bahirūpā) Sahāsrānīka (+Mrjavatī)
Puru (+Vamsadā)   Śāntanu (+Yojanaṇandhā) Udayana (+Vāsavadattā)
Sampāti (+Bhanudattā) Vicitravīrya (+Ambikā) Naravāhana (+Aṣvamedhā)
Sārvabhauma (+Vaidehī) Pāndu (+Kuntī)        Kṣemaka
Bhoja (+Liṅgā)    Arjuna (+Subhadra)

The genealogical line in Chs. 27 and 29

Budha (+Ilā)     Dusyanta (+Śakuntalā)     Abhimanyu (+Uttarā)
Pururavas (+Urvaśī) Bharata (+Ānandā)       Parikṣita (+Mātrvatī)
Āyu (+Rūpavatī)    Ajamīdhā (+Sudevī)    Janamejaya (+Punyavatī)
Nahusa (+Pitrmatī) Prāṇi (+Ugrasena)   Śatānīka (+Phalavatī)
Yavāti (+Śarmisthā) Pratyaṇca (+Bahirūpā) Sahāsrānīka (+Mrjavatī)
Puru (+Vamśadā)   Śāntanu (+Yojanaṇandhā) Udayana (+Vāsavadattā)
Samyāti (+Bhanudattā) Vicitravīrya (+Ambālikā) Naravāhana (+Aṣvamedhā)
Sārvabhauma (+Vaidehī) Pāndu (+Kuntī)        Kṣemaka
Bhoja (+Kaliṅgā)    Arjuna (+Subhadra)

30. The Paurava genealogy too appears in Mbh.I Adiparvan Chs.89–90. It goes so far as to name the wife of every king in it, but as pointed out by Parjiter (vide AIHT., p.174) it is not wholly trustworthy.
Narasimha has referred to the following famous and well-known kings: Buddhā - Pururavas - Ayu - Nahusa - Yayati - Puru, Sampati or Samyati, Dusyanta - Bharata - Ajamīdha, Sāntanu - Vicitravīrya - Pāndu - Arjuna - Abhimanyu - Parīksita - Janamejaya. On the basis of Pargiter’s Ancient Indian Historical Tradition (p.253 ff) the history of these kings may be presented as follows:

Buddha’s son Pururavas rules at Pratisthāna and he is succeeded by his son Ayu. Ayu is succeeded by Nahusa. Nahusa is a famous king and his son and successor Yayati is a renowned conqueror, he extends his kingdom widely and is reckoned as a sovereign lord (samrāja). He appears to have conquered not only all Madhyadesa west of the Ayodhyā and Kānyakubja kingdoms, but also the country west, south and south-east of his territory of Pratisthāna. He has five sons - Yadu, Turvasu, Druhyu, Anu and Puru. After a long reign Yayati divides his territories among them. The youngest son Puru is the most dutiful and Yayati instals him as his successor
in the middle region, that is, in the southern half of the Ganges-Yamuna doab with the capital Pratisthana and gives the elder sons the outlying territories. Yadu gets the south-west, Turvasu the south-east, Druhyu the west and Anu the north. And Puru enjoys the ancestral kingdom.31

After Puru Narasimha Ch.27.9 refers to Samyati as his son and successor. But this is untenable since Samyati is a brother of Yayati and hence his contemporary as is shown in the two traditions preserved in the Purana-texts (4. Abschnitt, 3. Kapitel, Text-gruppe I C, D and Text-gruppe II A, B). Narasimha Ch.22.7 however speaks of Samyati as the son of Puru. But according to 4. Abschnitt, 6. Kapitel B verses 1-3 Sampati is not Puru's direct descendant but his eighth successor.

31. Vāyu II. Uttarārdha Ch.31.37b-39a, Brahmāṇḍa III Uoodghātapaḍa 68.90-91, Kūrmā I.Ch.21.9 and Liṅga I.Ch.67. 11-12 suggest the following text:-

Abhisicya tatah Purum svarājye sutam ātmanah /  
Diśi daksina-Pūrvasyām Turvasum tu nyavesayat//  
Daksināparato rājā Yadu jyestham nyavesayat /  
Pratīcyām Uttarasyām ca Druhyum cānum ca tāv ubhau//
Coming to Dusyanta we know that Dusyanta, the Paurava is married to Śakuntalā, the daughter of Visvāmitra, but as pointed out by Parṣiter (vide AIHT, p.174) the position of first and great Visvāmitra happens to be earlier than Dusyanta’s period, hence Śakuntalā is not his daughter, but the daughter of Visvāmitra who is one of his near descendants. Dusyanta’s son is Bharata. After the slaughter of all the nine sons of Bharata by his wives (vide p.251) the Maruts give him Brhaspati’s son Bharadvāja as an adopted son. Thus Bharadvāja comes to be a Ksatriya. He does not succeed Bharata, but begets a son named Vitatha as the successor and then he either dies or departs to the forest (vide AIHT, p.159).

Vitatha’s son is Bhuvamanyu. From the three younger sons of Bhuvamanyu spring the four Brahmin sub-families, from Mahāvīrya the Uruksayas and Kāpyas, from Nara the Sāṅkrūtis, and from Garga the Gargas or Gārgyas. The Uruksayas become Brahmans and the Gargas, Sāṅkrūtis and Kāpyas are Ksatriyan Brahmans. His other son Brhatksatra succeeds Bhuvamanyu. Brhatksatra’s son is Suhotra and Suhotra’s son is Hastin (or Brhat), the founder of Hastināpura. All the Purāṇa-texts fairly agree with the genealogy from Dusyanta to Hastin. Hastin has three sons—Ajamīḍha, Dvimīḍha and Purumīḍha. And it is Ajamīḍha who continues the main Paurava line at Hastināpura.

32. For detailed discussion vide AIHT, pp.248-50.
After speaking of Dusyanta and Bharata the Narasimha passes over the accounts of Bharadvaja, Vitatha, Bhuwamanyu, Brhatksatra, Suhotra or Hastin and all at once comes over to Ajamidha. And mistakenly it refers to Ajamidha as Bharata's direct descendant. (Bharatasya Nandayam Ajamidhah - 22.9; Bharatasya Anandayam Ajamidhah - 27.13).

From the three wives of Ajamidha there proceed the separate distinct lines. From Nilini his son Nila founds the North Pañcāla dynasty. From Dhūmini Rksa I continues the main line at Hastinapura. The son of Rksa I is Samvarana and Samvarana's son is Kuru, the founder of Kuru dynasty. As has been considered by Pargiter in Ch.IX, the Paurava genealogy forms three main parts (a) from Puru to Ajamidha, (b) from Ajamidha to Kuru and (c) from Kuru to Pandavas. But the Narasimha without referring to Kuru and his descendants (like ParkśitaI, Janamejaya II etc.) abruptly begins with Śāntanu - Victravīrya, Pandu - Arjuna - Abhimanyu - Parīksita II - Janamejaya III.

Kauravas become prominent under Pratīpa and his successor Śāntanu. Of the two sons of Śāntanu Bhīṣma is a life-long celestial and Victravīrya dies childless. Kṛṣṇa Dvaipāyana Vyāsa begets on the widow of Victravīrya three sons - Dhrtarāstra, Pandu and Vidura. Thus the three of them happen to be the grandsons of Śāntanu. Dhrtarāstra has many sons - Duryodhana and etc., who as the elder
branch are called the Kauravas. Pāndu has five sons — Yudhisthira, Bhīma, Arjuna, Nakula and Sahadeva who are known as the Pāndavas. Pāndu dies early and there arises intense jealousy between the cousins.

The young Pāndavas contend with Duryodhana and other sons of Dhrtarāstra for their share of the Kaurava territory and receive the small principality of Indraprastha (Delhi). As the penalty of losing at dice, the Pāndavas are banished for fourteen years and at the end of that period they re-claim their principality, but Duryodhana refuses all terms and they appeal to arms. Thus there starts the great Bhārata war in which both Arjuna and his son Abhimanyu fight out their cause with zeal and vigour. Of course it is a fact that Abhimanyu loses his life in the battle-field, but ultimately the war ends in the victory of the Pāndavas. Then the Pāndavas become the over-lord of the Kuru realm and with Yudhisthira at their head they continue to rule at Hastināpura.

After Yudhisthara and his brothers, the throne of Kuru kingdom goes to Arjuna’s grandson Parīksita II. The Nāgas kill Parīksita II, but his son Janamejaya III defeats them and restores peace.

Besides referring to these popular and well-known kings the Narasimha inserts some kings such as Sārvabhauma —
Bhoja (both Chs. 22 and 27), Prsni (Ch. 22) or Vrsni (Ch. 27), Prasara (Ch. 22) or Pratyānca (Ch. 27) Sahasrānīka and Naravāhana (both Chs. 22 and 29). Of them Sārvabhauma is a king of Dvimiḍha line (p. 264); Vrsni is a son of king Sātvata (of Yadu race); and Prsni being the son of Yudhājit happens to be the grandson of Vrsni. The Bhojas are a family among the Haihayas and yet the name Bhoja is used widely of many Yādavas. Andhaka is the great Bhoja; Devavrddha’s descendants are known as Bhojas; Ugrasena and his son Kamsa are also the Bhojas. Kings like Prasara, Pratyānca, Sahasrānīka or Naravāhana are misnomers.

The genealogy of Puru dynasty as preserved in 4. Abschnitt, 6. Kapitel B of Vamsānucarita of Kirfel ends with Janamejaya III, the son of Parikṣit II. Then including Janamejaya III in "the Purāṇa-text of the Dynasties of Kali age" Parjiter in speaking of the "Pauravas" furnishes the list of some twenty eight kings and the Lunar race ends there with its last king-Kṣemaka. In this list of names Janamejaya III’s son is Satānīka I and the Narasimha version is right in tracing the descent as Janamejaya – Satānīka and ending the line with Ksemaka. But as pointed out by Parjiter

33. For detailed discussion on Vrsni, Prsni, Bhojas vide AIHT. pp.102-105, 279-282.
Udayana occupies twenty fourth position in his list of Pauravas. He is spoken of there as the son of Satānīka II who comes to power after king Vasudāna, but the Narasimha speaks of Udayana as the son of king Sahasrānīka and thus its Lunar or Paurava genealogy is defective and beyond the tradition of earlier Parānas.