

in detail of the Devas, Dānavas and Daityas in the Vaivasvata Manvantara.

सूत उवाच

धर्मस्य तावद्वक्ष्यामि निसर्गं तं निबोधत।  
अरुन्धती वसुर्यामी लम्बा भानुर्मरुत्वती॥ २॥  
संकल्या च मुहूर्ता च साध्या विश्वा तथैव च।  
धर्मपत्न्यो दश त्वेता दक्षः प्राचेतसो ददौ॥ ३॥

Sūta replied— I shall now talk of the creation of Dharma. Listen and understand. You may know that Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marutvatī, Saṁkalpā, Muhūrtā, Sādhyā and Viśvā, these ten daughters were offered to Dharma as wives by Dakṣa Prācetasā.

साध्या पुत्रांस्तु धर्मस्तु साध्यान्द्वादश जज्ञिरे।  
साध्या नाम महाभागाश्छन्दजा यज्ञभागिनः॥  
देवेभ्यस्तान्परान्देवान्देवजाः परिचक्षते॥ ४॥

Sādhyā bore to Dharma twelve sons called Sādhyas. The greatly fortunate ones were born according to their wish and were partakers of shares in the sacrifices. Those who are conversant with Devas, know them to be greater than other Gods.

ब्रह्मणो वै मुखात्पुष्टा जया देवाः प्रजेप्सया।  
सर्वे मन्त्रशरीरास्ते स्मृता मन्वन्तरेष्विह॥ ५॥

From the mouth of Brahmā, got birth Jayas out of the desire for progeny. All of them having born in the form of mantras came to be known as such in the Manvantaras.

दर्शश्च पौर्णमासश्च बृहद्यच्च रथंतरम्।  
चित्तिश्चैव विचित्तिश्च आकूतिः कूतिरेव च॥ ६॥  
विज्ञाता चैव विज्ञातो मनो यज्ञश्च ते स्मृताः।  
नामान्येतानि तेषां वै जयानां प्रथितानि च॥ ७॥

Darśa, Paurṇamāṣa, Br̥had, Rathantara, Citti, Vicitti, Ākūti, Kūti, Vijñātā, Vijñāta, Manas and Yajña— these names of those Jayas are well-known.

ब्रह्मशापेन ते जाताः पुनः स्वायंभुवे जिताः।  
स्वारोचिषे वै तुषिताः सत्याश्चैवोत्तमे पुनः॥ ८॥

॥अथ षट्पष्ठितमोऽध्यायः॥

### Chapter 66

#### The illustration of the lineage of Dharma

ऋषय ऊचुः

देवानां दानवानां च दैत्यानां चैव सर्वशः।  
उत्पत्तिं विस्तरेणेह ब्रूहि वैवस्वतेऽन्तरे॥ १॥

The sages spoke— You may talk of the birth

1. One who is possessed of Bhaga or spiritual power which is of six sorts, namely, dominion, might, glory, splendour, wisdom and dispassion.

By the curse of Brahmā, they were born again in the Svāyambhuva Manvantara as Jatas. They were born again in the Svārociṣa Manvantara as Tuṣitās and Satyas in the Auttama Manvantara.

तामसे हरयो नाम वैकुण्ठा रैवतान्तरे।

साध्याश्च चाक्षुषे नाम्ना छन्दजा जज्ञिरे सुराः॥ ९॥

In the Tāmasa Manvantara, they were born as Haris and Vaikuṇṭhas in the Raivata Manvantara. They were reborn as Sādhyas as per their will in the Cākṣuṣa Manvantara.

धर्मपुत्रा महाभागाः साध्या ये द्वादशामराः।

पूर्वं स्म अनुसूयन्ते चाक्षुषस्यान्तरे मनोः॥ १०॥

The highly fortunate sons of Dharma, the twelve deathless Sādhyas, had been formerly born in the Cākṣuṣa Manvantara.

स्वारोचिषेऽन्तरेऽतीता देवा ये वै महौजसः।

तुषिता नाम तेऽन्योन्यमूचुर्वै चाक्षुषेऽन्तरे॥ ११॥

In the Cākṣuṣa Manvantara, the gods of great radiance who happened to be in the Svārociṣa Manvantara, they mutually called themselves as Tuṣitās and spoke to one another.

किञ्चिच्छिष्टे तदा तस्मिन् देवा वै तुषिताऽबुवन्।

इतरेतरं महाभागान्वयं साध्यान्प्रविश्य वै॥

मन्वन्तरे भविष्यामस्तन्नः श्रेयो भविष्यति॥ १२॥

When the duration of Svārociṣa Manvantara remained but little, the Tuṣitās spoke out mutually— “We shall enter into the blessed Sādhyas shall born in the Manvantara. Then our beneficence shall come about as such.”

एवमुक्त्वा तु ते सर्वं चाक्षुषस्यान्तरे मनोः।

तस्माद्द्वादशसंभूता धर्मात्स्वायंभुवात्पुनः॥ १३॥

This way having spoken, all those in the Manvantara of Cākṣuṣa Manu, took birth as the twelve sons of Dharma, son of Svayambhū.

नरनारायणौ तत्र जज्ञाते पुनरेव हि।

विषश्चिदिन्द्रो यश्चाऽऽसीत्तथा सत्यो हरिश्च तौ॥

स्वारोचिषेऽन्तरे पूर्वमास्तां तौ तुषितौ सुरौ॥ १४॥

Nara and Nārāyaṇa then took birth once again there. Vipāścit who was Indra and likewise Satya who was Hari happened to be those two Tuṣitās gods in the Svārociṣa Manvantara earlier.

तुषितानां तु साध्यत्वे नामान्येतानि वक्ष्यते।

मनोऽनुमन्ता प्राणश्च नरो यानश्च वीर्यवान्॥ १५॥

चित्तिर्हयो नयश्चैव हंसो नारायणस्तथा।

प्रभवोऽथ विभुश्चैव साध्या द्वादश जज्ञिरे॥ १६॥

When Tuṣitās became Sādhyas, these names are announced— Manas, Anumantā, Prāṇa, Nara, the valiant Yāna, Citti, Haya, Naya, Haṁsa, Nārāyaṇa, Prabhava and Vibhu. They were born as the twelve Sādhyas.

स्वायंभुवेऽन्तरे पूर्वं ततः स्वारोचिषे पुनः।

नामान्यासन्पुनस्तानि तुषितानां निबोधत॥ १७॥

In the Svāyambhuva Manvantara earlier, and later in the Svārociṣa Manvantara, these names happened to be those of the Tuṣitās. Those you may know.

प्राणोऽपानस्तथोदानः समानो व्यान एव च।

चक्षुः श्रोत्रं तथा प्राणः स्पर्शो बुद्धिर्मनस्तथा॥ १८॥

The names were— Prāṇa, Apāna, Udāna, Samāna, Vyāna, Cakṣus, Śrotra, Prāṇa, Sparśa, Buddhi and Manas.

प्राणापानावुदानश्च समानो व्यान एव च।

नामान्येतानि पूर्वं नु तुषितानां स्मृतानि ह॥ १९॥

Formerly only these name of the Tuṣitās were remembered— Prāṇa, Apāna, Udāna, Samāna and Vyāna.

वसोस्तु वसवः पुत्राः साध्यानां मनुजाः स्मृताः।

धरो ध्रुवश्च सोमश्च आपश्चैवानलोऽनिलः॥

प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः॥ २०॥

Of Vasu, the sons were Vasus and they are remembered as the younger brothers of Sādhyas. The eight glorified Vasus are— Dhara, Dhruva, Soma, Āpa, Anala, Anila, Pratyūṣa and Prabhāsa.

धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा।

ध्रुवपुत्रो भवो नाम्ना कालो लोकप्रकालनः॥ २१॥

Of Dhara, the sons were Draviṇa and Hutaḥavyavaha; likewise of Dhruva, the son was Bhava by name, who in the name of Kāla became the impeller of the worlds.

सोमस्य भगवान्वर्चा बुधश्च ग्रहबोधनः।

रोहिण्यां तौ समुत्पन्नौ त्रिषु लोकेषु विश्रुतौ॥ २२॥

Soma's sons were adorable Varcā and Budha who is known as a planet. Of Rohiṇī, these two were born well-known in the triad of worlds.

धारोर्मिकलिलाश्चैव त्रयश्चन्द्रमसः सुताः।

आपस्य पुत्रो वैतण्ड्यः शमः शान्तस्तथैव च॥ २३॥

Dhāra, Ūrmi and Kalila— these were the three sons of Candramas (Moon-god). Āpa's sons were Vaitaṇḍya, Śama and Śānta.

स्कन्दः सनत्कुमारश्च जज्ञे पादेन तेजसः।

अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत॥

तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजाः॥ २४॥

Skanda and Sanatkumāra were born of the fourth part of Tejas (fire). Of Agni, the son Kumāra was born in the Śara grove (a kind of reed). Śākha, Viśākha and Naigameya were his younger brothers.

अनिलस्य शिवा भार्या तस्याः पुत्रो मनोजवः।

अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च॥ २५॥

Of Anila (Wind-god), the spouse was Śivā. Her sons happened to be Manojava and Avijñātagati.

प्रत्यूषस्य विदुः पुत्र ऋषिर्नाम्ना तु देवलः।

द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ॥ २६॥

Of Pratyūṣa, the son was Ṛṣi Devala by name. Devala had two sons Kṣamāvān and Manīṣi.

बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणी।

योगसिद्धा जगत्कृत्स्नमसक्ता विचरत्युत॥ २७॥

Bṛhaspati's sister was a celibate and an

excellent female accomplished in Yoga. Detached to the worldly affairs, she roamed in the entire world.

प्रभासस्य तु या भार्या वसूनामष्टमस्य ह।

विश्वकर्मा सुतस्तस्या जातः शिल्पिप्रजापतिः॥ २८॥

She became the spouse of Prabhāsa, the eighth of the Vasus and had a son named Viśvakarmā was the Prajāpati of all Śilpi (architects).

स कर्ता सर्वशिल्पानां त्रिदशानां च वर्धकिः।

भूषणानां च सर्वेषां कर्ता कारयिता च सः॥ २९॥

He was the architect of all the arts and crafts and carpenter of the gods. He makes and causes others to make ornaments.

सर्वेषां च विमानानि देवतानां करोति सः।

मानुषाश्चोपजीवन्ति यस्य शिल्पानि शिल्पिनः॥ ३०॥

Of all the gods, he creates the Vimānas (the aerial cars). The human beings subsist upon his architectural structures and mechanical arts.

विश्वे(श्च)देवास्तु विश्वाया जज्ञिरे दश विश्रुताः।

ऋतुर्दक्षः श्रवः सत्यः कालः कामो धुनिस्तथा॥ ३१॥

कुरुवान्प्रभवांश्चैव रोचमानश्च ते दश।

धर्मपुत्राः स्मृता हेते विश्वायां जज्ञिरे शुभाः॥ ३२॥

The ten well known Viśvedevas were born of Viśvā. Kratu, Dakṣa, Śravas, Satya, Kāla, Kāma, Dhuni, Kuruvān, Prabhavān and Rocamāna were the ten as such. They are all known as the ten son of Dharma. They were the auspicious sons born of Viśvā.

मरुत्वत्यां तु मरुतो भानवो भानुजाः स्मृताः।

मुहूर्ताश्च मुहूर्तायां घोषं लम्बा व्यजायत॥ ३३॥

From Marutvatī was born Marutvants. The Bhānu groups were remembered as the sons of Bhānu and the Muhūrtaś were born of Muhūrta. Lambā gave birth to Ghoṣa.

संकल्पायां तु संजज्ञे विद्वान्संकल्प एव च।

नागवीर्यस्तु जाम्यां च पथत्रयसमाश्रिताः॥ ३४॥

From Saṁkalpā was born the learned

Saṁkalpa. The Nāgavīthi consisting of three paths were born of Jāmī.

पृथिवीविषयं सर्वमरुच्यत्या व्यजायत।

एष सर्गः समाख्यातो विद्वान्धर्मस्य शाश्वतः॥ ३५॥

Arundhatī gave birth to all objects on the Earth. Thus the intellectual and eternal creation of Dharma has been narrated.

मुहूर्तश्चैव तिथ्यश्च पतिभिः सह सुव्रताः।

नामतः संप्रवक्ष्यामि ब्रुवतो मे निबोधत॥ ३६॥

I shall now talk to you about the names of *Muhūrtas* and *Tithis* along with their presiding lords. O men of holy rites! Try to understand me while I talk of them.

अहोरात्रविभागश्च नक्षत्राणि समासतः।

मुहूर्तः सर्वनक्षत्रा अहोरात्रविदस्तथा॥ ३७॥

I shall mention the divisions of days and nights, the constellations quite briefly, all the *Muhūrtas* and all the planets appearing during days and nights.

अहोरात्रकलानां तु षट्शतीत्यधिका स्मृता।

रवेर्गतिविशेषेण सर्वेषु ऋतुमिच्छतः॥ ३८॥

Kalās accounting to six hundred are mentioned during days and nights. The manifestation of *Rtus* is based on the special movement of the Sun.

ततो वेदविदश्चैतां तिथिमिच्छन्ति पर्वसु।

अविशेषेषु कालेषु योज्यः स पितृदानतः॥ ३९॥

The scholars of Vedas calculate *Tithis* as the basis of festivals. They employ different occasions for the purpose of charitable gifts on behalf of the manes.

रौद्रः सार्वस्तथा मैत्रः पिण्ड्यवासव एव च।

आप्योऽथ वैश्वदेवश्च ब्राह्मो मध्याह्नसंश्रिताः॥ ४०॥

Raudra, Sārva, Maitra, Piṇḍya, Vāsava, Āpya, Vaiśvadeva, Brāhma and Madhyāhna—these are the divisions by name in a day.

प्राजापत्यस्तथा ऐन्द्रस्तथेन्द्रो निर्ऋतिस्तथा।

वारुणश्च तथाऽर्यम्णो भागाश्चापि दिनाश्रिताः॥ ४१॥

एते दिनमुहूर्तश्च दिवाकरविनिर्मिताः।

शंकुच्छायाविशेषेण वेदितव्याः प्रमाणतः॥ ४२॥

Prājāpatya, Aindra, Indra, Nirṛti, Vāruṇa, Āryamaṇa and Bhāga—these *Muhūrtas* of the day are caused by the Sun by the shadow proper of a Śāṅku (a sine of an altitude). They are to be known in accordance with their magnitude by means of the gnomons.

अजास्तथाऽहिर्बुध्नश्च पूषा हि यमदेवताः।

आग्नेयश्चापि विज्ञेयः प्राजापत्यस्तथैव च॥ ४३॥

ब्राह्मसौम्यस्तथाऽऽदित्यो बार्हस्पत्योऽथ वैष्णवः।

सावित्रोऽथ तथा त्वष्ट्रो वायव्यश्चेति संग्रहः॥ ४४॥

Aja<sup>1</sup> (the sign Aries), Ahir-Budhnya, Pūṣā, Yamadevatā, Āgneya, Prājāpatya, Brāhma, Saumya, Āditya, Bārhaspatya, Vaiṣṇava, Sāvitra, Tvaṣṭā and Vāyavya are the collection of *Muhūrtas*.

एकरात्रिमुहूर्तः स्युः क्रमोक्ता दश पञ्च च।

इन्दोर्गत्युदया ज्ञेया नालिकाः पादिकास्तथा॥

कालावस्थास्त्विमास्त्वेते मुहूर्ता देवताः स्मृताः॥ ४५॥

These are the fifteen *Muhūrtas* in order of one night. The developments of the movement and rising of the moon is to be known as *Nālika* or the *Pāda* of its rise. These are the divisions of time remembered as *Muhūrtas*. Their presiding Devatas are also mentioned.

सर्वग्रहाणां त्रीण्येव स्थानानि विहितानि च।

दक्षिणोत्तरमध्यानि तानि विद्याद्यथाक्रमम्॥ ४६॥

Of all the *grahas* or planets, there are three positions ordained as such—southern, northern and the middle ones. One may know them as per descending order.

स्थानं जारदगवं मध्ये तथैरावतमुत्तरम्।

वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः॥ ४७॥

The place Jāradgava is the middle, the place Airāvata is the northern one and Vaiśvānara has

1. These are all astronomical terms required to be identified by comparison with the terminology of *Bṛhat Saṁhitā* and other works.

been indicated as the southern one as per factual presentation.

अश्विनी कृत्तिका याम्या नागवीथिरिति स्मृता।

पुष्योऽश्लेषापुनर्वसू वीथिरैरावती मता॥

तिस्रस्तु वीथयो ह्येता उत्तरो मार्ग उच्यते॥४८॥

The constellations— Aśvinī, Kṛttikā and Yāmyā are known as Nāgavīthī (Moon's path through the asterism Svāti or Aśvinī, Bharinī and Kṛttikā)<sup>1</sup>. The constellations Puṣya, Āśleṣā and Punarvasu become known as Airāvati Vīthī. These three Vīthīs are enunciated as the northern path.

पूर्वोत्तरे फाल्गुन्यौ च मघा चैवार्यमी स्मृता।

हस्तचित्रे तथा स्वाती गोवीथीत्यभिषिद्धिता॥४९॥

The constellations Pūrvāphālgunī, Uttarāphālgunī and Maghā are well known as Aryamī vīthī. The constellations Hasta, Citrā and Svāti are declared as Govīthī.

ज्येष्ठा विशाखाऽनुराधा वीथि जारदगवी स्मृता।

एतास्तु वीथयस्तिस्त्रो मध्यमो मार्ग उच्यते॥५०॥

The constellations Jyēṣṭhā, Viśākhā and Anurādhā are known as Jāradgavī Vīthī. These three Vīthīs verily, constitute the middle path.

मूलं चाऽऽषाढे द्वे चापि अजवीथ्यभिषिद्धिता।

श्रवणं च धनिष्ठा च गार्गी शतभिषक्तया॥५१॥

Mūla, Pūrvāṣāḍhā, Uttarāṣāḍhā— these three constellations are decalred as Ajavīthī. And the constellations Śravaṇa, Dhaniṣṭhā and Śatabhiṣak are the Gārgī Vīthī.

वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता।

स्मृता वीथ्यस्तु तिस्रस्ता मार्गो वै दक्षिणो बुधैः॥५२॥

The constellations Pūrvā Bhādrapadā, Uttarā Bhādrapadā and Revatī are known as

Vaiśvānarī (Vīthī). These three Vīthīs are remembered by the wise ones to be in the southern path.

सप्तविंशतु याः कन्या दक्षः सोमाय ता ददौ।

सर्वा नक्षत्रनाम्यस्ता ज्योतिषे चैव कीर्तिताः॥

तासामपत्यान्यभवन्दीप्तान्यमिततेजसा॥५३॥

Twenty seven maidens (constellations) that Dakṣa bestowed on Soma (Moon-god) are glorified as Nakṣatras or planets well known in the science of astronomy. Their progenies are refulgent ones having indefinite splendour.

यास्तु शेषास्तदा कन्याः प्रतिजग्राह कश्यपः।

चतुर्दश महाभागाः सर्वास्ता लोकातरः॥५४॥

Of those the surviving ones, Kaśyapa married fourteen blessed daughters, all being the mothers of the Universe.

अदितिर्दिर्दिनुः काला अरिष्ठा सुरसा तथा।

सुरभिर्विन्ता चैव ताम्रा क्रोधवशा इरा।

कद्रुर्मुनिश्च धर्मज्ञः प्रजास्तासां निबोधत॥५५॥

They were— Aditi, Diti, Danu, Kālā, Ariṣṭhā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadru and Muni. O Dharmajña, you may listen and understand their progenies.

चारिष्णवेऽन्तरेऽतीते ये द्वादश पुरोगमाः।

वैकुण्ठा नाम ते साध्या बभूवुश्चाक्षुषेऽन्तरे॥५६॥

The twelve Vaiṣṇava gods who were prominent in the Cāriṣṇava Manvantara that has passed, became Sādhyas, in the Cākṣuṣa Manvantara.

उपस्थितेऽन्तरे ह्यस्मिन्नुनर्वैवस्वतस्य ह।

आराधिता ह्यदित्या ते समेत्याऽऽहुः परस्परम्॥५७॥

On the arrival of the present Vaivasvata Manvantara, they were propitiated as such by Aditi. They having gathered together spoke out mutually.

एतामेव महाभागप्रदितिं संप्रविश्य वै।

वैवस्वतेऽन्तरे ह्यस्मिन्योगादर्धेन तेजसः॥५८॥

गच्छामः पुत्रतामस्यास्तत्रः श्रेयो भविष्यति।

अदित्यास्तु प्रसूतानामादित्यत्वं भविष्यति॥५९॥

1. If the moon be glossy, thick, of even horns, extensive high in the sky, moving north in the Nāga avenue, (viz. Bharanī, Kṛttikā and Svāti) aspected by benefices and accompanied by malefic, he would confer great joy and happiness on humanity (Bṛhat Samhitā, English Translation pp. 399-400, M.R.K. Bhaṭṭa edition).