

**ORIGINAL SANSKRIT TEXTS**

ON THE

**ORIGIN AND HISTORY**

OF

**THE PEOPLE OF INDIA,**

**THEIR RELIGION AND INSTITUTIONS.**

COLLECTED, TRANSLATED INTO ENGLISH,  
AND ILLUSTRATED BY REMARKS,

BY

**J. MUIR, D.C.L., LL.D.,**

LATE OF THE HONOURABLE EAST INDIA COMPANY'S BENGAL CIVIL SERVICE.

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**PART FOURTH.**

COMPARISON OF THE VEDIC WITH THE LATER REPRESENTATIONS  
OF THE PRINCIPAL INDIAN DEITIES.



LONDON:

TRÜBNER & CO., 60, PATERNOSTER ROW.

1863.

sentations given of the most popular divinities became not only at variance with the characteristics ascribed to their prototypes in the Vedas, but even in some respects different from the descriptions which occur in the older Purānas themselves.

These successive mutations in Indian mythology need not occasion us any surprise, as they merely afford another exemplification of a process which may be remarked in the history of all nations which have given free scope to thought, to feeling, and to imagination, in matters of religion.

In carrying out the plan just sketched, I shall, first of all, quote the texts in the Vedic hymns which refer to the creation of the world, and to the god Hiranyagarbha or Prajāpati; these shall be succeeded (2) by passages from the Brāhmaṇas, and (3) by quotations from Menu, the Mahābhārata, the Rāmāyaṇa, and the Purānas having reference to the same subjects.

I shall then proceed in a similar order with the various texts which relate to the gods Vishnu and Rudra, with occasional notices of any other Indian deities whose history it may appear desirable to illustrate.

## CHAPTER I.

TEXTS FROM THE VEDIC HYMNS, BRAHMANAS, AND PURANAS, ETC., RELATING TO THE CREATION OF THE UNIVERSE, AND TO THE GOD HIRANYAGARBHA, PRAJAPATI, OR BRAHMA.

SECT. I.—*Texts from the Rig-veda regarding the creation and Hiranyagarbha.*

SPECULATIONS ABOUT CREATION,—RIG-VEDA, x. 129.

R. V. x. 129, 1 ff.—*Na asaś aśiś no saś aśiś tadāniś na aśiś rajo no vyoma paro yat | kim āvartvaś kuha kasya śarmann ambhaś kim aśiś gahanaś gabhīram | 2. Na mṛityur aśiś amṛitaś na tarhi na rātryā aha<sup>1</sup> aśiś praketaś | āniś avātaś svadhayaś tad ekaś tasmād hānyad na paraś kiñchanaś | 3. Tama aśiś tamaś gūḷham agre<sup>2</sup> apraketaś salilaś sarvaś ā idam | tuohhyena ābhv apihitaś yad aśiś tapasaś tad mahinā 'jāyataikam | 4. Kāmaś<sup>3</sup> tad agre samavarttatādhi manaso retaś prathamaś yad aśiś | sato bandhum asati niravindan hṛidi pratishya kavayo manishā | 5. (Vāj. S. xxxiii. 74) Tiraśchīno vitato raśmir eśham*

<sup>1</sup> The Vishnu Purāna, i. 2, 21 f., quotes (from some source which is not indicated) a verse which seems to be in some degree founded on the text before us and employs it in support of the Sāṅkhya doctrine of Pradhāna: *Veda-vāda-vido viprā niyatā Brahma-vāḍinaś | paśhanti vai tam evārtham Pradhāna-pratipādakam | 22. Nāho na rātrir na nabho na dhūmir nāśiś tamo jyotiś abhūd na vā 'nyat | śrotrādi-buddhyānupalabhyam ekam prādhānikam Brahma pumāno tadāśiś |* "Brahmans learned in the tenets of the Veda, firm assertors of its principles, repeat the following statement establishing the doctrine of Pradhāna: 22. 'There was neither day nor night, neither sky nor earth; there was neither darkness nor light, nor anything else. There was then the One, Brahmā in the form of Pradhāna, the Male, incomprehensible by the ear, or other senses, or by the intellect.'"

<sup>2</sup> These words are quoted by Kullūka or Manu, i. 5, of which passage this may be the germ.

<sup>3</sup> In the passages which I shall quote from the Śātapatha Brāhmaṇa, etc. further on, we shall see that the creative acts of Prajāpati are constantly said to have been preceded by desire: so 'kāmayata, "he desired," etc.

*adhaḥ evid āsit upari evid āsit | rotodhā āsan mahimāna āsan svadhā  
asastāt prayatiḥ parastāt | 6. Ko aṅga veda ka iha pravocchat kuta ājātā  
kuta iyañ visriḥtiḥ | arvāg devā asya visarjanena atha ko veda yata  
ābabhūva | 7. Iyañ visriḥtir yata ābabhūva yadi vā dadhe yadi vā na |  
yo asyādhyazaḥ paramo vyoman sa aṅga veda yadi vā na veda |*

“There was then neither nonentity, nor entity; there was no atmosphere, nor sky beyond it. What covered [all?] where was the receptacle of each thing? was it water, the deep abyss? 2. Death was not then, nor immortality; there was no distinction of day or night: That One breathed calmly, with *svadhā* (nature); there was nothing different from It [that One] or beyond It. 3. Darkness there was; originally enveloped in darkness, this universe was undistinguishable water; the empty<sup>4</sup> [mass] which was concealed by a husk [or by nothingness] was produced, single, by the power of austerity (or heat). 4. Desire first arose in It, which was the first germ of mind. This the wise, seeking in their heart, have discovered by the intellect to be the bond between nonentity and entity. 5. The ray which shot across these things,—was it above, or was it below? There were productive energies, and mighty powers; Nature (*svadhā*) beneath, and Energy (*prayati*) above. 6. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent to its formation; who then knows from what it arose? 7. From what source this creation arose and whether [any, one] created it or not,<sup>5</sup>—He who in the highest heaven is its ruler, He knows, or He does not know.”

See Professor Müller's translation of this remarkable hymn, his enthusiastic appreciation of its merits, and his remarks in regard to its age, in his “History of Ancient Sanskrit Literature,” pp. 559-566; and Professor Goldstücker's observations on the same subject in his “Pāṇini,” pp. 144 f.

VISVAKARMA,—RIG-VEDA, x. 81 AND 82.

R. V. x. 81, 1 ff. (=Vāj. S. 17, 17-23).—*Ya imā viśvā bhuvanāni  
juhvad riḥir hotā nyashidat pitā naḥ | sa āsihā draviṅgam icchamāna*

<sup>4</sup> See Boettlingk and Roth's Lexicon under the words *āhu* and *tuchhya*.

<sup>5</sup> *Ob Einer sie schuf oder nicht.* Boettlingk and Roth's Lexicon, under the root *dā* (p. 903).

*prathama-çhhad avarān aviveśa | 2. Kiñ evid āsit adhiḥṣhānam āram-  
bhāṅgāñ kathamat evit kathā 'sit | yato bhūmim janayan Viśvakarma vi-  
dyām aurṇod mahinā viśvachazāḥ | 3. (A. V. 13, 2, 26) Viśvataschazur  
uta viśvatomukho viśvatobāhur uta viśvataspāt | sam bāhubbhyāñ dhāmati  
sam patatir dyāvā-bhūmī janayan deva ekaḥ<sup>6</sup> | 4. Kiñ evid vanañ  
ka u sa vrixa āsa yato dyāvā-prithivī niḥṣatazuḥ | manishino manasā  
priḥhatedu tad yad adhyatishhad bhuvanāni dhārayan | 5. Yā te  
dhāmāni paramāni yā 'vamā yā madhyamā Viśvakarmann utemā | śizā  
sakhibhyo havishi svadhāvaḥ svayañ yajaso tanvañ vridhānaḥ | 6. (=S.  
V. 2, 939.) Viśvakarman havishā vāvridhānaḥ svayañ yajaso prithivīm  
uta dyām<sup>7</sup> | muhyantu anyo abhito janāsa<sup>8</sup> iḥāmākam maghavā sūrīr  
astu | 7. (=Vāj. S. 8, 45.) Vāchaspatiñ Viśvakarmānam ūtayo manojū-  
vañ vājo adyā huoma | sa no viśvāni havanāni joshad viśvasambhūr  
svase sādhekarmā |*

R. V. x. 82, 1 ff. (=Vāj. S. 17, 25-31).—*Chazushas pitā manasā  
hi dhīro ghrītam<sup>9</sup> ene ajanad namnamāno | yadā id antā adadrīhanta  
pūrvo ad id dyāvā-prithivī aprathetām | 2. Viśvakarmā vimanā ad  
vihāyā dhātā vidhātā paramota sañdrik<sup>10</sup> | teḥām iḥṣṭāni sam iḥā  
madanti yatra sapta riḥin para ekam āhuḥ | 3. (=A. V. 2, 1, 3.) Yo  
naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā | yo devānāñ  
nāmadhā eka eva tañ sampraśnam bhuvanā yanti anyā | 4. Tv āyajanta  
draviṅgañ sam asmai riḥihayaḥ pūrvo jaritāro na bhūnā | asūrīte sūrīte  
rajasi niḥatte yo bhūtāni samakriṅvann imāni | 5. Paro divā para eñ  
prithiviyā paro devobhir acurair yad asti | kañ evid garbham prathamāñ  
dadhre āpo yatra devāḥ samapasyanta viśvo | 6. Tam id garbham pra-  
thamañ dadhre āpo yatra devāḥ samagachhanta viśvo | ajasya nādhāv  
adhy ekam arpitāñ yasmin viśvāni bhuvanāni tasthuḥ | 7. Na tañ  
vidātha ya imā jajāna anyad yushmākam antaram babhūva | nihāreṇa  
prācṛitā jalpyā cha asutṛipa ukthāsāsāḥ charanti |*

R. V. x. 81, 1 ff.—“Our father, who, a rishi and a priest, celebrated a sacrifice, offering up all these worlds,—he earnestly desiring substance, veiling his earliest [form], entered into later [men]. 2. What

<sup>6</sup> The readings in the A. V. differ a good deal from those of the R. V.

<sup>7</sup> Instead of *prithivīm uta dyām* the S. V. reads *tanvāñ svā hi te*.

<sup>8</sup> Instead of *janāsaḥ* the Vāj. S. reads *sapatnāḥ*.

<sup>9</sup> Compare R. V. v. 83, 8.

<sup>10</sup> See R. V. iv. 1, 6, and iv. 6, 6, and Roth's Illustrations of Nirukta, x. 26, p. 141.