

[Gālavacarita(m).]

matprasādān (i.e. Nārāyaṇa's) *mahātmanā* | *Pāñcālāna kramah prāptah tasmād bhūtāt sanātānāt* (i.e. from the horse head of Nārāyaṇa) | *Bābhavyagotrāḥ sa bahkau prathamaṃ kramapāragāḥ* | *Nārāyaṇād varam labdhvā prāpya yogam anuttamam* | *kramam pranīya cikshān ca pranayitvā sa Gālavah*.—§ 721b (Viçvāmitrop.): XIII, 4β, 251 (among the sons of Viçvāmitra).—§ 730 (Ānuçāsanik.): XIII, 18, (1349) (Çiva restored his father to life).—§ 734 (do.): XIII, 26a, 1763 (among the ṛshis who came to see Bhīshma).—§ 751b (Çapathavidhi): XIII, 94a. +4551 (*rakih*), (4583). Cf. Pāñcāla, Pāñcāla.

[Gālavacarita(m)] ("the history of Gālava"; cf. Gālavasya caritaṃ). § 565 (Bhagavady.): In ancient times, in order to try Viçvāmitra, who was then engaged in ascetic austerities, Dharma in the form of the Ṛshi Vasishṭha, and feigning himself hungry, came to his hermitage. Viçvāmitra cooked *caru*, but could not approach Dharma before his guest had dined with the other hermits. Dharma said, "I have already dined; wait here," and went away. Viçvāmitra, bearing that food on his head and himself subsisting on air, waited a hundred years, while the ascetic Gālava waited on him. Then Dharma accepted that food, which was still warm and fresh, and called Viçvāmitra a *viprarshi*, whereby he became a *brahman*. Gālava repeatedly asked Viçvāmitra to take a gift from him as his preceptor, and at last Viçvāmitra, seeing his persistency, requested him to give 800 white steeds each with one black ear (V, 106). Gālava got troubled and was gradually reduced to a skeleton. He thought of repairing to Vishṇu (or Kṛshṇa), when his friend Garuḍa came, and said he had spoken to Vishṇu in his behalf, and that he would bear him (V, 107). Garuḍa described the East: here Savitr first rises, and the *tapas* of the Sādhyas is performed at eve; . . . the two eyes of Dharma; . . . here the daughters of Dakṣha in primeval times gave birth to their children, and here the sons of Kaçyapa first multiplied; here Çakra was first anointed as king of the gods; here is the *tapas* of Indra and the gods, all their religious ceremonies; here the Creator (*bhagavan Lokabhāvanah*) first sang the Vedas; here Savitr was first said by Savitr to the reciters of the Vedas (*brahmavādishu*), and here the Yajurveda (*yajurṃshi*) was given by Sūrya; here the Soma juice was first drunk by the gods, etc.; it was here that Varuṇa, repairing to Pātāla, obtained prosperity (*çriyam*); here the birth, growth, and death of the ancient Vasishṭha took place; here first grew the hundred branches (*śrtayah*) of om; here the *Munis* called *dhāmapāḥ* first imbibed the smoke of the *havis*; here the thousand-rayed Sun slays, rising, the wicked and ungrateful men and *Asuras*; here is the gate of the three worlds and the path to heaven and to felicity (V, 108). Garuḍa mentioned the remarkable subjects in the South (*dakṣiṇā diç*, so called because *Vivasvat* gave it away as a *dakṣiṇā*): *Pitrpakshas trailokasya*; *Ūshmapāḥ devāḥ*; the *Viçvedevas* with the *Pitṛs*, with whom they equally share the sacrifices in all the worlds; the second door of Dharma . . .; the *Devārshis*, *Pitṛlokarshis*, and *Rajarshis*, who dwell here in great happiness . . .; it is the region whither all must repair; . . . there are *Nairṛtāḥ* to be seen by the sinful; the *Gandharvas* chanting on *Mandara* and in the abodes of the *viprarshis*; *Rāvata* who, hearing the *Sāmans*, retired to the woods, leaving wife and friends and kingdom; *Sāvarni* and *Yāvakṛita* setting a limit to Sūrya (the southern tropical circle, PCR.); *Rāvana* soliciting immortality from the gods; *Vṛtra* incurring the enmity of Çakra; *Vaitaraṇi* filled with the bodies of persons condemned to hell . . .; reaching this

region the sun drops sweet water (i.e. the beginning of the rainy season, Nil.), and thence, proceeding again to the *Vasishṭha* direction (*Vasishṭhim kashṭham* = the quarter of the seven Ṛshis, i.e. the North, Nil), once more drops dew (*himam*); there is *Garuḍa* obtaining for food an enormous elephant and tortoise; the great *Ṛshi Cakradhanus'* birth from Sūrya took place here (he was afterwards known as *Kapila* who burned *Sagara's* sons); the perfect (*siddhāḥ*) brahmans, named *Çivāḥ*, who fully had mastered the Vedas, here obtained liberation (*moksha*); here is *Bhogavati*, ruled by *Vāsuki*, *Takshaka*, and *Airāvata*. Those that have to journey hither encounter here a thick gloom, so that it cannot be penetrated by either the Sun or by *Agni*; "even thou shalt have to pass this road" (V, 109). *Garuḍa* mentioned the remarkable subjects and occurrences of the West: *Varuṇa's* origin; his instalment by *Kaçyapa*; the Moon, quaffing all the six juices of *Varuṇa*, becomes young again in the beginning of the bright fortnight; the *Daityas* being routed and bound fast by *Vāyu*; the mountain *Asta*; Night and Sleep; *Çakra* beholding the goddess (*devīm*) *Diti* asleep, and cutting off her foetus, whence sprang the *Maruts*; the roots of *Himavat* stretching towards the eternal *Mandara* (sunk in the Ocean, Nil.), the end of which is not to be reached by journeying for even 1,000 years; *Surabhi* milking on the shores of the lake with golden lotuses; in the midst of the Ocean the headless trunk of *Svarbhānu*; the chanting of the Vedas by *Suvarṇa-çiras* (invisible, and whose hair is eternally yellow); *Dhvajavati*, the daughter of the *muni Harimedhas*, remaining in the air in consequence of Sūrya's injunction, 'stay'; . . . the sources of the rivers; here, in the abode of *Varuṇa*, are the waters of the three worlds; the abode of *Ananta*, and of *Vishṇu*, and of *Pavana* (the friend of *Agni*), and of the *Maharshi Kaçyapa Mārica* (V, 110). The North (*uttara*) has its name from saving (*uttāraṇa*) from sin; it is also called *madhyama*, i.e. between the East and the West. None can live there that is unamiable, etc. *Garuḍa* mentioned its remarkable subjects and places: *Badari*, the asylum of *Nārāyaṇa*, *Kṛshṇa*, *Jishṇu*, and *Brahmān*; *Maheçvara* with the effulgence of the *Yugānta* fire; *Puruṣa* dwelling with *Prakṛti*, invisible to *munis*, D. with I., G., Y., and Si., except *Nara* and *Nārāyaṇa*; there *Vishṇu* appears alone, having 1,000 heads and 1,000 legs; there *Candramas* (the Moon) was installed in the sovereignty over the brahmans; *Mahādeva* receiving *Gaṅgā* on his head; *Devī* practising austerities for obtaining *Maheçvara*; *Kāma*; the wrath (of *Çiva*, PCR.); here took place *Kubera's* instalment, on the breast of *Kailāsa*, in the sovereignty of Rā., Y., and G.; *Caitraratha*; here is the asylum of the *Vaikūṇasas*; *Mandakini*; *Mandara*; *Saugandhikavana*, guarded by *Nairṛtas*; the plantain forest (*kadalī-skandham*), etc.; the *Siddhas*; the seven *Ṛshis* with *Arundhati*; *Svāti*; *Brahmān* near *Yajña* . . . the *munis* named *Dhāmā* (? so B.) (whose origin, etc., are not known) guarding *Gāyantikādvāra* (B. *Gaṅgāmahādvaram*); the man who passes beyond them will certainly meet with destruction, except *Nārāyaṇa* and *Nara* or *Jishṇu*; here is *Kailāsa*, the abode of *Ailavila*; the origin of the ten *Apsarases Vidyut-prabhāḥ*; *Vishṇupada*, made by *Vishṇu*, when he, in his covering the worlds with three steps, stepped on the northern region; here took place king *Marutta's* sacrifice at *Uçirabija*, by the side of the golden lake; here was *Himavat's* gold-mine, that exhibited itself to the *viprarshi Jimūta*, who gave away the whole wealth to the brahmans, and had it called after his name (*Jaimūta*); here morning and evening the *Lokapālas*