

inborn anger (*tad roṣaṁ sahaṣam tyaktvā* 12. 348. 8) and go and meet the Brāhmaṇa 12. 348. 5-8; Padma realized that he was too proud, that being the fault of his species (*jātidōṣa* 12. 348. 13), and was happy that his wife had burnt his anger by her admonition (*dagdho vācāgninā twayā* 12. 348. 13); he felt himself praiseworthy to have such a virtuous wife 12. 348. 13-14, 18-19; during Padma's absence his relatives — brothers, sons and wife — had gone to the river Gomatī to persuade the Brāhmaṇa who almost starved himself to take some food but he did not; they returned home without achieving their purpose 12. 346. 1-13. II. Padma's functions : It was his duty to pull by rotation the sun's one-wheeled chariot for a month (in a year?) (*sūryaratham voḍhum gato 'sau māśacārikaḥ* 12. 345. 8; *vivasvato gacchati paryayeṇa voḍhum bhavāms tam ratham ekacakram* 12. 350. 1). I. Padma and the Brāhmaṇa Dharmāraṇya (12. 349. 5): Padma returned home after he had performed his duty of drawing the Sun's chariot and was permitted by the god to leave; he was then informed by his wife about the arrival of a Brāhmaṇa; she informed Padma that the Brāhmaṇa had asked him to meet him; Padma's initial reaction, due to his sense of pride, was not to oblige the Brāhmaṇa; but on the advice of his wife he relented and met the Brāhmaṇa; he then told his wife that he realized that it was not in one's interest to get angry for, in bygone days, Rāvaṇa, Kārtavīrya and his sons were killed due to their anger 12. 348. 13-17; he approached the Brāhmaṇa Dharmāraṇya and asked him what he wanted 12. 349. 3-4, 9-12; the Brāhmaṇa first asked Padma a question; after hearing Padma's answer, the Brāhmaṇa would tell Padma the purpose of his visit 12. 349.

16; the Brāhmaṇa asked Padma to tell him if while pulling the god Sun's chariot, he saw anything wonderful on his way 12. 350. 1; Padma first told the Brāhmaṇa that there was nothing more wonderful than the Sun himself (accomplished sages and deities resort to his rays; wind resorts to sun's rays and flows from there to fill the sky; rain water is released by his dark foot (ray?), Śukra by name, (*śukro nāmāsitaḥ pādo yasya vāridharo 'mbare / toyam sṛjati varṣāsu* 12. 350. 4); Sun takes back the rain water with his shining ray during eight months; the soul (*ātmā*) is for all times established in his lustre; he is the seed of everything, movable and immovable and the earth is sustained by him; the long-armed, eternal, unalterable god having no beginning and no end resides in the sun 12. 350. 2-7); Padma next told him that one day something unusual happened : while the Sun was shining brightly at mid-day, there suddenly appeared light in all directions, light similar to that of the sun; then, as if tearing open the sky a being, looking like a second Sun (*dviṭīya iva bhāskaraḥ* 12. 350. 11), approached the Sun; the Sun held out his hand to receive him and the other being also extended his right hand to hold the Sun's hand; then the being entered the Sun's disc 12. 350. 8-15; confused as to who was the real Sun—the one in the chariot or the one that arrived from the sky — Padma and others asked the Sun to explain; the Sun told them that the one who entered him was a sage who observed the vow of *uñcharṭti* (living only on grains fallen in the field); the sage also lived successively on fruit, roots, fallen leaves, water and air and recited the *ṛc* stanzas; that Brāhmaṇa (sage) even now moved round the earth with the Sun — this was the wonder seen by Padma 12. 351. 1-6; the Brāhmaṇa Dharmāraṇya, on hearing