

shnángi) and Viśálá; then eight daughters of Kaśyapa by Arishtá: Anavadyá, Anavaśá, Atyantamadanapriyá, Surúpá, Subhagá, Bhási, Manovati and Sukeśi; then the *daivati* or *divine* Apsarasas: Vedaká (sic, but *v.l.* Menaká), Sahajanyá, Parínini, Punjikasthalá, Kratussthalá, Ghṛitáchi, Viśwáchi, Púrvachitti, Pramlochá, Anumlochanti, to whom are added Urvaśi, born from the thigh of Náráyaṇa, and Menaká the daughter of Brahman. Besides these the *Váyu-P.* mentions fourteen Gaṇas or classes of Apsarasas: 1. The Śobhantyayas, produced by the mind (*manas*) of Brahman, 2. the Vegavatyas born in heaven (? the Mss. **स्वरिष्टः**), 3. the Úryás (? perhaps Úrjas, comp. *Vájas.* 18. 41.), produced by Agni (comp. *Vájas.* 18. 38.), 4. the Áyuvatyas, by the Sun (comp. *Vájas.* 18. 39.), 5. the Śubhancharás, by Wind (comp. *Vájas.* 18. 41.), 6. the Kuravas (?), by the Moon (Mss.: **सोमस्य त्रैयासि कुरवः शुभाः**; perhaps their name is Bhekurayas, as occurring also in another passage of one Ms.; comp. *Vájas.* 18. 40.), 7. the Śubhás (?), by Sacrifice (; their name is perhaps Stávás, comp. *Vájas.* 18. 42.), 8. the Vahnayas (? perhaps Eshṭayyas, comp. *Vájas.* 18. 43.), by the Rich- and Sáman-verses, 9. the Amṛitás, by Amṛita, 10. the Mudás by Water; (three Mss. have **वायुत्पन्नाः** and one Ms. **वायुत्पन्नाः** which however must be corrected **वार्युत्पन्नाः**, since **वायुजाः** occurs under 5; comp. *Vájas.* 18. 38.), 11. the Bhavás (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavás, by Death (comp. *Vájas.* 24. 37.) and 14. the Śoshayantyayas, by Love; (this list is probably meant by the author of the *Kádambari*, who — ed. Calc. p. 122 — professes to give fourteen classes of Apsarasas, but, in fact, only names thirteen, fathering moreover one class on Daksha). — The *Harivaṅśa* (v. 6798) speaks of seven Gaṇas of Apsarasas, but, without naming them. *Vyádi*, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhávatí as born from a hole in the ground for receiving the fire consecrated to Brahman, Vedavati as born from an altar-ground, Sulochaná from Yama, Urvaśi from the left thigh of Viśhṇu, Rambhá from the mouth of Brahman, Chitrakshá from his hand, and from his head Maháchittá, Kákaliká, Máchichí, Súchiká, Vidyutparíná, Tilottamá, Adriká, Lakshaná, Kshemá, the divine and beautiful Rámá (or Divyá, Rámá, Manoramá), Hemá, Sugandhá, Suvasu, Subáhú, Suvratá, Asitá, Śáradwatí, Puṇdariká, Surasá, Súnritá, Suvátá, Kámalá, Hansapadí, Sumukhí, Menaká, Sahajanyá, Parínini, Punjikasthalá, Rítusthalá, Ghṛitáchi and Viśwáchi.

^c Originally these divinities seem to have been personifications of the vapours which are attracted by the Sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the *Rígveda* where mention is made of them. At a subsequent period when the Gandharva of the *Rígveda* who personifies there especially the Fire of the Sun, expanded into the Fire of Lightning, the rays of the Moon and other attributes of the elementary life of heaven as well as into pious acts referring to it, the Apsarasas become divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life; thus in the *Yajurveda* Sunbeams are called

the Apsarasas associated with the Gandharva who is the Sun; Plants are termed the Apsarasas associated with the Gandharva Fire: Constellations are the Apsarasas of the Gandharva Moon: Waters the A. of the G. Wind: Sacrificial gifts the A. of the G. Sacrifice: Rich- and Sáman hymns the A. of the G. Manas (creating will); in another passage of the *Vájas.* Fire is connected (*Mahidhara*: in the two months of Vasanta or spring) with the two Apsarasas Punjikasthalá and Kratussthalá (considered by the comm. as personifications of a principal and an intermediate point of the compass), Wind (Viswakarman) with Menaká and Sahajanyá (comm.: in the two months of Grishma or the hot season), Sun (Viśwavyachas) with Pramlochanti and Anumlochanti (comm.: in the two months of Varshá or the rainy season), Sacrifice (Samyadvasu) with Viśwáchi and Ghṛitáchi (comm.: in the two months of Śárad or the sultry season), Parjanya (Arvágvasu) with Urvaśi and Púrvachitti (comm.: in the two months of Hemanta or the cold season). — This latter idea becomes then more systematized in the *Puráṇas*, when a description is given of the Genii that attend the chariot of the Sun in its yearly course; thus the *Bhágavata P.* mentions that besides the Rishis, Gandharvas &c. also one Gaṇa or troupe of Apsarasas pays adoration to the Sun every month; and the *Viśhṇu P.*, that among the Genii who preside each in every month over the chariot of the Sun, Kratussthalá performs this function in the month Madhu, Punjikasthalá in the month Mádhava, Mená in Śuchi, Sahajanyá in Śukra, Pramlochá in Nabhas, Anumlochá in Bhádrapada, Ghṛitáchi in Áswina, Viśwáchi in Kárttika, Urvaśi in Agraháyaṇa, Púrvachitti in Pausha, Tilottamá in Mágha, Rambhá in Phálguna; an analogous description is given in the *Váyu P.* with the only difference that Viprachitti takes the place of Púrvachitti, apparently with less correctness, as this account is a strict developement of the quoted passage of the *Yajurveda* (*Vájas.* 15. 15-19). In the last mythological epoch when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarasas appear amongst other subordinate deities which share in the merry life of Indra's heaven, as the wives of the Gandharvas, but more especially as wives of a licentious sort, and they are promised therefore, too, as a reward to heroes fallen in battle when they are received in the paradise of Indra; and while, in the *Rígveda*, they assist Soma to pour down his floods, they descend in the epic literature on earth merely to shake the virtue of penitent Sages and to deprive them of the power they would have otherwise acquired through unbroken austerities. — To this association of the ethical with the physical element in the character of the Apsarasas belongs also that view expressed by *Manu*, according to which the Soul in its transmigrations is reborn as Apsaras when it was in its previous existence under the influence of rajas or passion; and probably too the circumstance, that in the *Atharvaveda* they are fond of dice, and three Apsarasas, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.