

Garga, they mean this work. We have seen that the full title exhibits the epithet *Vṛddha*, and in the work itself, as well as in the verses quoted by Utpala, he is as often called *Vṛddha Garga*, as simply *Garga*, *e. g.*

आसीनं हिमवताश्च वृद्धगर्गं महामुनिम् ।
क्रौष्टुकिः परिप्रच्छ विनयात् संशितव्रतम् ॥

and without the epithet :

विनयादुपसंगम्य गर्गं क्रौष्टुकिरब्रवीत् ।

Thus it is manifest that by *Garga* and *Vṛddha-Garga* the same mythical person is meant; but the case is different in regard to the works which are quoted under the name of *Garga* and *Vṛddha-Garga*, respectively. This does not appear from the *Br̥hat-Sanhitá*, where *Vṛddha-Garga* occurs twice* and no verses are quoted, but from quotations in Utpala's commentary. More than once the opinion of *Vṛddha-Garga* is set against that of *Garga*; *e. g.* when at the beginning of Chap. XXXI. of *Br̥h. Sanh.* the dissentient views of the Sages about the cause of earthquakes are noticed, the commentator cites some verses of *Vṛddha-Garga*, who represents earthquakes as caused by the gods to show their satisfaction or dissatisfaction with the conduct of the mortals; *Garga* on the contrary sees the cause of earthquakes in the heaving sighs of the tired elephants of the four quarters. This is not the only passage. Sometimes *Garga* and *Vṛddha-Garga*—*i. e.* the works quoted under these names—are both cited as authorities for some opinion in which both agree. Here we have two facts: *Garga* and *Vṛddha-Garga*, considered as persons, are one and the same, but where Utpala quotes *Vṛddha-Garga* he has another work than the *Gárgí-Sanhitá* in view. How to explain it? Considering that after the words “*iti Vṛddha-Gárgí-tantra, &c.*” there follows a *Mayúracitrakam* of a *Vṛddha-Gárgíyam Jyotiḥśástram*,” and that at least one śloka, adduced by Utpala,

* *Br̥h-Sanh.* XIII. 2, XLVIII. 2.