

the lustre equal to that of the sun at the time of the end of the aeon (*yā bhaven ... bhāḥ sūryasya yugakṣaye / ekaikasya prabhā tādṛk sābhavan mānavasya ha //*) 12. 323. 33; the visitors to the island felt that its inhabitants had the lustre of a thousand suns rising simultaneously (*atha sūryasahasrasya prabhām yugapad utthitām / sahasā dṛṣṭavantaḥ sma ...//*) 12. 323. 35; they all had the same lustre, no one more (nor less) (*na tatrābhyadikaḥ kaścit sarve te samatejasah*) 12. 323. 34; the lustre of the self-luminous Bhagavān excelled the lustre of the Śvetadvīpa (i. e. of the people living on the Śvetadvīpa) (*śvetadvīpāt param hi yat / teja ity abhivikhyatam svayambhāsāvabhāsitam*) 12. 331. 44; they do not take food (*nirāhāra*) 12. 322. 13; 12. 323. 25; (*anindriyāhāra*) 12. 326. 18; (*anaśana*) 12. 322. 9 (Nī., however, on 12. 335. 9 : *anaśanāḥ śabdādiviśayabhogaśūnyāḥ*); they make no movements (*niṣpandahīna*) 12. 322. 9 (Nī. on 12. 335. 9 : *niṣceṣṭāś ca*); (*aniṣpanda*) 12. 322. 13; 12. 323. 25; they are auspiciously fragrant (*susugandhin*) 12. 322. 9 (Nī., however, on 12. 335. 9 : *sugandhiḥ paramātmā sugandhiṁ puṣṭivardhanam iti mantralingāt / śobhanaḥ sugandhiḥ so 'sty eṣām dhyānagocara iti susugandhinaḥ*); (*sugandhin*) 12. 322. 13; 12. 323. 25; they are free of every kind of sin (*gatasarvapaṇa*) 12. 322. 9; they deprive sinful men of their eyesight (*cakṣurmuṣaḥ pāpakṛtām narāṇām*) 12. 322. 9; to them honour or disrespect make no difference (*samamānonmāna*) 12. 322. 10 (Nī. on 12. 335. 10 : *mānaś ca unmaṇo 'pamānaś ca samau yeṣām te*); in assemblies they are respected by all beings (*sadogatās tatra ye vai sarvabhūtanamaskṛtāḥ*) 12. 331. 29; they

have the appearance of those who have a divine origin (*divyānvayarūpa*) 12. 322. 10; of pure origin (*suddhayoni*) 12. 323. 44; auspicious (*śubha*) 12. 325. 1; perfect (*siddha*) and blessed (*mahābhāga*) 12. 326. 19; magnanimous (*mahātman*) 12. 323. 32; knowers of five times (*pañcakālajña*) 12. 323. 42; free of the qualities *tamas* and *rajas* (*tamoraḥvinirmukta*) 12. 326. 19. C. Characteristics : They are devoted to god Puruṣottama (*te bhaktāḥ puruṣottamam*) 12. 323. 24; (*bhaktāś ca puruṣottamam*) 12. 331. 41; (*nārāyaṇapara*) 12. 323. 24; (*madbhaktāḥ*) 12. 326. 18; they lick the god with devotion (i. e. they are absorbed in devotion) (*? lelihyante ... bhaktyā devam*) 12. 322. 11–12 (Nī. on 12. 335. 11 : *jīhvābhir iva svāṅgabhūtābhiḥ rasanāśaktibhir lelihyante pāyasam iva lihanti*); they are absorbed in complete devotion (*ekāntabhāvopagata*) 12. 323. 24; they are devoted to one god (*ekāntin*) 12. 323. 26, 42 (Nī. on 12. 348. 3 : *ekāntino niṣkāmbhaktāḥ*); 12. 326. 19; (*ekābhāvam anuvratāḥ*) 12. 323. 45; (*ekāgrāś cintayeyur mām*) 12. 326. 18; completely engrossed in *brahman* (*brahmabhāvam anuṣṭhitāḥ*) 12. 323. 45; they always worship the (one) god and he sports with them (*te 'rcayanti sadā devam taiḥ sārddham ramate ca saḥ*) 12. 331. 42; they are enlightened (*pratibuddha*) 12. 331. 41; their mode of devotion (*japa*) and offering *bali* as well as the result of their devotion and offering described in 12. 323. 32, 36–41; Nārada thought that Nara and Nārāyaṇa (their description in 12. 331. 23–27) were like the men he saw in the Śvetadvīpa 12. 331. 30; they are so blessed that if one saw the people on the Śvetadvīpa