

worship of Vishṇu, held in reverence by the Brahmins. Kansa, Hiraṇya Kasipu, Rávana, and other enemies of the Áryas were devout worshippers of S'iva, but hostile to Vishṇu. And the description given of S'iva as the Lord of the mountains, the captain of goblins and spirits infesting woods and cemeteries, inclines us to the opinion that he was the god of the original inhabitants whom the Aryan invasion had driven to inaccessible forests and mountain cliffs. We find it expressly said in the Vasistha smṛiti, cited by Prof. Max Muller, that Vishṇu was the god of the Brahmins—Soma, Súrya and others those of Kshetriyas and Vais'yas—while Rudra or S'iva was the god of the S'údras and others.

नारायणं परं ब्रह्म ब्राह्मणानां हि दैवतं ।

सोम सूर्यादयो देवाः क्षत्रियाणां विश्वामपि ॥

शूद्रादीनां तु रुद्राद्या अर्चनीयाः प्रयत्नतः ॥

Vishṇu is represented as a god of civilization. He did not like S'iva soil his person with dust and ashes ; he did not take vulgar delight in carrying about and exhibiting human bones and skulls ; he did not indulge in drinking solutions of intoxicating and deleterious drugs ; he did not dance frantically at the head of impure goblins, bedecking himself with snakes and other emblems of savage life. Vishṇu on the contrary clad himself in decent apparel and was the patron of the fine arts. He was distinguished by a suavity of manners which betokened an improved state of society. His conversation was polite. His very vices were those of polished life. Such is his character in S'ástras of an age, post Vedic indeed, but preceding the still later times of the Nárada Pancha-rátra and the S'rí Bhágavata.