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RESOLUTION PASSED BY THE BOARD OF TRUSTEES OF THE ALL-INDIA KASHIRAJ TRUST ON THE SAD DEMISE OF

PRIME MINISTER SRI LAL BAHADUR SHASTRI

ताशकन्द-सम्मेलन की समाप्ति के तुरन्त पश्चात् ही भारत के लोकप्रिय प्रधानमन्त्री श्रीलालबहादुर शास्त्री के आकस्मिक देहावसान से न केवल भारत में अपितु विश्व के सभी राष्ट्रों में शोक की घटा छा गयी है।

भारतीय संस्कृति के सच्चे अनुगामी होने के कारण शास्त्री जी विश्व-शान्ति के हृदय से पक्षपाती थे और उसके लिए सदैव प्रयत्नशील रहे। देश की कठिन से कठिन समस्याओं को सुलझाने की उनकी विलक्षण सूझ, लोकसेवा की भावना, सरलता, विनम्रता, निष्कपटता और दृढ़ता इस प्रकार के अनेक स्पृहणीय गुणों ने उनके व्यक्तित्व का विकास किया था, जिसके कारण वे भारतीय जनता के सच्चे अर्थ में नेता बन गये थे। अपने इस प्रिय नेता को खोकर आज सारी भारतीय जनता शोक-संतप्त है।

इस रामनगर स्थान को शास्त्री जी का निवास-स्थान होने का गौरव प्राप्त है। काशी में ही उनकी शिक्षा का अधिकतम काल व्यतीत हुआ था। इसी कारण सर्वभारतीय काशिराजन्यास से शास्त्री जी का विशिष्ट सम्बन्ध रहा है। न्यास के विविध सांस्कृतिक एवं साहित्यिक कार्यों में वे सदा ही अपनी विशेष रुचि प्रदर्शित करते रहे।

काशिराजन्यास का समस्त न्यासी मण्डल उनके इस आकस्मिक एवं असामयिक देहावसान से अत्यन्त दुःखी तथा शोकसंतप्त है। न्यास दिवंगत आत्मा के प्रति अपनी श्रद्धांजलि अर्पित करता है तथा उनके शोकसंतप्त परिवार के साथ समवेदना प्रकट करता है।

देवैः कृता देवी-स्तुतिः

(देवीभागवत, ५।२२।२५-४२)

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Note on the Devī-Stuti

Devī eulogised here is the great Goddess Śakti or Mahāmāyā who is the transcendent source of all the *śakti* (energy) required for the creation, preservation and destruction of the universe. Her glory is sung both in the Vedas and the Purāṇas. The *Devī-Māhātmya* of the Mārkaṇḍeya Purāṇa (Jivānanda edn., Chapters 81-93) is the famous and important Purāṇic episode which represents Devī in all Her glory. This sacred episode, also called the *Devī-Carita,* finds place in the Devī-Bhāgavata (V. 7-35) and the Vāmana-Purāṇa (Venkt. edn., Adhs. 18-20 ; 21. 1-8 ; 54. 23-28 ; 55-56) also. During her wars with the demons—Mahiṣa, Śumbha and Niśumbha—Devī was praised by the gods on four occasions as follows :—

(1) She was first praised by the gods when in order to kill the demon Mahiṣa she was manifested from the assemblage of the lustres (*tejas*-s) or energies (*śakti*-s) of all the gods including even the three great gods Brahmā, Viṣṇu and Maheśa. As the lustres of the gods got assembled into one in the hermitage of Sage Kātyāyana, and mixed up with his lustre also, this manifestation of Devī was called as *Kātyāyanī* (Vām.-P. 18. 7-8).

This *Stuti* is given in the Vām.-P. (18. 19-20), and in the Devī-Bhāg. (V. 9. 23-29) ; while in the Mārk.-P. the *Devī-stuti* on this occasion is not given, but only alluded to :—

जयेति देवाश्च मुदा तामूचुः सिंहवाहिनीम् ॥
तुष्टुवुर्मुनयश्चैनां भक्तिनम्रात्ममूर्तयः ॥ (82. 34)

(2) When Devī killed Mahiṣa, She was praised by the gods again.

This *Stuti* is given in the Devī-Māhātmya (Adh. 4) of the Mārkaṇḍeya-Purāṇa (84. 2-26), and also in the Devī-Bhāgavata (V. 19. 2-33), while in the Vāmana-

Purāṇa no *Devī-stuti* is given on this occasion, but it is only alluded to :—

देव्या जयं देवगणा विलोक्य
स्तुवन्ति देवीं स्तुतिभिर्महर्षे । (20. 50 ab)

(3) When Śumbha and Niśumbha, the two brother-demons, began to oppress the gods, they (the gods) remembered Devī and praised Her in order to seek Her help for their protection. While they were thus praising, the Goddess appeared from the *kośa* (sheath) of Pārvatī, and hence was called *Kauśikī* (Mārk. 85. 40 ; Devī-Bhāg. V. 23. 2 ; Vām. 54.25).

This *Stuti* is given in the Devī-Māhātmya (Adh.5) of the Mārkaṇḍeya-Purāṇa (85. 7-36) in 30 ślokas, and in the Devī-Bhāgavata (V. 22. 25-42) in 18 ślokas as given above. But in the Vāmana a *stuti* on this occasion is neither given nor alluded to.

(4) When both Śumbha and Niśumbha were killed by Goddess Kauśikī (known also as Ambikā), she was again praised by the gods as appearing in her various manifestations including the seven *Mātṛ*-s or *Śakti*-s of seven gods—Brahmā, Viṣṇu, Maheśa, Kumāra (Skanda), Nṛsiṁha, Varāha and Indra.

This *Stuti* is given in the Devī-Māhātmya (Adh. 11) of the Mārk -P. (91. 2-33), and in the Vāmana-Purāṇa (56. 56-63) ; but in the Devī-Bhāgavata it is only alluded to (V. 31. 62 f.).

The present *Stuti* of the Devī-Bhāgavata (V. 22. 25-42), as given above, was uttered by the gods before the appearance of Devī from the *kośa* of Pārvatī. Devī has been praised here as 'governing the whole Universe, controlling the life-principle, ever blissful, giver of the happiness to the gods, destroyer of the demons, fulfilling the various objects of men, approachable only through devotion.—(25): She has the innumerable names, Her real nature is unknowable, She is the Energy for the creation

and destruction of the universe; She resides in all in the form of *śakti* (power or energy), *smṛti* (memory), *dhṛti* (steadfastness), *buddhi* (intelligence), *jarā* (old age), *puṣṭi* (nourishment, growth), *tuṣṭi* (contentment), *kānti* (splendour), *śānti* (peace), *su-vidyā* (benevolent knowledge), *su-lakṣmī* (benevolent wealth or prosperity), *kīrti* (fame), *medhā* (retentive faculty of the mind); She is the first seed of the universe.—(26-27). She assumes various forms for accomplishing the work of the gods, She resides in all the beings in the auspicious forms of *kṣamā* (tolerance), *dayā* (mercy) and *vivakṣā* (faculty of speech); She is the *yoganidrā* (the great sleep after the annihilation of the universe).—(28). She is merciful to the gods, as She killed their great enemy Mahiṣa.—(29). She is the Mother of the gods, and therefore She readily protects and nourishes them.—(30). The limit and the real nature of Her qualities is unknowable even by the gods, She is able to protect the gods from all fears—(31). She is able to destroy the enemies without the help of weapons; still, for the sake of sport She takes the help of the weapons for the benefit of the universe.—(32). There is no effect without a cause, and so the Goddess is the producer of the universe.—(33). According to the Purāṇas Brahmā is the creator, Mukunda (Viṣṇu) the preserver, and Hara (Rudra) the destroyer, but they themselves are created by Devī at the beginning of a *yuga* (i. e. *kalpa*), therefore She is the Mother of all.—(34). Devī was worshipped even by these three Gods, and so She gave them power by which they perform their work of creation, preservation and destruction of the universe.—(35). Devī is the real bestower of all the objects, fulfiller of all the desires, and giver of salvation, hence those who do not worship her are dull-minded and illusioned.—(36). Those who are *Vaiṣṇava*-s (the worshippers of Viṣṇu), *Pāśupatas* (worshippers of Paśupati-Śiva) and *Sauras* (worshippers of the Sun) are mere hypocrites, as they do not worship the Goddess Who is manifested as the prosperity, modesty, splendour, sustaining power, fame and growth.—(37). She is worshipped even by the gods, such as Hari and Hara, and also by the Asuras; therefore, those foolish persons on the earth who do not worship Her are really unfortunate.—(38).

Hari himself colours the lotus-like feet of the Daughter of the Ocean (i. e. Lakṣmī, a form of Devī) with lac-juice, and the three-eyed God Śiva is also devoted to the lotus-like feet of the Daughter of the Mountain (i.e. Pārvatī, also a form of Devī)'.—(39). 'Who are there, O Goddess ! who do not worship Thy feet, when even those wise persons who are without any attachment and have renounced the world worship Thee'.—(40). 'O Goddess ! those depraved persons who are not devoted to the worship of Thy feet fall into the well (or pit)-like world, and suffer from serious diseases like leprosy, glandular enlargement in the abdomen, head-ache etc. ; they ever remain oppressed with poverty, and are deprived of pleasures and happiness'.—(41). 'We infer, O Mother ! that persons who carry loads of wood and grass (on their heads) and are without wealth and household, have not worshipped Thy feet in their previous birth'.—(42).

The *Devī-stuti* of the Mārkaṇḍeya Purāṇa (85. 7-36) gives in the first six ślokas a number of names of the Goddess, such as Devī, Mahādevī, Śivā, Prakṛti, Gaurī, Dhātrī, Nairṛti, Śarvāṇī, Durgā, Khyātī, Kṛṣṇā, Dhūmrā, Kṛti, and Viṣṇu-māyā. But in this *Devī-stuti* of the Devī-Bhāg. the Goddess has only been called 'Devī', although it has been mentioned that no one can know the number of Her names (Śl. 26). In both the *Stuti*-s a number of physical, mental and moral qualities (in feminine gender) inhering in the created beings are mentioned as so many manifestations of the Goddess ; some of these qualities are common to both these *Stutis*, but some of the qualities given in the *Stuti* of the Mārkaṇḍeya Purāṇa, such as *Cetanā* (consciousness), *Kṣudhā* (hunger), *Chāyā* (reflection of the Divine in the mortals), *tṛṣṇā* (eager desire), *śraddhā* (faith), *bhrānti* (illusion) etc., are not mentioned in the *Stuti* of the Devī-Bhāgavata. Similarly some of the quatities mentioned in the *Stuti* of the Devī-Bhāgavata, such as *dhṛti, jarā, puṣṭi, gati, kīrti, medhā, vivakṣā*, are not given in the Mārkaṇḍeya.

The *Devī-Bhāg.-Stuti* lacks the catholic spirit which permeats the *Stuti* of the Mārkaṇḍeya Purāṇa. It is marred with the narrow spirit of sectarianism, on account of which the Vaiṣṇavas,

Pāśupatas and the Sauras are denounced as hypocrites (śl. 31); and even Hari and Hara are made to serve the feat of their consorts (śl. 39). Still, this *Stuti* of the Devī-Bhāgavata is full of devotional spirit. It also expounds the principle of the primeval *Śakti* which enables even the three Gods to perform their respective function of creation, preservation and destruction (śls. 34-35).

But in its sectarian zeal the Devī-Bhāgavata in this *Devī-stuti* goes even so far as to attribute the cause of disease and poverty to the lack of devotion (sectarian) to Devī in one's previous birth.—(śls. 41-42).

—ANAND SWARUP GUPTA

MEGASTHENES AND THE INDIAN CHRONOLOGY AS BASED ON THE PURĀṆAS

By

K. D. Sethna

[अस्मिन् निबन्धे यवनराजदूतस्य मेगस्थनीजाख्यस्य वचनान्यवलम्ब्य आदिराजपृथोरारभ्य चन्द्रगुप्तपर्यन्तानां पुराणोक्तानां मगधनरेशानां शासनक्रमः कालक्रमश्चावधारितः। मेगस्थनीजनामा यवनराजदूतो खीष्टाब्दात्पूर्वं ३०२ वर्षे मगधराजस्य चन्द्रगुप्तस्य राजसभायां यवनराजदूतपदवीमधिष्ठितवान्। अयं राजदूतः भारतीयपौराणिकपण्डितेभ्यः प्राप्तायाः सूचनाया अनुसारेण मगधराजानां संख्याविषये निर्णीतवान् यद् भारते (अर्थात् मगधदेशे) 'डायोनिसस' (Dionysus) नृपादारभ्य 'सैन्ड्रोकोटस' (Sandrocottus) नृपपर्यन्तं १५३ राजानो राज्यं चक्रुः। अस्मिन् निबन्धे लेखकमहोदयेन सप्रमाणं प्रतिपादितं यद् 'डायोनिसस'नामा नृपः आदिराजपृथुरेवासीत्, 'सैण्ड्रोकोटस'नामा च नृपो गुप्तवंशसंस्थापकः प्रथमः चन्द्रगुप्त आसीत् यः खीष्टाब्दात् पूर्वं ३२५-३२४ वर्षे मगधसिंहासनमारुरोह। आधुनिका इतिहासकाराः मन्यन्ते यद् मेगस्थनीजोक्तः सैण्ड्रोक्रोटसनामा नृपः चन्द्रगुप्तमौर्य आसीत्, परन्तु लेखकमहोदयेनात्र पुराणोक्तानां प्रमाणानां यवनैतिहासिकानां वचनानां च आधारेण आधुनिकैतिहासकाराणाम् इदं मतं निरस्य पूर्वोक्तं मतं स्थापितम्।]

I

Megasthenes was the Greek ambassador sent by Seleucus Nicator in *c*. 302 B. C. to the court of the Indian king whom the Greeks called Sandrocottus and whose capital they designated as Palibothra in the country of the Prasii. Scholars have identified the Prasii as the *Prāchya* (Easterners) and Palibothra as Pāṭaliputra and seen the eastern kingdom of Magadha, whose capital was Pāṭaliputra, in the Greek references to the Prasii. The name "Sandrocottus" has been equated with "Chandragupta" and the king who received Megasthenes is said to have been Chandragupta Maurya who, like Sandrocottus, was the founder of a dynasty in Magadha.

The Question of the Two Chandraguptas

The founder of the Mauryas, however, is not the only Chandragupta known to history as a Magadhan emperor and the founder of a dynasty. There is also the first of the Imperial Guptas, Chandragupta I. Modern historians date him to 320 A. D. and set forth many reasons for the identification of Sandrocottus with Chandragupta Maurya. These are claimed to be supported most convincingly by several lines of evidence converging to date Chandragupta Maurya's grandson Aśoka to the middle of the 3rd century B. C. But the ancient chronology of India herself, based on the dynastic sections of the Purāṇas and other indigenous testimonies and traditions, runs counter to this historical vision.

The Purāṇic account starts with the date 3102 B. C. which it calls the beginning of the Kaliyuga and goes back by 36 years to 3138 B. C. for the Bhārata War between the Kuru and the Pāṇḍavas as well as for the birth of Parīkshit, the grand-nephew of Yudhishṭhira—Yudhishṭhira who ruled at Hastināpura after the Pāṇḍava victory in that year down to the Kaliyuga year which was marked by the death of Kṛishṇa and the installation by Yudhishṭhira of Parīkshit in his own place so that he and his family might be free to go on a world-pilgrimage. The ancient Indian chronology takes also into account 3177 B. C. This date is connected with what is termed the cycle of Sapta Ṛishi, the Seven Ṛishis, the stars of the constellation Great Bear. The Seven Ṛishis are supposed to make a cycle of 2700 years by a stay of 100 years in each of the 27 Nakshatras or lunar asterisms of the ecliptic. 3177 B. C. marks their entry for a century's stay in the asterism Maghā.

The Purāṇas offer two sets of general calculation. One is concerned with the Sapta Ṛishi cycle. The Vāyu-Purāṇa (99. 423), as well as the Brahmāṇḍa Purāṇa,[1] says that the Seven Ṛishis who were in Maghā in the time of Parīkshit complete their 24th century in a part of the Āndhra (Sātavāhana) dynasty. This means : when 2400 years had passed after 3177 B. C. the Āndhra

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1. F. E. Pargiter, *Purāṇa Texts of the Dynasties of the Kali Age* (London, 1913), p. 61, n. 92.

dynasty had already started. The Brahmāṇḍa (III. 74.230) again says that during the same dynasty there is the 27th century and that the asterism Maghā, whose guardians are the Pitṛis (Ancestors), follows once more. A verse of the Matsya Purāṇa[1] speaks also of the cycle repeating itself after the 27th century and connects the repetition with the same dynasty using an expression which can be translated either as "at the end of the Āndhras" or as "in the end..." The second rendering would be consistent with the substance of the Brahmāṇḍa verse. And both the verses, putting the completion of the 27th century in the terminal portion of the Āndhras, balance those which put the completion of the 24th in the initial portion.

The Āndhra line consisted, according to most Purāṇas, of 30 kings. So the closing part should mean at least one-fourth of the number, the last 7 or 8 kings. We may hold that 2700 passed from 3177 B. C. up to some point in the reign of one of the last 7 Andhras. The total of these reigns in the Purāṇas is (28 + 7 + 3 + 29 + 6 + 10 + 7 =) 90 years. Hence the end of the dynasty might be anywhere between (3177-2700 =) 477 B. C. and (477-90 =) 387 B. C.

As a complement to the Sapta Ṛishi computation we get from the Purāṇas a number of periods termed "intervals", which bring a greater exactness. From the birth of Parīkshit to the coronation of Mahāpadma Nanda, founder of the dynasty just preceding the Mauryas, there was an interval which is variously given as 1015, 1050, and 1500 years. From this coronation to the beginning of the Āndhras there was an interval of 836 years. Since 1500 years—as Anand Swarup Gupta[2] has recently reminded us—tally with the total of the reign-lengths which most Purāṇas ascribe to the dynasties of Magadha from the Bhārata War to Mahāpadma's coronation,[3] we may use it to reach the date of the

1. *Ibid.*, p. 59.
2. "The Problem of Interpretation of the Purāṇas", *Purāṇa*, Vol. VI, No. 1. January, 1964, pp. 67-68.
3. *Ibid.*, p. 68 : Bārhadrathas, 1000 years ; Pradyotas, 138 ; Śiśunāgas, 362.

rise of the Nandas. We get (3138-1500 =) 1638 B. C. Then we reach the start of the Āndhras in (1638-836 =) 802 B. C. The Purāṇas, as D. C. Sircar[1] notes, record for the full run of the Āndhras several numbers : 300, 411, 412, 456, 460 years. Out of these, 411 and 412 bring us from 802 B. C. to 391 and 390 B. C. respectively—both the dates falling within the range 477-387 B. C. obtained from the Sapta Ṛishi computation.

The next great dynasty after the Āndhras is the Imperial Guptas. The Purāṇas mention the Guptas in general and connect a group of territories with them, which by being referred to no one particular Gupta would seem to be the persistent core, the stable heartland, of the expanding or contracting Gupta empire. But the Purāṇas supply no chronological matter about the Guptas, except that some lapse of time between them and the Āndhras is suggested. Hence the Imperial Guptas, according to the Purāṇas, must come somewhere in the rest of the 4th century B. C. With a Chandragupta of Pāṭaliputra at their head and a Sandrocottus becoming king of Palibothra in c. 325 or 324 B. C. by modern calculations, it is evident that Purāṇically Sandrocottus must be Chandragupta I of the Imperial Guptas and not Chandragupta Maurya.

Whatever we may say, by way of criticism, about the Kaliyuga's commencement in 3102 B. C, or the Bhārata War's occurrence in 3138 B. C. or the coronation of Mahāpadma Nanda in 1638 B. C. or even the start of the Āndhras in 802 B. C., we cannot help being struck with the precision with which this chronology synchronises Chandragupta I with Sandrocottus.

Such a situation raises the question : "Which of the two Chandraguptas was Sandrocottus at whose court Megasthenes lived ?" And it is indeed very pertinent to ask : "Does Megasthenes offer any chronological clue to solve it ?"

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1. "The Sātavāhanas and the Chedis", *The Age of Imperial Unity*, edited by R. C. Majumdar and A. D. Pusalker (Bombay, 1951), p. 196, fn. 1 continued from p. 195.

The Chronological Clue from Megasthenes

We have three versions of a statement by Megasthenes, which can bear upon our problem. J. McCrindle has translated all of them.[1]

Pliny (VI. xxl. 4-5) reports about the Indians : "From the days of Father Bacchus to Alexander the Great, their kings are reckoned at 154, whose reigns extend over 6451 years and 3 months."

Solinus (52.5) says : "Father Bacchus was the first who invaded India, and was the first of all who triumphed over the vanquished Indians. From him to Alexander the Great 6451 years are reckoned with 3 months additional, the calculation being made by counting the kings, who reigned in the intermediate period, to the number of 153."

Arrian (*Indica*, I. ix) observes : "From the time of Dionysus to Sandrocottus the Indians counted 153 kings and a period of 6042 years, but among these a republic was thrice established... and another to 300 years, and another to 120 years. The Indians also tell us that Dionysus was earlier than Heracles by fifteen generations, and that except him no one made a hostile invasion of India...but that Alexander indeed came and overthrew in war all whom he attacked..."

It would be worth while discussing the three versions in every detail and arriving at what must have been the full original pronouncement of Megasthenes which has thus got transmitted with some confusions and inconsistencies and one *lacuna*. But for our immediate purpose it will suffice to make a few clarifying observations and then inquire : "What historical or legendary figure mentioned by the Indians became identified with Dionysus (Bacchus) in the Greek mind to serve as the starting-poing of Indian chronoiogy and of the line of Indian kings ?

First, we may note from the more expansive versions of Solinus and Arrian that Dionysus and Alexander are terms of

1. *The Classical Accounts of India,* edited with an Introduction, Notes and Comments by R. C. Majumdar (Calcutta, 1960), pp. 340, 457, 223.

comparison in respect of the invaders of India—especially the Greek ones. Dionysus is declared to be the first who invaded India, Alexander the only other person to do so. The most appropriate way to connect them is by calculating the time that elapsed between them. Solinus gives us just this time-connection. To connect the two invaders by a number of kings, as does Pliny, is controversial; for, it brings up at once the issue : "Does the number refer to the whole of ancient India ?" 153 or 154 kings are far too few for the whole, in which there were a host of practically independent kingdoms, each with its own genealogy of rulers. The number must be in reference to merely one particular kingdom which was associated with Alexander and with which Dionysus may have been associated either directly or through some scion of his. But can we associate any such kingdom with Alexander ? He subjugated several states, but he was not specifically a king of this or that state. So his name at one end of a king-series is an anomaly.

Quite the reverse is the case with Sandrocottus whose name in Arrians' king-series replaces Pliny's "Alexander". Sandrocottus, though emperor of many peoples, is specifically known as the King of the Prasii—the Prasii whom Pliny elsewhere (VI.22) describes as the greatest nation in India. We can easily conceive him as the tail-end of a line which goes back through various dynasties of kings ol Palibothra to a hoary past along one branch among many leading to a common ancestor.

This conception seems natural when we realise that the small king-number was mentioned to Megasthenes at Palibothra itself, where he was stationed as ambassador. And what endows this conception with inevitability is the importance which Indian chronologists and historians have given to Magadha whose capital was Palibothra: the kings of Magadha after the Bhārata War are the principal theme of the Purāṇic lists of dynasties. Sandrocottus and not Alexander was certainly the terminus intended by Megasthenes to the king-series the Indians mentioned to him.

But this series, although not related to Alexander, can well serve to describe from the Magadhan point of view the time-span

from Dionysus to Alexander. And that is exactly how Solinus uses it, even if without the implication of Magadha such as Arrian has. Arrian too is justified in using it to describe the time-span from Dionysus to Sandrocottus. For, the two time-spans could not be much different. Alexander and Sandrocottus were contemporaries, and the gap of over 409 years which is there between the number in Arrian and that in Pliny or Solinus is a gross mistake. Arrian's time-span should really be not so much less nor even the same but a little more. Plutarch[1] as well as Justin[2] record that when Alexander, some time after his invasion, met Sandrocottus, the latter was not yet a king. According to Plutarch, the meeting took place round about the time the Macedonians "most resolutely opposed Alexander when he insisted that they should cross the Ganges". Alexander's progress came to a halt at approximately the end of July 326 B. C.[3]. Thus we are sure that Sandrocottus mounted the throne of Palibothra later than this date. If we accept the more detailed time-span-6451 years and 3 months-conveyed by Pliny and Solinus as our basis and if we try to guess the one in Arrian by introducing the least possible changes in the figures which he supplies, Sandrocottus's coronation must have been not 6042 but 6452 years after what Arrian calls "the time of Dionysus" and Pliny "the days of Father Bacchus".

Here we must consider the import of these two phrases, for they determine how we should count the 153 or 154 kings. Do they direct us to the beginning of Dionysus's kingship in India or to the end of it ? In other words, is Dionysus included in the 153 or 154 kings ? The phrase "From...to" employed by all the writers is ambiguous, whether we apply it to the "time" and "days" or to the king-number. Luckily we have an unequivocal phrase in Solinus to guide us : "the calculation being made by counting the kings who reigned in the intermediate period..." The reference is to the number of years and months from Dionysus

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1. *Life of Alexander*, LXIII. 2. *Historiarum Philippicarum*, XV. 1 v.
3. "Foreign Invasions" by R. K. Mookerji, *The Age of Imperial Unity*, p. 50.

to Alexander and these years and months are brought into relation with the number of kings. About both the time-period and the king-series we get the clear term : "intermediate". The number of kings applies to those who reigned between the days of Dionysus and the days of Alexander : the total of their reigns—6451 years and 3 months—applies also to the period between the reigns of Dionysus and Alexander. After Dionysus ceased reigning and before Alexander started doing so we have the intermediate period. Similarly, the kings who are counted are the ones succeeding Dionysus and preceding Alexander. Indeed, Dionysus, who "was the first of all who triumphed over the vanquished Indians", must be couted as the first king over the Indians. But he is not a part of the 153 or 154 kings. Neither is Sandrocottus. If we count both of them, the king-number will be 155 or 156.

The final point to glance at is : "Which of the two king-numbers is to be accepted ?" Since two authors out of three give 153 and since Arrian who correctly refers the king-series to Sandrocottus is one of them, 153 would appear to have more weight. But, when the difference of 154 from it is exceedingly small, perhaps the two serial numbers are there because of a disagreement among computers whether a certain name was to be included or not in the full tally.

In view of all our observations our job is to link Sandrocottus with an ietervening chain of 153 or 154 kings to the ancient monarch of India whom the Greeks named Dionysus. By doing it we should be able to decide between Chandragupta Maurya and Chandragupta I for Sandrocottus and between the rise of the Mauryas and the rise of the Imperial Guptas for 325 or 324 B. C. The whole of ancient Indian chronology hinges on our decision apropos of the clue from Megasthenes.

Dionysus in India

Obviously, to come to a decision we must consult the Indian sources on which Megasthenes based himself. Where time-periods or king-lists are concerned, the informants of Megasthenes

are very likely to have been Purāṇic pundits. "In fact," says D. R. Manked[1] rightly, "apart from the Purāṇas, there is no other source for such information." No doubt, the early Purāṇas were not quite in the form which we have today of this kind of literature, but there must have been many things in common and we are justified in tracing the extant Purāṇic documents to versions in fairly ancient times. "The early versions of the Purāṇas", A. D. Pusalker[2] sums up, "existed at the period of the Bhārata War and that of Megasthenes." And, like the original work of Megasthenes himself, these versions must have had a consistent tale of historico-chronological indications, which at present we can partly rebuild only by critical collation of the various reports.

Along with the Purāṇas there were some other traditional accounts—the Vedas, the Brāhmaṇas and the Epics. These too we must draw upon wherever necessary in our search for Dionysus in India.

Strictly speaking, the religious Indian analogue of Dionysus, god of wine, is Soma. Soma is apostrophised in the Ṛigveda as lord of the wine of delight (*ānanda*) and immortality (*amṛita*), pouring himself into gods and men, the deity who is also deep-hidden in the growths of the earth, waiting to be released as a rapture-flow for men and gods. In the times after the Ṛigveda, Soma emerges more specifically as a lunar god no less than as a king of the vegetable world with his being of nectar passing between heaven and earth through ritual and sacrifice. During those times, Soma is also regarded, in the earliest reference to the origin of kingship (Aitareya Brāhmaṇa, I.14), as the god whom the other gods, seeking to fight the Titans (Asuras) effectively, elected as their king after having lived without a king so far. In the Śatapatha Brāhmaṇa (V. 3. 3. 12 ; 4. 2. 3 ; XIII. 6. 2. 18 ; 7. 1. 13) the Brahmins speak of Soma as their king while common folk acknowledge an earthly monarch. The same book (XI. 4.3.9) applies to Soma the epithet (*Rāja-pati*), "lord of kings." All this

1. *Purāṇic Chronology* (Anand, 1951), p. 2.
2. *Studies in the Epics and Purāṇas* (Bhavan's Book University, Bombay. 1955), p. lxvi.

goes to suggest that Soma in ancient Indian tradition was the primeval as well as the supreme king from the religious stand-point.

But the true religious analogue of Dionysus need not be exclusively what the Greeks had in view, and we are concerned with the Indian figure whom they in the days of Alexander and Megasthenes identified with their Dionysus for various reasons, among which a strong touch of Soma, even if inevitable, might yet be only one stimulus. Besides, although Megasthenes connects wine with some religious ceremonies in India, there seems to have been in the country then no marked cult of the wine-god. The god mentioned as "Soroadeios" and interpreted to Alexander as "maker of wine" is now recognised to have been "Sūryadeva", the sun-god. "Some illiterate interpreter", E. Bevan[1] explains, "must have been misled by the resemblance of *Sūrya*, 'sun', to *Surā*, 'wine'."

In the absence of a marked cult of Soma, the wide-spread Indian worship, which the Greeks reported, of Dionysus must indicate some other deity tinged with Soma-characteristics. The unanimous vote of scholars, bearing on Strabo's statement (XV. I) from Magasthenes that the Indians who lived on the mountains worshipped Dionysus, whereas the philosophers of the plains worshipped Heracles, is for Shiva, who was worshipped with revelry by certain hill-tribes. The pillar symbol, *liṅga*, associated popularly with Shiva as a phallus, making him a fertility god, and the bull which goes with him as his *vāhana*, vehicle—these two characteristics must have affined him still further with Dionysus who "is believed to have been originally a Thracian fertility god worshipped in the form of a bull with orgiastic rites"[2] and whose exoteric symbol, the phallus, was carried about in the rural festivals as well as in the mysteries.[3]

But surely when the Greeks spoke of royal history running in India from the time of Dionysus to that of Alexander and Sandrocottus, their Dionysus was a fusion of this Shiva with

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1. *The Cambridge History of India* (1923), Vol. I, p. 422.
2. *Smaller Classical Dictionary* (Everyman), p. 110, col. 2.
3. *The Encyclopaedia Britannica* (13th Ed.), Vol. VIII, p. 287, col. 2.

some legendary hero who, unlike Shiva, was celebrated as a primal king and who carried even more than Shiva a Soma-colour in some way affining him to the wine-aspect of the Hellenic god.

The fusion is to be expected, since he was to the Greeks as much an empire-builder as a god. In the imagination of the Macedonian soldiers he was the subject of Euripides's fable—a conqueror of the East whom they endowed with a constructive role in the remote past of India. This role bulked large in the thought of Megasthenes and it is well spotlighted by Arrian, (*Indica*, I, vii) drawing upon the Greek ambassador's book: "Dionysus,...when he came and conquered the people, founded cities and gave laws to these cities and introduced the use of wine among the Indians, as he had done among the Greeks, and taught them to sow the land, himself supplying seeds for the purpose...It is also said that Dionysus first yoked oxen to the plough and made many of the Indians husbandmen instead of nomads, and furnished them with the implements of agriculture; and that the Indians worship the other gods, and Dionysus himself in particular, with cymbals and drums, because he so taught them; and that he also taught them the Satyric dance, or, as the Greeks call it, the Kordax; and that he instructed the Indians to let their hair grow long in honour of the god, and to wear the turban; and that he taught them to anoint themselves with unguents, so that even up to the time of Alexander the Indians marshalled for battle to the sound of cymbals and drums." Then Arrian refers to Dionysus's departure from India after having established the new order of things and having appointed as king of the country one of his companions who was the most conversant with Bacchic matters and who subsequently reigned for 52 years. Among the cities founded by Dionysus, Arrian (*Anabasis*, V.1; *Indica*, I. 1) in company with all his fellow-annalists names only Nysa (in the Hindu Kush), so called after either Dionysus's nurse or his native mountain.

Some further points may be cited from Diodorus. Like others he (II. 38) mentions the Indian mountain "Meros" (Meru), at whose foot lay the city of Nysa, as a place where Dionysus

had been, and he links with its name the Greek legend that Dionysus was bred in his father *Zeus's* thigh (*meros* in Greek). In a few things Diodorus differs from what most authors have quoted from Megasthenes. After repeating the story of the invasion of India by Dionysus, he (*ibid.*) mentions Dionysus as not leaving the country after his achievements but as reigning over the whole of India for 52 years and then dying of old age while his sons succeeded to the government and transmitted the sceptre in unbroken succession to their posterity. What is more, Diodorus (III. 63) shows us that the Greeks knew of a counter-legend to the one about the entry of Dionysus into India from the west. And from this counter-legend the starter of the king-series to whom the Indians referrred emerges in a clearer shape :

"Now some,...supposing that there were three individuals of this name, who lived in different ages, assign to each appropriate achievements. They say, then, the most ancient of them was Indos, and that as the country, with its genial temperature, produced spontaneously the vine-tree in great abundance, he was the first who crushed grapes and discovered the use of the properties of wine...Dionysus, then, at the head of an army, marched to every part of the world, and taught mankind the planting of the vine, and how to crush grapes in the winepress, whence he was called Lenaios. Having in Like manner imparted to all a knowledge of his other inventions, he obtained after his departure from among men immortal honour from those who had benefited by his labours. It is further said that the place is pointed out in India even to this day where the god had been, and that cities are called by his name in the vernacular dialects, and that many other important evidences still exist of his having been born in India..."

There are some more details to the Dionysus-story, but all about him is not of equal importance ; and those points in particular which have too clearly a Greek colour cannot be of much help to us. A few points which strike us as rather fanciful may also be passed over.

What we have mainly to match from Indian sources is an ancient human-divine personage who is a great proggressive and

constructive leader, no less than a conqueror—one who is organically knit together with the country's traditional history and geography and stands deified in legend at the head of all royal successions in India.

The Three Candidates

Indian tradition shows us three human-divine personages. each of whom in an important sense is a king in the past and acted as a fundamental force of progress.

Legendary India starts with Manu Svāyambhuva.[1] He is reputed to have subdued all enemies, become the first king of the earth and revived the institutions of the four castes and of marriage, which had been established by his predecessor and progenitor, the deity Brahmā.

With a status similar in another epoch is Manu Vaivasvata.[2] He is said to be the originator af the human race and all the dynasties mentianed in the Purāṇas spring from him. He framed rules and laws of government, and collected a sixth of the produce of the land as a tax to meet administrative expenses. He is also famous for having saved humanity from the deluge which occurred at this time.

As a conqueror, Dionysus may be seen as resembling Svāyambhuva. As a law-giver, he may be traced in Vaivasvata. As a primal king, he is more like Vaivasvata than Svāyambhuva, for, though both are royal genealogy-starters in their own ways, the latter is such simply by being the first Indian—and Dionysus, even as "Indos", was not the Adam of India. But in all his other capacities Dionysus is not at all like either Vaivasvata or Svāyambhuva.

The third human-divine figure who is a primal king in Indian eyes stands in time intermediate between Svāyambhuva and Vaivasvata : he is Pṛithu Vainya—Pṛithu, the son of Vena.

1. *The Vedic Age*, edited by R. C. Majumdar and A.D. Pusalker (London, 1952), pp. 270-71.
2. *Ibid.*, pp. 271-72.

When we examine him, we discover that in all important respects he is the candidate *par excellence* for the Indian Dionysus.

Pṛithu Vainya as Dionysus

Pṛithu is not explicitly acknowledged by extant Indian records as a genealogy-starter, but he is called again and again the first king in a very special connotation of the phrase and, if he suited the Greeks who were obsessed with their Dionysus in Indian annals and who connected Dionysus with Sandrocottus, Indian records could easily lend themselves to making him for them a genealogy-starter. For, although Svāyambhuva was the first king on earth and Vaivasvata the king at the source of all detailed human families, Pṛithu initiated the special status and significance enjoyed by kingship in ancient Indian history : he is "celebrated as the first consecrated king, from whom the earth received its name Pṛithvī".[1] Even the hoary Śatapatha Brāhmaṇa (V. 3. 5. 4) styles him the first anointed monarch. As D. R. Patil[2] relates, the Vāyu Purāṇa terms him *ādirāja* (first king) and the *Mahābhārata* (IV and XI) says that the divine Vishṇu entered the person of the king and hence the whole universe worships the kings as if they were gods. The Vishṇu Purāṇa,[3] too, deems him a portion of deity.

Pṛithu as king precedes Vaivasvata in time, but it is not by mere precedence that, like Svāyambhuva, he is primal in royalty. He is *ādiraja* by God-invested right and thus combines in himself the typical position of Dionysus the starter of royal dynasties : king as god and god as king. Thus he is suited the most to begin a line of duly coronated rulers.

Nor is he less a conqueror than Svāyambhuva. When he was born, says the Vāyu Purāṇa,[4] he stood equipped with bow, arrows and a shining armour. After his consecration he proceeded to vanquish the earth because he found her devoid of Vedic rites and proper service. Terrified of his uplifted weapons the earth

1. *Ibid*, p. 271.
2. *Cultural History from the Vāyu Purāṇa* (Poona, 1946), pp. 28, 163.
3. Tr. by M. N. Dutt (Calcutta, 1896), p. 62. 4. Patil, *Op. cit.*, p. 163.

fled in the shape of a cow and, on being pursued, pleaded not to be destroyed and she surrendered herself to his demands. Pṛithu is also the earliest among the kings to be called *chakravartin*—that is, in F. E. Pargiter's words,[1] "sovereigns who conquered surrounding kingdoms and brought them under their authority, and established a paramount position over more or less extensive regions around their own kingdom." As the earth-vanquisher and the *chakravartin* prototype he is exactly like Dionysus who, "at the head of an army, marched to every part of the world".

He also resembles Dionysus uniquely and exclusively by many of his peace-time achievements. The Atharvaveda (VIII. 10. 24) gives him, as V. M. Apte[2] writes, "the credit of introducing the art of ploughing". Pusalker[3] sums up many of his constructive activities : "He levelled the whole earth, clearing it of ups and downs, and encouraged cultivation, cattle-breeding, commerce and building of cities and villages."

Here we may recall Diodorus's phrase on Dionysus : "cities are called by his name in the vernacular dialects." Apropos of Hiuentsang's travels (c. 640 A. D.) in India, A. Cunningham[4] writes of the town which the Chinese scholar mentioned as Pehoa : "The place derives its name from the famous Pṛithu-Chakra-vartti, who is said to have been the first person that obtained the title Rāja." Then Cunningham refers to the legendary events after the death of Pṛithu's father Vena : "On his death Pṛithu performed the *Śrāddha*, or funeral ceremonies, and for twelve days after the cremation he sat on the bank of the Sarasvatī offering water to all comers. The place was therefore called Pṛithūdaka or Pṛithu's pool, from *daka* or *udaka* water ; and the city which he afterwards built on the spot was called by the same name. The shrine of *Pṛithūdaka* has a place in the *Kurukshetra Māhātmya*, and is still visited." S. Majumdar[5] adds by way of annotation

1. *Ancient Indian Historical Tradition* (London, 1922), p. 399.
2. *The Vedic Age*, p. 460.
3. *Ibid.*, p. 271.
4. *The Ancient Geography of India*, edited with an Introduction and Notes by S. Majumdar (Calcutta, 1924), p. 385.
5. *Ibid.*, p. 702.

on *Pṛthūdaka*: "Referred to in the Kāvyamīmāṁsā (p. 93) as the boundary between Northern and Central India." Jaya Chandra Narang[1] goes as far back as Patañjali in referring to this town: "Uttarāpatha is defined......as the country to the north of Pṛithūdaka, i.e. the modern Pihowa on the Sarasvatī...."

Nor is this the sole Dionysian item of geography to be noted. In the Hāthigumphā inscription of Khāravela (second half of the 1st century B. C.) we read of the claim of this king of Kaliṅga to have devastated Pithuda, the capital of a king of the Masulipatam region in the Madras State. Khāravela's Pithuda seems to be the same as Pitundra, metropolis of the Masoloi according to the geographer Ptolemy (c. 140 A. D.). And both the names appear to resolve only into the Sanskrit Pṛithūda.

Now we may turn to the religious aspect of Pṛithu to match that of Dionysus. Although king, he carried on profound religious practices, as the Matsya Purāṇa[2] informs us. And his pursuit of the earth, we may remember, was due to his anger at the neglect of Vedic rites and proper service. In the Ṛigveda he figures in one hymn (X. 148.5) as a ṛishi. There is, further, the suggestion from the compilers of the *Vedic Index* (II, p. 16) that, as D. R. Patil[3] puts it, "Pṛithu of the Ṛigveda was probably a vegetation deity." This brings him very close indeed to Dionysus as well as to Soma. And his connection with the vegetable world emerges too from the story of his pursuit of the earth. When the earth surrenders herself to his demands, there takes place "the milching of the earth". This act seems to have many levels of significance. On the most apparent, the idea which is prominent is rightly said by Patil[4] to be "that the king must provide for his people means for sustenance especially through the vegetable world". But there is also here a relation to the Soma-concept. For, the "milching" involves the preparation of a wondrous drink from earth-products. And this drink assumes directly the aspeet of Soma when we observe the circumstances

1. "Structure of India in Relation to Language and History", *The Cultural Heritage of India* (Calcutta, 1958), p. 47.

2. X. 3. *Op. cit.*, p. 163. 4. *Ibid.*

under which the Vāyu Purāṇa mentions the deposition of Pṛithu's father Vena: Vena was deposed because he "held ideas against the performances of sacrifices and in his reign the gods did not partake of Soma at all".[1] And Pṛithu is declared, on his consecration as king, to have restored the Vedic sacrifices: he thus released, as it were, the rapture-wine from the earth for the gods. Thus one of the most Dionysian characteristics can be combined with Pṛithu.

When we look at the Ṛigvedic Vena we see in a still more Dionysian light the pertinence of the Purāṇic story of his depriving the gods of Soma. Vena in the Ṛigveda is not only called (X. 93.14) a "generous patron", the original bounty which in the Purāṇas is pictured as becoming perverted: he is also a form of the Vedic wine-god of delight, Soma, the true religious analogue of Dionysus. In one hymn (I. 83.4,5), where the birth of Light from the lower life and from its crookedness is spoken of, we have the expression: *yataḥ sūryo vratapā vena ājani*, "the Sun was born as the protector of the Law and the Blissful One".[2] *Vena* is the word for "the Blissful One" and the Blissful One is that power or personality of the Supreme which is Bhaga and which is the creative enjoyer, the one who takes the delight of all that is created, the one to whom all creation is *bhojanam*, meaning both enjoyment and food. Bhaga is Soma, and Soma gets directly implied to be Vena when the Ṛigveda (IV. 58.4) speaks of three kinds of clarity (*ghṛitam*): "One Indra produced, one Sūrya, one the gods fashioned by natural development out of Vena." Sri Aurobindo,[3] after giving this translation, comments: "Indra is the Master of the thought-mind, Sūrya of the supramental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind."

Thus Pṛithu Vainya gets steeped in a Soma-connotation. And Megasthenes was encouraged to catch it in a Dionysian shape from his Indian informants all the more by the very sound of

1. *Ibid.*, p. 24.
2. Sri Aurobindo, *On the Veda* (Pondicherry, 1956), p. 276.
3. *Ibid.*, p. 120.

this hero's patronymic "Vainya". Just as the Indian hill-fortress Varaṇa becomes Aornos to Alexander's army and just as the Indian god-name "Varuṇa" is answered by the Greek "Ouranos", so too "Vainya" must have sounded to the Greek ear like the Greek "Oinos" (wine), "Oinē" (vine), "Oeneos" (vintner). We may recollect that Dionysus, because of his art of crushing grapes in the winepress, came to be termed "Lenaios". The Greeks may have understood Pṛithu to have been designated as "Vainya" for the same art.

While we are about Pṛithu and his father we may allude to the myth that Dionysus was bred in the thigh of his father Zeus and delivered from it to the world. The common myth concerning Pṛithu's birth is that he was born from the churning of Vene's left arm. But Ronald M. Huntington[1] has drawn attention to traditional sources which, instead of "left arm", read "thigh".

And this Purāṇic myth has yet another point worth marking, The expression "churning" is applicable only to a liquid, and the churned Vena assumes the look of an earth-nectar turned unproductive and needing to be revived-once more the idea of perverted Soma.

But, if the Vena of the Purāṇas reveals the sense of the Ṛigvedic Soma becoming perverted, then Pṛithu the saviour who is churned out of him grows the same Soma set right again : he is Soma once more delight and immortality, Soma restored to divinity.

Thus Pṛithu subsumes all that Soma brings of equivalence to Dionysus. Not only does he take into himself the godhead of wine, but also his status as the first consecrated king of earth merges in the kingship which for the first time came into being among the gods.

Even with Dionysus as Shiva, Pṛithu has a rapport. The *Smṛiti* (IX. 44) calls the earth Pṛithu's wife (*bhāryā*). So, if in the story of his pursuit of her she is given the form of a cow, he

1. "The Legend of Pṛithu", *Purāṇa*, vol. II, 1-2, July 1960, p. 190, fn. 8.

as her husband becomes by implication a bull. And the bull, ever since the Ṛigveda, has been a symbol of generation, inward or outward, spiritual or physical. Hence Pṛithu joins up on one side to the bull-form that went with the worship of Dionysus and on the other to the bull-vehicle that is Shiva's. And since Shiva with his phallus-emblem was a fertility god like Dionysus, Pṛithu by his connection with the vegetable world and even more as a vegetable deity gets assimilated with equal ease to both. The Greeks would find little difficulty in making their Dionysus a composite of Shiva and Pṛithu.

The Sanskrit for the Name "Dionysus"

Our special formula of Dionysus=Pṛithu and our broad one of Dionysus=Shiva=Pṛithu would receive the finishing touch if in regard to Shiva and Pṛithu we could light upon an Indian equivalent of the name "Dionysus". This name as a whole has had various explanations : the terminal component has been taken as "Nusos" (Thracian for "son") or "Nusa" tree or "Nysa" (proper name of a mountain or a nurse). The only thing certain is the initial component "Dio" from "Dios" (God).

Now, it is well-known that the Indian "Deva" for the Greek "Dios" is particularly linked with Shiva : *e.g.* "Mahādeva" Great God. It is also evident from the story in *Purāṇas* and the *Mahābhārata* that the concept of King as Divinity derives from the consecration of Pṛithu is the first king to be considered Deva : the appellation *Bhūdeva* ("Earth-God") which is common in Indian literature for a king may be traced to the legend of his anointment. So we have for both Shiva and Pṛithu an Indian equivalent to the initial component of "Dionysus". The terminal component can find too its Indian equivalent with regard to them if we remember how first the companion of Alexander related the cult of Dionysus to India. They did so on reaching the town in the Hindu Kush, which they called Nysa after the name heard by them on its occupants' lips. They enthusiastically conjecured that Dionysus had given this town its name in honour of his nurse or of his mountain.[1] Naturally then they would expect the

1. Arrian, *Anabasis*, V. 1 ; *Indica*, I. 1.

God worshipped there to be their own Dionysus and their expectations must have been amply fulfilled when they may have found this God, who was Shiva, called Deva : what could the Deva of Nysa be save Dionysus ? Megasthenes, on longer stay in India, particularly in Magadha, heard of a king whose various achievements and functions answered to what the Greeks' own tradition had said about Dionysus, and this king was known not only as the first in an important sense but also as Deva : further, he had some associations in common with the Deva of Nysa. Would it be any wonder if he too got called Dionysus ?

The appropriateness of the dubbing must have been confirmed for Megasthenes by a phrase he may have come across about this king. Since the God-head is said to have entered Pṛithu and Pṛithu to have become the first consecrated monarch by that divine Presence, one can imagine the informants of the Greek ambassador using for Pṛithu the apt phrase *Rājā daivyena sahasā*, "King with God-force". This phrase could very well be to Greek ears the Indian way of saying "Rājā Dionysus". It is a phrase easily for Pṛithu against a Purāṇic-*cum*-Vedic background. In the Purāṇas Prithu, with the Godhead in him, turned Truthwards the Earth-cow whose sacrificial and productive "milk" had been confined by irreligious powers. In the Ṛigveda (X.108.6) we have actually the expression *sahasā daivyena* about the heavenly Saramā who comes pressing upon the dark powers named the Paṇis to let the hidden Cows go upward to the Truth.

Some Final Considerations

Looked at from every angle, Pṛithu emerges as the Indian original of the Greeks' Dionysus in a multiple manner impossible to either Svāyambhuva or Vaivasvata. Even the role of Dionysus as law-giver, which affines Dionysus to Vaivasvata, is implict in Pṛithu's role as champion of Vedic rites and fosterer of trade and sovereign over a vast number of peoples and builder of cities. And though Vaivasvata is the father of the human ages and thereby looks plausible for the part of history-starter which Dionysus plays in the Greek account, the history he starts is joined with Pṛithu

in an important and organic way. The period at whose head stands Vaivasvata differs from all preceding periods in that, unlike them, it had cities and villages, knew agriculture, trade, pasture and cattle-breeding. And it knew all these things because of Pṛithu: Pṛithu has given a special distinguishing character to the Vaivasvata epoch and made the period, in which the Purāṇic dynasties from that Manu flourished, what it historically is.[1] Vaivasvata is thus significantly assimilated into Pṛithu.

Svāyambhuva himself, the sheer first of all earth-kings in the Purāṇas, is assimilated in a certain sense. The Matsya Purāṇa (X),[2] after describing how Pṛithu chased and conquered the earth which was fleeing from him like a cow, says: "The land promised to obey the behests of the king. Then the king, after making Svāyambhuva Manu as his calf, milked the earth in the form of the cow with his own hands. The earth then produced different kinds of grain which support mankind." The strange psycho-symbolic phrase about Svāyambhuva renders that prime king a living portion of the Pṛithu-history, a power serving organically the achievement of the first consecrated monarch.

A last consideration, rounding off the rich many-sided equation of Pṛithu to Dionysus, is a legend connected with Magadha. We have argued that the 153 or 154 kings of Megasthenes trace the line upward from Sandrocottus, rather than from Alexander, to Dionysus and that they pertain to just the province of Magadha as their tail-end. It would be most appropriate if to balance Sandrocottus at the lower extreme as king of Magadha the list went back, with whatever intermediate breaks, to an original Magadhan monarch. The equation of Pṛithu to Dionysus makes Dionysus such a monarch, for the Brahma Purāṇa,[3] which in the midst of later accretions is held[4] to have very ancient matter enshrined in it, bears a legend in which "the first great *Samrāṭ* or Emperor of Magadha" is Pṛithu.

1. *Cf.* Vāyu Purāṇa, 62. 170-74; also Patil, *Op. Cit.*, p. 71.
2. *The Sacred Books of the Hindus*, p. 31.
3. B. C. Law, *Tribes in Ancient India* (Poona, 1943), p. 95.
4. *The Cambridge History of India*, p. 300.

The Kings from Dionysus to Sandrocottus

Now we may legitimately start counting after Pṛithu the 153 or 154 kings and see whether our Dionysus-theory of him leads us to a Chandragupta and which of the two possible Chandraguptas becomes our terminus.

As the Purāṇas are the main Indian source for the dynastic lists we have to make use of their detailed account. But in their present versions they are not uniform in these lists, though the variations are within certain limits. What we should try to reach is the primal Purāṇic list by means of collation. Pargiter, in his *Ancient Indian Historical Tradition* has set up a table of collated genealogical lines from the time of Vaivasvata to that of the Bhārata War. His *Purāṇic Texts of the Dynasties of the Kali Age* collates the members of the eight dynasties which the Purāṇas set ruling in Magadha. As for the line from Pṛithu to Vaivasvata, the collated picture in outline is in Pusalker's remark in *The Vedic Age*[1]: "Fifth in descent from Pṛithu was Daksha, whose daughter's grandson, Manu Vaivasvata, saved humanity from the deluge......"

If Daksha is the 5th descendant from Pṛithu, Vaivasvata's number is 8 because he is 3rd in descent from Daksha. The details of the picture may be filled in from the Purāṇas, with Daksha's daughter Aditi substituted by her husband Kaśyapa. Of course, Pṛithu himself stands unnumbered outside the picture at the upper end just as a Chandragupta will have to stand at the lower: 153 or 154 kings have to be in "the intermediate period" between these two.

Pṛithu Vainya

1.	Antardhāna (or Antardhi)	5.	Daksha
2.	Havirdhāna	6.	Kaśyapa
3.	Prāchīnabarhisha	7.	Vivasvata
4.	Prachetas	8.	Manu Vaivasvata

But how shall we count after Vaivasvata ? He had 10 sons founding 10 families ruling over various sections of the

1. Vāyu Purāṇa, II. 22, 23, 25, 26, 39, 41; Matsya Purāṇa, XI.

country.[1] Are we to count whatever members of all these families are found, on collation, in the Purāṇas ? In reference to the Solar and Lunar lines into which the Purāṇas branch off Vaivasvata's progeny, Mankad[2] who has mistakenly attempted tracing from Vaivasvata the entire number of kings given by Megasthenes has yet some very perspicacious observations to guide the counting. He says that we have to proceed in two instalments. First we must come down from the time of Vaivasvata to that of the Bhārata War and afterwards go on to the time of Alexander. But, in order to make the two movements a single whole, we must remember that Sandrocottus, the king before whom the Greek number completed itself and whose Indian counterpart we have to reach, was a Magadhan king. Therefore, we must move from Vaivasvata in such a way as to get along the Magadhan branch.

The Magadhan branch, in all the Purāṇas, is always put in direct continuation of the Lunar line. So we have to ignore the Solar line coming down to the Bhārata War and continuing further for about 30 kings. But the Lunar line has several branches and we have to ignore all except the one which carries us to the kings of Magadha before and during and after the Bhārata War. The king of Magadha who died in the Bhārata War was Sahadeva, the son of Jarāsandha. So, prior to taking up the main theme of the Purāṇic lists, the kings of Magadha subsequent to the War, we have to count along a course which leads from Vaivasvata to Sahadeva : we must not bring in any king occuring along another course.

With the correct procedure established, we have next to look at Pargiter's list[3] of the appropriate kings down to Sahadeva. In this list, one name is put by him within brackets : it is Bharadvāja. The bracketing is done because Bharadvāja, as Pargiter relates on page 159 of his book, never sat on the throne; an adopted son of Bharata, he consecrated his own sun Vitatha as Bharata's successor after the latter had died. So we must

1. *The Vedic Age*, p. 271.
2. *Op. cit.*, p. 4.
3. *Ancient Indian Historical Tradition*, pp. 144-49.

omit Bharadvāja if we are to take the actual kings. Then, with Manu Vaivasvata as number 8 and his daughter Ilā replaced by her husband Budha, we get the following table:

8.	Manu	31.	Bhuvamanya
9.	Budha	32.	Bṛihatkshatra
10.	Purūravas	33.	Suhotra
11.	Āyu	34.	Hastin
12.	Nahusha	35.	Ajamīḍha
13.	Yayāti	36.	Ṛiksha
14.	Pūru	37.	Saṁvaraṇa
15.	Janamejaya I	38.	Kuru
16.	Prachinvant	39.	Sudhanvan
17.	Pravīra	40.	Suhotra
18.	Manasyu	41.	Chyavana
19.	Abhayada	42.	Kṛita
20.	Sudhanvan-Dhundu	43.	Vasu
21.	Bahugava	44.	Bṛihadratha
22.	Saṁyāti	45.	Kuśāgra
23.	Ahaṁyāti	46.	Ṛishabha
24.	Raudrāśva	47.	Pushpavant
25.	Ṛicheyu	48.	Satyahita
26.	Matināra	49.	Sudhanvan
27.	Taṁsu	50.	Ūrja
28.	Dushyanta	51.	Sambhava
29.	Bharata	52.	Jarāsandha
30.	Vitatha	53.	Sahadeva

Coming to the Magadhan kings after the Bhārata War, we have 8 dynasties whose member have been enumerated one after another and who therefore can be counted. We shall follow Pargiter's collection of the relevant Purāṇic texts. About the Bārhadrathas he[1] tells us: "There were 32 kings altogether, 10 before the battle and 22 after." We have already mentioned the earlier 10, from Bṛihadratha to Sahadeva. About the Pradyotas we learn[2] that they were 5. About the Śiśunāgas we are told:[3]

1. *The Purāṇic Texts of the Dynasties of the Kali Age* (London, 1913), p. 13.
2. *Ibid.*, p. 19, line 10; p. 68. 3. *Ibid.*, pp. 20, 65.

"All the authorities say that there were 10 kings." The Nandas are given[1] as 9 a father and 8 sons. Of the Mauryas "the best attested number is 10".[2] The Śuṅgas have the same number: 10.[3] The Kāṇvas count 4.[4] On the Āndhras, Pargiter[5] writes: "The Vāyu, Brahmāṇḍa, Bhāgavata and Viṣṇu all say there were 30 kings...and 30 is no doubt the correct number." Let us put the "best attested" counts in a table:

Bārhadrathas	22
Pradyotas	5
Śiśunāgas	10
Nandas	9
Mauryas	10
Śuṅgas	10
Kāṇvas	4
Āndhras	30.

At two places we shall have a king named Chandragupta to answer to Sandrocottus. First, immediately after the Nandas. The number of this Chandragupta, founder of the Mauryas, is after (22+5+10+9=)46. But 46 added to the previous 53 yields only 99 whereas the number preceding him should be 153 or 154. So Chandragupta Maurya is ruled out.

The next Chandragupta will come after the Āndhras to found the dynasty of the Imperial Guptas. The sum-total of kings at the end of the Āndhras—that is, at the end of all the 8 countable dynasties said to have ruled over Magadha-is (22+5+10+9+10+4+30=) 100. If we add these 100 kings to the 53 before them we obtain 153—exactly one of the two king-numbers from Megasthenes for "the intermediate period" between Dionysus and Sandrocottus.

Even the other number-154-becomes both apt and intelligible on a back-view of Pargiter's table. For 153 is reached on omission of Bharadvāja who never sat on the throne. But if we include him because he was next after Bharata and just before

1. *Ibid.*, p. 25, line 7; p. 26, line 7; p. 69. 2. *Ibid.*, pp. 27, 70.
3. *Ibid.*, pp. 33, 70. 4. *Ibid.*, p. 71. 5. *Ibid.*, pp. 36, 72.

Vitatha we shall get 154 dynastic names. Thus both the numbers from Megasthenes get aligned to the Purāṇas with an astonishing accuracy.

It seems impossible to doubt that Pṛithu Vainya at the commencement and Chandragupta I of the Imperial Guptas at the termination are what the Indian informants of Megasthenes intended when they spoke of a king-series from Dionysus to Sandrocottus. Through Megasthenes the Purāṇic chronology of the rise of the Imperial Guptas in *c.* 325 or 324 B.C. appears to be completely vindicated.

Some Possible Objections Answered

However, a few objections may be raised. One may say: "The Purāṇas designate the Pradyotas as kings of Magadha, but modern research is disposed to put them on the throne of Avantī. Also, modern research has not struck upon any definite evidence to regard the Āndhra Sātavāhanas as Magadhan kings. If we knock the two dynasties out, there will never be 153 or 154 kings before Chandragupta I along the Magadhan line backward to Pṛithu.

The answer is very simple: "To begin with, modern research is not yet unanimous: scholars like V. Smith[1] do not agree with the majority opinion. But even if this opinion happens to be correct, our argument stands. For, we are unconcerned at the movement with the issue of the Purāṇas' correctness in this matter: we are concerned with nothing else than what the Purāṇas record and what we are supposing their pundits to have conveyed to the Greek ambassador in the time of Sandrocottus. The issue really is: 'Does the Purāṇic list, right or wrong, correspond numerically to that of Megasthenes? The correspondence is very striking."

One may also object: According to Pargiter's careful analysis,[2] the scheme of genealogy from Vaivasvata to Sahadeva,

1. *The Early History of India* (London, 1934), Chapters II and VIII. *Vide* also Anand Swarup Gupta, "The problem of Interpretation of the Purāṇas," *Purāṇa*, Vol. VI, No. 1, January, 1965, p. 68, fn. 37, on the question of the Pradyotas.

2. *Ancient Indian Historical Tradition*, pp. 144-49.

inclusive of both, comprises 94 generations. To take only (53-7 =) 46 king-names, as you do, misrepresents the state of affairs. You should really count 94 kings and, adding the 7 more up to Pṛithu, get 101 names before the Bhārata War. Then the total number will be (101 + 100 =) 201 instead of 153. This will throw the Purāṇas out of tune with Megasthenes and invalidate your whole procedure and proving."

Here also the main point is overlooked. We do not affirm that only 46 kings existed from Vaivasvata to the Bhārata War along the line we have to choose as the sole legitimate one. Nor do the Purāṇas make such an affirmation: Pargiter[1] has shown that they do not really claim to be exhaustive about any line. But our concern is simply with the number of names actually offered and with the problem: "Does it agree or not with the Greek account?" Pargiter's analysis of the generations makes no odds. A most notable agreement is there. Both our procedure and proving remain untouched.

The only objection truly worth weighing arises from Arrian's concluding remark: "The Indians also tell us that Dionysus was earlier than Heracles by fifteen generations." In the context of the king-series, Heracles is evidently meant to have been either fifteenth in the list or contemporaneous with whoever else was fifteenth. But we know who Heracles was, from Arrian's own slightly earlier statement (*Indica*, I, viii): "Heracles...who is currently reported to have come as a stranger into the country is said to have been in reality a native of India. This Heracles is held in especial honour by the Sourasenoi, an Indian tribe who possess two large cities, Methora and Cleisobora, and through whose country flows a navigable river called the Jobares. But the dress which this Heracles wore, Megasthenes tells us, resembled that of the Theban Heracles, as the Indians themselves admit. It is further said he had a numerous progeny of male children born to him in India (for, like his Theban namesake, he married many wives) but that he had only one daughter. The name of this

1. *Ibid.*, p. 89.

child was Pandaia, and the land in which she was born and with the sovereignty of which Heracles entrusted her was called after her name Pandaia." Sufficient clues have been seen by scholars[1] in this account to identify Heracles. D. R. Bhandarkar equates him with Kṛishṇa Vāsudeva (plus Kṛishṇa's brother Balarāma) and the Sourasenoi with the Sūrasenas or Sātvatas. Lassen,, McCrindle and Hopkins state that Methora and Cleisobora are respectively Mathurā and Kṛishṇapura on the Jamunā (Jobares). The story about Pandaia is a confused reference to Kṛishṇa's close personal association with the Pāṇḍavas in the Bhārata War and to his family-tie to them by the marriage of his sister to the Pāṇḍava Arjuna. But if Heracles is Kṛishṇa, how, in any sense, can he be 15th after Dionysus or Pṛithu ? He cannot be even 15th from Vaivasvata, for he was a contemporary of Sahadeva. In fact, Pargiter, when followed not along the Lunar line leading to Sahadeva but along another line of the Lunar family which leads to Kṛishṇa, shows him to be the 53rd name, though the 94th generation, if Vaivasvata is the 1st name and generation. This would make him (53 + 7 =) 60 in name-number after Pṛithu and (94 + 7 =) 101 in generation after him. Hence the account of Megasthenes cannot be equated here to the Purāṇic results and the rift threatens to invalidate our conclusions, by means of Purāṇic comparison, in favour of Chandragupta I.

One may put up the defence that the rift may be due to a slip by the copyists of Megasthenes, like the egregious yet obvious error of a much smaller time-gap between Dionysus and Sandracottus than between Dionysus and Alexander. Such a slip need not prejudice the highly impressive correspondence already traced. But, of course, it would be better if the discrepancy could be explained away. And actually there is a way out of the difficulty. It lies in inquiring : "Can Kṛishṇa be put, in some sense or other, immediately after the 14th name in our Purāṇic list so that he may be the 15th after Pṛithu ? If he can, we may legitimately suggest that Megasthenes has made a mix-up without truly falsifying the Purāṇic information.

1. Pusalker, *Studies in the Epics and Purāṇas.* p. 64.

When we examine our Purāṇic list we find that 14th after Pṛithu is Pūru, the son of Yayāti. But Pūru is not the only son : we have named him alone because through him we arrive ultimately at the Magadhan line. Pusalker,[1] drawing upon the Purāṇas and the *Mahābhārata*, tells us, as also does Pargiter by his tables : "Yayāti had five sons. Devayānī bore two, Yadu and Turvasu, and Śarmishṭhā three, Anu, Druhyu, and Pūru." All these sons are 14th after Pṛithu. Pusalker continues : "Yadu, the eldest son of Yayāti, founded the Yādavas, the first Lunar dynasty to rise into prominence." The greatest and almost the last Yādava was Kṛishṇa.[2] Now, the term "Yādava" means in general a member of Yadu's family but its first and immediate meaning is "son of Yadu." If Kṛishṇa the Yādava is understood as son of "Yadu", then, since Yadu is 14th after Pṛithu, Kṛishṇa is 15th. And he is 15th not only as a name : those who are next in succession to Yadu—his "sons", as they are called—are 15th in generation no less than in name-number, and therefore Pṛithu would be exactly 15 generations earlier than Kṛishṇa who according to us, substituted one of these sons in Megasthenes's understanding.

The precise generation-number 15 into which Kṛishṇa as' "Yādava" could fit is too suggestive to be without relevance to our problems of Dionysus's having been "fifteen generations earlier than Heracles". Besides, the very name of the son, through whom the line which nearly ended with Kṛishṇa came into being is somewhat allied in sound to Kṛishṇa's own : it is Kroshṭṛi.

Thus every objection can be met. And we may hold, in conclusion, that Megasthenes, on his own evidence, was not a contemporary of Chandragupta Maurya. He is historically on the side of the Purāṇic chronology in so far as it leads to the accession of Chandragupta I in *c*. 325 or 324 B. C. His chronological information came from Indians who in *c*. 302 B. C.—the date of his arrival at the court of Sandrocottus—were setting up their time-scheme with the end of Pṛithu's semi-legendary reign at one extreme and at the other the rise of the Imperial Guptas in their own day.

1. *The Vedic Age*, p. 274. 2. *Ibid*., pp. 298-99.

THREE ANCIENT FAMOUS TEMPLES OF THE SUN

By

V. V. Mirashi

[निबन्धेऽस्मिन् विदुषा लेखकेन प्रथितानि त्रीणि प्राचीनानि सूर्यमन्दिराणि कुत्र आसन्निति विवेचितम् । सूर्यपूजा भारतदेशे प्राचीनकालतः प्रचलति । लेखकमहोदयस्य मतानुसारेण त्रीणि सूर्यमन्दिराणि समग्रे भारतवर्षे प्रसिद्धानि आसन्, यानि च मन्दिराणि मूलस्थाने, सुतीरे तथा कालप्रिये (अधुना 'कालपी' इति नाम्ना प्रथिते स्थाने) आसन्, इत्यत्र पुराणशिलालेखकाव्यादीनां प्रामाण्येन प्रतिपादितम् । लेखकमहोदयैः 'स्टडीज इन इण्डोलाजी' नामके स्वग्रन्थे पूर्वमेवेदं प्रतिपादितम्, यत् कालप्रियं तु 'कालपी' एवासीत् । महाकवेर्भवभूतेः त्रीण्यपि नाटकानि कालप्रियनाथस्य उत्सवे एव अभिनीतानि । अतः, भवभूतेर्नाटकानामभिनयः कालपीस्थसूर्यमन्दिरस्य प्राङ्गणे कृतः । किन्तु डा० काणेमहोदयैः एष विचारः उत्तररामचरितनाटकस्य स्वीयप्रस्तावनायां नानुमोदितः । तेषां मतानुसारतः कालप्रियनाथस्योत्सवः उज्जयिनीस्थप्रथितमहाकालमन्दिरस्योत्सव एव । अतस्तत्रैवाभिनीतानि भवभूतेर्नाटकानि । अथवा कालप्रियनाथस्तु भवभूतेर्जन्मस्थानस्य पद्मपुरस्य शिवलिङ्ग एवासीत्, तस्योत्सवे एषामभिनयः कृतः । अत्र डा० मिराशीमहोदयैः डा० काणेमहोदयानां मतस्य निरसनपूर्वं स्वीयमतस्य स्थापना कृता । अत्र वाराह-भविष्य-साम्ब-स्कन्दपुराणानां तथा च शिलालेखादिप्रमाणानामाधारेण स्थापितः यत् कालप्रियस्तु कालपीनगरस्यैव वाचकः यन्नगरं यमुनायाः दक्षिणे तटे वर्त्तते यस्य स्थानस्य उल्लेखः काम्बेप्लेट शिलाफलके वर्त्तते । 'मूलस्थानं' तु पञ्जाबप्रान्तस्य 'मुल्तान'नगरम्, यस्य वर्णनम् ह्वेनसांगनाम्ना विदुषा कृतम् । सुतीरश्च उड़ीसाप्रान्तस्य कोणार्कः ।]

Sun-worship has been prevalent in India from very early times. In course of time sun-temples came to be erected in different parts of India to which we get references in inscriptions. Of these there were three temples which were greatly venerated throughout India. It is proposed to give information about them

culled from the Purāṇas and other works of Sanskrit literature and also inscriptions and other sources.

According to tradition these temples were constructed by Sāmba, the son of Kṛṣṇa. Several Purāṇas such as the *Bhaviṣya*, *Varāha* and *Skanda* give the story of Sāmba. When Nārada told Kṛṣṇa that some of his wives were in love with Sāmba, Kṛṣṇa investigated the matter and cursed Sāmba that he would suffer from leprosy. Thereafter, Sāmba repaired to Mūlasthāna and there he propitiated the Sun-god, by whose grace he was cured of that fell disease. The god then told him that he would soon obtain his image, which he should instal at that place. Sāmba, accordingly, noticed an image of the Sun-god floating in the river Candrabhāgā, when he had gone there to bathe. He removed the image from the stream and established it in Mitravana. The god next told Sāmba that the image had been fashioned by Viśvakarman, the architect of the gods, out of the Kalpavṛkṣa and sent down the Candrabhāgā for his sake. The god next added—

सांनिध्यं मम पूर्वाह्णे सुतीरे द्रक्ष्यते जनः ।
कालप्रिये च मध्याह्नेऽपराह्णे चात्र नित्यशः ॥[1]

(The people will always notice my presence in the forenoon at Sutīra, at noon at Kālapriya and in the afternoon at this place (i. e. Mūlasthāna). (Some MSS. of the Purāṇa read *Muṇḍīre* in place of *Sutīre*).

The *Varāhapurāṇa* also mentions these places in the following verses which give some more details about them[2]—

साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ।
उदयाचले च संश्रित्य यमुनायाश्च दक्षिणे ॥
मध्ये कालप्रियं देवं मध्याह्ने स्थाप्य चोत्तमम् ।
मूलस्थानं ततः पश्चादस्तमानाचले रविम् ।
स्थाप्य त्रिमूर्तिं साम्बस्तु प्रातर्मध्यापराह्णिकम् ॥

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1. *Bhaviṣyapurāṇa*, I, 129, 16.
2. *Varāhapurāṇa* (Veṅkate vara Press) 177, 55-57.

These verses tell us that Sāmba established the images of the Sun-god at three places—viz. (1) on the eastern mountain (ii) at Kālapriya on the southern bank of the Yamunā and (iii) at Mūlasthāna on the western mountain.

Of these three places, Mūlasthāna is modern Multān in the Panjab. That there was a famous temple of the Sun at this place which attracted pilgrims from all parts of India is well known. Hiouen Tsang gives the following description of this temple in Mūlasthānapura[3] :— "There is a temple dedicated to the Sun very magnificent and profusely decorated. The image of the Sun-deva is cast in yellow gold and ornamented with rare gems. Its divine insight is mysteriously manifested and its spiritual power made plain to all. Women play their music, light their torches, offer their flowers and perfumes to honour it. This custom has been continued from the very first. The kings and high families of the five Indies never fail to make their offerings of gems and precious stones (to this Deva). They have founded a house of mercy (happiness) in which they provide food and drink, and medicines for the poor and sick, affording succour and sustenance. Men from all countries come here to offer up their prayers ; there are always some thousands doing so. On the four sides of the temple there are tanks with flowering groves where one can wander about without restraint."

When Muhammad Kasim captured Multān, he is said to have obtained thirteen thousand two hundred maunds of gold from this temple. The Arabs were iconoclasts, but they allowed the worship of the Sun image at Multān to continue as it brought them a large revenue from the offerings of the devotees. The Pratīhāras of Kanauj and other powerful rulers of North India tried to wrest this town from the possession of the Muslims, but did not succeed ; for when the Arabs were opposed by greater numbers 'they threatened to break the idol and the Hindus retired.'[4]

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3. *Travels of Hiouen Tsang* by S. Beal, Vol. IV (pub. by Susil Gupta), p. 463.

4. C. V. Vaidya, *History of Mediaeval Hindu India*, Vol. II, pp. 197 f.

The second temple of the Sun was situated at Sutīra (or the beautiful shore of the ocean). In the forementioned passage from the *Varāhapurāṇa* it is said to be on the eastern mountain. In the *Skandapurāṇa* this place is called Muṇḍīra. In the *Sāmbapurāṇa* it is called *Sūrya-kānana* or *Ravikṣetra,* while the Brahma-purāṇa is more explicit in that it calls it Koṇāditya or Koṇārka in Utkala (or Oḍra-deśa).[5] This is evidently modern Konārak, a famous temple of the Sun, about thirty miles from the town of Purī in Orissa. The existing temple was built by the Gaṅga king Narasiṁha I in the thirteenth century A. D. About its architectural importance Sir John Marshall says.[6] "If the question were put to me, which are the noblest monuments of ancient India, I should name without hesitation the following : among Muhammadan monuments, the Taj Mahal at Agra ; among Hindu, the Black Pagoda at Koṇārak and the Kailāsa temple at Ellora ; and among Buddhist, the frescoed cave-temples of Ajantā and the Stūpas of Sāñcī." The temple at Konārak is built on the sandy shore in a solitary place. The site was evidently held sacred from very early times and the present temple was evidently erected in place of an earlier one which had fallen in ruins.

Dr. P. V. Kane has objected to this identification on the following grounds[7]—(1) There is another reading *Muṇḍīre* for *Sutīre.* This is very important, *Muṇḍire* would be the Sun-temple of Modhera, which is about 18 miles from Pāṭan in North Gujarat and which was built about A. D. 1026. The passage of the *Bhaviṣyapurāṇa* mentioning it would then have to be referred to the 11th century or later and would be of no use in establishing the existence of these Sun-temples before A. D. 700. (2) The *Varāhapurāṇa* mentions that the temple of the Sun was on the rising mountain. None can say that the temple of the Sun at Koṇārka is situated on the rising mountain.

These objections have no force. As regards the first, Muṇḍīra cannot be identified with Modher where a temple of

5. R. C. Hazra, *Studies in the Upa-purāṇas*, p. 106.

6. *The Monuments of Sāñchī*, p. 1.

7. P. V. Kane, *Uttararāmacharita of Bhavabhūti*, Fourth Ed. Introd., p. 13.

the Sun was constructed in the 11th cen. A. D. Even if we accept the reading *Muṇḍīre* in place of *Sutīre* in the purāṇic passage cited above, the reference in it cannot be to the temple in Gujarat; for the description in the purāṇic passages shows that the temple at Muṇḍīra was in the east (of India). Modher is *not* in eastern India. As for the second, the eastern mountain means the eastern direction here.[8] *Udayācale* and *astamānācale* in the purāṇic passages cited above mean only 'in the eastern and western directions' respectively. As regards Dr. Kane's objection that the temple of Koṇārka is not situated on a mountain one may well ask 'Is Mūlasthāna (Mūltāna), about the identification of which there is not the slightest doubt, situated on a hill ?' Such objections have no force.

In this connection I may quote here the opinion of Dr. R.C. Hazra, who is an acknowledged authority on the Purāṇas.[9]

"Sutīra (literally meaning 'beautiful shore') must be another name for Muṇḍīra, which, again, must be very close to, or even identical with, Koṇārka, situated on the sea-shore, very close to the river Candrabhāgā (a brānch of the river Prāchī) in Orissa." (*Studies in the Upa-purāṇas*, p. 105).

The third famous place of Sun-worship was Kālapriya identified with modern Kālpī on the southern bank of the Yamunā Some years ago in an article entitled 'Identification of Kālapriyanātha' published in my *Studies in Indology*, Vol. I, pp. 33f.[10] I identified Kālapriyanātha at whose fairs all the three plays of Bhavabhūti were staged, with the Sun-temple at Kālpī. Tripurārī, a commentator of Bhavabhūti's *Mālatīmādhava*,, identifies Kālapriyanātha with Mahākāla of Ujjayinī. Dr. Kane accepted this identification in his third edition of the *Uttararāmacarita*. In the aforementioned article I drew attention to the purāṇic passages cited above which showed that there were three famous temples

8. Dr. Hazra takes Udayācala to refer to Udayagiri in Orissa. (*Studies in the Upa-purāṇas*, p. 107.)

9. *Ibid.*, p. 105.

10. The view was first expressed in the Marathi periodical *Yugavāṇi* of Nagpur (1947).

of the Sun in India in ancient times—one on the eastern mountain or shore, the second at Kālapriya on the southern bank of the Yamunā and the third at Mūlasthāna on the western mountain and that it was believed that the Sun-god was present there in the morning, at mid-day and in the evening respectively. From these passages it could be easily inferred that Kālapriyanātha at whose fairs all the three plays of Bhavabhūti were first staged was the Sun-god and that his temple was situated at Kālpī on the southern bank of the Yamunā. This view received confirmation from the following verse from the Cambay plates of Govinda III, descriptive of the Rāṣṭrakūṭa king Indra III's march on and devastation of the Gurjara-Pratīhāra capital Kanauj.[11]

यन्माद्यद्द्विपदन्तघातविषमं कालप्रियप्राङ्गणं
तीर्णा यत्तुरगैरगाधयमुना सिन्धुप्रतिस्पर्धिनी ।
येनेदं हि महोदयारिनगरं निर्मूलमुन्मूलितं
नाम्नाऽद्यापि जनैः कुशस्थलमिति ख्यातिं परां नीयते ॥

"(The courtyard of (the temple of) Kālapriya was rendered uneven by the strokes of the tusks of his (*i. e.* Indra III's) rutting elephants. His horses crossed the unfathomable Yamunā which rivals the ocean in expanse. He completely devastated the enemy's city Mahodaya so that even now it has become greatly renowned among the people by the name Kuśasthala (land full of grass)."

This verse shows that the whole army of Indra III could be encamped in the extensive courtyard of the temple of Kālapriyanātha and that thereafter his horses had to cross the Yamunā in the course of the invasion of Kanauj. The editor of the plates identified Kālapriya with the god Mahākāla at Ujjayinī,[12]

11. *Ep. Ind.*, Vol. VII, pp 36 f.

12. In the introduction to his edition of the plates Dr. D. R. Bhandarkar remarked, "It thus appears that in his expedition of conquest in Northern India, Indra III halted at Ujjain to pay homage to the god." *Ibid.*, Vol. VII, p. 30. Dr. Altekar, however, in his *Rāshṭrakūtas and Their Times*, p. 102, n. 44, correctly identified Kālapriya with Kālpī. He says that there still exists a temple of Kālapriya at Kālpī. This requires verification.

but the description does not suit a temple at Ujjayinī which lies far to the south of the Yamunā.

Dr. Kane has subjected this identification of Kālapriyanātha mentioned in the plays of Bhavabhūti with the Sun-god at Kālpī to a lengthy criticism in the Introduction to the fourth edition of the *Uttararāmacarita* recently published by Motilal Banarasidas. He has accepted the reading Kālapriyānātha and taken it as referring to Śiva. But this reading involves the fault of *viruddhamatikṛit* as in the case of *Bhavānī-pati* as pointed out by Mammaṭa.[13] As regards the other reading *Kalapriyanātha* Dr. Kane has raised the following objections against my view :—

(1) Kālapriyanātha cannot be the name of the Sun-god. He is Mahākāla of Ujjayinī. This temple was famous even before the time of Kālidāsa. It would be quite appropriate and beneficial for an aspiring poet to have his drama presented at the festival of such a famous shrine as that of Mahākāla of Ujjayinī, where thousands of people flocked from all parts of India. True that Śiva is not called Kālapriyanātha, but he is called *Kālapūjita* in the *Anuśāsanaparvan* and *Kālanātha* in the *Śāntiparvan*. These names are not very different from Kālapriyanātha. It is noteworthy that the sungod also is not called Kālapriyanath in the Purāṇas. There he is named Kālapriya. So he cannot be identical with the Kālapriyanātha of Bhavabhūti.

(2) The *Varāhapurāṇa*, which refers to Kālapriya is a later purāṇa. It expressly says that Sāmba revised the Bhaviṣyapurāṇa and then established the Sun's images. This shows that the *Varāhapurāṇa* mentions new places of sun-worship as established by Sāmba, not mentioned in Bhaviṣya before.

(3) All the three plays of Bhavabhūti were staged at the fairs of Kālapriyanātha. They were certainly composed at different periods probably separated by a good many years. There is not an iota of direct or indirect evidence testifying to Bhavabhūti's long or frequent stay at Kālpī (if we accept the identification of Kālapriyanātha with the Sun-god at Kālpī.) He is said to have

13. भवानीपतिशब्दो भवान्याः पत्यन्तरे प्रतीतिं करोति। *Kāvyaprakāśa*, Ullāsa, VIII.

received the patronage of Yaśovarman, king of Kanauj, but for this we have to rely on the *Rājataraṅgiṇī* of Kalhaṇa composed about four centuries after Bhavabhūti and it is quite possible that Kalhaṇa relies on mere tradition or at most on a verse in the *Gaüḍavaho* itself.

(4) No Purāṇa or other important text has been produced speaking of Kālapriyanātha as a Sun-temple, nor has it been shown that the word *nātha* was added to any Sun-temples in ancient or mediaeval times. Why should we not have other names of the Sun like Mūlasthānanātha ?

(5) The passage from Rājaśekhara's Kāvyamīmāṁsa[14] 'यो गाधिपुरस्य दक्षिणः स कालप्रियस्योत्तरः' । only shows that Kālapriya (which may mean Kālpī or some other town) was to the south of Gādhipura (Kanauj). There is nothing to show that in this passage directions or distances of temples are intended.

(6) The worship of the Sun in temples was introduced late in India. Several chapters of *Bhaviṣya* (*Brāhma*) such as 139-146 are meant for bolstering up the status of Magas and Bhojakas.

For these reasons Dr. Kane concludes that the most probable view is that Kālapriyanātha is the name of a local shrine of Śiva at Padmapura. He says that the next probable view is that it is the Mahākāla temple of Ujjayinī.

Examination of the Objections

Dr. Kane has devoted as many as eleven pages of his Introduction to the examination of my view about the identification of Kālapriyanātha. There is much repetition in this rambling discussion, but I have stated above in his own words what appear to me his most important objections to my view. We shall now proceed to examine them critically.

Objection 1—It is admitted that the temple of Mahākāla at Ujjayinī is very ancient and was a famous place of pilgrimage. But this is no reason for its identification with the temple of Kālapriyanātha mentioned in Bhavabhūti's plays. As a matter

14. *Kāvyamīmāṁsā* (G. O. S., 1916), p. 94.

of fact Dr. Kane gives up this identification in the end and identifies Kālapriyanātha with the god in a Śaiva temple at Padmapura, of which there is absolutely no evidence. Again, Dr. Kane has not been able to find Kālapriyanātha as a name of Śiva anywhere. After searching the *Mahābhārata* and the Purāṇas he could find only *Kālapūjita* and *Kālanātha* as adjectives or names of Śiva. He therefore puts the counter question 'Is the name Kālapriyanātha of the Sun found in the Purāṇas ? It is easy to answer this question. Kālapriya was the site of a famous temple of the Sun in ancient times. From the passages cited above from the *Bhaviṣya* and *Varāha* purāṇas it is evident that there were three famous temples of the Sun-god—(1) one on the eastern shore where the god was believed to be present in the morning ; (2) the second at Kālapriya, where the god was present at mid-day and (3) the third at Mūlasthāna or on the western mountain, where he was present in the evening. The Sun received the name Kālapriyanātha because he was the god (*nātha*) of Kālapriya. That Kālapriya was the ancient name of Kālpī, situated on the southern bank of the Yamunā is clear from the description of Indra III's invasion of Kanauj cited above from the Cambay plates of Govinda IV and from the statement of Rājaśekhara यो गाधिपुरस्य दक्षिणः स कालप्रियस्योत्तरः । That there was an extensive temple at Kālapriya is clear from the above cited verse from the Cambay plates and that the god installed there was the Sun-god is evident from the passages cited above from the *Bhaviṣya* and *Varāha* Purāṇas.

What is the distinctive part of the name *Kālapriyanātha*—Kālanātha or Kālapriya ? The readers should judge this by themselves and decide which of the two views appears probable.

Objection 2—When an advocate finds that the statement of a witness is going against the interest of his client, he tries to prove that the witness was not present at the place when the event in question took place. Since the *Varāhapurāṇa* clearly says that there was a temple of the Sun-god at Kālapriya where he was believed to be specially present at mid-day, Dr. Kane has

tried to prove that the Purāṇa is later than the time of Bhavabhūti. But he has not succeeded in it. He first selected the reading *Muṇḍīre* as being convenient for his view and identified the place with Moḍher, where a temple of the Sun was constructed in the 11th cen. A. D. He thus tried to show that the *Varāhapurāṇa*, which mentions this temple of the Sun, was composed several centuries after Bhavabhūti and therefore its evidence on the present question is of no avail. But as we have shown above, Muṇḍīra, which was situated in eastern India, cannot be identified with Moḍher in Gujarāt. So this argument has no bearing on the date of the *Varāhapurāṇa*.

Dr. Kane has next attempted to show that the *Varāhapurāṇa*, which mentions the Sun-temple at Kālapriya is later than the *Bhaviṣyapurāṇa*. For this purpose he has cited the following passage from the *Varāhapurāṇa*.[15]

साम्बस्तु सह सूर्येण रथस्थेन दिवानिशम् ।
रविं पप्रच्छ धर्मात्मा पुराणं सूर्यभाषितम् ।
भविष्यमिति विख्यातं ख्यातं कृत्वा पुनर्नवम् ॥
साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ।
उदयाचलमाश्रित्य यमुनायाश्च दक्षिणे ॥
मध्ये कालप्रियं देवं मध्याह्ने स्थाप्य चोत्तमम् ।
मूलस्थानं ततः पश्चादस्तमानाचले रविम् ॥

Dr. Kane construes the hemistich भविष्यमिति विख्यातं ख्यातं कृत्वा पुनर्नवम् with the following verse, but it would be more natural to connect it with the preceding hemistich रविं पप्रच्छ धर्मात्मा पुराणं सूर्यभाषितम् । Even admitting that the *Varāhapurāṇa* is later than the *Bhaviṣyapurāṇa*, how does it follow that it (or at least the relevant passage in it) is later than the age of Bhavabhūti? Dr. Kane has himself remarked that it is difficult to determine the age of purāṇic passages. The *Bhaviṣya* is believed to be an ancient purāṇa, though there might be interpolated passages in it as in other Purāṇas. The *Varāhapurāṇa*, though later than the *Bhaviṣya*,

15. Adhyāya 177, verses 54-57.

need not, on that account, be regarded as later than the time of Bhavabhūti.

Again, as already shown, the Bhaviṣyapurāṇa also mentions the Sun-temple at Kālapriya in the following verse[16]—

सांनिध्यं मम पूर्वाह्णे सुतीरे द्रक्ष्यते जनः ।
कालप्रिये च मध्याह्नेऽपराह्णे चात्र नित्यशः ॥

Nay, the passage is still older; for it occurs in the following corrupt form in the *Sāmbapurāṇa* as shown by Dr. Hazra[17]—

सांनिध्यं मम पूर्वाह्णे उदिते रज्यते जनः ।
कालात्यये च मध्याह्ने सायाह्ने चात्र नित्यशः ॥

From this it is clear that the *Sāmbapurāṇa*, which is the oldest Purāṇa in which the story of Sāmba and the temple at Mūlasthāna occurs, must have known the other two prominent places of Sun-worship viz. Kālapriya and Sutīra. So the attempt of Dr. Kane to show that the *Varāhapurāṇa* and with it the Sun-temple at Kālapriya are later than the age of Bhavabhūti has failed completely.

Even supposing that all these passages in the Purāṇas are of a later age than Bhavabhūti, there remain the references to Kālapriya in the Cambay plates and the *Kāvyamīmāṁsā* of Rājaśekhara, both of which belong to the beginning of the 10th century A. D. Have we any evidence that Kālapriya came into existence and became famous as a centre of Sun-worship within about 150 years after Bhavabhūti? On the other hand, it will be shown below that the temple of Kālapriya must have been famous before the seventh century A. D.

Objection 3—Dr. Kane says there is not an iota of evidence to suppose that Bhavabhūti stayed long at Kālapriya or visited the place frequently. One may ask in return if there is any evidence that he stayed long at Ujjayinī (for Dr. Kane previously held that Bhavabhūti's plays were staged at the fair of Mahākāla

16. *Bhaviṣya*. I, 129.

17. See *Studies in the Upapurāṇas*, p. 101.

at Ujjayini) ? It is better not raise such flimsy objections ; but it is not difficult to answer them. Bhavabhūti seems to have stayed long at Padmāvatī—(modern Padam Pawāyā in the former Gwalior State) ; for he has given a detailed description of the rivers, mountains and temples of the city. Kālapriya (modern Kālpī) is not very distant from Padmāvatī. He may have gone there frequently to attend the annual fairs.

Dr. Kane does not believe in the statement of Kalhaṇa that Bhavabhūti had the patronage of Yaśovarman, the king of Kanauj ; but he has stated no reason for disbelieving it. Dr. Kane thinks that Bhavabhūti would have staged his plays at the royal court if he had the support of Yaśovarman. It is, however, possible to argue that Bhavabhūti received the royal patronage late in his career after his plays had been composed and even staged, when his fame reached Yaśovarman's ears. Perhaps, though residing at the royal court, he may have preferred to stage his plays at the large fair of Kālapriyanātha, not very distant from Kanauj, to gain popular applause. As we have no detailed information about the life of Bhavabhūti, it is not possible to say which of these conjectures is correct.

Objection 4—The objection that we have no other names of the Sun-god ending in *nātha* (like *Kālapriyanātha*) is equally flimsy. One may well ask, "The names of Śiva generally end in *īśvara*. Why does not this name of Śiva installed in Padmapura (as Dr. Kane believes) end in *īśvara* ?"

Objection 5—The name of the Sun-god mentioned in Bhavabhūti's plays was not Kālapriya, but Kālapriyanātha. That the town of Kālapriya was situated to the south of Kanauj is quite clear from the aforecited statement from Rājaśekhara's *Kāvyamīmāṁsā*. From the Cambay plates it is quite evident that the place was situated on the southern bank of the Yamunā and had a large temple, capable of accommodating a huge army in its extensive courtyard. The Purāṇic statement साम्बः सूर्यप्रतिष्ठां च कारयामास तत्त्ववित् ।... यमुनायाश्च दक्षिणे ॥ मध्ये कालप्रियं देवम् । shows that the temple was dedicated to the Sun-god. In that passage Kāla-

priya is described as *deva*. Similarly in the next verse मूलस्थानं ततः पश्चादस्तमानाचले रविम् । Mūlasthāna also is called *Ravi.* In both these places the intended sense is 'the god installed at Kālapriya' and 'that installed at Mūlasthāna' respectively.

The afore-cited passage from the Varāhapurāṇa tells us that Sāmba first constructed the temple of the Sun at Mūlasthāna (modern Multān). That it was the first shrine of the Sun is also indicated by the name *Mūlasthāna* (the original shrine). The Purāṇa further tells us that Sāmba himself erected the other two famous temples of the Sun at Sutīra and Kālapriya. It was evidently the popular belief that the temples at Multān, on the eastern coast and at Kalpi were equally old. Now, the temple at Multān was famous in the seventh century A. D. as appears clear from the description given by the Chinese pilgrim Hiouen Tsang. The other two temples must have been equally well-known in that age though Hiouen Tsang had no occasion to describe them. We have no reason to suppose that the temple of the Sun at Kālapriya came into existence later.

Objection 6—Dr. Kane thinks that Sun-worship was introduced late in India, but in any case it is earlier than the Gupta age as shown below. Dr. R. G. Bhandarkar held that the cult of the Sun must have penetrated to India about the time of the Kuṣāṇa Emperor Kaniṣka and the Multān temple, which was its original seat, must have been constructed about the same time.[18] From an inscription found at Mandasor we learn that as early as Vikrama Saṁvat 493 (A. D. 437-38) a Sun-temple was erected at Daśapura (modern Mandasor) by a guild of silk-weavers that had migrated there from Lāṭa.[19] That Sun-worship was quite common in North India in the sixth and seventh centuries A. D. is clear from Bāṇa's *Harṣacarita*, and Harṣa's inscriptions. Bāṇa has given a graphic description of the daily worship of the Sun by Prabhākaravardhana, the father of Harṣa. Prabhākaravardhana's father Ādityavardhana and grand-father Rājyavardhana were

18. R. G. Bhandarkar, *Vaiṣṇavism* etc. (1913), p. 154.

19. Fleet, *Gupta Inscriptions*, pp. 89 f.

both *param-Āditya-bhakta* 'devout worshippers of the Sun.'[20] Hiouen Tsang tells that at the quin-quennial assembly at Prayāga the image of the Sun was installed along with those of Śiva and Buddha. There was a temple of the Sun in Kanauj.[21] All these references show that Sun-worship in temples was well established in North India at least three centuries before the time of Bhavabhūti.

The fore-going discussion must have made it plain that there were three famous ancient temples of the Sun at Multān, at Kālpi and on the eastern coast at or near the site of the well-known temple of Konarak in Orissa.

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20. *Ep. Ind*, Vol. IV, pp. 28 f.
21. *Travels of Hiouen Tsang*, Vol. II by Beal (pub. by Susil Gupta), p. 245.

PARAŚURĀMA*

BY

KUMARI S. S. JANAKI

[भारतीयवाङ्मये परशुरामस्य विशिष्टमहत्त्वमस्ति । स भगवतो विष्णोरवतारश्चिरजीवी चोक्तः । तस्य जीवनस्य विभिन्नाङ्गानां विभिन्न-ग्रंथेषु वर्णनं दृश्यते । निबन्धेऽस्मिन् महाभारतपुराणकाव्यादिनाना-ग्रंथेषु प्राप्तस्य परशुरामवृत्तस्य सम्यगालोचनं प्रस्तुतम् । यद्यपि भार्गवाणां वेदेन सम्बन्धः सुपरिचितः, किन्तु परशुरामस्योल्लेखो वैदिक-साहित्ये न प्राप्यते । केवलमैतरेयारण्यके एव राममार्गवेयस्योल्लेखो दृश्यते । भार्गवपरशुरामस्य प्राचीनतम उल्लेखो वाल्मीकीये रामायणे प्राप्यते । तत्र तस्य रामेण सह विवादः, तस्मात्पराभवश्च वर्णितः । महाभारते तु परशुरामस्य वृत्तं व्यापकं विविधरूपि च दृश्यते । महाभारतस्य प्रथितविद्वद्भिस्सुकथणकरमहोदयैरुक्तं यत् महाभारत-ग्रन्थस्य विकासे भार्गवाणां कर्तृत्वमत्यधिकं वर्तते, अतः परशुरामस्यो-ल्लेखो वर्णनञ्च अत्र अनेकत्र प्राप्यते । स युद्धविद्यायाम् निष्णातः भीष्मद्रोणकर्णानामाचार्यश्चासीत् । अत्र महाभारते स न केवलं युयुत्सुरपितु शान्तिसंस्थापकरूपेणापि निर्दिष्टोऽस्ति । पुराणसाहित्ये पद्मब्रह्ममत्स्यमार्कण्डेयहरिवंशस्कन्दपुराणेषु परशुरामस्य वर्णनमस्ति । ब्रह्माण्डपुराणे ३७ अध्यायेषु (उपोद्घातपादे) वर्णनमस्ति । रामायण-महाभारतपुराणानामतिरिक्तं कन्नड़भाषायां विरचितम् 'परशुराम-चरितम्' तथा संस्कृतभाषायां विरचितं 'कुमारभार्गवीयं' चम्पूकाव्यम् परशुरामस्य वर्णनं कुर्वतः । कन्नडभाषायां निबद्धे 'परशुरामायण'-ग्रंथेऽपि परशुरामस्य वृत्तमुपलभ्यते । अस्य ग्रंथस्य संस्कृतानुवादोऽपि वर्तते । 'वाडेश्वरोदयकाव्य' नामके ग्रंथे 'अगस्त्यसंहिता'परनामके 'केरलमाहात्म्य' ग्रंथे चास्यवर्णनं वर्त्तते । बहवो हस्तलेखा अपि प्राप्यन्ते येषु परशुरामस्य वर्णनमस्ति । परशुरामः विविधग्रन्थानां रचयिताऽपि ख्यातः, यथा परशुरामकल्पसूत्रस्य जामदग्न्यधनुर्वेदस्य च । 'परशुराम-प्रतापः' 'भार्गवार्चनदीपिका' 'भृगुवंशमहाकाव्यम्' इत्येते त्रयो अप्रका-शितग्रंथा अपि परशुरामेण सम्बद्धाः सन्ति । इत्थं परशुरामस्य जीवन-

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* I am indebted to my Professor Dr. V. Raghavan, who has helped me in diverse manner in the preparation of this paper.

विषयका विभिन्ना ग्रंथा उपलभ्यन्ते। केषाञ्चित् मते परशुरामः आर्यसभ्यतायाः नायक आसीत् केषाञ्चित् मते तु 'परशुराम' इति कस्याश्चित् जातेर्नाम आसीत्। अत्र लेखे संहिताब्राह्मणमहाभारत-पुराणानामुद्धरणानि दत्त्वा परशुरामस्य जीवनवृत्तं तस्य महत्त्वञ्च सम्यक् प्रदर्शितम्।]

Paraśurāma is one of the puzzling figures in Indian mythology and tradition. He is counted among the avatāras of Viṣṇu and a cirajīvin. The stories about him cover a long span of time, from the Tretāyuga down to the present age. The various anecdotes not only reveal the many facets, that are sometimes conflicting, of this domineering personality but also shroud him with considerable mystery. It is no wonder, therefore, that the Paraśurāma-literature has engrossed the attention of scholars in different branches like history, ethnology, and geology and called forth variety of interpretation.

Though the Bhārgavas[1] are known to be sages of hoary antiquity, and are referred to on many occasions in the Vedic literature[2], the name of Paraśurāma does not occur in it. But a Rāma Mārgaveya is mentioned in the episode[3] of the Śyāparṇas in the *Aitareya Brāhmaṇa* (Pañcikā VII, adhyāyas 27-34). Herein Viśvantara, son of Suṣadman deprives his family-priests, the Śyāparṇas, of their right to officiate in his sacrifices. Rāma Mārgaveya, one of the Śyāparṇas, figures as a hero[4] who successfully champions their cause. Apart from the closeness[5] of the names Mārgaveya and Bhārgaveya, the fact of Rāma Mārgaveya interfering in a dispute between the Kṣatriya and Brahmanical families, is noteworthy. As regards the name Mārgaveya, Sāyaṇa explains it as a matronymic of Rāma (मृगवुर्नाम काचिद्योषित्तस्याः पुत्रो

1. For the trans-Indian antecedents of the Bhṛgus, Paraśurāma and Kārtavīrya see *'the glory that was Gurjaradeśa'*, Part-I, pp. 64, 67 & 94.
2. See *the Vedic Index* of Macdonell and Keith, under Bhārgavas, Bhṛgu, Cyavana, etc.
3. J. Eggeling, *Sacred Books of the East*, Vol. 43, pp. 344-5.
4. J. Muir, *Original Sanskrit Texts*, Vol. II, pp. 436-40.
5. कःस्वित्सोऽस्माकमस्ति वीरो य इमं सोमपीथमभिजेष्यतीत्ययमहमस्मि वो वीरो इति होवाच रामो मार्गवेयः।

रामनामा कश्चिद्ब्राह्मणः). Weber[6], however takes 'Mārgaveya' as the patronymic of Rāma, deriving the name from the Mārgavas, an impure caste, according to Manu[7]. This parentage, according to Weber, provides the ground for the reproaches of Viśvantara against the Śyāparṇas. In the Vedic literature, apart from Rāma Mārgaveya the word Parśu occurs once in a dānastuti (*RV.* VIII. 6. 46) and the word 'Parśumānavī' in a Vṛṣākapi hymn (*RV.* X. 86. 23).

The earliest reference to Paraśurāma as such is hence in the *Rāmāyaṇa* (Bālakāṇḍa, Chap. 74-6) where we learn for the first time from Paraśurāma himself that he killed Kārtavīrya and also exterminated Kṣatriyas on twenty-one occasions, and that he performed penance at Mahendra mountain after donating the entire earth to Kaśyapa. The puissant Jāmadagnya cuts a sorry figure in the episode in the Bālakāṇḍa, being no match to the youthful Dāśarathi. The encounter of Kārtavīrya with Rāvaṇa is given in the same epic on a later occasion.[8]

The *Mahābhārata* is a veritable thesaurus of legends about the Bhārgavas in general and Paraśurāma in particular. These stories are so varied and large in extent that they have been held as providing a clue for the perplexing question, how the Bhārata text became the *Mahābhārata*. Dr. Sukthankar[9], after an analysis of the various Bhārgava legends, has drawn the conclusion that the shaping and enlargement of the epic text have been due to a strong Bhārgava influence. Paraśurāma amongst the Bhārgavas was, no doubt, a favourite of the bards and the refrain about him, '*trisaptakṛtvaḥ vasudhām kṛtvā niḥkṣatriyām prabhuḥ*' is heard through the epic at least ten times. Truly the *Mahābhārata* has provided the nucleus for many later Paraśurāma legends.

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6. *Indische Studien*, Vol. I, p. 215.

7. निषादो मार्गवं सूते दासं नौकर्मजीविनम्। *Manu Smṛti*. X. 34.

8. Uttarakāṇḍa, 31.

9. "*The Bhṛgus and the Bhārata, a text-historical study*", pp. 1-76., *A. B. O. R. I.*, XVIII (1936).

The echo of the exploits of Paraśurāma that is heard in the *Rāmāyaṇa* assumes magnitude in the *Mahābhārata.* The fight between Paraśurāma and Kārtavīrya is narrated in all details and as is to be expected, its description in different places in the same text of the *Mahābhārata,* show slight variations in the trend of the story. Thus, for example, the Āraṇyaka version dispenses with Kāmadhenu in the possession of the Bhārgavas. The Bhṛgus are, however, represented as the priests of Kṛtavīrya, by whose liberality they were greatly enriched. When fortunes changed Kṛtavīrya's descendants were in need of momey, they approached the Bhṛgus and found some money buried underground. Kārtavīrya himself, the opponent of Paraśurāma, is depicted as a perfect fiend in some versions ; in others, the evil doings are ascribed to his vicious sons. The Āraṇyaka, Droṇa and Śānti versions describe the Paraśurāma-Kārtavīrya feud in great detail. The names of the kings slaughtered by Paraśurāma are given. It is also known that Śūrpāraka and Aparānta were created by Paraśurāma, when he was forced to leave the earth given to Kāśyapa. As will be seen presently, the creation or reclamation of coastal Western India by Paraśurāma has been another favourite theme of poets and bards.

The Paraśurāma-anecdotes in the *Mahābhārata* impart a colour to the personality of Paraśurāma. The military achievements of our hero do find expression in glorious terms and he has also the honour of being the tutor in the science of arms of Droṇa, Karṇa and Bhīṣma. At the bidding of Lord Śiva, Paraśurāma even fights successfully against the daityas. The Udyoga Parvan is notworthy in its digression depicting Paraśurāma in the role of a peace-maker and not as an inveterate enemy of the Kṣatriyas. The narration of the story of Dambodbhava by Paraśurāma which shows the futility of fighting Nara-Nārāyaṇa reveals him as an advocate of peace (Udyoga, 94). The Ambopākhyāna, in the same Udyoga Parvan (175, 4-5), refers to the royal sage Hotravāhana, Ambā's maternal grand-father as the friend of Paraśurāma. Paraśurāma is represented here not only as championing the cause of a Kṣatriya princess but also as a teacher of the Kṣatriya

Bhīṣma and as having engaged with him, for twenty-three days in a battle which ended in a stalemate.

Amongst the Purāṇas, the *Bhāgavata* (IX. 15, 16) the *Pādma*, (VI. 268) *Brāhma* (10), *Matsya* (43, 44), *Mārkaṇḍeya* (16), *Harivaṁśa* (1. 33), and *Skānda* (Nāgara, 66-69) recount the stories of Paraśurāma and Kārtavīrya but with no noteworthy addition or digression. The *Brahmāṇḍa Purāṇa* alone deserves special notice, not only for the detailed treatment of the story in 37 chapters (21-58) of the Upodghāta pāda but also for connecting it with that of Sagara and a reference to Gokarṇa in this connection. The *Brahmāṇḍa Purāṇa* version, serves as it were, a connecting link between the Paraśurāma story in the Epics and that of the later times, that grew into prominence in west India. A brief summary of the *Brahmāṇḍa* version, therefore becomes necessary in this context.

The story in chapters 21-44 is the fight between Paraśurāma and Kārtavīrya, the extermination of all Kṣatriyas and the performance of penance at Mahendra mountain, the broad outline of which is similar to that in the *Mahābhārata*. But the story is carried through 25 chapters in a long drawn-out manner with the introduction of the Trinity, Brahma, Viṣṇu and Śiva, divinities like Gaṇeśa and Skanda, as also sage Agastya, all of whom play major roles in shaping Paraśurāma's destiny. Jamadagni and Paraśurāma are depicted as typical brahmins, averse to military deeds and slaughter, and even when circumstances force Paraśurāma to be a warrior of martial splendour, he does, not of his own accord but due to divine grace. In fact Viṣṇu endows Paraśurāma with His own puissant lustre and ordains that the tejas will be taken back during His incarnation as Rāma Dāśarathi.

अद्यप्रभृति लोकेऽस्मिन्नंशावेशेन मे भवान् ।
चरिष्यति यथाकालं कर्ता हर्ता स्वयं प्रभुः ॥
चतुर्विंशे युगे वत्स त्रेतायां रघुवंशजः ।
रामो नाम भविष्यामि चतुर्व्यूहस्सनातनः ॥

× × × ×

तत्रेशचापं निर्भज्य परिणीय विदेहजाम् ।
तदा यास्यन्नयोध्यां ते हरिष्ये तेज उन्मदम् ॥

Brahmāṇḍa, III. 38, śls. 29-30, 32-3.

Kārtavīrya is also represented as the Cakra of Lord Viṣṇu.

मम चक्रावतारो हि कार्तवीर्यो धरातले ।

op. cit. śl. 28.

स राजा दत्तभक्तस्तु विष्णोश्चक्रं सुदर्शनम् ।
प्रविष्टो भस्मसाज्जातं शरीरं बाहुनन्दन ॥

Brahmāṇḍa, III. 40, śl. 66.

As the basis of the feud between Parasurāma and Kārtavīrya, who are both represented at a higher level, the *Brahmāṇḍa* narrates the instigations of Candragupta, the vicious minister of Kārtavīrya, against Jamadagni and Kāmadhenu. The consequent fight between Paraśurāma and Kārtavīrya is given in all details (Chaps. 38-41). The joint references to the stories of Sagara and Paraśurāma are seen even from the colophon of the 44th chapter, (*iti Sagaropākhyāne Bhārgavacarite*), which relates the performance of penance by Paraśurāma for twelve years at the Mahendra mountain in the company of Akṛtavraṇa. The same colophon continues till the 58th chapter, wherein the last few verses (34, 35, 37) read :

एवं प्रभावो रामोऽसौ सगरश्च महीपते ।
यस्य पुत्रैरयं खण्डो भारतोऽब्धौ निपातितः ॥
योजनानां सहस्रं तु वर्द्धितश्च महोदधिः ।
रामेणाभूत्पुनः सृष्टं योजनानां तु षट्शतम् ॥
एतत्तेऽभिहितं सम्यङ्महतश्चरितं मया ।
रामस्य कार्तवीर्यस्य सगरस्य महीपतेः ॥

The above correlation of Paraśurāma with Sagara and his descendants Sāgaras, that is, the oceans, gains some importance as the *Brahmāṇḍa Purāṇa* is the starting point of later legends regarding Paraśurāma and his creation of Sapta-koṅkaṇas, due

to the recession of the Western ocean at the bidding of Paraśurāma. The narration of the stories of both the Sāgaras and Paraśurāma in the Śrāddha Kalpa of the *Brahmāṇḍa-Purāṇa* is most appropriate as they are examples of the offering of oblation to their respective pitṛs in a unique manner.

Sagara of Ayodhyā had connections with another Bhārgava, namely Aurva and the *Brahmāṇḍa Purāṇa* (chapter 48) refers[10] to the following circumstances under which this was brought about. Kārtavīrya's grandson through Jayadhvaja was Tālajaṅgha. Tālajaṅgha's hundred sons were also called Tālajaṅghas and the eldest amongst them was Vītihotra. To escape from Paraśurāma's vandalism, the Tālajaṅghas retired to the Himālayas. After sometime, when Paraśurāma gave up his destructive activity in favour of penance, the senior Tālajaṅgha, Kārtavīrya's grandson, returned to his capital and resumed kingship. The first thing that Tālajaṅgha did was to attack Ayodhyā, then ruled by Bāhu, the aged father of Sagara. Bāhu was forced to flee his kingdom along with his pregnant wife. He stayed in the vicinity of Aurva's hermitage, and died there due to old age and weakness. Sagara's mother erected a funeral pyre for Bāhu and when she too wanted to follow her dead husband, Aurva took pity on her and brought her to his hermitage. There she gave birth to Sagara. Aurva brought him up, taught the Vedas and bestowed on him Paraśurāma's terrible fire-weapon. Sagara then collected a huge army and with that weapon, won over the Haihayas and Tālajaṅghas and caused havoc in the military ranks of the Śakas, Yavanas, Kāmbojas, Pāradas and Pahlavas.

Says Sagara to Aurva :—

त्वं मे गुरुस्सुहृद्दैवं बन्धुर्मित्रं च केवलम् ।
न ह्यन्यमभिजानामि त्वामृते पितरं च मे ॥

10. With slight variations, the same story is given in *Brāhma*. 8. 35-51; *Harivaṁśa*. 14, 1-20 ; *Vāyu*, 88, 127-43 ; *Śiva*, VII. 61, 29-43. See also *J.R.A.S.* (1919), 353 ff, '*Sagara and Haihayas*' of F. E. Pargiter, and *Journal of the Asiatic Society*, Vol. IV, No. 2 (1962), *Sagara's adversaries*', D. C. Sircar.

त्वयोपदिष्टेनास्त्रेण सकला भूभृता मया ।
विजिता यदनुस्मृत्या शक्तिस्सा तपसस्तव ॥

Brahmāṇḍa, III. 51, śls. 3-4.

Naturally when Sagara was smarting under the grief of childlessness, he again thought of Aurva and sought his help. Aurva then ordains that Sagara will beget Asamañjasa through Keśinī and 60,000 sons through his other wife Sumati.

The *Brahmāṇḍa* (chapters 51-56) then narrates the well-known incidents of Sagara's performance of Aśvamedha sacrifice and his sons, the Sāgaras, digging the earth in the course of their wanderings in search of the sacrificial horse. The oceans were thenceforth called the Sāgaras.

सगरस्य सुतैर्यस्माद्वर्धितो मकरालयः ।
ततः प्रभृति लोकेषु सागराख्यामवाप्तवान् ॥

The waters that rushed forth inundate the whole earth, including the famous Gokarṇa. The sages appeal to Paraśurāma for help and Paraśurāma requests Varuṇa to withdraw. Asked by Varuṇa the limit from where he can retreat, Paraśurāma throws the sacrificial vessel (*sruvā*) far away. The vessel falls at Śūrpāraka.

Scattered references to Paraśurāma as a brahman-soldier, as a creator of the territory of West Coast (Aparānta), and as one who keeps to his pledge are found in literature and epigraphy. Apart from such references in the work of great poets like Aśvaghoṣa, Kālidāsa, Bāṇa and Bhavabhūti, there are whole works devoted to Paraśurāma and his achievements. There are, among them, Ranna's *Paraśurāma carite*[11] (in Kannada) known only through references and the *Kumāra Bhārgavīya*,[12] a Campū in Sanskrit by Bhānudatta, the Ālaṁkārika, son of Gaṇapati.

11. R. Narasimhacari, *Karnāṭaka kavicarite*, Vol. I, p. 62.

12. See No. 4040, Catalogue of Sanskrit Mss. at the Library of the India Office, Julous Eggeling (1904). Also "*The poet Bhānukara*", Dr. Har Dutt Sharma, *A. B. O. R. I.* Vol. XVII, p. 25F.

The published *Paraśurāmarāmāyaṇa*, is a kāvya in Kannada, in the vārdhakaṣatpadī metre. It consists of 17 adhyāyas and is written by Babburu Rangappa whose date is not known definitely.[13] In the prefatory verses, however, he offers a challenge to the famous *Jaimini Bhārata* of Lakṣmīśa. There is a published prose version of the above *Paraśurāmarāmāyaṇa* by Narahari Sastri in 42 chapters, from where the following summary of the story is given. There are some notable details in the trend of the Paraśurāma anecdote, the most important of which is the equal prominence given to both Paraśurāma and Kārtavīrya. The whole story, is narrated by Nārada to Bharata at Nandigrāma, while he was eagerly expecting the arrival of Rāma. Another noteworthy feature is the conception of Bharata as the same as Kārtavīrya of the previous birth. The first two chapters relate the circumstances under which Nārada appeared before Bharata, and narrated the story to him. On seeing Nārada, Bharata gives expression to his joy, as equal to that of meeting his own brother Rāma. The strife-loving Nārada then instigates Bharata agaist Rāma, adding incidentally that the separation between them was only the continuation of the strained relationship between Paraśurāma and Kārtavīrya ; for, Rāma was identical with Paraśurāma and Bharata was the same as Kārtavīrya. This naturally rouses the curiosity of Bharata who asks Nārada to relate his own previous birth. The story, therefore, starts in the second chapter itself, with pratināyaka, Kārtavīrya, who is described as the incarnation of Viṣṇu's cakra, the Sudarśana. Once, the story says, the cakra became conceited enough to relegate into secondariness Lord's own inherent prowess. To humble its pride, Viṣṇu decides to divest Himself of it, and causes it to be born as Kārtavīrya. Chapters 3 to 13 narrate Kārtavīrya's activities as a child ; his tutelage under Dattātreya on the banks of the Ganges ; marriage with Kāśmīre, daughter of Bhadrāṅka, ruler of Kaśī, Sandīpi, daughter of Kārtavīrya's brother-in-law, Dilīpa of Ayodhyā and many other princesses ; coronation of Kārtavīrya,

13. R· Narasimhacari, *op. cit.* Vol. III, p. 63 assigns him to 1750 A. D. while the preface to the *Paraśurāmarāmāyaṇa* places the author problematically in the 13-14th Century.

and birth of Vṛddhapārthiva through Kāśmīre, and Heha, Recaka and Kukṣi through Sāndīpi, and Kārtavīrya's encounter with Rāvaṇa. Chapters 14-32, relate the story from the birth of Paraśurāma to his killing Kārtavīrya and other Kṣatriyas. Chapter 33 describes the coronation of Vṛddhabhūbhuja, son of Kārtavīrya and chapters 34-35, the slaugher of Jamadagni ; chapters 36-38, Paraśurāma's routing of all the Kṣatriyas and it is noteworthy that the names of the different countries and their kings are given as also the fight in all its details ; chapter 38, Paraśurāma's gift to Kāśyapa and to Bālārka, a brahmin who followed Paraśurāma throughout his compaign, and Paraśurāma's penance at Mahendra mountain. Upto chapter 39, the story is somewhat similar to that in the Epics and the Purāṇas but in chapter 40, the story digresses a little and describes what happened when Brahmins ruled over the kingdoms. The Brahmin-kings have a lurking fear in them that the existing Kṣatriyas may kill them at any moment. They therefore approach Paraśurāma for a redress of their mental agony. Paraśurāma appears before them and on knowing the trifling reason that prompted the Brahman-rulers to invite him, becomes angry and curses them instantaneously that they would become gluttons and lose their self-respect. When requested by the supplicants to soften a little, Paraśurāma replies that he can just modify the curse. Accordingly, Paraśurāma says that thereafter Kṣatriyas will rule the kingdom by their physical strength, while the Brahmins in the capacity of ministers will govern it by their intelligence. Paraśurāma then decides to perform undisturbed penance on the Himālayas. The story similar to the above, namely, of Paraśu-rāma being called forth for a trifle and the consequent curse, occurs in many other local legends prevalent in the West Coast.

Chapter 41 describes the reaction of Bharata on hearing the story. While Bharata regrets for his having been the enemy of the Lord, Vasiṣṭha consoles him that Rāma will come to him very soon. The last chapter, the 42nd, relates the arrival of Rāma, the unbounded joy of Bharata and finally the coronation.

The strip of land between the Arabian Sea and the Western Ghats, extending from Gokarṇa in the north to Cape Comorin in the South is known as the Paraśurāmakṣetra.[14] No local legend pertaining to Koṅkaṇa, Tuluva and Kerala fails to mention the reclamation by Paraśurāma of the land submerged in water.[15] The hero Paraśurāma, emerging from these māhātmyas, is of Titanic magnitude; and he is considered not only the creator of the land in question but responsible also for the social customs and the kind of life prevalent there.

The unpublished *Vāḍeśvarodaya Kāvya*[16], composed in the 17th century, deals with the origin of the Citpāvana Brahmans and the erection of the sacred temple of Vāḍeśvara, the tutelary deity of Citpāvana brahmans, at Guhāgar in Ratnagiri district. Incidentally the work deals in detail with Paraśurāma and his activities in Koṅkaṇa.

The *Keralamāhatmya*, otherwise called *Agastyasaṁhitā*[17] gives the mythological history of Kerala. There are three Mss. of this work available in the Government Oriental Manuscripts Library, Madras. Two of them D. 2392 and 2393 are in Grantha characters and the treatment of the subject is the same in both, except for the four introductory chapters in D. 2393. Here, we have in the first chapter, the observance of Sudarśana vrata by Kṛtavīrya's wife, the birth of Kārtavīrya as a result of the vrata and Kārtavīrya's encounter with Kubera. The second chapter

14. *Prapañcahṛdaya*, T.S.S. No. 45, pp. 3-4. सह्यपादे परशुरामभूमिः । सा सप्तकोङ्कणाख्या कूपककेरलमूषिककालुवपशुकोङ्कणपरकोङ्कणभेदेन दक्षिणोत्तर-यामेन चं व्यवस्थिता ।

15. *Prof. A. Gopala Menon Commemoration* Vol., pp. 1-27.
B. A. Saletore, '*Ancient Karnāṭaka*', Vol. I, 12ff.
Journal of the University of Bombay, Vol. I, Part I, pp. 115-39.

16. For an analysis of its contents, vide A. D. Pusalker's '*Vāḍeśavarodaya kāvya of Viśvanātha*'; *J.B.B.R.A.S.* New Series, Vol. 27, (1951-52), 66ff.

17. *New Catalogous Catalagorum*, Vol. I, p. 22.
I am thankful to Dr. V. Raghavan for drawing my attention to this text, securing the two Mss. (D. 2392 and D. 2393) from the Govt. Oriental Mss. Library, Madras and also for identifying the places referred to in them.

describes Kārtavīrya's penance before Brahmā and the boon conferred on him that he will not be killed by any mortal. The third chapter recounts Viṣṇu's resolve to be born as the son of Jamadagni and Reṇukā, the birth of Paraśurāma, with Śaṅkha, Cakra and Kuṭhāra and the martial traits, associated with Paraśurāma. In the fourth chapter there is a conversation between Garga and Yudhiṣṭhira regarding Keralotpatti. Incidentally, Paraśurāma's donation of the earth to Kāśyapa is narrated. From the fifth chapter onwards, the story in D. 2393 proceeds on the same line as that in D. 2392. Perhaps due to this extra subject-matter in D. 2393, the colophons to the first five chapters along read as :—

इति श्रीकेरलमाहात्म्ये ब्रह्माण्डपुराणे अगस्त्यसंहितायां परमरहस्ये गर्गयुधिष्ठिर-संवादे × ×

There is justificaticn for the above colophon, as the *Brahmāṇḍa Purāṇa* also refers to Kārtavīrya as the incarnation of Sudarśana and Paraśurāma as a partial incarnation of Viṣṇu. From the sixth chapter, D. 2393 also has the same colophon as D. 2392 (इति श्रीभूगोलपुराणे केरलमाहात्म्ये). The text in D. 2393 is corrupt and in many cases there is no proper versification. The 85th chapter of D. 2393 gives in prose, the details of Gaṇapati-homa, and this extraneous matter is not found in D. 2392.

The *Keralamāhātmya* (D. 2392) after referring to Paraśurāma's donation of the earth as an expiation for his sins of matricide and Kṣatriya-slaughter, learns from the sages that he has no place in the land gifted by him. Paraśurāma then goes to Kailāsa and appeals to Śiva for help. The Lord asks Paraśurāma to request the ocean for a piece of land. To help him in this matter Śiva sends Subrahmaṇya with a promise to Paraśurāma that all the divinities, including Himself, will be present in the new land created by him. Paraśurāma and Subrahmaṇya proceed southward and Subrahmaṇya creates Kumāri (Kanyākumāri ?) and asks Paraśurāma to worship her for a year. Paraśurāma does accordingly and Varuṇa appears before them at the end of the year. Paraśurāma requests Varuṇa for some living spaces

and Subrahmaṇya also intercedes on behalf of his friend. At the behest of Varuṇa, Paraśurāma throws his axe from the place where he stood and the axe falls at Gokarṇa. Śiva, Kṛṣṇa and the other deities descend to the new land which is called Kerala after the son of Jayanta.

जयन्तस्य तु पुत्रत्वं केरलो नाम वीर्यवान् ।
समुद्रकन्यां भूरूपां केरलाय ददौ तदा ॥

Śiva and Viṣṇu give to Paraśurāma, respectively Sudarśana and Vṛṣabha. Paraśurāma then goes to Śrīmūlasthāna[18] and instals Sudarśana and Vṛṣabha there. Thenceforth, the place was also known as Vṛṣabhapurī.

To make the new land cultivable, Paraśurāma starts digging the earth with his axe. When mother-earth appeals to Brahmā for help, Brahmā calls forth Varuṇa and orders him to give plentiful showers to the newly-formed country. Varuṇa accedes to the wishes of Brahmā.

वैशाखादर्धमासात्तु षण्मासांश्च निरन्तरम् ।
धारावर्षं करोम्यस्मिन्केरले कलिनाशने ॥

Paraśurāma then brings learned Brahmins from the Kṛṣṇā, the Godāvarī, Madhura,[19] and Śālivāṭīpura,[20] into the new land and creates sixty-four colonies for them. Paraśurāma brings the provisions necessary for the people from Paradeśa (foreign land) in a ship. After making the land habitable, Paraśurāma introduces many social customs, modes of conduct and life for its people. The ācāras of Kerala prevalent in all communities and walks of life are very elaborately dealt with and fathered on Paraśurāma. He is also said to have visited a number of places outside Śrīmūlasthāna and erected many temples. The

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18. R. Narayana Pillai, '*Bhāṣā Sāhitya Caritra*' (Malayālam), Vol. I. P. 100, identifies Śrīmūlasthāna with Taḷipparambu near Kozhikoḍu.

19. Madurai in Tamilnad.

20. Tirunelveli in Tamilnad.

following are the places referred in the above connection in the *Kerala-māhātmya* :—

1. Saṅgameśvarapura[21]—Paraśurāma instals Viṣṇu there and bathes in the Matsyatīrtha.
2. Saptaśaila[22] and Padmatīrtha nearby—Viṣṇu is installed there.
3. Subrahmaṇyapurī.
4. Kukkuṭapura and Kumāradhārā nearby—Here Subrahmaṇya is installed.
5. Mūṣaka kingdom—Paraśurāma kills the king of Mūṣaka and brings his family to Subrahmaṇyālaya.
6. Lakṣmīśapurī.
7. Triśirācala—Paraśurāma meets Kālī.
8. Mudrācala—Śiva, Viṣṇu and Kālī installed.
9. Kurambaka—Śiva installed in the form of a hunter.
10. Kalyāṇagrāma.
11. Vātālaya[23]—When Paraśurāma suffers from wind-trouble, Nārada asks him to bring the image of Kṛṣṇa from Dvārakā and instal it at Vātālaya so that Paraśurāma may be relieved of the trouble.
12. Tīvra river—Viṣṇu temple erected.
13. Kroḍapurī—Kālī installed.
14. Tripūrṇapurī—Kṛṣṇa's temple.
15. Srītala.

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21. *Bombay Gazeteer*, X. p. 372 mentions a Sangameśvara at the meeting place of the Alakananda and Varuṇa. The *Vādeśvarodaya Kāvya* also refers to a Sangameśvara (*J. B. B. R. A. S.*, New Series, Vol. 27, pp. 73, 78).

22. K. V. Subrahmanya Iyer, *J. R. A. S.*, 1922, p. 171 identifies Saptaśaila with Mount De' Ely and says that the dental 'l' in Eli sometimes changed to lingual 'ḷ' that has given rise to the Sanskritised name Saptaśaila. Elimalai was in the Mūṣaka kingdom that extended from Tulu or South Kanara to the Kerala dominions, until about the 12th century.

23. Probably Guruvāyūr which is famous as a centre of curing rheumatism.

16. Bālā—a city named after Kubera's daughter.

17. Siṁhapurī—Śiva's temple erected.

18. River Tāmraparṇī and Svarṇācala mountain, where Paraśurāma meets Agastya.

19. Śrīvardhanapurī[24]—Paraśurāma declared a certain Bhānuvikrama as the ruler of Śrīvardhanapurī and asks him to protect the empire till Gokarṇa. Paraśurāma deposits also his *svarṇamudrās* there.

20. Śucīndra.

21. Kanyākumārī.

22. Varāhapurī.

A prominent feature of the *Kerala-māhātmya* is the intimacy between Paraśurāma and Subrahmaṇya. While Subrahmaṇya helps Paraśurāma in founding the new kingdom, Paraśurāma erects many temples for Skanda and also created a new city, called Subrahmaṇyapurī. Subrahmaṇya receives a part of the newly-created area.

पश्चादागत्य रामश्च सुब्रह्मण्यालये शुभे ।
अष्टयोजनभूमिं तां द्विधाकृत्याथ भार्गवः ॥
एकभागं कुमाराय एकभागं शिवाय च ।
द्विभागभूमिरक्षार्थं ददौ च भृगुनन्दनः ॥

Paraśurāma aids Subrahmaṇya in the slaughter of Tārakāsura and also in the latter's marriage with Vallī and Devasenā.

24. According to *Travancore State Manual* (Vol. I. p. 2), Travancore, which is the abbreviated English form of Tiruvithāṅkoḍu, is a corruption of 'Śrīvāzhumkoḍu'. The svarṇamudras deposited in Śrīvardhanapurī, as related in the *Kerala-māhātmya*, makes possible its identification with Travancore. Tradition says that Paraśurāma minted gold coins called Rāśi and that in Travancore, he sowed them and buried the surplus in Cairns. (*Travancore State Manual*, Vol. I. p. 170). M. J. Walehouse (*Indian Antiquary*, III, p. 191) refers to three such Paraśurāma-cairns that are seen even to this day and where the hill-tribes still keep lamps burning.

There are literary references[25] pointing to the rivalry between Paraśurāma and Subrahmaṇya. The epithet Krauñcārin or Krauñcabhid is applied to both of them and Mallinātha[26] and Kumārasvāmin[27] explain the circumstances that necessitated the creation of a tunnel in the Krauñca mountain. In this connection of the rivalry between Paraśurāma and Skanda, Vidyānātha and Rājaśekhara refer to Khuralī-viharaṇa.

श्रावं श्रावं खुरलिविहरत्कार्तिकेयेषु जात-
च्छिद्रच्छद्मश्रवणपदवीचारिणीं चारणौघैः ।

Pratāparudrīya, Kāvya-prakaraṇa, śl. 49.

Kumārasvāmin explains *Khurali* as a place where wrestling is practised, (खुरलिर्मल्लादिसाधनशाला).

कथमधिगतोपदेशरहस्याः खुरलीखेलिन इत एते वर्तन्ते ।

Bālarāmāyaṇa. IV. 14/15

कथं खुरलीखेलनप्रसरत्पृषत्कपङ्क्तीनां त्रिनयनान्तेवासिनां चेतसि विरचितं पदं परस्परस्पर्धया ? *Ibid.*, IV. 16/17.

It is significant that the *Kerala-māhātmya* refers in detail to the mace-fight at Subrahmaṇyapura between Paraśurāma and Subrahmaṇya to the wonder of all celestials. The fight ends in a stalemate and Paraśurāma, establishes an institution for the practice of arms (āyudhābhyāsaśālā) at Subrahmaṇyapurī and places it at the charge of a certain Gavākṣa. The *Keralotpatti*[28]

25. P. 44, '*Daśāvatāracarita*', Kṣemendra.
'*Pratāparudrīya*', *Kāvyaprakaraṇa*, śl. 49 and the Com. *Ratnāpaṇa* thereon.
Rasārṇavasudhākara, pp. 12-13, 16.
Bālarāmāyaṇa IV. śls. 17-27.
In the unpublished *Gadyakarṇāmṛta*, (ms. No. 2837 Oriental Research Institute, Mysore), a historical prose work the author Vidyācakravartin conceives the rival Hoysala and Pandya kings as respectively Subrahmaṇya and Paraśurāma.

26. *Pūrva Megha*, 57. See also *Raghuvaṁśa*, XI. 74.

27. *Ratnāpaṇa* on the *Pratāparudrīya*, *op. cit.*

28. p. 61, ed. by C. Achuta Menon.

(Malayalam) too mentions the above fight, as also the erection of a school and refers to the practice of arms as 'Kaḷari'. It is probable that 'Kaḷari' in Malayalam is a Tadbhava of the Sanskrit Khurali. Paraśurāma establishes such institutions not only in Subrahmaṇyapurī but in other places also, like Mūkāmbi and Tirunāvāy.[29]

Such is the broad outline of the *Kerala-māhātmya* which is considered a part of the *Paraśurāmāyaṇa*.[30] The title is significant of the honour and greatness, conferred upon Paraśurāma in the mythological history of Kerala and his being considered an incarnation of Viṣṇu. The blessings given to the king Udaya-varman by Paraśurāma in the *Kerala-māhātmya* to rule over Kerala for many more years to come, is strikingly similar to that found in the *Rāmāyaṇa* of Vālmīki.

यावद्धर्मस्थितिर्लोके यावत्सत्यस्थितिः प्रभो ।
द्विजधर्मस्थितिर्यावत्तावद्राज्यत्वमस्तु ते ॥

There are a few Makenzie mss.[30a] in Tamil, Telugu and Marathi that deal with the same topic of Paraśurāma and his influence on country and people along the Coast. The *Sagara-kathā* or *Praśurāmakṣetrakyfeut*[31] starts with the inundation caused on earth by the Ganges when she was brought down to the mortal world by Bhagīratha. Like the *Brahmāṇḍapurāṇa* (chapter 56), it refers to the great overflow of water, submersion of Gokarṇa and the consternation amongst the residents who approach Paraśurāma at Mahendra mountain. The work refers to the extent of the reclaimed land to be of 200 *yojanas* from north to south. Paraśurāma then goes back to Mahendra mountain asking the people to go to Tirunāvāykṣetra and think of him whenever they wanted his help. After this mythological intro-

29. *Keralotpatti*, pp. 62, 63, 71.
30. *New Catalogus Catalogorum*, Vol. I, p. 22.
30a. Taylor, Vol. III., Catalogue raisonnee of Oriental Mss., pp. 166-7, 207-10, 690, 705.
31. R. 1546 (paper ms.) and D. 2797 (palm-leaf) in the Govt. Oriental mss. Library, Madras. It is short work running to 15 pages in R. 1546.

duction, the work deals with Ceraman Peruamal, and his rule in Kerala.

The unpublished *Mūṣakavaṁśa*[32] relates the history of the kings of Kolattunāḍ, which was called Mūṣaka kingdom until the 12th century. The history is inextricably connected with the Paraśurāma tradition.

The connection of Paraśurāma with Tulu country is embodied in the Tuluva Grāmapaddhatis that are supposed to form part of the *Sahyādrikhaṇḍa* of the *Skāndapurāṇa.*[33] There are many places in the Tulu country reminiscent of Paraśurāma and his doings.[34] It is interesting to note that the Tulu language has been used in connection with Paraśurāma in districts outside Tuluva. In the Citaldroog district is a place called Paraśurāmapura, some inscriptions of which are partly in Tulu.[35] Uḍipi or Rajatapīṭha[36] owes its existence to Paraśurāma.

The *Sahyādrikhaṇḍa*[37] of *Skāndapurāṇa*, supposed to be a mythological and historical account of Western India, consists of a Pūrvārdha (67 chapters), an Uttarārdha (21 chapters), Reṇukāmāhātmya (40 chapters), as also the māhātmyas of Chandracūḍa (8 chapters), Nāgāhvaya (2 chapters), Varuṇapura (2 chapters), Kāmākṣī (2 chapters), and Māṅgeśa (12 chapters). The Uttarārdha deals with the formation of the Sapta Koṅkaṇas on three occasions (chapters 1, 6, and 7). That the *Sahyādrikhaṇḍa* is a late[38] text is evident from its treatment of Brahmin communities along the West Coast, like the Pāṭharīya (Pūrvārdha, chapters 27, 28), Citpāvana and Karāṣṭra (Uttarārdha, chapters 1, 2). The

32. See *Travancore Archaeological Series*, Vol. II, pp. 87-105, for the contents. Also pp. 52-3, *The Contribution of Kerala to Sanskrit Literature*', Dr. K. Kunjunni Raja.

33. Pp. 17, 24-27, *Ancient Karnāṭaka*, Vol. I, *History of Tuluva*, B. A. Saletore ; also *S. K. Aiyangar Commemoration* Vol. pp. 116-7.

34. *Ibid.*, p. 21.

35. Rice, *Mysore Gazetteer*, Vol. I. (Ist ed.,) p. 180.

36. *Rajatapīṭha* (Kannada), ed. by R. Narasimhacarya (1960) relates the legendary history of Uḍipi in the first two chapters.

37. Printed, Bombay (1877).

38. Journal of University of Bombay, Vol. I, Part I, P. 121.

above-mentioned communities are represented in a derogatory manner. The *Reṇukāmāhātmya* like the *Datta Purāṇa* and *Ṭoḍarānanda*[39] (Avatārasaukhya) glorifies Reṇukā as Ekavīrā and gives her more prominence than Jamadagni and Paraśurāma.

The Karnāṭaka, though situated in the interior of the Indian peninsula is also reminiscent of the pious deeds of Paraśurāma. The *Banavāsī Sthalamāhātmya* as narrated in some Mackenize mss.,[40] refers to the Brahman-immigration under the leadership of Paraśurāma. Many parts of Mysore are connected by tradition with the legends of Paraśurāma. The Sorab Taluq is supposed to be Surabhi or Kāmadhenu. The temple of Reṇukā existing to this day at Chandragutti, Shimoga district, is said to mark the spot where she burnt herself on the funeral pyre of her husband.[41] Tīrthahaḷḷi, on the left bank of the Tunga, is famous as the spot from which Paraśurāma threw his axe as a result of his colloquy with Sagara.[42] At Hiremagalūr in Kaḍūr district is a unique temple of Paraśu, the weapon of Paraśurāma and its ancient name Bhārgavapurī connects the town with him.[43] There are temples for Ellammā (also known as Reṇukā) and Jamadagni at Cikkanāyakanhaḷḷi in Tumkur district and the processional image is a wooden figure of Paraśurāma.[44] There are also other places like Nañjaṅgūḍ and Narasimangalam that are related to Paraśurāma in some manner. The account of the Paraśurāma-tradition prevalent in the Karnāṭaka will not be complete without a reference to Saundatti in the Parasgod Taluk, Belgaum district[44a]. There are, in the above place, temples not only for Ellammā (or Reṇukā). Jamadagni and Paraśurāma but also to the figure of Kāmadhenu, cut in relief on the pedestal

39. *Ganga Oriental Series*, No. 5 (1948).
40. Taylor, III, p. 39.
Also p. 24, *Kerala Studies*, '*Kerala and Paraśurāma Tradition*', M.R. Balkrishna Warrier.
41. P. 427, *Mysore Gazetteer*, Vol. 5, V. Hayavadana Rao.
42. *Ibid.*, p. 485.
43. P. 21, *Mysore Archaeological Report*, 1916; also *Hindu* dated 13th February, 1965.
44. C. Hayavadana Rao, *op. cit.*, p. 468.
44a. Pp. 54-5, *Annual Report of Epigraphy*, 1935-36.

of Jamadagni's image. The image of Paraśurāma is a singular sculpture, representing him as holding a chauḍikī (musical instrument), along with Paraśu and Triśūla. The impress of the Paraśurāma-cult in this part of Karnāṭaka, as also in Koṅkaṇa, is evident in its popularity among a section of people, who are mostly non-Brahmans. They are known to dedicate themselves to a life of celibacy and of worshipping Ellammā and Paraśurāma in imitation of whom they carry the chauḍikī.

So[45] far as the Tamil country is concerned Reṇukā is worshipped as Marīyammana or Mārikā, the Goddess of small-pox. In temples dedicated to her, only the head of the deity is kept and this is explained by the story of Paraśurāma beheading his mother, at the behest of his father. Another story is also narrated to explain her worship as the Goddess of measles. As the great pativratā, Reṇukā entered the funeral pyre on the death of Jamadagni and just as her body was about to be burnt and had already become full of blisters, Indra quenched the fire with showers and Śiva ordained that she would be the village deity presiding over small-pox. The sources for these in Sanskrit Purāṇas are yet to be traced.

The laudatory descriptions of kings and dynasties, especially of Western India, confirm the popularity of the Paraśurāma-tradition in this part of the peninsula. The legend of Paraśurāma is incorporated not only in describing the martial exploit of kings but also in tracing the origin of dynasties. While referring to the origin of the Chalukyan feudatories of the 12th century, namely, the Bappura family or the Bali vaṁśa that ruled over Kisukāḍ an inscription[46] speak of its ancestors as born from the caverns (vala or bala) of Mount Kiṣkindhā[46a], in

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45. I am thankful to Dr. V. Raghavan for giving me the information about the Reṇukā-legends prevalent in Tamil country.

46. *E. I.*, Vol. XV, 10 ff.

46a. For its identification, see p. 34, *Geography of Ancient and Medieval India*'. D.C. Sircar ; *Purāṇa*, Vol. IV, No. 2. (1962). *The Geographical text of the Purāṇas*', C.A. Lewis.

connection with Paraśurāma's visit to the place. The inscription apparently indicates that after Paraśurāma's extirpation of the Kṣatriyas, a new branch arose deriving their name from 'bala'[47].

The superb gold crown of Paraśurāma is mentioned in many inscriptions[48] of the 12th century. In the course of recounting the conquests of the Cola Rajendra II, it is said that he conquered Tiruvanchikkolam and seized the valuable crown of Paraśurāma, worthy of Lakṣmī. The fulsome account adds that when Paraśurāma bound the kings twenty-one times, he deposited the crown in the impregnable Śāndimat island. The location of the island, however, is not certain.[49]

The *Keralotpatti* and *Kerala-māhātmya* refer to the many social customs and everyday-practices that had originated from the magnetic personality of Paraśurāma. The Malabar brahmans honour him daily in their saṁkalpa referring to their country as Paraśurāmakṣetra. The extent of Paraśurāma's influence on Malabar and its people can also be gauged by their reckoning an era of Paraśurāma, dating from 1176 B. C.[50] That Paraśurāma's name is of hallowed memory is also evident in his being the favourite deity in the performance of some sacrifices.[51]

The popularity of Paraśurāma is also evident not only in the mass of legends and literature gathered round his domineering personality but also his being considered the author of some works like the *Tripuropāstipaddhati* or *Paraśurāma-kalpasūtra* and *Jāmadagnyadhanurveda.* Regarding the *Paraśurāma-kalpasūtra,* it is said[52] that Dattātreya at first composed the *Dattasaṁhitā* on Tripurā-worship in 18,000 verses. Paraśurāma abridged the above

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47. L. D. Barnett, p. 108, *E.I.* Vol. XIV.
48. Pp. 87-88, *Mysore and Coorg*, B.L. Rice. *E. C.* Vol. X, Kolar 44 and 106 (a) ; *E.C.* Vol. III' Nañjaṅgūḍ 134 ; *S.I.I.* Vol. III, p. 28.
49. The island is variously referred to as Cāndimat and Jāndimat. B.A. Saletore (*op.cit.*, pp. 16-7) identifies it with the island Śānti mentioned in the *Tulu grāmapaddhati.*
50. P. 286, *Mysore Gazetteer* (Revised), Vol. I. B.L. Rice.
51. M.S. Parikh, pp. 28, 29, *Bhagavān Śrī Paraśurāma kā avatār kāry.*
52. Pp. 9-10, Inrroduction to the *Paraśurāmakalpasūtra.*

text of Dattātreya, composed it in 6,000 sutras in 50 sections and also simplified it, so that the difficult Śrī Vidyā might be within the reach of the common man. Later Sumedhā of Harita gotra, a pupil of Paraśurāma further simplified Paraśurāmā's version in ten khaṇḍas, in the form of a conversation between Paraśurāma and Dattātreya. The *Paraśurāmakalpasūtra*, available now, is considered to be the above version given by Sumedhā. It is noteworthy that the *Datta-Purāṇa*[52a] (IV, 8) of Vāsudevānandasarasvatī states that Paraśurāma came to the Āmalakī grāma in the Sahya mountain after donating the earth to Kāśyapa and became a disciple of Dattātreya. The Goddess Tripurā is identified in the *Datta-Purāṇa* with Reṇukā (śl. 32), at whose bidding Paraśurāma learns the vidyā from Dattātreya.

There are again some works having some bearing on the Paraśurāma-tradition like the three unpublished works, the *Paraśurāma-pratāpa*, *Bhārgavārcanadīpikā* and *Bhṛguvaṁśamahākāvya*, all of them written by Sābāji Pratāparāja (1500-1600 A. D.) a protege of Burhan Nizam Shah of Ahmadnagar.[53]

A further survey of inscriptions, local legends, literary works, sculptural representations and oral traditions of people in Western India may bring forth fresh material on this subject. But the picture of Paraśurāma presented to us even in the available material is somewhat dim and confusing. He is an avatāra of Viṣṇu, and at the same time a cirajīvin. He, therefore, belongs to the Tretāyuga, as well as to the present Kali age.[54] Though himself an avatāra, he heralds the greatness of Kṛṣṇa in the Dambodbhava episode of the *Mahābhārata* (Udyoga, 94) and is himself defeated in battle by another avatāra namely, Rāma Dāśarathi. Kṛṣṇa in the *Bhagavadgīta* refers to Paraśurāma

52a. *Vāsudevānandasarasvatīgranthamālā*, Nos. 6, 7.

53. P. K. Gode, pp. 156-64, *A. B. O. R. I.*, Vol. XXIV (1943). Also *Poona Orientalist*. VII (1942), pp. 1-26 for an analysis of the encyclopaedic *Paraśurāmapratāpa*. The first Kāṇḍa, namely the Pratāpa-kāṇḍa of the *Paraśurāmapratāpa* recounts the history of Paraśurāma.

54. *Kalki Purāṇa* (III, 1-5) refers to Kalki learning Śāstra and Śastra at the feet of Paraśurāma.

as one of His own glorious manifestations. Paraśurāma completely roots out all Kṣatriyas and at the same time is a king-maker. He is honoured not only in the Brahmanical society but also in the lower strata. He is himself a Brahmin with the qualities of a Kṣatriya, but is never in charge of any kingdom. His figure is that of a gigantic hero of martial splendour on one occasion and at another a peaceloving social reformer. Supposed to be an incarnation of Viṣṇu, he is as ardent disciple of Śiva. The paradoxical figure of Paraśurāma is as appalling as it is appealing. It is no wonder, therefore, that there have been varied conceptions or interpretations of Paraśurāma among modern scholars. According to some, the story of the quarrel between the Bhṛgus of Broach and the Haihayas recount the exploits of Paraśurāma supported by nāgas.[55] According to others, he is the leader of the Aryan civilisation.[56] Yet others regard him a leader of the tribe called Paraśurāma and that there were many Paraśurāmas in that family.[57] The possession of the crude axe by Paraśurāma is regarded by some as determining the age in which he lived as one less civilised.[58] Paraśurāma's encounter with Kārtavīrya is said to denote a time when the sacerdotal and royal class did not strictly adhere to their respective prerogatives.[59] The indissoluble association of Paraśurāma with the reclamation of the West Coast has been regarded by some as a myth that seeks to explain certain geographical and social phenomenon.[60]

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55. The connection of Paraśurāma with the Nāgas is popular in legends. The Nāgāhvaya story in two chapters appended to the *Sahyādrikhaṇḍa* (Bombay ed. pp. 505-512) relates how Paraśurāma averted the fear of the Nāgas from Vainateya.

The temple of snakes at Mannārśāla in Haripād in Central Travancore, with Vāsuki and Sarpayakṣī as the main deities, is believed to have been established by Paraśurāma (*Hindu* dated 3rd May 1964). A large number of people, even in the present day, make offerings here on the day of Âyilyam star in the month of Tulam. There are several traditions regarding the sanctity of the place (T. K. Velu Pillai, *Travancore State Manual*. Vol. IV, p. 700).

56. *Kerala Studies*, p. 22, 24.

57. *Kerala Studies*, p. 11. P. 38, *Poona Orientalist*, Vol. XI (1946), R. D. Karmarkar.

58 M. S. Parikh, *op. cit.*, p. 10.

59. J. Muir, *Original Sanskrit Texts*, Vol. I, 442ff.

60. *Journal of Bombay University*, Vol. I, p. 116; *Journal of Rama Varma Bulletin*, Vol. XII (1945). p. 7.

It is evident, therefore, that it will be hazardous to try to define clearly the blurred figure of Paraśurāma seen through the maze of tradition. The history of the Bhārgavas in the Vedic, Epic, and Purāṇic literature can, however, supply some clues of ideas that were probably magnified in the imagination of the remote descendants of a powerful ancient clan, influenced strongly by the cult of ancestor-worship.

The Bhṛgus or Bhārgavas are an ancient and powerful family, occuring frequently in the *Ṛg-Veda*. They are intimately connected with the production of fire and the performance of Soma-saccrifice. Bhṛgavāṇa[61] occurs once probably as an epithet of Agni, because of this connection of the Bhṛgu family with fire. The Bhṛgus appear to have been the first to bring fire from heaven for the use of mankind.[62] This may probably explain the part played by fire in the stories of Bhārgavas like Aurva as also the very name Jamadagni. It is also an indication of the prerogative and position enjoyed by the Bhṛgus.

The Saṁhitās represent the Bhṛgus not only as priests but also as historical characters with inclinations for fighting. Thus in *ṚV*. VII. 18, 5ff., the Bhṛgus figure in the confederacy of Ten Kings, Simyu, Turvaśa, Druhyu, Kavaṣa, Pūru, Ānava, Bheda, Śambara, and the two sons of Vikarṇa, to fight against Sudāsa, the king of the Tṛtsavas.[53]

पुरोळा इत्तुर्वशो यक्षुरासीद्राये मत्स्यासो निशिता अपीव ।
श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च सखा सखायमतरद्विषूचोः ॥

ṚV. VII. 18. 6.

Sāyaṇa explains it as:

अपि भृगवः द्रुह्यवश्च योधाश्च सुदासः तुर्वशस्य च श्रुष्टिम् आशुप्राप्तिं चक्रुः । यद्वार्यक्षु यज्ञशीलः पुरोळाः पुरो दाता × × × अपि च भृगवो द्रुह्यवश्च श्रुष्टिं सुखं तुर्वशस्य चक्रुः ।

61. *Vedic Index*, Vol. II, p. 101.
62. J. Muir, *op. cit.*, p. 443.
H. Oldenburg, *Die Religion Des Veda*, 122ff.
63. E. W. Hopkins, *J. A. O. S.* Vol. 15, pp. 261-5.

Sudāsa supported by Indra fought against the Ten kings and gained a victory over them. The two sons of Vikarṇa who fought against Sudāsa, had along with them the tribes of not only the above-mentioned Ten kings but also some others, making a total of twenty-one tribes.

एकं च यो विंशतिं च श्रवस्या वैकर्णयोर्जनान् राजा न्यस्तः ।
दस्मो न सद्मन्नि शिशाति बर्हिः शूरः सर्गमकृणोदिन्द्र एषाम् ॥
RV. VII. 18. 11.

It is perhaps an accidental coincidence that the above hymn refers to the number of tribes against whom Indra fought as twentyone a number that is indissolubly connected with Paraśurāma in later times.

On another occasion, (*ṚV*. IX. 101, 13), the Bhṛgus are referred to, as fighting against a demon called Makha.

प्र सुन्वानस्यान्धसो मर्तो न वृत तद्वचः ।
अप श्वानमराधसं हता मखं न भृगवः ॥

Sāyaṇa says here :—सुन्वानस्य × × × तत्र दृष्टान्तः । मखं न । यथा पुरापराद्धं मखमेतन्नामानं भृगवः अपहतवन्तः तथापहतेत्यर्थः ।

In the *Atharva Veda* (V. 18. 10-11 ; V. 19. 1-11) there is a curious anecdote that narrates the irretrievable ruin of Sṛñjaya Vaitahavyas when they slaughtered the cow of the Bhṛgu.[64]

ये सहस्रमराजन्नासन् दशशता उत ।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन् ॥
गौरेव तान्हन्यमाना वैतहव्याँ अवातिरत् ।
ये केसरप्राबन्धायाश्चरमाजामपेचिरन् ॥
× × +
अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन् ।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन् ॥

64. M. Bloomfield, S. B. E., Vol. 42, pp. 433-4.

The *Brahmāṇḍa-Purāṇa* (III. 47. 65-67) refers to the following descendants of Kārtavīrya :—

Kārtavīrya—his fifth son Jayadhvaja—his son Tālajaṅgha —his hundred sons also called Tālajaṅghas, the eldest of whom was Vītahavya. The *Mahābhārata* (XIII. 30) also refers to the Vaitahavyas as belonging to the Haihaya stock. Some scholars[65] have therefore connected the legend in the *Atharva Veda* with that occurring in the epics and Purāṇas, and also identified the Kesaraprābandhā[65a] of the Atharva hymn with Reṇukā.

From the later stories about the Bhārgavas, it would appear that they were a Brahmin clan, perhaps more intimately connected with the ruling class than most of the other clans. They entered into matrimonial ties with Kṣatriya ladies. Thus Cyavana is married to Sukanyā, the daughter of King Śaryāti, Ṛcīka to Satyavatī, daughter of Kānyakubja and sister of Viśvāmitra and Paraśurāma's father, Jamadagni, to Reṇukā, daugther of Reṇu[66] of the Ikṣvāku family. The royal connections of the Bhārgavas for successive generations from Cyavana to Paraśurāma not only renders the activities of Paraśurāma against the Kṣatriyas look more natural but also reveal the reformist tendency of the Bhārgavas even in the remote past. The routing of the whole Kṣatriya race by Paraśurāma may have been the exaggeration of bards and the fulsome account is to be explained probably by the uniqueness of a Brahman wielding a weapon. But there is some justification in connecting Paraśurāma with the routing of Kṣatriyas ; for Sagara who came seven generations after Paraśurāma and who was helped by the Bhārgavas, did entirely rout out not only the Haihayas who comprised the five prominent groups, the Vītihotras or Vītahavyas, Śaryātas, Bhojas, Avantis and Tuṇḍikeras, but also the Śakas, Yavanas, Kāmbhojas, Pāradas and Pahlavas from North West. Sagara of Ayodhyā was born and

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65. *Encyclopaedia of Religion and Ethics*, Vol. II, pp. 558-60.

65a. There is no certainty about the meaning of *Kesaraprābandhā*. Lüdwing took it as the name of a cow. See *S. B. E.* Vol. 42, p. 433.

66. In some accounts, however, Reṇukā is considered the daughter of Prasenajit of Ayodhyā.

educated in the Bhārgava Aurva's hermitage and also given Paraśurāma's fire weapon with which he devastated the Kṣatriyas. Paraśurāma, probably checked the territorial expansion of the Haihayas in the initial stage and his work was completed by Sagara with the help of the Bhārgavas.[67]

A significant effect of the supposed extirpation by Paraśurāma however lies in the history of the social order of the day. For, the ruling and priestly classes had then the necessity to intermingle for the sake of progeny.

तदा निःक्षत्रिये लोके भार्गवेण कृते सति ।
ब्राह्मणान्क्षत्रियाः राजन्सुतार्थिन्योऽभिचक्रमुः ॥
तेभ्यश्च लेभिरे गर्भं क्षत्रियास्तास्सहस्रशः ।
ततस्सुषुविरे राजन्क्षत्रियान्वीरवत्तरान् ॥
एवं तद्ब्राह्मणैः क्षत्रं क्षत्रियासु तपस्विभिः ।
जातमृध्यत धर्मेण सुदीर्घेणायुषान्वितम् ॥
चत्वारोऽपि ततो वर्णाः बभूवुर्ब्राह्मणोत्तराः[68] ।

Mahābhārata, Ādi Parva, 58, 5-8.

In the later Paraśurāma-legends prevalent along the West Coast we find Paraśurāma not only inculcating martial spirit in the people of the newly-created area by erecting many institutes for the practice of arms but also creating new conditions of social life there. Paraśurāma, herein, invites Brahmans from outside to people the new country and also confers Brahmanhood on the local people of lower castes.

The anicent Bhṛgus were craftsmen noted for their dexterous artistic creations, as evident in the references[69] to their chariot-building. On the basis of the above references, Bhṛgu is considered synonymous with a handicraftsman.[70] The *Mahā*

67. F. E. Pargiter, *Ancient Indian Historical Tradition*, p. 271.

68. *cf. Sahyādrikhaṇḍa* (Bombay 1877), p. 128, śls. 5-9.

69. *RV.* IV. 16, 20 and X. 39. 14.

70. Dr. Hermann Weller, *A.B.O.R.I.*, Vol. XVII (1937), p. 299. *Encyclopaedia of Religion and Ethics*, Vol. II, p. 558.

bhārata[71] (Ādi, 190.47 and 191.1) uses the term 'Bhārgava' in the sense of a potter. The same Epic in a later context[72] narrates the unique account of our indebtedness to Jamadagni for the origin of sandals and umbrelas.

Bhṛgu is a typical name for an Atharvan priest and Bhṛgvaṅgiras is a name of the *Atharva-veda* itself[73]. The *Mahābhārata* and the Purāṇas also relate many accounts of the Bhārgavas' skill in occult practices, for example the knowledge of the Sañjīvanī vidyā (reviving the dead) possessed by all Bhārgavas, and Cyavana paralysing Indra. Cyavana is associated in medicine with an elixir. Yāska[74] also regards the Bhṛgus as semi-mythical beings moving in mid-air. Dharma and politics too were their special subjects of study and *Manu Smṛti* is referred to by the other name of *Bhṛgu Saṁhitā.*[75] Bhṛgu is also one of the authors on the art of buildings[76] (Vāstuśilpa). In fact, there is no subject on Art or Science that the Bhṛgus were not associated with.

The Bhārgavas, according to the Purāṇas, are a tribe belonging to the West Coast.

ब्रह्मोत्तराः प्रविजया भार्गवा ज्ञेयमार्द्काः ।

Śūrpāraka[77] (modern Sopāra) and Bhṛgukaccha (modern Broach), the marine stations along the West Coast are connected with Paraśurāma since the age of the *Mahābhārata* and the Purāṇas. The Mahendra mountain mentioned on several occasions in the *Mahābhārata* and the Purāṇas as the place where Paraśurāma is said to have engaged in austerities is supposed to be,

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71. ब्राह्मणैः प्राविशत्तत्र विष्णुर्भार्गववेश्म तत् ।
गत्वा तु तां भार्गवकर्मशालां पार्थौ पृथां प्राप्य महानुभावौ ।
The *Bhāvapradīpa* of Nīlakaṇṭha says on the above : भार्गवः कुलालः

72. Anuśāsana, chapter 95.

73. M. Bloomfield, *op. cit.*, p. XXXIII.

74. *Nirukta*, XI. 19.

75. Sukthankar, *op. cit.*, pp. 73-74.

76. A. P. Karmakar, *A.B.O.R.I.* Vol. XX (1938-39), p. 22.

77. Araṇyaka, 86, 9 connects Śūrpāraka with Jamadagni himself :
वेदी शूर्पारके तात जमदग्नेर्महात्मनः ।

by some authorities,[78] the southernmost spur of the Travancore hills, a few miles from Nagercoil. Amongst the early Bhārgavas, Cyavana, entering into matrimonial ties with the royal family at Anarta, is connected with the West. *Todarānanda* (Avatāra-saukhya, Paraśurāmāvatāra, śls. 109-11) refers to Jamadagni and Ṛcīka as belonging to the region near Godāvarī and adds that the river, out of fear for Ṛcīka, branched into two streams.

भार्गवाविति जानीहि पुण्याद्गोदावरीतटात् ।
आगताविह राजर्षे दर्शनार्थं तवानघ ॥
अयं मे जनको राजन्नृचीको नाम नामतः ।
[79]यस्य शापभयाद्भीता द्विधा गोदावरी बभौ ॥

The Bhārgavas, appear to have occupied a key position near the Narmadā and there are no clear evidences to show when they moved further south. With their artistic and literary achievements they seem to have contributed considerably to civilisation. The *Brahmāṇḍa-Purāṇa* (III. 24) recounts the victory that Paraśurāma gained over the Daityas. Paraśurāma is honoured even to this day in the Elnād[80] or the Sapta Drāviḍa

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78. M. A. Saletore, *op., cit.*, pp. 24-25.
F. E. Pargiter regards the Mahendra mountain of the *Rāmāyaṇa* as distinct from the range of the same name in the Purāṇas and says that the first is the Tinnevelli hills and the second is on the eastern India near Ganjam (pp. 97-9, *Studies in Indian antiquities*, Dr. Hemachandra Roy Choudhri).
The *Vādeśvarodaya kāvya* locates the Mahendra mountain, one yojan to the west of the Sahya mountain on the banks of the river Jagat-pāvanikā and refers to the tradition that Paraśurāma named it Mahendra on account of its similarity with its namesake on the East, (A. D. Pusalker, *op. cit.*, pp. 68-9).

79. *Cf. Sahyādri khaṇḍa* of the *Skānda Purāṇa* (Bombay, 1877), p. 403.

गौतम्यां कोटितीर्थे तु ऋचीकस्याश्रमः शुभः ।
ऋचीकः स तपस्तेपे सहितो जमदग्निना ॥
ऋचीकस्य भयाद्यत्र द्विधा गोदावरी बभौ ।
तत्र स्नानं च दानञ्च ह्यक्षयं च नृणां भवेत् ॥

Reṇukāmāhātmya, chapter 8., Śls. 4, 5.

80. P. 719, *Indian Culture*, Vol. III (1936-37), "*Mohenjodaro, the people and the land*" Rev. H. Heras, S. J.

Koṅkaṇa of the Purāṇas and Reṇukā or the Dravidian deity Ellammā is still worshipped by thousands of people in the province. It can be mentioned here that the story in early literature about Paraśurāma and his killing Reṇukā has taken a different turn in later legends. It is said (Taylor, III, p. 210) that after killing his mother Paraśurāma asked Jamadagni, the boon of reviving Reṇukā. Jamadagni accordingly instructed Paraśurāma to unite the head and body of Reṇukā in a particular manner. In the confusion of the moment, Paraśurāma applied the head of an outcaste woman to the lifeless body of Reṇukā. Thenceforward, the outcastes are said to regard Reṇukā as their divinity. The *Sahyādrikhaṇḍa*, *Datta Purāṇa* and *Todarānanda* glorify Reṇukā in diverse manner. In fact, Paraśurāma and Reṇukā are considered with equal regard in later legends.[81]

The popularity of Paraśurāma, as the most prominent representative of the glorious Bhārgava tradition is evident not only in the honoured place as an *avatāra* assigned to him in the Hindu pantheon but also in his being recognised as an immortal. Purāṇas like the *Bhāgavata* and *Brahmāṇḍa* describe him as an *avatāra* and a *cirajīvin*. Paraśurāma is also mentioned among the sages who would be occupying a notable position in the Sāvarṇa manvantara, which is to follow the present Vaivasvata manvantara.

सावर्णस्य प्रवक्ष्यामि मनोर्वैवस्वतस्य ह ।
भविष्यस्य भविष्यन्ति समासात्तान्निबोधत ॥

81. In the *Sahyādrikhaṇḍa*, *Reṇukā Māhātmya* (37 chapter), Paraśurāma insists on Reṇukā to stay with him in the Sahya mountain, and she too accedes to his request.

न हि शक्ष्यामि मातस्त्वदृते वस्तुमुत्तमे ।
अस्मिन्सह्याचले रम्ये शोभितेऽपि सुरर्षिभिः ॥
सर्वतीर्थैः सुरैः सर्वैर्मुनीन्द्रैः सिद्धकिन्नरैः ।
सहितात्रैव विश्रामं करिष्यामि न संशयः ॥

The purely South Indian tradition connecting Paraśurāma and Reṇukā with the origin of the lower strata of society is supposed to have known even to Goethe. (Dr. Jarl Charpentier, *Mm. Kuppusvāmi Śāstri Commemoration Volume.* 11fn.)

अनागताश्च सप्तैव स्मृतास्त्विह महर्षयः ।
कौशिको गालवश्चैव जामदग्न्यश्च भार्गवः ॥

Vāyu, 100. 9-10.

भविष्यसि महर्षिस्त्वं नूनं सावर्णिकेऽन्तरे ।
ततः प्राप्ते महाकाले मत्सायुज्यं गमिष्यसि ॥

Datta Purāṇa, IV. 8. 17.

Even in the present time, the shades of Paraśurāma could be seen in the martial traits of the Maharastrians, in the matriarchal bias of Kerala and the Aliya-santāna (inheritance through nephews) of Tulu, in all of which areas, Reṇukā is prominently deified,[82] and the unique temple of Paraśu in Hiremagaḷūr in Mysore is a symbol of the vogue of Paraśu-Rāma's worship in this region.

82. In Koṅkaṇa, she bears the *alias* Kuṅkaṇā.

श्रीनारदपुराणम्

अनन्तशास्त्री फडके

[In this article the learned author has dealt with the various aspects of the Nārada-Purāṇa. In the beginning of the article he has tried to establish that the Purāṇa is the most ancient literature from which even the Veda sprang. Originally the Purāṇa was the only literature on the basis of which all religious and social rites were performed. Later on it was also used as the dharmaśāstra, arthaśāstra, nītiśāstra etc. According to the author, in Kṛtayuga only the Purāṇa existed, in Dvāpara the Vedas and the Purāṇas, and in the middle of Dvāpara were the Vedas, the Purāṇas and the other Śāstras. At the end of the Dvāpara Vyāsa codified the Vedas and the Purāṇas ; and after him the *Sūtas*, the narrators of the Purāṇas, played an important role in the evolution of the Purāṇas.

After discussing the origin and the development of the Purāṇa and other allied literature the writer has discussed the problem of the Nāradīya Purāṇa. Dr. Wilson was of the opinion that neither the present Nārada Purāṇa nor the Bṛhannāradīya Purāṇa is the real Nārada-Purāṇa. But here the author has proved the authenticity of the Bṛhannāradīya Purāṇa and proved it as the real Purāṇa. The Nārada-Purāṇa published from Moradabad consists of 42 chapters. The other one published from Veṅk., bears the name Bṛhnnāradīya Purāṇa and consists of two parts, the first part of 125 chapters and the second part of 82 chapters. The first 41 chapters of both the Purāṇas are the same. 50 verses of the 42nd ch. of Nā. Purāṇa tally with ch. 125 of Part I of the

Bṛh. N. P. and the remaining 31 verses of ch. 42 are the same as the last 31 verses of ch. 82 of the Part II of Br. N. Purāṇa. Thus all the Ślokas of the Nārada P. are available in the Bṛhan-Nāradīya.

The author has also given some useful details of the interlocutions of the Bṛhan-Nāradīya Purāṇa, and also has briefly dealt with the subject-matter of this Purāṇa, specially the contents of the 18 Mahā-purāṇas given in the Bṛhannāradīya.]

श्रीनारदपुराणस्य स्वरूप-समयनिर्धारण-महत्त्व-इतरपुराणतो वैशिष्ट्यादिविवेचनात्पूर्वं संक्षेपेण सर्वसामान्यं पुराणविषयकविवेचनं कर्तुमुचितं प्रतिभाति ।

प्रायः सर्वपुराणेषु पुराणप्रादुर्भावसमय-स्वरूपनिर्णय-क्रमशोवर्धनप्रकारादिकं समुपलभ्यते, परन्तु विद्वद्भिस्तद्विशेषतोऽद्य यावन्नालोचितमिति सखेदं कथ्यते ।

प्राचीनभारतीयवैदिकवाङ्मयतः पूर्वं पुराणप्रादुर्भावोऽजायत । ततो वेदास्ततः सर्वशास्त्राणि च—

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम् ।
अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिर्गताः ॥ मत्स्य ५३

वैदिक-सर्वशास्त्रप्रादुर्भावात्पूर्वं पुराणस्य प्रादुर्भावः, अनन्तरं च वेदाः । ततः सर्वशास्त्राणि । अयं क्रमः प्रायः सर्वत्रोपलभ्यते । परमतिप्राचीने काले पुराणेनैकेनैव मानवानां त्रिवर्गसिद्धिः समपद्यत, तच्च तदा शतकोटिपरिमितमासीदेतदपि प्रायः पुराणे सर्वत्र समुपलभ्यते—

पुराणमेकमेवासीत्तदा कल्पान्तरेऽनघ ।
त्रिवर्गसाधनं पुण्यं शतकोटिप्रविस्तरम् ॥ मत्स्य ५३
तथा रेवामा० १।२३।३०

तस्मिन्नतिप्राचीने काले वैदिकमन्त्रसाध्यधार्मिकाः सर्वाः क्रियास्तथार्थशास्त्रप्रभृतीनि सर्वाणि शास्त्राणि धर्मकाममोक्षसाधकानि पुराणद्वारैव संपाद्यन्ते स्म । प्रत्युत तदा पुराणपदेनैव संप्रति भिन्नानां वेद-शास्त्र-तन्त्र-कलादिबोध्यानां ग्रन्थानां व्यवहारो

जायते स्म । एतत्सर्वं पुराणमेकमेव पदसमुदायेन, त्रिवर्गसाधनपदेन च बोध्यते । तच्चातिविस्तृतत्वाद् नियतगणनारहितत्त्वाच्च शतकोटिप्रविस्तरमिति कथितम् । न तु तत्र गणनायामावश्यकं श्लोकादिकमुक्तम् । किन्तु केवलं संख्या शतकोटीत्युक्ता, सांप्रतिकैरस्माभिः सांप्रतिककल्पनानुसारं श्लोकपदमध्याहृत्यार्थः क्रियते । ततस्तस्मिन्काले विगते तत एव पुराणपदवाच्याच्छतकोटिसङ्ख्याकग्रन्थराशेर्ब्रह्मणा वेदा आविर्भूताः ततः शास्त्राणि च । ब्रह्मणा ये सृष्टा मन्त्रराशयस्ते केवलं वेदपदबोध्या एव न तु ऋगादिरूपनामसंयुक्ताः, अत एव द्वापरान्ते नारायणस्वरूपव्यासेनैकवेदस्य ऋगादिरूपेण कृताः विभागाः संगच्छन्ते ।[1]

ऋगादिवेदेषु बहुत्रानेकदेवता-गन्धर्वाप्सरस्-आयुर्वेदीयानेकौषधि-रोगादिनिवारकमणिमन्त्रादियुद्धोपयोगिकवचशस्त्रादि-गृहस्थितपदार्थ-वस्त्राभूषण-व्यापार-परिमाण-नगरग्रामादिका अनेके विषयाः प्रसङ्गतः समागतास्तेषां विस्तार-स्वरूप-निर्माण-वृद्ध्यादिकमबोधकाः ग्रन्था वेदादितः पूर्वं स्युरिति निश्चयेन वक्तुं शक्यते, कदाचित्ते लिपिबद्धा न भवेयुः परन्तु गुरुशिष्यपरम्परया संभवेयुः, अन्यथैकजातीयपरस्परभेदसिद्धपदार्थवर्णनं कथं संगच्छेत । उपलब्धानेकसजातीयपरस्परभेदवर्णनपराः ग्रन्थास्तदा पुराणरूपैकमहति ग्रन्थे अन्तर्भूताः स्युरतः पुराणानामेकं लक्षणं "पुरा परम्परां वक्ति पुराणं तेन वै स्मृतम्" इत्यप्युपलभ्यते । अतो वेदानां प्रादुर्भावादनन्तरं तत्तद्विषयबोधकानि शास्त्राणि पुराणत एव प्रादुर्भूतानीति कल्पनोचिता प्रतिभाति । अत एव "प्रवृत्तिः सर्वशास्त्राणां पुराणादभवत्ततः ।" (ना० पु० ९२।२३) उक्तं संगच्छते । एवं च त्रिवर्गसाधकपुराणरूपैकग्रन्थराशेर्वेदानां सर्वशास्त्राणां च प्रादुर्भावोऽभवत् । त्रिवर्गसाधनं-धर्मकाममोक्षरूपत्रिवर्गस्य साधकम् । अतिपरमप्राचीने काले वेदशास्त्रादिप्रादुर्भावात्पूर्वं पुराणमेकमेवासीत् । स च कालो वायु-विष्णु-मार्कण्डेयपुराणादिषु वर्णित उपलभ्यते । यथा—

धर्माधर्मौ न वा चास्तां निर्विशेषाः प्रजाः तु ताः ।
तुल्यमायुः सुखं रूपं तासां तस्मिन् कृते युगे ॥
पृथ्वीरसोद्भवं नाम आहारं ह्याहरन्ति वै ।
ताः प्रजाः कामचारिण्यो मानसीं सिद्धिमास्थिताः ॥

१—व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ।
ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः ॥ भाग० १।४।१९-२० ।

पर्वतोदधिसेविन्यो ह्यनिकेताश्रयास्तु ताः ।
विशोकाः सत्त्वबहुला एकान्तसुखिताः प्रजाः ॥
तदा सत्यमलोभश्च क्षमा तुष्टिः सुखं दमः ।
अबुद्धिपूर्वकं वृत्तं प्रजानां जायते स्वयम् ॥
अप्रवृत्तिः कृतयुगे कर्मणो शुभपापयोः ।
वर्णाश्रमव्यवस्थाश्च न तदासन् न संकरः ॥
तासां विशुद्धसंकल्पाज्जायन्ते मिथुनाः प्रजाः ।
सुखप्राया ह्यशोकाश्च उत्पद्यन्ते कृते युगे ॥
ध्यानं परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुः··· · · · ॥ वायु ८।४७-६४

सर्वप्राणिजातसुखकारकस्य कृतयुगीयकालस्य वर्णनं दृष्ट्वा स्वाभाविक्येव तात्कालिकप्रजानां धर्मे, कामे, मोक्षे च प्रवृत्तिरासीदत एवायं धर्मोऽयमधर्म इति विभेदस्यावश्यकता नासीदेव । इदं च "धर्माधर्मौ न तास्वास्ताम्" इत्यनेन बोधितम् । स्वाभाविकं धर्माचरणं च "तासां सत्यमलोभश्च" "अबुद्धिपूर्वकं वृत्तम्" इत्यनेन स्फुटीकृतम् । कामार्थमर्थरूपद्वितीयपुरुषार्थस्यापेक्षा नासीदेव । तच्च "पृथ्वीरसोद्भवं नाम" इत्यादिवर्णनेन बोधितम् । "विशोकाः सत्त्वबहुलाः" "एकान्तसुखिताः" इत्यनेन मोक्षरूपपुरुषार्थप्राप्तिः सूचिता । "तासां विशुद्ध-संस्काराज्जायन्ते मिथुनाः" इत्यनेन विशुद्धकामपुरुषार्थवत्वं प्रदर्शितम् ।

"वर्णाश्रमव्यवस्थाश्च न तदासन्" इत्यनेन वर्णाश्रमाद्यवलम्ब्य प्रवृत्तवेदादिकानां तदाऽभाव एव स्पष्टं प्रतिपादितः । एवं च धर्म-काम-मोक्षाणां स्वभावतः एव संपादकः सोऽतिपरमप्राचीनः कृतयुगरूपकालः पुराणमात्र-निर्दिष्ट आसीत् । तत्र केवलं पुराणस्यैव प्रादुर्भावस्तदासीत् "पुराणमेकमेवासीत्" "त्रिवर्गसाधकं पुण्यम्" इत्यनेन बोधितम् । एवं पुराणादिप्रादुर्भावक्रम इत्थं बोधयितुं शक्यते—

(१) कृतयुगम्, ब्रह्मा, पुराणमेकमेव, धर्मकाममोक्षाः पुरुषार्थाः ।
(२) द्वापरः ,, वेदाः पुराणं च, धर्मार्थकाममोक्षाः पुरुषार्थाः ।
(३) द्वापरमध्ये ,, वेदाः पुराणं शास्त्राणि च, ,, ,,

तदात्वे पुराणाद्वेदादिप्रादुर्भावादनन्तरमपि पुराणमेकमेव, अतो वेदे पुराणशब्द एकवचनमात्र एवोपलभ्यते। यथा—"ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह। उच्छिष्टाज्जज्ञिरे" (अथर्वसं० ११।७।२४) "स बृहतीं दिशमनुव्यचलत्। तमितिहासः पुराणं च" (अथर्वसं० १५।६) एवं गोप. ब्रा. पू. भा. प्र. २ शतप.ब्रा. ११।४।७-९; १३।४।३१३, बृहदा. २।४।११ छान्दो० ७।१।२ इत्यादिषु पुराणादिकस्य वाङ्मयरूपेणैकवचनान्तेन च समुल्लेखो दृश्यते। स तृतीयकालिकस्थितिबोधकः। अत एव "ऋचः सामानि च्छन्दांसि" इत्यथर्वमन्त्रे "उच्छिष्टाज्जज्ञिरे" इति पदं सार्थकं भवति। प्रथमत एकपुराणरूपात्प्रादुर्भूतो वेदरूपमन्त्रराशिरुच्छिष्टं तस्माच्च पुनर्यज्ञसंतत्यै द्वापरान्ते व्यासदेवद्वारा ऋचां साम्नां छन्दसां यजुषां च प्रतिभिन्नानां प्रादुर्भूतानामनन्तरमवशिष्ट एको राशिः पुराणरूप एवाख्यानादिसहितः स्थितः। ततो व्यासदेवेन वेदविभागकरणादनन्तरमाख्यानादिभिर्विशिष्टाः पुराणसंहिताः कृताः—

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः।[1]
पुराणसंहिताश्चक्रे पुराणार्थविशारदः॥ विष्णु० ३।६।१५

तदात्वे व्यासकृताष्टादशपुराणसंहितानामितिहासस्य जयनामकस्य च पृथक् स्वरूपं लक्षणं च यथार्थमासीत्। इतिहासस्याख्यानगाथादिभिरमिश्रितत्त्वात्। यथा शुक्रनीतौ—

प्राग्वृत्तकथनं चैकं राजकृत्यमिषादितः।
यस्मिन्स इतिहासः स्यात्पुरावृत्तः स एव हि॥

पुराणलक्षणम्—सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।
वंशानुचरितं चैव पुराणं तत्प्रकीर्तितम्॥ शुक्रनी० ४।३।५१-५२

एवं च पुराणेतिहासयोः स्वरूपं तदा परस्परभिन्नं विस्पष्टमासीत्। परन्तु व्यासेन वैशंपायनं प्रति प्रोक्तं चतुर्विंशतिसहस्रश्लोकात्मकं भारतं यथाऽऽख्यानादि-

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(१) अत्र विष्णुपुराणे टीकायां श्रीधरस्वामिभिराख्यानादिकानां स्वरूपमुक्तम्—
स्वयं दृष्टार्थकथनं प्राहुराख्यानकं बुधाः।
श्रुतस्यार्थस्य कथनमुपाख्यानं प्रचक्षते॥
गाथास्तु पितृपृथिवीप्रभृतिगीतयः।
कल्पशुद्धिः श्राद्धकल्पादिनिर्णयः॥ इति

भिरेकलक्षश्लोकात्मकं सूतेन संपादितम्[1] तथा श्रीमता व्यासदेवेनापि मूलैकपुराणाद् वेद-शास्त्रप्रादुर्भावादनन्तरं यदवशिष्टं यत्पुराणं तस्य वृद्धिस्तत्कालप्रचलितैराख्या-नादिभिः कृता—

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पशुद्धिभिः ।
पुराणसंहिता(तां)श्च चक्रे पुराणार्थविशारदः ॥ विष्णुः ३, ६, १५

तथैव भविष्यपुराणेऽपि पुराणानि सर्वाणि मिलित्वा द्वादशसहस्रश्लोकात्म-कान्यासन् । परन्तु आख्यानादिभिर्वृद्धिं गतानीति प्रतिपादितम्—

सर्वाण्येव पुराणानि संज्ञेयानि नरर्षभ ।
द्वादशैव सहस्राणि प्रोक्तानीह मनीषिभिः ॥
पुनर्वृद्धिं गतानीह आख्यानैर्विविधैर्नृप ॥

भवि-पु० ब्रह्मपर्व अ० १, १०४-१०५

एवं च संप्रति इतिहासपुराणयोर्विस्पष्टं स्वरूपं नोपलभ्यते, उभयोराख्या-नादिभिर्मिलितत्वेन समानरूपेण विद्यमानत्वात् ।

एवं च व्यासदेवेन पूर्वस्थितं पुराणमवलम्ब्याख्यानादिभिः सभेदं पुराणवृद्धि-करणं संपादितम् । व्यासदेवेन याः पुराणसंहिताः कृतास्तासां स्वरूपं नामानि च कानीति विषये किंचित् वक्तुं शक्यते । समुपलब्धैराख्यानादिभिः पुराणवर्धनं सम्पादयन्ति स्मेति वक्तुं शक्यते यतः—

शौनकाद्यास्तु ऋषयो ज्ञात्वा भूपस्य स्वर्गतिम् ।
गत्वा सूतं प्रणम्योचुर्धर्मं मुख्यं वदाधुना ॥
तेभ्यः सूतः पुराणानि श्रावयामास वै पुनः ॥

भवि० प्रतिसर्ग० खं० २ अ० २३

अत्र भूपस्य स्वर्गतिम् नाम विक्रमादित्यमरणम् । ज्ञात्वा शौनकादिभिः पूर्वश्रुतान्यपि पुराणानि पुनः सूतः तान् श्रावयामास । एतेनेत्थं प्रतिभाति

(१) इदं शतसहस्रं तु लोकानां पुण्यकर्मणाम् ।
उपाख्यानैः सह ज्ञेयमाद्यं भारतमुत्तमम् ॥
चतुर्विंशतीसाहस्रीं चक्रे भारतसंहिताम् ।
उपाख्यानैर्विना तावद् भारतं प्रोच्यते बुधैः ॥

आदिप० १।१०१-१०३

व्यासोक्तपुराणानि सूतेनाख्यानादिभिर्वृद्धिं नीतानि, स शौनकादीन् पुनः श्रावयामास। नोचेच्छ्रुतानां पुनः श्रवणं नोपपद्यते। किञ्च "सर्वाण्येव पुराणानि०" "द्वादशैव सहस्राणि०" "पुनर्वृद्धिं गतानीह आख्यानै०" इत्यादिपूर्वप्रदर्शितभविष्यपुराणोक्तवचनैर्व्यासदेवकृतपुराणानां स्वरूपं द्वादशसहस्रश्लोकात्मकमेवासीत्। व्यासोक्तानि पुराणानि तान्यवलम्ब्य सपादचतुर्लक्षश्लोकात्मकं वाङ्मयं सूतादिभिर्निर्मितम्। व्यासोक्तानि पुराणानि संभवतो व्यासोत्तरकाले आदिपुराणपदवाच्यानि भवेयुर्यतोऽनेकत्र पुराणेषु आदिपुराणानां समुल्लेखो दृश्यते। यथा—

हरिवंशे भविष्यपर्वप्रारम्भे ह्युक्तम्—

श्रृणुष्वादिपुराणेषु वेदेभ्यश्च यथा श्रुतम्।··· ॥

तथा

श्रृणुष्वादिपुराणेषु देवेभ्यश्च यथाश्रुतम् ॥ पद्मपु० १।३९।११

तथा— श्रृणुष्वावहितो भूत्वा कथामेतां पुरातनीम्।
प्रोक्तां ह्यादिपुराणेषु ब्रह्मणाव्यक्तमूर्तिना ॥ वामन० १।२०

एवं च व्यासोक्तपुराणानां सूतोक्तपुराणेष्वन्तर्लीनत्वात्सूतस्थितिकाले सूतेनाख्यानादिभिस्तत्कालोपलब्धैः पुराणसंस्कारकरणात्पूर्वं तानि व्यासोक्तान्यादिपुराणपदबोध्यानि भवेयुरिति वक्तुं शक्यते। तथा च पुराणानुक्रमकालाद्येवं वर्णयितुं शक्यते—

(१) कृतयुगम् ब्रह्मा पुराणमेव धर्मकाममोक्षसाधकं शतकोटिप्रविस्तरम्।

(२) द्वापरः ,, पुराणं वेदाश्च धर्मादिचतुर्विधपुरुषार्थाः।

(३) द्वापरमध्यः ,, वेदाः, शास्त्राणि, पुराणं च ,,

(४) द्वापरान्तः कलिप्रारम्भः, वेदव्यासः वेदः शास्त्राणि, पुराणसंहिता आदिपुराणपदवाच्याः पुरुषार्थचतुष्टयसाधिकाः।

(५) कलौ व्यासः सूतादिश्च ब्रह्माद्यष्टादशपुराणानि चतुर्लक्षश्लोकात्मकानि। सर्वपुरुषार्थः

(६) कलौ विक्रममरणानन्तरं पुनःश्रवणमुपपुराणपदबोध्यानि पुराणानि ॥ संस्कारकः व्यासाः सूताश्च।

भविष्यत्पुराणप्रतिसर्गपर्वचतुर्थखण्डस्थश्लोकैः (६) सङ्ख्याकं वृत्तमुपलभ्यते—

पुनर्विक्रमभूपेन भविष्यति समाह्वयः ।
नैमिषारण्यमासाद्य श्रावयिष्यति वै कथाम् ॥
पुनरुक्तानि तान्येव पुराणाष्टादशानि वै ।
तानि चोपपुराणानि भविष्यन्ति कलौ युगे ॥ अ० १

इतोऽप्यनन्तरं पुराणेष्वनेके संस्कारा जाता इति नारदपुराणस्थसर्वपुराणविषयसूच्या महत्त्ववर्णनप्रसङ्गे प्रदर्शयिष्यामः । द्वापरान्ते व्यासदेवेनातिमहच्छतकोटिविस्तरात्पुराणाद् तदानींतनजनशक्तिह्रासादि दृष्ट्वा चतुर्लक्षमितं भूलोके रक्षितं देवलोकेऽद्यापि सर्वं तिष्ठति । सतां पदार्थानां विनाशाभावात्तद्योग्ये समये कार्यनिर्वाहार्थं तेषां सत्ता प्रायः सर्गादिषु बोध्यते ।

यथा—वायुपुराणे—प्रागुक्ता या मया तुभ्यं पूर्वकालं प्रजास्तु याः ।
तस्मिन् संवर्तमाने तु कल्पे दग्धास्तदग्निना ॥
अप्राप्ता यास्तपोलोकं जनोलोकं समाश्रिताः ।
प्रवर्तन्ते पुनः सर्गे बीजार्थं ता भवन्ति हि ॥
२ उपो० पा० ८।२३-२४

तथा महाभारते—षष्टिं शतसहस्राणि चकारान्यां च संहिताम् ।
त्रिंशत्शतसहस्रं च देवलोके प्रतिष्ठितम् ॥
एकशतसहस्रं तु मानुषेषु प्रतिष्ठितम् ॥ १।१०५-१०७

अत्रायं पुराणविषये क्रमः प्रथमत एकशतकोटिप्रविस्तरमेकमेव पुराणं पुरुषार्थत्रयसाधकं, ततो वेदप्रादुर्भावः स वेद एक एव । ततः शास्त्राणि । चतुर्विधपुराषार्थसाधकानि । द्वापरान्ते व्यासदेवैनैकवेदाच्चत्वारो वेदाः, चतुर्लक्षपुराणानि च उद्धृतानि । ततो व्यासैः सूतैश्च तत्कालस्थिताख्यानादिभिरुपपुराणानि कृतानि । आस्तामिदम् । संप्रति नारदपुराणलक्षणादिकं विवेचयिष्यामः—

नारदपुराणलक्षणं स्वयं नारदपुराणे मत्स्यपुराणे चेत्थं लिखितम्—
शृणु विप्र प्रवक्ष्यामि पुराणं नारदीयकम् ।
पञ्चविंशतिसाहस्रं बृहत्कल्पकथाश्रयम् ॥

यत्राह नारदो धर्मान् बृहत्कल्पाश्रयाणि च ॥ (नारदपु० ९७)
पञ्चविंशत्सहस्राणि नारदीयं तदुच्यते ॥ (मत्स्य० ५३।२३)

अनेन लक्षणेनेदं ज्ञायते बृहत्कल्पवृत्तान्तयुतं पञ्चविंशत्सहस्रश्लोककं च नारदपुराणं विद्यत इति । संप्रति तु समुपलभ्यमाननारदमहापुराणे बृहत्कल्पस्य सम्बन्धस्तु विद्यत एव परन्तु श्लोकसङ्ख्या द्वाविंशतिसहस्राणि विद्यन्ते, श्लोकानां सहस्रत्रयी तु नोपलभ्यत एवेति केचन ।

पाश्चात्यसंस्कृतज्ञपण्डित डॉ० एच्० एच्० विल्सनमहोदयो नारदपुराणमवलम्ब्य लिखति-नारदपुराणस्य संप्रति श्लोकाः सहस्राणि त्रीण्युपलभ्यन्ते, अतो महापुराणरूपेण नारदपुराणं कथमपि स्वीकर्तुं न शक्यते, इदं पुराणं षोडशे सप्तदशे वा शतके संगृहीतं भक्तिबोधकं विद्यते, तथा बृहन्नारदीयपुराणमपि विष्णोः स्तुतिबोधकमेवं वैष्णवानां कर्तव्याचरणबोधकं पुराणमस्तीति । परन्तु नैतत्तस्य मतं समुचितं प्रतिभाति । यतो नारदपुराणस्योल्लेखो बल्लालसेनकृतदानसागरे द्वादशशतद्वयांस्थितहेमाद्रिकृतदानखण्डे च विद्यते । तथा एकसहस्रमिते ख्रिस्ताब्दे भारते समागतयवनयात्रिणा "अल्बरुणि"संज्ञकेन स्वकीये ग्रन्थे नारदपुराणस्य समुल्लेखः कृतो विद्यते । अनेनेत्थं ज्ञायते डॉ० विल्सनमहोदयेन प्रथमाध्यायतः सप्तत्रिंशदध्यायपर्यन्तमेव नारदीयं पुराणमुपलब्धं स्यात्तेन डॉ० महोदयेनातस्तथा लिखितं परन्तु संप्रति संपूर्णस्य नारदपुराणस्योपलब्धेस्तस्य मतं न प्रमाणकोटिमाटीकते ।

संप्रति बृहन्नारदीयमहापुराणविषये भारतीयेषु कश्चन विभ्रमो विद्यते, तथाहि अद्य यावत् सर्वत्र पुराणपारायणे प्रवचने च द्वाचत्वारिंशदध्यायात्मकमेव मुरादाबादमुद्रितं नारदपुराणं स्वीक्रियतेस्म । बृहन्नारदीयं तु यद्वास्तविकं महापुराणं तदुपेक्षितं सदुपपुराणेषु गणयन्ति स्म । कदाचिन्नारदपुराणेन सह बृहच्छब्दस्यप्रयोगोपलब्ध्या मूलं नारदपुराणमुपबृंहितं सत् बृहन्नारदीयं जातमत एतद् बृहन्नारदीयपुराणमुपपुराणे गणयित्वा यद्वस्तुतोऽपूर्णं भ्रमेण तथैव मुद्रितं तन्महापुराणेषु गणयित्वा महापुराणत्वेन प्रसिद्धिं गतम् । परन्त्वस्य भ्रमस्य निरासो गते वर्षे कार्तिकशुक्लपक्षे नवमीतः पूर्णिमापर्यन्ते समये श्रीमत्परमास्तिकश्रेष्ठद्विजवरकाशीराजमहाराजैः प्रवर्तिते पद्मनाभमन्दिरे नारदपुराणप्रवचनप्रारम्भे जातः । मुरादाबाद-

मुद्रितं भाषाटीकायुतं[1] तथा मुंबईवेंकटेश्वरमुद्रितं बृहन्नारदीयपुराणं इति पुराणद्वयमानीय समालोच्योभयोः समानानुपूर्वीकत्वं क्वचन वैपरीत्यं विचार्य च निर्णयकरणसमये संशयो जातः। तथाहि वेंकटेश्वरमुद्रायन्त्रमुद्रितनारदपुराणग्रन्थस्यावरणे नारदीयमहापुराणमिति लेखनेऽपि प्रत्यध्यायं समाप्तौ "इतिश्रीबृहन्नारदीयपुराणे" इति लिखितमुपलभ्यते। मुरादाबादनगरे मुद्रिते नारदपुराणे "नारदपुराण"मित्येव लेख उपलभ्यते, अन्ते च ४२ अध्यायान्ते नारदपुराण समाप्तमिति लेखोपलभ्यते, अतो नारदमहापुराणं वस्तुतः कियत्परिमाणमितिजिज्ञासायामुभयोरध्यायश्लोकानां समालोचनमावश्यकं जातम्, तत्कृते इत्थं परिज्ञातमुभयग्रन्थे एकचत्वारिंशदध्यायाः श्लोकाश्चैकरूपा एव। मुरादाबादमुद्रिते यो द्वाचत्वारिंशोध्यायः स वेंकटेश्वरमुद्रिते १२५ अध्यायोऽस्ति। तत्रापि पञ्चाशच्छ्लोकाः समानाः, वेंकटेश्वरमुद्रिते १२५ अध्यायः पञ्चाशच्छ्लोकान्त एव तत्र च पूर्वोऽर्धोऽपि समाप्त एव। पूर्वार्द्धे च चत्वारः पादाः सन्ति। मुरादाबादमुद्रितनारदपुराणे ४२ अध्यायाः सन्ति पादव्यवस्था पूर्वोत्तरार्द्धादिव्यवस्था च नास्ति। ४२ अध्याये ५० श्लोकेभ्योऽनन्तरमेकत्रिंशच्छ्लोका अधिकाः सन्ति, एवं ८१ श्लोकैरध्यायः समाप्यते पुराणमपि तत्रैव समाप्तम्। एते एकत्रिंशच्छ्लोकाः कुत्रत्या इति जिज्ञासायां वेंकटेश्वरमुद्रिते बृहन्नारदीयपुराणे स्थितस्योत्तरभागस्य ८२ अध्यायस्य ३२ श्लोकेभ्योऽनन्तरं समानानुपूर्वीकास्त उपलभ्यन्ते। एतेषु तेषु श्लोकेषु केवलं पुराणमाहात्म्यं पुराणं केन कस्मै पाठितमित्यादिकं विद्यते। तत्रापि मुरादाबादमुद्रिते ४० तमः श्लोको नास्ति, स एतादृशो विद्यते—

पञ्चविंशत्साहस्री संहितेयं प्रकीर्तिता।
पञ्चपादसमायुक्ता कृष्णद्वैपायनेन ह॥ इति।

मुरादाबादनगरे यावदध्यायश्लोकात्मकमर्थात् ४२ अध्यायात्मकं पुराणमुपलब्धं तत्र च समाप्तमिति च लेखो दृष्टः स्यात्तत्र "पञ्चविंशत्साहस्री" इत्यादिश्लोको न स्यादेवेति उचितमेव। नोचे'त्पञ्चविंशत्साहस्री' श्लोकदर्शनेन

(१) मुरादाबादभाषाटीकासहितंनारदपुराणम्, पताकासंज्ञकपत्रिकायां संवत् १९६६ शुभे ऋषिकुमाररामचन्द्रशर्मणा संपाद्य ६।३।४७ सन्काले संमुद्र्य प्रकाशितम्।

कथमत्यल्पं प्रायस्त्रिसहस्रश्लोकात्मकमिदमित्यवश्यं मुद्रकसंपादकयोश्चेतसि संदेह उदियादेव। अनेनेत्थं कल्प्यते स्वरुच्यनुसारं केनचित्स्वपारायणं कर्तुं बृहन्नारदीयपुराणादियदध्यायश्लोकात्मकं भागं विलिख्य "पञ्चविंशत्साहस्री" इति विरुद्धश्लोकं निष्कास्य च स्वकार्यं संपादितं स्यात्तदेव मुरादाबादनगरस्थमुद्रकसंपादकाभ्यामुपलब्धं भवेत्। तदेव भाषाटीकायुतं सर्वत्र लब्धप्रचारं नारदपुराणं महापुराणान्तर्भूतमिति मत्वा प्रवचनपारायणपरम्परायां भ्रमेण स्वीकृतं सल्लब्धप्रतिष्ठं जातमिति मन्ये। एवं विद्वत्सु द्वितीयो भ्रमोऽयमासीत् बृहन्नारदीयं नाम पुराणं मुरादाबादमुद्रितपुराणापेक्षया बृहद्विद्यते परन्तु तदुपपुराणं महापुराणं तु संप्रति नोपलभ्यत एवेति। यथा मतं पाश्चात्यविदुषो डा० विलसन् महोदयस्यासीत्। परन्तु वस्तुतः बृहच्छब्दो न परिमाणबोधकः किन्तु पूर्वप्रदर्शितमात्स्यनारदपुराणोक्तनारदपुराणलक्षणेनैतन्नारदपुराणं पद्मपुराणं यथा पाद्मकल्पे काले श्रावितं तथैव बृहत्संज्ञककल्पे श्रावितमित्यर्थस्य बोधकं बृहत्पदम्। इदं विस्तरत एतदर्थं कथितं प्रचलितभ्रमनिवारार्थमेव।

उपपुराणेऽप्येकं नारदपुराणं समुपलभ्यते, यथासूतसंहितायामुपपुराणगणनाप्रसङ्गे लिखितं समुपलभ्यते—

षष्ठं तु नारदीयाख्यं कापिलं सप्तमं विदुः॥ इति। आस्तामिदम्।

इतरपुराणापेक्षया नारदपुराणे सर्वपुराणानां लक्षणैःसह प्रतिपाद्यविषयाणां प्रायो मुख्यांशानां सूचिका, अध्याय-श्लोकानां बोधिका यदिस्यात्पाद-पूर्वोत्तरभागव्यवस्था सापि वर्णिताऽस्ति। तेन संप्रति समुपलभ्यमानेषु महापुराणेषु कियन्तोंशाः प्राचीनाः कियन्तश्च नवीनाः संप्रदायाभिमानिभिः संयोजिताः, लुप्ताश्चेति सम्यक्तया ज्ञातुं शक्यते। यद्यपि मत्स्यादिपुराणेषु केषुचित्पुराणलक्षणानि कस्मिन् कल्पे कस्य पुराणस्य प्रादुर्भावोऽतिसंक्षेपेण स्वरूपादिकं चास्ते, परन्तु नारदपुराणतुलनया तदतीवसंक्षिप्तमस्ति। केचन नारदपुराणस्य पुराणानां विषयसूचिका न प्राचीना किन्तु नवीना केनचिन्निर्माय योजितेति वदन्ति। अतः सूचिकायाः प्राचीनत्वे विचारकरणमत्यावश्यकं, तेन नारदमहापुराणस्य प्राचीनत्वं तत्र निर्दिष्टानां पुराणानां ततोऽप्यतिप्राचीनत्वं संसिध्येत्। अतस्तदेव प्रारभ्यते। विष्णुपुराणस्य लक्षणादिकं

मात्स्ये नारदमहापुराणे चेदृक् समुपलभ्यते—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।
यत्प्राह धर्मानखिलांस्तदुक्तं वैष्णवं विदुः ॥
त्रयो विंशति साहस्रं तत्प्रमाणं विदुर्बुधाः ॥ इति मात्स्ये ५३

नारदपुराणे— श्रृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।
त्रयोविंशति साहस्रं सर्वपातकनाशनम् ।
यत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेन ह ॥

एवं प्रचलितविष्णुपुराणनाम्ना प्रसिद्धविष्णुपुराणे यथा षडंशास्थविषया विद्यन्ते तथैव सूचिकायामपि निर्दिष्टम् । ततः उत्तरभागविषयसूचिका एवं विद्यते—

उत्तरभागे— अतः परस्तु सूतेन शौनकादिभिरादरात् ।
पृष्टेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ॥
नानाधर्मकथाः पुण्या व्रतानि नियमा यमाः ।
धर्मशास्त्रं चार्थशास्त्रं वेदान्तं ज्योतिषं तथा ।

इत्यादिप्रकारेण विष्णुधर्मोत्तरपुराणस्थविषयान् संसूच्यान्ते—

एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥ इत्युपसंहृतम् ।

एतत्प्रदर्शनेनेत्थं संसाध्यते नारदपुराणप्रोक्तविष्णुपुराणसूचिकासमये विष्णुपुराणं षडंशात्मकं विष्णुधर्मोत्तरं चैकस्यैव पुराणस्य षडंशात्मकः पूर्वभागः, विष्णुधर्मोत्तराख्यनानाधर्मकथा-ज्योतिषादिरूप उत्तरभागः, एवं च मिलित्वैकमिव विष्णुपुराणनाम्ना व्यवह्रियमाणं त्रयोविंशतिसहस्रश्लोकात्मकं पुराणमासीत् । श्रीशङ्कराचार्याणां समयतःपूर्वमेव नारदपुराणसूचिकाप्रदर्शितव्यवस्था लुप्ता लोकानां स्मृतिपथान्निर्गतेति च वक्तुं शक्यते । यतः श्रीशङ्कराचार्यैर्विष्णुपुराणं विष्णुधर्मोत्तरपुराणं च भिन्नत्वेनाङ्गीकृतम् । तैर्विष्णुसहस्रनामभाष्ये लिखितम् "विष्णुपुराणान्ते श्रीपराशरेणोपसंहृतम् । 'यस्मिन्न्यस्तमतिरिति" इति प्रचलिते विष्णुपुराणनाम्ना प्रसिद्धे षडंशात्मके सप्तसहस्रपरिमितश्लोकात्मके पुराणे "यस्मिन्न्यस्तमतिः" श्लोकः षष्ठांशस्याष्टमाध्याये पञ्चपञ्चाशत्सङ्ख्याको विद्यतेऽर्थादन्ते एवास्ति । एवं च

श्रीशङ्कराचार्या अपि विष्णुपुराणस्य समाप्तिः संप्रत्यस्माभिर्यथा मन्यते तथैव मन्यन्ते स्म। तथा विष्णुसहस्रनामभाष्ये पार्थक्येन नामनिर्देशं विष्णुपुराण-विष्णुधर्मोत्तराभ्य प्रमाणानि गृह्णन्तिस्म।[१] एवं च विष्णुपुराणं विष्णुधर्मोत्तरपुराणं च सर्वथा भिन्नमेव न त्वेकस्यैव ग्रन्थस्य पूर्वोत्तरभागरूपमिति व्यवहारः संप्रति यथा प्रचलितः तेषां समये तथैवासीत्। अतो नारदपुराणस्थविष्णुपुराणसूचिका श्रीशङ्कराचार्येभ्यः परमप्राचीने तत्काले विस्मृतेति च कथनेन भासमानेयं विसङ्गतिः परिहर्तुं शक्यते नान्यथा। एवं च मत्स्यपुराणोक्ते विष्णुपुराणलक्षणे "त्रयोविंशतिसाहस्र"मिति श्लोकवर्णनमपि पूर्वोत्तरभागरूपमेकमेवपुराणमिति स्वीकारे सङ्गच्छते। संप्रति विष्णु-पुराणनाम्ना प्रसिद्धे विष्णुपुराणे सप्तसहस्रश्लोका उपलभ्यन्ते, तथा विष्णुधर्मोत्तर-नाम्ना सर्वथाभिन्नत्वेन स्वीक्रियमाणे पुराणे (व्यङ्कटेश्वरयन्त्रमुद्रिते) प्रायो विंशति-सहस्रश्लोका लभ्यन्ते (एतच्छ्लोकाधिक्यं मूर्तिवर्णनादिना समधिकचतुःसहस्रश्लोकै-र्वृद्धमित्यादियथार्थसमालोचनामर्हति)। विष्णुधर्मोत्तरे स्थितज्यौतिषांशमवलम्ब्य ब्रह्मगुप्तेन स्वीय ज्यौतिषं लिखितमिति सूर्यसिद्धान्तटीकाकारोक्तिःसङ्गच्छति, यतो-नारदपुराणस्थविष्णुपुराणसूचिकायां ज्यौतिषांशोऽस्ति। एवं च नारदपुराणोक्तमत्स्य-पुराणोक्तविष्णुपुराणलक्षणेन त्रयोविंशतिसहस्रश्लोकात्मकं पूर्वोत्तरभागयुतमेकमेव पुराणं श्रीशङ्कराचार्यतः पूर्वतरकाले लोके प्रसिद्धमासीदतः ख्रिस्ताब्दपञ्चशत्याः पूर्वं नारदपुराणस्थसर्वपुराणसूचिका, नारदपुराणं तथान्यानि पुराणानि अब्दानां पञ्चश-तीतः पूर्वं प्रादुर्भूतानि न तु सर्वथार्वाचीनानीति निश्चयेन वक्तुं शक्यते। ततः पूर्वं कदा प्रादुर्भूतानीति न निश्चयेन वक्तुं शक्यते यतोऽथर्ववेदे पुराणस्य ग्रन्थरूपत्वेन समुल्लेखोऽस्तीति पूर्वं प्रदर्शितमेव। नारदपुराणस्थसर्वपुराणविषयाणां महत्याः सूच्याः सर्वपुराणविषयाणां प्राचीनत्व-नूतनत्व-प्रक्षेपत्व-निष्कासन-न्यूनीकरणत्वादि विचारे महानुपयोगोऽस्तीति निश्चप्रचम्। यथा विष्णुधर्मोत्तरे नारदपुराणोक्त-वेदान्तांशोऽत्यल्प उपलभ्यते। नारदपुराणेनानिर्दिष्टा विषया मूर्तिनिर्माणादयोऽति-

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१—"योऽहं सत्त्वं जगच्चेदं सदेवासुरमानुषम्। अविद्यामोहितात्मानः पुरुषा-भिन्नदर्शिनः इति विष्णुपुराणे" इति "पवित्राणां पवित्रं यः" इति विष्णुसहस्रनामदशमश्लोकव्याख्याने तथा-"यच्छन्दमन्नाम यस्य तत्तस्मिन्नेव वस्तुनि १०" इति विष्णुधर्मोत्तरवचनात् "इति त्रयोदशश्लोकव्याख्या प्रारम्भे। एवं यानि नामानि गौणानीति श्लोकव्याख्यायामिति।

विस्तृता विद्यन्ते। तथा श्लोकसङ्ख्यापि त्रयोविंशतिसहस्रीतोऽधिका विद्यन्ते। अस्य वास्तविकं यथार्थभूतं विवेचनम् अन्यदा करिष्यामः।

नारदपुराणस्थां प्रतिपुराणसूचिकामवलम्ब्य कियन्तोंऽशाः प्राचीनाः कियन्तश्च संप्रदायप्रवर्तकैर्मेलिताः कियन्तश्च निष्कासिता अल्पत्वं वा नीता इत्यादिकं ज्ञातुं शक्यम्। यथा—पद्मपुराणे पाखण्डिनां लक्षणं मायावादनिन्दा तामसपुराणानां लक्षणम्, ऊर्ध्वपुण्ड्रादिधारणप्रशंसा, द्वैतस्य प्रशंसा इत्यादयः। तत्र पाखण्डिलक्षणे—

> शङ्खचक्रोर्ध्वपुण्ड्रादिचिह्नैः प्रियतमैर्हरेः।
> रहिता ये द्विजा देवि ते वै पाखण्डिनः स्मृताः॥ पद्म० उ० २३५।५

इत्यादयः संप्रति पुराणेषूपलभ्यमाना एतेभ्यः संप्रदायेभ्योऽतितरप्राचीने समये व्यासविरचितपुराणेषु नोपलभ्येरन्। यतो नारदपुराणस्थपद्मपुराणसूचिकायां तेंऽशा न विद्यन्त एव। एवं तामसशास्त्राणि (पद्मपु० १३५, २-१३) तामसपुराणानि (पद्म० पु० २३५, १८-२६) वर्णितानि। तत्र मत्स्य-कूर्म-लिङ्ग-शिव-स्कन्द पुराणानां, गौतम-बृहस्पति-संवर्त-यम-उशनस्-साङ्ख्यस्मृतीनां च नरकप्रदत्वमुद्घोषितम्। एतादृशा अंशाः प्रक्षिप्ताः भवेयुः परन्तु तान् दृष्ट्वा ते मूलव्यासविरचिते पुराणे भवेयुरिति मत्वा च सर्वथा पुराणान्यतिनूतनानीति कथनं केषाञ्चनाधुनिकानां न शोभतेतराम्। आस्ताम्। एतत्सर्वं विवेचनं नारदपुराणस्थ-सर्वपुराणविषयसूचीदर्शनेन कर्तुं शक्यत इति नारदपुराणस्थसर्वपुराणविषयसूच्या अतिमहत्वं पुराणविवेचनेऽस्तीति निर्विवादम्, परन्त्वद्ययावत्साविषयसूच्युपेक्षितै-वासीत्।

संप्रति नारदपुराणस्य स्वरूपं संप्रत्युपलभ्यमानश्लोकादिकं च विविच्यते—
नारदपुराणस्य स्वरूपम्, यथा—

> यत्राह नारदो धर्मान् बृहत्कल्पाश्रयाणि च।
> पञ्चविंशत्सहस्राणि नारदीयं तदुच्यते॥ मत्स्यपु० ५३।२३
> शृणु विप्र प्रवक्ष्यामि पुराणं नारदीयकम्।
> पञ्चविंशति साहस्रं बृहत्कल्पकथाश्रयम्॥ नार० पु० ९७

एवं च पूर्वोत्तरभागयुतं पञ्चविंशतिसहस्रश्लोकात्मकं नारदपुराणं नारदपुराण-

विषयसूची प्रादुर्भावकाल आसीत्। संप्रति तु द्वाविंशतिसहस्रश्लोका उपलभ्यन्त इति केचन। अस्माभिः कृतायां गणनायां विंशतिसहितद्विशतोत्तराष्टादशसहस्रश्लोका उपलब्धाः। तथाहि पूर्वार्द्धे १२८०९ एवमुत्तरार्द्धे ५४११ मिलित्वा १८२२०। अस्तु। अत्र नारदपुराणे पूर्वार्द्धे चत्वारः पादाः। तत्र प्रथमपादे प्रथमाध्यायतः ४१ अध्यायपर्यन्तं सनको वक्ता नारदः प्रष्टा। द्वितीयपादे ४२ अध्यायतः ६२ अध्यायपर्यन्तं सनन्दनो वक्ता श्रोता प्रष्टा च नारदः। ६३ अध्यायतः ९१ अध्यायपर्यन्तं तृतीयपादे सनत्कुमारो वक्ता पृच्छको नारदः। ९३ अध्यायतः १२५ अध्यायपर्यन्तं चतुर्थपादे सनातनो वक्ता प्रश्नकर्ता नारदः। अत्र पूर्वार्द्धे शौनकादिकान् प्रति सूतः सनकादिभिर्नारदाय यदुपदिष्टं पुराणं तत्कथयति।

उत्तरार्द्धे तु सर्वथा नारदऋषेः सम्बन्ध एव नास्ति किन्तु मान्धाता प्रष्टा तथा वसिष्ठो वक्ता। एवं शौनकादिकान् सौतिः कथयति। मान्धातृवसिष्ठसंवादतः प्राप्तं नारदपुराणोत्तरार्द्धं नारदपुराणनामके पुराणे कथमन्तर्भावनीयमिति प्रश्नः समुदेति, परन्तु नारदपुराणस्थस्वपुराणसूचिकायां संप्रति यथोपलब्धस्योत्तरार्द्धस्य विषयाणां समुपलभ्यमानत्वात्तन्नारदपुराणान्तर्गतमेवोत्तरार्द्धमिति मन्तव्यम्।

सर्वत्र पुराणोपक्रमे नैमिषारण्यनिवासिनो हरिं सहस्रवर्षात्मकसत्रेण यजन्तः शौनकादयः समागतं सूतं पृच्छन्ति स्म। नारदपुराणोपक्रमे तु सिद्धाश्रमेऽनेकप्रकारैर्यज्ञैः परमेश्वरं यजन्तं सूतं शौनकादय ऋषयो गत्वा प्रश्नमकुर्वन्निति क्रमो विद्यते। ते शौनकादय ऋषयस्तत्र गत्वाग्निष्टोमेन नारायणं यजन्तं सूतं ददृशुः[१]।

अत्र सूतेन मनुष्यस्वभावं ज्ञात्वा प्रथमत एव पुराणश्रवणे योग्यतां प्रदर्शयितुं केचन सिद्धान्ताः प्रोक्तास्ते त्ववश्यं सर्वैर्ध्येया एव।

यथा—(१) सत्कथासु प्रवर्तन्ते सज्जना ये जगद्धिताः।
निन्दायां कलहे वापि ह्यसन्तः पापतत्पराः॥
(२) पुराणेष्वर्थवादत्वं ये वदन्ति नराधमाः।
तैरर्जितानि पुण्यानि क्षयं यान्ति द्विजोत्तमाः॥ १।५४-५५

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(१) ते तु नारायणं देवमनन्तमपराजितम्।
यजन्तमग्निष्टोमेन ददृशू रोमहर्षणिम्॥ नारद पू० १।२६
संभवतः अयमग्निष्टोमयज्ञः पुराणोक्त एव।

(३) नरो यः सत्कथामध्ये सम्भाषां कुरुतेऽन्यतः ।
स याति नरकं घोरं तदेकाग्रमना भवेत् ॥
श्रोता वक्ता च विप्रेन्द्रा एष धर्मः सनातनः ॥ १।७३-७४

अन्ये विशिष्टांशा अत्रान्यत्र संकलिता एव ।

पुराणानां विषय इदं विशेषतो ध्यातव्यं विचारणीयं चास्ति । द्वापरान्ते प्रादुर्भूतेन व्यासदेवेन तदानींतनानां जनानां बुद्धि-शक्तिह्रासादिकं दृष्ट्वा तदात्वे स्थितस्यैकदेवस्य यज्ञरूपप्रयोजनमुद्दिश्य ऋग्वेदादिद्वारा विभागः कृतः । तत्र वेदप्रोक्तयज्ञफलसिद्ध्यर्थं स्वरेण, मात्रयापि वेदोच्चारणे वैपरीत्यं न भवत्विति इच्छया पदक्रमजटाघनादिद्वारा पैलप्रभृतिशिष्यद्वारा वेदरक्षार्थं तदात्वे महान् प्रयत्नः कृतः । अतो वेदवाङ्मयं प्रायो हिमालयादारभ्यारामेश्वरं संहिताभागरूपमेकस्वरूप-मेवोपलभ्यते । परन्तु पुराणादिवाङ्मयानुपूर्वीरक्षणे न तादृशः प्रयत्नः कृतः । किन्तु पुराणादिष्वर्थज्ञानरक्षणार्थं सामान्यरूपेणैव प्रयत्नः कृतः । सूतश्च अर्थं रक्षयितुं तदा तदा यथेच्छानुपूर्व्या तत्तत्काले सामाजिकघटनां राज्ञां च स्थितिं समालोच्य व्यासोपदिष्टमार्गेण ब्रह्मणा नारदायोपदिष्टपथमनुसृत्य यज्ञार्थं दीक्षितान् शौनकादीन् तद्द्वारा च तत्तद्देशस्थसामाजिकांश्च नैमिषारण्यादिस्थलेषु गत्वा गत्वा श्रावयति स्म । तत्र ब्रह्मणोपदिष्टं व्यासप्रदर्शितमुद्दिष्टमेकमेव विद्यते ।

यथा—इदं भागवतं नाम यन्मे भगवतोदितम् ।
संग्रहोऽयं विभूतीनां त्वमेतद्विपुलीं कुरु ॥
यथा हरौ भगवति नृणां भक्तिर्भविष्यति ।
सर्वात्मन्यखिलाधार इति संकल्प्य वर्णय ॥ भाग० २।७।५१-५२

इत्युद्देश्यं तन्मार्गं चानुसृत्य सर्वेषां श्रोतॄणां स्वीययोग्यतानुसारं स्वीयाराध्ये भक्ति-चित्तैकाग्र्य-सन्तोष-राग-द्वेषादिराहित्यं तद्द्वारा समाजस्थिति-रक्षण-वर्धनं जनेषु सामान्येष्वपि ज्ञानविज्ञानं च भवत्विति इच्छया प्रवृत्तास्तत्तत्कालिकाः सूतादय एकरूपमेव "सर्गश्च प्रतिसर्गश्च" इति पुराणलक्षणमाश्रित्य तत्रत्यं "वंशानुचरितं चैव" इति घटकमाश्रित्य तत्तत्कालिकऋषि-ब्राह्मण-क्षत्रिय-वैश्य-शूद्रादिकानां चरितादिवर्णनभेदेन पुराणानि भिदन्ति स्म । तत्रानुपूर्व्या रक्षणे वेदवद् विशेष-

प्रयत्नाभावेनानेके पाठभेदाः परस्परविरुद्धा अपि संभवन्तीति नाश्चर्यम्। सांप्रतिकेषु त्रिचतुःशताब्दीतः पूर्वं प्रादुर्भूतेषु तुलसीरामायणादिषु पाठभेदाः संभवन्ति, तत्र किमु वक्तव्यमनेकसहस्रवर्षेभ्यः पूर्वं प्रादुर्भूतपुराणवाङ्मयविषये। यत्केवलं श्रोतृवक्तृ-गुरुशिष्यपरम्परया कर्णानुकर्णश्रवणद्वारा लिपिलेखनात्पूर्वं रक्षितम्।

पुराणैर्भारतीयानां हृदयेषु धार्मिक-संस्कार-व्रत-देवता-वेद-दर्शन-धर्मशास्त्रादि-भारताखण्डादिकं च दृढं सुस्थिरं च कीलकवन्निवेशितमाबाल्यात्सुस्थिरमन्तःप्रविष्ट-मास्ते। तत्तु सांप्रतिकैर्धर्मनिरपेक्षैः केवलमितिहासप्रत्यक्षादिप्रमाणद्वारा सत्यमर्थ-मभिलिप्सुभिः कदापि यत्नशतैरपि न निष्कासयितुं च शक्यम्। एतदेव भगवतो व्यासदेवस्य कृष्णद्वैपायनस्य पञ्चसहस्रवर्षपर्यन्तं जगतीतले विशेषतो भारते च धार्मिकं दार्शनिकं चादर्शभूतं साम्राज्यं विद्यते। यच्च जाति-देश-धर्म-संप्रदाय-आचार-भाषादिभिर्भेदैः कदाप्युच्छेत्तुं न शक्यते। अग्रेऽपि तथैव सुनिश्चितं सुनिश्चलं च स्थास्यत्येव। भूमावस्यामनेके सम्राजाः समागता विनष्टाश्च तत्र केषां च न नामान्यपि न श्रूयन्ते। परन्तु व्यासदेवस्य जनस्वान्तेषु निर्विरोधं बद्धादरं साम्राज्यं तिष्ठत्येव।

पुराणवाङ्मयजातेन भारतीयजनमनस्सु परमेश्वरश्रद्धा-पूर्वजन्मविश्वास-कृतकर्मफलावश्यभोक्तृत्व-प्रभृतयोऽनेके गुणा भारतीयेतरदुर्लभा अन्तःस्थापिता-श्चिरं निश्चलतां गताः, संप्रति दूरतरमधोनिपतितान्, दरिद्रान्, पाश्चात्यभौतिक—सिद्धिचाकचिक्यचकितान्, किंकर्तव्यमूढान्, उत्कोचपरायणान्, सर्वतः शत्रु-भिराक्रान्तानपि समुद्धरेयुरिति निश्चप्रचम्।

एतत्सर्वं तदैव संभवितुं शक्येत यदा पुराणवाङ्मयस्य वास्तविकं सत्यं स्वरूपमनेकविद्वत्समालोचितं निष्पक्षपातरहितं प्राय इदमेव सत्यमिति सर्वैरङ्गी-क्रियमाणं सर्वेषां कृते विशुद्धरूपं समुपलभ्येत। तत्तु बहुविशिष्टविद्वत्तत्परिश्रम-बहुद्रव्यव्यय-बहुकालसाध्यं च समस्ति। प्रदेशराज्यैः केन्द्रराज्येण च तत्संपादयितुं शक्यते। एतदर्थमुत्तरप्रदेशराज्यद्वारा श्री डा० सम्पूर्णानन्दमहोदयैस्तदात्वे मुख्यमन्त्रिभिः समालोच्यैतत्कार्यं संपादयितुमेका समितिः समायोजिता, यत्राहमप्येको घटक आसम्। परन्त्वन्यकार्यवत्तदपि शोभनं कार्यमग्रे न प्रचलितमित्यहो दुर्भाग्यं भारतीयानाम्।

अस्यां स्थितौ परमास्तिकैरीश्वरदयापात्रैर्महाराजैः काशीनरेशैर्महता द्रव्यव्ययेनानेकविशिष्टविद्वत्संघटितयाऽखिलभारतीयपुराणनिधिसमित्या सुचारु सप्रमाणमनेकहस्तलिखितग्रन्थसंपादनपूर्वकं पुराणविषयसंशोधनसंपादनादिकार्यं सम्पाद्यते, तत्तावदतीव महनीयं सर्वेषां कृते आदर्शभूतमभूतपूर्वं सर्वथा संशुद्धमास्तिकादिहृदयग्राहि संभविष्यतीत्याशास्महे ।

पूर्वं व्यंकटेशमुद्रायन्त्रादिद्वारा मुद्रितैस्तदधिकारिभिर्विद्वद्द्वारा संपादितैः कलकत्ता-महाराष्ट्र-गुजरात-मद्रासप्रभृतिदेशप्रकाशितैः पुराणैस्तत्काले जनेषु महानुपकारः समजनीति निश्चितम् । परन्तु तानीतस्ततः स्वसमीपदेशस्थोपलब्धैर्हस्तलिखितैर्द्वित्रैः पुस्तकैः पाठभेदान् संयोज्य प्रकाशितानि । न तत्र सर्वभारतीयदेशस्थग्रन्थपाठानां समायोजनं जातम् । परंतु तेन प्रकाशनेनैको गुणः संजातस्तथा दोषोऽपि । गुणोऽयं तानि पुराणानि सर्वेषां कृते सुलभानि जातानि, अतः पुराणानां परस्परविरुद्धांशान् समालोच्य समालोचकानां चेतसि महान् विश्वासः समुत्पन्नः, यद्भारतीयसंस्कृतेरितिहासस्य च संपादने पुराणैर्विना नान्य उपाय इति, अतस्तानि संशुद्धानि संपूर्णानि विश्वासार्हाणि यथोपलभ्येरन् तथा प्रयत्नः कर्तव्य इति । दोषस्त्वयं येषां समीपे हस्तलिखितानि पुराणान्यासन् तैः समुपलब्धेषु मुद्रितेषु सुवाच्येषु तानि सर्वथा हस्तलिखितानि पुराणान्युपेक्षितानि सन्ति कीटैर्भक्षितानि किंवा मूर्खैस्तेषां पुत्रपौत्रादिभिरापणेऽल्पेन द्रव्येण विक्रीतानीति प्रत्यहं संदृश्यते । अतो हस्तलिखितपुराणसंग्रहोऽपि यावत्प्रयत्नं यावच्छक्ति यावद्द्रव्यसाध्यं च प्रामाणिकपुराणसंशोधनार्थं प्रवृत्तसंपादकसमालोचक-संग्राहकाणां प्राथम्येन कर्तव्यकोटिमाटीकत इत्यलमतिप्रसक्तविचारणेन ।

THE GARUḌA PURĀṆAM

By

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[निबन्धेऽस्मिन् लेखकेन गरुडपुराणस्य स्वरूपरचनादिविषये विमर्शः प्रस्तुतः। गरुडपुराणं तु तार्क्ष्य-सौपर्ण-वैनतेयादिनामभिरपि अभिधीयते। विष्णुना गरुडायाभिहितत्वादस्य पुराणस्य गरुडपुराणमिति संज्ञा। पुराणेषु अस्य पुराणस्य महत्ता सर्वत्र स्वीक्रियते। अस्मिन् पुराणे पुराणपञ्चलक्षणान्तर्गतविषयातिरिक्ता अपि बहुविधा अन्ये विषया वर्त्तन्ते येनास्य पुराणस्य महत्त्वं वर्धते एव। अस्य पुराणस्य गणना वैष्णवपुराणेषु क्रियते। गरुडपुराणे काण्डत्रयं वर्तते—आचारकाण्डः, प्रेतकाण्डः तथा ब्रह्मकाण्डः। लेखकमहोदस्य मतानुसारं प्रेतकाण्ड एव अस्य पुराणस्य मूलभूतोंऽशः, पुराणेऽस्मिन् भूगोल-राजनीति-व्रत-प्रायश्चित्त-माहात्म्य-औषधादिनानाविषया वर्तन्ते। विषयदृष्ट्या पुराणमिदम् अग्निपुराणेन साम्यं भजते। पुराणेषु महापुराणानां गणनाप्रसङ्गे अस्य पुराणस्य स्थानं सप्तदश वर्तते। क्वचित्तु नवमे, त्रयोदशे, पञ्चदशे वा स्थाने अस्य गणना विद्यते। अस्य पुराणस्य वक्ता विष्णुः श्रोता च गरुडः। अस्य श्लोकसंख्या अष्टसहस्राधिकं वर्तते। रचनाकालनिर्धारणमपि लेखकमहोदयेनात्र कृतम्। पुराणेऽस्मिन् संहितात्रयं वर्तते अगस्त्यसंहिता (रत्नपरीक्षा), बृहस्पतिसंहिता (नीतिः) तथा धन्वन्तरिसंहिता (भैषज्यम्)। प्राचीनतमा सीमा ई० पू० २०० वर्षनिर्धारिता सुश्रुतस्य नामोल्लेखात्। निम्नतमा सीमा ईशवीयकालस्य दशमशताब्द्याः प्रागेव, अलबेरूनी-महोदयेनास्य पुराणस्य निर्देशत्वात्। याज्ञवल्क्यस्मृतेरपेक्षया (कालः ४०० ई०) अपि अस्य पुराणस्य प्राचीनत्वं निर्धारितं लेखकमहोदयेन। बहवोऽस्य प्राचीना अंशाः लुप्ता नवीनाश्च संयोजिताः। बह्वीनां विद्यानामपि सन्निवेशः परवर्त्तिनि काले एव कृतः महाभारत-रामायणयोः केचित् विषया अप्यत्र संकलिताः। अंततः प्रेतकल्पस्य विषयाणां विमर्शः कृतः। हेमाद्रौ प्रेतकल्पस्य अनेके उद्धरणा विद्यन्ते ये वर्तमानप्रेतकल्पे न विद्यन्ते। अतः ते अंशा गरुडपुराणतः लुप्ता जाता इत्यनुमीयते, नौनिधिरामकृतस्य गरुडपुराणसारोद्धारस्य विषयेऽपि विचारः प्रस्तुतः।]

The Garuḍa or the Gāruḍa Purāṇa was first revealed by Viṣṇu to Garuḍa and hence its such a name. Its interest in the usual Paurāṇic topics is rather secondary. It is concerned more with the Vaiṣṇavite rituals, Vratas, Prāyaścittās and Māhātmyas. Viṣṇu, Śiva, Durgā, Sūrya and Gaṇeśa are the five gods recommended for worship in it. Imitating the Agni-Purāṇa it summarises the Rāmāyaṇa, the Mahā-Bhārata, Harivaṁśa and has sections on cosmography, astronomy, sāmudrikaśāstra, medicine, prosody, grammar, ratnaparīkṣā, nīti, dharmaśāstra etc.

In the usuall ist of 18 Mahāpurāṇas its place is 17th ; as given in Viṣṇu P. 3.6.24, Mārk. P. 137. 11, Bhāg. P. 12.13.8 (under the name Sauparṇa), Kūrma P. I. I, Br. Vai. P. 4. 133.20, Padma P. 4. 111. 93, 6.220.25, Saura. P. 9, Madhusūdana Sarasvatī: Prasthānabheda 13. Padma P. gives also the 16th place at 6. 263. 80, Garuḍa itself gives this at 215. 16. The Varāha P. sets this aside and gives in its place Vāyu P.[1] In Alberunis first list,[2] which edition rests on oral information, it is quoted under the name of Tārkṣya P. and it is assigned 15th place. Dividing the Purāṇas according to the sāttvikāni and tāmasikāni according to Padma P. 4.263.83 Garuḍa P. is sāttvika along with Viṣṇu, Nārada, Bhāgavata, Padma and Varāha. It shows thereby, that it is to be recokned along with Vaiṣṇavāni.[3] Dikshitar classifies Garuḍa Purāṇa among Viṣṇu Purāṇas. Dr. Haraprasad Śāstrī puts it in the list of the first group of encyclopaedias of literature comprising of Garuḍa, Agni and Nārada.

The Garuḍa Purāṇa is also named after the huge mythical bird Garuḍa, the son of Ṛṣi Kāśyapa or Tārkṣa (after whom it has the name Tārkṣya Purāṇa) and Vinatā (therefore named as Vainateya by Vāyu 2.42.8).[4] The Garuḍa-Purāṇa has three Kāṇḍas : Ācāra or Karmakāṇḍa, (having 240 Adhyāyas) Pretakāṇḍa (49 Adhyāyas) and Brahmakāṇḍa (129 Adhyāyas). Out of these,

1. Wilson Viṣṇu P. p. XXIV.
2. India, I 130, Alberuni's second list (ibid 131) is borrowed from Viṣṇu P.
3. Cf. Wilson, Viṣṇu P. XX. Even Sonnerat 178 names it as one of the four Purāṇas dedicated to the praise of Viṣṇu.
4. Viṣṇu P. I. 21. 17, Bh. P. 6. 6. 21f. also Hopkins, Epic Mythology 23.

the second is the real Garuḍa Purāṇa as the common mass is familiar with this only. These three kāṇḍas are independent. Pretakāṇḍa is the chief and the early part of the Garuḍa Purāṇa. It is probable that the Ācārakāṇḍa is added afterwards by about 9th cent.A. D. Brahmakāṇḍa is still later as it has the influence of the Bhāgavata Purāna it ; still, it is not later than the 10th cent.A. D. The Uttarakhaṇḍa, a part of the Garuḍa Purāṇa is interesting as it depicts interesting prakaraṇas describing rites to be performed at the approach of death, obsequial ceremonies to be performed by the son, the life of the preta, Narakayātanā, exaltation of the Satī, the efficacy of the Gayāśrāddha.

As the garuḍa Purāṇa also possesses the alternative name Suparṇa it is cited by the Bhāgavata Purāṇa as Sauparṇa P. The connection of the present Garuḍa P. with the Garuḍa rests on the account[5] that Viṣṇu revealed the Purāṇa to Garuḍa at its request and it in its turn announced it to Kaśyapa. Besides, Viṣṇu granted the request of Garuḍa namely of setting free[6] its mother from the servitude of the serpent, obtains Soma and makes it his Vehicle.[7]

As soon as Kaśyapa listended the Garuḍa Purāṇa, as an example of the mystic power attained through it he turns a dried up tree once again green. Otherwise, there is no reference to the Garuḍa-Myth in the present Garuḍa-Purāṇa. The Account of the Matsya Purāṇa[8] that fundamentally the Garuḍa Purāṇa deals with the birth of Garuḍa ought to refer[9] to another text or it is only derived from the title of the Purāṇa. The short sketch of the Matsya Purāṇa regarding the contents of the Purāṇas[10] are quite general. The account of the Agni purāṇa also is to be judged in

5. Garuḍa P. 2. 17ff.
6. She was a prey to the lost bet with Kadrū. Cf. Suparṇādhyāya 3 and 4, M. Bh. I. 1189ff.
7. Cf. Uttara. Kh. I. 9.
8. Mats. P. 53. 53 : यदा च गारुडे कल्पे विश्वाण्डात् गरुडोद्भवम् ।
अधिकृत्याब्रवीत् विष्णुर्गारुडं तदिहोच्यते ॥
9. That one such was existing is rendered possible from the citation of Hemādri from the Garuḍa P.
10. Mats. P. 53. 13ff.

the same manner that Garuḍa Purāṇa describes the origin of Garuḍa from the universal egg.[11] Even in most of the Purāṇas the connection of the contents with the title of the Purāṇa is very loose. Not only these accounts regarding the contents of the Garuḍa Purāṇa which are in the Purāṇa lists of Matsya and Agni go contrary to our present Purāṇa text but also controvert the account regarding its extent contained in the Purāṇas.

In the Edition of Jībānand Vidyāsāgara, Calcutta, 1890 the text without Uttara-Khaṇḍa has about 7200 ślokas[12], while with the Utta. Kh. it is 8500 ślokas. The account of our Purāṇa[14] itself approximates to it, as according to it it has 8800 ślokas. The Agni-Purāṇa also does not go far off when it gives 8000 ślokas. On the other hand, the accounts of other Purāṇas regarding the extent of the Garuḍa Purāṇa are a pure phantasy. Matsya P.,[14] Vāyu P.,[15] Bhāg. P.[16] and Br. V. P.[17] ascribe to it 19,000 ślokas. Generally, from such numbers one can conclude the existence of a very large text than the one known to us at present which fact equally applies to the number given of other Purāṇas. As regards the diversity of contents G. P. surpasses Agni P. about whose encyclopaedic nature Winternitz[18] has already pointed out. Save the Vaiṣṇavite Purāṇas, as in the case of the other Purāṇas, the contents of this Purāṇa agrees very little with the traditionally determined five lakṣaṇas of a Purāṇa[19] and still less to those characteristics enumerated in the Bhāg. Purāṇa.[20] Nevertheless,

11. Agni P. 271.21 : गारुडं चाष्ट साहस्रं विष्णूक्तं तार्क्ष्यकल्पके ।
विश्वाण्डात् गरुडोत्पत्तिं तत् दद्यात् हेमहंसवत् ॥
12. The same account is given by Wilson, VI. P. LXXXV on the ground of the present text. Even the account of the contents, though short, gives no doubt that out text was before him. The whole is divided into 229 Adhyāyas.
13. Garuḍa P. 1. 35.
14. Matsya P. 53. 54.
15. Vāyu P. 2. 42. 8
16. Bh. P. (Bhāgavata) 12. 13. 8
17. Br. Vaiv. P. 4. 133.20.
18. Gesch. der Ind. Lit. I. 473 and Wilson Viṣṇu P. LIXff.
19. winternitz a. a. 0 443.
20. Bhāg. P. 2. 10. I; 12. 7. 8.

Adhyāyas 4-6 treat of *sarga* and *pratisarga*, Adhyāya 54 deal with *Vaṃśa*, Adhyāya 87 treat of *Manvantarāṇi*, Adhyāyas 138-141 treat of *Vaṁśānucaritam* (Solar and Lunar dynasties). A large part of the text is occupied with Vaiṣṇavite ceremonies and *vratas*, *Prāyaścittas*, description of celebrated *Tīrthas* and enumeration of their sin removing power. The following is most noteworthy :

Description of *Dvīpas*, *Varṣas* and universal mountains in Adhyāyas 54-61,[21] astronomy in Adhyāya 59, Astrology, omens, and portents in Adhyāyas 60-62, *Sāmudrikaśāstra* in Adhyāya 65, detail description of precious jewels and their potency (*ratnaparīkṣā*) in Adhyāya 68-80, contents of Rāmāyaṇa in Adhyāya 143, legend of Ṛci's meeting his ancestors in adhyāyas 88-90, contents of Harivaṁśa in adhyāya 144, contents of the Mahābhārata in Adhyāya 145, diseases and their treatment in adhyās 146-177, magic to overpower another, to bring impotency and to kidnap a rival in adhyāya 178, the Garuḍa Mantra which drives away demons and heals fever in Adhyāya 197, medicinal herbs and their potency in adhyāyas 179-193, the science of curing horses in adhyāya 201, grammar in adhyāyas 66, 203, 204 and discourse over *Nīti* in adhyāyas 108-115.

The Garuḍa Purāṇa has Khaṇḍas Pūrva and Uttara. In the first khaṇḍa there is detailed description of *ratnaparīkṣā* and *rājanīti*. *Āyurveda* is described in 26 adhyāyas. Here also the description of medicinal herbs as a result of whose use one's intellect becomes sharp and pure. This Purāṇa treats the *chandaśāstra* in six Adhyāyas. From the Garuḍa Purāṇa, many small books such as *Triveṇīstotra*, *Pañcaparvamāhātmya*, *Viṣṇudharmottara*, *Veṅkaṭagirimāhātmya*, *Śrīranganāthamāhātmya*, *Sundarapuramāhātmya* etc. have come out.

The Uttara Khaṇḍa of this Purāṇa contains Pretakhaṇḍa which is very well known among the devoute Hindus. The Garuḍa Purāṇa has its importance and glory for the Hindu only on account of this portion. During the ten days of the Śrāddha after the demise in a family the recitation of this part of the

21. These accounts are also treated in Kirfel's Kosmographie der Inder 55f.

Garuḍa Purāṇa, in particular, is considered very holy and pious by the religious minded Hindus.

On account of certain common features the Garuḍa Purāṇa can be safely described as the sister Purāṇa of the Agni-Purāṇa. Each one deals with the Parā and Aparā Vidyā and the Rāmāyaṇa and the Mahābhārata can be looked upon as the model of that class of literature. This Purāṇa lifts the veil of nature as it were.

It is a moot question whether Garuḍa Puraṇa was written by one author or its bulk has been increased by subsequent additions. From the first chapter we gather that it consisted of 8800 verses. It seems that many things have been added which have no direct bearing with it or have no legitimate connection with it and a large mass of original matter has been expunged from it so that it can remain true to the number 8800. The Pretakhaṇḍa was added as an appendix. The Purāṇa was slowly turned into a compendium. Tāntric rites and mantras such as Tripura Vidyā, Nityaklinna Vidyā, were incorporated in the Garuḍa Purāṇa. This Purāṇa is considered as one of the scriptutal Purāṇas of Vaiṣṇavism. The Pretakalpa is manifestedly an interpolation as its subject is dealt with in chapters on Śrāddha Kalpa, Prāyaścitta etc.

The Garuḍa Purāṇa contains three Saṁhitās viz. the Agastya Saṁhitā, the Bṛhaspati Śaṁhitā (Nītisāra) and the Dhanvantari Śaṁhitā. Any one of these would give it a permanant value, accord it immortal fame among works on practical ethics or applied medicine. The Agastya Saṁhitā deals with the formation, crystallisation and distinctive traits of differeet preciouse jems and enumerates countries from which our forefathers used to collect them. This part will be surely welcomed by the present day minerologists.

In the Bṛhaspati Saṁhitā there are observations on practical conduct and knowledge of human naturs and it reminds one of Bacons essays. In the Actiological portion of the Dhanvantari Saṁhitā one is surprised to note that in certain types of fever the blood undergoes a sort of chemical change etc. and a kind of

parasite produces leprosy. The therapeutical portion of the Saṁhitā contains many excellent remedies which can help the art of living a long life.

In view of additions and amplifications, it is futile to determine the time of the Garuḍa Purāṇa. One cannot lay down a precise date for its composition. Garuḍa Purāṇa is mentioned in Halāyudha's Brāhamaṇasarvasvam. According to many eminent authors Viṣṇudharmottarapurāṇa forms a portion of Garuḍa Purāṇa. Garuḍa Purāṇa like Agni Purāṇa, Padma Purāṇa and the like were the exponents of victorious Brahmanism. Descriptions in the life of Buddha though meagre and the occurrance of the name of Susruta in the medicinal portion of the Garuḍa Purāṇa show that its author was acquainted with the Buddhistic literature of the age. The recension of the Susruta Saṁhitā was written in 200B. C. by Nāgārjuna. Susruta Saṁhitā gives the number of bones in a human body as 300, Viṣṇu Smṛti gives as 360 and the Garuḍa Purāṇa gives as 362 (Asthnām dviadhakam proktam).

The Law book of Yājñavalkya forms the upper limit which is 400 A.D.[22] and in the 1st and the 3rd Adhyāyas almost the entire Garuḍa Purāṇa is drawn upon.[23] For a still later date, there is the circumstance, that over and above the contents of the Mahābhārata and the Rāmāyaṇa even the contents of Harivamśa which possesses the character of a Purāṇa are given and therefore is scarcely older than the latest portions of the Great Epics. A surer lower limit is fixed by Alberuni[24] whose work about India is composed by 1031 A. D. He knew the 18, Purāṇas as canonical texts. Their origin ought to be thus 100 years prior. The citations of Alberuni from Purāṇas particularly form Viṣṇudharmo-

22. Jolly, Recht und Sitte p. 21.

23. They are the following : Garuḍa. P. Adhyāya 93=Yājña. I. 13, Adhy. 94=Yāj. I. 14-50, Adhy. 95=Yāj. I. 51-89, Adhy. 96=Yāj. I. 91-180, Adhy 97=Yāj. I. 182-96, Adhy. 98=Yāj. I. 200-216, Adhy. 99=Yāj. I. 217-269, Adhy. 100=Yāj. I. 270-291, Adhy. 101=Yāj. I.294. 305, Adhy. 102=Yāj. 3. 45-53, Adhy. 103=Yāj. 3.56.,ff, Adhy, 104=Yāj. 3. 208-218, Adhy. 105=Yāj. 3. 219-328, Adhy. 106=Yāj. 3. 1-43.

24. S. O. S. I.

ttarapurāṇa which has been analysed by Bühler[25] shows that this text was before him in a form which is identical with the one known to us to-day. This much can be accepted with certitude that the Garuḍa preferably Tārkṣya P. quoted by him is identical with that of our text. Compared to the Matsya Purāṇa, we may note ; that in the Matsya Purāṇa, the lord assumes the form of a fish and tells the account to Manu, but here the lord tells or better answers the questions of the Garuḍa, the king of birds, and solves the doubts.

The exact determination of the lower limit depend on the answer to the querry whether Garuḍa Purāṇa is as old as Viṣṇudharmottarapurāṇa and it can be considered as the part of it.[26] According to Bühlerś analysis[27] the Kāsmerean Viṣṇudharmottarapurāṇa like other Purāṇas treats the successive world creations, gives geographical, astronomical and chronological accounts, gives numerous genealogies, legends, contains extensive discourses on vratas and Śrāddhas, gives discourse on dharma and rājanīti, medicine, science of arms, short chapters on Sanskrit and Prakrit grammar, lexicography, metrics, poetics, contains discussion on preliminaries to dance, song and instrumental music, has discussion on the construction of images and temples. As pointed out by Bühler Viṣṇudharmottarapurāṇa is already cited in the 7th cent. A. D.[28] As gathered from the work of Alberuni, it appears that he knew and has studied it well and he knew it in a form which is essentially identical with the Kāshmerean recension.[29] He gives extracts from it, mostly in the form of dialogues between Mārkaṇḍeya and Vajra,[30] between king Parīkṣa and Śatānīka[31] mostly treating of astronomical and mathematical

25. Cf. the introduction to the translation of Āpastamba's Dharmasūtras S. B. E. 2, XXVIIff. and particularly I. A. 19 (1890), 381ff. 25 (1896) 323ff.

26. Winternitz I. 480.

27. I. A. 19, 381ff.

28. Brahmagupta's (628 A. D.) Brahmasiddhānta is borrowed in Viṣṇudharmottarapurāṇa.

29. Cf. Bûhler a. a. O. as well as Jolly Recht und Sitte 31.

30. India I. 241f., 321, 360, 386, II, 2. 3.

31. India I. 77ff.

objects (planets and fixed stars 1.287 f., legends of stars 1.211, Pol. 1.241, even treats of mythology 1.54, Manvantaras 1.387). The oldest Indian author who cites Vi. D. P. is Hemādri[32] in whose Caturvargacintāmaṇi and entire chapter is borrowed from it. As regards the offering of Śrāddha in Vi. D. P. Caland has shown a very narrow connection with the Viṣṇusmṛti and according to which the Purāṇa might have been the portion that loans. If the Vi. D. P. be a part of the original Garuḍa Purāṇa which still requires a very exact investigation, then the time of the origin of this work may be given between 4th Cent A. D. to 7th cent. A. D. Probably, Vi. D. P. cannot be taken as a decisive criterion for the age of the Garuḍa Purāṇa since diverse types of additions to the Purāṇas are often very loosely connected with the main work[33] and they need not originate at the same time. In any case, the Garuḍa Purāṇa as a whole, does not belong to the latest portions of the Purāṇa literature. According to Hopkins,[34] it can be as old as the conclusive redaction of the Mahābhārata. According to Pargiter,[35] the genealogical chapters (Adhyāyas 138-141) contain lists of kings which are later than that of Matsya, Vāyu and Brahmāṇḍa Purāṇas. It is a matter for a thorough investigation, whether the shorter list of kings in the Garuḍa Purāṇa is really the later one. According to the thorough criticism which Keith[36] has levelled against the chronological determination of Pargiter with reference to the Purāṇas, still their utility for the absolute and relative date determination of these texts is admissible in any case only with great care. If the Vaṁśānucarita chapter of the Garuḍa Purāṇa be later than the above named Purāṇas it will be so in view of the tolerably high age of the Vāyu Purāṇa[37]; still, it cannot push on Garuḍa Purāṇa up to the latest time that comes in view.

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32. Is to be placed according to Bühler a. a. O. between 1260 to 1309 A.D.
33. Cf. Winternitz 455 and 477. Rājendralālmitra's account in the introduction to his ed. of Agni Purāṇa, p. III.
34. Great of India 48 ann. 2.
35. The Purāṇa Text of the Dynasties of the Kali Age, VII and 83, cf. also Ancient Indian Genealogies and Chronology, J.R. A.S. 1910, I-56.
36. J R A S 1914, 1021-1031.
37. Winternitz I. 463.

The general view point applied by Winternitz, that if a Purāṇa is to be given a later date then its accounts should be inconceivable and phantastic.[38] This point of view cannot allocate a high age to Garuḍa Purāṇa which with its 84,00000 hells excells to an extent such similar accounts of other Purāṇas.[39] Even the priestly greed, which is enveloped in verbose and pretenteous enumeration of the gifts are to be given to Brāhmaṇas at every possible opportunity ought to point to a later age. This characteristic is stamped on all the later Purāṇas, (f. e. g. Saura Purāṇa, Adhyāya 10).

The Uttarakhaṇḍa (Pretakalpa) printed by Vidyasāgara at the end of the Garuḍa Purāṇa, which has the title Pretakhaṇḍa (rituals for the departed) treats in 35 Adhyāyas about Pretas, hells and the cult of the dead. Its connection with the main is very loose. Therefore, many chapters of the latter treat the same topics e. g. Adh. 57 deals with the nether world and hells, Adh. 85 offerings on Gayā, Adhy. 99 Śrāddhavidhi, Adh. 104 coming back of the sinner from the hells, Adh. 106 impurity on death, Adh. 210-212 Śrāddha and Sapiṇḍikaraṇa. In any case, such repetitions in one and the same Purāṇa are quite frequent and are

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38. Hells are beneath the Earth and water. Viṣṇu P. 2. 6. 1, Vāyu 2.

39. 176, Br. Vaiv. P. 2. 33, Bhāg. P. 5. 26. 5, Garuḍa. P. 57. 4, and Vāma. P. 2. 50. The number 84,000000 is highly liked in the Indian systems. The Hindus as well as the Jains also believe in 84,00000 lives after which one gets a human birth. Cf. Caurasilakha me bhatakyo etc. In Garuḍa P. 4. 62, 16. 13, this is the no. of beings. Uttar. Kh. 6. 44 gives this no. of beings in the world of Yama. The nmber of hells given in the oldest Brāhmaṇa literature is 7. Cf. Śaṅkarācarya and Rāmānuja on Br. Sūtra 3. I. 15, Amarakośa I. 9. I, Mārk. P. 12 and 14. Manu 4. 88-90, Yāj. 3.222-224, Viṣṇu. XLIII I-22, Vāmana P. II. 50ff., Kirfel Kosm. Viṣṇu P. 2. 6. 2-4, Bhāg. P. 5. 26. 7; 28 krores of hells are given according to Agni P. 370 18ff., Padma P. 6. 227. 66. Thus the Brahmanic accounts give multiples of 7 as the basis while the Buddhists give multiples of no. 4. Sporadic accounts are given by Brahma P. viz. 10 hells to give 10 Piṇḍas. Garuḍa. P. 105.4 gives 12 hells Br. Vaiav. P. gives 86 hells, Brahma P. 214.14 gives 22 hells cf. also Bhāga. P. 5.26.37, Padma P. 6. 229.37 Viṣṇu P. 2. 6. 27, The usual seven principal hells are Raurava, Mahāraurava, Kālasūtra Apratiṣṭha, Avīci, Lohapṛṣtha, and Tāmas.

very temptingly connected with the composition of these texts.[39a] The date of this Śrāddhakalpa cannot be fixed prior to the middle of the 7th cent. A. D. is to be assumed from the citations from Bhartṛhari[40] as he died about 651-652 A. D.[41] However, this conclusion is not convincing as under the name of Bhartṛhari, as pointed out by Hertel, there are poems of different authors who can be as old as Bhartṛhari himself.

Citations from the Garuḍa Purāṇa occuring in Hemādri's Śrāddhakalpa (Caturvargacintāmaṇi ed. Bibliotheca Indica Vol. III. 1) are borrowed from a text whose general contents visibly correspond to the Uttarakāṇḍa (pretakalpa) of this Purāṇa. But, nothing of the like occurs in the text lying before us, not even in the main part of the same. This circumstance shows, that there must be another Garuḍa Purāṇa than the one edited by Vidyāsāgara. In Hemādri there is no citation from the Uttarakhaṇḍa of the Garuḍa Purāṇa lying before us which does not naturally prove that this text did not yet exist in the time of Hemādri.

By the side of the Garuḍa Purāṇa, as it occurs in the edition of Jīvānanda Vidyāsāgara ; there is yet another, which has become well known and this appears to be an extract form this Purāṇa, indeed, from the pretakalpa of the same and this text is entitled Garuḍapurāṇasāroddhāra.[42] The author of this as also the author of the commentary partly given in ślokas names himself in the latter[43] as Naunidhirāma, son of Śrīharinārāyaṇa, grandson of Śrīsukhalālajī, who was a legend teller in the court of king Śrīśārdūla in Juñjhuṇūnagara.[44]

39a. Garuḍa P. and Agni P. contain many descriptions of hels which do not confirm to their aims. Particularly rich are the repetitions in Padma P.

40. Uttar. Kh. 3. 18 = Bhartṛhari 3. 76

41. Thus, I-tsing (Takakusu 179 f.), it is presumed that the poet Bhartṛhari is identical with the grammarian and the philologist which is even presumed even by Pischel (Die Indische Literatur, Kultur der Gegenwart, 205).

42. Aufrecht, Cat. Cat. quotes it as Garuḍapurāṇasāroddhārasaṃgraha.

43. last p. Mayā Naunidhirāmeṇa Kṛtoyaṃ Sārasaṃgrahaḥ Ṭīkā on Adhyāya XVI : Iyaṃ Naunidhirāmeṇa mayā ṭīkā kṛtādarāt.

44. The present Jhūnjhunu, capital of Tahsil of the same name in Jaipur Rājaputāna, about 140 kilometres N. N-W of Jaipur.

If one compares Naunidhirāma's Sāroddhāra with the Pretakalpa of the Garuḍa Purāṇa found in the edition of Vidyāsāgara, it appears that both the texts in reality agree in their general contents and that too rather verbally. Even regarding the extent they are very close : Uttarakhaṇḍa has 1319 ślokas in 35 Adhyāyas, Sāroddhāra has 1275 ślokas in 16 Adhyāyas. As Naunidhirāma's text almost comes near to the contents of the Uttarakhaṇḍa it follows that it is not purely an extract from it. It contains, besides the similarities, even such material which is not found in the main Garuḍa Purāṇa. The author of the Sāroddhāra points out in the introduction to his Ṭīkā a few ancient extracts from the Garuḍa Purāṇa and utilises still other texts and visibly they are other Purāṇas. From the Bhāgavata Purāṇa a few passages are literally borrowed : Death and the pangs on the path of Yama 1. 21-25, 37ff., = Bhāg. P. 3. 30. 14-18, 28, development of the child in the womb 6. 5ff., = Bhāg. P. 3. 31.1ff, Sarpapujā 12. 74f. occurs almost exactly as in Bhaviṣyottara P. (Hem. 1666). The description of Yama's path verbally agrees with Bṛh. Nārada P. 19, description of Yama 3. 30ff. agrees with Bṛh. Nārada P. 29. 47ff. and both these are also in the Uttarakhaṇḍa.

In the external form, the text differentiates itself from the Uttarakhaṇḍa above all through careful literary style[45] and orderly composition. Adhyāyas 1-13 contain uniform material concluded by the śravaṇaphala, Adhyāyas 14-16 follow uniformity and have very few repetitions. On the contrary, the arrangement of the Uttarakhaṇḍa is awufully confusing, has repetitions even in the same phraseology and that too in abundance. Remarkable is the extensive portion on widow burning (X. 35-50) for which a few verses are in the Uttarakhaṇḍa. Even the chapter on Yoga Adhyāya XV and the wise sayings in Adhyāya XVI have no exact parallel in it. From all these it comes out, that Naunidhirāma's

45. Ungrammatical forms or usages, irregular Sandhi are very rare. Artistic metres are very often used as in U. kh. They are the following. Indravajrā 1. 38 ; Upajāti 2. 16 ; 6. 36 ; 7. 60 ; 9. 48. Vaṇśaṣtha 2. 35-40 ; Vasantatilakā 2. 48 ; 6. 40 ; 8. 19-20 ; Sragvini 8. 17. 18 ; Śārdūlavikridita 1. 59 ; 15. 74-75 ; Āryā 1. 1. 16 121.

Sāroddhāra is not a mere extract from the Uttarakhaṇḍa of the Garuḍa Purāṇa.

The text should be late on account of the inordinate glorification of Satī found in it, in particular its sources[46], this is also so from the borrowals from the Bhāgavata Purāṇa which speaks for its lateness inspite of its extraordinary estimation in India it belongs to the youngest product of Purāṇa literature. Monier Williams states regarding thc conjectured age of Sāroddhāra: "The Garuḍa Purāṇa is comparatively a modern work, probably not older than the seventh or the eight century, and possibly still modern." The last observation is just for Sāroddhāra, hardly only for the Garuḍa Purāṇa.

In his treatment of the cult of the Hindus Monier williams has taken Sāroddhāra of the Garuḍa Purāṇa as the basis for the deliniation of modern views and usages of the Hindus because he sees in it the excellent incorporation of them, as in this text occurs, what the modern Hindu believes ; regarding the continuity of the soul after death and the literary determination of the ceremonies connected with the dead confirming greatly with the modern usages. Jolly[48] proves that ancient custom of the burial were extensively preserved by the Brāhmaṇas and the present consolatary mantras uttered with a certain predilection are borrowed from the Garuḍa Purāṇa (i. e. without doubt our Sārroddhāra). The introduction to the English translation S B H p. I confirms that it is recited whole over India at the funeral of the corpse and still however many fear to listen to it on other occasions as they are considered as ominous.

Before bringing this small article to a close, I would be failing in my duty if I were not to mention my indebtedness to the source which I have made use of in the composition of this article.

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46. Jolly states in S B E 7. XXIX that widow burning is not mentioned in any ancient Sanskrit Literature. Cf. also Garbe, Beitrage zus Indischen Kultur Geschichte 154f., Winternitz W Z K M 29, 172ff.

47. a. a. O. 291ff.

48. Recht nnd Sitte 156.

In particular, I ought to express my special debt to Dr. Abegg. To a large extent, I have drawn upon the material from Dr. Phil. Emil Abeggs "Der Pretakalpa des Garuḍa-Purāṇa", 1921 which is his Habilitations-schrift submitted by him to the Hohen philosophischen facultät I der Universität Zurich. I am highly obliged to the great scholar for it as well as the publisher. If scholars are able to make use of this article, I think, my purpose of writing will be fruitified.

ŚAKHĀS OF THE SĀMAVEDA IN THE PURĀṆAS

By

GANGA SAGAR RAI

[निबन्धेऽस्मिन् सामवेदस्य शाखानां पुराणानां साक्ष्याधारेण अन्य-साक्ष्यैश्च विवेचनम् कृतम् । सामवेदस्य महत्त्वप्रदर्शनपूर्वकं तच्छाखाना-मुत्पत्तिविस्तारह्रासादीनां विवरणं दत्वा जैमिनि-राणायनीय-कौथुम-शात्यमुग्रि-शाट्यायनिप्रभृत्यनेकासां शाखानां परिचयः प्रस्तुतः । अन्ते साममंत्राणां संख्याविषयेऽपि विभिन्नमतानामुल्लेखः कृतः]

The Sāmaveda has a special place in the Vedic literature. In the Gītā, Lord Kṛṣṇa says 'I am Sāmaveda among the Vedas'[1]. The Bṛhaddevatā of Śaunaka holds that he who knows the Sāmans, knows the reality[2]. According to the Ṛgveda, the Sāmans are accessible only to those who are attentive[3]. In another mantra of the Ṛgveda the Sāma-singing is compared to the songs of birds[4]. Special references have been made to Sāmaveda in the Upaniṣads and the Purāṇas also. According to the Chāndogya Upaniṣad if the Ṛgveda is the speech, the Sāmaveda is the life breath (1. 1. 5) and if the ṚK. is the eye, the Sāma is the self. (1. 7. 1.) In the Vāyu-Purāṇa, also the Sāmaveda is glorified.

THE MEANING OF THE WORD SĀMAN

By Sāmaveda we generally mean a collection of verses, nearly all of which occur in the Ṛgveda, and which are sung mostly at the Soma-sacrifices. But strictly speaking Sāman was a melody or chant, apart from the words and Jaimini defines Saman as a *gīti*[5]. The word Sāman is explained by *Yāska* in

1. वेदानां सामवेदोऽस्मि । Gītā X. 22
2. सामानि यो वेद स वेत्ति तत्त्वम् Bṛhaddevatā
3. यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ॥ Ṛg. V. 44. 14
4. उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि Ibid II. 43.2
5. गीतिषु सामाख्या Jaimini, II. 1. 36

Nirukta[6]. Bhartṛhari, too, has referred to the term[7]. According to the Chāndogya Up. already noted the Sāman is based on the ṚK[8]. This shows the distinction of the two, ṚK and Sāman. Sāman was a tune, a melody sung to the words of the ṚK and the Sāmaveda was the collection of the ṚKs as set to the Sāmans[9].

As recorded in tradition, Sāmaveda originally consisted of one thousand Śākhās. But as in these Śākhās, the texts were studied in forbidden times (*anadhyāyas*), Indra destroyed them with his thunderbolt[10]. Patañjali, regards the Sāmaveda as of thousand schools (*Sahasravartmā*)[11]. Othere references, too, are of the same view[12]. The Buddhist text Divyāvadāna also mentions these to be one thousand and eighty in number[13].

It is obvious that according to the tradition the Sāmaveda originally consisted of thousand schools, which were, later on,

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6. साम सम्मितमृचा। अस्यतेर्वार्चा साम मेन इति नैदानाः Nirukta VII. 12
7. ऋचो वा गीतिमात्रं वा सामद्रव्यान्तरं न तु ।
गीतिभेदाद्धि गृह्यन्ते ता एव निकृता ऋचः ॥
8. ऋचि अध्यूढं साम Chāndogya Up. I. 6. 1 and का साम्नो गतिः ।
स्वर इति होवाच ibid I 8. 4
9. Ṛktantram, Intr. PP. 13-18 ; For a recent account of Sāmaveda and music, See Dr. V. Raghavan Journ. of the Music Acadamy, Madaras, vol. 33, PP. 127, 133
10. (i) अनध्यायेष्वधीयानास्ते शतक्रतुवज्रेणाभिहताः प्रनष्टाः
Caraṇavyūha P. 43
(ii) अनध्यायेष्वधीयानांस्ताञ्जघान शतक्रतुः Vāyu 61. 29, Bd. II. 35.33
11. सहस्रवर्त्मा सामवेदः Mahābhāṣya
12. (i) सहस्रसंख्यया जाताः शाखाः साम्नः परंतपः ॥ Muktikopaniṣad
(ii) स सहस्रमधीत्याशु सुकर्माप्यथ संहिताः ।
प्रोवाचाथ सहस्रस्य सुकर्मा सूर्यवर्चसः॥ Vāyu 61. 28, Bḍ. II. 35.33
(iii) सहस्रसंहिताभेदं सुकर्मा तत्सुतस्ततः । Viṣṇu III. 6. 6
(iv) सहस्रसंहिताभेदं चक्रे साम्ना ततो द्विजाः Bhāg. X11 6. 76
(v) तत्र सामवेदः सहस्रधा Atharvan pariśiṣṭa 49. 3. 1
(vi) तत्र सामवेदस्य शाखासहस्रमासीत् Prapañcahṛdaya
13. ब्राह्मणाः सर्वे एते छन्दोगाः पंक्तिरित्येका साशीतिसहस्रधाभिन्ना ।
Divyāvadāna

lost. Mahidāsa, the commentator or Śaunaka's Caraṇavyūha quotes a verse according to which he who reads the sacred text in the forbidden times is killed by lightning (*vidyut*)[14]. Though the myth of the banishment of the Sāmavedic Śākhās cannot be relied upon, yet the existence of the much more Sāmavedic Śākhās than extant cannot be denied. Since the Sāmaveda is based on melody and chants and music depends on vocal organs, the origin of different schools is but natural. The minor differences of these Śākhās were forgotten, and their numerous schools dwindled. The differences between many Saṁhitās of the Sāmavedic schools is negligible as they differ only in the omission of certain syllables or the pronounciation of certain sounds in a different manner. These differences too, exist betwen major Śākhās, the minors have even less differences[15].

As regards the Śākhās that survived, texts are not unanimous in mentioning their names. The Caraṇavyūha of Śaunaka enumerates only fourteen Śākhās of this Veda[16]. Mahidāsa, the commentator on the same text, has slightly differed from the original text and he has cited some new names[17]. The Ātharvaṇa Caraṇavyūha also has some differences in the names[18]. The

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14. अनध्यायेष्वधीयाना म्रीयन्ते खलु विद्युताः P. 43

15. Dr. Caland, Jaiminīya Saṁhitā, P. 11, Sāmāśramin Trayīṛikā P.249

16. शेषान् प्रवक्ष्यामि आसुरायणीया वासुरायणीया वार्तान्तरेया प्राञ्जलऋग्वैनविधाः प्राचीनयोग्या राणायनीयाश्चेति । राणायनीया नाम नव भेदा भवन्ति—राणायनीयाः शाट्यायनीयाः सात्यमुद्गलाः खल्वला महाखल्वलाः लाङ्गलाः कौथुमाः गौतमा जैमिनीयाश्चेति ।

17. Aftet mentioning the original he writes
अथ प्रकारान्तरेणाह—तत्र राणायनीयानां सप्तभेदा भवन्ति-राणायनीयाः सात्यमुग्राः कालेयाः महाकालेया लाङ्गलायनाः शार्दूलाः कौथुमाश्चेति । तत्र कौथुमानां षड्भेदा भवन्ति—कौथुमाः आसुरायणाः वातायनाः प्राञ्जलिर्वैनभृतः प्राचीनयोग्या नैगमोया इति ।

18. तत्र केचिदवशिष्टाः प्रचरन्ति—राणायनीयाः साठ्यमुग्राः कालपाः महाकालपाः कौथुमाः लाङ्गलिकाश्चेति । कौथुमानां षड्भेदा भवन्ति । तद्यथा । सारायणीयाः वातरायणीयाः वैतधृताः प्राचीनास्तेजसा अनिष्टकाश्चेति Ath. Pariśiṣta 49. 3. 2, 3

verses quoted by Mahidāsa mention the name of 13 ācāryas[19]. In the Gobhila Gṛhyakarma-Prakāśikā, too, the names of 13 acāryas are mentioned[20] and references to 13 ācāryas are found in the Jaiminīya Gṛhya-sūtra[21]. According to the Rudraskanda, a commentator of the Khādirasūtra, the number of ācāryas is 13[22].

The Purāṇas widely differ from each other and they have less concordance with the above mentioned texts. The Sāmavedic Śākhās are enumerated in detail in the Viṣṇu Purāṇa as follows :

सामवेदतरोश्शाखा व्यासशिष्यस्स जैमिनिः ।
क्रमेण येन मैत्रेय बिभेद शृणु तन्मम ॥
सुमन्तुस्तस्य पुत्रोऽभूत्सुकर्मास्याप्यभूत्सुतः ।
अधीतवन्तौ चैकैकां संहितां तौ महामती ॥
सहस्रसंहिताभेदं सुकर्मा तत्सुतस्ततः ।
चकार तं च तच्छिष्यौ जगृहाते महाव्रतौ ॥
हिरण्यनाभः कौसल्यः पौष्पिञ्जिश्च द्विजोत्तम ।
उदीच्यास्सामगाः शिष्यास्तस्य पञ्चशतं स्मृताः ॥

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19. आसां शाखानामध्यापका आचार्यास्त्रयोदशसंख्याकाः । ते यथा—
राणायनी सात्यमुग्री दुर्वासा अथ भागुरिः ।
भारुण्डो गौर्गुंजवीभंगवानौपमन्यवः ॥
दारालो गार्ग्यसावर्णी वार्षगण्यश्च ते दश ।
कुथुमिः शालिहोत्रश्च जैमिनिश्च त्रयोदश
इत्येते सामगाचार्याः स्वस्तिं कुर्वन्ति तर्पिताः ॥

20. राणायनिः सात्यमुग्रिः । व्यासः (दुर्वासाः) । भागुरिः । औगुंण्डिः । गौगुंलविः । भानुमानौपमन्यवाः । कराटिः । मशको गार्ग्यः । वार्षगण्यः । कौथुमिः सालिहोत्रः । जैमिनिः
Further in the same book ten Pravacanakāras are referred to.
शटिः । भालविः । कल्बविः । ताण्डयः । वृषाणः (वृषगणः) । समबाहुः । रुरुकिः। अगस्त्यः। बष्कशिराः। हूहूः। Gobhila Gṛhya Karmaprakāśikā

21. जैमिनि—तलवकारं—सात्यमुग्रं राणायनिदुर्वाससं च—भागुरि-गौरुण्डि — गौर्गुलविं — भगवन्तमौपमन्यवं — कारण्डि-सावर्णि—गार्गवार्षगण्यं-दैवन्त्यम्—इति Jaiminīya Gṛhya Sūtra 1.14

22. तथैव राणायनादीनाचार्यान् त्रयोदश शाट्यायनादीन् प्रवचनकर्तॄन् दश
Commentary on Khādira Sūtra 32. 14. 16

हिरण्यनाभात्तावत्यस्संहिता यैर्द्विजोत्तमैः ।
गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः ॥
लोकाक्षिर्नौधमिश्चैव कक्षीवाँल्लाङ्गलिस्तथा ।
पौष्पिञ्जिशिष्यास्तद्भेदैस्संहिता बहुलीकृताः ॥
हिरण्यनाभशिष्यस्तु चतुर्विंशति संहिताः ।
प्रोवाच कृतिनामासौ शिष्येभ्यश्च महामुनिः ॥

III. 6. 1-7

The list of the Bhāg. P., though does not differ from the Viṣṇu-Purāṇa in essence, yet it shows some variations. It is as follows :

जैमिनेः सामगस्यासीत्सुमन्तुस्तनयो मुनिः ।
सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥
सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।
सहस्रसंहिताभेदं चक्रे साम्ना ततो द्विजः ॥
हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः ।
शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥
उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै ।
पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ॥
लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च ।
पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥
कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः ।
शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥

Bhāg. X. 6.75-80

The list of the Vāyu Purāṇa is much detailed and the same is repeated in the Brahmāṇḍa Purāṇa with few variations.[23]

23. पुत्रमध्यापयामास सुमन्तुमथ जैमिनिः ।
सुमन्तुश्चापि सुत्वानं पुत्रमध्यापयत् प्रभुः ॥
सुकर्माणं सुतं सुत्वा पुत्रमध्यापयत्प्रभुः ॥ 27
स सहस्रमधीत्याशु सुकर्माप्यथ संहिताः ।
प्रोवाचाथ सहस्रस्य सुकर्मा सूर्यवर्चसः ॥ 28

In the Agni-Purāṇa following list of the Sāma-Veda Śākhās is available :

सामवेदतरोः शाखा व्यासशिष्यः स जैमिनिः ॥
सुमन्तुश्च सुकर्मा च एकैकां संहितां ततः ।
गृह्णाते च सुकर्माख्यः सहस्रं संहितां गुरोः ॥

and Ch. 153.28-29

साम्नः कौथुमसंज्ञैका द्वितीयाथर्वणायनी ।
गानान्यपि च चत्वारि वेद आरण्यकं तथा ॥

271.6

अनध्यायेष्वधीयानांस्ताञ्जघान शतक्रतुः ।
प्रायोपवेशमकरोत्ततोऽसौ शिष्यकारणात् ॥ 29
क्रुद्धं दृष्ट्वा ततः शक्रो वरमस्मै ददौ पुनः ।
भाविनौ ते महावीर्यौ शिष्यावनलवर्चसौ ॥ 30
अधीयानौ महाप्राज्ञौ सहस्रं संहितावुभौ ।
एतौ सुरौ महाभागौ मा क्रुध्य द्विजसत्तम ॥ 31
इत्युक्त्वा वासवः श्रीमान् सुकर्माणं यशस्विनम् ।
शान्तक्रोधं द्विजं दृष्ट्वा तत्रैवान्तरधीयत ॥ 32
तस्य शिष्यो भवेद्धीमान् पौष्यञ्जी द्विजसत्तमाः ।
हिरण्यनाभः कौशिक्यो द्वितीयोऽभून्नराधिपः ॥ 33
अध्यापयत्तु पौष्यञ्जी सहस्राद्धं तु संहिताः ।
तेनान्योदीच्यसामान्याः शिष्याः पौष्यञ्जिनः शुभाः ॥ 34
शतानि पञ्च कौशिक्यः संहितानाञ्च वीर्यवान् ।
शिष्या हिरण्यनाभस्य स्मृतास्ते प्राच्यसामगाः ॥ 35
लोकाक्षी कुथुमिश्चैव कुशोती लाङ्गलिस्तथा ।
पौष्यञ्जिशिष्याश्चत्वारस्तेषां भेदान्निबोधत ॥ 36
राणायनीयः स हि तण्डिपुत्रस्तस्मादन्यो मूलचारी सुविद्वान् ।
सकतिपुत्रः सहसात्यपुत्र एतान् भेदान् वित्त लोकाक्षिणस्तु ॥ 37
त्रयस्तु कुथुमेः पुत्रा औरसो रसपासरः ।
भागवित्तिश्च तेजस्वी त्रिविधाः कौथुमाः स्मृताः ॥ 38
शौरिद्युः शृङ्गिपुत्रश्च द्वावेतौ चरितव्रतौ ।
राणायनीयः सौमित्रिः सामवेदविशारदौ ॥ 39
प्रोवाच संहितास्तिस्र शृङ्गिपुत्रो महातपाः ।
चैलः प्राचीनयोगश्च सुरालश्च द्विजोत्तमाः ॥ 40

In the circumstances, it is very hard to determine the exact name and number of the Sāmavedic Śākhās. Tradition is complex and no text can be said to be authentic. Various forms of even one name are to be seen. For instance, the name Lāṅgali occurs in the following forms :

Bhāg. P.	Vāyu P.	Ath. Pariśiṣṭa	Śaunaka's Caraṇavyūha
Māṅgaliḥ	Lāṅgaliḥ	Lāṅgalikāḥ	Lāṅgalāḥ

JAIMINI—THE FOUNDER OF THE SĀMAVEDIC SCHOOLS

According to the Purāṇas, the Sāmaveda was first handed down to Jaimini by Vyāsa. Hence Jaimini was contemporary of Vedavyāsa. According to the Mahābhārata he was present in

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प्रोवाच संहिताः षट् तु पाराशर्यंस्तु कौथुमः ।
आसुरायणवैशाख्यौ वेदवृद्धपरायणौ ॥ 41
प्राचीनयोगपुत्रश्च बुद्धिमांश्च पतञ्जलिः ।
कौथुमस्य तु भेदास्ते पाराशर्यस्य षट् स्मृताः ॥
लाङ्गलिः शालिहोत्रश्च षट् षट् प्रोवाच संहिताः ॥ 42
भालुकिः कामहानिश्च जैमिनिः लोमगायनिः ।
कण्डश्च कोहलश्चैव षडेते लाङ्गलाः स्मृताः ॥
एते लाङ्गलिनः शिष्याः संहिताः यैः प्रसाधिताः ॥ 43
ततो हिरण्यनाभस्य कृतशिष्यो नृपात्मजः ।
सोऽकरोच्च चतुर्विंशत्संहिता द्विपदां वरः ॥ 44
प्रोवाच चैव शिष्येभ्यो येभ्यस्तांश्च निबोधत ।
राडश्च महवीर्यश्च पञ्चमो वाहनस्तथा ॥ 45
तालकः पाण्डकश्चैव कालिको राजिकस्तथा ।
गौतमश्चाजवस्तश्च सोमराजापतत्तः ॥ 46
पृष्ठघ्नः परिकृष्टश्च उलूखलक एव च ।
यवीसश्च वैशालो अङ्गुलीयश्च कौशिकः ॥ 47
सालमञ्जरिसत्यश्च कापीयः कानिकश्च यः ।
पराशरश्च धर्मात्मा इति क्रान्तास्तु सामगाः ॥ 48
सामगानान्तु सर्वेषां श्रेष्ठौ द्वौ तु प्रकीर्तितौ ।
पौष्यञ्जिश्च कृतिश्चैव संहितानां विकल्पकौ ॥ 49

Vāyu 61.27-49.

The same verses are repeated in the Brahmāṇḍa Purāṇa with few variations in reading.

the court of Yudhisthira.[24] He is also said to be the *udgātṛ* of king Janamejaya.[25] Various books are attributed to Jaimini e. g. Saṁhitā, Brāhmaṇa, Kalpasūtra, Mīmāṁsā etc. These were written by Jaimini himself or by his pupils is not certain.[26] In any case, it can not be denied that these works belonged to the Sāmaveda, and particularly to the Jaiminīya Śākhā. Vyāsa has cited the name of Jaimini as an authority in his Brahmasūtra.

Two verses are found which clearly call Jaimini sūtrakāra and propounder of thousand Śākhās[27]. Jaimini went to see Bhīṣma lying on the bed of arrows[28]. According to the Purāṇas he was a pupil of Vyāsa and in-charge of the Sāma-Saṁhitā[29]. He taught the Sāmaveda to his own son Sumantu[30]. Jaimini was also an authority on yoga[31]. In the Vāyu-Purāṇa he is described as a follower of the Lāngala Śākhā[32]. But it is not correct because he was the first propagator of the Samavedic Śākhās, while Lāṅgali was a later authority. The name of Jaimini occurs in Jaiminiya Sūtra Kārikā (171 and 172). The Ātharvaṇa Pariśiṣṭa is also aware of his name[33]. The Mimāṁsā sūtras are of course connected with his name. Reference to Jaimini is seen in the Śāṅkhāyana Gṛhyasūtra also.[34]

(1) The Jaiminīya Śākhā.

The literature of the Jaiminīyas is extant in its full form. In the Jaiminīya Saṁhitā the number of verses is 1687 which is 182 less than the verses of the Kauthuma-Saṁhitā. There is

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24. Śāntiparva 4.17.
25. उद्गाता ब्राह्मणो वृद्धो विद्वान् कौत्सार्यजैमिनिः । Ādi, 53.6
26. History of Classical Sanskrit, P. 472.
27. Quoted by Pt. Bhagavaddatta Vaidika Vāṅmaya Itihāsa, Vol. II. P. 22.
28. Śāntiparva 47.6.
29. Bhāg. XII. 6.33 and 75; Vāyu 60.13; 61.25; Viṣṇu III. 4.9; Brahmāṇḍa II. 35.31.
30. पुत्रमध्यापयामास सुमन्तुमथ जैमिनिः ॥
31. Vāyu, 88.207; Viṣṇu IV. 4.107.
32. Vāyu 61.42.
33. Atharva Pariśiṣṭa 43.4.14.
34. Śāṅkhyāyana Gṛhya Sutra 4.6.1.

considerable number of variant readings in both the Saṁhitās. In the *Uttarārcika* there are various mantras which do not occur in the Kauthuma Saṁhitā. The number of the *Gānas* in the Jaiminīya Saṁhitā is 3681. The division of the *Gānas* is as follows :

Grāmegeya Gāna	1232
Araṇyagāna	291
Ūhagāna	1802
Rahasyagāna	356
	3681

Among 1987 verses, the Pūrvārcika has 646 and the Uttarārcika 1041.[34a] The prominent feature of the Jaiminīya Saṁhitā is the conversion of ḍ into ḷ. Though the Jaiminīya Saṁhitā has less verses than the Kauthumas, yet there are such verses in the Jaiminīya Saṁhitā which do not occur in the Kauthuma Saṁhitā. Like the Śatapatha-Brāhmaṇa, the Jaiminiya Brāhmaṇa is big in size. This Brāhmaṇa is published.[35] The Jaiminīya Upaniṣad Brāhmaṇa is a part of this Brāhmaṇa. The other name of this Upaniṣad is Gāyatrī Upaniṣad Brāhmaṇa. The Jaiminīya Brāhmaṇa is called also Talavakāra Brāhmaṇa. Talavakāra is a pupil of Jaimni and it is possible that some portions were arranged by him. The Jaiminīya Gṛhyasūtra is divided into two parts[36]. Prof. Caland has remarked about this Sūtra text that it is a genuine text of the Jaiminīyas[37]. And it attaches itself to the other books of this Śākhā. This Sūtra has mentioned the name of Jaimini Talavakāra[38]. Sāyaṇācārya has quoted a reference of this Gṛhyasūtra. Some portions of this Sūtra were published by Dr. Gastra. The Upaniṣad of this Śākhā is named Kena Upaniṣad. It is also called by the name Talavakāra.

34a. Ṛktantram, edited by Dr. Suryakanta, Intr. P. 2 ;

35. Edited and Published by Dr. Raguvīra, Nagpur 1954.

36. Edited by Dr. Caland, Lahore 1932.

37. Jaiminīya Gṛhaya Sūtra, Intr. P. 8.

38. तर्पयेदाचार्यंमाचार्यांश्च जैमिनिं तलवकारं सात्यमुग्रं राणायनिं 1.14

(2) THE KAUTHUMA ŚĀKHĀ

This Śākhā is one of the extant Śākhās of the Sāmaveda. Pāṇini has mentioned this name along with Kaṭha and Laugākṣi.[39] In the Brahmāṇḍa and Vāyu Purāṇas Kauthuma is said to be the son of Parāśara and incharge of a Saṁhitā.[40] The Saṁhitā of the Kauthumas is current among its followers. According to Mahidāsa this Śākhā was popular in Gujrat.[41] In the Mahārṇava the residence of the Kauthumas is said to be the northern region of the river Narmadā.[42] The Kauthuma Saṁhitā consists of 17 Prapāṭhaka's each of whic is again divided into *Pūrva* and *Uttara Bhāga.* The number of the mantras according to Prof. Caland is 1869. The total number of the *gānas* in this Saṁhitā is 2722 as follows :

Grāmegeya gāna	1197
Araṇyagāna	294
Ūhagāna	1026
Ūhyagāna	205
	2722

According to the tradition a large number of books is related to this Śākhā. It is probable that some of these were related to the other small Śākhās of this Veda. The number of the books attached to the Kauthuma Śākhā, according to the Gobhila Gṛhya Karma Prakāśikā is fifty two.[43] This list is also accepted by Dr. Caland.[44] The Kauthuma Gṛhya Sūtra is

39. कठकौथुमाः कौथुमलौगाक्षाः Kārtakaujapādigaṇa

40. प्रोवाच संहिताः षट् तु पराशर्यथ कौथुमः Bd. II. 35.45

41. गुर्जरदेशे कौथुमी प्रसिद्धा P. 45

42. माध्यन्दिनी शांखायनी कौथुमी शौनकी तथा
नर्मदोत्तरभागे च यज्ञकन्याविभागिनः ॥

43. कौथुमानां के वा ग्रंथा अध्येतव्या इति चेदत्राह कश्चित्-
द्वि पञ्चाशदिमे ग्रंथाः शाखायाः कौथुमेरिह ।
प्रोक्ताः सामोदधौ यस्माच्छ्रौते स्मार्ते सुनिश्चिताः ॥
Gobhila Gṛhya Karma Prakaśikā PP. 28

44. Introduction to the Pañcaviṁśa Brāhmaṇa's translation.

preserved in the Government library Mysore. According to Dr. Surya Kanta this Gṛhya is of independent nature.[45]

(3) The Rāṇāyanīya Śākhā

In the Brahmāṇḍa and Vāyu Purāṇas, Rāṇāyani is referred to as a Śākhākāra of the Sāmaveda. Pāṇini has also mentioned his name.[46] Reference has been made to Rāṇāyani in the Gaṇaratnamahodadhi, where he is described as a Vāsiṣṭha.[47] Patañjali is also acquainted with this school and mentions it along with the Sātyamugris.[48] According to Patañjali the Sātyamugri Śākhā was a subdivision of the Rāṇāyanīyas. Śaṅkarācārya has mentioned a *Khila* of the Rāṇāyanīyas.[49] He also mentions a Rāṇāyanīyopaniṣad.

The Saṁhitā of this Śākhā is preserved. We are not certain whether the Saṁhitā and the Pañcaviṁśa and the Ṣaḍviṁśa Brāhmaṇa of the Kauthumas were also in use by the Rāṇāyanīyas in the same form in which now we possess them. But according to Prof. Caland it can be proved that the commentator of the Pañcaviṁśa Brāhmaṇa was a Rāṇāyanīya and the same may be said about Varadarāja who commented upon the Ārṣeya Kalpa. It is not improbable that these texts were the common properties of both the Śākhā.

But it is certain that the Rāṇāyanīyas have their separate Gṛhya and Śrauta sūtras. The Śrauta Sūtra is that of Drāhyāyaṇa. It is nearly identical with the Lāṭyāyana Sūtra. The only difference between the two is that the Drāhyāyaṇa has some more Sūtras. The Gṛhya Sūtra of this Śākhā is Khādira Gṛhya Sūtra which is divided into four Paṭalas. The Drāhyāyaṇa Gṛhya Pariśiṣṭa is also attributed to this Śākhā.

Differences from other Śākhās : As said earlier, the Sāmavedic Śākhās differ particularly in the omission of Y and V. Dr.

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45. Pt. Bhagavanddatta, op. cit. Vol. I. P. 316
46. Pailādigaṇa (II. 4.59)
47. Gaṇaratnamahodadhi, 3.236
48. Cf. V. S. Agrawala, India As Known to Pāṇini, P. 327
49. Vedāntabhāṣya III. 3.23

Suryakanta points out that the Kauthumas sing ha-u while the Rāṇāyanīyas sing hav-u.[50] According to Patañjali[51] th followers of the Sātyamugri Śākhā and the Rāṇāyanīya Śākhā read a half e and o in instances like *'sujāta eṣvasūnṛte.'* and अध्वर्यो ओद्रिभिः सुतम् At present the Rāṇāyanīya Śākhā is found in south also in Mathura.[51a]

(4) THE SĀTYAMUGRI ŚĀKHĀ

The other variants of its name are Sātyamudgalāḥ and Sātyamurgyas. But the real name seems to be Sātyamugri[52] and this name is referred to by Pāṇini[53] and Patañjali. In the Śaunakīya Caraṇavyūha it is regarded as a subdivision of the Rāṇāyanīyas. Patañjali has mentioned this Śākhā in connection with a phonetic peculiarity, viz. *ardha ekāra* and *ardha okāra* recognised in its Prātiśākhya text. Moreover, the Āpiśali Śikṣā, too is acquainted with the schools of the Sātyamugris and Rāṇāyanīyas.[54]

No text belonging to Sātyamugri Śākhā is preserved. But, it is most probable that this Śākhā originally contained some books, especially its Prātiśākhya, which were later destroyed in the course of time. The Jaiminīya Gṛhya Sūtra cites his name among the teachers of the Sāmaveda. Likewise, he is mentioned in the Gobhila Gṛhya Karma Prakāśikā, and in the verses quoted by Mahidāsa in his commentary on the Caraṇavyūha.

(5) THE ŚĀṬYĀYANI ŚĀKHĀ

Śāṭyāyani Śākhā is regarded as a Sub-division of the Rāṇāyaṇīyas. The Prapañcahṛdaya has given it among the Sāma Śākhās. Reference has been made by Patañjali to the Brāhmaṇa work of the Śāṭyāyanīyas. Śāṭyāyani comes in the Vaṁśa list of Jaimini whose Brāhmaṇa work is still in existence. The

50. Ṛktantram, Intro P. 10 ; Sāmaśramin, Trayī Ṭikā P. 249
51. Bhāṣya I. 1. 2
51a. See Dr. V. Raghavan, the Present position of Vedic Recitation and Vedic Śākhās, Veda Dharma Paripālana Sabhā Kumbha konam, 1962.
52. Max Müller, History of Ancient Sanskrit. Lit., P. 192
53. Pāṇini IV. 1.81
54. Āpiśali Śikṣā, 6th Prakaraṇa

Śāṭyāyani Brāhmaṇa is quoted more frequently in the later literature. Śaṅkara has quoted it in his Vedānta Sūtrabhāṣya (III. 3. 2, 5; III. 3. 2. 6). Similarly it has been quoted by Āśvalāyana Śrautasutra Apastamba Śrauta Sūtra and by Sāyaṇa on the Tāṇḍya Brāhmaṇa.[55]

The Jaiminīya Upaniṣad Brāhmaṇa has quoted Śāṭyāyani very frequently. The Kalpasūtra of Śāṭyāyani is mentioned in the Bālakrīḍā of Viśvarūpa, Mahādeva's commentary on the Satyāṣāḍha Śrauta Sūtra and Rudraskanda's commentary on the Khādira Gṛhya Sūtra. But unfortunately no text of this Śākhā is preserved.

(6) THE KĀLEYA ŚĀKHĀ

Various names of this Śākhā are found. In the Ātharvaṇa Caraṇavyūha the name is Kālāpaḥ. A Kāpeya Brāhmaṇa is mentioned in the Satyāṣāḍha Śrauta Sūtra (1.4 and 9.8). Whether it was only a variant reading of the Kāleyas or a different name is not traceable. The Kāleyas are mentioned very frequently in the Sūtras : Śāṅkhyāyana Śrauta Sūtra, Baudhāyana Śrauta Sūtra, Jaiminīya Śrauta Sūtra, Lāṭyāyana Śrauta Sūtra and Kṣudra Sūtra etc.

(7) THE MAHĀKĀLEYA ŚĀKHĀ

This Śākhā seems only to be a sub-division of the Kāleyas. It is also probable that the Kāleya Śākhā was called by the name Mahākāleya. No literature of these Śākhās is available.

(8) THE LAṄGALI ŚĀKHĀ

The Caraṇavyūha of Śaunaka enumerates the Lāṅgala Śākhā as a sub-division of the Rāṇyāyanīyas. According to Atharvana Caraṇavyūha the name is Lāṅgalika. In the Vāyu-Purāṇa (61. 43) six sages are said to be the pupils of Lāṅgala who read their Saṁhitā from him.[56] In the Śrīmadbhāgavata

55. These references are quoted in full by Ft. Bhagavaddatta, Vol. II. pp. 31-32 ; see also B. K. Ghose Fragments of Lost Brāhmaṇas Vol. II.

56. भालुकिः कामहानिश्च जैमिनिर्लोमगायनिः ।
कण्डश्च कोहलश्चैव षडेते लाङ्गलाःस्मृता ॥
Vāyu 61.43 ; Bd. II. 35. 46

the name occurs as Māṅgala which is corrupt version of a Lāṅgali. No literature of this Śākhā has survived.

(9) THE GAUTAMA ŚĀKHĀ

According to the Caraṇavyūha this Śākhā is a subdivision of the Rāṇāyanīyas. In the Epics and Purāṇas we know of several Gautamas and it is difficult to say which Gautama is related to the Sāmaveda as promulgator of one of this Śākhās.

No Saṁhitā of this Śākhā is available. Only the Gautama Dharma Sūtra, the Gautama Pitṛmedhasūtra and the Gautama Śikṣā are preserved. At the end of the Gautamī Śikṣā a statement is found which is significant as it shows that there existed a Prātiśākhya, presumably of Gautama which recorded a phenomena.[60] The Gautama Dharma Sūtra is regarded as the most ancient. Kumārila expressly connects it with the Sāmaveda. Moreover, Gobhila has quoted Gautama. The Baudhāyana and Vasiṣṭha Dharma Sūtras have derived some material from this Sūtra. This Sūtra is referred to by Śaṅkara, Kumārila and Medhātithi which shows its importance as well as its antiquity.

(10) THE ŚĀRDŪLA ŚĀKHĀ

According to Mahidāsa it is a sub-division of the Rāṇāyanīyas. Nothing is known about Śārdūla Ṛṣi. No literature of this Śākhā is met with. Only the Khādira Gṛhya Sūtra is said to be attached to this Śākhā[61]. Hemādri in his Śrāddha Kalpa Paribhāṣā Prakaraṇa has mentioned the name of Śārdūla Śākhā, which shows the existence of the Śārdūla Śākhā.[62]

(11) THE NAIGEYA ŚĀKHĀ

The other names of this Śākhā are Naigi and Naigamīya. The word *Negebhyaḥ* is used in the Sāmavedānukramaṇikā and

57. Ādi, 122. 50-51
58. Droṇa, 190. 36-40
59. Śānti 47. 10
60. Ṛktantram, Intr. P. 3
61. Report on a Search of Samskrit MSS in the Bombay Presidency 1892-95 No. 79
62. तद्यथा शार्दूलशाखिनाम्

the word *Naigi* is met with in the Ṛktantram.[63] A text is known as the Naigeya Pariśiṣṭa. It may be presumed that originally there existed a Saṁhitā of the Naigeyas. About this Saṁhitā Dr. Surya Kanta observes 'On Sūtra 94 the commentator cites एन्द्र सानसिं (1.129) as an example of the 'guṇa Sandhi'. The Saṁhitā of the Nigamīyas has ऐन्द्र सानसिम्. According to the Ṛktantra (108) all the Śākhās of the Sāmaveda omit *y*, when it is followed by a consonant, Naigis omit it when it comes in between the vowels (159)'. From this evidence the existence of a Naigeya Saṁhitā is well established.

(12) The Bhāllavi Śākhā

In Gobhila Gṛhyakarma Prakāśikā a pravacanakāra is known as Bhāllavi. Reference has been made to him in the Jaiminīya Upaniṣad Brāhmaṇa[65]. The Bṛhaddevatā also mentions to Bhāllaveyī Brāhmaṇa[66] and the Bhāllaveyī Śruti[67]. Govindasvāmin on the Baudhāyana Dharmasūtravivaraṇa mentions it as a Śākhā of the Sāmaveda[68]. Moreover, this Śākhā is mentioned in the Nārada Śikṣā (1.13), Drāhyāyaṇa Śrauta Sūtra (III. 4.2) and Śaṅkara Vedāntabhāṣya. Patañjali is also aware of this Śākha (4.2.104) and Kāśikā too mentions it (4.2.6-6 ; 4.3.105). Sureśvara has quoted the Saṁhitā of Bhāllaveyins in his Bṛhadāraṇyakabhāṣya Vārtika[69]. On these evidences the existence of a Bhāllaveyī Saṁhitā may be concluded. The Brāhmaṇa of this Śākhā is also widely quoted. But at present no text of this Śākhā is available. In the Purāṇas a Bhāluka Ṛṣi is referred to. But his identity with Bhāllavi is uncertain. It is obvious from the evidences of the Śaunaka's Bṛhaddevatā that Bhāguri was not identical with Bhāllavi as both the names are quoted separately in that Book (3.100 ; 5.40 ; 6 8.).

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63. Ṛktantram 2. 6. 9 ; 4. 3. 2
84. ibid, Intr. P. 3
65 Jaiminīya Up. 2. 4. 7.
66 Bṛhaddevatā V. 23
67. ibid V. 159
68. भाल्लविनः छन्दोगविशेषाः
. इति भाल्लविशाखायां श्रुतिवाक्यमधीयते २१६.२०

(13) THE ŚĀLIHOTRA ŚĀKHĀ

A Śālihotra ācārya is mentioned in the Gobhila Gṛhya Karma Prakāśikā. Mahidāsa has also mentioned him[70]. According to the Mahābhārata a Śālihotra was a resident of a forest where Pāṇḍavas accompanied by Hiḍimbā had rested and Śālihotra fed them[71]. This Śākhā is mentioned in the Vāyu and Brahmāṇḍa Purāṇas[72]. No text of this Śākhā is avilable.

(14) THE VĀRṢAGAṆYA ŚĀKHĀ

According to the Jaiminīya Gṛhya Sūtra, Prapañcahṛdaya, Gobhila Gṛhyakarma Prakāśikā and the verses quoted by Mahidāsa, the Vārṣagaṇya Śākhā belonged to the Sāmveda. The Mahābhārata is aware of a Vārṣagaṇya, who was taught by Gandharvarāja Viśvāvasu about the *jīva* and the *paramātman*[73]. Yādava Prakāśa while commenting upon the Piṅgala-Sūtra has quoted a verse from the Vārṣagaṇya Samhitā[74]. On the evidence of Yādava Prakāśa the existence of a Vārṣagaṇya Saṁhitā may be inferred. But at present no text is available.

(15) THE TĀṆḌYA ŚĀKHĀ

The famous Tāṇḍya or Pañcaviṁśa Brāhmaṇa belongs to this Śākhā. Tāṇḍya Ṛṣi is mentioned in the Śatapatha Brāhmaṇa[75]. In the Ṛṣi tarpaṇa of Sāmavidhāna Brāhmaṇa Tāṇḍya is regarded as a pupil of Bādarāyaṇa[76], Śaṅkarācārya has mentioned this Śākhā in the Vedāntabhāṣya.[77] He calls the Chāndogya Upaniṣad by the name of Tāṇḍya Upaniṣad[78]. A Taṇḍi Ṛṣi is mentioned in the Mahābhārata. Prof. Caland has quoted the verses which are found in the Tāṇḍya Brāhmaṇa and have

70. दारालो गार्ग्यसावर्णी वार्षगण्यश्च ते दश ।
कुथुमिः शालिहोत्रश्च जैमिनिश्च त्रयोदश ।।
71. Southern recension after Ādi, 154.18 (Vide Gitapress ed.)
72. Vāyu 61.42 ; 61. 42 : Bd. 3.46.
73. Śāntiparva 318.59
74. Commentary on Piṅgala Sūtra 3.12 Śatapatha Br, IV. 1. 2. 25
75. अथ ह स्माह ताण्ड्यः
76. बादरायणस्ताण्डिशाठ्यायनिभ्याम्
77. Vedāntabhāṣya 3. 3. 24, 27
78. ibid 3. 3. 36

variation from the extant Saṁhitā[79]. On this ground the existence of a separate Saṁhitā of this Śākhā may be argued. From a reference of the Nārada Śikṣā it seems that originally the Tāṇḍya Brāhmaṇa was accented[80]. At present except the Brāhmaṇa, no text is available.

(16) The Talavakāra Śākhā

Talavakāra was a pupil of Jaimini and he founded his own Śākhā. Perhaps he re-arranged his teacher's works, viz. Jaiminīya Brāhmaṇa, which also bears the name Talavakāra Brāhmaṇa. Pāṇini has mentioned him in the Śaunakādigaṇa as a n author of the Chandas or the Vedic Śākhā[81]. Talavakāra is mentioned in the Jaiminīya Gṛhya Sūtra. The Talavakāra Āraṇyaka is divided into four Adhyāyas and 145 Khaṇḍas.

(17) The Kālabavin Śākhā

In the Gobhila Gṛhyakarma Prakāśikā Kālabavin is mentioned among the ten Sāma-pravacanakāras. The Brāhmaṇa of the Kālabavins is frequently referred to in the Kalpa Sūtras. According to the Puṣpa-Sūtra the Brāhmaṇa text of the Kālabavins was accented[82]. Prof. Max Müller thinks it not necessary that the Brahmaṇa was accented[83]. No literature of this Śakhā is preserved.

(I8) Ruruki Śākhā

Ruru Ṛṣi is also mentioned among the ten Sāmapravacanakāras. The Ruruki Brāhmaṇa is mentioned in the commentary on the Drāhyāyaṇa Śrauta Sūtra[84]. No literature is handed down.

79. Vaidika Vāñmaya kā Itihāsa, Vol. I, P. 323

80. Nārada-Śikṣa I. 13

81. Dr. V. S. Agrawala : India as known to Pāṇini, P. 339.

82. Puṣpa Sutra 8. 8

83. "The passage of the puṣpa-Sūtra (VIII. 8) which was quoted before does not prove that the rules on the accent were laid down in the Brāhmaṇas of the Kālabavins, because it may also mean that the accented delivery of the sacred texts was enjoined in the Brāhmaṇa"
History of Ancient Skt. Lit., p. 59. ft.

84. Dhanvīs Com. on the Drāhyāyaṇa Sūtra (V. 3. I.)

(19) THE BHĀGURI ŚĀKHĀ

Ācārya Bhāguri is referred to in the Prapañcahṛdaya, the Gobhila Gṛhyakarma Prakāśikā, The Jaiminīya Gṛhyasūtra and the verses quoted by Mahidāsa in his commentary on the Caraṇavyūha. The Bṛhaddevatā has mentioned him as an authority. No literature of this Śākhā has come down to us.

(20) THE DURVĀSĀ ŚĀKHĀ

In the Prapañcahṛdaya, Gobhila Gṛhyakarma Prakāśikā and Jaiminīya Sūtra this Śākhā is mentioned. A Durvāsas is famous for irritable nature in the Purāṇas. No literature of this Śākhā is available.

(21) THE CHĀNDOGYA ŚĀKHĀ

This Śākhā is mentioned in the Prapañcahṛdaya. Most probably this school was based on the Brāhmaṇa and the Upaniṣad. The Brāhmaṇa and Chāndogya Upaniṣad are published.

(22) THE GĀRGYA ŚĀKHĀ

This Śākhā is mentioned in the Prapañcahṛdaya, Gobhila-gṛhyakarma Prakāśikā, Jaiminīya Sūtra and the commentary of Mahidāsa on the Caraṇavyūha. We have no knowledge about this Śākhā. No literature of this Śākhā is known.

(23) THE AUPAMANYAVA ŚĀKHĀ

Reference has been made to it in many texts which mention the schools of the Sāmaveda. No literature is known.

(24) THE SĀVARṆYA ŚĀKHĀ

This Śākhā is mentioned in the Prapañcahṛdaya. But no literature is available.

(25) THE SĀRĀYAṆĪYA ŚĀKHĀ

It has been included in the list of Sāmavedic Śākhās by the author of the Ātharvaṇa Caraṇavyūha. Nothing is known about it.

(26) THE PRĀCĪNAYOGYA ŚĀKHĀ

It has been included in the Sāmavedic Schools by the Mahidāsa and the Jaiminīya Upaniṣad Brāhmaṇa (I. 39. 1).

The Vāyu and the Brahmāṇḍa Purāṇas have also mentioned this Śākhā. But no literature is preserved.

(27) The Āsurāyaṇīya Śākhā

In the Caraṇavyūha of Śaunaka this Śākhā is mentioned. Only the name of this Śākhā is known.

(28) The Vāsurāyaṇīya Śākhā

This Śākhā, too is mentioned by Caraṇavyūha, Mahidāsa and the Purāṇas. No text of this Śākhā is available.

(29) The Vārtantavīya Śākhā

This Śākhā is only known by its name.

(30) The Gaulgalavi Śākhā

This Śākhā is referred to in the Jaiminīya Gṛhya Sūtra and the Gobhila Gṛhya karma Prakāśikā. No literature is preserved.

(31) The Dārāla Śākhā

Mahidās has mentioned this School.

(32) The Bhāruṇḍa Śākhā

It is mentioned by Mahidāsa.

The Purāṇic list of the Sāmavedic schools is lengthy[85]. According to them Vyāsa taught the Sāmaveda to Jaimini and Jaimini to his own son Sunvān and Sunvān to Sukarman. Sukarman's two pupils are Hiraṇyanābha Kauśalya and Pauṣyañji or Pauṣpiñji. Hiraṇyanābha Kauśalya was a prācya sāmaga and Pauṣpiñji an udīcya. Hiraṇyanābha Kauśalya's pupil was Kṛta, who according to the Matsya Purāṇa[86] was a son of king Sannatimat, of the Paurava dynasty (49. 75-76 I). He taught his Saṁhitā to twenty four pupils who were named after him as Kārtāḥ and were

85. Vāyu p. Ch. 61 ; Bḍ. II. 35 ; 13 Bhāgs. XII. 6 ; Viṣ. III 6

86. तस्यासोत् सन्नतिमतः कृतो नाम सुतो महान् ।
हिरण्यनाभिनः शिष्यः कौसल्यस्य महात्मनः ।। Matsya, 49. 75, 6

regarded as *Prācya-Sāmagās.* In Viṣṇu Purāṇa[87] also Kṛta is said as a pupil of Hiraṇyanābhin in *yoga* and codifier of the twenty four Samhitās of the Sāmaveda. In the Vāyu and the Brahmāṇḍa Purāṇas also the Prācya Sāmagas are mentioned. The name of Kṛta does not appear in the Vaṁśa Brāhmaṇa, but the name occurs in a Pāṇinian Sūtra कार्तकौजपादयश्च. The pupils of these ācaryas are grouped into two, viz. the prācya or eastern Sāmagas and Udīcya or northern Sāmagas.[88] From these the Sāmaśākhā developed into many.

NUMBER OF THE SĀMA VERSES

It is very difficult to fix the exact number of the Sāmans since the number varies from one recension to another. According to the Śātapatha Brāhmaṇa Sāma mantras are equal to letters of the four thousand Bṛhati metres[89]. The number of the letters in one Bṛhati is 36. Hence according to the Śatapatha Brāhmaṇa the Sāmans are equal to (36x4000) 144000 letters. The Caraṇavyūha, attributed to Śaunaka gives the number as 1440[90]. This is confirmed by the Vāyu[91] and the Brahmāṇḍa Purāṇas[92]. The Ātharvaṇa Pariśiṣṭa, too, holds the same view[93].

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87. सन्नमितः कृतः पुत्रोऽभवत् ।
यं हिरण्यनाभो योगमध्यापयामास ।
यश्चतुर्विंशप्राच्यसामगानां संहिताश्चकार ॥ IV. 19. 50
But in the Viṣṇu Purāṇa (III. 6.7), Bhāgavata, XII. 6. 8., Vāyu 61.48. Bd. II. 35. 52 also Kṛta is said as a pupil of Hiraṇyanabha Kausalya.

88. Vide Dr. V. Raghavan Gleanings from the Matsya Purāṇa, *Purāṇa,* I. 1 pp. 80-81.

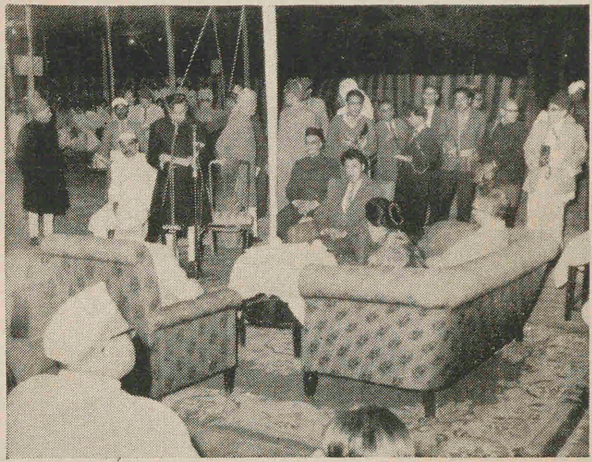
89. Śatapatha Brāhmaṇa X. 4. 2. 2

90. अष्टौ सामसहस्राणि सामानि च चतुर्दश ।
अष्टौ शतानि नवतिर्दशतिर्वालखिल्यकम् ॥
Caraṇavyūha, P. 43

91. अष्टौ सामसहस्राणि सामानि च चतुर्दश ।
सारण्यकं सहोहं च एतद्गायन्ति सामगाः ॥
Vāyu 61. 63

92. Brahmāṇḍa P. 35. 71

93. Atharva Pariśiṣṭa 43. 3. 9



Their Majesties of Nepal at a reception given by the All-India Kashiraj Trust.

PRAŚASTI

IN HONOUR OF

Their Magesties, King and Queen of Nepal

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नेपाल-नरेश महाराजाधिराज

श्री ५ महेन्द्रवीरविक्रमशाहदेवसेवासु

सदा काशीश्वरेणैक्ये स्थितः पशुपतीश्वरः ।
नयपालक्षेमयोगे जागर्त्वाचन्द्रतारकम् ॥

काशी पुण्यतमा पुराणनगरी पूर्वैः सदैवादृता
यस्यामद्य समागमेन भवतः सर्वे प्रसन्ना वयम् ।
संस्थेयं बहुमानयन्त्यभिमतं योगं सुयोगागतं
पृथ्व्यामेकलहिन्दुराज्यनृपते ! ब्रूते तव स्वागतम् ॥

गौरीशङ्करसन्निधान-चरणाधानैः पवित्राश्चला
कैलासात् शिवगन्धशीतलवहन्मन्दानिलान्दोलिता ।
नेपालावनिरार्यपालनविधौ प्राक्कालतः शोलिता
यस्या अद्य भवान् नृपाल ! कुलवान् सुस्वागतं वेद्यते ॥

या ते सर्गनिसर्गदुर्गघटिता शूरोद्भटा वीरभूः
सा सारस्वतपारदर्शनसुधीहीराकरख्यातिभूः ।
तस्याः सर्वविधा कला च सकला विद्या यथोत्कृष्यते
सम्यग व्यापृतिरत्र तत्रभवतः सिंहासनादिष्यते ॥

लोके केवलनव्यशिक्षणकृतैः पूर्वागतासङ्गतैः
शान्तिस्थित्यनुकूलनीतिगतिषु भ्राम्यन्मते सम्प्रति ।
पाश्चात्याहितदर्शनैरथ पुराणादर्शसम्मर्शनैः
तत्रेयं प्रतिसंविधातुमनसा संस्था प्रतिष्ठासति ॥

लोके न्यायपराः कृता यदि नराः पौराणिकात् शिक्षणात्
नान्यास्मादिति न स्म दुर्ग्रहमदोऽस्माकं परामर्शने ।
तस्मात् कार्यमुपायकल्पविषयेष्वार्यैः कृतस्वक्षणैः
कर्तव्यं प्रतिभाति युक्तमधुनोद्धर्तुं पुराणं वचः ॥

स्वस्त्यस्तु सर्वजगते विजयोऽस्तु सर्वन्यायानुयायिजनतासु शुभोदयोऽस्तु ।
विश्वेश्वरस्य कृपया नृप ! यातु वृद्धिं सोऽयं समागम उदर्कशुभोदयाय ॥

सर्वभारतीयकाशिराजन्यासः
(दुर्ग रामनगर, वाराणसी)

SKANDA IN THE PURĀṆS AND CLASSICAL LITERATURE

BY

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[अस्मिन् निबन्धे स्कन्दविषयको विमर्शः प्रस्तुतः। गुप्तसाम्राज्ययुगे स्कन्दवृत्तं चरमविकासं लेभे। स्कन्दाख्यानं पुराणेषु विभिन्नरूपेणोपलभ्यते। केषुचित् काव्येषु शिलालेखेषु चापि स्कन्दकथाया निर्देशः प्राप्यते। स्कन्दस्य वाहनो मयूरस्तस्य प्रतिद्वन्द्वी तारकासुरश्च गुप्तकालात् प्राग्विनिर्मिते साहित्ये गुप्तकालप्राग्वर्त्तिषु मूर्त्तिषु शिलालेखेषु चानिर्दिष्टौ। स्कन्दप्रतिद्वन्द्विरूपेण महिषासुरस्यैव वर्णनं गुप्तकालात् प्रागुपलभ्यते। दाक्षिणात्यतामिलसाहित्येऽपि स्कन्दकथाया वर्णनं प्राप्यते। दाक्षिणात्यास्तं सुब्रह्मण्येति नाम्ना पूजयन्ति देवसेना वल्ली च तस्य द्वे भार्ये इति च मन्यन्ते। वस्तुतस्तु स पूर्वं पार्वत्यजातीयानामेव देव आसीत्। वल्ली चापि काचिद् पर्वतीया कन्याऽभूत्। मयूरश्च पर्वतदेशीयः पक्षी वर्त्तते। पुराणसाहित्ये स्कन्दस्य वाहनो मयूरस्तस्य पत्नी वल्ली च दाक्षिणात्यतामिलसाहित्यादेव गृहीतौ आस्ताम्, पुराणसाहित्याच्च तामिलसाहित्ये सुब्रह्मण्यस्य शिवपुत्रत्वं षण्मुखत्वं च गृहीते। एवमेतयोः समयोः साहित्ययोः परस्परम् आदानप्रदाने बभूवतुः।

स्कन्दस्य तस्य गणानां च बालपीडाकरग्रहरूपेण वर्णनमायुर्वेदेऽन्यत्रापि चोपलभ्यते। अत्र निबंधेऽयं पक्षः सविस्तरं विचार्यते। स्कन्दविषयिका शिलालेखादिपुरातत्त्वसामग्री चाप्यत्र प्रस्तुता।]

The position of Skanda in Hindu pantheon reached its climax in the classical period of Indian culture and literature which came into existence during the reigns of the Gupta monarchs. With the beginning of this epoch we enter into the most glorious phase of Skanda study. By the period of Kushāṇas Skanda had already achieved an exalted position in the religious hierarchy, and influence of his cult were spreading in different quarters. His Śaiva affinities as well as the persistent efforts of his devout followers like the Yaudheyas had made him the warrior god. He was accepted now as the son of Śiva, one of the two great gods. The epic testimony of an overall recognition given to him from

every quarter and the numerous respects and attributes bestowed on him well anticipates the future of this deity[1], as the National War-God. From the rank of a folk deity, now he was raised to the status of a national war-god and attained a supreme position almost similar to that enjoyed by Vishṇu and Śiva, as seen in the *Kumārasaṁbhava* of Kālidāsa and the Purāṇic Literature. Various aspects of the deity and his cult which had their origin earlier are seen in this period further elaborated and emphasised; for this period the evidence from the Purāṇas and Kāvyas on the one hand and art and archaeology on the other is of vast dimensions in which several strands were mingled in the exaltation of this god. As we could gather also from the early history of Skanda, it is obvious that he, as the son of Śiva, enjoyed only an ancillary position in the Śiva family. But that also helped, no doubt, in so many ways in elevating his position.

The Legend of his birth

Details of the Birth-legend of Skanda-Kārttikeya were developed considerably in Purāṇic mythology; and that was done, on the one hand, by applying the ingenious methods of Purāṇic elaboration, and a restatement in the light of philosophical and yogic disciplines explaining esoterically the so many cult congruties, on the other. So far as the legendary myths and motifs are concerned Purāṇic writers have faithfully represented the earlier versions of the birth-story of Kumāra-Skanda though enhanced with some new motifs, e. g. the demon Tāraka and the peacock as his vehicle. But under the influence of various religious and expositional approaches, we have in several of the Purāṇic accounts, no doubt, dissimilar forms of the story. The legend of Kārttikeya is found sung at length in a major number of the Purāṇas. For example, *Liṅga Purāṇa* 1.104.105, *Vāyu Purāṇa* (ch. 72.24 ff), *Matsya Purāṇa* (5.26 ff; chs. 146-160), *Śiva Purāṇa* (chs. 9-19), *Brahmāṇḍa Purāṇa* (II. 65; III. 11), *Vāmana Purāṇa* (chs. 57, 58), *Śiva Mahāpurāṇa* (2.4, 1-12), *Padma Purāṇa* (6.28), *Skanda Purāṇa* (1 (i), 20-30, 1 (ii) 20-32). Kālidāsa glorified it in the *Kumārasambhava* "The Birth of

1. Mbh. Vanaparva, ch. 218.

Kumāra", which represents the common and standardised version of the story.

The birth of Skanda and his exploits formed part of the mythical motif of the Devāsura conflict going on ceaselessly. In this scheme of the perennial clash between the two opposite principles of good and evil, the demons are portrayed acquiring invincible power and irresistible violence 'by accumulating psychic energy through a severe regimen of ascetic exercises' and then manacing their opponents, the Devas. This happens from time to time and the same myth of the rise of the devil and of his being vanquished by the gods is repeated again and again, certainly in a new version, forged afresh in a different mould. The motif of the demon Tāraka evolved in the Purāṇas in relation to Skanda and his exploits, as it appears, was an invention of the Gupta period, for we have no piece of evidence from the vast epic literature, art and inscriptions of the pre-Gupta times which refers to Tārakāsura and his harassing of gods. In the great epics Skanda had as his rival demon, the Mahishāsura, but perhaps only due to his association with Śiva and the Goddess.[1] But it did not serve the purpose, for the killing of the Mahisha was attributed fully to the Great Goddess as her exploit. Therefore, for Skanda, it appears, a separate demon became necessary that was formulated as the hostile Tārakāsura against whom he justified his divine strength.

The short account compiled in the *Vāyu P.* (ch. 72) about the birth of Skanda is similar to that of the epic, both in contents and details, and also appears to be nearer to that of the epic in time. But the myth of Tāraka is present in the Vāyu which is not to be found in the *Mahābhārata*. It is clear from the Purāṇa that it was a later development and was yet in a formative stage since it has here only a nominal reference. The Krauñcha mount, the first victim of Skanda's valour in the epic, is narrated here as his play-hill, where he killed the demon

1. Mbh. 3. 231. 1; see also Sorensen, *Mbh, Conc.*, p. 458.

Tāraka.[1] It was on this hillock that the lions were yoked to Skanda's chariot and he was consecrated to the generalship of the gods.[2]

According to *Matsya Purāṇa* (Chs. 146-60) Skanda is a member of Śiva's family and the legend of his birth is closely associated with Śiva and his consort Pārvatī as he is invariably considered their son, though all the legendary details of his birth and rearing are there, of which roots are far-reaching in earlier tradition as analysed above in the epic account. The story is to be found first related synthetically in seven *ślokas* and then at great length in 1569 verses.[3] In the colophon of chapters 154-58 the story is given the title *Kumāra-saṁbhava* which is known best from the epic poem of the same name by Kālidāsa, though the whole "Kāvya" in the Purāṇa is styled as *Skanda-charita.* The whole saga of the marriage of Śiva and Pārvatī has been brought into the picture of the birth of Skanda and sung both in the Purāṇas and by Kālidāsa in a sublime style.

The principal motif of the story according to the *Matsya Purāṇa* itself is as follows :

The Devas being worsted by the demon Tāraka, son of Vajrāṅga Daitya, repaired to Brahmā who assured them and said, "Give up your fear. The son of Śiva born from the Daughter of the Mountain Himālaya will slay the demon." Then after the lapse of some time Śiva became infatuated with the beauty of Pārvatī and he allowed his semen to fall in the mouth of Agni, who became the second mother in the birth of Kumāra. The seed of Śiva thus ejaculated in the mouth of Agni pleased the Devas abiding in his body. But they could not digest it and so the seed ripped open their bellies and fell in the river Gaṅgā and then in a grove of the *Śara* weeds. From there he was born as Guha, appearing resplendent like Sūrya. When the boy was only seven days old he killed the Asura Tāraka.[4]

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1. Cp. *Vāmana Purāṇa*, ch. 58 ; Agrawala, V. S., *Vāmana Purāṇa—a study*, p. 117.
2. Patil, *Cultural History from the Vāyu Purāṇa*, p. 63.
3. Agrawala, V. S., *Matsya Purāṇa—A study*, p. 237.
4. *Ibid.*

In the elaborate version of the story the agency of the six Kṛittikās is also recognised who drank the fecund water ejected by the gods and again offered that to Pārvatī who conceived and gave birth to the Babe from her right side.

Skanda was born as a boy with six heads and he held a Śakti. He was named *Kumāra*, for he was destined to kill (*māṛa*) the evil Asura (*ku*). As the son of the six Pleiades he was Kārttikeya and since the Kṛittikās were united in a single branch (*Śākhā*) he got another name *Viśākha*. On the day of shashṭhī when only six days old he was anointed as Lord Guha by all the gods headed by Brahmā, Indra and Vishṇu. Indra gave him his daughter Devasenā in marriage. Tvashṭā presented him a toy as Kukkuṭa. Thus appointed in the office the generalissims the divine army he was praised by all the gods with a *stotra*. And, on the seventh day in a long and trying battle the Asura was slain by Guha Mahāsena.

As in the Epic, so in the Purāṇas, with usual inconsistencies of detail, Skanda is described as the son of Umā or Pārvatī, though he was not born from the womb of her. At the same time he is the offspring of the Kṛittikās, who either bore him as their child and delivered him separately into six forms or came later on the scene breastfed the uncared babe who by his intrinsic power divided himself into six forms and suck them as his mothers satisfying each one of them at the same time. His mother is Gaṅgā into which the dissipeted *retas* of Rudra was thrown by Agni, and it was only due to Umā's curse that she had to bear the Agni's *garbha*[1].

Now, Śiva-Rudra is his recognised father with whose cult his worship got associated. Besides, the early motif of his sonship attributed the Agni is not altogether forgotten. In several passages he is a son of Agni through Svāhā.[2] He is son of Paśupati and Svāhā, but clearly it is said by the learned that the god Paśupati has Fire as his self (*vahnyātmā*).[3] According

1. Matsya P. 135.79.
2. *Vāyu* 27.53 ; *Matsya* 135.79 ; *Bhāga.* VI. 6.14.
3. *Liṅga* P. II. 13. 7-8.

to *Vāmana-Purāṇa*[1] as the story explains, it was originally the semen of Rudra-Śiva which Agni had to take within himself and roamed about for five thousand years suffering with its intense heat. And, this happened by way of a curse which Agni had got in punishment from Pārvatī for his act of peering while she was with her husband.[2] The *Matsya Purāṇa* in a humourous tone says that the energy of Śiva received by fire really entered the belly of all the gods because Agni is the mouth of the gods, and from their being undigested exploded out in the form of a pool of water.

The "Story of Agni" is described in several of the early Purāṇas[3] perhaps following the lines of the *Mahābhārata* chapter entitled Agnivaṁśa," but it does not include the legend of the birth of Agni's son Skanda as we see it in the great epic. No doubt, in the *Vishṇu Purāṇa*,[4] he is described as son of Agni being born in the reed forest. However, the birth of Skanda is felicitated by the gods with joyous hearts for he is born for their welfare and as their saviour from the demon harassment. It was heralded by divine musicians, Siddhas, Chāraṇas, Yakshas, Kinnaras and others. All the gods praised him with a hymn and he was appointed as the commander-in-chief of the divine forces by Indra, Brahmā and Vishṇu, or by Brahmā and Rudra, or allegorically Indra married to him his daughter Devasenā. Vishṇu presented to him a fowl and a peacock, Sarasvatī the lute, Brahmā a goat and Śiva a ram.

However, the origin of Kumāra has been described in a mystic language at several places in the Purāṇas. It is stated in the *Matsya Purāṇa* (154. 52-3) that from the union of Śiva and Pārvatī Skanda was born like Fire from the two churning sticks (*araṇī*).

As observed by one scholar: "An allegorical interpretation of the birth of Kārttikeya is given in another Purāṇa (*Varāha P.* 25.

1. Ch. 57 ; Agrawala, *loc. cit.*, p. 108.
2. *Brahma* P. II. 10.27.
3. *Brahmāṇda* II. ch. 12 ; *Matsya* ch. 51.
4. I. 15, 115-6.

1-43) : Vishṇu who is identified with Śiva is Purusha. Umā, who is no other than Śrī is Avyakta or Pārvatī. From their union was produced Ahaṁkāra, and this was Kārttikeya...The Purāṇas also mention that Brahmā and Vishṇu were born respectively as Heramba and Shaḍānana, thereby suggesting the identity of Kārttikeya with Vishṇu".[1] In fact, he is reckoned as an avatāra of Hari or Vishṇu in the *Bhāgavata Purāṇa* (XI. 4. 17).

Kumāro navamaḥ sargaḥ (Kumāra is the ninth creation).

In the Sarga-pratisarga shceme of the Purāṇas, Kumāra is described as the Ninth (*navam*) Sarga (creation),[2] which is both natural (*prākṛita*) and created (*vaikṛita*). This doctrine, as connected quite often in the Purāṇas with the crying of the hungry Kumāra Nīlalohita or Rudra for a name,[3] appears to be a purposive development, retaining the ancient terminology, of the "Kumāra-vidyā" which is original to the *Śatapatha Brāhmaṇa* (6. 2. 1. 1-20).

Though at several places references to Kārttikeya are made, but the legend of this god has hardly been given importance in the earlier Purāṇas like the *Vishṇu*, *Liṅga* and *Mārkaṇḍeya*. Perhaps the earliest *Purāṇic* version of the story is to be found in the *Vishṇu Dharmottara Purāṇa*, which is almost the same as preserved in the epic. It nowhere does refer to the *Tārakavadha*, a motif which is a later evolution, dating not earlier than 300 A. D., and which is sung in such a sublime way by Kālidāsa (about 400 A. D.). In this Purāṇa similar to the epic, the god is accredited with the disrupting of Krauñcha hill, still are caused

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1. Kurukal, K. K. "A study of the Kārttikeya cult as reflected in the Epic and the Purāṇas, "*University of Ceylon Review*, October 1961, p. 132.
2. *Vāyu*. 6. 65 ; *Vishṇu* 1. 5. 25 ; *Garuḍa* 1. 4. 18 ; for other references see Kirfel, *Das Purāṇa Pañchalakshaṇa*, p. 23.
3. *Liṅga* 11. 18. 18 (also 1. 1.) ; *Vāyu* 27. 1-53 ; *Vishṇu* 1. 8. 1-12; *Brahmāṇḍa* II. ch. 10.
4. As has been dated by Hazra, *Vishṇu P.* between A. D. 100 and 550, *Liṅga P.* in its present 600 A. D., but was an early Purāṇa, *Mārkaṇḍeya P.*, major portion about 200 A. D. See his *Purānic records on the Hindu rites and customs*, pp. 19-26, 93-6, 8-13.

horrors in the heart of Mahisha-demon by the birth of Skanda (I. 95. 26) who was, as has been pointed out earlier, the arch-enemy demon of Śiva family.

We find in the *Liṅga Purāṇa* (I. 170. 120-123) a description of Kārttikeya's dance and childish sports and activities as a sourse for the filial joy of the divine couple. As a sporting boy, resplendent like the Sun, the six-headed son is described by the goddess Pārvatī as shining with various ornaments. Mahādeva himself, asks Skanda to show them his dance and then they became pleased with the boyish pranks (*līlās*) of his son. Kālidāsa has also given a narration of some typical childish activities of Skanda enjoyed by the divine parents.

Here we may point out that this aspect of the boy god got much elaboration in the Tamil land where worshippers of Subrahmaṇya have a living faith in this aspect and are fond of his *bāla līlās* even now.

The worship of Skanda as Murugan in south India is traced back by some scholars to very olden times.[1] How ever, in the present state of our knowledge, it can not be taken much earlier than the beginning of the christian era. Seyon (red complexioned) perhaps the oldest name of the god Murugan is sung in the old Tamil hymns as the deity of the hilly region. His spouse Vallī herself is a hill girl from the hill tribe or the kuravas. He bears *vel* or spear and so is named *velan*. His worship, it is believed, consisted of simple folk offering of flowers etc. and votaries danced and sang to propitiate him.[2]

One specimen of the beautiful songs sung by the hill women in honour of Murugan is preserved in the old Sangam epic, *silappadikaram* (c. 200 A. D.) . He is lord of the hills and is prayed to the accompaniment of singing and dancing by girls so that they might be married.

"This is indeed the spear wielded by the deity who naver deserts the mighty renowned chendil, chengodu, the white hill and

1. Sastri, K. A. N. *Development of Religion in south India*, p. 21
2. venkataraman, "Skand Cult in South India," *the cultral Heritage of India*, Vol. IV, p, 309

Eakam—the white, shining, leaf shaped spear, which put an end to (the asura) Śūra (in the form of a) mango-tree, in olden days, by chasing him in to the sea surrounding the earth.

"O ! This is indeed the spear held aloft by the matchless deity with six faces and twelve arms, this is the shining spear wherewith (the god) riding the peacock (or elephant) and celebrated by the kings of the celestials, vanquished the Asura enemees and destroyed their greatness.

"O ! This is indeed the spear decorating the lovely hands of him who was suckled by six mothers in the lotus bed of the Śaravaṇai pool, this is the long spear that destroyed the Krauñcha mountain, after cleaving the breast of the Asura who had that hill for his residence."[1]

The god is described riding on a peacock with him consort vallī the beautiful daughter of the mountain folk who has a crescent like forehead of the peacock's hue.[2] He is the son of the god of the kailāsa hill and Pārvati.[3] His long lance is red like fire.[3] or fiery in itself,[5] as he himself is of red complexion.[6] The temple dedicated is distinguished by the cock flung on its top.[7] In the epic are attributed to him the dances *tuḍikkuttu* and *kuḍaikūttu* the drum dance and the umbrella dance respectively. He danced "the *tuḍi* dance in the midst of the sea, which itself served as the dancing hall, following the destruction of the demon Sura who hid himself there", and "the *kuḍai* lowering the umbrella before the Asuras who gave up their arm is great distress".[8]

The *Tolkoppiyam* (Ahanānīṛu, sūtra 5) portrays him as the tutelary deity of the hillmen. In praise of his glory are sung the late Sangam works like the *Tirumurugārruppaḍai* and onefourth of the *Paripāḍal*[9]. Nakkinar, the poet who sang the *Tirumurugārruppaḍai* tells us how Kuruva girl on the hill side planted a cock banner smeared with ghee and mustard oil, offered to the god garlands of red oleander and green leaves, burnt incense, made

1. Dikshitar, *Śilappadikaram, English trans.* pp. 272-8.
2, *Ibid.* p. 280. 3. *Ibid.* 4. *Ibid.* p. 94. 5. *Ibid.* 270
6. *Ibid.* p. 117. 7. *Ibid.* p. 199.
8. *Ibid.* pp. 124-5.
9. *Ibid.* p. 89 fn. 3.

oblations of balls of cooked rice mixed with goat's blood and danced to the tune of sweet melodies. Elsewhere, the poet tells that Brāhmaṇas who strictly followed the six duties and the codes of *dharma* and tended the sacred fires, worshipped Skanda with flowers chanting holy *mantras*[1]".

It appears, Murugan was a popular hill god, perhaps supreme among the deities of the Kurava and Vedda people of the non-Aryan section of the Tamila land[2]. His cult became identified with that of Skanda of similar nature and associations. It is not far from the truth, that this blending was, if not complete, partly understood by the time of the author of the *Śilappadikaram*, i.e. c. 2nd century A.D. The certain features inherited from the cult of the hill tract deity were new to the already prevailing worship of Skanda in the Pallava and Ikshvāku areas. Some important new features may be pointed out as follows : (1) the Kumāra or bachelor god whose marriage was allegorically conceived with Devasenā has as Murugan the beautiful wife Vallī, a hill girl herself ; (2) his flag or banner got no doubt the figure of a cock, and as we now, the god in iconography of the early period is shown both in the north and in Andhra holding a fowl in his hand. But he got as his vehicle a peacock and also the "gem-like" peacock flag.

In old Tamil works of the Sangam age he is portrayed with the peacock (or elephant) as his mount. As we have seen, the association of the peacock with the god is traceable as early as the *Śilppadikaram*[3]

The goddess Koṭṭavi the Tamil Mother Goddess is described in the *Paṭṭupaddu*[4] as dancing in the battle field with her son Murugan ; who is given such other names in the *Śilappadikaram* as Kumārī, Gaurī etc.,[5] and who is portrayed as "the maid of the aborigines" to whom oblations of balls, dolls, peacocks and wild fowls were considered sacred.[6]

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1. Venkataraman,*op. cit.* p. 309.
2. *Ibid.* p. 110.
3. Supra, p.
4. Karamarkrr, *Religions of India*, p. 105.
5. Dikshitar, *op. cit.* p. 183.
6. Jnana Prakasar, *The Siddhānta Saivism*, p. 99-100.

The mountain region is dear to the red complexioned Murugan (*Tolkappiyam*, Ah. 5) which is known as Kuruñji. The commentator of the *Tolkappiyam* Naccinar Kinijar refers to the worship of Murugan. He observes, in the Kuruñji region and Kuravas (or the dwellers of the forest region) and others are found to offer several oblations in the sacrifice to the Red god"[1]. He rides now on an elephant, now on a goat, or again on a peacock (*Paṭṭupaddu* IV. 75). His banner has a wild fowl for its device (*Paṭṭupaddu*, VI. 31).

A vivid description of the orgies in honour of the god Murugan is found in the *Paṭṭupaddu* (I.220-49). "A shed is put up and is adorned with garlands and flowers. High above it is hoisted Murugan's flag bearing the wild fowl's device, to scare away, as the commentator suggests, blood-thirsty goblins from the feast. His priest who bears his favourite weapon *Vel* or javeline and who is therefore known as Velan (the name of god also) has a red thread round his wrist probably as a sign of consecration to the deity. He worships at the altar and uttering spells and inchantations scatters flowers, and fried paddy on all sides. He then slaughters a fat bull, and in its warm blood mixes boiled rice and offers it to the god amidst blare of horns, bells and drums, while the perfumes of incense and flowers fill the place. Today, of course, it forms an integral part of the service whose characteristic name is *veri-addu*, drunken revelry. The Velan as well as the women present begin to dance to the frantic songs of the assistance. And some one in the company—it is usually the Velan becomes possessed by the deity and jumps and snorts giving out at the same time oracles as regards the fortunes of the by-stander. These sacrifices to Murugan seem to have been very prevalent in the South of India in ancient times ; so much so that all sacrifices have come to be known by the name *Murugu*. (Paṭṭupaddu VI.38). The modern devil dance of the villager is but a repetition of the *veri-addu* of the ancient days."[2]

One more feature of the Purāṇic Skandism should be emphasised here. As we have often is the vehicle as well as

1. Karamarkar, *op. cit.* p. 134.
2. Jnana Prakasar, *op. cit. p. 118*

the ensign of the god. In the sculptures of the Kushāṇa period Skanda is portrayed with his favourite bird invariabbl a cock, and the same is to be found on coins connected with the deity. This fact, corroborated both from literature and art is no doubt of utmost value. It helps not only together with the other myth of Tāraka in dating the epic '*Skandopākhyāna*' in early Kushāṇa period but points to one more thing that the myth of peacock in place of cock was a Purāṇic development already well established in the time of Kālidāsa who wrote ***Mayūraprishṭhāśrayiṇā guhena*** and Kumāragupta issuing his peacock type coins, and also the several 4-5th century Gupta images of Kārttikeya.

While this feature was a new but well accepted phenomenon in the Gupta period it is conspicuous by its absence in the Kushāṇa age. It was assimilated presumably somewhere in between these two periods, to wit, during about the 2nd and third century A. D. Fortunately on some sculptural evidence offered by an late Kushāṇa image of Agni from Sarnath and the Lal Bhagat Pillar, it is possible to study this evolution more clearly from the view point of chronology.

However, it appears that this additional myth of peacock was one of the results of the complete identification Skanda-Kumāra Kārttikeya of the Aryans and Śeyon-Murugan of the Tamils. No doubt, in south also the position of cock was no less established as the sacred bird to and the banner device of the deity but Murugan had adopted the pea fowl as his mounts, it appears through his spouse Vallī, the hill girl fond of peacock's feathure.

From the evidence available in the Sangam texts and also the Purāṇas it is, however apparent that the cults Kumāra-Skanda of the North and Śeyon-Murugan of the Tamil country had already mingled and the different mytes and legends of them both were accepted, by each other in some form or the other. While in the Tamil country on one hand the entire legendary mythology of Northern Skanda was fully accepted, in the north in Purāṇic Skandism several trait of Tamilian origin and tradition were

absorbed. For example, in the *Śilappadhikaram*,[1] Murugan is son of Śiva and Pārvatī, six faced, twelve-armed etc. In the same way, we have in the Purāṇas associated with Skanda, Vallī as his consort[2] and peacock as his mount.

ETYMOLOGY OF HIS NAMES

In the Purāṇas, at several place we find attempts to offer etymological explanations of Skanda's various names of which apparently some are obscure ones and the derivations given appear to be rather forced. They say, "since he was destined to kill (*māra*) the evil (*ku*), he became *Kumara*".[3] The ascetics enshrined him or his dhyāna in their heart, so he got the name *Guha* ((*Vāmana P*. 58. 1-121).

As he vanquished the demons, he was named *Skanda*.[4] Or, since the six bodies born separately from the six Kṛittikās were ultimately joined together as one god (*Skanda*), he became *Skanda* (*Brahmāṇḍa* (I) III. 10.40-51). He was born from the dissipated (*skanna*) energy of Śiva, so also the name *Skanda* was appropriately given to him (*Vāmana* 57.3). The six Kṛittikās united in a single *śākhā*, and therefore he as their son was known by the two names Kārttikeya and Viśākha (*Matsya* 159.2-3). At the time of his very birth, it was pointed out, according to the *Vāmana Purāṇa*, by Śiva that he will be known by several names of Kārttikeya, Kumāra, Skanda, Guha Mahāsena and Sārasvata as the offspring of the Kṛitikās, Kuṭilā, Gaurī, Śiva, Hutāśana and Śaravaṇa respectively (57. 43-45).

Among his other epithets which evidently reflect the various features of his character and Purāṇic personality, are Śarajanmā or Śaravaṇabhava, Gāṅgeya, Shaṇmātura, Bāhubhya, Shaṇmukha or Shaḍānana, Agnibhū or Pāvaki, Devasenāpati, Mahāsena, Śaktidhara, Śikhivāhana, Tārakāri, etc. These names and epithets are repeated often in the Purāṇas and Kāvyas.

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1. Dikshitar, *op. cit.* pp. 94, 117, 278-80.
2. For example *Śiva Purāṇa*, Kailāsa Saṁ. 7. 40, 64.
3. Agrawala, *Matsya-Purāṇa a study*, p. 246.
4. स्कन्दितो दानवगणः तस्मात् स्कन्दः प्रतापवान्, *Brahmāṇḍa* (I) III. 10. 43; देवारिस्कन्दनः स्कन्दः, *Brahmāṇḍa* (I) III. 10. 51.

A list of usual and curious names we get in the *stotra* of the god. Such a prayer marked with pleasing words is to be found twice in the *Skanda Purāṇa,* once uttered by the mountains (I (2) 31.80ff.) and on other occasion by the sage Agastya (IV. 25). For other short prayers see *Vishṇu dharmottara Purāṇa,* (I. 95. 25-6; I. 233.4-12; 156.7-9; III. 218.30-32).

The important conception about the personality of the god was, as stated by Kālidāsa, that he represented the energy (*tejaḥ*) of Rudra as deposited in the mouth of Fire, more resplendent than sun (*atyādityaṁ hutavahamukhe saṁbhritaṁ taddhi tejaḥ, Megh.* I. 43). It has been emphasised repeatedly in the Purāṇas, and they describe the form of the either equal in glory to the Sun (*Vāyu,* ch. 72), or not comparable even to the brilliance of the Suu (*Padma* 1. 460).

There developed a "vyūha" of the four Skanda gods. In the *Liṅga Purāṇa* Śiva is described surrounded by his four divine sons, *Naigameyādi* (I. 82. 16). The *Vishṇu Purāṇa* (I. 15. 115-16), has enumerated the myth of the origin of Śākha, Viśākha and Naigameya. His fourfold forms, among which he himself is counted as one, are known as his brothers (*Vāyu* 66. 24) or sons (*Bhāga.* 6. 14). But in the *Vishṇu dharmottara Purāṇa* they are mentioned as Chaturmūrti or Chaturātmā of Kumāra or Skanda which are Kumāra, Skanda, Viśākha and Guha. Their form (*rūpa*) is described as follows:

"Kumāra should be made with four faces, and adorned with a tuft of hair (*śikhaṇḍaka*). He should wear red garment and ride his peacock. In his right hands should be shown a cock and a bell, and in the left ones the Vaijayantī banner and a spear (*śakti*).

"Skanda, Viśākha and Guha should be made like Kumāra but with a difference that they do not possess six faces and do not ride pecocks.

"It is the God Vāsudeva who has become Kumāra in order to lead the army of gods."[1]

As such, Skanda with his four transformations was the lord or presiding deity of the Graha, i. e. asterisms causing suffering to children. All these four, as already seen, were originally low-ranking deities, considered in popular belief as harassing the new born babe and its mother, and when propitiated as acting their protector. It is believed that they exercise their influence for evil with demonic practices upto certain stage in the life of a child and thereafter being pleased for good. They are known as *Skandagrahas* with their four leaders (V. D. P. II. 22. 88), and the only way to get rid of their ill effects was the *bali*-offering to them, and their *archanā* (i.e. worship) on the Shashṭhī day. As stated in the *Vishṇudharmottara Purāṇa* (II. chs. 231-34), Indra with an intension to kill the new born matchless hero, produced a host of *mahāgrahas*, many thousand in number and provided with different weapons. They at the order of their originator went to the Śveta mountain to kill Skanda, but were subdued by other similar imps and demons created by Skanda. The latter group is described as greatly powerful, vigorous, moving at free will and assuming any form. Their leaders are Skanda, Viśākha and Naigameya, with others of which a long list of names is given in the Purāṇa. Both of the hordes, earlier created by Indra and the latter by Skanda himself, became subservient to god Skanda and were allowed by him to take shelter in the bodies of impure and wrong doing persons. Further in the same Purāṇa signs of a seized person (*grahagrihīta*) and also the eradicatory measures to be followed for remedy are enumerated at length in four chapters.

1. *kumāraḥ shaṇmukhaḥ kāryo śihaṇḍakavibhūshaṇaḥ |*
raktāmbaradharaḥ kāryo mayūravaravāhanaḥ ||4||
kukkuṭaścha tathā ghaṇṭā tasya dakhiṇahastayoḥ |
patākā vaijayantī cha śaktiḥ kāryā cha vāmayoḥ ||5||
skando viśākhaścha guhaḥ kartavyāścha kumāravat |
shaṇmukhāste na kartavyā na mayūragatāstathā ||6||
chatuḥ ātmā hi bhagavān vāsudevaḥ sanātanaḥ |
prādurbhūtaḥ kumārastu devasenāninīshayā ||7||

VD. P. III. 71. 3-4.

The subject of the grahas and remedy against their infliction was no doubt of practical importance and as such included in the Āyurveda Saṁhitās. As an aspect of Skanda cult this evidence is invaluable for our study and throws ample light on the popular worship and beliefs associated with the god. Originally a goblin deity (*graha*) Skanda was elevated to the rank of a major god in the pantheon. *Bhūtavidyā*, also differently called *Grahavidyā* is a necessary chapter to be found in the Saṁhitās of Āyurveda. This Chapter is available in the *Charaka Saṁhitā*[1] and various aspects of the beliefs and practices have found their mentions already in the Sūtras and the epic. The evidence of the *Suśruta Saṁhitā* in which the subject gets some greater attention, is similar in contents to that of the *Mahābhārata* material.[2]

The *Suśruta S.* gives a list of male and female grahas with the names of Revatī, Pūtanā, Śakuni and Naigamesha which also occur in the epic.[3] According to the *Ashṭāṅga Saṁgraha* Śiva produced twelve grahas for the help of Skanda among whom the five were male and the seven were females.[4]

The worship of Skanda and his grahas and 'mothers' was no doubt an important cult affecting domestic life in the various periods and even survive today in the form of *Shashṭhī-pūjana* etc. after the birth of a child.

Curiously enough the Bhūtavidyā is mentioned in the *Chhāndogya Upanishad*[5] in a list of lores already known to Nārada when he asked Sanatkumāra for spiritual instructions. Tradition is continuously found in the literature recording Skanda-Sanatkumāra as a teacher of Āyurveda. The fifth division of the Ashṭāṅga Āyurveda is named *Kuamārabhṛitya*, also called *Bāla*. It deals with the medical treatment of children and causes of their diseases including evil planetory or graha influences. Under this Tantra were included all the diseases and cures, offerings and charms

1. Agrawala, V. S. : *Prachin bhārtiya lokadharma*, pp. 51-2.
2. *Ibid.* pp. 52 ff.
3. *Ibid.*
4. *Ibid.* p. 51.
5. *Chh. Up.* 7. 26. 2.

covering the entire field from the conception to birth and up-bringing of human progeny.[1] In ancient texts on medicine where this subject is dealt with we get a long list of male and female demonic spirites who tortured the mother and the base, and also an elaborate discussion about the remedial measures (*upachāras*) which in this connection are given a special name of *abhichāra.*

The *Kāśyapa Saṁhitā* is the most important text in this connection, dated about fifth century A. D. Its detailed evidence is fully corroborated by that of the Purāṇas. In the *Mahābhārata,*[2] Devasenā is identified with eight goddesses as Shashṭhī, Lakshmī etc. The *Kāśyapa Saṁhitā* takes that myth further and records that the god Guha himself said to Revatī that she will be known by many names. Vāruṇī, Revatī, Brāhmī, Kumārī, Bahuputrikā, Sushkā, Shashṭhī, Yamikā, Dharaṇī, Mukhamaṇḍikā, Śītavatī, Mātā, Kandū, Pūtanā, Niruñchikā, Rodanī, Bhūtamātā, Lokamātā, Mahī, Saraṇyu and Puṇyakīrti were her twenty famous names (*nāmāni tava viṁśatiḥ*).[3]

It appears that these goddess name whose worship was in vogue at some time became identified with one Revatī which comes before us the most prominent goddess in the *Revatī-kalpa* of the *Kāśyapa Saṁhitā*, but as none else than Shashṭhī herself.

The name Shashṭhī appears to be the personification of the 'sixth' day after the child birth, and whatever goddesses whose favour was sought on this particular day for the new born one were firstly associated and then identified as the Shashṭhī goddess. Their association with Skanda from earliest times was quite in fitness of things as he represented the host of such wicked male siezers and afflictions.

A flood of light is offered in this question by this particular text (Revatī kalpa chapter). It shows that Revatī had become the most powerful goddess in this age and attained the status of the Great mother with whom all the tutelary female divinities came to be identified as her different forms. She combined in her

1. Suram Chandra, *Āyurveda kā itihāsa*, Vol. 3. p. 107.
2. 3. 218. 49 ; Hopkins, *Epic Mythology*, p. 229.
3. Pt. Hemarāja's ed., p. 67.

all the qualities and activities of the great mother, those of bestowing, fostering and destroying life of the humyn kind. As can be gathered from the *Kalpa* in her name, we get the culmination of the idea. She is here the highest goddess, Goddess in Essence, with whom other little goddesses get submerged and become identical. But they all are of evil character and notably concerned with infant diseases.

Revatī is of numerous forms (*bahu-rūpā*). The author of the *Revatī kalpa*, "Scripture of Revatī" attacking foetus of the mankind. When the battle between the Devas and Asuras was going on a certain demon Dīrghajihvī, of a long tongue, began to destroy the divine army. The Gods prayed to Skanda for help who sent Revatī The latter assuming the form of a she-wolf (*sālāvṛikī*) not only devoured Dīrghajihvī but also as a *Śakunī* caused destruction of the demon army. The Asuras took shelter in the *garbhas* of human and other kinds. But they did not remain unknown to Revatī and she in order to destroy them became Jātahāriṇī. And thus, she attacks in search of the demons the human progeny in its successive stages right from conception to birth. Particularly she attacks children of those who do not follow *dharma*.

She has many forms (*bahurūpā*) and is known under such name, Jātahāriṇī, Revatī, Pilipichchhikā, Aindrī, and Vāruṇī. At the command of Skanda she stupifies all the impious persons of different castes and kills the wicked ones. The text describes in detail the impurities and wrong practices when does Jātahāriṇī get opportunity to seize (*sajjate*) and attack.

Obviously, Jātahāriṇī is a general term. All the goddesses who carry away the born one (*jāta*) are to be named Jātahāriṇī. Such Jātahāriṇī d*evīs* are classified under three categories on the basis of their *sādhya*, (curable) *yāpya* (lingering) and *asādhya* (incurable) nature. In the first group are Sushkā Revatī, Kaṭambharā, Pushpaghnā, Vikuṭā, Pariśrutā, Aṇḍaghnī, Durdharā, Kālarātri, Mohinī, Stambhanī, Krośanā, under whose possession mothers do not die. Nākinī, Piśāchī, Yakshī, Āsurī, Kālī, Vāruṇī,

Shashṭhī, Bhīrukā, Yāmyā, Mātaṅgī, Bhadrakālī, Rudrā, Vardhikā, Chaṇḍikā, Kapālamālinī and Pilapichchhikā are of the *yāpya* kind. Vaśyā Kulakshayakarī, Pushyajanī, Paurushādinī, Sandaṁśī, Karkoṭakī, Indrabaḍavā and Baḍavāmukhī are of the third *asādhya* category.

But all are Revatīs. They are also grouped according to the three stages of a child, in the womb, after birth and under upbringing. On the basis of popular differences (*lokabheda*), again, Revatī was of three types, Divine, Human and Tiraśchīna (i.e. of birds). No doubt, these were the numerous goddesses actually worshipped in some way or the other by the people.

The Jātahāriṇi *devīs* were further divided in view of the castes and classes. Each social class had its own deity, named after that. No less than twentynine such are listed in the *Kalpa*. Various professional groups also had their own goddess. For example, the Jātahāriṇī of the carpenters was called Takshiṇī Ten such names are given :—(1) *Ayaskarī*, of ironsmiths, (2) *Takshiṇī*, (3) *Kulālī*, of patters (4) *Padakarī*, of coblers etc.

Jātahāriṇī or Shashṭhī assimilated in herself all the folk goddesses concerning the diseases of mother and child on the one hand, Skanda became the chief of evil *grahas* of infants, on the other. An elevation in his status made it due that all the goddesses and deities of similar nature were subordinated under him and his pantheon.

Bāṇa also makes important mention about Shashṭhī and Kārttikeya in the *Kādambarī*. "Describing the birth ceremonies of Chandrāpīḍa he refers to the making of a figure of Shashṭhīdevī wearing yellow clothes dyed with tumeric ; he also describes side by side the installation of a figure of Kārttikeya holding a spear and riding on a peacock[2]". She is called *Jātamātṛidevī* in the *Harshacharita*[3] and *Bahuputrikā* in the *Kādambarī*[4], who is

1. Sec. 64.
2. Agrawala, "Goddess Shashthī on the Yaudheya coins," J.N.S.I., Vol. V, pt. II, p. 4.
3. ch. 4, p. 129 (*Nirnayasagar ed.*).
4. Sec. 64.

none else than Shashṭhī herself is made clear by the *Tilakamañjarī* where Shashṭhi is described as painted on a *jātamatṛipatala* (tablet of Jātamātṛi)[1]. In the latter text she is also named Āryavṛiddhā[2] whose worship was invariably performed in the *sūtikāgṛiha* after the birth of a child.

Amongst the sixtyfour Yoginīs, Viḍālī, Revatī and Pūtanā etc. are enumerated (*Agni P.* 52. 8). According to the *Agni Purāṇa* (50. 27) by the side of Skanda image Sumukhī and Viḍālākshī are to be placed. We have the full-fledged *Shashṭhīdevī Upākhyāna* in the *Devībhāgavata Purāṇa* (IX. 46), wherein her various forms and aspects of worship are described. It says that since she is the sixth part of Prakṛiti, she is known as Shashṭhī. She is the presiding deity of children and famous among the mothers as Devasenā. She is spouse to Skanda and grants progeny to childless persons. On the sixth day after child birth her worship should be performed in the *sūtikagṛiha* itself.[3]

According to the *KāśyapaSaṁhitā*, the gods during their battle with the demons had to seek Skand's help. The latter aquiring their boons became dominant over all the Vasus, Rudras and Ādityas. As the text says originally the Vasus were seven, but became eight including Skanda in the form of Dhruva the eighth. Similarly, the number of the Rudras, formerly only ten, became eleven with the eleventh one as Guha Śaṁkara. In the list of the twelve Āditya gods one more was added. That was Skanda himself as Ahaspati[4].

The "vyūha" or *parivāra* of the four Skanda deities developed, according to the *Kāśyapa Saṁhitā*, through a simple process. Of the four brothers, Nandikeśvara became the fifth, and Shashṭhī the sixth as their sister. Sometimes Rudra also joined this group as the seventh. In their figures invariably a crescent should be shown on the head. But no where else this point is repeated and we find also no support of this iconographic trait from sculptures or coins. According to the *Vishṇudharmottara Purāṇa*

1. *Nirnayasagar ed.* p. 77.
2. Cp. Mbh. III. 220. 16, where Āryā and Vṛiddhikā occur.
3. See also *Bhavishya P.* I. chs. 39-44 ; II. ch. 42.
4. *Kāśyapa S.*, Hemarāja ed., p. 5. *Ibid.* p. 67.

where the *Chaturmūrti* conception is explained, the figures of Kumāra gods are described to bear different attributes and poses.

SOME OTHER ASPECTS :

On the Akshaya Shashṭhī day i ; e. the sixth day of Bhādrapada the vow of Skanda-Shashṭhī is observed (*Agni* 181.2). A similar injunction is made about the Chaitra Shashṭhī when Skanda should be worshipped with particular attention.[1] The month of Kārttika is also considered specially sacred to god Kārttikeya.[2] The *Vishṇudharmottara Purāṇa* prescribes a certain worship called *Kumārarocha* following which the person obtains children.[3]

Temples dedicated to Skanda are described not fit for night stay by a treveller.[4] A Kumāra *tīrtha* is known from the *Brahma Purāṇa*.[5] Sacred to him are also Kumāradhārā and Svāmīpushkariṇī.[6] After the *Pradakshiṇā* of Śrīgiri, Agastya with his wife visited Skanda-vana. There he saw Skanda himself, and paid his homage to him with a prayer. Kālidāsa in the *Meghadūta*, describes the Devagiri hill as the permanent abode of Skanda.[7] A Skanda *tīrtha* is at the Narmadā.[8]

A certain jewel (*maṇi*),[9] pose (*mudrā*),[10] pillar[11] and part of the chariot[12] are also said to be named after Skanda.

He is said to be the father of Viśākha[13] and others, and the presiding deity of the Aṅgāraka graha.[14] He is lord of Nirṛitis,[15] who are in the habit of kidnapping children. Skandin is a piśācha *gaṇa*, naked and with hanging hair, eating the leavings of others.[16] Similar are the names Skandika, Kumāras, etc. who all were considered subordinate to Skanda.[17]

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1. VD P. III. 221. 54.
2. *Ibid*. II. ch. 96.
3. *Ibid*. III. 223. 18.
4. *Ibid*. II. 94. 2.
5. *Brahma P.*
6. *Skanda P*. 2 (101 ; 2 (I) 12.
7. *Kumāra*. 1. 42.
8. *Matsya P*. 191. 50-51.
9. VD. P. II. 109. 63
10. *Ibid*. III. 33. 19-20.
11. *Mānasāra* 15. 19-23.
12. VD. P. III. 22. 7.
13. *Bhāga*. 6. 14 ; *Vishṇu P*. I. 8. 11.
14. *Matsya P*. 93. 13 ; *Brahma P*. II. 74. 48, 26. 33.
15. *Bhāga* 6. 14 ; *Vishṇu P*. I. 8. 11.
16. *Br. P*. III. 41. 17, and 52 ; 59. 14 ; Patil, *ap. cit.* p. 63.
17. *Br. P*. III. 7. 380

A temple of Kārttikeya at Pauṇḍravardhana in the Gauḍa country finds mention in the *Rājataraṅgiṇi.*[1] It is stated that when the Kashmiriking Jayāpīḍa reached there in the temple a performance of music and dance was being performed attraced by which he stopped there. The *Agni Purāṇa* enjoins that a shrine of Guha should be erected in the northern sector of a town.[2] As the story records, it was in his own temple that the god Kārttikeya appeared and revealed to his devotee the Kātantra Grammar.[3] Apparently these references show that in this period temples dedicated to Skanda formed a cultural centre for learning and various *śāsric* arts.

It is stated that Skanda followed Pāśupata Dharma.[4] He is portrayed as the best of the Brahma-knowers and adored by the Brāhmaṇas.[5] This ideology seems to be the result of Skanda and Sanatkumāra identificatiou which is traced as early as the *Chhāndogya Upanishad* and repeated with evolved emplications in the epic and Purāṇas. It was given a curious turn in later period and in sculpture Skanda figures even as the teacher of Śiva. He is depicted as imparting the Brahma-knowledge to his father of which the earliest plastic representation is at Ellora.[6] The *Kathāsaritsāgara* mentions a Brāhmaṇa named Vyāḍi as worshipping Svāmī Kumāra for obtaining knowledge (*vidyā*).[7] Similarly the Brāhmaṇa named Varsha, who was a dullard in the beginning, obtained all branches of knowledge from Skanda after propitiating the god with his penance.[8] According to a story related in this text, *Kātantra* system of Sanskrit grammar was traditionally known as originating from the six mouths of Kārttikeya. The story says that Skanda himself appeared before Śarvavarman, minister of a Sātavāhana king, and revealed to him the knowledge of a new grammar characteristic for its easy method and simplicity.

1. IV. 423.
2. *Agni p.* 39. 12 see Banerjea *op. cit.* p. 338.
3. *Kathāsaritsāgara* I. 2- 44-61.
4. *Skanda P.* I (1). 7. 43, *dharmaḥ pāśupataḥ śreshṭhaḥ skandena paripālitaḥ.*
5. *Matsya Purāṇa* 185. 2-4.
6. Rao, *Hindu Iconography*, Vol. II, part 1, pl. c, 3. 50.
7. *Kathāsarit*, I. 2. 44.
8. *Ibid.* I. 2. 60-61 & 79.

As the god himself indicated because of its brevity (*svalpatantra*) it became famous as *Kātantra*. Its second name was *Kālāpaka* or *Kālāpa* after the plumage of Skanda's peacock.[1] During the Gupta times the *Kālāpa* system was a big rival to that of Pāṇini as indicated in the drama *Padmaprābhritakam* of the *Chaturbhāṇī*, and also in the Śarvavarma legend itself. This was a system having pieserved much of the material and terminology of the older Aindra School.

Skanda as Sūrya's Attendant

According to the Bhavishya Purāṇa, on the left side Sūrya there stands Skanda who is lord of the all worlds and popularly known as *Daṇḍanāyaka*.[3] On the corresponding right there is Piṅgala who is another form of Agni. Skanda also figures in the other set of attendants of the Sun-god, viz. of Rājña and Śrausha. It is clearly pointed out in the *Purāṇa* that Rājña is identical to Kārttikeya. Because he shines on the office of divine generalassimo, Kārttikeya is famous as *Rājña* which word is composed of the root *rāj* "to shine" added with the suffix *na*.[4] This fact is also supported by a late medieval work the *Ṭīkā sarvasva* (c. 1150) by Sarvananda, where the author offers in a verse the equation *haraguhau = rājaśrausau*.[5] The *Bhavishya P.* has also given the identification of Śrausha with Guha (I. 124. 21).

Apparently, the above myth was a part of the reorientated worship of the Indian Sun-god in which a number of motifs and forms were accepted from the east Iranian mode Sun-worship. It appeared as an easy crollary while adopting the Iranian iconography of Sūrya to identify the Iranian attendants of the god with some deities of similar nature out of the vast Hindu pantheon. In such a scheme to make the blending complete, Śrausha and Rāja were accepted as identical to Skanda and Śiva

Skanda as the Deity of Thieves and Rogues

Another popular aspect of Skanda worship is known from a passage in the *Mṛichchhakaṭika* where thieves and burglars are

1. *Ibid.* I. 6. 13.
2. *Chaturbhāṇī*, I. 23.6.
3. *Bhavishya P.*, I. 124. 13.
4. *Ibid.* I. 124. 21-3, 34.
5. Sen, "Iranian Śrausha and Indian Skanda", *Indo-Iranica*, Vol. IV, I (July 1950), p. 27.
6. See *supra*, p.

called *skandaputra*.[1] Kārttikeya figures here as the patron-deity of such persons who lived on theft and like professions. Śarvalika, a house-breaker, before entering the house of Chārudatta through a breach in the wall bows to the god Kumāra-Kārttikeya for granting success in his work. The different epithets of the god with which the fellow pays his homage to him include Kanakaśakti Brahmaṇyadeva and, Devavrata.[2] A few lines earlie, Kanaka-śakti (whose weapon is the golden *śakti*") figures as an *achārya* of the *Chaurya-śāstra* whose injunction about breach are quoted by the thief. Pṛithivīdhara, the commentator of the drama, takes the phrase *skandaputra* as meaning "*skandopajīvī chaurāchārya*, i. e. teachers of burglary making a living by invocating Skanda. As pointed by Dr. Sandesra. *skanda* also means "to attack",[3] and in this context perhaps signify in general the low practices followed by rogues and bandits, looters and marauders and similar sections of society. They regarded Skanda their patron-deity. It is clear from the *Mṛichchhakaṭika* and appears to have had its footing in the earlier tradition which regarded Skanda as the god of *Dhūrtas* and the patron deity of warring tribes. This aspect of Skanda seems to have continued in later periods also.[4]

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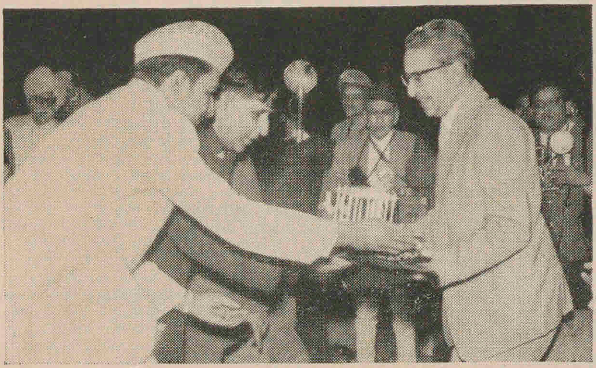
1. Act III.
2. नमो वरदाय कुमारकार्तिकेयाय नमः कनकशक्तये ब्रह्मण्यदेवाय देवव्रताय ।
3. Sandesra, "Prachīn sāhitya men chauraśāstra" (The Science of theft in ancient Literature), *Bhāratiya Sāhitya* (Munshi Abhinandan Volume, year 3, Jan. 1958), p. 293-4.
4. A verse from the Gujrātī folklore reflects the connection of Skanda with thieves who regarded him their lord. As it says, O Gaurī ! Your son is remembered by sweet peacocks. In day time he is remembered by merchants and at night thieves."

   गवरी ! तारा पुत्र ने समरे मथुरा मोर ।
   दी' ए समरे वाणिया ने राते समरे चोर ।।

   Ibid, p. 294.

   In northern India and specially in Bengal the god Skanda is regarded as the deity of *gaṇikās*, also. Gopinath Rao, *loc. cit* Vol, II, pt. II, p. 415.



His Majesty, King Mahendra, being presented the welcome address in an ivory casket in the form of the *Ghurdaur*, Maharaja's barge.

Welcome Address

PRESENTED TO

Their Majesties, King and Queen of Nepal

ON BEHALF OF

ALL-INDIA KASHIRAJ TRUST

READ BY

Maharaj Kumar Dr. Raghubir Singh of Sitamau (Trustee)

नेपाल-नरेश महाराजाधिराज

श्री ५ महेन्द्र वीर विक्रम शाह देव

एवं

महामान्या महारानी

श्री ५ श्रीमती रत्ना राज्यलक्ष्मी देवी शाह

के

भारत की पुण्यनगरी वाराणसी में शुभागमन के अवसर पर सर्वभारतीय काशीराज न्यास द्वारा समर्पित

स्वागत-अभिनन्दन

महाराजाधिराज,

आज हमारे लिए हर्ष का विषय है कि हमें काशी की इस पवित्र भूमि में श्रीमान् तथा श्रीमती महारानी का स्वागत-अभिनन्दन करने का परम सौभाग्य प्राप्त हुआ है। प्राचीनकाल से ही भारत तथा नेपाल का जो घनिष्ठ मैत्री सम्बन्ध रहा है, उस सम्बन्ध को श्रीमान् ने अपने शुभागमन से और भी अनुप्राणित तथा दृढ़ किया है। काशी के साथ नेपाल का घनिष्ठ धार्मिक एवं सांस्कृतिक संबन्ध है। नेपाल के अनेक विद्वान् पण्डित जिस श्रद्धा भाव से काशी के इस पवित्र तीर्थ में निवास करते हुए अपने मानव जन्म को सार्थक समझते हैं, नेपाल की अनेक प्रसिद्ध संस्थायें काशी में जिस तत्परता के साथ आर्यजाति की प्राचीन सांस्कृतिक भाषा संस्कृत का तथा संस्कृत के प्राचीन ग्रन्थों का पुनरुद्धार करने में संलग्न हैं, उसके कारण काशी में श्रीमान् के शुभागमन का और भी विशेष महत्त्व है।

महामहिम,

नेपाल-देश भारत के उत्तर में उसका निकटतम पड़ोसी है। नेपाल का भारत के साथ घनिष्ठ प्राकृतिक और नैसर्गिक संबन्ध है। हिमालय की उच्च श्रेणियों ने नेपाल को अपनी गोद में स्थान देकर लाड दुलार किया है, तथा अपने अनेक जगत्प्रसिद्ध हिमाच्छादित दुर्गम एवं अजेय उच्च-शृंगों से उसे विभूषित किया है। नेपाल की गोगरा, सप्तगण्डकी तथा सप्तकोसी आदि नदियो ने कल-कल निनाद करते हुए अपने पवित्र जलों को भारत की जगत्-पावनी गंगा को समर्पित कर नेपाल और भारत के शरीर में प्रवाहित रसों को सम्मिश्रित किया है, तथा उस पवित्र संमिश्रण के द्वारा दोनों देशों के हृदयों को भी एकीभूत कर दिया है।

महामान्य,

इस समय नेपाल ही संसार का एकमात्र स्वतन्त्र हिन्दू राज्य है। नेपाल तथा भारत का सदा ही सांस्कृतिक एवं धार्मिक ऐक्य रहा है। जिस प्रकार भारतीय संस्कृति और धर्म की केन्द्रस्वरूपा काशी नगरी में भगवान् विश्वनाथ प्रतिष्ठित हैं, उसी प्रकार नेपाल की राजधानी तथा प्रधान नगरी काठमांडू में भगवान् पशुपतिनाथ प्रतिष्ठित हैं। काठमांडू आदि स्थानों में निर्मित शिव के और भी अनेक मन्दिर वहाँ की उच्चकला का परिचय देते हुए नेपाल और भारत के बीच धार्मिक एकता का उच्चघोष कर रहे हैं। नेपाल की भाषा में संस्कृत शब्दों का प्राचुर्य है। नेपाल के काठमांडू पुस्तकालय में संस्कृत-साहित्य का प्राचोन भण्डार है तथा वहाँ अबतक भी संसार में अन्यत्र अप्राप्त प्राचीनतम संस्कृत हस्तलेखों का संग्रह वर्तमान है। भारत की पौराणिक वंशावलियों के समान नेपाल की "वंशावली" भी नेपाल के प्राचीन इतिहास को सुरक्षित बनाये हुए है।

श्रीमान् महोदय,

काशिराजन्यास के साथ नेपाल का एक विशेष साहित्यिक सम्बन्ध है। नेपाल से काशिराजन्यास को एक अलभ्य हस्तलेख, स्कन्द पुराण का मानसखण्ड, प्राप्त हुआ है। मत्स्यपुराण के वैज्ञानिक संस्करण को तैयार करने के लिए नेपाल की नेवारी लिपि में लिखित एक प्राचीन मत्स्यपुराण हस्तलेख का पाठसंवाद (Collation) भी काशीराजन्यास के पुराण-विभाग में हुआ है। काशिराजन्यास की पुराण-सम्बन्धी मुख्य शोध-पत्रिका "पुराण" काठमांडू में स्थित शिक्षा-मंत्रालय के वीरपुस्तकालय में कई वर्षों से बराबर भेजी जा रही है।

महाराजाधिराज तथा श्रीमती महारानी का काशी में यह शुभागमन नेपाल के साथ भारत, काशी एवं काशीराजन्यास के संबन्ध को और भी अधिक मधुर तथा स्थायी बनायेगा इसकी हमें पूर्ण आशा है।

सदस्य, सर्वभारतीय काशिराजन्यास
दुर्ग रामनगर, वाराणसी।

THE MATSYA PURĀṆA AND THE RĀMĀYAṆA

By

D. R. MANKAD

[वाल्मीकीयरामायणस्य किष्किन्धाकाण्डे ३९-४२ अध्यायेषु भुवनकोशस्य विवरणं विद्यते। मत्स्यपुराणेऽपि १६३ अध्याये भुवनकोशवर्णनमस्ति। लेखेऽस्मिन् विदुषा लेखकेन उभयोः किष्किन्धाकाण्डीयमत्स्यपुराणीयभुवनकोशवर्णनयोः साम्यं विवेचितम्, प्रमाणैः स्थापितञ्च यद् मत्स्यपुराणीयविवरणं किष्किन्धाकाण्डीयभुवनकोशविवरणापेक्षया प्राचीनतरम्।]

While editing the Kiṣkindhākāṇḍa for the Baroda Edition of the Rāmāyaṇa, I came across the problem of parallelisms between the R text and the texts of some of the Purāṇas particularly Mt(Matsya), Vy(Vāyu) and Bḍ(Brahmāṇḍa) I have discussed this problem in the Introdnction (See pp. XXXV-XLVIII).

Here I want to continue the discussion on one question. Adhyāyas 39 to 42 of the Kiṣkindhākāṇḍa describe the geography of the four directions and it has been found that the description of the several important places is bodily taken from the Matsya Purāṇa (Adh. 163, 60ff) This I have shown in my Introduction by putting the R text and the Mt text in parallel columns.

There I have quoted from the critical edition of the R and noted the various readings also. But about the Mt, I was able to quote from the Veṇkaṭeśvara Press Edition and was not able to quote various readings for the same.

Thereafter I inquired of Shri A. S. Gupta of the All-India Kashiraj Trust, whether the 163rd. Adhyāya of the Mt was collated or not. He said the collation sheets of that Purāṇa were at Madras with Dr. Raghavan. He, however, volunteered to write to Dr. Raghavan and the latter was kind enough to get the collation sheets of the 163rd Adhyāya of the Mt copied for me. I am greatly obliged to both of them for this kind courtsey.

I have, now, got the collated text of the Mt and give below, at the risk of some repetition also, the text of both the R and the Mt with the different readings. This will enable scholars to judge the matter for themselves.

I have noted here only the important readings from the Mt. In fact, these lines of the Mt show that although about 32 MSS, and printed texts have been collated, there are hardly any important readings found. So far as I am concerned the following is worth noting :

1. While discussing Mt 163.62, I have said in the Introduction to the Kiṣkindhā that 'kamala' in the Mt is clearly a mistake, it should be 'Mekala'. I find that this is fully supported by the MSS. 'Mekala' is actually found in 10 MSS of the Mt. Further, this 'mekala' is preserved by the N MSS of the R, which proves what I have said, viz. in these cases the N MSS of the R preserve the original readings. The evidence is quite conclusive here.

2. In the Mt 64cd, 'jambūdvīpa' has no v. 1., which conclusively proves that the original reading is 'jambū' and not 'Yava'. No MS of the Mt shows any reading like 'jalp', 'jvala', 'caya', or 'Yava' which are found in the R. This shows that no MS of the R preserves the original reading.

3. In 64cd, the reading सर्वरत्नोपशोभितम् of the Mt is preserved in N MSS, but not in S MSS.

4. Three MSS of the Mt preserve 'ratnavantam' for 'ratnavata' or 'ratnavara' of the Vulgate. This 'ratnavantam' is supported by the R and is therefore the original reading of the Mt. Here is a case how the original Mt reading is determined by a comparision with the R.

5. Similarly, 12 MSS of the Mt preserve the reading 'kośakārāṇām (Mt 66a) in place of kośakaraṇam of the

Vulgate. Here also comparision with the R determines the original reading of the Mt, which is kośakārāṇām.

6. The R uses Accusative case, but the Vulgate(Mt) uses Nominative in several cases. See Mt 60cd etc. But in almost all such cases, one or the other MS of the Mt shows the Accusative case, which, therefore, is the original. There are numerous such cases. I have not noted all of them.

7. Mt 77c has 'vidyutvān', but R 40-32b has 'vaidyuta'. Here the N MSS of the R preserve the original 'vidyutvān'.

8. Mt.79c has 'viśālākakṣa', but R 40-36c reads viśāla-rathyā'. It is now seen that several MSS of the Mt read 'viśālakakṣā'. This shows that the R has translated 'kakṣā' by 'rathyā' and kakṣā is the original reading of the Mt.

I would request the reader to refer to my Introduction of the Kiṣkindhā for the textual and other implications of this comparision. I am emboldened to say that a detailed comparision of all the places where the R has borrowed from other sources (other Purāṇas or the Mbh and other books if any) is likely to be very fruitful, atleast from the textual point of view.

In the end, I would note that these lines of the Mt, show that at several places, the printed editions do not preserve the original and correct readings which are now seen in several collated MSS.

MATSYA, ADHYĀYA 163

60 cd नदी भागीरथी चैव शरयूः कौशिकी यथा
several mss read नदीं etc. in acc.

61 यमुना त्वथ कावेरी कृष्णवेणा च निम्नगा
सुवेणा च महाभागा नदी गोदावरी तथा
acc. case is used in several MSS.

62 चर्मण्वती च सिन्धुश्च तथा नदनदीपतिः
कमलप्रभवश्चैव शोणो मणिनिभोदकः
ab) acc. used in several MSS.
c) मेकल in 10 MSS (for कमल in the Vulgate)

63 नर्मदा शुभतोया च तथा वेत्रवती नदी
गोमती गोकुलाकीर्णा तथा पूर्वसरस्वती
acc. used in several MSS.

64 a मही कालमही चैव तमसा पुष्पवाहिनी
acc. in several MSS.

64 cd जम्बूद्वीपं रत्नवटं सर्वरत्नोपशोभितम्

65 ab सुवर्णप्रकटं चैव सुवर्णाकरमण्डितम्
64c) no v.l. for जम्बूद्वीप ; रत्नवंतं 3 MSS.
65a) पटकं पुटकं for प्रकटं.

65 cd महानदं च लौहित्यं शैलकाननशोभितम्

66 ab पत्तनं कोशकरणमृषिवीरजनाकरम्
a) कोशकाराणां in 12 MSS.

cd मागधाश्च महाग्रामा मुण्डाः शुङ्गास्तथैव च
-c) मगधांश्च in 10 MSS ; महाग्रामान् several MSS.
-d) पुंड्रान् in 5 MSS; अंगान् in 12 MSS; पुंड्रान्वंगान् 1 MS.

67 ab सुह्मा मल्ला विदेहाश्च मालवाः काशिकोसलाः
-a) कुरून् for सुह्मा 4 MSS ; -b) मालवान् several MSS.

67 cd भवनं वैनतेयस्य दैत्येन्द्रेणाभिकम्पितम्

68 ab कैलासशिखराकारं यत्कृतं विश्वकर्मणा

RĀMĀYAṆA (cr. ed.), Kiṣkindhā Kāṇḍa

39.19 ab नदीं भागीरथीं रम्यां सरयूं कौशिकीं तथा

39.19 cd कालिन्दीं यमुनां रम्यां यामुनं च महागिरिम्
-d) S'_1 $D_{1-4\cdot12}$-वनं ; D_{13}-वनैः (for-गिरिम्)

39.20 ab सरस्वतीं च सिन्धुं च शोणं मणिनिभोदकम्
-a) S'_1 Ñ $V_{1\cdot2}$ B_{1-3} $D_{1-4\cdot7\cdot11-13}$ मेकल (N_2 V_1 ०लं) प्र (B_3 °प्रा) भवं शोणं

40.8c नर्मदां च नदीं दुर्गां
805* तथा वेत्रवतीं नदीम्
754* गोमतीं गोकुलाकीर्णां तथा पूर्वां सरस्वतीम्
39.20c महीं कालमहीं चैव

39.28 cd रत्नवन्तं यवद्वीपं सप्तराज्योपशोभितम्
29 ab सुवर्णरूप्यकं चैव सुवर्णाकरमण्डितम्
28 c) S'_1 Ñ B_1 $D_{1\cdot2\cdot4\cdot12}$ जलद्वीपं ; $B_{2\cdot3}$ ज्वलद्वीपं ; $D_{3\cdot13}$ चयद्वीपं ; D_7 जन° ; D_{11} च ये द्वीपं (for यवद्वीपं) -l) S'_1 $Ñ_1$ B_4 $D_{1-4\cdot11-13}$ सर्वरत्नोपशोभितम् ; T_2 सर्वराज्योप° V_1 om. 28cd and 29 ab.
760* महानदं च लौहित्यं शैलकाननशोभितम् ।
39.20 d शैलकाननशोभितम् ।
39.22 a पत्तनं कोशकाराणां ।
39.21 cd मागधांश्च महाग्रामान्पुण्ड्रान्वङ्गांस्तथैव च
-d) $D_{5\cdot8-10}$ पुं (D_5 सुं) ड्रास्त्वंगास्तथैव च

39.21 ab ब्रह्ममालान्विदेहांश्च मालवान्काशिकोसलान्
-a) $Ñ_2$ V_1 B_4 सूक्ष्मान्मल्लान् ; B_1 सुंभान्मल्लान् ; D_7 सुह्मान्मल्लान्
39.35 ab गृहं च वैनतेयस्य नानारत्नविभूषितम्
39.35 cd तत्र कैलाससंकाशं विहितं विश्वकर्मणा

cd रक्ततोयो महाभीमो लौहित्यो नाम सागरः
-d) ॰ त्यं and सागरं in 2 MSS.
69 ab उदयश्च महाशैल उच्छ्रितः शतयोजनम्
-b) शतयोजनमुच्छ्रितः
69 cd सुवर्णवेदिकः श्रीमान्मेघपङ्क्तिनिषेवितः

70 ab भ्राजमानोऽर्कसदृशैर्जातरूपमयैर्द्रुमैः
cd शालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः
71 ab अयोमुखश्च विख्यातः पर्वतो धातुमण्डितः
cd तमालवनगन्धश्च पर्वतो मलयः शुभः
72 ab सुराष्ट्राश्च सवाह्लिकाः शूराभीरास्तथैव च
-b) शूद्रा for शूरा 7 MSS
cd भोजाः पाण्ड्याश्च वङ्गाश्च कलिङ्गास्ताम्रलिप्तकाः
73 ab तथैवोण्ड्राश्च पौण्ड्राश्च वामचूडाः सकेरलाः
cd क्षोभितास्तेन दैत्येन सदेवाश्चाप्सरोगणाः
74 ab अगस्त्यभवनं चैव यदगम्यं कृतं पुरा
cd सिद्धचारणसंघैश्च विप्रकीर्णं मनोहरम्
75 ab विचित्रनानाविहगं सुपुष्पितमहाद्रुमम्
cd जातरूपमयैः शृङ्गैरप्सरोगणनादितम्
76 ab गिरिपुष्पितकश्चैव लक्ष्मीवान् प्रियदर्शनः
cd उत्थितः सागरं भित्त्वा विश्रामश्चन्द्रसूर्ययोः
ef रराज सुमहाशृङ्गैर्गगनं विलिखन्निव
77 ab चन्द्रसूर्यांशुसंकाशैः सागराम्बुसमावृतैः
cd विद्युत्वान्सर्वतः श्रीमानायतः शतयोजनम्
-c) पर्वत for सर्वतः 4 MSS

78 ab विद्युतां यत्र संघाता निपात्यन्ते नगोत्तमे
cd ऋषभः पर्वतश्चैव श्रीमान्वृषभसंज्ञितः
79 ab कुञ्जरः पर्वतः श्रीमान् यत्रागस्त्यगृहं शुभम्

cd विशालाक्षश्च दुर्धर्षः सर्पाणामालयः पुरी
-c) विशालकक्षा several MSS; दुर्धर्षा several MSS

39.34 ab ततो रक्तजलं भीमं लोहितं नाम सागरम्

-b) S'_1 $\tilde{N}_1$ B_4 $D_{1\cdot 3\cdot 4\cdot 12\cdot 13}$ लौहित्यं

39.48 cd ततः परं हेममयः श्रीमानुदयपर्वतः

39.49 ab तस्य कोटिदिवं स्पृष्ट्वा शतयोजनमायता

cd जातरूपमयी दिव्या विराजति सवेदिका

39.50 cd जातरूपमयैर्दिव्यैः शोभते सूर्यसंनिभैः

34.50 ab सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः

40.13 cd अयोमुखश्च गन्तव्यः पर्वतो धातुमण्डितः

40.16 ab तस्यासीनं नगस्याग्रे मलयस्य महौजसम्

41. 5 ab सुराष्ट्रान्सह बाह्लीकाञ्शूराभीरांस्तथैव च

804* ततो भोजांश्च पाण्ड्यांश्च

40.13 ab तथैवान्ध्रांश्च पुण्ड्रांश्च चोलान्पाण्ड्यान्सकेरलान्

40.34e अगस्त्यभवनं यत्र

40.32 ab ततस्तमप्यतिक्रम्य वैद्युतो नाम पर्वतः

S'_1 $\tilde{N}$ $V_{1\cdot 2}$ $B_{2\cdot 3}$ $D_{1-4\cdot 7\cdot 11\cdot 13}$ ततः सागरमुत्तीर्य विद्युद्वा (S'_1 $\tilde{N}$ $D_{1-4\cdot 7\cdot 12\cdot 13}$ °त्वा; V_1 °मा; D_{11} °त्मा) न्नाम पर्वतः

40.38 cd सर्वरत्नमयः श्रीमानृषभो नाम पर्वतः

40.34 ab तत्र नेत्रमनःकान्तः कुञ्जरो नाम पर्वतः

34 cd अगस्त्यभवनं यत्र निर्मितं विश्वकर्मणा

40.36 ab तत्र भोगवती नाम सर्पाणामालयः पुरी

cd विशालरथ्या दुर्धर्षा सर्वतः परिरक्षिता

80 ab तथा भोगवती चापि दैत्येन्द्रेणाभिकम्पिता
80 cd महासेनो गिरिश्चैव पारियात्रश्च पर्वतः
81 ab चक्रवांश्च गिरिश्रेष्ठो वाराहश्चैव पर्वतः

81 cd प्राग्ज्योतिषपुरं चापि जातरूपमयं शुभम्
82 ab यस्मिन्वसति दुष्टात्मा नरको नाम दानवः
82 cd मेघश्च पर्वतश्रेष्ठो मेघगम्भीरनिस्स्वनः
83 ab षष्टिस्तत्र सहस्राणि पर्वतानां द्विजोत्तमाः
83 cd तरुणादित्यसंकाशो मेरुस्तत्र महागिरिः
84 ab यक्षराक्षसगन्धर्वैर्नित्यं सेवितकन्दरः
84 cd हेमगर्भो महाशैलस्तथा हेमसखो गिरिः
85 ab कैलासश्चैव शैलेन्द्रो दानवेन्द्रेण कम्पितः
85 cd हेमपुष्करसंछन्नं तेन वैखानसं सरः
86 ab कम्पितं मानसं चैव हंसकारण्डवाकुलम्
86 cd त्रिशृङ्गपर्वतश्चैव कुमारी च सरिद्वरा
87 ab तुषारचयसंछन्नो मन्दरश्चापि पर्वतः
cd उशीरबिन्दुश्च गिरिश्चन्द्रप्रस्थस्तथाद्रिराट्
-d) मद्र for चन्द्र
88 ab प्रजापतिगिरिश्चैव तथा पुष्करपर्वतः
88 cd देवाभ्रपर्वतश्चैव तथा वै रेणुको गिरिः
-d) वालुका for रेणुको

89 ab क्रौञ्चः सप्तर्षिशैलश्च धूम्रवर्णश्च पर्वतः
89 cd एते चान्ये च गिरयो देशा जनपदास्तथा
90 ab नद्यः ससागराः सर्वाः सोऽकम्पयत दानवः
cd कपिलश्च महीपुत्रो व्याघ्रवांश्चैव कम्पितः
91 ab खेचराश्च सतीपुत्राः पातालतलवासिनः
91 cd गणस्तथा परो रौद्रो मेघनामाङ्कुशायुधः

ef रक्षिता पन्नगैर्घोरैस्तीक्ष्णदंष्ट्रैर्महाविषैः
41.16 दुर्दर्शां पारियात्रस्य गता द्रक्ष्यथ वानराः
41.21 ab चतुर्भागे समुद्रस्य चक्रवान्नाम पर्वतः
24 ab योजनानि चतुःषष्टिर्वराहो नाम पर्वतः
25 ab तत्र प्राग्ज्योतिषं नाम जातरूपमयं पुरम्
25 cd यस्मिन्वसति दुष्टात्मा नरको नाम दानवः
29 d मेघवान्नाम पर्वतः
30 cd षष्टिं गिरिसहस्राणि काञ्चनानि गमिष्यथ
32 ab तेषां मध्ये स्थितो राजा मेरुरुत्तमपर्वतः

42.16 ab तमतिक्रम्य शैलेन्द्रं हेमगर्भं महागिरिम्
42.19 cd कैलासं पाण्डुरं शैलं प्राप्य हृष्टा भविष्यथ
42.33 ab हेमपुष्करसंछन्नं तत्र वैखानसं सरः

833* तथा चैव विचेतव्यस्त्रिश्रृङ्गो नाम पर्वतः
39.24 ab मन्दरस्य च ये कोटिं संश्रिताः केचिदायताम्
1.2 of 824* उशीरबीजं दिव्यं तं पर्वतं द्रष्टुमर्हथ

917* ततो देवसभा नाम पर्वतं द्रष्टुमर्हथ
($\tilde{N}_2$ $V_{1\cdot3}$ देवसभो ; V_2 °मतो ; B_3 °र्षभो ; D_{1-4} °सथं ; D_6
$T_{2\ 3}$ $G_{2\cdot3}$ $M_{2\cdot3}$ C_K °सखो ; $D_{7\cdot13}$ °सहो ; D_{11} °समं)
42.24 ab क्रौञ्चं तु गिरिमासाद्य विलं तस्य सुदुर्गमम्

विष्णुपुराण-सुभाषितानि

मूढानामेव भवति क्रोधो ज्ञानवतां कुतः ।
हन्यते तात कः केन यतः स्वकृतभुक् पुमान् ॥ १।१।१७

सञ्चितस्यापि महता वत्स क्लेशेन मानवैः ।
यशसस्तपसश्चैव क्रोधो नाशकरः परः ॥ १।१।१८

क्षमासारा हि साधवः ॥ १।१।२०घ

यतस्सत्त्वं ततो लक्ष्मीः सत्त्वं भूत्यनुसारि च ।
निःश्रीकाणां कुतः सत्त्वं विना तेन गुणाः कुतः ॥ १।९।२९

बलशौर्याद्यभावश्च पुरुषाणां गुणैर्विना ।
लङ्घनीयस्समस्तस्य बलशौर्यविवर्जितः ॥ १।९।३०

भवत्यपध्वस्तमतिर्लङ्घितः प्रथितः पुमान् ॥ १।९।३१

सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः ।
त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वया(लक्ष्म्या)ऽमले
१।९।१२९

त्वया विलोकिता सद्यः शीलाद्यैरखिलैर्गुणैः ।
कुलैश्वर्यैश्च युज्यन्ते पुरुषा निर्गुणा अपि ॥ १।९।१३०

स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान् ।
स शूरः स च विक्रान्तः यस्त्वया देवि वीक्षितः १।९।१३१

सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः ।
पराङ्मुखी जगद्धात्री यस्य त्वं विष्णुवल्लभे ॥ १।९।१३२

सुशीलो भव धर्मात्मा मैत्रः प्राणिहिते रतः ।
निम्नं यथापः प्रवणाः पात्रमायान्ति सम्पदः ॥ १।११।२४

एकस्मिन्यत्र निधनं प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥ १।१३।७४

उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः ॥ १।१३।७८ पू.

अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां दुःखमेव सुखायते ॥ १।१७।६१

तापत्रयेणाभिहतं यदेतदखिलं जगत् ।
तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः करोति कः ॥ १।१७।८०

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तदापि कुर्वीत हानिर्द्वेषफलं यतः ॥ १।१७।८१

गुरूणामपि सर्वेषां पिता परमको गुरुः ॥१।१८।१६पू

अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा।
तस्य पापागमस्तात हेत्वभावान्न विद्यते ॥१।१९।५

कर्मणा मनसा वाचा परपीडां करोति यः।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥१।१९।६

सोऽहं (प्रह्लादः) न पापमिच्छामि न करोमि वदामि वा।
चिन्तयन्सर्वभूतस्थमात्मन्यपि च केशवम् ॥१।१९।७

शारीरं मानसं दुःखं दैवं भूतभवं तथा।
सर्वत्र शुभचित्तस्य तस्य मे जायते। कुतः ॥१।१९।८

एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी।
कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥१।१९।९

साम चोपप्रदानं च भेद-दण्डौ तथापरौ।
उपयाः कथिताः सर्वे मित्रादीनां च साधने ॥१।१९।३५

साध्याभावे महाबाहो साधनैः किं प्रयोजनम् ॥१।१९।३६उ

अविद्यान्तर्गतैर्यत्नः कर्तव्यस्तात शोभने ॥१।१९।३९उ

विद्याबुद्धिरविद्यायामज्ञानात्तात जायते ॥१।१९।४०पू

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये।
आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ॥१।१९।४१

न चिन्तयति को राज्यं को धनं नाभिवाञ्छति।
तथापि *भाव्यमेवैतदुभयं प्राप्यते नरैः ॥१।१९।४३

सर्व एव महाभाग महत्त्वं प्रति सोद्यमाः।
तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः ॥१।१९।४४

जडानामविवेकानामशूराणामपि प्रभो।
भागभोज्यानि राज्यानि सन्त्यनीतिमतामपि ॥१।१९।४५

तस्माद्यतेत पुण्येषु य इच्छेन्महतीं श्रियम्।
यतितव्यं समत्वे च निर्वाणमपि चेच्छता ॥१।१९।४६

—मध्वाचार्य आद्य

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* जीवानन्दसंकरणे 'भाव्यम' इति पाठः, स एव समीचोन इति प्रदत्तः। श्रीधराचार्या अप्यमुमेव पाठमनुसरन्ति। गी० प्रे० संस्करणे तु 'भावम्' इति पाठः।

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December, 1965)

(1) Critical Editions of the Purāṇas

(a) *Matsya Purāṇa* :

Critical edition of the Matsya Purāṇa is being prepared by Dr. V. Raghavan at Madras, as already reported in the previous reviews. Work is progressing on the extra chapters in Grantha Manuscript and also in the preliminary editorial work of the main Matsya. Collations of Bhuvanakośa chapters of Matsya were done at the instance of the Head Office and a part of the collation sent to Banaras.

(b) *Vāmana-Purāṇa* :

Twenty manuscripts of the Vāmana-Purāṇa have been collated so far—13 Devanāgarī Manuscripts, 1 Śāradā Ms., 1 Kashmiri Ms., 3 Bengālī Ms., 1 Telugu Ms. and 1 Nandi Nāgarī Ms. Of these, the eighteen Mss. have been collated previously as stated in the previous review. One Nandi Nāgarī Palm-leaf Ms. from the Śringerī Mutt, Mysore, and one Devanāgarī Ms. (micro-film) from the Oxford University Library have been collated during this period.

The Nandi Nāgarī Ms. has been procured from the Jagad-guru Śrī Śaṅkarācārya of the Śringerī Mutt through Pt. Rama-Chandra Sastri, Principal of the Sanskrit College of the Banaras Hindu University. We are thankful for the kind co-operation received.

Efforts are also being made to procure a Telugu Ms. from Mysore, so that some definite idea may be had about the nature of the South Indian version of the Vāmana Purāṇa.

The critical text of the Vāmana Purāṇa is also being constituted, and simultaneously critical apparatus is also being prepared.

काशिराजन्यासस्य कार्यविवरणम्

(जुलाई १९६५—दिसम्बर १९६५)

१. पुराणानां पाठसमीक्षात्मकानि संस्करणानि

(अ) मत्स्यपुराणकार्यम्

यथा पूर्वकार्यविवरणे सूचितं मत्स्यपुराणस्य समीक्षात्मकं संस्करणं मद्रासनगरे डा० वे० राघवन्महोदयैः सम्पाद्यमानं वर्तते । मत्स्यपुराणस्य ग्रंथलिपिलेखस्यातिरिक्ताध्यायानां सम्बन्धे कार्यं प्रचलति तथा मत्स्यपुराणस्य मुख्यभागस्य संपादने अपि कार्यं प्रचलति । मत्स्यपुराणस्य भुवनकोशाध्यायानां रामनगरकेन्द्रस्य निदेशात् संवादः कृतः । संवादश्च तत्र प्रेषितः ।

(आ) वामनपुराणकार्यम्

अद्यावधि वामनपुराणस्य विंशतिसंख्यकानि हस्तलिखितमातृकापुस्तकानि संवादितानि—देवनागरीलिपिपुस्तकानि १३, शारदापुस्तकं १, काश्मीरीपुस्तकम् १, वङ्गलिपिपुस्तकानि ३, तेलगुलिपिपुस्तकम् १, तथा नन्दिनागरीलिपिपुस्तकम् १ । विंशतिहस्तलिखितमातृकापुस्तकानाम् अष्टादशहस्तलेखानां विवरणं पूर्वं प्रदत्तम् । प्रस्तुतकाले तु शृंगेरीमठस्य एकः नन्दिनागरीहस्तलेखः अपरश्च आक्सफोर्डविश्वविद्यालयपुस्तकालयस्य हस्तलेखः (माइक्रोफिल्म) संवादितः ।

नन्दिनागरी हस्तलेखः काशी हिन्दूविश्वविद्यालयीय-संस्कृतमहाविद्यालयस्य प्राचार्यैः पं० रामचन्द्रशास्त्रिमहोदयैः श्रृङ्गेरीमठस्य जगद्गुणां श्रीशंकराचार्यपूज्यपादानां सकाशाद् आनीतः । अस्मै सहयोगाय वयं परं कृतज्ञाः स्मः ।

मैसूरतः तेलगुलिपिहस्तलेखस्याप्तयेऽपि प्रयत्नः वर्तते येन वामनपुराणस्य दक्षिणीयपाठविषये निश्चितो विचारः संभवेत् ।

वामनपुराणस्य समीक्षात्मकः पाठः निर्मीयमाणो वर्तते तथा पाठविवरणमपि समकालमेव लिख्यते ।

The Vāmana Purāṇa is being translated into Hindi by Pt. Gopalchandra Sastri of Varanasi ; it is also to be translated into English. The translation is proposed to be published along with the critical text.

(2) Other Work on the Purāṇas

(a) At Madras Centre, Adhyāyas 5 to 11 of the *Svalpa Matsya Purāṇa* have been edited by Dr. Raghavan. The first four Adhyāyas were published in 'Purāṇa' VI. 1 ; and the next six Adhyāyas (5 to 10) are being published in the present issue. Further chapters are being edited. The Dāna Chapters there of are being collated with Matsya quotations in *Nibandhas.*

Two articles of Dr. Raghavan, the one on the *Purāṇārtha Saṅgraha* and the other on its *Nīti-Adhyāya* (XI), which were published in the 'Purāṇa' have now been republished together in a book-form for the use of scholars.

(b) *Pāda-Indexes* : The Pāda indexes of the Liṅga and the Garuḍa Purāṇas have been completed. Further work on the Pāda-indexes has been discontinued for the present on account of the work on the Vāmana-Purāṇa.

(c) *Collection of Purāṇa-quotations from the Nibandhas* :

Purāṇa quotations from 4 more Khanṇḍas of the Kṛtya Kalpataru have further been collected. Further collection has been stopped for the time being on account of the exclusive work on the Vāmana Purāṇa being done at present.

(d) *Writing of the Ādhāra-pāṭha* :

The Ādhāra pāṭha of the Agni Purāṇa has been completed and checked. Up till now the *Ādhāra-pāṭhas* of the ten Mahāpurāṇas, viz., Matsya, Vāmana, Kūrma, Brahma, Viṣṇu Mārkaṇdeya, Agni, Liṅga, Garuḍa and Brahmāṇḍa, has been written. Further writing of the Ādhāra pāṭha has been discontinued.

(e) *Subject-Indexes of the Purāṇas* :

As already stated before, subject-indexes of the six Purāṇas (viz. Matsya, Vāmana, Kūrma, Liṅga, Viṣṇu, and

वामनपुराणस्य हिन्दीभाषायामनुवादः वाराणसीनिवासिना पं० गोपालचन्द्र-शास्त्रिणा क्रियते। इदं पुराणम् आंग्लभाषायामपि अनूदितं भविष्यति। अनुवादः समीक्षात्मकपाठेन सहैव प्रकाशितो भविष्यति।

२. पुराणसम्बन्धीनि अन्यकार्याणि

(अ) मद्रासनगरे स्वल्पमत्स्यपुराणस्य केचित् अन्येऽपि अध्यायाः डा० राघवनमहोदयैः सम्पादिताः। चत्वारोऽध्यायाः 'पुराण' पत्रिकायाः ६ भागे, १ अङ्के प्रकाशिताः। षडध्यायाः (५-१०) अस्मिन्नङ्के प्रकाश्यन्ते। अग्रेपि अध्यायाः संपाद्यमाना वर्त्तन्ते। डा० राघवन्महोदयानां पुराणपत्रिकायां प्रकाशितौ द्वौ निबन्धौ—एकः पुराणार्थसंग्रहविषयको अपरश्च पुराणार्थसंग्रहस्य नीति-अध्यायः (एकादशोऽध्यायः) एकत्र पुस्तकरूपेण प्रकाशितौ विदुषामुपयोगाय। अग्रिमाध्यायानां संपादनं प्रचलति। तस्य दानाध्यायानामपि निबन्धग्रंथेषु उपलब्धानां दानवचनानां साहाय्येन संवादः क्रियते।

(आ) **पादसूची**—लिङ्गगरुडपुराणयोः पादसूची पूर्णा जाता। वामनपुराणस्य सम्पादनकार्यानुरोधेन साम्प्रतं पादसूचीकार्यं स्थगितं वर्त्तते।

(इ) निबन्धेभ्यः पुराणोद्धरणानां संग्रहः

कृत्यकल्पतरुग्रन्थस्य अन्येषां चतुर्णां खण्डानामुद्धरणानि संगृहीतानि। वामनपुराणकार्यानुरोधेन इदमपि कार्यं सम्प्रति स्थगितम्।

(ई) आधारपाठस्य लेखनम्

अग्निपुराणस्य आधारपाठलेखनम् समाप्तम्। तस्य मूलपाठेन तुलनाऽपि कृता। अद्य यावत् दशमहापुराणानाम्—मत्स्य-वामन-कूर्म-ब्रह्म-विष्णु-मार्कण्डेय-अग्नि-लिङ्ग-गरुड-ब्रह्माण्ड—इत्येतेषाम् आधारपाठस्य लेखनं संपूर्णम्। अन्य-पुराणानामाधारपाठलेखनकार्यं सम्प्रति स्थगितम्।

(उ) पुराण-विषयसूची

यथा पूर्वविवरणे सूचितं षण्णां महापुराणानाम्—मत्स्य-वामन-कूर्म-लिङ्ग-विष्णु-मार्कण्डेय-इत्येतेषां—विषयसूची पूर्णा वर्तते। आसां विषयसूचीनां

Mārkaṇḍeya) have been prepared. Out of which those of the Vāmana and the Kūrma have already been published in the 'Purāṇa' Vol. III. The subject-index of the Viṣṇu Purāṇa is being published in the present issue of the Bulletin. A brief summary of this Sanskrit subject-index is also being given in English along with it. As the English translation of this Purāṇa by such eminent scholar as Wilson, is available, it is hoped that the scholars will find it convenient to go through this subject-index of the Viṣṇu Purāṇa, and will kindly send their suggestions.

(3) 'PURĀṆA' BULLETIN

Up till now seven annual volumes consiting of 14 issues and about 3000 pages containing articles on almost all the Mahāpurāṇas and some of the Upa-purāṇas have been published. With the present issue it starts its eighth Volume. The demand from tbe scholars and institutions for this Bulletin has been increasing. Besides the eight foreign Journals which are being received in exchange for the 'Purāṇa' as reported in Purāṇa VI 1., we have now also received in exchange the following three important Journals from the Asian countries:—

1. Journal of the Siam Society, Bangkok ;
2. Journal of the South Seas Society, Singapore,
3. Bulletin of Tibetology from the Namgyal Institute of Tibetology, Gangtok, Sikkim.

We are thankful to these institutions for this exchange.

(4) THE LIBRARY OF THE PURĀṆA DEPARTMENT.

The Library of the Purāṇa Department has been re-organised on the modern colon-system by Shri R. R. De, B. Sc., Lib.Dip., the Special Officer of the Saraswatī Bhaṇḍāra of the Ramnagar Fort. We are thankful to him, and also to the Maharaja Banaras Vidyā Mandir Trust for lending his services to our Purāṇa Department for this purpose.

This Library contains books mostly on the Purāṇas, besides books on other branches of Indology, such as Epics, Veda, Dharmaśāstra etc. It also contains several good Indological publications in German, French and Tibetan. The Hebrew University, Jerusalem, has presented to the library of the Kashiraj Trust a set of valuable works on the Jewish culture.

वामनकूर्मपुराणयोर्विषयसूच्यौ पुराणपत्रिकायास्तृतीयभागे प्रकाशिते। 'पुराण' पत्रिकाया अस्मिन् अङ्के विष्णुपुराणस्य विषयानुक्रमणी प्रकाशिता वर्तते। संस्कृतभाषायां प्रस्तुताया अस्या विषयसूच्या आङ्ग्लभाषायामपि संक्षेपोऽत्र प्रदीयते। विष्णुपुराणस्य डा० विल्सनमहोदयेन कृत आंग्लानुवादः सुलभः वर्तते, अतः अस्याः सूच्या उपयोगे विद्वद्भ्यः सौकर्यं भविष्यति। तेषां सम्मतिः प्रार्थिताऽस्ति।

(३) 'पुराणम्' पत्रिका

अद्यावधि पुराणपत्रिकायाः चतुर्दशखण्डात्मकाः सप्त अङ्काः प्रकाशिताः, येषु समस्तानि महापुराणानि कानिचित् उपपुराणानि चाधारीकृत्य लेखा वर्तन्ते। वर्त्तमानादङ्कात् पत्रिकाया अस्याः अष्टमो वर्षः प्रारब्धः। विश्वविद्यालयानां शोध-संस्थानां भारतीविद्याविदां च अस्याः पत्रिकायाः प्रेप्सा उत्तरोत्तरं वर्द्धमानाऽस्ति। पुराणपत्रिकायाः VI. 1 अङ्के सूचितं यदस्याः पत्रिकाया विनिमयार्थम् अष्टौ विदेशीयपत्रिका अप्यत्र प्राप्यन्ते। इदानीमधोनिर्दिष्टा पत्रिका अपि एशियादेशेभ्यः प्राप्यन्ते—

१. श्याम सोसाइटी, बैंकाक इत्यस्य पत्रिका

२. साउथ सीज् सोसाइटी सिंगापुर, इत्यस्य पत्रिका

३. नांग्याल इन्स्टीट्यूट आव टिबेटोलाजी, गंगटोक, 'सिकिम' इत्यस्य बुलेटिन आव टिबेटोलाजी इत्याख्या पत्रिका। वयमेतदर्थम् आभ्यः संस्थाभ्यः परं कृतज्ञाः स्मः।

(४) पुराणविभागस्य पुस्तकालयम्

पुराणविभागस्य पुस्तकालयं रामनगरदुर्गस्थसरस्वतीभण्डारस्य पुस्तकालयस्य विशेषाधिकारिपदं भजता श्री आर. आर. देव, बी. एस-सी., महोदयेन आधुनिक 'कोलन' पद्धत्या पुनस्संघटितम्। वयं तस्मै तथा च महाराजबनारस-विद्यामन्दिरन्यासाय च कृतज्ञाः स्मः।

अस्मिन् पुस्तकालये भारतीविद्यायाः वेद-धर्मशास्त्र-काव्यादिविषयैस्सह मुख्यतः पौराणिकग्रंथा एव वर्तन्ते। जर्मन-फ्रेञ्च-टिबेटनभाषासु लिखिताः अपि प्राच्यविद्या-सम्बन्धिनः बहवः ग्रन्था सन्ति अस्मिन् पुस्तकालये। जेरुसेलमस्थ-हिब्रूविश्वविद्या-लयेन काशिराजन्यासाय यहूदीसंस्कृति विषयकाणि पुस्तकान्यप्युपहारीकृतानि।

(5) VEDA PĀRĀYAṆA

The *Pārāyaṇa* (recitation of the whole text) of the Kāṇva Śākhā of the Śukla Yajurveda from memory with its *Saṁhitā. Pada* and *Krama pāṭhas* was done in the Trust temple of Sivala Palace during the Bright-half of the month of Āṣāḍha, from June 30 to July 13, 1965. The reciter was Pt. Laksmi Kanta Ghanapathi of Varanasi.

There are very few reciters of the Atharvaveda from memory in India. So the Maharaja Dharmakārya Nidhi Trust has undertaken to encourage the memorising of the Atharvaveda. The work of memorising the whole of the Atharvaveda Saṁhitā together with its Brāhmaṇas, Āraṇyakas and Upaniṣads has been entrusted to Pt. Jagannatha Sastri Pathaka of Varanasi who is being paid a monthly stipend of Rs. 100/- for this purpose.

His Highness the Maharaja of Banaras, Dr. Vibhuti Narain Singh, has donated to the Maharaja Banaras Vidyāmandir Trust a sum of Rs. 20,500/- to be utilised as corpus for awarding stipend to the family of a Vedic scholar which for three generations at least, carries on memorising the Sāmaveda, its Brāhmaṇas and Upaniṣads.

(6) VYĀSA UTSAVA

The Vyāsa Utsava, comprising (1) the *Veda Pārāyaṇa* and (2) the *Purāṇa Goṣṭhī* was celebrated in the Sivala Palace at Varanasi from June 30 to July 13, 1965 during the whole of the bright half (*Śukla pakṣa*) of Āṣāḍha. The *Purāṇa goṣṭhī* was organised on the 11th of July on the occasion of the Vyāsa Pūjā.

The Purāṇa Goṣhṭhī was presided by His Highness Maharaja Dr. Vibhuti Narain Singh and was attended by a number of the local scholars and Pandits, such as Pt. Rajeswar Sastri Dravid, Principal of the Sāṅga-Veda Vidyālaya Varanasi, Dr. V. S. Agrawala and Dr. S. Bhattacharya, both Professors of the Indology College, Banaras Hindu University, Major S. L. Dar, Registrar of the Banaras Hindu University, Professor Baldeva Upadhyaya, the present Director of the Research Deptt. of the Vārāṇaseya Sanskrit University and others. Prof. J. H. Dave, Hon. General

(५) वेदपारायणम्

आषाढ़शुक्लपक्षे (३० जून—१३ जुलाई १९६५) शुक्लयजुर्वेदस्य काण्वशाखायाः संहिता-पद-क्रमसहितं सम्पूर्णग्रन्थस्य कण्ठस्थं पारायणं शिवाला-प्रासादे कारितम्। इदं पारायणं वाराणसीनिवासिना पं० लक्ष्मीकान्तघनपाठि-महोदयेन कृतम्।

भारतवर्षे अथर्ववेदस्य कण्ठाग्रपारायणकर्त्तारो विरला एव सन्ति। महाराजधर्मकार्यनिधिन्यासेन अथर्ववेदस्य कण्ठाग्रीकरणाय प्रेरणा प्रदीयते। ब्राह्मण-आरण्यक-उपनिषदैः सह समग्राथर्वसंहितायाः कण्ठाग्रीकरणस्य भारः वाराणसी-निवासिना पं० जगन्नाथशास्त्रीफटकमहोदयेन स्वीकृतः। तस्मै १०० रूप्यकाणां मासिकी वृत्तिरपि दीयते।

काशिनरेशैः तत्रभवद्भिः डा० विभूतिनारायणसिंहमहोदयैः महाराजबनारस-विद्यामन्दिरन्यासाय २०५०० रुप्यकाणि समर्पितानि। अस्य विनियोगः तादृशस्य वैदिकविदुषः परिवाराय वृत्तिप्रदाने भविष्यति यस्य वंशे न्यूनतः अन्वयत्रये ब्राह्मणोपनिषदैः सह सामवेदस्य कण्ठाग्रीकरणं निरन्तरं प्रचलति।

(६) व्यासोत्सवः

व्यासोत्सवे वेदपारायणं पुराणगोष्ठी च संयोज्येते। अयमुत्सवो वाराणस्यां शिवालाप्रासादे आषाढ़मासस्य सम्पूर्णे शुक्लपक्षे (३० जूनतः १३ जुलाई १९६५ यावत्) कृतः। पुराणगोष्ठी ११ जुलाई दिवसे व्यासपूजाया अवसरे संवृत्ता।

पुराणगोष्ठ्याः आध्यक्ष्यं तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह-महोदयैः कृतम्। गोष्ठ्यां बहवः विद्वांसः उपस्थिता आसन्, यथा—वाराणसीस्थ-साङ्गवेदविद्यालयस्य प्राचार्यः पं० राजेश्वरशास्त्री द्रविडः, हिन्दुविश्वविद्या-लयस्य प्राध्यापकौ डा० वासुदेवशरण अग्रवालः डा० सिद्धेश्वरभट्टाचार्यश्च, हिन्दुविश्वविद्यालयस्य कुलसचिवः मेजर एस. एल. दरः, वाराणसेयसंस्कृत-विश्वविद्यालयस्य अनुसंधाननिदेशकः प्रो० बलदेव उपाध्यायः। मुम्बय्याः भारतीयविद्याभवनस्य नियामकः संस्कृतविश्वपरिषदो मन्त्री श्री जे. एच. दवे

Secretary of the Sanskrit Vishva Parishad, and Acharya T. A. V. Dikshitar, Joint General Secretary of the Parishad, both of the Bharatiya Vidya Bhavan, Bombay, were good enough to attend the function.

The report of the activities of the Kashiraj Trust was read in the beginning, and then important discussions were held on the various aspects of the work, and useful suggestions were given by the scholars. Dr. V. S. Agrawala proposed that the University Grants Commission be approached for granting stipends to the scholars memorising Vedas, and the proposal was accepted unanimously. One young scholar Sri Vinayak Ramachandra Ratate also placed a chart on Purāṇas, prepared by him, before the scholars present in the meeting. The chart was much appreciated.

(7) Purāṇa Pāṭha and Pravacana

In the month of the last Āṣāḍha from July 1 to 8, the *Saundaryalaharī* of Śrī Śaṅkarācārya was recited and discourses on it were given by Pt. Thakur Prasad Dvivedi of our Purāṇa Department. In the month of the last Kārtika (Oct.-Nov.) the *Nāradīya-Purāṇa* was recited and the discourses on it were given by Pt. Anant Sastri Phadake, the retired Purāṇa Professor of the Vārāṇaseya Sanskrit University.

(8) Mahārāṇī Ram Ratna Kunvari Sanskrit Pāṭhaśālā

The Mahārāṇī Ram Ratna Kunvari Sanskrit Pāṭhaśālā, working under the supervision of the Kashiraj Trust, is preparing students for the Prathamā and the Madhyamā examinations of the Vārāṇaseya Sanskrit University. Students are given a monthly stipend of Rs. 15/-. The teachers and the students of the Pāṭhaśālā also work in the Purāṇa Deptt. in their leisure time. This increases their knowledge and also gives them some monitory help.

(9) The Purāṇa-Goṣṭhī of the Vārāṇseya Sanskrit University

Two scholars of our Purāṇa Department, Sri Anand Swarup Gupta and Pt. Madhvacharya Adya, read their papers in Sanskrit

महोदयः, एवं संस्कृतविश्वपरिषदः सहमन्त्री आचार्य टी. ए. वी. दीक्षितार महोदयः इत्युभावपि विद्वांसौ समारोहे उपस्थितौ आस्ताम्।

प्रारम्भे न्यासस्य कार्यविवरणं पठितम्। तदनन्तरं कार्यस्य विभिन्नाङ्गानां विद्वद्भिः विमर्शः कृतः। डा० वी. एस. अग्रवाल महोदयैः प्रस्तावितं यद् वेदानां कण्ठाग्रकरणे प्रवर्त्तमानेभ्यो विद्वद्भ्यः मासिकवृत्तिप्रदानाय 'विश्वविद्यालय-अनुदान-आयोग' नाम्नी संस्था प्रार्थनीयेति, प्रस्तावः सर्वसम्मत्या स्वीकृतः। विनायक रामचन्द्र रटाटे नाम्ना युवकेन पुराणविषये रचितम् एकं चित्रमपि प्रदर्शितं तत्र। इदं चित्रं उपस्थितैः जनैः प्रशंसितम्।

(७) पुराणपाठः प्रवचनञ्च

आषाढमासे (जुलाई १ तः ८ यावत्) श्रीशङ्कराचार्यस्य सौन्दर्यलहर्याः पारायणं कृतम् तथा तद्विषये पुराणविभागीयेन पं० ठाकुरप्रसादद्विवेदिना प्रवचनं कृतम्। गतकार्तिकमासे (अक्टूबर-नवम्बर) नारदीयपुराणस्य पारायणं जातम् तद्विषये च वाराणसेयसंस्कृतविश्वविद्यालयस्य अवकाशप्राप्तपुराणप्रधानाध्यापकेन पं० अनन्तशास्त्रिफडकेमहोदयेन प्रवचनं कृतम्।

(८) 'महारानी रामरत्नकुँवरि' संस्कृतपाठशाला

काशिराजन्यासस्य निरीक्षणे 'महारानी रामरत्नकुँवरि' संस्कृतपाठशाला प्रचलति या वाराणसेयसंस्कृतविश्वविद्यालयस्य प्रथमापरीक्षार्थं मध्यमापरीक्षार्थं च छात्रान् शिक्षयति। छात्रेभ्यः १५ रूप्यकाणां मासिकछात्रवृत्तिः दीयते। पाठशालायाः शिक्षकः छात्राश्च अवकाशसमये पुराणविभागेऽपि कार्यं कुर्वन्ति। अनेन तेषां ज्ञानवृद्धिः आयवृद्धिश्च भवति।

(९) वाराणसेयसंस्कृतविश्वविद्यालयस्य पुराणगोष्ठी

संस्कृतविश्वविद्यालये गत-सितम्बरमासस्य प्रथमे सप्ताहे संयोजितायां पुराण-गोष्ठ्यां पुराणविभागस्य श्री आनन्दस्वरूपगुप्तः, श्री माध्वाचार्य आद्यश्च सिद्धि-

on '*Siddhis*' in the Purāṇas in a *Purāṇa-Goṣṭhī* organised by the Vārāṇaseya Sanskrit University in the first week of September last. Some of the scholars who had come from different places of India to participate in this *Purāṇa-Goṣṭhī* also visited our Purāṇa Department at Ramnagar, and highly appreciated its work.

(10) RĀMALĪLĀ

The religious and cultural importance of the Rāmalīlā organised every year in September-October at Ramnagar by His Highness Kashinaresha is well recognised. Apart from the huge congregation, scholars and other distinguished persons who come to Varanasi make it a point to visit this famous Rāmalīlā of Ramnagar. This year Mr. Chester Bowles, the U.S. Ambassador in India, and Mrs. Bowles, came to Ramnagar to visit the Rāmalīlā celebrations and were very much pleased to witness the spectacle. Mr. Nessim Shallon of the Technical Assistance Board, United Nations, New Delhi, and his family also visited the Ramnagar Rāmalīlā this year. He writes to His Highness in his letter of the 12th October, 1965 as follows :—

"My wife and children as well as myself enjoyed tremendously our experience in being present as your guests at the Rāmalīlā celebrations in Ramnagar. This admirable spectacle, deeply rooted as it is in ancient traditions, enlightened us about the Rāmāyaṇa and what it means to India. In recent visits to Thailand and Malaysia my wife and I had seen how widely the Rāmāyaṇa is spread beyond the borders of India ; to be able to see it enacted in its original form here, where it was born, was most exciting."

We are thankful to these distinguished visitors for their interest in Indian culture and specially in the Rāmalīlā.

DISTINGUISHED VISITORS

Sri K. M. Munshi, the Chairman of the Bharatiya Vidya Bhavan Bombay, was the guest of His Highness in the Nadesar Palace, when he came to Varanasi to deliver a series of lectures in Banaras Hindu University on the Gandhian Philosophy. As usual, he took keen interest in the work of the All-India Kashiraj Trust.

विषये निबन्धं पठितवन्तौ। भारतवर्षस्य विभिन्नस्थानेभ्यः गोष्ठ्याम् आगताः केचिद् विद्वांसः रामनगरस्य पुराणविभागेऽपि आगताः, तस्य कार्यं च प्रशंसितवन्तः।

(१०) रामलीला

प्रतिवर्षे सितम्बर-अक्टूबरमासयोः रामनगरे तत्रभवता काशिराजेन आयोजितायाः रामलीलाया धार्मिकं सांस्कृतिकं च महत्त्वं सुप्रतिष्ठितमेव। अन्येऽपि ये विद्वांसः विशिष्टाः सज्जनाश्च वाराणसीमागच्छन्ति ते अस्याः प्रसिद्ध-रामलीलायाः दर्शनार्थमप्यागच्छन्ति। अस्मिन् वर्षे अमेरिकादेशस्य भारतस्थो राजदूतः श्री बावेल्स महोदयः सपत्नीकः रामलीलादर्शनार्थं रामनगरमागतः, दर्शनेन प्रीतश्च जातः। 'यूनाइटेडनेशन्स' इत्यस्य 'टेक्निकल असिस्टैन्स बोर्ड' संस्थायाः श्री नेसीम सैलोन (Mr. Nessim Shallon) अपि रामलीलां दृष्टवान्। तेन १२ अक्टूबर १९६५ दिनाङ्किते महाराजं प्रति प्रेषिते पत्रे इत्थं लिखितम्—

'रामनगरस्य रामलीलायाः उत्सवे भवतः अतिथिरूपेण वर्तमानाः मम पत्नी, बालकाः अहम् च अतीव प्रसन्नतामनुभूतवन्तः। भारतीयपरम्परायां बद्धमूलम् इदं प्रशस्तं दृश्यम् अस्माकं 'मलाएशिया' 'थाइलैण्ड' इत्यनयोर्देशयोः भ्रमणे अहं मम पत्नी च दृष्टवन्तौ अनुभूतवन्तौ च यत् रामायणं भारतदेशस्य सीमायाः पारेऽपि व्याप्तम् वर्तते। रामलीलाया उद्भवस्थाने भारतवर्षे अस्य रामलीला-समारोहस्य दर्शनमतीवाह्लादकरमासीदस्माकमिति।

वयं एतेभ्यः विशिष्टदर्शकेभ्यः तेषां भारतीयसंस्कृतौ विशेषतः रामलीलायां च रुचिप्रदर्शनाय कृतज्ञाः स्मः।

विशिष्टा अतिथयः

यदा काशिहिन्दुविश्वविद्यालये 'गान्धीदर्शन' विषये व्याख्यानं दातुं श्री के. एम्. मुन्शीमहाशयः आगतः तदा सः महाराजकाशिनरेशस्य नदेसरप्रासादे अतिथिः आसीत्। पूर्ववत् सः काशिराजन्यासस्य कार्यविषये स्वरुचिं प्रदर्शितवान्।

On November 21 the President of India, Dr. Radhakrishnan, came to Varanasi to deliver the convocation address in the Vārāṇaseya Sanskrit University, and was the guest of His Highness in the Nadesar Palace. Immediately after alighting from his plane the President was pleased to enquire of His Highness, who was there to receive him, about the progress of the work of the Matsya Purāṇa edition by Dr. V. Raghavan. The publications of the Kashiraj Trust were presented to him.

The Vārāṇaseya Sanskrit University in a special Convocation conferred the degree of Vācaspatī on his Excellency Mr. Andre Malraun, Minister of State for Cultural Affairs, French Republic. His Excellency took keen interest in the Purāṇa work of the Kashiraj Trust in his talks with His Highness Dr. Vibhūti Naraina Singh. His Excellency was presented publications of the Trust by His Highness.

His Excellency the Ambassador of France in India, during his short visit to Varanasi a few months back, took very keen interest in the Purāṇa work of the Kashiraj Trust. In his two letters dated September 7th and 16th to His Highness His Excellency has been good enough to give the valuable information about the names and addresses of some Indological institutions and scholars in France to whom the Purāṇa Bulletin should be sent. We are much thankful to His Excellency for this useful information.

In the last week of November a breakfast was given by His Highness in Ramnagar Fort to the Mayors of India who came to Varanasi to participate in the All-India Mayors' Conference. They were made acquainted with the Purāṇa work of the Trust and publications were presented to them.

Their Majesties, the King and the Queen of Nepal, were the guests of His Highness Maharaja Kashinaresh in the Nadesar Palace during their three days' visit to Varanasi (from 29th November to 1st December, 1965). A welcome address in Hindi was presented to Their Majesties by the All-India Kashiraj Trust on the 29th November. The address was read by Maharaj Kumar

गत २१ नवम्बरतिथ्यां भारतगणराज्यस्य राष्ट्रपतिः डा० राधाकृष्णन् महोदयः वाराणसेयसंस्कृतविश्वविद्यालये दीक्षान्तभाषणं कर्त्तुमागतः। स नदेसर-भवने तत्रभवतः महाराजस्यातिथिश्च बभूव। वायुयानात् अवतरणकाले एव स डा० राघवन् महोदयेन सम्पाद्यमानस्य मत्स्यपुराणस्य प्रगतिविषये महाराजं पृष्टवान्। काशिराजन्यासस्य प्रकाशनानि राष्ट्रपतिमहोदयेभ्यः उपहारीकृतानि।

यदा वाराणसेयसंस्कृतविश्वविद्यालयस्य विशेषदीक्षान्तसमारोहे फ्रांसदेश-गणराज्यस्य सांस्कृतिकमंत्रिणे श्री आन्द्रे मालरो महोदयाय 'वाचस्पति' उपाधिः प्रदत्ता आसीत्, तदा स महाराजेन काशिराजेन डा० विभूतिनारायणसिंहेन सह स्ववार्तालापे पुराणकार्यविषये स्वरुचिं प्रदर्शितवान्। अस्मै महोदयाय न्यासस्य प्रकाशनान्यपि प्रदत्तानि।

फ्रांसदेशस्य भारतस्थितो राजदूतोऽपि यः कियन्मासपूर्वं वाराणसीमागतः आसीत्, काशिराजन्यासस्य पुराणकार्ये स्वरुचिं प्रदर्शितवान्। सितम्बर ७ तथा १६ दिनाङ्कितयोः पत्रयोः राजदूतमहाशयः फ्रांसदेशस्थितानां केषाञ्चित् प्राच्यविद्याविदुषां संस्थानां च नामस्थानादिविषये सूचनां दत्तवान्। वयं राजदूत-महोदयं प्रति अस्यै सूचनायै कृतज्ञावर्तामहे।

नवम्बरमासस्यान्तिमे सप्ताहे काश्याम् आयोजिते नगरप्रमुखसम्मेलने आगतेभ्यः नगरप्रमुखेभ्यः तत्रभवता काशिराजेन रामनगरदुर्गे प्रातराशगोष्ठी संयोजिता। ते पुराणविभागस्य कार्यैः अवगताः कृताः तेभ्यः काशिराजन्यासस्य प्रकाशनानि च प्रदत्तानि।

तत्रभवान् नेपालनरेशः तत्र भवती नेपालराज्ञी च काशीयात्रायां तत्रभवतः काशीनरेशस्य नदेसरप्रासादे अतिथी आस्ताम् (२९ नवम्बर—१ दिसम्बर १९६५ यावत्)। हिन्दीभाषायां स्वागताभिनन्दनं राजदम्पत्योः अर्पितम् काशिराजन्यासद्वारा २९ नवम्बरतिथ्याम्। स्वागताभिनन्दनं काशिराज-न्यासस्य न्यासीपदमलङ्कुर्वता महाराजकुमार डा० रघुबीरसिंहेन पठितम्।

Dr. Raghubir Singh, a trustee of the All-India Kashiraj Trust. Panditaraj Sri Rajeswar Sastri Dravid, Padmabhushan, read a *Praśasti* (praise) of Their Majesties in ten ślokas composed by the learned Panditaraj himself. This welcome address and the 'Praśasti' are being published elsewhere in this issue of the 'Purāṇa' bulletin.

On behalf of Their Majesties Hon'ble Sri Kirtinidhi Vista, the Vice Chairman of the Council of Ministers and the Foreign Minister of Nepal, in reply thanked His Highness and the All-India Kashiraj Trust and laid emphasis on the cultural relation between India and Nepal coming down from the ancient time. A tea party was organised by His Highness in honour of their Majesties on the same evening, in which more than 200 persons of the City were entertained. His Highness Maharaja Kashinaresh presented the welcome address and the praśasti in an ivory casket in the form of the model of the *Ghurdaur* (Maharaja's ceremonial barge). Their Majesties were also presented the publications of the Trust.

In the morning of the next day, their Majesties came to the Ramnagar Fort to pay a visit to His Highness. A breakfast to Their Majesties was arranged on this occasion. Their Majesties also visited the paintings and the manuscripts-collections of the Maharaja's Sarasvatī Bhaṇḍāra and were pleased to see them.

In December, Sri Chandra Bhanu Gupta, the former Chief Minister of U. P. and Sri Raja Rao were the guests of His Highness in the Nadesar Palace. They also took keen interest in the Purāṇa work of the Trust.

The following scholars visited the Purāṇa Department of the Kashiraj Trust and saw its Purāṇa Work :—

(1) Dr. A. D. Pusalker, director of the Research Department of the Bhandarkar Oriental Research Institute, Poona, and a distinguished Purāṇa scholar, who is also a contributor to our 'Purāṇa' bulletin. (July 12)

(2) Prof. J. H. Dave, Director of the Bharatiya Vidya Bhawan Bombay. (July 12)

पण्डितराजश्रीराजेश्वरशास्त्रिद्रविड़महोदयः स्वरचितैर्दशप्रशस्तिश्लोकैः अभिनन्दनं च कृतवान्। इदं स्वागताभिनन्दनं एषा प्रशस्तिश्च पत्रिकाया अस्मिन्नेव अङ्के प्रकाशिते वर्तेते।

माननीयः श्रीकीर्तिनिधिविष्टमहोदयः, यः नेपालदेशस्य मंत्रिपरिषदः उपाध्यक्षः विदेशमंत्री चास्ति, महाराजाय काशिनरेशाय काशिराजन्यासाय च धन्यवादं प्रदर्शितवान्। तथा च भारतनेपालदेशयोः प्राचीनकालतः आगतस्य सांस्कृतिकसम्बन्धस्य स्मरणं कारितवान्।

तत्रभवता काशिराजेन तस्यामेव सन्ध्यायां राजदम्पत्योः सम्माने उपाहार-गोष्ठी आयोजिता यस्यां शतद्वयाधिकाः प्रतिष्ठिता नागरिकाः सम्मिलिताः आसन्। तत्रभवान् महाराजकाशिराजः अभिनन्दनपत्रं प्रशस्तिञ्च नेपालाधिपतये हस्तिदन्त-निर्मिते स्व 'घुड़दौड़' इति नाम्न्या नौकायाः आकारवति पिटके समर्पितवान्। राजदम्पतीभ्यां न्यासस्य प्रकाशनानि अपि अर्पितानि।

अपरदिवसे प्रातःकाले राजदम्पती रामनगरदुर्गे आगतवन्तौ। अस्मिन्नवसरे प्रातराशगोष्ठी तयोः सम्माने आयोजिता आसीत्। राजदम्पती महाराजस्य सरस्वतीभण्डारस्य हस्तलेखान् चित्राण्यपि च दृष्टवन्तौ हृष्टौ च सञ्जातौ।

दिसम्बरमासे उत्तरप्रदेशस्य पूर्वमुख्यमंत्री श्रीचन्द्रभानु गुप्तः तथा श्रीराजारावः नदेसरभवने महाराजस्य अतिथी आस्ताम्। तौ अपि पुराणकार्ये स्वरुचिं प्रदर्शितवन्तौ।

अधोनिर्दिष्टा विद्वांसः अपि न्यासस्य पुराणविभागं दृष्टवन्तः तत्कार्यञ्च प्रशंसितवन्तः—

१. डा० ए. डी. पुसालकरः—भण्डारकरप्राच्यशोधसंस्थानस्य निदेशकः पुराणविशेषज्ञश्च

२. श्री जे. एच. दवे—भारतीयविद्याभवनस्य निदेशकः

(3) Sri Nauharia Ram, Deputy Adviser to the Ministry of Education, Govt. of India. (Aug. 26-27).

(4) Pt. Dinanath Shastri, Principal, Ramadala Sanskrit Mahavidyalaya, Delhi. (Sept. 2).

(5) Dr. A. N. Jani, Head of the Sanskrit Deptt., M. S. University, Baroda. (September 2).

(6) Sri V. V. Paranjape of the Deccan College, Poona. (September 2).

(7) Prof. V. Venkatachalam, Head of the Sanskrit Deptt., Vikrama University, Ujjain. (September 2).

(8) Dr. Niraja Kanta Chaudhari, M.A., LL.D, Ph.D., I.P. (Retired). (September 8).

(9) Prof. K. V. Sarma, Curator of the Vishweshwaranand Vedic Reeearch Institute, Hoshiarpur (Punjab). (Nov. 23).

These scholars appreciated the work of the Purāṇa Department. We are thankful to all these scholars for their interest in our work.

३. श्री नौहरियाराम—भारत सरकारस्य शिक्षाविभागस्य उपपरामर्शदाता

४. पं० दीनानाथशास्त्री—दिल्लीस्थरामदलसंस्कृतमहाविद्यालयस्य प्राचार्यः

५. डा० ए. एन. जानी—बड़ौदा विश्वविद्यालयीयसंस्कृतविभागाध्यक्षः

६. श्री वी. वी. परांजपे—दकनकालेज, पूना

७. प्रो० वी. वेङ्कटाचलम्—उज्जैन विश्वविद्यालयीयसंस्कृतविभागाध्यक्षः

८. डा० नीरजकान्त चौधरी

९. प्रो० के. वी. शर्मा—विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य क्यूरैटर्-पदधारकः

इमे विद्वांसः पुराणकार्यं प्रशंसितवन्तः । वयम् एतेभ्यः कृतज्ञाः स्मः ।

BOOK-REVIEW

ग्रह-नक्षत्र (Planets and Stars).—In Hindi. By (Dr.) Sampuranand. Published by the Hindustani Academy, Allahabad. First edition, 1965. Pages 8 + 35. Plus 34 plates on good art paper. Price Rs. 15.25.

The present work is a revised and amplified version of the four Radio-talks by the author, which were broadcast in Hindi in 1960 from the Lucknow-station of Akashbani. Its author, Dr. Sampurnanand, besides being a recognised politician and administrator, is also a versatile scholar, a well-known astronomer and a great thinker. His present work, though dealing with an astronomical subject, has a Vedic and Philosophical background, and also a Purāṇic touch.

The author has developed a technique to present a highly technical and scientific subject, such as astronomy, in simple and lucid Hindi for the benefit of the common reader. His famous work **'पृथ्वी से सप्तर्षि-मण्डल तक'**, dealing with space-travelling, is a kind of novel which presents scientific truths in the garb of a highly interesting and imaginary plot. His present work **'ग्रह-नक्षत्र'**, though dealing with the facts and principles of astronomy regarding this subject in a factual style, also keeps the reader interested throughout.

The first talk on **'ग्रह और उनकी उत्पत्ति'** covers pages 1-10 of this book. It deals, in a very interesting manner, with the birth of the planets. He draws a distinction between planets and *grahas*, and explains how Rāhu and Ketu, which are really two nodes formed by the intersection of the sun's ecliptic and the moon's orbit at two points, are rightly recognised as the *grahas* in Indian astronomy, and the worship of the nine *grahas* (**नवग्रहपूजा**), therefore, includes the worship of Rāhu and Ketu also. In this connection he also refers to the Purāṇic legend of *Amṛta-manthana* which connects Purāṇic mythology with an astronomical pheno-

mena. The author is aware of the fact that in the Purāṇas mythology is intimately connected with almost every branch of human knowledge, and so even a scientific truth has a mythological explanation.

For explaining the relation of the sun with the planets and of the planets with their satellites the author has mentioned and explained the three theories, *viz.* (1) of Laplase, (2) of Jeans and (3) of the Russian astronomer Schmidt. He has also discussed the possibility of life on the planets.

The second talk—'तारे उनकी उत्पत्ति, भेद तथा गतियाँ'—(pages 11-18) discusses the stars or *nakṣatras* and the star-clusters in their various aspects. He has also dealt with the position of the stars and the sun on the *Ākāśa-Gaṅgā* or the Milky way.

The third talk on 'नीहारिकाएं और उनकी उत्पत्ति' covers pages 19-26. The *Nīhārikās* or galaxies were not mentioned in astronomical works of ancient times ; but in modern astronomy they have acquired much importance. The galaxy known as the *Ākāśa-Gāṅgā* or the Milky way is familiar to us. But the vast firmament contains millions of such galaxies ; and even beyond these galaxies of stars there is no empty space, but it is filled with gases and star-dusts, and hence is called as 'रजसो विमान' in the language of the Vedas. The universe is sustained by the energy radiated form the sun (which is also a star), hence in the Vedas the sun is called the soul of the universe, animate and inanimate, (सूर्य आत्मा जगतस्तस्थुषश्च'). It is in fact the life of all the created beings ('प्राणः प्रजानामुदयत्येष सूर्यः')

The author has discussed the formation of stars and galaxies from these gases and star-dusts. These galaxies are receding away from each other, showing that the universe is continuously expanding. Here the learned author poses a very relevant question—Universe expanding in what ? In Space ? But the space is itself a part of the universe. Then it may be expanding in Time which is both begenningless and endless ! On account of the continuous radiation of energy from the luminaries a time may come when the universe will become static and

Dissolution will follow. And here again the learned author proses a very important metaphysical question—Will some unknown Power again put the Wheel of Creation in motion ? In his opinion the process of Creation and Dissolution may go on incessantly in the womb of the Infinite Time ; and this reminds us the following statement of the Visṇu-Purāṇa :—

अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते ।
अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः ॥ (I. 2. 26).

In his fourth talk—ज्योतिष और दर्शन—(pp. 27-35) the author comes before us as a unique combination of a scientist-astronomer and a philosopher-thinker. He peeps beyond the empirical world of matter and goes to the very bottom of the problem—Whence this wonderful world ? Whither does it go with all its grandeur and incessant motion ? He enquires into the ultimate source of this universe—a point where both science and philosophy, physics and metaphysics, are bound to meet. Does this universe really come out of the non-existent (*asat*) as the scientists would have us believe ? But how can existence come out of non-existence—कथमसतः सज्जायेत, सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' (Chā. Up. VI. 2. 2). So the universe must have sprung from *Sat*, the undistinguished and unmanifest non-material eternal Principle of Existence. The author, however, rises above the relative notions of *sat* and *asat*, for according to him the question of *sat* or *asat*, as the source of the universe, pertains only to the lower strata of thinking, but in the higher sphere of thought there is no such thing as *sat* or *asat*, and therefore the reasoning that 'existence cannot come out of non-existence' is not applicable there. In the words of the author 'भले ही यह कहा जाय कि कुछ नहीं से कुछ की उत्पत्ति नहीं होती, परन्तु यह तर्क तो नीचे के स्तर के लिये है । जिस ऊंचे स्तर पर सर्जन और विलय की बात होती है वहां यह तर्क नहीं लगता ।' (p. 31). The Vedic seer also refers to this higher level of thought, when he remarks :

'नासदासीन्नो सदासीत् तदानीं, नासीद् रजो नो व्योमा परो यत्
(ṚV. X. 129. 1).

In the end, the learned author appeals for the study of astronomy even by the common man, for which the vast firmament with its sparkling stars is the right and free observatory which may be studied even with the naked eyes. He advocates the use of cheap instruments such as the *vaṁśa-nalikā* (bamboo-pipe) which was used in their study by our ancient Indian astronomers also, and with the help of which some 50 years ago the great astronomer of India, Sri Chandrasekhara Sāmanta, arrived at certain astronomical calculations which surprised even the Western astronomers.

More than thirty interesting plates illustrating the formation and the position of planets and stars are added at the end, which has greatly enhanced the value of the book.

—ANAND SWARUP GUPTA

स्वल्पमत्स्यपुराणम्

संपादकः

वे० राघवः

('पुराणम्' VI. 1, तोऽनुवृत्तम्)

(५)

श्रीभगवानुवाच—

[१]कश्यपस्य प्रवक्ष्यामि पत्नीभ्यः पुत्रपौत्रकान् ।
दित्यदितिः (ती ?) दनुश्चैव अरिष्टा सुरसा तथा ॥१॥
सुरभिर्विनता तद्वत्ताम्रा क्रोधवशा इरा ।
कद्रूः खग[२] (खसा ?) मुनिस्तद्वत्तासु पुत्रान्निबोधत ॥२॥
तुषिता नाम ये देवाश्चाक्षुषस्यान्तरे मनोः ।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः ॥३॥
इन्द्रो धाता भगस्त्वष्टा मित्रोऽथ वरुणोऽर्यमा[३] ।
विवस्वान् सविता पूषा अंशुमान् विष्णुरेव च ॥४॥
उत्पद्यन्ते प्रलीयन्ते कल्पे कल्पे तथैव च ।
दितिः पुत्रद्वयं लेभे कश्यपादिति नः श्रुतम् ॥५॥
हिरण्यकशिपुश्चैव हिरण्याक्षस्तथापरः ।
हिरण्यकशिपोस्तद्वज्जातं पुत्रचतुष्टयम् ॥६॥
प्रह्लादोऽनुह्लादश्चैव संह्लादो ह्लाद एव च ।
प्रह्लादपुत्र आयुष्मान् शिबिर्बाष्कल एव च ॥७॥

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१. स्व. म. ५. १-१८$_{३}$ = आ. म. ६. १-४, ७-२०$_{३}$
,, १८$_{४}$-४४ = ,, ,, ,, २२$_{२}$-४७

२. विष्णौ पद्मे च खग इति, आ. म. विश्वा इति च पाठः ।

३. आ. म. यम इति अपपाठः, यतः द्वादशादित्येषु यमो न गणितः । मत्स्यमातृकासु च अर्यमा इत्येव दृश्यते ।

विरोचनश्च[4] यः पुत्रः बलिं स पुत्रमाप्तवान् ।
बलेः पुत्रशतं त्वासीत् बाणज्येष्ठं ततः [5]प्रजाः ॥८॥
घृतराष्ट्रस्ततस्सूर्यः चन्द्रश्चन्द्रांशुतापनः ।
निकुम्भनाभो गुर्वक्षः कुक्षिर्भीमोऽथ भीषणः[6] ॥९॥
एवमाद्यास्तु बहवो बाणो ज्येष्ठो गुणाधिकः ।
बाणः सहस्रबाहुः स्यात् सर्वास्त्रगुणसंयुतः ॥१०॥
तपसा तोषितो यस्य पुरे वसति शूलधृक् ।
महाकालत्वमगमन्मान्यं[7] यश्च पिनाकिनः ॥११॥
हिरण्याक्षस्य पुत्रोऽभूदुदरः[8] शकुनिस्तथा ।
भूतसन्तापनश्चैव महानाभस्तथैव च ॥१२॥
एतेभ्यः पुत्रपौत्राणां कोटयस्तु त्रिसप्ततिः ।
महाबला महाकाया नानारूपा महौजसः ॥१३॥
दनुः पुत्रशतं लेभे कश्यपाद्बलदर्पितम् ।
विप्रचित्तिः प्रधानोऽभूद्येषां मध्ये महाबलः ॥१४॥
द्विमूर्धा शकुनिश्चैव तथा शङ्कु[ः]शिरोधरः ।
अयोमुखः सम्वरश्च कपिलो वामनस्तथा ॥१५॥
मरीचिर्मघवांश्चैव इरा वाजिशिरास्तथा ।
चित्रावरुण [9](विद्रावणश्च ?) केतुश्च केतुवीर्यः शतक्रतुः ॥१६॥
इन्द्रजित् सत्यजिच्चैव वज्रनाभस्तथैव च ।
एकव[10]क्त्रो महाबाहुर्वज्राक्षस्तारकस्तथा ॥१७॥

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४. प्रह्लादस्येति शेषः ।
५. बाणानुजभूता इत्यर्थः ।
६. आ. म विभीषणः, मत्स्यमातृकासु पद्मे च 'अथ भीषणः' इति ।
७. आ. मत्स्ये पद्मे च साम्यं इति । मत्स्यमातृकासु च साम्योपोद्बलका एव पाठा उपलभ्यन्ते ।
८. भागवते. ॰भूदुत्कचः । मत्स्ये पद्मे च '॰भूदुलूकः' इति ।
९. मत्स्यमातृकाः 'विद्रावण' इति पाठमेवोपोद्बलयन्ति ।
१०. आ. म. ॰चक्रो ।

असिलोमा सलोमा च विद्धबालो महासुरः ।
स्वर्भानुर्वृषपर्वा च[११] ... ... ॥१८॥
... ... ।
... ... ॥१९॥
... ... चन्द्रा च वृषपर्वणः ।
पुलोमा कालकश्चैव (का चैव) जितधन्वा सुलोचनः[१२] ॥२०॥
बह्वपत्यो (त्ये) महासत्त्वो (त्त्वे) मारीचस्य परिग्रहः (हे) ।
तयोः स(ष)ष्टिसहस्राणि दानवानामभूत्पुरा ॥ २१ ॥
पौलोमान् कालकेयांश्च मारीचोऽजनयत्पुरा ।
अवध्या येन[१३] वालाद्वै हिरण्यपुरवासिनः ॥ २२ ॥
चतुर्मुखाल्लब्धवरास्ते हता विजयेन तु ।
विप्रचित्तिः सैंहिकेयं (यान्) सिंहिकायामजीजनत् ॥ २३ ॥
हिरण्यकशिपोर्ये वै भागिनेयास्त्रयोदश ।
[१४]कालकस्य (?) च राजेन्द्र नलो वातापिरेव च ॥ २४ ॥
इल्वलो नमुचिश्चैव [१५]खलुषश्चाञ्जनस्तथा ।
नरकः क (का ?) लनाभश्च सरमाणस्तथैव च ॥ २५ ॥
कल्पवीर्यश्च विख्यातो दनुवंशविवर्धनः (नाः) ।
संह्रादस्य तु दैत्यानां (स्य) निवातकवचाः सुताः ॥ २६ ॥
अवध्याः सर्वदेवानां गन्धर्वोरगरक्षसाम् ।
ये हता बलमाश्रित्य अर्जुनेन रणाजिरे ॥ २७ ॥

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११. ग्रन्थपातः । स्त्रीप्रजानां निर्देशस्य उपक्रमभागः सार्धश्लोकमितः लुप्तः । दृश्यताम् आ. म. ।

१२. अत्र पुंसोर्नामनिर्देशस्यावकाशो नास्ति । आ. म. पाठानुसारमत्र 'वैश्वानरसुते हि ते' इति पाठः भवितुमुचितः । तादृश एव भागवते च

१३. आ. म. 'येऽमराणां वै' ; हरिवंशे 'देवतानां च'; पद्मे 'ये नराणां वै' इति ।

१४. आ. म. व्यंसः कल्पश्च । मत्स्यमातृकासु विविधः पाठो दृश्यते ।

१५. आ. म., मत्स्यमातृकासु, पद्मे च विविधः पाठः ।

षट्कन्या जनयामास तासां (श्चा) मारीचवीर्यतः ।
शुकी श्येनी च भासी च सुग्रीवी गृध्र(ध्रि)का शुचिः ॥ २८ ॥
शुकी शुकानन्धकांश्च (उलूकांश्च) जनयामास धर्मवित् ।
श्येनी श्येनान् तथा भासी कुररानप्यजीजनत् ॥ २९ ॥
गृध्री गृध्रान् कपोतांश्च पारावतविहङ्गमान् ।
हंससारसकारण्डप्लवान् शुचिरजीजनत् ॥ ३० ॥
अजाश्वमेषोष्ट्रखरान् सुग्रीवी चाप्यजीजनत् ।
एष भासानुजः (ताम्रान्वयः) प्रोक्तो विनताया निबोधत ॥ ३१ ॥
गरुडः पततां नाथो अरुणस्स (णश्च) पतत्रिणाम् ।
सौदामिनी तथा कन्या येयं नभसि विश्रुता ॥ ३२ ॥
सम्पातिश्च जटायुश्च गरुडस्य (अरुणस्य) सुतावुभौ ।
सम्पातिपुत्रो बभ्रुश्च शीघ्रगश्चापि विश्रुतः ॥ ३३ ॥
जटायोश्च कर्णिकारः शतगामी च विश्रुतौ ।
सारसो रज्जुवाण (ल) श्च भेरुण्डश्चापि तत्सुताः ॥ ३४ ॥
तेषामनन्तमभवत् पक्षिणां पुत्रपौत्रकम् ।
सुरसायां सहस्रं तु सर्पाणामभवत्पुरा ॥ ३५ ॥
सहस्रशिरसां कद्रुः सहस्रमाप यत् सुतान् ।
प्रधानास्तेषु विख्याताः षड्विंशतिररिन्दमाः ॥ ३६ ॥
शेषवासुकिकर्कोटशङ्खैरावतकम्बलाः ।
धनञ्जयमहानीलपद्माश्वतरतक्षकाः ॥ ३७ ॥
एलापत्रमहापद्मधृतराष्ट्रबलाहकाः ।
शङ्खपालमहाशङ्खपुष्पदंष्ट्रशुभाननाः ॥ ३८ ॥
शङ्कुरोमा च वहणो (नहुषो) वामनः फणिनः (पाणिनिः?)[१६] तथा ।
कपिलो दुर्मुखश्चापि पुत्रोऽञ्जलि(पतञ्जलि)[१७]रिति स्मृताः ॥ ३९ ॥
एषामनन्तमभवत् सर्वेषां पुत्रपौत्रकम् ।
प्रायशो यत्पुरा दग्धं जनमेजय [स्य] मन्दिरे ॥ ४० ॥

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१६. पद्मे ६. ७३ ; आ. म. पाणिनः । १७. आ. मा. ; मातृकाश्च ।

रक्षोऽपि सं (रक्षोगणं) क्रोधवशा सुनामाया(स्वनामान)[१८]मजीजनत् ।
दष्ट्रिणं (णां) निय (यु) तं तेषां भीमसेनादशाक्ष (दगात्क्ष) यम् ॥४१॥

रुद्राणां च गणं तद्वत् गोमहिष्या वराङ्गना(?)[१९] ।
सुरभिर्जनयामास कश्यपाद्धृत(व्रत)संयता ॥ ४२ ॥

मुनिर्मुनीनां तु गणं गणमप्सरसां तथा ।
तथा किन्नरगन्धर्वानरिष्टाजनयद्बहून् ॥ ४३ ॥

तृणवृक्षलतागुल्मं शिवा (इरा) सर्वमजीजनत् ।
खगा (खसा?) तु यक्षरक्षांसि जनयामास कोटिशः ॥ ४४ ॥

[२०]एते कश्यपदायादाः शतशोऽथ सहस्रशः ।
एवं मन्वन्तरे विप्राः सर्गाः स्वारोचिषे स्मृताः ॥ ४५ ॥

तत एकोनपञ्चाशन्मरुतः कश्यपाद्दितिः ।
जनयामास धर्मज्ञान् सर्वानमरवल्लभान् ॥ ४६ ॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्यासाहस्रे (?)
कश्यपान्वयो नाम
पञ्चमोऽध्यायः ।

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१८. हरिवंशे १. ३. १६. गणं क्रोधवशं ।
१९. 'महिष्यो वराङ्गनाः' इति मूलमत्स्ये ।
२०. अयं श्लोकः आ. मत्स्ये अधिकपाठत्वेन दत्तः ।
पद्मे ६. ७९.

मनुरुवाच—

[१] अतः परं प्रवक्ष्यामि दानधर्ममशेषतः ।
व्रतोपवाससंयुक्तान् यथा मत्स्योदितानिह ॥१॥
दशधेनुविधानस्य यद्रूपमिह यत्फलम् ।
तदिदानीं प्रवक्ष्यामि सर्वपापप्रणाशनम् ॥२॥
प्रथमा गुडधेनुः स्याद् घृतधेनुरथापरा ।
तिलधेनुस्तृतीया च चतुर्थीह जलात्मिका ॥३॥
क्षीरधेनुश्च विख्याता मधुधेनुस्तथापरा ।
सप्तमी शर्कराधेनुरष्टमी लवणस्य तु[२] ॥४॥
रसधेनुश्च नवमी दशमी स्यात् स्वरूपतः ।
कुम्भधेनुः स्वर्णधेनुः रत्नधेनुस्तथैव च ॥५॥
दधिधेनुर्घृतश्चैव परं स्याद्धेनुपञ्चकम् ।
तिलधेनुस्तथा षष्ठी सप्तमी अजिनात्मिका ।
वैश्य(?)धेनुस्ताम्रधेनुर्बर्हिर्धेनुश्च वै दश[३] ॥६॥
चतुर्हस्तकृतां भूमिं दर्भानास्तीर्य सर्वतः ।
प्राङ्मुखीं कल्पयेद्धेनुमुदक्पादां सवत्सकाम् ॥७॥

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१. स्व. म. ६ २ = आ. म. ८२.२
,, ,, ,, ३-५$_{२}$ = ,, ,, ,, १८, १९
,, ,, ,, ७$_{३}$,-८$_{२}$ = ,, ,, ,, ४$_{३}$-५$_{२}$
,, ,, ,, १४-२३$_{२}$ = ,, ,, ,, ७-६, १०$_{३}$-११, १३-१७$_{२}$
,, ,, ,, २८ = ,, ,, ,, ३१

२. मूलमत्स्ये 'दधिधेनुस्तथाष्टमी' इति ।

३. कुम्भधेनुरित्यारभ्य अन्यप्रकारेण दशधेनुवर्णनमिदम् । अत्र कतिचित् धेनवः मूलमत्स्ये पक्षान्तरतया कृत्यकल्पतर्वादिषु च निबन्धेषु दृश्यन्ते; किन्तु अत्र निर्दिष्टया रीत्या दशधेनुविकल्पो न क्वचिदुपलभ्यते ।

उत्तमा गुडधेनुः स्यान्मुदा[४] भारचतुष्टयम् ।
भारद्वये मध्यमा स्यात् कनिष्ठा भारकेण तु ॥८॥
[५]विंशतोलप्रमाणेन पल इत्यभिधीयते ।
पलानां विंशतेर्भारः तुर्यहीनः कलौ युगे ॥९॥
चन्दनेन लिखेद्धेनुं क्षौमेणैव प्रयत्नतः ।
हस्तत्रयान्तरं कृत्वा रौप्यकुम्भेषु पाणिकम् ॥१०॥
धेन्वाकृतिं च संस्थाप्य क्रमेण द्विजसत्तमाः ।
पलद्वये ललाटं च द्विगुणेनापि मस्तकम् ॥११॥
त्रिगुणेन भवेन्नासा चक्षुषी पलपञ्चकैः ।
तुर्यं तुर्यं बाहुपादौ उदरं च पलाष्टकैः ॥१२॥
पलैकेन भवेत्पुच्छं वत्सं चैव पलाष्टकम् ।
यदधिकं भवेद्रोमकूपरोमाणि कल्पयेत् ॥१३॥
धेनुवत्सौ गुणस्यैतौ[६] सितसूक्ष्माम्बरावुभौ ।
शुक्तिकर्णावक्ष[७]पादौ शुक्तिमुक्ताफलेक्षणौ ॥१४॥
सितसूत्राणि बालो भौ[८](?) सितकम्बलकम्बलौ ।
ताम्रगण्डकपृष्ठौ तौ सितचामररोमकौ ॥१५॥
विद्रुमभ्रूयुगावेतौ नवनीतस्तनान्वितौ ।
क्षौमपुच्छौ कांस्यदुघौ इन्द्रनीलकभासकौ[९] ॥१६॥
नानाद्रुम[१०]समायुक्तौ प्राणगन्तार(?)कर्णकौ[११] ।
इत्येवं रचयित्वा तु गन्धपुष्पैस्तथार्चयेत् ॥१७॥
या लक्ष्मीः सर्वभूतानां या च देवेष्ववस्थिता ।
धेनुरूपेण सा देवी मम पापं व्यपोहतु ॥१८॥

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४. मूलमत्स्ये 'सदा'
५. प्रमाणपरिपाटीवर्णनपरः श्लोकोऽयम् ।
६. आ. म. 'घृतास्यौ तौ' इति समीचीनः पाठः ।
७. आ. म. 'इक्षु' इति समीचीनः पाठः ।
८. आ. म. 'सितसूत्रसिरालौ तौ' । ९. आ. म. 'तारकौ' ।
१०. आ, म. 'फल' । ११. आ. म. 'घ्राणगन्धकरण्डकौ' ।

विष्णोर्वक्षसि या लक्ष्मीः स्वाहा या च विभावसोः ।
चन्द्रार्कशक्रशक्तिर्या धेनुरूपास्तु सा श्रियै ॥१९॥
चतुर्मुखस्य या लक्ष्मीः या लक्ष्मीर्धनदस्य तु ।
या लक्ष्मीर्लोकपालानां सा धेनुर्वरदास्तु मे ॥२०॥
स्वधा त्वं पितृमुख्यानां स्वाहा यज्ञभुजां यतः ।
सर्वपापहरा धेनुस्तस्माच्छान्तिं प्रयच्छ मे ॥२१॥
एवमामन्त्र्य तां धेनुं ब्राह्मणाय निवेदयेत् ।
विधानमेतद्धेनूनां सर्वासामपि पठ्यते ॥२२॥
यास्तु पापविनाशिन्यः पठ्यन्ते विंशधेनवः ।
[१२]घृतस्य तुर्यकर्षेण पलमेकं विधीयते ।
तोलैकेन भवेत्कर्षं तिलस्यापि शृणु द्विज ॥२३॥
द्रोणषोडशकं माषं कृषस्य (जलस्य ?) कुम्भषोडश (?) ।
क्षीरस्य शक्तिमानं स्यात् तदर्धमधमं (तदर्धं च मधु ?) स्मृतम् ॥२४॥
शर्करायाः कर्षमात्रं प्रसृतिर्लवणस्य च ।
पलं पलं वृष(रस)स्यापि षड्दशैरेकपञ्च वा (?) ॥२५॥
शक्तिप्रमाणं स्वर्णस्य रत्नस्य खण्डखण्डशः ।
क्षीरमानं तु तैलस्य क्षीरस्य दधिरु (?) च्यते ॥ २६ ॥
[१३]मुष्टिरष्टौ भवेत् खुञ्चिः[१४] द्रोणं स्यात्खुञ्चिषोडश(?) ।
पञ्चकर्षैर्भवेन्मुष्टिः सप्तकर्षैश्च प्रसृतिः ॥
तुर्यं स्वर्णे पलं ज्ञेयं लवणस्य विदुर्बुधाः ॥ २७ ॥
इति पठति समन्ताद् यः शृणोतीह सम्यङ्-
मधुसु(मु ?)रनरकारेरर्चनं चाथ पश्येत् ।
मतिमति च जनानां यो ददातीन्द्रलोके
स वसति विबुधाद्यैः पूज्यते कल्पमेकम् ॥ २८ ॥

इति स्वल्पमत्स्ये . . .　. . .　धेनुदानं
षष्ठोऽध्यायः ॥

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१२. इत आरभ्य द्वितीयतृतीयादीनां घृततिलादिधेनूनां वर्णनम् ।
१३. पुनश्च प्रमाणपरिपाटीवर्णनम्　१४. अन्यत्र 'कुञ्चि' इति

मनुरुवाच :—

[१]भगवन् श्रोतुमिच्छामि दानमाहात्म्यमुत्तमम् ।
यदक्षयं परे लोके देवर्षिगणपूजितम् ॥ १ ॥

श्रीमत्स्य उवाच—

मेरुप्रमाणं वक्ष्यामि दशधा द्विजसत्तमाः ।
यत्प्रदानान्नरो लोकानाप्नोति सुरपूजितान् ॥ २ ॥

पुराणेषु च वेदेषु यज्ञेष्वायतनेषु च ।
न तत्फलमधीतेषु कृतेष्विह यदश्नुते ॥ ३ ॥

तस्माद्दानं प्रवक्ष्यामि पर्वतानामनुक्रमात् ।
प्रथमं धान्यशैलः स्यात् द्वितीयो लवणाचलः ॥ ४ ॥

गुडाचलस्तृतीयस्तु चतुर्थो हेमपर्वतः ।
पञ्चमो (मः) तैलशैलः स्यात् षष्ठः कार्पास एव च ॥ ५ ॥

सप्तमो घृतशैलश्च रत्नशैलस्तथाष्टमः ।
राजतो नवमस्तद्वत् दशमः शर्कराचलः ॥ ६ ॥

अयने विषुवे पुण्ये व्यतिपाते दिनक्षये ।
शुक्लपक्षे तृतीयायामुपरागे शशिक्षये ॥ ७ ॥

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१. स्व.	म	७.	१-६		आ.	म.	८३.	१-६
”	”	”	७-१३$_{२}$		”	”	”	७$_{३}$-१३$_{२}$
”	”	”	१३$_{३,४}$		”	”	”	१५$_{३,४}$
”	”	”	१४-२५		”	”	”	१६-२७$_{२}$
”	”	”	२६-३६		”	”	”	२८-३८$_{२}$
”	”	”	३८$_{१,२}$		”	”	”	३८$_{३,४}$
”	”	”	३९		”	”	”	३९
”	”	”	४०-४४		”	”	”	४१$_{३}$-४५$_{६}$

उत्सवेषु च यज्ञान्ते लक्षहोमान्तरेऽपि च ।
शुक्लायां पञ्चदश्यां वा पुण्यर्क्षे वा विधानतः ॥ ८ ॥
धान्यशैलादयो देयाः कार्तिक्यां तीर्थसङ्गमे ।
तीर्थेष्वायतने वापि गोष्ठे वा भवनाङ्गणे ॥ ९ ॥
मण्डलं कारयेद्भक्त्या चतुरश्रमुदङ्मुखः ।
प्रागुदक्प्रवणे शुद्धे प्राङ्मुखो वा विधानतः ॥ १० ॥
गोमयेन तु लिप्तायां भूमावास्तीर्य वै कुशम् ।
तन्मध्ये पर्वतं कुर्यात् द्विकुम्भ (विष्कम्भ) पर्वतान्वितः (तम्[२]) ॥११॥
धान्यद्रोणसहस्रेण भवेद्वै विधिरुत्तमः ।
मध्यमः पञ्चशतिकः कनिष्ठः स्यात्त्रिभिः शतैः ॥ १२ ॥

मेरुर्महावृद्धिमतस्तु[३] मध्ये
सुवर्णवृक्षत्रयसंयुतः स्यात् ।
मूर्धन्यधस्तान्नवमश्मरेण
कार्यस्त्वमेकत्र पुनर्द्विजाद्याः (?[४]) ॥ १३ ॥
चत्वारि शृङ्गाणि च राजतानि
नितम्बभागेष्वपि राजतं स्यात् ।
तथेक्षुवंशावृतकन्दरस्थं
घृतोदनप्रस्रवणश्च दिक्षु ॥ १४ ॥
शुक्लाम्बराण्यम्बुधवारिणि[५] (?) स्यात्
[६]प्लवेन पातानिव (?) दक्षिणेन ।
वासांसि पश्चादथ कन्दराणि[७]
रत्नानि[८] चैवोत्तरतो घनानि ॥ १५ ॥

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२. मेरोः परितः चत्वारो विष्कम्भपर्वताः ; विष्णौ २. २. १६ : विष्कम्भा रचिता मेरोः ।

३. आ म '-व्रीहिमयस्तु' इति समीचीनः पाठः ।

४. आ. म. 'मूर्धन्यवस्थानममत्सरेण कार्यं त्वनेकैश्च पुनर्द्विजाद्यैः' इति समीचीनः पाठः ।

५. आ म 'अम्बुधरावली' ६. आ म. 'पूर्वेण पीतानि च'

७. आ. म. 'कर्बुराणि' ८. आ. म. 'रक्तानि'

रौप्यान् महेन्द्रप्रभृतीन् तथाष्टौ
संस्थाप्य लोकाधिपतीन् क्रमेण ।
नानाफलानां वसतिस्ततः स्यात्
मनोज्ञमाल्यानि विलेपनं च ॥ १६ ॥

वितानमद्र्युपरि पञ्चवर्ण-
मम्लानपुष्पाभरणं सितं वा ।
इत्थं निशम्यापरशैलमध्य-
मतस्तु विष्कु(ष्क)म्भगिरिक्रमेण ॥ १७ ॥

तुरीयभागेन चतुर्द(र्दि)शं च
संस्थापयेत् पुष्पविलेपनं च ।
पूर्वेण मन्दा(न्द)रमनेकफलेन वापी (वाऽपि)
युक्तैर्यवैः कनक तत्र(भद्र ?)कदम्बचिह्नम् ॥ १८ ॥

कायेन काञ्चनमयेन विराजमान-
माकारयेत्कुसुमवस्त्रविलेपनाढ्यम् ।
क्षीरारूपेण सहसा धवलेन[६] चैव
रौप्येण शुक्तिघटितेन विराजमानम् ॥ १९ ॥

याम्येन येन सदनो (गन्धमदनो) भुवि रा(यो ?)जनीयो
गोधूमसञ्चयमयं (यः) कलधौतजं(जो)वा ।
हो(है)मेन यक्षपतिना घृतमानसे च(न)
वस्त्रैश्च राजतध(व)नेन च संयुतः स्यात् ॥ २० ॥

पश्चात्तिलाचलमनेकसुगन्धिपुष्पैः
सौवर्णपिप्पलहिरण्मयगुल्मयुक्तम् ।
प्राकारयेद्रजतपुष्परसेन तद्वत्
वस्त्रान्वितं दधिसितोदसरस्तथाग्रे ॥ २१ ॥

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६. आ. म. 'क्षीरारुणोदसरसाथ वनेन' इति समीचीनः पाठः । विष्णौ २. २. २५ : अरुणोदं नाम सरोऽत्रोक्तम् ।

संस्थाप्य तं पिप्पल(विपुल)[10] शैलमथोत्तरेण
शैलं सुपार्श्वमपि चाश्ममयं सवस्त्रम् ।
पुष्पैश्च हेमघट(वट[11])पादपशेखरं च
प्राकारयेत्कनकधेनुविराजमानम् ॥ २२ ॥
माक्षीकमाव(भद्र)सर (सरसाथ[12])णेन (वनेन) तत्तद् (तद्वद्)-
रौप्येण भास्वरवता च युतं विधाय ।
होमं च तत्तिथि (चतुर्भिरथ ?) वेदपुराणविद्भि-
र्दान्तैरतीक्ष्णवनितागतिभिर्द्विजेन्द्रैः ॥ २३ ॥
पूर्वेण हस्तमितमत्र विधाय कुण्डं
कार्यं तिलैर्युतघृतेन समित्कुशैश्च ।
रात्रौ च जागरमनुव्रतगीततूर्यै-
राराधनं च कथयामि शिवोत्सवा(शिलोच्चया)नाम्[13] ॥२४॥
त्वं सर्वदेवगणधामनिधे विरुद्ध-
मस्मद्गृहेष्वमरपर्वत नाशयाशु ॥ २५ ॥
त्वमेव भगवानीशो ब्रह्मा विष्णुर्दिवाकरः ।
मूर्तामूर्तपदं बीजमतः पाहि सनातन ॥ २६ ॥
यस्माच्च लोकपालानां विश्वमूर्ति(र्ते)श्च मन्दिरम् ।
रुद्रादित्यवसूनां च तस्माच्छान्तिं प्रयच्छ मे ॥ २७ ॥
यस्माच्चाशून्यममरैर्नारीभिश्च शिरस्तव ।
तस्मान्मामुद्धराशेषदुःखसंसारसागरात् ॥ २८ ॥
एवमभ्यर्थितं मेरुं मन्दरं चापि पूजयेत् ।
तस्मा (यस्मा) चैत्ररथानन्य (रथेन त्वं?) भद्रासन (श्चेन) विशेषण (तः)॥२९॥

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१०. मेरोः पश्चिमपार्श्वस्थः विष्कम्भपर्वतो विपुलो नाम । विष्णौ २. २. १७. पिप्पलस्तु तत्रस्थो वृक्षः । मातृकायामतो विपुलपिप्पलयोर्मोहः ।

११. वटस्त्वत्रस्थो वृक्षः । विष्णौ २. २. १७.

१२. चतुर्दिक्ष्वत्रत्येषु सरस्सु महाभद्रमित्येकम् । विष्णौ २. २. २५.

१३. आ. म. 'शिलोच्चयाना' मिति समीचीनः पाठः । अत्र शिवस्य वा तदुत्सवानां वा नास्ति प्रस्तावः । प्रस्तावस्तु शिलोच्चयानामेव ।

सौभगे (शोभसे) मन्दरक्षिप्रमतः क्षिप्रकरो भव ।
यस्माच्चूडामणिर्जम्बुद्वीपे त्वं गन्धमादन ॥ ३० ॥

गन्धर्ववंशगस्तावानतः कीर्तिर्दृढास्तु मे ।
यस्मात्त्वं केतुमालेन वैभ्राजेन बलेन (वनेन) वा ॥ ३१ ॥

हिरण्मयश्च (ण्मयाश्वत्थ) शिखरः (शिराः) तस्मात्पुष्टिर्दृढास्तु मे ।
उत्तरैः कुरुभिर्यस्मात् सावित्रेण बलेन (वनेन) च ॥ ३२ ॥

सुपार्श्व राजसे नित्यमतः श्रीरक्षयास्तु मे ।
एवमामन्त्र्य तान् सर्वान् प्रभाते विमले पुनः ॥ ३३ ॥

स्नात्वा तु गुरवे दद्यात् मध्यमं पर्वतोपमम् (त्तमम्) ।
विष्कु (ष्क) म्भपर्वतान् दद्यादृत्विग्भ्यः क्रमशो द्विजाः ॥ ३४ ॥

स्वरो[१४] दद्याच्चतुर्विंशमथवा दश द्वादश ।
शक्तितः पानीयं[१५] दद्यात् गां च दद्यात् पयस्विनीम् ॥ ३५ ॥

एकां च कपिलां दद्यात् गुरवे च पयस्विनीम् ।
[१६]नारायणं मण्डलेशं षोडशार्चैः समर्चयेत् ॥ ३६ ॥

आदिमध्यावसानेषु होमं कुर्यात् सहस्रकम् ।
चरुं कृत्वा विधानेन दिक्पालांश्च तथा ग्रहान् ॥३७॥

इक्षुपर्वैश्च श्रीखण्डैर्मोदकैः पायसैरपि ।
पर्वतानामशेषाणामेष एव विधिः स्मृतः ॥३८॥

त एव पूजने मन्त्राः त एवोपस्कराः स्मृताः ।
ग्रहाणां लोकपालानां क्रमशः शृणु सत्तमाः (?) ॥३९॥

दानकालेषु ये मन्त्राः पर्वतेषु यथाक्रमम् ।
अन्नं ब्रह्म यतः प्रोक्तम् अन्नं प्राणाः प्रकीर्तिताः ॥४०॥

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१४. आ. म. 'गाश्च' कृत्यकल्पतरौ 'गाव'
१५. 'पञ्च वा' इति स्यात् । आ. म. 'पञ्च दद्यादशक्तिमान्'
१६. इत आरभ्य श्लोकद्वयं आ. म. नास्ति

अन्नाद्भवन्ति भूतानि जगदन्नेन वर्तते ।
अन्नमेव यतो लक्ष्मीरन्नमेव जनार्दनः ॥४१॥

धान्यपर्वतरूपेण पाहि तस्मान्नगोत्तम ।
अनेन विधिना यस्तु दद्याद्धान्यमयं गिरिम् ॥४२॥

मन्वन्तरशतं साग्रं देवलोके महीयते ।
अप्सरोगणगन्धर्वैराकीर्णेन विराजता ॥४३॥

विमानेन च वै स्वर्गमायाति च द्विजोत्तमाः ।
धर्मक्षये राजराज्यमाप्नोतीह न संशयः ॥४४॥

इति स्वल्पमत्स्ये..........दानधर्मे सप्तमोऽध्यायः ॥

[१]अथातः संप्रवक्ष्यामि लवणाचलमुत्तमम्[२] ।
मध्यमं स्यात्तदर्धेन चतुर्भिश्च कनिष्ठकम् ॥१॥
वित्तहीनो यथाभक्त्या द्रोणादर्धं तु कारयेत् ।
चतुर्थेन च विष्कु(ष्क)म्भपर्वतान् कारयेत् पृथक् ॥२॥
विधानं पूर्ववत्कुर्यात् ब्रह्मादीनां च सर्वदा ।
तद्वद्धेमतरून् सर्वान् लोकपालनिसेव(वेश?)नम् ॥३॥
सरांसि वनवृक्षाणि ऊर्ध्ववृत्ते निवेशयेत् ।
कुर्याज्जागरमत्रापि दानधर्मान्निबोधत ॥४॥
सौभाग्येन समुद्भूतो यतोऽयं लवणो वयः (रसः?) ।
तदात्मकेन(-त्मकत्वेन) च मां पाहि पापान्नगोत्तम ॥५॥
यस्मादन्नरसास्सर्वे लोकाश्च[३] लवणं विना ।
प्रियश्च सेवयेन्नित्यं[४] तस्माच्छान्तिं प्रयच्छ मे ॥६॥
विष्णुदेवैसमुद्भूतं यस्मादारोग्यवर्धनम् ।
तस्मात्पर्वतरूपेण पाहि संसारसागरात् ॥७॥

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१. स्व. म. ८. १-७१. आ. म. ८४. १$_{१,२}$. २$_{३-४}$. ३-६,
८५ १-३, ४$_{३}$—७$_{२}$, ८, ६. ८, ९
८६. १, २, ४$_{२}$, ५-६,
८७. १, २, ४-६, ७$_{३-४}$.
८८. २, ३$_{३-४}$. ४, ५.
८९. १-१०
९०. १. २$_{१,२}$. ३, ४, ६-११
९१. १-४$_{२}$ ७^{३}-१०.
९२ १-३, ४$_{३}$-८, १०-१६$_{२}$

२. उत्तमस्य प्रमाणं नोक्तम् । आ. म ८४ अध्याये द्रष्टव्यम्

३. आ. म. 'उत्कटाः' । अत्र विरसपर्यायः शब्दोऽपेक्षितः

४. आ. म. 'शिवयोर्नित्यम्'

५. आ. म. 'देह'

अनेन विधिना यस्तु दद्याल्लवणपर्वतम् ।
उमालोके वसेत्कल्पं ततो याति परां गतिम् ॥८॥

अतः परं प्रवक्ष्यामि गुडपर्वतमुत्तमम् ।
यत्प्रदानान्नरः स्वर्गं प्राप्नोति सुरपूजितः ॥९॥

उत्तमो दशभिर्भारैः मध्यमः पञ्चभिर्मतः ।
त्रिभिर्भारैः कनिष्ठश्च तदर्धेनाल्पवित्तमः (-वान् ?) ॥१०॥

तथैवामन्त्रणं पूजा तेन ब्रह्मसुरार्चनम् ।
विष्कु (ष्क) म्भपर्वतस्तद्वत् सरांसि वनदेवताः ॥ ११ ॥

धान्यपर्वतवत्कार्यमिमं मन्त्रमुदीरयन् ।
यथा देवेषु धर्मात्मा प्रवरोऽयं जनार्दनः ॥ १२ ॥

सामवेदस्तु वेदानां महादेवस्तु योगिनाम् ।
प्रणवः सर्वमन्त्राणां तन्त्राणां[६] पार्वती यथा ॥ १३ ॥

तथा रसानां प्रवरस्तथैवेक्षुरसो वरः ।
मम तस्मात्परां लक्ष्मीं ददस्व गुडपर्वत ॥ १४ ॥

निवासं (सः) चापि पार्वत्या तस्मान्मां पाहि सर्वदा ।
अनेन विधिना यस्तु दद्याद्गुडमयं गिरिम् ॥ १५ ॥

सम्पूज्यमानो गन्धर्वैर्गौरीलोके महीयते ।
पुनः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत् ॥
आयुरारोग्यसंपन्नः शत्रुभिश्चापि पूजितः ॥ १६ ॥

अथ पापहरं वक्ष्ये सुवर्णाचलमुत्तमम् ।
यस्य प्रसादाद्भवनं वैविन्ध्यं (वैरिञ्चं) यान्ति मानवाः ॥ १७ ॥

उत्तमः पलसाहस्रो मध्यमः पञ्चभिश्शतैः ।
तदर्धेनाधमस्तद्वदल्पवित्तोऽपि मानवः ॥
दद्यादेकपलादूर्ध्वं यथाशक्त्या विमत्सरः ॥ १८ ॥

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६. आ. म. 'नारीणां' । अत्र स्वल्पमत्स्यपाठः 'तन्त्रिणां' इतिं स्यात् ।

नमस्ते ब्रह्मबीजाय ब्रह्मगर्भाय वै नमः ।
यस्मादग्नेरपत्यं त्वं यस्मादूर्ध्वं जगत्पतेः ॥ १९ ॥
हेमपर्वतरूपेण तस्मात्पाहि नगोत्तम ।
अनेन विधिना यस्तु दद्यात्कनकपर्वतम् ॥ २० ॥
स याति परमं ब्रह्मलोकं मानसवत्सरम् (? [७]) ।
तत्र कल्पशतं तिष्ठेत्ततो याति परां गतिम् ॥ २१ ॥
अतः परं प्रवक्ष्यामि तिलशैलं विधानतः ।
यत्प्रसादान्नरो याति विष्णुलोकमनुत्तमम् ॥ २२ ॥
उत्तमो दशभिस्तालैः मध्यमः पञ्चभिर्मतः ।
त्रिभिः कनिष्ठो विप्रेन्द्राः तिलशैलः प्रकीर्तितः ॥ २३ ॥
यस्मान्मधुकरान् (हराद् ? [८]) विष्णोर्देहात्पूर्वं समुद्भवः ।
तिलाः कुशाश्च स (श) म्यश्च [९] तस्मात् शन्नो भवत्विह ॥ २४ ॥
हव्ये कव्ये च यस्माच्च तिला एव हि रक्षणम् ।
तस्मात्तद्वहु शैलेन्द्र तिलाचल नमोऽस्तु ते ॥ २५ ॥
इत्यामन्त्र्य च यो दद्यात्तिलाचलमनुत्तमम् ।
स वैष्णवपदं याति पुनरावृत्तिदुर्लभम् ॥ २६ ॥
पितृभिर्देवगन्धर्वैः पूज्यमानो दिवं व्रजेत् ।
कार्पासपर्वतः तद्वद्विंशभारैरिहोत्तमः ॥ २७ ॥
दशभिर्मध्यमः प्रोक्तः कनिष्ठः पञ्चभिर्मतः ।
भारेणाल्पधनो दद्यात् वित्तशाठ्यविवर्जितः ॥ २८ ॥
प्रभातायां तु शर्वर्यां दद्यादिदमुदीरयेत् ।
त्वमेवावरणं सर्वलोकानामिह सर्वदा ॥ २९ ॥
कार्पासाचल नमस्तस्मै अघौघध्वंसनो भव ।
इति कार्पासशैलेन्द्रं यो दद्यात् पर्वस [१०] न्निधौ ॥
[११] इन्द्रलोके वसेन्नित्यं ततो लोके भवेदिह ॥ ३० ॥

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७. आ. म. 'आनन्दकारकम्' । ८. आ. म. 'मधुवधे' ।
९. आ. म. 'माषाश्च' ।
१०. आ. म. 'शर्व' । ११. आ. म. 'रुद्र' ।

अथातः संप्रवक्ष्यामि घृताचलमनुत्तमम् ।
तेजोमयामृतं दिव्यं महापातकनाशनम् ॥ ३१ ॥
विंशत्या घृतकुम्भनामुत्तमः स्याद्घृताचलः ।
दशभिर्मध्यमः प्रोक्तः कनिष्ठः पञ्चभिर्मतः ॥ ३२ ॥
अल्पवित्तोऽपि कुर्वीत द्वाभ्यामेव विधानतः ।
विष्कु (ष्क) म्भपर्वतान् तद्वच्चतुर्भागेन कल्पयेत् ॥ ३३ ॥
[१२]कर्षतौलिकमानेन पलं देयं घृतस्य च ।
पञ्चविंशपलैः कुम्भं कार्पासद्विगुणं स्मृतम् ॥ ३४ ॥
षष्टिपलैश्च भारः स्यात् कार्पासस्य द्विजोत्तम ।
शालितण्डुलपात्राणि कुम्भोपरि निवेशयेत् ॥ ३५ ॥
कारयेत् संहतानुच्चान् यथाशोभं विधानतः ।
वेष्टयेच्छुक्लवासोभिरिक्षुदण्डक(फ)लादिकैः ॥३६॥
धान्यपर्वतवत् सम्यक् विधानमिह पठ्यते ।
अधिवासनपूर्वं हि तद्वद्धोमसुरार्चनम् ॥३७॥
प्रभातायां तु शर्वर्यां गुरवे विनिवेदयेत् ।
विष्कु(ष्क)म्भपर्वतं तद्वद्दत्विग्भ्यः शान्तमानसः ॥३८॥
संयोगाद्घृतमुत्पन्नं यस्मादमृततेजसोः ।
तस्माद्घृताद्धि विश्वात्मा प्रीयतामिति शङ्करः ॥३९॥
तस्मात्तेजोमयं ब्रह्म घृते तच्च व्यवस्थितम् ।
घृतपर्वतरूपेण तदेव पाहि भूधर ॥४०॥
अनेन विधिना दद्यात् घृताचलमनुत्तमम् ।
महापातकयुक्तोऽपि लोकमायाति शाङ्करम् ॥४१॥
हंससारसयुक्तेन किङ्किणीजालमालिना ।
विमानेनाप्सरोभिश्च सिद्धविद्याधरैर्युतः ॥
विचरेत् पितृभिः सार्धं यावदाहु (भू)तसंप्लवम् ॥४२॥

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१२. अत्र आ. म. अदृष्टमर्धत्रयं दृश्यते ।

अतः परं प्रवक्ष्यामि रत्नाचलमनुत्तमम् ।
मुक्ताफलसहस्रेण पर्वतः स्यादथोत्तमः ॥४३॥
मध्यमः पञ्चशतिकः त्रिशतेनाधमः स्मृतः ।
पूर्वे रजतमत्रादौ दक्षिणेनेन्द्रनीलकौ ॥४४॥
पुष्पदन्त (राग ?)युतः कार्यो विद्वद्भिर्गन्धमादनः ।
वैदूर्यवज्रमेदस्य संमिश्रो विद्युता(विपुला)चलः ॥४५॥
पद्मरागसमो वर्णैरुत्तरेणापि विन्यसेत् ।
पूजयेत्पुष्पपानीयैः प्रभाते स्याद्विसर्जनम् ॥४६॥
पूर्ववद्गुरुऋत्विग्भ्य इमं मन्त्रमुदीरयेत् ।
तथा देवगणाः सर्वे सर्वरत्नेष्ववस्थिताः ॥
त्वं च रत्नमयो नित्यमतः पाहि महाचल ॥४७॥
यस्माद्रत्नप्रसादेन वृष्टिं (तुष्टिं ?) प्रकुरुते हरिः ।
सदा रत्नप्रसादेन तस्मान्नः पाहि सर्वतः ॥४८॥
अनेन विधिना यस्तु दद्याद्रत्नमयं गिरिम् ।
स याति वैष्णवं लोकममरासुरपूजितः ॥४९॥
यावत्कल्पशतं साग्रमुषित्वेह द्विजोत्तमाः ।
रूपारूप्य(रोग्य)गुणोपेतः सप्तद्वीपाधिपो भवेत् ॥५०॥
ब्रह्महत्यादिकं किञ्चिदिहामुत्र यथाकृतम् ।
तत्सर्वं नाशमायाति गिरिर्वज्रहतो यथा ॥५१॥
अतः परं प्रवक्ष्यामि रौप्याचलमनुत्तमम् ।
यत्प्रदानान्नरो याति सोमलोकं द्विजोत्तमाः ॥५२॥
दशभिः पलसाहस्रैरुत्तमो रजताचलः ।
पञ्चभिर्मध्यमः प्रोक्तस्तदर्धेनाधमः स्मृतः ॥५३॥
अशक्तो विंशतेरूर्ध्वं कारयेद्भक्तितः सदा ।
विष्कु(ष्क)म्भपर्वतस्तद्वत्तुरीयांशेन कल्पयेत् ॥५४॥
पूर्ववद्राजतान् कुम्भान् मन्दराद्रीन् विधानतः ।
इमं मन्त्रं पठन् दद्यात् दर्भपाणिर्विमत्सरः ॥५५॥

पितॄणां वल्लभं यस्माद्धर्मेन्द्वोः शङ्करस्य च ।
रजतं पाहि तस्मान्नः शोकसंसारसागरात् ॥५६॥
इत्थं नियम्य यो दद्याद्रजताचलमुत्तमम् ।
गवामयुतदानस्य फलं प्राप्नोति मानवः ॥५७॥
सोमलोके सगन्धर्वकिन्नराप्सरसां गणैः ।
पूज्यमानो वसेद्धीमान् यावदाहू (भू)तसंप्लवम् ।
अथातः संप्रवक्ष्यामि शर्कराचलमुत्तमम् ।
यस्य प्रसादाद्विष्णुर्वै रुद्रास्तुष्यन्ति सर्वदा ॥५९॥
अष्टभिः शर्कराभारैरुत्तमः स्यान्महाचलः ।
चतुर्भिः मध्यमः प्रोक्तो भारौ द्वावधमः स्मृतः ॥६०॥
भारे तस्यार्धमानेन यः कुर्यात्स्वल्पवित्तवान् ।
विष्कु(ष्क)म्भपर्वतान् कुर्यात् तुरीयांशेन मानवः ॥६१॥
मेरोरुपरि तद्वच्च स्थाप्यं हेमतरुत्रयम् ।
मन्दारः पारिपात्र(जात)श्च तृतीयः कल्पपादपः ॥६२॥
तद्वद्वृक्षत्रयं मूर्ध्नि सर्वेष्वपि निवेद(श)येत् ।
हरिचन्दनसन्तानौ पूर्वपश्चिमभागयोः ॥६३॥
निवेश्यौ सर्वशैलेषु विशेषः शर्कराचले ।
मन्दा(न्द)रे कामदेवस्तु प्रत्यङ्मुखः सदा भवेत् ॥६४॥
गन्धमादनशृङ्गे तु धनदः स्यादुदङ्मुखः ।
प्राङ्मुखो हेमयुक्तस्तु हंसः स्याद्विपुलाचले ॥६५॥
हैमासु(हैमेषु)पार्श्वेषु भवेत् सुरभिर्दक्षिणामुखी ।
सौभाग्यामृतसारोऽयं परमः शर्कराचलः ॥६६॥
तस्मादनन्तकारी त्वं भव शैलेन्द्र सर्वदा ।
अमृतं पिबतां ये तु पतिता भुवि शीकराः ।
देवानां च (तत्-)समुत्थोऽयं पाहि नः शर्कराचल ॥६७॥
मनोभवतनोर्मध्यादुद्धृता शर्करा यतः ।
तन्मयोऽसि महाशैल पाहि संसारसागरात् ॥६८॥

योऽदद्यात् शर्कराशैलमनेन विधिना नरः ।
सर्वपापविनिर्मुक्तः स याति ब्रह्ममन्दिरम् ॥६९॥

चन्द्रादित्यार्कसंकाशमधिरुह्यानुजीवितम् (जीविभिः) ।
स हैमयानमुत्तिष्ठेत् स च विष्णुप्रभो(ः)दिवम् ॥७०॥

ततः कल्पशतान्ते तु सप्तद्वीपाधिपो भवेत् ।
आयुरारोग्यसंपन्नो यावज्जन्मायुतत्रयम् ।
भोजनं शक्तितः कुर्यात् सर्वशैले विमत्सरः ॥७१॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्या(?)साहस्रे
दानविधौ अष्टमोऽध्यायः ॥

मत्स्य उवाच—

[१]नोक्तानि यानि गुह्यानि महादानानि षोडश ।
तानि च संप्रवक्ष्यामि यथावदनुपूर्वशः ॥१॥

महादानानि देयानि संसारभयभीरुणा ।
अनित्यं जीवनं यस्माद्वसुधातीव चञ्चला ॥२॥

केशेष्विव गृहीतेषु मृत्युना धर्ममाचरेत् ।
सुवर्णमेरुतं[२]ः(?)कृत्वा पञ्चरत्नसमन्वितम् ॥३॥

तुलाधृतं चैकतश्च यजमानं सपत्नीकम् ।
अथवाष्टलोहमयं[३]मथवा रत्नसंम(मि?)तम् ॥४॥

अथवा रत्नसंयुक्तमथवा व्रीहिणा युतम् ।
यच्च भवेत् कलारूपं धान्यैं[४]रत्नानि(?)वा युतम् ॥५॥

पुरुषष्टौ (षाष्ट ?)[५] महादानं प्रदद्यान्मकरे रवौ ।
विषुवे अयने वापि जन्मर्क्षे मृत्युसङ्कटे ॥६॥

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१. स्व. म. ६. १. = आ. म. २७८.१८
   ,, ,, ,, २ = ,, ,, ,, २३$_{३}$-२४$_{२}$
   ,, ,, ,, ३$_{१,२०}$ = ,, ,, ,, २४$_{३,४}$
   ,, ,, ,, ११$_{३}$-२३$_{४}$ = ,, ,, ,, ५६$_{३}$-७२$_{२}$
   ,, ,, ,, २४-२६ = ,, ,, ,, ७३-७८

२. सुवर्णमेरुदानं विवक्षितमिति भाति

३. अष्टधातुयुतदानविषये दानसागरे द्रष्टव्यम्; तथा दानमयूखे तुलापुरुषदानप्रयोगप्रकरणे बहुविधद्रव्ययुतमिदं दानं प्रपञ्चितं द्रष्टव्यम्।

४. रत्नैरिति तृतीया अपेक्षिता अत्र ।

५. अष्टद्रव्यैः पुरुषेण सह तुलाधृतैः दानं विवक्षितम्। अष्टद्रव्याणि च ताम्रं, सुवर्णं, रजतं, तिलः, व्रीहिः, यवः, यवान्नम्, अष्टमं तु न स्पष्टम्; शुद्धान्नमेकं, यवादिधान्यमिश्रमेकमिति स्यात् ।

प्रथमं ताम्रपुरुषं सौवर्णमपि राजतम् ।
तिलव्रीहियवं धान्यमन्नं च यवसंभवम् ॥७॥

[६]क्षीरिवृक्षसमं युतं (समायुक्तं) चतुर्हस्तप्रमाणतः ।
रोपयेद्दण्डयुग्मं च चरकादनकान्वितम्(?) ॥८॥

तुलादण्डं वामहस्तं त्रिहस्तं तस्य मण्डलम् ।
[७]वेद (दीं?) वज्रान्वितं (तां?) कुर्याद्धातृ(तु?)राजविनिर्मितम् (ताम्?) ॥९॥

[८]पट्टपट्टमयं चापि लताशाटान्वितं च वा ।
तुलान्ते कुम्भसंयुक्तं किङ्किण्यन्ता(न्त?) विभूषितम् ॥१०॥

दण्डमध्येऽपि तद्वत् स्यात् पूजामन्त्रं शृणु द्विजाः (?) ।
नमस्ते सर्वदेवानां शक्तिस्त्वां च समाश्रिता ॥
साक्षीभूतजगद्धात्रा निर्मिता विश्वयोनिना ॥ ११ ॥

एकतः सर्वतत्त्वानि तथानृतग (श?) तानि च ।
धर्माधर्मकृतं (तां ?) मध्ये स्थापितानि (सि ?) जगद्द्विजाः[९] ॥

त्वं तुले सर्वभूतानां प्रमाणमिह कीर्तिता ।
मां तोलयन्ती संसारादुद्धरस्व नमोऽस्तु ते ॥ १३ ॥

योऽसौ तत्त्वाधिपो देवः पुरुषः पञ्चविंशकः ।
स एवाधिष्ठितो देवि त्वयि तस्मान्नमोऽस्तु ते ॥ १४ ॥

नमो नमस्ते गोविन्द तुलापुरुषसंज्ञक ।
त्वं हि तारय मामस्मात् सर्वकल्मषकर्दमात् ॥ १५ ॥

पुण्यकालं समासाद्य त्वयैव (कृत्वैव)मधिवासनम् ।
पुनः प्रदक्षिणं कृत्वा तुलामारोहयेद्बुधः ॥ १६ ॥

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६. आ. म. २७४. ३११-२. द्वारेषु कार्याणि च तोरणानि चत्वार्यपि क्षीरवनस्पतीनाम्

७. वेद्यां दशविधायुधनिवेशनं चतुर्वर्गचिन्तामणावुद्धृतम्; च. चि. दान० पृ. १९४. ५.

८. आ. म. २७४. ३४१.

९. आ. म. जगद्धिते ; हेमाद्र्युद्धृतमत्स्यपाठे 'जगत्प्रिये' इति ।

खड्गचर्मसमायुक्तः सर्वाभरणभूषितः ।
धर्मराजमथादाय हेमसूर्येण संयुतः ॥ १७ ॥

कराभ्यामूर्ध (ध्वं) मुष्टिभ्यामास्ते पश्यन् हरेर्मुखम् ।
ततो हारतुलाधारो निश्शेष (न्यसेयुः) द्विजपुङ्गवाः ॥ १८ ॥

मासा (समा) दभ्यधिकं यावत् काञ्चनं चापि निर्मलम् ।
[10]पुष्टिकामुष्टि (?) कुर्वीत पुष्टिकामो नरेश्वर ॥ १९ ॥

क्षणमात्रं ततः स्थित्वा पुनरेवमुदीरयेत् ।
नमस्ते सर्वभूतानां साक्षिभूते सनातनि ॥ २० ॥

पितामहेन देवि त्वं निर्मले (निर्मिता) परमेष्ठिना ।
त्वया धृतं जगत्सर्वं बहिः स्थावरजङ्गमम् ॥ २१ ॥

सर्वभूतात्मभूतान्त (न्ते ?)[11] नमस्ते विश्वधारिणे (णि ?)
ततोऽवतीर्य गुरवे पूर्वमर्धं निवेदयेत् ॥ २२ ॥

ऋत्विग्भ्योऽपरमर्धं तु दद्यादुदकपूर्वकम् ।
गुरवे ग्रामरत्नानि ऋत्विग्भ्यश्च निवेदयेत् ॥ २३ ॥

दीनानाथविशिष्टादीन् पूजयेद्ब्राह्मणैस्सह ।
न चिरं धारयेद्देहे हेम संप्रोक्षितं बुधः ॥ २४ ॥

स तिष्ठेत् परमं स्थानं शोकव्याधिहरं नृणाम् ।
शीघ्रं परस्वीकरणात् श्रियमाप्नोति पुष्कलम् ॥ २५ ॥

अनेन विधिना यस्तु तुलापुरुषमाचरेत् ।
प्रतिलोकाधिपस्थाने प्रतिमन्वन्तरं वसेत् ॥ २६ ॥

विमानेनार्कवर्णेन वर्चसा गुणशालिना ।
पूज्यमानोऽप्सरोभिश्च ततो विष्णुपुरं व्रजेत् ॥
कल्पकोटिशतं यावत् तस्मिन् लोके महीयते ॥ २७ ॥

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१०. आ. म. २७४. ६८ १,२. पुष्टिकामस्तु कुर्वीत भूमिसंस्थं नरेश्वरः ।
११. आ. म. °भूतस्थे

कर्मक्षयादिति पुनर्भुवि राजराजो
भूपालमौलिमणिरञ्जितपादपद्मः ।
श्रद्धान्वितो भवति यज्ञसहस्रयाजी
बाहुप्रतापजितसर्वमहीशलोकः ॥ २८ ॥

यो दीयमानमपि पश्यति धर्मयुक्तः
कालान्तरे स्मरति वाचयतीह लोके ।
यो वा शृणोति पठतीन्द्रसमानरूपः
प्राप्नोति संशमवशं (?) नरदेवयु(जु)ष्टम्[१२] ॥ २९ ॥

इति स्वल्पमत्स्यपुराणे...तुलापुरुषे नवमोऽध्यायः ।

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१२. आ. म. प्राप्नोति धाम स पुरन्दरदेवजुष्टम् ।

श्रीभगवानुवाच—

[१]अथातः संप्रवक्ष्यामि महादानमनुत्तमम् ।
नाम्ना हिरण्यगर्भाख्यं महापातकनाशनम् ॥१॥

पुण्यं दिनं समासाद्य तुलापुरुषदानवत् ।
ऋत्विङ्मण्डपसंभारभूषणाच्छादनादिकम् ॥२॥

कुर्यादुपोषणं तद्वल्लोकसाधारणं बुधः ।
पुण्याहवाचनं कृत्वा तद्वत्कृता(त्वा ?)धिवासनम् ॥३॥

ब्राह्मणैः खनयेत्कुण्डं[२] तपनीयमयं शुभम् ।
आसप्तत्वगुणोच्छ्रायं[२a] हेमपङ्कजगर्भवत् ॥४॥

त्रिभागहीनं विस्तार आज्यक्षीरादिपूरितम् ।
दशद्रौणि सरत्नानि पात्रं शुचि तथैव च ॥५॥

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१. स्व. म. १०. १-$८_{२}$ = आ म २७५ १—$८_{२}$
" " " $८_{३ ४}$ = " " " $९_{१.२}$
" " " $९_{३}$-११ = " " " ११—१३
" " " १२ = " " २७६.१
" " " $१३_{१.२}$ = " " " $२_{१ २}$
" " " २१-२४ = " " " ७, $१०_{३.४}$ $११_{१.६}$ $१३_{१.२}$
" " " २६ = " " " २७९.१.
" " " २७ = " " " $३_{३,४}$. $४_{३,४}$. $७_{१,२}$
" " " २८ = " " " २८०.१
" " " $२९_{३ ४}$ = " " " $५_{१,२}$
" " " ३०-३४ = " " " $५_{३}$-१०
" " " ३५ = " " २८२.१
" " " ३७ = " " २८३.१

२. आ. म. आनयेत्कुम्भं। २a. आ. म. द्विसप्तत्यङ्गुलोच्छ्रायं।

हेममालं सपिटकं रवि³रादित्यसंयुतम् ।
तथाप्युपस्करं चैव सोपवीतं सकाञ्चनम् ॥६॥
पार्श्वतः स्थापयेत्तद्वद्धेमकुण्डकमण्डलम् ।
पद्माकरपिधानं स्यात् समन्तादङ्गुलाधिकम् ॥७॥
मुक्तावलीसमोपेतं पद्मरागदलान्वितम् ।
ततो मङ्गलशब्देन ब्रह्मघोषवरेण च⁴ ॥८॥
पूजापूर्वकमुत्सृज्य मन्त्रमेतदुदीरयेत् ।
नमो हिरण्यगर्भाय हिरण्यकवचाय च ॥९॥
सर्वलोकसुधा(रा ?)ध्यक्ष जगद्धात्रे नमो नमः ।
भूर्लोकप्रमुखा लोकास्तव गर्भे व्यवस्थिताः ॥१०॥
नमस्ते भुवनाधार नमस्ते भुवनाश्रय ।
नमो हिरण्यगर्भाय रत्नगर्भाय वै नमः ॥११॥
अथातः संप्रवक्ष्यामि ब्रह्माण्डविधिमुत्तमम् ।
यत् श्रेष्ठं सर्वदानानां महापातकनाशनम् ॥१२॥
पुण्यं दिनं समासाद्य वृद्धिश्राद्धं समाचरेत् ।
मातॄणां पूजनं कृत्वा कोष्ठषोडशकं लिखेत् ॥१३॥
तन्मध्ये च त्रिकोणं स्यात् तद्बाह्ये वलयत्रयम् ।
शुक्लवर्णेन रचयेत् पदेषु कलशः(शं ?) क्रमात् ॥१४॥
पीठेशानपि तच्छक्तीः गणेशं कलशेऽर्चयेत् ।
⁵द्विकुम्भेषु च दिक्पालान् स्वस्तिकेषु तथा ग्रहान् ॥१५॥
दम्पती पूजयेत्पूर्वं दिग्गजांश्च विशेषतः ।
सुवर्णं रजतं ताम्रमेकैकस्य पलं पलम् ॥१६॥
तदर्धेन तदर्धेन वित्तशाठ्यं न कारयेत् ।
मध्यकुम्भे विनिक्षिप्य पञ्चरत्नसमन्वितम् ॥१७॥

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३. आ म. बहि॰ । ४. आ॰म रवेण च ।
५. कुम्भद्वये इत्यर्थः ।

शालग्रामं न्यसेत्पूर्वे कयान ऋचमीरयन् ।
लिप्यक्षरं तथाग्नेये मधुवातेति संस्मरन् ॥१८॥
याम्ये स्वर्णं स्फटिकं च कुशावल्केति[६] संपठन् ।
पञ्चव्रीहींश्च नैर्ऋते यज्जाग्रत ऋचा स्मरन् ॥१९॥
आदित्येति च मन्त्रेण ईशाने सैसकं न्यसेत् ।
ईशे (इषे ?) त्वेति च संजप्वा स्वगृह्योक्तविधानतः ॥२०॥
कौशेयवस्त्रसंवीतं तिलद्रोणेऽपि विन्यसेत ।
तथाष्टादश धान्यानि समन्तात्परिकल्पयेत् ॥ २१ ॥
स्थापयेद्वस्त्रसंवीतान् पूर्णकुम्भान् दशैव तु ।
दशैव धेनवो देयाः सहेमाम्बरदोहनाः ॥ २२ ॥
पादुकोपानहच्छत्रचामरासनदर्पणाः (णैः ?) ।
भक्ष्यभोज्यान्नदीपेक्षुफलमाल्यानुलेपनैः ॥ २३ ॥
नमोऽस्तु विश्वेश्वर विश्वधाम जगत्सवित्रे भगवन्नमस्ते ॥ २४ ॥
विभज्य सप्तधा दद्याद्दीनेषु कृपणेषु च ।
भागैकं गुरवे दद्यात् सर्वसंसारमोचनम् ॥ २५ ॥
अथातः संप्रवक्ष्यामि कामधेनुविधिं परम् ।
सर्वकामफलं नृणां महापातकनाशनम् ॥ २६ ॥
काञ्चनाशीतिशुद्धस्य धेनुरत्नं च कारयेत् ।
वेद्यां कृष्णाजिनं न्यस्य तिलप्रस्थसमन्वितम् ॥
तथाष्टादश धान्यानि समन्तात् परिकल्पयेत ॥ २७ ॥
अथातः संप्रवक्ष्यामि हिरण्याश्वविधिं परम् ।
अस्य प्रसादाद्विप्रेन्द्रा अनन्तं फलमश्नुते ॥ २८ ॥
हेमवाजिमयं कुर्यात् पौलान्त्ये पतिरेव च (?) ।
शक्तितः त्रिपलादूर्ध्वं पलैकेनापि शक्तितः ॥ २९ ॥
पादुकोपानहं(ह)छत्रं(त्र)चामरासनभाजनैः ।
पूर्णकुम्भाष्टकोपेतं मालेक्षुफलसंयुतम् ॥ ३० ॥

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६. को मन्त्रोऽभिप्रेत इति न ज्ञायते ।

शय्यां सोपस्करां तद्वद्धेममार्तण्डसंयुत (ता ?) म् ।
ततः सर्वौषधिजलैः स्नापितैर्देवपुङ्गवैः[७] ॥ ३१ ॥
इममुदीरयेन्मन्त्रं गृहीतकुसुमाञ्जलिः ।
नमस्ते देवदेवेश वेदाभ (ह ?)रणलिप्सवः(०प्सुना)[८] ॥
वाजिरूपेण मामस्मात् पाहि संसारसागरात् ॥ ३२ ॥
त्वमेव सप्तधातृणां (सप्तधा भूत्वा) छन्दोरूपेण भास्करम् (र ?) ।
यस्माद्भ्रामयसे[९] लोकान् ततः पाहि सनातन ॥ ३३ ॥
एवमुच्चार्य गुरवे सर्वस्वं विनिवेदयेत् ।
तद्वत्पापक्षयाद्भानोर्लोकमभ्येति शाश्वतम् ॥ ३४ ॥
अथातः संप्रवक्ष्यामि हेमहस्तिमयं शुभम् ।
यस्य प्रसादाद्भवनं वैष्णवं याति मानवः ॥ ३५ ॥
हेमसिंहमयं चैवं वृषं हेममयं तथा ।
अष्टनागं सुवर्णस्य लोहाष्टकमयस्य वा ॥
देवेभ्यो वापि विप्रेभ्यः सोऽनन्तं फलमश्नुते ॥ ३६ ॥
अतः परं प्रवक्ष्यामि महादानमनुत्तमम् ।
पञ्चलाङ्गलकं नाम महापातकनाशनम् ॥ ३७ ॥
स्वर्णरूप्यमयं कुर्यात् ताम्रस्य च पलाष्टकैः ।
अथवा दारुघटितं त्रिषु वर्णेषु भूषितम् ॥ ३८ ॥
विश्वचक्रं स्वर्णचक्रं त्रिशूलं शङ्खमेव च ।
दर्पणं व्यजनं छत्रमत्र श्राद्धं विवर्जयेत् ॥ ३९ ॥
*दरिद्रः खलु यो दद्यात्तिलधेनुं[१०] विधानतः ।
गोमयेनोपलिप्याथ तत्र धेनुं समालिखेत् ॥ ४० ॥

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७. आ. म. °र्वैद ८. आ. म. °लम्पट ९. आ. म °द्धासयसे

* स्व. म. १०. ४० = कृत्यकल्पतरु पृ. १५२. प. १५, १६

१०. आ. म. तिलधेनुर्नास्ति । अस्ति कृत्यकल्पतरौ ; दान° पृ० १५२ ; च. चि. पृ० ४०५ ; किन्तु तत्र उभयत्र स्वल्पमत्स्यस्था एव श्लोकाः आदित्यपुराणादित्युद्धृताः ।

तिलैः कार्यं च सर्वाधं[११] तिलधेनुं प्रकल्पयेत् ।
खुरेषु चैवं शृङ्गेषु देयं कनकमेव च ।
[१२]सतिलां गां दक्षिणां च ब्राह्मणाय निवेदयेत् ॥ ४१ ॥

एवं धेनुं प्रयच्छेद्यः स्वर्गलोकं स गच्छति ।
ऋणैः सर्वैः प्रमुच्येत कर्मणा मनसाञ्चितैः ॥ ४२ ॥

तिलसंख्या तु यावद्वै तावत्कोटिशतानि च ।
मोदते तत्र वर्षाणां स्वर्गलोके न संशयः ॥ ४३ ॥

अथ मानुष्यमायाति कदाचित् कालपर्ययात् ।
धनधान्यसमृद्धिमान् जायते श्रीमतां कुले ॥ ४४ ॥

[१३]सदक्षिणां काञ्चनचारुशृङ्गीं
कांस्योपदोहां द्रविणान्तरीयाम् ।
धेनुं तिलानां ददतां द्विजातये
तेषां तु लोकाः सुलभा भवन्ति ॥ ४५ ॥

धेन्वाः प्रमाणेन समप्रमाणं
धेनुं तिलानामपि च प्रदाय ।
दीनाय विप्राय यमस्य लोके
न यातनां कांचिदुपैति मर्त्यः ॥४६॥

[१४]यावद्वत्सस्य द्वौ पादौ मुखं योनौ प्रदृश्यते ।
तावद्गौः पृथिवी तुल्या यावद्गर्भं न मुञ्चति ॥४७॥

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११. कृत्यकल्पतरौ 'सर्वाङ्गं' ।
१२. स्व. म १०. ४१ = कृत्यकल्पतरु पृ. १५३. प. १, २, ३.
" " " ४२ = " " " " ४, ५
" " " ४३ = " " " " ६, ७
" " " ४४ = " " " " ८, ९
" " " ४५ = " " " " ११-१४
१३. कृत्यकल्पतरौ महाभारतादिति ।
१४. या. स्मृतौ. आचार. दान. २०७ । कृत्यकल्पतरौ दान. पृ० १५८

यो ददाति बलीवर्दं युक्तेन विधिना नरः ।
अभ्यङ्गं गोप्रदानान्ते तदेव फलमश्नुते ॥४८॥

दशधेनुप्रदानेन तुल्यैका कपिला मता ।
दानं सर्वं वरं दत्वा दशधेनुप्रदो भवेत् ॥४९॥

[15]हेमशृङ्गीं रौप्यखुरां ताम्रकांस्यसमन्विताम् ।
[16]गां दत्वा स्वर्गमायाति गृहीत्वा च द्विजर्षभाः ॥५०॥

तावन्नरक(?)मायाति यावद्गोलोमसंख्यया ।
सवत्सां कपिलां दत्वा दशवंश्यान् समुद्धरेत् ॥५१॥

होमार्थमग्निहोत्रस्य यो गां दद्यादयाचिताम् ।
त्रि(:) वृत्ता (वित्त)[17]पूर्णा पृथिवी तेन दत्ता न संशयः ॥५२॥

समानरूपां कपिलां धेनुं दद्यात्पयस्विनीम् ।
सुवत्सां वस्त्रसंवीतामग्निलोके महीयते ॥५३॥

पाण्डुकम्बलकर्णान्तां सवत्सां कांस्यदोहदाम् ।
प्रदाय वस्त्रसंवीतां साध्यानां लोकमश्नुते ॥५४॥

समानवत्सां श्वेतां च सर्वस्वैरपि संयुताम् ।
गन्धर्वाप्सरसां लोकान् ददद्प्नोति मानवः ॥५५॥

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१५. या. स्मृतौ. आचार. दान. २०४

१६. स्व म. १०.४६ = कृत्यकल्पतरु पृ. १५३. प. १६. १७, पृ. १५४. प. १, २
" " " ४७ = " " १५८ " ९, १०.
" " " ४८ = " " " " १६, १७
" " " ४९ = " " " " २१, पृ. १५९. प. २.
" " " ५० = " " १५९ " ४.
" " " ५१$_{३,४}$ = " " १५९ " ५.
" " " ५२ = " " " " ११, १२.
" " " ५३ = " " १६३ " १२, १३
" " " ५४ = " " १६४ " १६ }
१६५ " १ }
" " " ५५ = " " " " ३

१७. च. चिन्तामणौ पृ० ४२०.

[17a]भोगसौख्यप्रदा श्वेता धूम्रता (धूम्राभा) तापनाशिनी ।
कृष्णा स्वर्गप्रदा ज्ञेया गौरी च कुलवर्धिनी ॥५६॥

रक्ता रक्तप्रदा ज्ञेया पीता दारिद्र्यघातिनी ।
पुत्रप्रदा कृष्णसारी नीला धर्मविवर्धिनी ॥५७॥
कपिला सर्वपापघ्नी नानावर्णा च मोक्षदा ।
प्रेतोदकी(पीतोदकां)[18] या च नृणां (जग्धतृणां) भग्नदेहां न दापयेत् ॥५८॥
उन्मत्तामङ्गहीनां च मृतवत्सामहायनीम्(त्सां महाशनाम्?)[19] ।
केशचेलपुरीषास्थिकव्यादीं सन्धिनीं च गाः(गाम्?)[20] ॥५९॥
[21]सिंहप्रसूतवत्सां च नित्यं प्रगलितस्तनीम् ।
[22]न दद्याद्ब्राह्मणेभ्यश्च सदोषं वृषभं तथा ॥६०॥
फालकृष्टां महीं दत्त्वा सबीजां बीजशालिनीम् ।
यावत्सूर्यकृता लोकास्तावत् स्वर्गे महीयते ॥६१॥
यस्तु गोष्पदमात्रं तु प्रयच्छति वसुन्धराम् ।
स नन्दनवनं याति विमाने सूर्यवर्चसम् ॥६२॥
अपि गोचर्मम[23]त्रेण सम्यग्दत्तेन मानवः ।
धौतपापो विशुद्धात्मा स्वर्गलोके महीयते ॥६३॥

१७a. कृत्यकल्पतरौ पृ० १६८, ब्रह्मपुराणादिति ।
१८. कृत्यकल्पतरौ पृ० १६९, ब्रह्मपुराणादिति । १९. च. चिन्तामणौ पृ०४४८
२०. च. चिन्तामणौ 'खलाम्' २१. सिंहमास इत्यर्थः ।
२२. स्व. म. १०. ५६-६३ = कृत्यकल्पतरु पृ. १६८. १५-१६९.६.
" १८७. ५-१०.
२३. गोचर्मशब्दः गोष्पदवत् प्रदीयमानाया भूमेः परिमाणवाची । स च परिमाणविशेष उपरि ६४ श्लोके प्रोक्तः । तथा आ. म. २८३. १४-१६. 'दण्डेन सप्तहस्तेन त्रिंशद्दण्डं निवर्तनम् । त्रिभागहीनं गोचर्ममानमाह प्रजापतिः ॥ मानेनानेन यो दद्यान्निवर्तनशतं बुधः । विधिनानेन तस्याशु क्षीयते पापसंहतिः ॥ तदर्धमथवा दद्यादपि गोचर्ममात्रकम् । भवनस्थानमात्रं वा सोऽपि पापैः प्रमुच्यते ॥' कृत्यकल्पतरौ च दान. पृ. १६१, आदित्यपुराणवचनम्—यस्तु गोचर्ममात्रां वै प्रयच्छति वसुन्धराम् । वाचस्पत्ये महाभारत (अनुशासन) वचनम्—अपि गोचर्ममात्रेण भूमिदानेन पूयते । गोचर्मपरिमाणं च बृहस्पत्युक्तं यथा—सप्तहस्तेन दण्डेन त्रिंशद्दण्डैर्निवर्तनम् । दश तान्येव गोचर्म ब्राह्मणेभ्यो ददाति यः ॥ वासिष्ठोक्तं गोचर्मपरिमाणं तु तत्रैवोद्धृतम् । यथा—दशहस्तेन वंशेन दशवंशान् समन्ततः । पञ्च चाभ्यधिकान् दद्यादेतद्गोचर्म चोच्यते ॥

[24] दशहस्तेन दण्डेन त्रिंशद्दण्डानि वर्तुलम् ।
दश तान्येव विस्तारः तद्गोचर्म निगद्यते ॥६४॥

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।
शूलपाणिश्च भगवानभिनन्दति भूमिदम् ॥६५॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥६६॥

यस्तु दद्यान्महीं विप्रो ब्राह्मणायाग्निहोत्रिणे ।
स याति परमं स्थानं गृह्णानश्च न संशयः ॥६७॥

इक्षुभिस्सन्ततां भूमिं यवगोधूमशालिनीम् ।
यो ददाति द्विजश्रेष्ठ पुनरावर्तते न च ॥६८॥

सर्वेषां चैव देवानां सप्तजन्मानुगं फलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥६९॥

आस्फोटयन्ति पितरः प्रवदन्ति पितामहाः ।
भूमिदोऽस्मत्कुले जातः सोऽस्मान् सन्तारयिष्यति ॥७०॥

कृष्णलाः पञ्चमानं तु माषैः षोडशभिः स्मृतम् ।
सुवर्णमेकं तद्दानं दानात्स्वर्गमवाप्नुयात् ॥७१॥

त्रीणि तुल्यप्रदानानि त्रीणि तुल्यफलानि च ।
सर्वकामदुघा धेनुः गावः पृथ्वी सरस्वती ॥७२॥

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२४. स्व म. १०. ६४ = कृत्यकल्पतरु पृ. १८७. प. ११, १२
" " " ६५ = " " १८८ " ३, ४
" " " ६६-६८ = " " १८८. " १२-१७
" " " ६९ = " " १९०. " ४,५.
" " " ७० = " " " " १७,१८
" " " ७१ = " " १९४ " ८,९
" " " ७२ = " " २०० " ३,४.

[२५] मासभेदे दानभेदाः शस्ता एव द्विजर्षभाः ।
माघे मासि तिला(:) शस्ता(:) तिलधेनुस्तथैव च ॥७३॥

इध्माग्निभोजनं चैव दत्वा स्वर्गान्न हीयते ।
फाल्गुने बहवो गावो वस्त्रं कृष्णाजिनान्वितम् ॥७४॥

गोविन्दप्रीणनार्थाय दातव्यं द्विजसत्तमाः ।
[२६] चैत्रे विचित्रवस्त्राणि शयनान्यासनानि च ॥७५॥
विष्णोश्च प्रीतये तानि देयानि ब्राह्मणेषु च ।
गन्धमाल्यानि वैशाखे देयानि मण्डितानि[२७] च ॥ ७६ ॥
देयानि द्विजमुख्येभ्यो मधुसूदनतृप्तये ।
उदकुम्भानि धेनुं च तालवृन्तं सचन्दनम् ॥ ७७ ॥
त्रिविक्रमस्य प्रीत्यर्थं दातव्यं ज्येष्ठमासके ।
उपानद्युगलं छत्रं लवणामलकानि च ॥ ७८ ॥
आषाढे माधवप्रीत्यै दातव्यानि तु भक्तितः ।
श्रावणे मासि विप्रेन्द्र दद्यात्कनकपङ्कजम् ॥
हृषीकेशप्रीणनार्थं शरणं (लवणं ?) सगुडोदनम् ॥ ७९ ॥
मासि भाद्रपदे दद्यात् पायसं मधुसर्पिषी ।
माधवस्य च प्रीत्यर्थं तथा सशर्करं दधि ॥ ८० ॥

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२५. इतः परं प्रतिमासं भिन्नानि नानादानानि । अत्र दृश्यमानः सन्दर्भः प्रायः कृत्यकल्पतरौ दान° (पृ० २३९) च. चि. दान. पृ० (८८५) उदाहृतवामनपुराणवाक्यजातमनुकरोति ।

२६.	स्व. म. १०. ७३$_{३,४}$	=	कृत्यकल्पतरु	पृ.	२३९	प.	६, ७.
	” ” ” ७४$_{३,४}$	=	”	”	”	”	८
	” ” ” ७५	=	”	”	”	”	९, १०.
	” ” १०. ७६	=	”	”	२३९.	”	११, १२
	” ” ” ७७,७८$_{१,२}$	=	”	”	”	”	१३-१८
	” ” ” ७९$_{५,६}$	=	”	”	२४०	”	४.
	” ” ” ८०$_{१,२}$	=	”	”	”	”	५.

२७. अलङ्करणानीति अर्थः स्यात् । उदाहृतवामनवाक्येषु अस्य पदस्य छाया नास्ति ।

प्रीत्यर्थं पद्मनाभस्य देयमाश्वयुजेन वै ।
रजतं कनकं दीपं मणिमुक्ताफलादिकम्[२८] ॥८१॥

दातव्यं केशवप्रीत्यै कार्तिके मासि भो द्विजाः ।
शाल्यन्नं च गुडान्नं च पिष्टकान्नं गुडान्वितम् ।
दातव्यं केशवप्रीत्यै मार्गशीर्षेण वै सदा ॥८२॥

दासीदासमलङ्कारपट्टवस्त्राणि यानि च ।
इन्धनानि सुगन्धीनि दद्यात्पौष्ये प्रयत्नतः ॥८३॥

इति स्वल्पमत्स्ये.........दानप्रकरणे
दशमोऽध्यायः

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२८. स्व. म १०. ८१, ८२$_{१,२}$ = कृत्यकल्पतरु पृ. २४० प. ६, ७, ८.
" " " ८२$_{५,६}$ = " " " " १०
" " " ८३$_{१,२}$ = " " " " १३.

विष्णुपुराणविषयसूची

मध्वाचार्य आद्य

[This subject-index of the Viṣṇu-Purāṇa is based on the Gītā-Press edition of this Purāṇa. The adhyāya-concordance of this edition with the two other editions—viz. of Jīvānanda and Veṅkaṭeśvara Press—has also been given here by the author for the facility of reference. According to our scheme of the Subject-Concordance of the Purāṇas, the present Viṣṇu-Purāṇa index has been divided into the ten major sections, called *Khaṇḍas*, which cover almost all the topics dealt with in this Purāṇa.

Below is given in English a brief Khaṇḍa-wise summary of this Sanskrit subject-index of the Viṣṇu-Purāṇa :

I Khaṇḍa

Sarga (creation) and Pratisarga (Dissolution of the universe).

1. *Sarga* (Creation)—

Three kinds of creation—(1) *Prākṛta* (Elemental) by Viṣṇu, (2) *Dainandinīya* (Ephemeral) by Brahmā at the end of each *Pralaya* (Brahmā's Night) and (3) *Nitya* (Constant) by Dakṣa and other Prajāpatis; the definition and details of these three kinds of creation ; Viṣṇu as the creator, preserver and destroyer ; the rescue of the earth by Viṣṇu-Varāha ; mental creation by Brahmā ; the creation of Rudra, Asuras, Gandharvas Nāgas, Yakṣas, Rākṣasas, Pitṛs Devas, men, goats, cows, Chandas-s Yajñas etc. from various limbs and bodies (*tanu-s*) of Brahmā ; the nine mind-born sons of Brahmā—Bhṛgu etc., called nine Brahmās,—the creation of eleven Rudras by Rudra ; the creation by

Svāyambhuva Manu, by Dakṣa, by Dharma, by Adharma and by Kaśyapa; Soma, Pṛthu etc. anointed in sovereignty by Brahmā and the sages.

2. *Pratisarga or Pralaya* (Dissolution)—

Pralaya also called here as *Pratisaṁcara*; four kinds—*Prākṛta* (Elemental), *Naimittika* (Occessional), *Ātyantika* (Absolute) and *Nitya*, (Perpetual); their definitions and detailed description.

II Khaṇḍa

Tīrthas, Bhūgola and Bhuvanakośa

1. *Tīrthas* (Places of pilgrimage)—

No separate chapter on tīrthas; only Aśvatīrtha, Piṇḍāraka tīrtha, Puruṣottama tīrtha, and Śālagrāma tīrtha are mentioned.

2. *Bhūgola* (Geography)—

Names of mountains, hills, rivers, forests, places (cities, villages etc.) given alphabetically.

3. *Bhuvana-kośa*—

Seven Dvīpas (Continents), Seven Samudras (Oceans) surrounding the Dvīpas, Lokāloka mountain, Meru mountain, Aṇḍakaṭāha; the extent of the earth; Varṣas (countries), Varṣa-parvatas (i.e. mountains separating varṣas from each other), Kula-parvatas (mountain ranges) of each Dvīpa; Rivers rising from these Parvatas.

The 9th Dvīpas (or Divisions) of Bhārata Varṣa, mountains, rivers, and Janapadas of Bhārata Varṣa.

Brahmāṇḍa, its position, and expanse.

Jyotiṣa (astronomy) connected with the Bhuvanakośa—Kāla (time), Ayanas, Heavenly Gaṅgā, Dhruva star; Śiśu-māra cakra as a form of Viṣṇu, Dhruva residing in its tail; Saptarṣis; Nine

planets, their chariots and horses; Bālakhilyas; all planets and stars tied to Dhruva with the rays of the Pravaha Vāyu.

The battle of the Mandeha Rākṣasas with the sun at the time of its rising, their destruction by *arghyadāna* and *sandhyopāsana*.

The rains and its cause.

III KHAṆḌA

Śāstras, Vidyās and Kalās (Various sciences and arts)

Vedas, their Śākhās; the propounders of the Śakhās of the four Vedas, the five divisions of the Atharvaveda, original Purāṇa Saṃhitās, eighteen Purāṇas (Mahā-Purāṇas) and their names, Upapurāṇas mentioned as such without names, Viṣṇu Purāṇa and the tradition of its transmission; Āyurveda, and its divisions into eight aṅgas by Dhanvantari.

IV KHAṆḌA

Philosophy, Religion and Religious Sects

The Ārhata (Jain) and the Bauddha religions propagated by Māyāmoha among the Asuras, by which they gave up the Vedic Dharma, and were consequently defeated by the gods; knowledge of the Self, and of the God; the nature of Brahman and the Ātman; Pain, its nature, the means of its destruction; Praṇava (the syllable 'Om'); devotion and the devotee; Yoga, its definition and aṅgas (mentioned in the Khāṇḍikya-Keśidhvaja Saṁvāda), pleasure and bliss, its nature.

V KHAṆḌA

Ācāra (Performance of good and enjoined actions), and Karma-Kāṇḍa (Performance of religious rites)

The duties of the four Āśramas and the Varṇas; worship, Govardhana worship, Indra-worship by the

Gopas or cow-herds, Viṣṇu-worship ; Yajñas, Śrāddhas, Aṣṭakā Śrāddha, Shrāddha performed by Ikṣvāku ; fruits of actions.

VI KHAṆḌA

Kāla, Yuga, Manvantara, Kalpa

The nature and glorification of *Kāla* (time) ; the period called the day of Brahmā, and of Viṣṇu ; *Kāla* as the form of Viṣṇu.

Divisions of *Kāla* (*Nimeṣa* etc.) ; *Kalpa* ; the period of life of Brahmā called *para*, half of this period is called *parārdha.*

Yuga-s—Kṛta etc., Viṣṇu as Kapila in Kṛta, Cakravartin in Tretā, Veda-Vyāsa in Dvāpara, and Kalki at the end of Kali-Yuga. The four Tithis called Yugādyās (i. e. falling in the beginning of the four respective Yugas).

Seven Sages of every Yuga.

Kaliyuga, its nature and its special importance. Manvantaras, the past and future Manus, the Avatāras of Viṣṇu in each Manvantara, Devas, Ṛṣis and the sons of Manu of each Manvantara ; the division of Vedas by Vyāsa in each Dvāpara ; the names of 28 past Veda-Vyāsas.

Kalpa, and its period. Pādma Kalpa, Vārāha Kalpa,

Enumeration of the numbers from one to *parārdha* mentioned in the context of the *Prākṛta Pralaya*

VII KHAṆḌA

Saṁvādas, Stutis, Nītis, Gāthās etc.

1. *Saṁvāda-s* (Conversations or dialogues)—arranged alphabetically according to the names of the speakers.

2. *Stuti-s* (Eulogies of gods)–arranged alphabetically according to the names of gods eulogised, names of the corresponding eulogisers also given.

3. *Nīti-s* (wise sayings, or statements of practical wisdom)—as given in the conversation of Pṛthu and Pṛthivī, of Prahlāda and Hiraṇya Kaśipu.

4. *Gāthā-s*—Ślokas sung by Pitṛs, by Pṛthivī and by Yama, respectively called as the *Pitṛ-gāthā*, *Pṛthvī-gāthā* and the *Yama-gāṭhā*.

5. *Upadeśa-s* (Instructions)—by Ṛbhu to Nidāgha, by Prahlāda to Daityas and to Hiraṇya Kaśipu, by Jaḍa Bharata to King Sauvīra, by Marīci and other sages to Dhruva, by Vasiṣṭha to Parāśara, by Sunīti to her son Dhruva.

VIII Khaṇḍa

Vaṁśa and Vaṁśānucarita

Royal genealogies (arranged alphabetically)—Solar and Lunar dynasties, Ikṣvāku dynasty (Solar), Lunar dynasties of Kuru, Kroṣṭhin, Turvasu, Druhya, Nimi, Pūru, Magadha dynasties, Yadu dynasty, Vaivasvata Manu dynasty.

Carita-s narrated with descriptions of the genealogies : Names of the chief characters alphabetically arranged, e.g. Akrūra, Ajamīḍha, Aṇuha, Aditi, Anamitra etc.

IX Khaṇḍa

Classes and Individuals, and Caritas and Ākhyānas belonging to them :

Classes (Names of classes alphabetically arranged)—Apsaras-s, Asuras, Ṛṣis, Gandharvas, Dānavas, Devas, various classes of the Devas ; Devāsura-Yuddha (Wars between the Devas and the Asuras) ; Daityas, Nāgas, Niṣādas, Piśācas, Manuṣyas, Yakṣas, Rākṣasas, Sarpas.

Individuals—Names (both males and females) of Kings, Gods, Asuras etc., alphabetically arranged.

X KHAṆḌA

Nirvacanas (Etymologies), Lakṣaṇas (Definitions) Gaṇanās (Enumerations) Varṇanas (Descriptions) etc.

Etymologies (alphabetically arranged)—of Ānakadundubhi, Amāvaśyā, Ārhata, Gandharva, Govinda, Janaka, Dāmodara, Naimittika, Taittirīya, Nārāyaṇa, Putra, Pṛthivī, Pravaha (a kind of wind), Prācīna-Barhis, Brahmā, Bhagavān, Bharadvāja, Madhuvana, Marut, Mātrā, Rājā, Yoga, Rudra, Vāsudeva, Viṣṇu, Śāntanu, Saṁkarṣaṇa.

Enumerations—Agnis (3), Ādityas (12), Oṣadhis (17), Kula-Parvatas of Bhārata (7), Chandas-s (7), etc.

The references to the Aṁśas, Adhyāyas and the Ślokas where these topics are dealt with in the Purāṇa are given by the author in the Sanskrit-Index].

विष्णुपुराणस्य मुद्रितसंस्करणानाम् अध्यायादि-संवादः

(Concordance of the Adhyāyas etc. of the Printed Editions of the Viṣṇu-Purāṇa)

गीताप्रेस-संस्करण (गोरखपुर)	वेंकटेश्वरप्रेस-संस्करण (मुम्बई)	जीवानन्द-संस्करण (कलकत्ता)
४।२।१-१२८	गी. प्रे.वत्	४।२।१-१२८
४।२।१२९-१३३	„	४।३।१-४
५।३२।१-३०	„	अत्र गी. प्रे. श्लोकाः २०-२१, २७-२९ २६ उत्तरार्धं, ३० पूर्वार्धं च न सन्ति
५।३३।१-५२	„	५।३३।१-५० ; अत्र गी. प्रे. श्लोकाः ४८ उत्तरार्धं, ४९, ५०, न सन्ति
५।३३।५२	„	नास्ति

शेषं त्रिषु संस्करणेषु समानम्

व्यवहृतसंकेतविवरणम्

(Explanation of the symbols and abbreviations used)

१. अत्र प्रथमः स्थूलः अङ्कः अंशस्य ज्ञापकः, द्वितीयः स्थूलः अङ्कः अध्यायस्य ज्ञापकः, सूक्ष्माः अङ्काः श्लोकसंख्याज्ञापकाः ।

२. ( ) एतादृशे कोष्ठके उपात्तविषयस्य पुराणमनुसृत्य प्रासंगिकं विवरणं दत्तम् ।

३. [ ] „ „ पाठान्तरादिविषयस्य विवेचनं कृतम् ।

४. — इति 'डैस' चिह्नं विषयानुवृत्तिज्ञापकम् ।

५. द्र. = द्रष्टव्यम् ।

[अस्यां विषयसूच्यां स्थलनिर्देशाः गीताप्रेस (गोरखपुर) मुद्रित-विष्णुपुराणानुसारेण प्रदत्ताः सन्ति]

विष्णुपुराणविषयसूची

प्रथमः खण्डः, सर्ग-प्रतिसर्गौ (सृष्टिस्थितिप्रलयाः)

(१) विभागः सर्गः

सृष्टिः [सामान्या]

—इयं (१) प्राकृता, (२) दैनन्दिनी, (३) नित्या चेति त्रिविधा, त्रिविधसृष्टीनां लक्षणानि च १।७।४४–४५
—प्राकृतसृष्ट्याः हेतुः विष्णुः १।२।२७–७०
—दैनन्दिन्याः सृष्ट्याः हेतुः ब्रह्मा १।४।५०–७।१६
—नित्यसृष्ट्याः हेतवः प्रजापतयः १।७।३७
—प्राकृतवैकृताद्याः नव सृष्ट्यो जगतो मूलहेतवः १।५।२५–२६

(१) प्राकृता सृष्टिः

—अण्डस्वरूपम्, अण्डस्यावरकाणि १।२।५८–६०
—चतुर्मुखब्रह्मसृष्टिः १।२।५४–५७
—विष्णुकृता, अव्यक्तादिक्रमेण ब्रह्माण्डसृष्टिः १।२।१–५३
—विष्णुः सृष्टिस्थितिलयकर्तेति विशदरूपेण कथनम् १।२।६१–७०
—सृष्टेर्निमित्तकारणं विष्णुरेव १।४।५०–५२ [द्र. ७।४७–४८]
—प्राकृतसर्गः त्रिविधः—महतः सर्गः, भूतसर्गः, ऐन्द्रियकश्चेति १।५।१९–२१
—वराहकर्तृकपृथिव्युद्धरणभूविभागादयः १।४।१-४६

(२) दैनन्दिनी सृष्टिः

(क) संक्षेपेण सृष्टिनिरूपणम्

—ब्रह्मकर्तृका, सम्बद्धविषयेण सह [द्र. १।२।५४–५७] १।३।१–२८
—ब्रह्मकर्तृका मानसी सृष्टिः (अविद्यादि-कुमारान्ता) १।५।१–२६
—दैनन्दिनसर्गः द्विविधः—वैकृतः, प्राकृतवैकृतश्चेति (तत्र वैकृतः पञ्चविधः—(१) मुख्यसर्गः (२) तिर्यक्स्रोताः (३) देवसर्गः (४) मानुषसर्गः (५) अनुग्रहसर्गः, प्राकृतवैकृतः (१) कौमारः (ब्रह्मविष्णुकर्तृकः) १।५।२१–२५

(ख) विस्तारेण सर्गनिरूपणम् १।५।३०–७।१७

—ब्रह्मकर्तृकः शारीरः सर्गः (असुर-देव-पितृ-मनुष्याणाम्, एषां सृष्टौ पूर्वपूर्वशरीरत्यागः, त्यक्तशरीराणां स्वरूपादि-कथनम् १।५।३०–४१

—अजानामुत्पत्तिः, ब्रह्मणो मुखात् १।५।४८

—अविद्यानां (पञ्चानां) प्रादुर्भावो ब्रह्मणस्सकाशात् १।५।४–६

—अवीनामुत्पत्तिः, ब्रह्मणो वक्षसः १।५।४८

—असुराणामुत्पत्तिः, ब्रह्मणो जघनात् (एते रात्रौ बलिनः, बलकारणं च) १।५।३१–३२

—अहीनामुत्पत्तिः, ब्रह्मणः केशानां नीचैः पतनात् १।५।४४–४५

—कामस्योत्पत्ति, ब्रह्मणः क्षुधया १।५।४१

—क्षुधाया उत्पत्तिः, ब्रह्मणः रजोमात्रात्मिकया तन्वा १।५।४१

—क्षेत्रज्ञानामुत्पत्तिः, ब्रह्मणः गात्रेभ्यः १।७।१–३

—गन्धर्वाणामुत्पत्तिः, गायतः ब्रह्मणोऽङ्गात्, निर्वचनं च १।५।४६–४७

—गवामुत्पत्तिः, ब्रह्मणः उदरात् पार्श्वाभ्यां च १।५।४६
[द्र. १।५।५१–५३]

—छन्दसामुत्पत्तिः, ब्रह्मणो मुखेभ्यः १।५।५४–५७

—पितॄणामुत्पत्तिः, ब्रह्मणश्शरीरात् (एते संध्यायां बलिनः, बलकारणं च) १।५।३५–३६
[द्र. १।२१।२७–२६]

—प्रजाः ब्रह्मणः मानसाः (ताः सुराद्याः स्थावरान्ताश्चतुर्विधाः) १।५।२८–२९
[द्र. १।६।११–१४]

—ब्रह्मणस्तनवः, (आभ्य असुरादीनामुत्पत्तिः, आसां स्वरूपं, नामानि च) १।५।२६–४०
[द्र. ४१–४५]

—ब्राह्मणादीनां लोककल्पनम् [प्राजापत्यं ब्राह्मणानाम्, ऐन्द्रं क्षत्रियाणाम्, मारुतं वैश्यानाम्, गान्धर्वं शूद्रजातीनामित्यादिरूपेण १।६।३४–४०

—भूतानामुत्पत्तिः क्रुद्धाद् ब्रह्मणः सकाशात् (एते क्रोधात्मानः) १।५।४५–४६

—भृग्वादयः ब्रह्मणो मानसाः पुत्राः (एते नव ब्रह्माणः, एषां पत्न्यः ख्यात्यादयः) १।७।४–८

—मनुः ब्रह्मपुत्रः (स्वायंभुवः, शतरूपाऽस्य पत्नी, अस्य संततिश्च) १।७।१६–१९

—मनुष्याणामुत्पत्तिः, ब्रह्मणः रजोमात्रात्मिकया तन्वा
(तनुस्वरूपम्, मनुष्याः प्रातःसंध्यायां बलिनः, बलकारणं च) १।५।३७–३९

—यक्षाणामुत्पत्तिः, ब्रह्मणः सकाशात्
(यक्षाणां स्वरूपम्, निर्वचनं च) १।५।४२–४३

—यज्ञानामुत्पत्तिः, ब्रह्मणः मुखेभ्यः १।५।५४–५७
[द्र. १।६।८, २७–३१]

—राक्षसानामुत्पत्तिः, क्रुद्धाद् ब्रह्मणः सकाशात्
(एषां स्वरूपम्, निर्वचनं च) १।५।४१–४३

—रुद्रस्योत्पत्तिः, क्रुद्धाद् ब्रह्मणः ललाटात् (अर्धनारीवपुः,
ब्रह्मण आदेशेन आत्मानं स्त्रीपुरुषभेदेन द्विधा
विभजनम्, पुनः पुरुषमेकादशधा, स्त्रियं च
बहुधा विभजनम्) १।७।१०–१५

—नीललोहितरुद्रोत्पत्तिः, ब्रह्मणोऽङ्के, (अस्य सप्त नामानि,
अष्ट स्त्रियः, अष्ट स्थानानि च) १।८।१–१४

—रुद्रोत्पत्तिः, एकादशरुद्रनामानि १।१५।१२२–१२५

—वयसा [= पक्षिणा] मुत्पत्तिः ब्रह्मणो वयसः १।५।४८

—वर्णानामुत्पत्तिः, ब्रह्मणो मुखादिभ्यः १।६।३–६

—वेदानां प्रादुर्भावो ब्रह्मणः पूर्वादिमुखेभ्यः १।५।५४-५७

—सनकादीनामुत्पत्तिः, ब्रह्मणः सकाशात् (एते लोकसृष्टौ
निरपेक्षाः, रुद्रसृष्टौ निमित्तीभूताः) १।७।८–११

—सर्पाणामुत्पत्तिः, ब्रह्मणः केशसर्पणात्, निर्वचनं च १।५।४४–४५

—सुराणामुत्पत्तिः, ब्रह्मणो मुखात् (एते सत्त्वप्रधानाः,
दिवा बलिनः, बलकारणं च) १।५।३३–३४

(३)[1] नित्यसृष्टिः

(प्रजापतिकर्तृका) (अध्यायानुक्रमेण)

(मन्वादयः नित्यसर्गस्य हेतवः) १।७।३७

रुद्रकृता सृष्टिः

—एकादश रुद्राणाम्, सौम्यादीनां स्त्रीणां च १।७।१३–३५

स्वायम्भुवमनुकृता सृष्टिः

—प्रियव्रतोत्तानपादाकूतिप्रसूतीनाम् १।७।१६–१९

दक्षकृता सृष्टिः

—श्रद्धादिचतुर्विंशतिकन्यानाम् १।७।२२–२५

१—नवमखण्डे भृग्वादिकर्तृका सृष्टिः भृग्वादिनामभिस्सह द्रष्टव्या

धर्मकृता सृष्टिः
— कामादीनां पुत्राणाम् १।७।२८–३१
अधर्मकृता सृष्टिः
—अनृतादीनां पुत्राणाम् १।७।३२–३६
प्राचेतसदक्षकृता मानसी सृष्टिः
—देवादीनाम् १।१५।८७–८८
प्राचेतसदक्षेण पत्न्यां असिक्न्यां कृता सृष्टिः
— षट्सहस्रपुत्राणाम्, षष्टिकन्यानां च १।१५।८९–१०३
कश्यपकृता सृष्टिः (स्वारोचिषमन्वन्तरे)
—आदित्यानाम् १।१५।१२६–१३४
—दैत्यानाम् १।१५।१४१–१४३
—दानवानाम् १।२१।४–१४
—पौलोमादीनाम् १।२१।७–९
—तिरश्चाम् १।२१।१४–१७
—गरुडारुणयोः १।२१।१७
—सर्पाणाम् १।२१।१८–१९
—नागानाम् १।२१।१९–२१
—पिशाचादीनाम् १।२१।२२–२३
—उद्भिदाम् १।२१।२४
—यक्षाणाम् १।२१।२५
—रक्षसाम् १।२१।२५
—अप्सरसाम् १।२१।२५
—गन्धर्वाणाम् १।२१।२५
(२) विभाग :—स्थितिः
—विष्णुकर्तृका (सम्बद्धविषयेण सह) १।२।६१–७०
—मन्वादयो नित्यस्थितिकारिणः १।७।३८
आधिपत्याभिषेचनम्
—सोमादीनाम् (ब्रह्म-महर्षिकृतम्) १।२२।१–१५

(३) विभाग :—प्रतिसर्गः[= प्रलयः]
प्रतिसर्गप्रकरणम् [प्रतिसञ्चरोऽयम् ६।३।३ ; नैमित्तिकादित्रिविध-
प्रलयविवरणमत्र ; मध्ये कलियुगधर्मादिविवरणम्,
खाण्डिक्य-केशिध्वजयोर्योगविषयकसंवादश्च] ६।१।१–८।१

प्रतिसर्गपर्यायाः

—उपसंहारः ६।१।७

—उपसंहृतिः ६।१।२, ६।२।४१

—प्रतिसञ्चरः १।२।२५, १।३।२२, ६।३।१, ६।८।१,

—प्रतिसर्गः ६।८।२

—महाप्रलयः ६।१।२

—लयः ६।३।१

[द्र. १।२।२३-२५, २।५।१९, २।८।९८-९९]

प्रतिसञ्चरः

—सः त्रिविधः—नैमित्तिक-प्राकृत-आत्यन्तिकभेदात् ६।३।१

—(१) नैमित्तिकः (चतुर्युगसहस्रान्ते कल्पे ब्रह्मकर्तृकः, अनावृष्टि-सूर्यातप-संवर्त्तकवायु-संवर्त्तकमेघ-एकार्णवावस्थादिविवरणम्) ६।३।१२-४।११

—(२) प्राकृतः (महदादिविशेषक्षयात्मकः, परार्धद्वितये गते सति भवत्ययम्, पृथिव्यादितत्त्वानां संहरणम् - प्रकृति—पुरुषयोः परमात्मनि लयः, विष्णोः माहात्म्यम्, अस्य लक्षणम्, कारणञ्च ६।४।१३) ६।४।११-५०

[द्र. ६।३।२-३]

—(३) आत्यन्तिकः (ज्ञानात् योगिनः आत्मनि लयः) १।७।४३

(मोक्षाख्यः) ६।३।२

(अस्य ज्ञानवैराग्ये साधने) ६।५।१

(आत्यन्तिकप्रसङ्गे आध्यात्मिकादितापत्रयवर्णनम्, गर्भजादिदुःखकथनम्, तत्कारणविवरणम्, भगवत्प्राप्तिः आध्यात्मिकदुःखनाशहेतुरिति कथनम्) ६।५।२-६१

(विष्ण्वाख्ये निर्मले ब्रह्मणि लयः) ६।७।१०४

प्रलयः

—नैमित्तिकप्राकृतिकात्यन्तिकनित्यानां चतुर्विधप्रलयानां विवरणम् १।७।४१-४३

द्वितीयः खण्डः (तीर्थ-भूगोल-भुवनकोशाः)

(१) विभागः—तीर्थम् (तीर्थप्रकरणं पृथक् नास्त्यत्र)

तीर्थविशेषाः

—अश्वतीर्थम् (श्यामकर्णानामश्वानामुत्पत्तिस्थानम्) ४।७।१५

—पिण्डारकतीर्थम् (यादवानां शापप्राप्तिस्थानम्) ५।३७।६-११
—पुरुषोत्तमतीर्थम् (विष्णोरायतनम्, कण्डुमुनि-
तपस्यास्थानम्) १।१५।५२-५३
—मधुतीर्थम् (ध्रुवतपस्यास्थानम्) १।१२-२-५
—शालग्रामतीर्थम् (प्रियव्रततपस्यास्थानम्) २।१।२३-२४
(भरततपस्यादेहत्यागस्थानम्) २।१।३४

(२) विभागः-भूगोलः (यानि स्थानानि तीर्थत्वेन नोक्तानि, तानि,
भूसम्बद्धा अन्ये विषयाश्च)

भूसामान्यम्
वराहकर्तृकपृथिव्युद्धारः (सम्बद्धविषयेण सह) १।४।१-४६
पृथिवीलयः द्र. प्रलयः
भूविशेषाः
अयोध्या
—राक्षसान्विनाश्य, लङ्कातः सीतानयनम् ४।४।६७
आश्रमः
—और्वस्य ४।३।३१-३४
—कपिलमुनेः २।१३।५३-५४
—देवापेः ४।२०।२४
—नरनारायणयोः (बदरी) ५।३७।३४
—बुधस्य ४।१।११
—सौभरेः ४।२।९६
इक्षुमती (नदी)
—अत्र कपिलाश्रमः २।१३।५३
कलापग्रामः
—मरुनृपस्य योगाभ्यासस्थानम् ४।४।१०६
काम्पिल्यः
—समरोऽस्याधिपतिः ४।१९।४०
कालिन्दी (नदी)
—वृन्दावनस्था, गोपीभिः सह कृष्णस्य अस्याः तीर आगमनम् ५।७।१-२
कालियह्रदः
—कालियनागस्य निवासस्थानम् ५।७।३

काशी
—सान्दीपनेरुत्पत्तिस्थानम् ५।२१।१६
कुण्डिनपुरम्
—विदर्भदेशान्तर्गतम , राज्ञो भीष्मकस्य राजधानी ५।२६।१
कुरुक्षेत्रम्
—कुरुनृपतिकर्त्तृकम् ४।१९।७७
कुशस्थली [= द्वारका]
—रैवतस्य पुरी, पुण्यजनसंज्ञकैः राक्षसैरस्याः विनाशः ४।१।६४, ९१, २।१
कोशलः
—कोशलनगरनिवासिनां सालोक्यमुक्तिप्राप्तिः ४।४।१०३
कोशाम्बी
—पुरी, निचक्नुनिवासस्थानम् ४।२१।७–८
गन्धमादनपर्वतः
— मुचकुन्दस्य तपःस्थानम् ५।२४।५
— नरनारायणस्थानम् ५।३७।३३–३५
गोकुलः
—नन्दनिवासस्थानम् ५।५।४
गोमती (नदी)
—अस्याः तीरे कण्डोः तपश्चरणम् १।१५।११
गोवर्धनपर्वतः
—कृष्णस्य गोवर्धनधारणम् ५।११।१६–२५
चम्पापुरी
—चम्पनाम्ना राज्ञा संस्थापिता ४।१८।२०
द्वारका [= कुशस्थली]
कृष्णबलरामयोः निवासस्थानम् ४।१।९१
[द्र. ५।३७।३६]
देशाः
—अङ्गादयः [द्र. दीर्घतमाः] ४।१८।१३–१४
नर्मदा
—अस्याः तीरे असुराणां तपश्चरणम् ३।१८।१
—अस्याः वरप्राप्तिः, महत्त्वं च ४।३।४–१६

—अत्र कार्तवीर्यस्य क्रीडाकरणम् ४।११।१९

पातालम्

—कपिलस्थानम् ४।४।१९–२०

प्रतिष्ठानगरम्

—वसिष्ठवचनात् सुद्युम्नाय पित्रा दत्तम् ४।१।१६

प्रभासक्षेत्रम्

—अत्र यादवैः सह श्रीकृष्णगमनादि ५।३७।३०–३८

प्राग्ज्योतिषपुरम्

—नरकासुरस्य राजधानी ५।२९।८, १४, १९

बदर्याश्रमः

—गन्धमादनपर्वतस्थः, नरनारायणस्थानम् ५।३७।३४

भोजकटः (राजधानी)

कृष्णपराजितस्य रुक्मिणः स्थानम्, ५।२८।९

मधुरापुरी [= मथुरा]

—शत्रुघ्नेन संस्थापिता १।१२।४
४।४।१०१

मधुवनम्

—यमुनातटस्थम्, ध्रुवतपःस्थानम् १।१२।२–४

मन्दरपर्वतः

—समुद्रमन्थने मन्थानस्वरूपः, १।९।७८

—कण्डुप्रम्लोचयोः विहारस्थानम् १।१५।१३

माहिष्मती

—कार्तवीर्यस्य राजधानी [द्र. ४।११।९] ४।११।१९

यमुना (नदी)

—बलदेवकर्तृकमस्या आकर्षणम् ५।२५।८–१४

वाराणसी

—कृष्णेनास्या दहनम्, [द्र. पौण्ड्रकः] ५।३४।१–४४

विदर्भः

—भीष्मकस्य राज्यप्रदेशः ५।२६।१

विशाला

—विशालापुरी, विशालेन निर्मिता ४।१।४९

वीरनगरम्
—पुलस्त्येन देविकानदीतटे निवेशितम् २।१५।६, १६।१-२
व्रजः
—कृष्णेन स्थापितः, नन्दगोपादीनां स्थानम् ५।६।२४, ३०
शावस्ती
—शावस्तीपुरी, शावस्तेन निर्मिता ४।२।३७
शोणितपुरम्
— बाणस्य राज्यम्, अत्र बाणेनानिरुद्धो निरुद्धः ५।३३।९-११
हस्तिनापुरम्
—हस्तिनृपेण निवेशितम् ४।१९।२८
[द्र. ४।२१।८]

(३) विभागः—भुवनकोशः

—भुवनकोश प्रकरणम् २।२।१-१२।४७
—भुवनकोशसम्बद्धाः प्रश्नाः २।२।१-३
भुवनकोशपरिशिष्टम् (द्वीपसमुद्रसम्बन्धः, समुद्रजलवृद्धिः, लोकालोकशैलः, अण्डकटाहः, पृथिवीविस्तारश्च, [द्र. २।७।२१-४४] २।४।८८-९८
जनपदः
—भारतवर्षीयाः जनपदाः २।३।१५-१८
—तीर्थपुण्यस्थानानि [द्र. (२) विभागः, आश्रमः]
द्वीपः
—द्वीपनामभिस्सह द्वीपाधिपतयः २।१।५-१५
—सप्तद्वीपनामानि २।२।५
—द्वीपसमुद्रसम्बन्धः २।२।५-६
द्वीपाः (सप्त)
—जम्बूः (एतदन्तर्गतवर्षपर्वतनद्यादिवर्णनम्) २।२।७-३।२८
—प्लक्षः " २।४।१-२१
—शाल्मलः " २।४।२१-३४
—कुशः " २।४।३४-४५
—क्रौञ्चः " २।४।४५-५७
—शाकः " २।४।५८-७३
—पुष्करः २।४।७३-८७

द्वीपान्तराणि	
—इन्द्रद्वीपादयो नव द्वीपाः	२।३।६-८
नदी	
जम्बूद्वीपीयाः	२।२।६-३।२८
—प्लक्षद्वीपीयाः	२।४।१०-१३
—शाल्मलद्वीपीयाः	२।४।२७-२८
—कुशद्वीपीयाः	२।४।४२-४४
—क्रौञ्चद्वीपीयाः	२।४।५४-५५
—शाकद्वीपीयाः	२।४।६५-६६
—पुष्करद्वीपीयाः　×	×
भारतवर्षीयाः	२।३।१०-१४
नदीनामानि [विशिष्टानि]	
—गङ्गा (विष्णुपादविनिःसृता, ततः सीतादयः चतस्रः नद्यः)	२।२।३२-३७
नरकः	
—एषां मुख्यनामानि, नरकगामिनः, नरकप्रापककर्माणि, दुःखादिविवरणम्, प्रायश्चित्तानि, विष्णुमाहात्म्यञ्च	२।६।१-९१
पर्वतः	
—जम्बूद्वीपीयाः, (मुख्यवर्षमर्यादा-केसरपर्वताश्च)	२।२।७-११, १६-१८, २६-२६-४०-४९
—प्लक्षद्वीपीयाः (वर्षपर्वताः)	२।४।६-९
—शाल्मलद्वीपीयाः　"	२।४।२५-२७
—कुशद्वीपीयाः　"	२।४।४१-४२
—क्रौञ्चद्वीपीयाः　"	२।४।४९-५३
—शाकद्वीपीयाः　"	२।४।६१-६३
—पुस्करद्वीपीयः (आकृतिपरिमाणसहितः, मानसोत्तरपर्वतः, एक एव वर्षपर्वतो द्विधाभूतः)	२।४।७५-७८
—भारतवर्षीयाः (कुलपर्वताः)	२।३।३
—लोकालोकपर्वतः (पुष्करद्वीपस्थः)	२।४।९५-९६
पर्वतः [विशिष्टः]	
—मेरुः (मेरुस्थ-वन-पर्वत-सरो-नदी-पुरी-द्रोणीविवरणैस्सह)	२।२।७-४९

पातालम्
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—कलाकाष्ठावयवाः, [द्र. सूर्यः]–सम्बद्धविषयेण सह-विषुवत्काल-माहात्म्यम्, पितृयान–देवयानौ च २।८।६०–८३

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—आकाशगङ्गा, अस्या उत्पत्तिः, माहात्म्यञ्च २।६।१३–१८

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—अस्य देशे विष्णोः तृतीयं धाम, अस्य माहात्म्यम्, ध्रुवे सर्वग्रहसम्बन्धः २।८।९–१०६

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—शृङ्गवान् पर्वतः, (निर्वचनमस्य, वैषुवतः शृङ्गे सूर्यस्थितिः) २।८।७४–७६

—मानसाचलः, (अस्य पार्श्वे देवादीनां पुर्यः)
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—पद्माकारा, उत्पत्तिश्चास्याः २।१२।३७

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—सूर्यस्य, अत्र देवादीनां सप्त गणाः, वृष्ट्यादीनां कारणम् द्र. २।१०।१–२२

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—सर्वेषां द्वीपानामुत्तरतः स्थितः [द्र. २।२।७-४९] २।८।२०-२२

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—सूर्यस्य द्वादशमासेषु भिन्न-भिन्नदेवादयः २।१०।१–२२

—सोमरथवर्णनम्, सोमस्य अश्विन्यादिनक्षत्रभोग-
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—बृहस्पतिरथस्वरूपम् [द्र. २।७।८] २।१२।१९

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—सूर्यरक्षितारः [द्र. ९४–९८] २।८।५९

—एषां कार्यम् [द्र. प्रथमः खण्डः] २।१०।२१

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—पूर्ववर्णितपदार्थकथनपूर्वकंविष्णोः स्वरूपकथनम् ,
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—अस्य रथवर्णनम्, शीघ्र-मन्दगतिः, अग्निसम्बन्धेन तीक्ष्णतेजसः प्रादुर्भावः, जलस्वरूपम्, अग्निहोत्रात्तेजसः प्राप्तिः, समरात्रिदिनकर्ता, मकरादिराशिभोगः, अस्य मार्गे ऋषीणां स्थितीत्यादि २।८।२–९८

—सोमादिपोषकः, सम्बद्धविषयेण सह जगदाश्रितप्रकारः [द्र. ध्रुवः] २।९।६–२५

—अस्य द्वादशमासेषु रथस्थितानां भिन्नभिन्नदेवादीनां नामानि, सर्वेषां कार्याणि च २।१०।१–२२

—अस्य शक्तिः, सूर्ये वैष्णव्याश्शक्तेः स्थितिः, तत्कार्यम्, शक्तिद्वारा सर्वतर्पकः २।११।१–२६

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—नानाशास्त्रप्रवचनम्, द्वापरयुगीनम् (वेदशाखेतिहासादीनां प्रवचनम्) ३।३।१–६।३३

—वेदबाह्यशास्त्राणि मोहनार्थं प्रणीतानि (आर्हतादीनि, तत्प्रभावश्च) ३।१७।४१–१८।३२

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—परा (अक्षरब्रह्मप्रापयित्री) ६।५।६३–६५
—अपरा (ऋग्वेदादिस्वरूपा, पराविद्याविषयश्च) ६।५।६३–७०

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—विष्णुपुराणमाहात्म्यम्, तत्रस्थपदार्थनिरूपणसहितम्, विष्णुप्राशस्त्यसहितञ्च सम्बद्धविषयेण सह ६।८।३–५८

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—अष्टाविंशतिवेदव्यासकृतवेदविभागः, वेदव्यासनामानि, एकं भविष्यवेदव्यासनाम च ३।३।२–२१

—वेदस्य व्यासकर्तृकचत्वारो भागाः, मंत्रसंख्याः तदध्येतारश्च ३।४।१–१५

—वेदशाखाविचारः, अन्तिमांशे पुराणसम्बन्धिस्वल्पविवरणम् ३।३।२–६।३३

—वेदशाखा नित्यश्रुतिः, शाखाप्रणेतृऋषिभेदाश्च ३।६।३०–३३ [द्र. १।५।५४–५७]

—वेदोत्पत्तिः ५।५।५४–५७

वेदविशेषः

ऋग्वेदः

—अस्य विभागः, शाखाः, तदध्येतारश्च ३।४।१६–२६

यजुर्वेदः

—अस्य शाखाः, तैत्तरीयशाखाकथा च ३।५।१–१३

—शुक्लयजुर्वेदप्राप्त्यर्थं याज्ञवल्क्यस्य तपस्या, सूर्यस्तुतिश्च ३।५।१४–२४

—शुक्लयजुर्वेदीयशाखादिप्राप्तिः, तदध्येतारश्च ३।५।२५–२९ [द्र. ६।६।१–३]

सामवेदः

—जैमिनिकर्तृकशाखाभेदः, तदध्येतारश्च ३।६।१–८

—सामवेदसंहिता, (कृतनृपकर्तृकं २४ प्राच्यसामशाखानिर्माणम् ४।१९।५०–५२

अथर्ववेदः

—अस्य विभागः, तदध्येतारश्च ३।६।९–१४

—नक्षत्रकल्प-वेदकल्प-संहिताकल्प–आङ्गिरसकल्प-शान्तिकल्प-श्चेति पञ्चधा विभक्तोऽथर्ववेदः ३।६।१३–१४

आयुर्वेदः

—उपवेदः, नारायणेन धन्वन्तरये पूर्वजन्मनि त्वष्टधा सम्यगायुर्वेदं करिष्यसीति वरप्रदानम् ४।८।७–१०

त्रयी [ऋग्यजुःसामवेदाः]

—ब्राह्मणादिवर्णानां संवरणम् ३।१७।५–६; १८।३५

चतुर्थः खण्डः—दार्शनिकाः सम्प्रदायाः प्रमेयाश्च

अवतारः

—कृष्णावतारस्योपक्रमः ५।१।१२

—कृष्णकेशावतारकथनम् ५।१।५६–६४

—कृष्णावतारतिथिः ५।१।७७

—विष्णोः नरलीलायाः कारणम् ५।२२।१४–१८

—विष्णोरवतारसमये श्रियो भिन्न-भिन्नरूपाणि १।९।१४२–१४५ [द्र. ४।११।२–४

आर्हतधर्मः

—महामोहेनासुरेषु कृतः प्रचार आर्हतधर्मस्य, येन तैस्त्रयीधर्मस्य त्यागः कृतः ३।१७।३–१८।३१

कर्म [द्र. ५ खण्डः]

ज्ञानम्

—दुःखनाशकम् आध्यात्मिकं ज्ञानम्, भगवत्तत्त्वञ्च ६।५।६०–८७

—भगवद्विषयकम्, बन्धनकारणम्, सुख-दुःखविचारेण सह ६।५।१–६०

—परमार्थविषयकं सम्बद्धविषयेण सह [द्र.।२।१३।६२–१०४] २।१२।३७–४७

तत्त्वम्

—निर्गुणब्रह्म (निर्गुणब्रह्मणः सर्गादिकर्तृत्वे हेतुः, मध्ये वराहावतारस्य, कालावयवानां वर्णनम्, ब्रह्मणः सृष्टिश्च) १।३।१–४।५२

—ब्रह्मस्वरूपम् (सृष्टेः प्राक् जगत्कारणस्य ब्रह्मणः स्वरूपस्वभावयोः विवरणम्, प्रधान-पुरुषव्यक्तकालादिविवरणेन सह,
ब्रह्म = विष्णुः [द्र. श्रीधरी टी.] १।२।१५–३१
(प्रणवावच्छिन्नं ब्रह्म) ३।३।२२–३१
—नग्नतत्त्वम् ३।१७।३–१८।१०४
(नग्नः = वेदत्यागी, पातकी) ३।१७।५
(अस्य विस्तृतं विवरणम्, स्वरूपलक्षणेन सह) ३।१८।३५–३७

दुःखम्
—आध्यात्मिकादित्रिविधदुःखविवरणम्, गर्भावस्था-जन्मजरामृत्युनरकजातदुःखवर्णनञ्च ६।५।१–६०
—अधर्मजाता दुःखोत्तरसञ्ज्ञकाः १।७।३५–३६
—दुःखविचारः (सुखविचारेण सह) २।६।४५–४७

धर्मः
—अस्य कवचरूपत्वकथनम् ३।१८।३४
—आपद्धर्मः [द्र. वर्णः, पञ्चमखण्डः] ३।८।३८–४०
—त्रयीधर्माः [द्र. श्रीधरी ३।१७।१] ३।८।१–१६।२०
—वैदिकधर्मनिन्दा ३।१८।५–३०

नास्तिकवादः
—अस्य विवरणम् [द्र. ३।१७।३–१८।१३०] ३।१८।२४–३०

निद्रा
—अस्याः प्रादुर्भावः कार्यं च ५।१।६१–३।२९

प्रणवः
—अस्य स्वरूपविचारः (ब्रह्मरूपः) ३।३।२२–३१

प्राणायामः
—अस्य स्वरूपम्, कार्यञ्च ६।७।४०–४५

बौद्धमतम्
—मायामोहप्रतिपादितम् [द्र. ३।१७।३–१८।१३०] ३।१८।१५–१९

भक्तिर्भक्तश्च
—प्रह्लादप्रार्थिता १।२०।१७–१८

—हरिभक्तस्वरूपम् ३।७।१६–३४
—हरिस्मरणमाहात्म्यम् [द्र. योगः] २।६।३७–४३

भगवान्

—भगवन्महिमा, तत्स्वरूपं च ४।१।८३–६०
—भगवच्छब्दार्थमाहात्म्यलक्षणादयः ६।५।६९–८७

यज्ञः

[द्र ५ खंडः]

योगः [= महायोगः, द्र. श्रीधरी १।२२।६१–६२ ६।७।९५,] द्र. ५।१०।१२–१५
—योगविद्यायाः बलेन चित्रलेखया अनिरुद्धस्य आनयनम् ५।३३।५
—योगसम्बन्धी प्रश्नः ६।६।४।७।२६
—योगलक्षण-समाधि-यम-नियम-भावना-भक्ति-प्राणायाम-प्रत्याहार-धारण-ध्यानादिविवरणम् (केशिध्वज-खाण्डिक्यसंवादे) ६।७।२७–६७
— ब्रह्मप्रापकः ६।६।१–३

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—अस्य ध्येयरूपम्, महत्त्वं सम्बद्धविषयेण सह
१।२२।६१–६३, ३।१५।५४–५५, ६।७।५५–५८

विष्णुः

—विष्ण्वात्मकता समस्तजगतः २।१२।३७–४०
—विष्णोः परमं पदम्, महत्त्वं च २।८।१००–१२४
—विष्णोः स्वरूपम् (अक्रूरेण चिन्तितम्) ५।१७।१–१०
— विष्णोः प्रधानपुरुषव्यक्तकालस्वरूपविवरणम्, तन्महत्त्वं च १।२।१–३२
—विष्णोः कर्माणि कल्पयुगानुसारेण, रूपाणि च ३।२।४९–६०
—विष्णोः अक्षररूपत्वम्, जगतः क्षररूपत्वम्, तारतम्ययोगिध्येयरूपादि १।२।५५–६५
—विष्णोः ब्रह्मविष्णुशिवेति गुणावताररूपैः जगतः सृष्टिपालनसंहारविवरणम् १।२।५५–७०
—विष्णोः विभूतयः, सृष्टिस्थितिपालनेषु चातुर्विध्यम् १।२२।१६–६५
—विष्णुशक्तिः (सूर्याधिष्ठाना) २।११।६–२६
—विष्णोः महिमा [विष्णुपुराणश्रवणफलवर्णनप्रसङ्गे] ६।८।१८–४०
—विष्णोः श्रियः च सर्वदा सहभावः, विष्णुतत्त्वं च १।८।१५–३५
—विष्णोः नरलीलायाः करणम् ५।२२।१३–१८

शक्तिः

—विष्णुशक्तिस्वरूपम् [द्र. सूर्यः १।७।६१–६८ अपि] १।३।१–३

श्रीः

—विष्णुतत्त्वेन सह विष्णुश्रीसम्बन्धः १।१८।१५–३९

सुखम्

— सुखविचारः (दुःखविचारेण सह) २।६।४५–४७

सूर्यः

—विष्णुशक्त्या सह सम्बन्धवर्णनम् २।११।६–२६

पञ्चमः खण्डः—आचारः, कर्मकाण्डः कर्मफलं च

आश्रमधर्मः [चतुराश्रमधर्माः] (और्वसगरसंवादे) ३।९।१–३३

—ब्रह्मचारिधर्मः ३।९।१–६

— गार्हस्थ्यधर्मः (अतिथिसत्कारमहत्त्वम्, गृहस्थाश्रम-
श्रेष्ठत्वं च) [द्र. संस्कारप्रकरणम् ३।१०।१–१६।२० ३।९।७–१६

—वानप्रस्थधर्मः [द्र. ३।१८।३६] ३।९।१७–२३

—सन्यासधर्मः ३।९।२४–३३

कर्म

—साध्वसाध्वोः कर्मणः फलम्, साधु कर्मणः कर्तव्यत्वकथनम्
[द्र. २।१२।४६–४८] १।१८।३१–३२

—यमवश्यनिरोधककर्माणि (प्रश्नसहितानि) ३।७।१–३८

— नरकप्रापकपापकर्मविवरणम् ३।१८।३८–१०४

—नित्यनैमित्तिककाम्यभेदेन त्रिविधम् [द्र. ३।१०।१–२] ६।५।६०
[द्र. ३।१०।३–३६]

नरकः

—अस्य नामानि २।६।१–१६

—नरकगामिनः सुखदुःखज्ञानादिविवरणेन सह [द्र. १।६।२९–३१, ४१–४२]
२।६।७–९१

—दुःखवर्णनान्तर्गतः ६।५।१–६०

पापाचरणम् [द्र. नरकविवरणम्] २।६।१–५१

—अमावस्यायां वृक्षछेदने ब्रह्महत्यादोषकथनम् [द्र. २।१२।९-१०] २।८।९८

—पुण्यपापफलावधिः २।८।९८

—पाषण्डालापदोषः (नग्नतत्त्ववर्णने शतधनु-
कथासम्बन्धः) ३।१७।३-१८।१०४
—सङ्गदोषवर्णनम् (सौभरिकर्तृकम्) ४।२।११६-१२८

पूजा

—गोवर्धनपूजा (नंदगोपेन शक्रपूजाया आव-
श्यकत्वप्रतिपादनम्, कृष्णेन गोपकर्तृकगोवर्ध-
नपूजनस्यौचित्यप्रतिपादनम्, गोवर्धनस्य पूजने
शक्रस्य क्रोधः, भीषणं जलवर्षणम्, कृष्णेन
गोवर्धनधारणं च) ५।१०।१६-११।२५
—विष्णोः आराधना (उपायः, फलञ्च) ३।८।१-१९

प्रायश्चित्तम्

—(पापनाशकम्, हरिसंस्मरणरूपम्) २।६।३५-४३

मन्त्रः

—तर्पणसूर्यार्घ्यानाम् ३।११।३०-४०
—द्वादशाक्षरमन्त्रः, तत्फलं च [द्र. १।६।११०] १।६।४०-११।५५
[द्र. पूजा, यज्ञः, श्राद्धं च]

यज्ञः

—गिरियज्ञः, गोयज्ञश्च (विधिसहितः) ५।१०।३९-४९
—धनुर्यज्ञः (कंसेन रामकृष्णयोः आनयनाय
गोकुलं प्रति अक्रूरस्य प्रेषणम्) ५।१५।८-१९
—मित्रावरुणेष्टिः (पुत्रार्थं मनुकृता) ४।१।८
—यज्ञानाम् उत्पत्तिः, ब्रह्मणः मुखात् १।५।५४-५७
—यज्ञनिष्पत्तये वर्णसृष्टिः, यज्ञस्य आवश्यकत्वम्,
यज्ञस्य साधनद्रव्याणि, महत्त्वं च १।५।४८-५७, १।६।६-१०, २०-२८
—यज्ञनिन्दकाः (यज्ञनिन्दकानां फलं च) १।६।२९-३१, ४१-४२
—यज्ञस्य उपयुक्तानि स्थाल्यादीनि ४।६।७७-६४
—राजसूययागः (निमि-चन्द्रकृतः) ४।५।१-१४, ६।८
—वारुणयज्ञः (वैवस्वतमन्वन्तरारम्भे कृतः) १।२१।२७-२८
—शक्रमखः सम्बद्धविषयेण सह ५।१०।१-१२।२६
[द्र. २।४।१९, ३१-३२, ३६-४०, ५६, ७१]

वर्णः

—अस्योत्पत्तिः (ब्रह्ममुखादितः) १।६।६–७
—आपद्धर्माः (वर्णानाम्) ३।८।३८–४०

वर्णधर्मः (चातुर्वर्ण्यधर्मः, वर्णसामान्यधर्मश्च और्वसगरसंवादे) ३।८।२०–४१
—ब्राह्मणधर्मः ३।८।२२–२५
—क्षत्रियधर्मः ३।८।२६–२९
—वैश्यधर्मः ३।८।३०–३१
—शूद्रधर्मः ३।८।३२–३५

वर्णाश्रमधर्मः (सामान्यः)

—सर्वैः वर्णैः सर्वेषु आश्रमेषु आचरणीयाः दयासत्यादयः ३।८।३६–३८
—जम्बूद्वीपप्रभृतिद्वीपवासिवर्णधर्माः
[द्र. जम्बूद्वीपप्रभृतिद्वीपवर्णनम्] २।४।४–८७

श्राद्धम् ३।१३।१–१६।२०

—आभ्युदयिकश्राद्धम् (अस्य विधिः, कालश्च) ३।१३।१–७
—और्ध्वदैहिकसपिण्डीकरणमासिकादिश्राद्धम् (अस्य विधिः, कालः, ग्राह्याग्राह्यब्राह्मण-वस्तुविचारश्च)
[पूर्वादिकर्मलक्षणम्, तदधिकारिणश्च ३।१३।३४–३६] ३।१३।७–४०
—श्राद्धेन तृप्तानां देवादीनां नामानि ३।१४।१–२
—नित्य-काम्यश्राद्धकालः ३।१४।३–६
—पितृतृप्तिकराः तिथयः, गीते च ३।१४।७–३०
—श्राद्धभोजनयोग्याः ब्राह्मणाः ३।१५।१–४
—श्राद्धभोजने अयोग्याः ३।१५।५–८, ५४–५५
—श्राद्धविधिः (निमन्त्रण-अतिथिसत्कार-रक्षोघ्नमन्त्रपाठपिण्डदानादीनाम् ३।१५।९–५०
—श्राद्धे वर्ज्यावर्ज्यपदार्थाः ३।१५।५१–५२
—श्राद्धेन तुष्टाः देवादयः ३।१५।५३
—पितृतृप्तिकराः पदार्थाः ३।१६।१–६
—श्राद्धे निन्द्याः पदार्थाः ३।१६।७–१५
—श्राद्धे दत्ताः पदार्थाः पितृस्वरूपानुसारेण तादृशा एव भवन्ति ३।१६।१६
—गाथा (गयाश्राद्धविषयकः) ३।१६।१७–२०
—श्राद्धम् (अष्टकानामकं इक्ष्वाकुकृतम्) ४।२।१५

सदाचारः (वेदप्रोक्तधर्माचरणम् ,)
—गृहस्थानां सदाचारः (ब्राह्ममूहूर्तात्
निशीथपर्यन्तस्य सदाचारस्य
प्रकीर्णसदाचारस्य च वर्णनम्) ३।८।१–१६।२०
— नित्यनैमित्तिककाम्यकर्मणाम् (षोडशसंस्काराः,
विशेषेण श्राद्धवर्णनं च) ३।१०।१–१६।२०

सामान्यधर्माचरणम्
— सप्तद्वीपीयसामान्यवर्णधर्माः २।२।४।८७

स्वस्त्ययनम्
—पूतनावधानन्तरं नन्दकृतं कृष्णस्य ५।५।१३।२३

षष्ठः खण्डः-कालः (कालावयव-युग-मन्वन्तर-कल्पाः)

(१) विभागः-कालकालावयवौ

कालः
—कालस्वरूपम् , कालमहिमा च १।२।२४–२७
—ब्रह्म-विष्णोर्दिनमानम् ६।१।४, ४।४७-४९
— अस्य विष्णुरूपत्वम् , प्राबल्यञ्च ५।३८।५४-६०
—श्रीकृष्णजन्मसमयः ५।१।७७
—परीक्षिज्जन्मन आरभ्य नन्दाभिषेकपर्यन्तः ४।२४।१०४

कालावयवाः
—निमेषकाष्ठादिकालावयवाः २।८।६०–७३
—विभिन्नकालपरिमाणप्रतिपादनम्
(प्रलयकल्पब्रह्मायुवर्णनेन सह) [द्र. ६।३।४] १।३।५–२८
— निमेषकल्पपर्यन्तस्य परिमाणप्रतिपादनम् ६।३।६–१२

(२) विभागः—युगम्

युगम्
—युगविचारः ४।२४।१०२–१२१
—कृतादियुगेषु विष्णुकर्तृकव्यवस्था, कपिल-
चक्रवर्ति-वेदव्यास-कल्कयश्चेति विष्णोः रूपाणि,
तेषां कार्याणि च ३।२।५३–६०

—सप्तर्षिमन्वादीनां प्रतियुगं धर्मप्रवर्तनम्, [द्र. व्यासः] ३।२।४५–४८

विभागः-मन्वन्तरम्

मन्वन्तरसामान्यम् (भूतभविष्यप्रतिमन्वन्तरस्य, देवेन्द्र सप्तर्षिमनुपुत्राणां च वर्णनम्) ३।१।१–२।६१

—षडतीतमनुनामानि सप्तममनुपर्यन्तम् ३।१।६–७

—चत्वारो मनवः प्रियव्रतान्विताः ३।१।२४–२५

—मन्वन्तरीया विष्ण्ववताराद्या विभूतयः, निर्वचनं च ३।१।३५–४६

—आगामिमनवः, तेषां पुत्राः, देवादयश्च सम्बद्धविषयेण सह ३।२।४, १३–६१

मन्वन्तरविशेषाः (पुराणोक्तक्रमानुसारम्)

(१) स्वायम्भुवम् (देवाः = यामाः), (ऋषयः = मरीच्यादयः), (इन्द्रः = यज्ञः), (मनुपुत्रौ = प्रियव्रतोत्तानपादौ), (मनुकन्ये = प्रसूत्याकूती) इत्येते प्रथमांशे स्थाने स्थाने उक्ताः [द्र. श्रीधरी ३।१।८]

(२) स्वारोचिषम् (मन्वन्तरीयदेवर्षिमनुपुत्रैस्सह द्र. ३।१।२४–२५) ३।१।९–१२

(३) उत्तमम् [= औत्तमिः द्र. श्रीधरी] " (द्र. ३।१।२४–२५) ३।१।१३–१५

(४) तामसम् " " ३।१।१६–१९

(५) रैवतम् " " ३।१।२०–२३

(६) चाक्षुषम् " " ३।१।२६–२९

(७) वैवस्वतम् " " (विवस्वतः पुत्रः, श्राद्धदेवनामा मनुः) ३।१।३०–३४

—वैवस्वतमन्वन्तरे प्रतिद्वापरं वेदविभागः ३।३।२–१९

(८) सावर्णिः

—[सूर्यस्य विभिन्नपुत्राणां वर्णनम्] (मन्वन्तरीयदेवर्षिमनुपुत्रैस्सह) ३।२।२–१९

(९) दक्षसावर्णिः " ३।२।२०–२३

(१०) ब्रह्मसावर्णिः " ३।२।२४–२७

(११) धर्मसावर्णिः " ३।२।२८–३१

(१२) रुद्रसावर्णिः ” ३।२।३२–३५
(१३) रुचिः (= रौच्यम् द्र श्रीधरी) ” ३।२।३६–४०
(१४) भौमम् (= भौत्यम्) ” ३।२।४०–४४

विभागः–कल्पः

कल्पमानम् सम्बद्धविषयेण सह ३।२।४९–५३

पाद्मकल्पः

—अस्य समयः १।३।२७

वाराहकल्पः

— ” १।३।२८

परार्धगणना एकम्, दश, सहस्रम्, अयुतम्, नियुतम्, प्रयुतम्, अर्बुदम्, निर्बुदम्, वृन्दम्, खर्वम्, निखर्वम्, शंखः, पद्मम्, समुद्रः, मध्यम्, अन्तः, परार्द्धम् श्रीधरीटीका ६।३।४

सप्तमः खण्डः—संवाद-स्तुति-नीति-गीता-उपदेशादयः

(१) विभागः-संवादः [वक्तृनामानुसारतः]

अक्रूर-कृष्णकृतः (मथुरायात्राविषयकः) ५।१८।१–१०

ऋभु-निदाघकृतः (जडभरतचरितान्तर्गतः, अद्वैतज्ञानविषयकः) २।१५।२–१६।२३

और्व-सगरकृतः (विष्ण्वाराधन-फल-वर्णाश्रमधर्म-सदाचारविषयकः) ३।८।३–१६।२०

केशिध्वज-खाण्डिक्यकृतः (योगविषयकः) ६।६।५–७।१०६

पराशर-मैत्रेयकृतः (विष्णुपुराणविषयकः मैत्रेयकर्तृकः प्रश्नः, पराशरकर्तृकविष्णुपुराण-प्रतिपादनम्) १।१।१–८।६३

भीष्म-नकुलकृतः (यमवशानिरोधककर्मविषयकः) ३।७।८–९।३८

मरीचि-पराशरकृतः (श्रीचरितविषयकः) १।८।१–२।१४९

यम-यमदूतकृतः (विषयः-यमगीता) ३।७।१३–३४

वशिष्ठ-भीष्मकृतः (उल्लेखमात्रम्, नामस्वरूपविषयकः) प्रकरणमिदं ८।१८–१०४ यावत्) ३।१७।७

सनत्कुमार-ऐलकृतः (श्राद्ध-तर्पणविषयकः) ३।१४।११–२०

विभागः-स्तुतिः

स्तुत्यः	स्तोता	
कृष्णः	अदितिः	५।३०।६–२३
”	अक्रूरः	५।१८।४८–५८
”	कालियनागः	५।७।६०–७६
”	नागपत्न्यः	५।७।४८–५९
”	मुचकुन्दः	५।२३।२४–४७
”	वसुदेवः	५।२०।९४–१०५
देवकी	देवताः	५।२।७–२१
बलदेवः	कृष्णः	५।९।२३–३३ (स्वरूपसंस्मरणात्मिका)
ब्रह्म (प्रणवरूपम्)	पराशरः	३।३।२२–३१ (नमस्कारात्मिका)
वराहः	पृथिवी	१।४।१२-२४
”	सनन्दनादयः	१।४।३१–४४
विष्णुः	कण्डुः	१।१५।५५–५८
”	देवाः	१।९।६९–७४
”	”	१।१२।३३–३७
”	”	३।१७।११–३४
”	ध्रुवः	१।१२।५३–७९
”	पराशरः	१।२।१–७ (नमस्कारात्मिका)
”	प्रचेतसः	१।१४।२३–४३
”	प्रह्लादः	१।१९।६४–८६
”	”	१।२०।९–१३
”	देवर्षयः	१।९।६१–६९
”	ब्रह्मा	१।९।४०–५७
”	”	५।१।३४–५०
” (विश्वरूपः)	”	५।१।५४–५८
श्रीः	इन्द्रः	१।९।११७–१३३
सूर्यः	याज्ञवल्क्यः	३।५।१५–२४

विभागः–मङ्गलाचरणम्

मङ्गलाचरणम्

—विष्णुस्वरूपपरकम् (पराशरकृतम्) १।२।१–७
—विष्णुपुराणान्ते ६।८।५९–६३

विभागः-नीतिः

नीतिः

—पृथिवीपृथुसंवादस्था १।१३।७३–८१
—प्रह्लादहिरण्यकशिपुसंवादस्था १।१९।२५–४९

विभागः-गीता

गीता

—पितृगीता (श्राद्धसम्बन्धिनी) ३।१४।१९–३१
[द्र० ३।१४।१२–२८]
—पृथिवीगीता (पृथिव्यामुपरि राज्ञां मोहस्या-
ज्ञानमूलकत्वप्रतिपादनपरा) ४।२४।१२७–१३६
—यमगीता (विष्णुभक्तस्वरूपवर्णनपरा) ३।७।७–४९

विभागः-उपदेशः

उपदेशः

—ऋभोः निदाघं प्रति (तत्त्वविषयकः) २।१।१–३६
— पराशरस्य मैत्रेयं प्रति (ममतात्यागविषयकः) ४।२४।१३७–१५१
—प्रह्लादकर्तृकः दैत्यान्प्रति (परमार्थविषयकः) १।१७।५५–९५
— ” हिरण्यकशिपुं प्रति (हरिभक्तिविषयकः) १।१९।३४–४९
—भरत (जड़भरत) कर्तृकः (सौवीरनृपं प्रति
(परमार्थविषयकः) २।१३।५९–१४।३३
—मरीच्यादिकर्तृकः ध्रुवं प्रति (भगवदुपासना-
विषयकः) १।११।४३–४९
—वसिष्ठकर्तृकः पराशरं प्रति (क्रोधत्यागविषयकः) १।१।१६–२०
—सुनीथिकर्तृकः ध्रुवं प्रति (उद्वेगनिर्वृत्तिपूर्वक-
धर्माचरणविषयकः) १।११।१६–२४

विभागः-गाथा

गाथा

—गयाश्राद्धविषयिणी ३।१६।१७–२०

अष्टमः खण्डः—वंश-वंशानुचरिते

विभागः-वंशः

राजवंशः [सूर्य-सोमवंशात्मकः, भविष्या नृपाश्च] ४।१।२–२४।१४०
[द्र. ४।२४।१४१–१५१]

—वंशश्रवणफलम् ४।२४।१३८–१४०
—आनकदुन्दुभिवंशः ४।१४।२७–३३
—इक्ष्वाकुवंशः [द्र. ४।२२।१-१२] ४।२।११–५।३३
—कुरुवंशः ४।१९।७६–२०।५३
—क्रोष्टुवंशः ४।१२।१
—दुर्वसु [= तुर्वसु] वंशः ४।१६।१–६
—द्रुह्युवंशः ४।१७।१–४
—निमिवंशः ४।५।१–२१
—पुरुवंशः ४।१९।१–१८
—मगधवंशः ४।२३।१
—यदुवंशः ४।११।१–१६।१
—वैवस्वतमनुवंशः ४।१।६–२४।१३८
—सूर्यवंशः ४।१।६–६।१
—सोमवंशः ४।६।२०।१३

विभागः—वंशानुचरितम् (राजवंशान्तर्गतविशिष्टचरितानि)

अक्रूरः

—श्वफल्क-गान्दिनीपुत्रः, देववान्, उपदेवश्चेति द्वौ पुत्रौ,
[द्र. ४।१३।८-१६२] ४।१४।७, १०

अजमीढः

—हस्तिनृपतेः पुत्रः, कण्वोऽस्य पुत्रः, अन्यसन्ततिश्च ४।१९।२९–३०,
५५–५९, ७४-८५

अदितिः

—दक्षकन्या, अस्याः पुत्रः विवस्वान् [द्र. प्र. खंडः]　　४।१-६

अनुः

—ययाति-शर्मिष्ठापुत्रः, जराग्रहणास्वीकारात्
स्वराज्यच्युतः, उत्तरदिश्यभिषिक्तः [द्र. ययातिः]　　४।१०।६,१३,१४,३२

अन्धकः

—सत्वस्य पुत्रः, अस्य वंशः [द्र. स्यमन्तक-
मण्युपाख्यानम् ४।१३।८-१६२]　　४।१३।१, १४।१२-२१

अर्जुनः [= कार्त्तवीर्यः]

—दत्तात्रेयशिष्यः रावणजयी, दिग्विजयी, नर्मदायां
क्रीडाकरणम्, अस्य पुत्राः शूरादयः, परशुरामेण हतः　　४।११।११-२१

अलर्कः

—वत्सपुत्रः, ६६०० वर्षाणि यावत् राज्यकर्ता,
सन्ततिश्चास्य　　४।८।१६-२०

अंशुमान्

—असमञ्जसपुत्रः, कपिलमुनेः वरप्राप्तिः,
सम्बद्धविषयेण सह　　४।४।७, २३-३३

असमञ्जसः

—सगरकेशिनीपुत्रः, अंशुमतः पिता,
दुराचारी, कपिलेन नष्टः　　४।४।५-२३

अहल्या

—बृहदश्वस्य पुत्री, गौतमपत्नी, शतानन्दः अस्याः पुत्रः　　४।१९।६२-६४
—रामपादादुद्धृता　　४।४।६१

आदित्यः [= सूर्यः]

—कश्यपादितिपुत्रः　　१।१५।१२८-१३४
—अस्य पत्न्यौ संज्ञा, छाया च, मनु-यमादयः
पुत्राः, अस्य तेजसः शातनम्, तेन च
चक्रादिकरणम् [द्र. १।१५।१२८-१३४]　　३।२।२-१३

आनकदुन्दुभिः

—अनुपुत्रः, अस्य सन्ततिश्च ४।१४।१४–२१

– शूर-मारिषापुत्रः, निर्वचनम्, अस्य भ्रातृभगीन्यश्च ४।१४।२६-३१

आयुः

—उर्वसी-पुरूरवसोः पुत्रः, राहोर्दुहितास्य पत्नी, पञ्च पुत्राश्च ४।६।७३,८।१–३

आहुकः

—पुनर्वसुपुत्रः, देवकोग्रसेनौ द्वौ पुत्रौ ४।१४।१४–१६

इक्ष्वाकुः

—मनुपुत्रः, विकुक्ष्यादयः त्रयः पुत्राः प्रधानाः, अन्ये च, अस्य वंशवर्णनम् ४।२।११–५।३३ यावत्, अष्टकाश्राद्धकर्ता ४।१।७, २।११–१७

—अस्य वंशीया भविष्याः राजानः ४।२२।१-१३

इला [= सुद्युम्नः]

—वैवस्वतमनोः पुत्री, सोमवंश प्रवर्धिनी, अस्या उत्कल-गय-विनतनामानस्त्रयः पुत्राः ४।१।८–१४

उग्रसेनः

आहुकपुत्रः, कंसादयोऽस्य पुत्राः ४।१४।१६, २०–२१

उर्वशी

—अप्सरा, द्रः पुरूरवाः, मित्रावरुणशापात् मनुष्यलोके आगमनम्, पुरूरवसा संगतिश्च ४।६।३५–९४

ऋचीकः

—भार्गवः, सत्यवतीपतिः, पत्न्यै चरुद्वयदाता, ततः जमदग्निविश्वमित्रयोरुत्पत्तिः, अस्य पौत्रः परशुरामः ४।७।९–३९

ऐलीनः

—अप्रतिरथस्य पुत्रः, अस्य दुष्यन्ताद्याः पुत्राः ४।१९।८–९

और्वः

—ऋषिः [द्र. सगरः] ४।३।२६–३७

कंसः

—उग्रसेनपुत्रः, भोजराजः (५।३।३९)
वसुदेवस्य षट्पुत्रमारकः ४।१४।२०, १५।२६-२७

ककुद्मी [=रैवतः]

—रेवतस्य ज्येष्ठपुत्रः [द्र. रेवती ४।१।६५-९६] ४।१।६५

ककुत्स्थः [=पुरञ्जयः]

—विकुक्षेः ज्येष्ठपुत्रः, अनेनाः अस्य पुत्रः
(ककुत्स्थनामकारणम्) ४।२।२०-३३

कण्वः

—अप्रतिरथपुत्रः, अस्य पुत्रः मेधातिथिः ४।१९।५-६
—काण्वाः, एषां शासनकालः ४।२४।३८-४२

कपिलः

—पुरुषोत्तमांशभूतः, सगरपुत्रनाशकः [द्र. सगरः] ४।४।१-३३

करूषः

—मनुपुत्रः, अस्य पुत्रः ४।१।१८

कर्णः

—पृथापुत्रः, सूर्यकृपया जातः ४।१४।३३-३६
—अतिरथेन गङ्गाम्भसि प्राप्तः ४।१८।२७-२९

कल्किः

—भगवदवतारः; कलेः अन्ते अस्य कार्यम् ४।२४।९८

काशिराजः

—काश्यपुत्रः अस्य पुत्रः राष्ट्रः ४।८।७

काशिराजः [द्र. गान्दिनी] ४।१३।११६-१२७

काश्यः

—सुद्योतपुत्रः, अस्य संततिः ४।८।७-२१

कुक्षिः

—शुकदुहिता, अस्याः पतिः—अणुहः, पुत्रः ब्रह्मदत्तः ४।१९।४३-४५

कुरुः

—नृपः, कुरुक्षेत्रनिर्माता, संवरणपुत्रः, अस्य पुत्राद्याः ४।१९।७६-८५
—अस्य वंशः ४।२०।१-५३

कुवलयाश्वः [= धुंधुमारः]

—नृपः, अस्य पुत्राः ४।२।३९-४०

कृतः

—सन्नतिमतः पुत्रः, अयं हिरण्यनाभात् योगमाप,
चतुर्विंशतिप्राच्यसामगानां निर्माता ४।१९।५०-५२

कृतवर्मा

—[द्र० स्यमन्तकमण्युपाख्यानम्] ४।१३।८१-८३

कृपः

—सत्यधृतेः पुत्रः, शरस्तम्भेऽस्य जन्म, अस्य भगिनी कृपी ५।१९।६५-६८

कृपी

—[द्र. कृपः] द्रोणाचार्यपत्नी

कृष्णः

[द्र. स्यमन्तकमण्युपाख्यानम्] ५।१३।८-१६३
—कृष्णादीनां जन्म ४।१५।१८-३३
—अस्य स्त्रियः, सन्ततिश्च, प्रधानाष्टमहिषीणां नामानि
[द्र. रेवती. ४।१।१२-४ अपि] ४।१५।३४-५०

केशिनी

—सगरपत्नी, [द्र. सगरः] ४।४।१-३३

कौटिल्यः

—ब्राह्मणः, नव नन्दान् उन्मूल्य, चन्द्रगुप्तं राज्ये स्थापकः ४।२४।२६-२८

क्रोष्टुः

—यदुपुत्रः, अस्य वंशः ४।१२।१-४५

क्षेमकः

—निरमित्रपुत्रः, राजवंशसंस्थापकः ४।२१।१५-१८

खट्वाङ्गः
—विश्वसहपुत्रः, देवासुरसंग्रामे असुरघातकः, अस्य पुत्रः दीर्घबाहुः, आयुषः अल्पत्वं ज्ञात्वा भगवन्तं प्राप ४।४।७३–८३

गङ्गा [द्र. जह्नुः, भगीरथश्च]

गन्धर्वाः
—उर्वशीशयनाभ्यासात् मेषापहारकाः [द्र. मौनेयाः] ४।६।३४–६४

गर्गः मन्युपुत्रः, गार्ग्याः क्षत्रोपेता द्विजातयः

गान्दिनी
—काशिराजपुत्री, पञ्चदशवर्षपर्यन्तमस्या गर्भे वासः, वर्षत्रयपर्यन्तं गोदानेनास्याः उत्पत्तिः, श्वफल्कभार्या, अक्रूरमाता [द्र. स्यमन्तकमणिचरितम्] ४।१३।१२५–१२८

गाधिः अयमिन्द्र एव, कुशाम्बुपुत्रः,
—सत्यवती-विश्वामित्रयोः पिता, ऋचीकात् शामकर्णाश्वसहस्रं गृहीत्वा, तस्मै कन्यादाता ४।६।६–३९

गौतमः [= शरद्वान् द्र. श्रीधरी]
—ऋषिः, अस्य भार्या अहल्या, पुत्रश्च शतानन्दः [द्र. निमिः] ४।१९।६२-६३

घटोत्कचः
—भीमसेन-हिडिम्बापुत्रः ४।२०।४५

चन्द्रगुप्तः
—नृपः, कौटिल्येन अभिषिक्तः, बिन्दुसारः अस्य पुत्रः ४।२४।२८–२९

चित्ररथः [= रोमपादः]
—धर्मरथपुत्रः, अनपत्याय अस्मै दशरथः शान्तां पुत्रत्वेन ददौ ४।१८।१५–१८

चित्राङ्गदः
—शान्तनु-सत्यवतीपुत्रः, चित्राङ्गदगन्धर्वेण हतः ४।२०।३४-३५

च्यवनः
—मित्रायुपुत्रः, अस्य सन्ततिः [द्र. ४।१।६२] ४।१९।६९–७३, ७९

जनकः [= वैदेहः, मिथिः]
—निमिपुत्रः ४।५।२०–३४
—अस्य गृहे बलदेवस्य निवासः [द्र. स्यमन्तकमण्युपाख्यानम्] ४।१३।१८–१६२

जनमेजयः

—पुरुपुत्रः, अस्य पुत्राश्च ४।१९।१

—परीक्षित्पुत्रः, अस्य सन्ततिः ४।२१।२–४

जमदग्निः

—ऋचीक-सत्यवतीपुत्रः, रेणुकास्य भार्या, पुत्रः परशुरामः;
सम्बद्धविषयेण सह [द्र. गाधिचरितम्] ४।७।९–३६

जरासन्धः

—बृहद्रथपुत्रः, अस्य सन्ततिः ४।१९।८३ ८५

जह्नुः

—सुहोत्रपुत्रः, एतत्कर्तृकं गङ्गायाः पानम्, पुनः गङ्गायाः
निस्सारणञ्च ४।७।४–६

जाम्बवती

—कृष्णपत्नी [द्र. स्यमन्तकमण्युपाख्यानम्] ४।१३।५५–६३

जाम्बवान्

—कृष्णेन सह युद्धकरणम्, कन्यादानादि ४।१३।८–१६२

ज्यामघः

—नृपः, स्त्रीवशः, दीर्घसमयानन्तरं शैब्यायां विदर्भनामक-
पुत्रप्राप्तिः, युद्धे कन्यारत्नप्राप्तिः, सैव स्नुषा ४।१२।११–४५

ताटका

—राक्षसी [द्र. रामः] ४।४।८७–१०३

तारा

—बृहस्पतिपत्नी [द्र. सोमः] ४।६।६–३३

तुर्वसुः [= दुर्वसुः]

—ययाति-देवयानीपुत्रः, जरास्वीकारात् राज्यच्युतिः,
दक्षिणपूर्वस्यां दिशि मण्डलनृपत्वेन नियुक्तः
[द्र. ययातिः] ४।१०।१–३२

—अस्य वंशः ४।१६।२–६

तृणबिन्दुः

—बुधपुत्रः, अलम्बुसा अस्य भार्या, विशालः अस्य पुत्रः,
अस्य कन्या = इलबिला, पौत्राद्याः ४।१।४५–६१

त्रिशंकुः

—नृपः; त्रय्यारुणिपुत्रः, अस्य चाण्डालत्वप्राप्तिः, अस्य सन्ततिः स्वर्गगमनं च ४।३।२१–२४

दक्षः

—अस्य जन्म ब्रह्मणः दक्षिणाङ्गुष्ठात् ४।१।६

दत्तात्रेयः

—कार्त्तवीर्याय वरदाता ४।११।१२

दन्तवक्त्रः

—कारूष-श्रुतदेवापुत्रः ४।१४।३९–४०

दशरथः

—अस्य पुत्रा रामादयः [द्र. चित्ररथः] ४।४।८६–८७

दिष्टः

—मनुपुत्रः, अस्य पुत्र-पौत्राद्याः ४।१।७, १९–३१

—अस्य वंशः ४।१।१९–६१

दीर्घतमाः

— उतथ्य-ममतापुत्रः, बृहस्पतिवीर्यतिरस्कर्ता ४।१९।१६

—अनेन बलिभार्यायाम् अङ्ग-वंग-कलिङ्ग-सुह्म-पौण्ड्राख्याः क्षत्रियाः उत्पादिताः ४।१८।१२–१४

दुर्योधनः

—धृतराष्ट्र-गांधारीपुत्रः, ४।२०।३९

—बलरामात् गदाविद्याध्येता ४।१३।१०६

दुष्यन्तः

—ऐलीनपुत्रः, शकुन्तला अस्य पत्नी, पुत्रः चक्रवर्ती भरतः ४।१९।८–१३

देवकः

—आहुकपुत्रः, अस्य पुत्राः, पुत्र्यश्च ४।१४।१५–१९

—युधिष्ठिर-यौदेयीपुत्रः ४।२०।४४

देवयानी

—शुक्राचार्यस्य कन्या, ययातेः पत्नी [द्र. ययातिः]

देवापिः

—शन्तनोः अग्रजः, चरित्रेण भ्रष्टः ४।२०।६–३०
—सत्ययुगे क्षत्रियवंशप्रवर्तकः, मनुवंशबीजभूतः ४।२४।११८–१२१

देवासुरयुद्धम्

—[द्र. पुरञ्जयः, सोमः, रजिश्च] ४।२।२१–३२, ६।६–३३, ९।१–२८

द्विजमीढः

—हस्तिनः पुत्रः, अस्य सन्ततिः ४।१९।२६, ४८–५९

द्रुपदः

— पृषतस्य पुत्रः, अस्य पुत्रः धृष्टद्युम्नः ४।१६।७३

द्रुह्युः

—ययाति-शर्मिष्ठापुत्रः, जराग्रहणास्वीकारात्
पश्चिमदिशि मण्डलनृपत्वेन नियुक्तः ४।१०।१–३२
—अस्य वंशः ४।१७।१–५

द्रौपदी

—युधिष्ठिरादीनां भार्या, प्रतिविन्ध्यादयः अस्याः पुत्राः ४।२०।४१–४२

धुंधुः

—असुरः, कुवलयाश्वेन हतः [द्र. कुवलयाश्वः] ४।२।४०

धन्वन्तरिः

—दीर्घतपसः पुत्रः, विष्णुवरात् आयुर्वेदविभाजकः ४।८।८–१०

धृतराष्ट्रः

—अस्य दुर्योधनादयः पुत्राः [द्र. व्यासः] ४।२०।३८–३६

धृष्टः

—मनुपुत्रः, ४।७।१
—अस्य वंशे धार्ष्टकः क्षत्रियः अभवत् ४।२।४

धृष्टकेतुः

—मनुपुत्रः ४।१९।४३

नकुलः

—माद्रीपुत्रः, अस्य पुत्रौ च ४।२०।४०, ४२, ४८

नन्दः

—महापद्माख्यः, कौटिल्येन सपुत्रः नाशितः, वंशश्च		४।२४।२०–२६, २७

—मनुपुत्रः, अस्य सन्ततिश्च		४।१।७, २।५–९

नरिष्यन्तः

—मनुपुत्रः		४।१।७

नर्मदा

—नागभगिनी, पुरुकुत्सस्य पत्नी, अस्याः स्मरणात् विषनाशः		४।३।४–१६

नहुषः

—आयुनृपतेः पुत्रः, अस्य यत्यादयः षट् पुत्राः, वंशश्च		४।८।१–३, ९।२८–१०।१

नाभागः

—मनुपुत्रः अस्य सन्ततिश्च		४।१।७, २।५-९

—वैश्यत्वमापन्नः, अस्य वंशश्च		४।१।१९, ६१

नारदः

—[द्र. रजिः]		४।९।१–२८

निघ्नः

—अनमित्रस्य पुत्रः, अस्य पुत्रौ प्रसेन-सत्राजितौ		४।१३।१०

निमिः [= विदेहः]

—इक्ष्वाकुपुत्रः, यज्ञकरणम्, शापग्रहणदानादि, विदेह-नाम्नः कारणम्, अस्य पुत्रः जनकः, अस्य चरितम्, वंशश्च		४।५।१–३४

नृगः

—इक्ष्वाकुपुत्रः		४।१।७

नृसिंहः

—विष्णोः अवतारः [द्र. प्रह्लादः]		४।१४।४७, १५।५

परशुरामः

—जमदग्नि-रेणुकापुत्रः, विष्णोरंशावतारः, [द्र. गाधिः]		४।७।३५–३६

—कार्त्तवीर्यार्जुनहन्ता [द्र. कार्त्तवीर्यार्जुनः]		४।११।१२, २०

परीक्षित्

—उत्तरा-अभिमन्युपुत्रः, अश्वत्थामप्रहितेन ब्रह्मास्त्रेण हतः, भगवता पुनः उज्जीवितश्च, अस्य जनमेजयादयः चत्वारः पुत्राः ४।२०।५२-२१।२

—अस्य राज्याभिषेकः ४।२४।११

पाण्डवाः

—एषां विस्तारः [द्र. ४।१३।७०, २०।४०-५३] ४।१४।३२-३८

पाण्डुः

—अस्य भार्या पृथा, पुत्राश्च [द्र. व्यासः] ४।१४।३२-३८

पुरञ्जयः [= शशादः]

—नृपः, विष्णोः अंशावतारः, विकुक्षिपुत्रः, देवसहायकः ४।२।२१-३२

पुरुकुत्सः

—नृपः, मान्धातुः पुत्रः, अस्य भार्या नर्मदा, त्रसद्दस्युः अस्य पुत्रः, दुष्टगन्धर्वनाशकः, सम्बद्धविषयश्च ४।३।४-११

पुरूरवाः

—बुधेलयोः पुत्रः, प्रतिष्ठानस्य अधिपतिः ४।१।११-१२, १६-१७

—उर्वश्या सह समागमः, अस्य षट् पुत्राः, गन्धर्वैः अग्निस्थालीदानं अस्मै, उर्वशीसालोक्यप्राप्तिः अस्य ४।६।३४-७।१

पूरुः

—ययाति-शर्मिष्ठापुत्रः, पितुः जराग्रहणात् पित्रा पृथिवीराज्ये अभिषिक्तः, सम्बद्धविषयश्च ४।१०।१-३२

पृषध्रः

—मनुपुत्रः, गुरोः गोः वधात् अस्य शूद्रत्वप्राप्तिः ४।१।७, १७

प्रतर्दनः

—दिवोदासस्य पुत्रः, अस्य शत्रुजिताद्यनेकनामानि, अस्य पुत्रः अलर्कः ४।८।११-१६

प्रसेनः

—निघ्नस्य पुत्रः, स्यमन्तकमणिं कण्ठे बध्वा आखेटाय गमनम्, सिंहेन तत्र हतश्च ४।१३।१०, २९-३१

बलदेवः [= बलभद्रः, बलरामः, रामः]
—शतधन्वनः वधार्थं गमनम्, कृष्णं विनिन्द्य जनकपुरगमनम्, पुनः द्वारकां प्रति आगमनादि ४।१३।७६–१६२
—केशवांशः, रेवती अस्य भार्या, अयं रेवतीं विनम्रयामास, सम्बद्धविषयश्च ४।१।६५–९६
—बलदेव-कृष्णादीनां जन्मविवरणम् ४।१५।२६–३३

बभ्रुः
—देवावृधस्य पुत्रः [द्र. देवावृधः] ४।१३।२–६

बाहुः
—नृपः, वृकपुत्रः, हैहयादिभिः पराजितः, अन्तर्वत्न्या महिष्या सह वनगमनम्, और्वाश्रमे मृतिश्च ४।३।२६–२९
अस्य भार्या और्वकृपया सगरं जनयामास ४।३।३०–३५

बुधः
—सोमस्य पुत्रः, अस्मात् इलाया पुरूरवसः उत्पत्तिः ४।१।८–१६
—सोमात् तारायाम् अस्य जन्म ४।६।६–३३

बृहस्पतिः
—अस्य भार्या तारा, सोमेन सह कलहः, सम्बद्धविषयश्च [द्र. सोमः] ४।६।६–३३
—रजिपुत्राणां मोहनाय, इन्द्रस्य बलवृद्धयै च आभिचारिककर्मकर्ता [द्र. रजिः] ४।९।१–२८

ब्रह्मा
– अस्य दक्षिणाङ्गुष्ठात् प्रजापतेः दक्षस्य जन्म, [द्र. सृष्टिः] ४।१।३–६
—रेवतीं बलरामाय दातुं ककुद्मिनं कथयिता, सम्बद्धविषयश्च ४।१।६५–९६

ब्राह्मणी
—नाम नास्ति, सौदासशापदात्री [द्र. सौदासः]

भगीरथः
—दिलीपस्य पुत्रः, गङ्गायाः आनयनम् ४।४।३५

भरतः
—दशरथस्य पुत्रः, दुष्टगन्धर्वाणां नाशकः, अस्य पुत्रौ च [द्र. रामः ४।४।८७–१०३] ४।४।१००-१०४

भरतः

—दुष्यन्तपुत्रः, अस्य निर्वचनम्, अस्य तिस्रः पत्न्यः, नव पुत्राः, मरुत्सोमनामकयागस्य कारयिता, सम्बद्धविषयश्च ४।१९।१०-१६

मदयन्ती

—सौदासस्य पत्नी, अस्याः पुत्रः अश्मकः, पुत्रप्राप्तिप्रकारश्च ४।४।४०-७२

मरुः

—राजा, शीघ्रगस्य पुत्रः, योगं आस्थाय, कलापग्रामे स्थितः, आगामियुगे सूर्यवंशीयक्षत्रप्रवर्तयिता ४।४।१०८–११०

मरुत्तः

—अविक्षितस्य पुत्रः, चक्रवर्ती, अस्य पुत्रः नरिष्यन्तः ४।१।३१–३३

मान्धाता

—नृपः, अस्य उत्पत्तिप्रकारः, अस्य भार्या बिन्दुमती, अस्य सन्ततिः, सौभरिः अस्य श्वशुरः, नामनिर्वचनं च ४।२।४८–६८

मूलकः [= नारीकवचः]

—अश्मकस्य पुत्रः, अस्य नाम्नः निर्वचनम्, अस्य पुत्रः दशरथः ४।४।७३–७९

मौनेयाः

—गन्धर्वाः, नागस्य मणिहर्तारः, पुरुकुत्सुना नाशिताः ४।३।४–१०

यदुः

—ययातिदेवयान्योः पुत्रः, पितुः जराग्रहणास्वीकारात् दक्षिणस्यां दिशि मण्डलनृपत्वेन नियुक्तः, अस्य वंशश्च ४।१०।४–१२, ३१–११।३०

ययातिः

—नहुषपुत्रः, अस्य द्वे भार्ये, पञ्च पुत्राः, शुक्रशापात् जराप्राप्तिः, पुरुं राज्येऽभिषिच्य तपश्चाराऽयम् ४।१०।१–३२

युधिष्ठिरः

अस्य पुत्रौ [द्र. पाण्डुः] ४।२०।४२–४४

युवनाश्वः

—प्रसेनजितः पुत्रः, मन्त्रपूतस्य जलस्य पानात् अस्य दक्षिणकुक्षेः मान्धातुः जन्म ४।२।४८–५८

रजिः

—आयुषः पुत्रः, देवासुरसंग्रामजेता, अस्य सन्ततिश्च ४।८।३, ९।१-२३

रथीतरः

- पृषदश्वस्य पुत्रः, अस्य वंश्याः क्षत्त्रोपेताः द्विजातयः ४।२।९-१०

राक्षसः

—व्याघ्ररूपौ, सौदासानिष्टकर्तारौ, सौदासेन नाशितौ ४।४।४१-४६

रामः

—दाशरथिः, विष्णोः अंशावतारः, अस्य वनगमनादि,
अस्य सन्ततिः राज्यशासनकालश्च ४।३।१७, ४।८७-१०४

रावणः

—दशाननः, अयं कार्त्तवीर्येण नियमितः ४।११।१६
—अयं रामेण हतः [द्र. शिशुपालः ४।१४।११-१५।१-१७] ४।१४।४८-४६

रुद्रः

—अङ्गिरसः सकाशात् उपलब्धविद्यः, बृहस्पतिसहायकः ४।६।१३

रेणुका

—रेणोः पुत्री, जमदग्निभार्या, परशुराममाता [द्र. गाधिः] ४।७।३५-३६

रेवतः

—आनर्तस्य पुत्रः, आनर्तदेशाधिपतिः, अस्य पुत्रः रैवतः ४।१।६४-६५

रेवती

— रैवतस्य पुत्री, बलरामपत्नी ४।१।६५-९६

रैवतः [= ककुद्मी]

— रेवतस्य पुत्रः, अस्य पुत्री रेवती, अनेन ब्रह्मणः
आदेशेन रेवती बलरामाय दत्ता ४।१।६५-९६

लक्ष्मणः

— दशरथस्य पुत्रः, [द्र. रामः] ४।४।८६-१०४

वसिष्ठः

—विकुक्षिः शशं भक्षितवानिति इक्ष्वाकुं प्रत्यस्य कथनम् ४।२।१५–१८
—अयं शकादीन् जीवन्मृतकाश्चकारेत्यादि ४।३।४२–४३
—यज्ञसमाप्त्यनन्तरं सौदासेन नरमांसं प्राप्य, तेन कुपितः शापानुग्रहकर्ता, ४।४।४५–९६
—निमेः शापदाता, तस्मात् शापग्रहणकर्ता, अस्य जन्म च [द्र. १।१।१२–२०] ४।५।१–१२

वसुदेवः

—शूर-मारिषापुत्रः, अस्य देवक्यादयः पत्न्यः, अस्य पुत्रपौत्राश्च [द्र. ९।१।६९] ४।१५।७८–९०

विकुक्षिः

—इक्ष्वाकोः पुत्रः, शशादापरनामा, अस्य पुत्रः पुरञ्जयः ४।२।११–२०

विचित्रवीर्यः

—शान्तनु-सत्यवतीपुत्रः द्वे भार्येऽस्य, यक्ष्मणा मृतः [द्र. व्यासः] ४।२०।३४–३८

विदर्भः

—ज्यामघस्य पुत्रः, अस्य पुत्राः [द्र. ज्यामघः] ४।१२।१२–३८

विवस्वान् [= सूर्यः]

—अस्य पुत्रः मनुः, सत्राजिते स्यमन्तकमणिदाता ४।१।६,१३।११–१४

विशालः

—तृणबिन्दोः अलम्बुसायाश्च पुत्रः, वैशालीनगर-स्थापकः, अस्य पुत्राद्याः ४।१।४९–६१

विश्वामित्रः

—गाधेः पुत्रः, अस्य पुत्राश्च [द्र. गाधिः ४।७।६–३६] ४।७।३१–३६
—ऋषिः [द्र. त्रिशंकुः] ४।३।२१–२४
—अस्य यागाः रामेण रक्षिताः ४।४।८७–१०३

विष्णुः

—पुरञ्जयस्य शरीरे प्रविश्य दैत्यानां नाशकः ४।२।२१–३२
—पुरुकुत्से प्रविश्य दुष्टगन्धर्वनाशकः ४।३।४–१६

वैवस्वतमनुः

— विवस्वतः पुत्रः, अस्य पुत्राः इक्ष्वाकादयः, इला पुत्री च　　४।१।६–१०

व्यासः

—मातुः आदेशात् विचित्रवीर्यपत्न्योः दास्यां च
पुत्रोत्पादकः　　४।२०।३६–३८

शतधन्वा

—यादवः, सत्राजितः हन्ता, कृष्णस्य चक्रेण
हतश्चायम्　　४।१३।७१–६८

शतानीकः

—जनमेजयस्य पुत्रः, अयं याज्ञवल्क्यात् वेदम्,
कृपाचार्यात् अस्त्रविद्याम्, शौनकात् आत्मज्ञानं
प्राप, अस्य पुत्रः अश्वमेधदत्तः　　४।२१।३–५

शत्रुघ्नः

—दशरथस्य पुत्रः, मथुरायाः निवेशकः,
अस्य पुत्रौ च　　४।४।८७–१०३

शर्मिष्ठा

—वृषपर्वणः कन्या [द्र. ययातिः]　　४।१०।१–३२

शरद्वान्

—[द्र. गौतमः]

शर्यातिः

—मनोः पुत्रः सुकन्यायाः पिता, अस्य पुत्रः आनर्तः　　४।१।७, ६२–६३

शान्तनुः

— प्रतीपस्य पुत्रः, अस्य हस्तस्पर्शस्य फलम्, अयं
जाह्नव्यां भीष्मम्, सत्यवत्यां चित्राङ्गद-विचित्रवीर्यौ
उत्पादयामास　　४।२०।८–३४

शावस्तः

—चान्द्रयुवनाश्वस्य पुत्रः, अस्य पुत्रः बृहदश्वः,
शावस्तीसंस्थापकः　　४।२।३६–३८

शिशुपालः

—दमघोष-श्रुतश्रवापुत्रः, अस्य पूर्वजन्मकथा, भगवतः द्वेषी, भगवति लीनः, सम्बद्धविषयश्च ४।१४।४४–१५।१७

शुक्रः

— चन्द्र-बृहस्पतिकलहे अयं पार्ष्णिग्राहः ४।६।१२–१८

— देवयान्याः पिता, ययातिं प्रति शापदाता ४।१०।४–७

शुनःशेपः [=देवरातः]

—भृगुवंशीयः, अयं विश्वामित्राय देवैर्दत्तः ४।७।३७

शैव्या

—ज्यामघस्य पत्नी, पतिवश्या, अस्याः पुत्रः विदर्भः ४।१२।१२–३६

श्वफल्कः

—पृश्नेः पुत्रः, अस्य भार्या गान्दिनी, पुत्रः अक्रूरः, अस्य प्रभावः, अस्य सन्ततिः, सम्बद्धविषयेण सह ४।१३।११९–१६२

सगरः

—नृपः, बाहोः पुत्रः, अस्य उत्पत्तिप्रकारः अस्य द्वे भार्ये, अस्य पुत्राः, हयमेधयज्ञकरणम्, सम्बद्धविषयेण सह ४।३।२६ ४।३३

सत्यभामा

—कृष्णस्य भार्या [द्र. कृष्णः] ४।१३।६४, ७१–७६

सत्यवती

—गाधेः कन्या, ऋचीकऋषेः भार्या, पुत्रार्थं भर्त्रा दत्तयोः फलयोः व्यत्यासेन अस्याः पुत्रः जमदग्निः अभवत्, इयं कौशिकी नदी अभूत् [द्र. गाधिः] ४।७।१२–३४

सत्यव्रतः [=त्रिशङ्कुः]

—त्र्यारुणेः पुत्रः, अस्य पुत्रः हरिश्चन्द्रः, अयं विश्वामित्रेण सशरीरः स्वर्गम् आरोपितः ४।३।२१–२५

सत्राजित्

—निघ्नस्य पुत्रः, प्रसेनस्य भ्राता, अयं सूर्यात् स्यमन्तकमणिं प्राप, शतधन्वना हतः, सम्बद्धविषयेण सह ४।१३।१०–७१

सीता

—सीरध्वजस्य पुत्री, अस्या: उत्पत्तिप्रकारश्च　४।५।२७-३०

—रामस्य भार्या, रावणेन अपहृता, रामेण रावणं हत्वा पुन: सीता आनीता, अस्या: पुत्रौ च　४।४।८७-१०४

सीरध्वज: [= जनक:]

—सीतायाः पिता, हर्षरोम्णः पुत्रः, अस्य पुत्राश्च　४।५।२७-३०

सुद्युम्न: [= इला]

—इला एव सुद्युम्न:, प्रतिष्ठानपुरस्य अधिप:　४।१।८-१६

सुनिक:

—रिपुञ्जयस्य अमात्य:, स्वस्वामिहन्ता, पुत्राय राज्यदाता च　४।२४।१-२

सुमति:

—काश्यपस्य दुहिता, सगरस्य पत्नी, इयम् और्ववरात् षष्टिसहस्रपुत्रान् प्राप　४।४।१-६

सोम:

—अत्रेः पुत्रः, अयं ब्रह्मणा औषध्यादीनां आधिपत्ये अभिषिक्तः, अनेन बृहस्पतेः पत्न्याः तारायाः अपहरणम् कृतम्, देवासुरयुद्धम्, बुधोत्पत्तिश्च　४।६।१-३३

सौदास: [= मित्रसह:]

—सुदासस्य पुत्र:, अस्य भार्या मदयन्ती, अश्मकस्य पिता, कल्माषपादापरनामा, व्याघ्रद्वयमारणम्, वसिष्ठ-ब्राह्मणोभ्यां शापदानादि,　४।४।४०-७२

सौभरि:

—ऋषिः, मान्धातुः कन्यानां पतिः, अस्य पुत्राः, वैराग्यात् परमपदप्राप्तिकर्ता　४।२।६६-१३३

हरिश्चन्द्र:

— सत्यव्रत (त्रिशंकु) पुत्र:, अस्य पुत्र: रोहित:, सम्बद्धविषयश्च　४।३।२१-२५

हिरण्यकशिपु:

—[द्र. प्रह्लाद: शिशुपालश्च]　४।१४।४४-१५।१७

[1]हिरण्यनाभ:

—नृप:, विश्वसहस्य पुत्र:, अस्य पुत्र: पुष्य:, जैमिनिशिष्यात् याज्ञवल्क्यात् योगप्राप्ति:　४।४।१०६-१०८

१ — जीवानन्द संस्करणानुसारेण तु हिरण्यनाभ एव जैमिनिशिष्य:, याज्ञवल्क्य एव तस्मात् योगमवापेति प्रतिपादितम्, श्रीमद्भागवतमपि एतदेव द्रढयति।

नवमः खण्डः व्यक्तीनां परिचयः, तत्सम्बन्धीनि चरितानि, आख्यानानि च ।

विभागः—जातिः

जातिसामान्यम्

[प्रथमखण्डः द्रष्टव्यः]

जातिविशेषाः

अप्सराः	
—आसाम् उत्पत्तिः	१।२१।२५
— लक्ष्म्याः प्रादुर्भावसमये आभिः नर्तनं कृतम्	१।९।१०२
— अष्टावक्रद्वारा शापप्राप्तिः शापमोक्षश्च एता एव गोप्यः, सम्बद्धविषयश्च	५।३८।८१–८४
असुरः	
— प्राचेतसदक्षमानसपुत्राः, द्रः प्र. खण्डः	१।१५।८८
ऋषिः	
—चतुर्दशमन्वन्तरीयऋषिनामानि	३।१।१–२।६१
—ऋषयः (ऋगादिशाखाप्रवक्तारः)	३।४।१६–६।४
—ऋषिः, ब्रह्मर्षिः, देवर्षिः, राजर्षिः इति भेदात् त्रिविधः, द्र. १।२१।२७–२६	३।६।३०
गन्धर्वः	
—कश्यप-अरिष्टायां जाताः द्र. १।१५।८८	१।२१।२५
तिर्यक्	
—सुरभितः गोमहिषादेरुत्पत्तिः	१।२१।२४
—ताम्रायाः पशुपक्षिणामुत्पत्तिः	१–२१।१४–१७
दानवः	
—कश्यप-दनुजाताः, एषां नामानि	१।२१।४–१३
—कश्यपात् पुलोमायां, कालकायां च जाताः	१।२१।७–६
देवः	
कश्यपात् अदित्यां जाताः	१।१५।१२८–१३४

देवविशेषः

—आदित्याः (कश्यपात् अदित्यां जाताः, द्वादश, एषां नामानि)　१।१५।१३१–१३२

— तुषिताः (चाक्षुषमन्वन्तरीयाः देवाः, वैवस्वतमन्वन्तरे कश्यपात् अदित्यां जाताः)　१।१५।१२८–१३३

—देवप्रहरणाः (कृशाश्वस्य पुत्राः, एते युग-सहस्रान्ते पुनरपि जायन्ते)　१।१५।१३८

—देवश्रेष्ठाः (प्रत्यङ्गिरसजाः, ऋचाभिमानिनः)　१।१५।१३७

—मरुत्वन्तः (धर्मात् मरुत्वत्यां जाताः)　१।१५।१०८

—मुहूर्त्ताः (धर्मात् मुहूर्त्तायां जाताः)　१।१५।१०८

—यामाः (यज्ञात् दक्षिणायां जाताः, द्वादश)　१।७।२१

—रुद्रः (विश्वकर्मपुत्रः, एकादशरुद्रनामानि)　१।१५।११९-१२५

—वसवः (धर्मात् वसौ जाताः, अष्टसंख्याकाः, एषां नामानि)　१।१५।१०७-१०८, ११०–१११

देवासुरयुद्धम्

—दैत्यकृतः देवानां पराजयः　।९।३२–३४

—देवैः कृतः दैत्यानां पराजयः　१।९।११०–१११

—हिरण्यकशिपुना कृतः देवपराजयः　१।१७।२–६

—देवैः कृतः असुराणां पराजयः　३।१७।९–१८।३३

द्र. श्रीचरितञ्च

दैत्यः

—कश्यपात् दित्यां जातौ, हिरण्यकशिपु-हिरण्याक्षौ, द्र. अष्टमः खण्डः　१।१५।१४१–२१।३

नागः

—कश्यप-कद्रुजाताः शेषाद्याः　१।२१।१९–२२

द्र. १।१५।८८

निषादः

—एते वेनस्य ऊरुतः जाताः　१।१३।३३–३७

पिशाचः

— कश्यपात् क्रोधायां जाताः　१।२१।२२–२३

मनुष्यः

—सप्तद्वीपान्तर्गताः — द्र. भुवनकोशः

—अर्वाक्सर्गः — २।२।१-४।८७

— अर्वाक् सर्गः मानुषसृष्टिः — १।५।१५, १८, २३

—मनुष्याणां ह्रासवृध्यादि — [द्र. प्र. खं] १।६।१-४२

यक्षः

कश्यपात् खसायां जाताः — [द्र. प्र. खं] १।२१।२५

रक्षः

—कश्यपात् खसायां जाताः — [द्र. प्र. खं] १।२१।२५

सर्पः

—कश्यपात् सुरसायां जाताः — [द्र. प्र. खं] १।२१।१८-१९

जातीनां व्यक्तीनाञ्च परिचयः

अक्रूरः

—श्वफल्कस्य पुत्रः, महाभागवतः, कंसस्य आज्ञया कृष्ण-बलरामाभ्यां सह मथुरायाम् आगमनम्, यमुनायाम् अक्रूरस्य मोहः — ५।१५।१-१९।१२

अग्निः [= प्रजापतिः]

—अस्य पुत्र-पौत्राश्च [द्र. प्रह्लादः, पावकश्च] — १।१०।१४-१७

— पूर्वम् अयं एक एव, पूरूरवसः समयादारभ्य अग्नित्रयं जातम्, अस्य उत्पत्तिकथा च — ४।६।७५-९४

[द्र. पूरूरवाः, १।१५।११०-११६, ५।३८।२४ अपि]

अग्निष्वात्ताः

—पितृविशेषाः [द्र. १।७।२२, २५, २७] — १।१०।१७-१९

अङ्गः

—अस्य भार्या सुनीथा, वेनश्च पुत्रः — १।१३।७

अङ्गिराः

—अस्य भार्या स्मृतिः, अस्य पुत्राः — १।१०।८-९

अत्रिः

—अस्य उत्पत्तिः, अब्जयोनेः ब्रह्मणः सकाशात्, पुत्रश्च सोमः ४।६।५–६

—अनसूयापतिः, अस्य पुत्राः सोमादयः १।१०।८–९

अदितिः

—दक्षप्रजापतेः कन्या, कश्यपस्य भार्या, द्वादशादित्यानां माता १।१५।१०३–१०४, १२६–१३४

—अस्याः गृहे कृष्णस्य आगमनम्, अदितिकृता कृष्णस्य स्तुतिश्च ५।३०।१–२८

अधर्मः

—अस्य भार्या हिंसा, अस्य पुत्रः अनृतः, निकृतिः कन्या च १।७।३२–३६

अनलः

—अष्ट वसुषु एकः, अस्य पुत्राः कुमारादयः १।१५।१११, ११५, ११६

अनसूया

—अत्रिपत्नी [द्र. अत्रिः] १।१०।८-९

अनिरुद्धः

— प्रद्युम्नस्य पुत्रः, अस्य विवाहः, बलरामकर्तृकः-रुक्मिवधः, सपत्नीकस्य अनिरुद्धस्य द्वारकायाम् आगमनम् ५।२८।६-२८

– उषया सह विवाहः, बाणासुरेण सह युद्धम् ५।३२।६-३३।५३

अनिलः

—अष्ट वसुषु अन्यतमः, धर्म-वसुपुत्रः, शिवास्य भार्या, द्वौ पुत्रौ च १।१५।१११. ११४-११६

अरिष्टकः

—असुरः, वृषभरूपं सन्धाय सर्वोपद्रवकारकः, अयं कृष्णेन हतः ५।१४।१–१५

अरिष्टनेमी

—दक्षप्रजापतेः चतसृणां कन्यानां पतिः, अस्य षोडष अपत्यानि [द्र. १।१५।१०४] १।१५।१३६

अरिष्टा

—दक्षप्रजापतेः पुत्री, कश्यपस्य पत्नी, गन्धर्वमाता १।१५।१२६, २१।२५

अरुणः

—कश्यप-विनतापुत्रः १।२१।१७

अरुन्धती

—दक्षप्रजापतेः कन्या, धर्मस्य भार्या,
अस्याः सन्ततिः १।१५।१०३-१०[illegible], १०६, १०९

अर्जुनः [= पाण्डवः]

—इन्द्रांशः ५।१३।१७–२४
—अस्मै दारुकद्वारा कृष्णस्य सन्देशः ५।३७।५७-६४
—आभीरकर्तृकः अस्य पराजयः, वज्रस्य
अभिषेकः, हस्तिनापुरं प्रति आगमनम् ५।३८।१-९२
—अस्मै व्यासस्य उपदेशः ५।३८।३५-९०

अश्विनौ

—सूर्यपुत्रौ, अश्वरूपधारिण्याः संज्ञायाः सकाशात् अनयोः जन्म ३।२।२–७

अष्टावक्रः

—जले तपःकरणम्, रम्भा-तिलोत्तमादिभ्यः
वरदानम्, अभिशापदानादि ५।३८।७१–८४

असिक्नी

—वीरणप्रजापतेः कन्या, प्राचेतसदक्षप्रजापतेः
पत्नी, अस्याः षट्सहस्रपुत्राः षष्टिकन्याश्च सम्बद्धविषयेण सह १।१५।८९–१०३

आकूतिः

—स्वायम्भुवमनोः कन्या, रुचिप्रजापतेः भार्या,
दक्षिणा-यज्ञयोर्माता १।७।१९–२०

आग्नीध्रः

—प्रियव्रतस्य पुत्रः, जम्बूद्वीपेश्वरः, अस्य नाभ्यादयः
नव पुत्राः, पुत्रेभ्यः वर्षाधिपतित्वदानम्, तत्सन्ततिश्च २।१।५–४३
—तपसे शालग्रामक्षेत्रं प्रति गमनम् २।१।२४

आदित्याः

—द्वादश, एते चाक्षुषमन्वन्तरे तुषितनामानः देवाः,
कश्यपात् अदित्यां जाताः, एषां नामानि १।१५।१२६–१३४

इन्द्रः

—त्रैलोक्याधिपतिः, शचीपतिः, दुर्वाससः शापात् अयं निःश्रीकतां गतः, हरेः उपदेशात् समुद्रमन्थनम्, श्रियः प्राद‍ुर्भावः, इन्द्रकृता श्रियः स्तुतिः, वरप्राप्तिश्च १।९।१–१४६

—दितेः कुक्षौ प्रविश्य गर्भछेदनम्, मरुताम् उत्पत्तिः, १।२१।३०–४१

—मरुतां देवानां चाधिपत्ये ब्रह्मणा अभिषिक्तः १।२२।१, ४, ६

—चतुर्दश मन्वन्तरीयाणि इन्द्रनामानि ३।१।१-२।६१

—अस्य भगिनी योगनिद्रा [द्र. गाधिः] ५।१।६९–८६

—इन्द्रयज्ञस्य निरोधात् इन्द्रस्य क्रोधः, कृष्णेन गोवर्धनधारणानन्तरं कृष्णस्य समीपे इन्द्रस्य आगमनम्, अर्जुनस्य संरक्षणाय प्रार्थनादि ५।१०।१६।१२।२६

—इन्द्रेण कृष्णाय नरकासुरवृत्तान्तकथनम् ५।२९।१–१५

—पारिजातवृक्षस्य कृते कृष्णेन सह युद्धम्, इन्द्रस्य पराजयः, कृष्णं प्रति क्षमायाचनादि [द्र. कण्डुः] ५।३०।१–३१।१३

[द्र. ४।२।२१–३२, ५।२१–१६]

इरा

—दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, १।१५।१०४, १२६–१२७

—वृक्षादीनां माता १।२१।२४

उग्रसेनः

—कंसस्य पिता, कृष्णेन बन्धात् मोचितः, राज्ये अभिषिक्तश्च ५।२१।८–१७

—अस्य अग्नौ प्रवेशः ५।३८।४

उत्तङ्कः

—ऋषिः ४।२।४०

उत्तानपादः

—स्वायम्भुवमनोः पुत्रः, अस्य द्वे भार्ये द्वौ पुत्रौ च १।११।१–१२।१०३

उद्धवः

—यादवेषु श्रेष्ठः, यादवानां नाशकाले समुपस्थिते कृष्णाज्ञया बदरिकाश्रमगमनम् ५।३७।२९–३७

उशनाः

—चन्द्रसहायकः [द्र. श्रीः] ४।६।१२।१४

उषा

—बाणासुरस्य कन्या, अनिरुद्धस्य भार्या ५।३२।६, ३३।५३

ऊर्जा

—दक्षकन्या वसिष्ठपत्नी, अस्य पुत्राः १।७।२२, २५, १०।१३–१४

ऋचीकः

—सत्यवत्याः पतिः, पत्न्यै चरुदाता, अस्य पुत्रः जमदग्निः ४।७।१३–३९

ऋभुः

—ब्रह्मणः पुत्रः, निदाघं प्रति अद्वैतज्ञानोपदेशः अनेन कृतः २।१५।२–१६।१९

और्वः

—सगराय विष्ण्वाराधनादिकथकः ३।८।३–१७।२

कंसः

—पूर्वजन्मनि अयं कालनेमिः, उग्रसेनस्य पुत्रः,
भोजराजः ३।२६, ४।१४।२०, ५।१।२१-२२, ६४,

—आकाशवाण्याः श्रवणम्, देवकीहननाय उद्योगकरणम् ५।१।५–११

—वसुदेवेन आनीतायाः नन्दगोपकन्यायाः शिलापृष्ठे
क्षेपणादि ५।३।१९–२९

—एतत्कर्तृकः आत्मरक्षणोपायः, वसुदेवदेवक्योः
बन्धनान्मोचनम् ५।४।१–१७

—नारदात् देवकीगर्भपरिवर्तनादिवृत्तान्तश्रवणम्,
कंसस्य क्रोधः, कृष्णबलरामयोः आनयनाय अक्रूरप्रेषणम् ५।१५।१–२४

—अस्य वधः सम्बद्धवषयेण सह ५।२०।१८–८७

कण्डुः

—मुनिः गोमतीतीरे तपःकरणम्, प्रम्लोचया
सहास्य विहारः, मारिषायाः उत्पत्तिः, तपः करणादि १।१५।११–५९

कपिलः

—मुनीनाम् अधिपतिः १।२२।१,८

—विष्णोः अंशावतारः, २।१४।९

—कृतयुगे विष्णुः कपिलरूपेण ज्ञानस्य उपदेष्टा ३।२।५५

—सगरस्य षष्टिसहस्रपुत्राणां नाशकः, अंशुमते हयं वरं च दाता ४।४।२०–३१

कद्रुः

—दक्षप्रजापतेः सुता, कश्यपस्य पत्नी,
नागानां माता १।१५।१०१-१०४, १२७, १।२१।१९–२२

कल्किः

—कलियुगान्ते विष्णोः अवतारः ३।२।५८

कश्यपः

—दक्षप्रजापतेः त्रयोदश कन्यानां पतिः, अदित्यादिनां त्रयोदश पत्नीनां नामानि, सन्ततिश्च — १।१५।१०३, १०४, १२६–१३४, १४१-२१।४१

कार्त्तिकेयः [= कुमारः]

—अग्निभूः, शरस्तम्बेऽस्य जन्म निरुक्तिश्च — १।१५।११५–११६

कालनेमिः

—जन्मान्तरेऽयमेव कंसः — ५।१।६४

कालयवनः

—म्लेच्छनृपः, अस्य उत्पत्तिः गार्ग्यऋषि-सकाशात् , यादवैस्सह युद्धम् , मुचकुन्दकर्तृकः अस्य नाशः — ५।२३।१–२१

कालिङ्गकः

—कलिङ्गदेशीयः ब्राह्मणः, अनेन यमयातनानाशक-कर्माणि भीष्माय प्रतिपादितानि — ३।७।९–३६

कालियः [= नागराजः]

—कृष्णेन सह युद्धकरणम् , कृष्णं स्तुत्वा समुद्रं प्रति गमनम् , सम्बद्धविषयेण सह — ५।७।१–८०

काली

—जडभरतस्य रक्षित्री, पृषतनृपतेः सेवकस्य नाशकर्त्री — २।१३।४८–५०

काशिराजः

—पौण्ड्रकस्य सहायकः, कृष्णेन हतः — ५।३४।१४–२७

कुब्जा

—कंसस्य अनुलेपनकर्मकर्त्री, कृष्णकर्तृकं अस्याः ऋजुत्वम् — ५।२०।१–१३

कुरुः

—अस्य भार्या आग्नेयी. अङ्गादयः षट् पुत्राः — १।१३।६–७

कुवलयापीडः

—हस्ती, रामकृष्णयोः वधार्थं उद्यतः बलरामेण हतः — ५।१५।१७, २०।२२–२३, ३२–४१

कूर्मः [= विष्णुः]

—भगवतः अवतारः, समुद्रमन्थने मन्थनाद्रेः
अधिष्ठानभूतः, देवानां बलवर्धकः १।९।८८–९१

कृत्या

—हिरण्यकशिपोः आज्ञया प्रह्लादस्य नाशाय पुरोहितैः
उत्पादिता [द्र. पुरोहितः] १।१८।९–४६
—दक्षिणाग्नेः सकाशात् उत्पन्ना, कृष्णस्य चक्रेण हता ५।३४।२८–४४

कृशाश्वः

—प्राचेतसदक्षप्रजापतिकन्ययोः पतिः, देवर्षिः,
देवप्रहरणाः अस्य पुत्राः १।१५।१०५, १३८

कृष्णः [= विष्णुः]

—अस्य सम्पूर्णं चरितम्, सम्बद्धविषयेण सह ५।१।१–३८।९४
अध्यायानुक्रमेण
—विष्णोः अंशेन अवतीर्णस्य अस्य कर्मविषयकः प्रश्नः ५।१।१–३
—अवतारस्य पूर्वपीठिका (विश्वरूपम्, अस्य
ब्रह्मकृता स्तुतिश्च ५।१।५१–५८, दैत्यनाशाय
श्रीभगवतः केशयोः अवतारः ५।१।५९–६५, निद्रादेवीं
प्रति गर्भपरिवर्तनाय आदेशः ५।१।६९–८६,
अवतारस्य तिथिः ५।१।७७) इत्यादि ५।१।४–८६
—अस्य देवकीगर्भे प्रवेशः, तदा देवकृता स्तुतिः,
अस्य आविर्भावः, तत्कालीना स्थितिः ५।२।१–३।२९
कृष्णकर्तृकः पूतनाया वधः, शकटासुरस्य
भञ्जनम्, यमलार्जुनयोः उद्धारः, वृन्दावनं
प्रति गमनम् ५।५।१–६।५१
—एतत्कर्तृकं कालियनागस्य दमनम् ५।७।१–८३
—एतत्कर्तृकं तालफलपातनादि ५।८।१–३
—हरिणाक्रीडनम्, प्रलम्बासुरवधार्थं
बलदेवस्य शक्तेः स्मारणादि ५।९।१–३८
—शरद्वर्णनम्, शक्रमखविषयकप्रश्नः,
गोवर्धनपूजादिवर्णनम् ५।१०।१–४९
—गोवर्धनधारणेन गोपादीनां रक्षणम्,
गोवर्धनस्य स्वस्थाने स्थापनं च ५।११।१–२५

—अस्य माहात्म्यं ज्ञात्वा इन्द्रेण कृता अस्य
स्तुतिः, व्रजगमनं च ५।१२।१६
—गोपीभिः सह रासक्रीडाकरणादि ५।१३।१–६२
—एकल्कर्तृकः वृषभासुरवधः ५।१४।१–१४
—वृन्दावने केशिनं हत्वा पुनः पुनः गोकुलं प्रत्यागमनम् ५।१६।१–१७, २८
—गोकुले अक्रूरकृतं कृष्णबलरामदर्शनम् ५।१७।१–३३
—गोकुलात् निष्क्रमणम्, मध्ये कालिंद्याः प्राप्तिः,
सम्बद्धविषयेण सह ५।१८।१–५८
—यमुनायाम् अक्रूरकृतं विचित्रदर्शनम्, मथुरायां प्रवेशः,
रजकं हत्वा वस्त्रग्रहणम्, मालाकाराय वरदानम् ५।१९।१–२९
—कुब्जायै वरदानम्, धनुषः भङ्गकरणम्, कुवलया-
पीडहननम्, चाणूरतोषकौ हत्वा गोपैस्सह
क्रीडाकरणम्, कंसवधादि ५।२०।१–१०५
—क्षमायाचनयदुवृद्धानां नमनादि ५।२१।१–६
—कंसपत्नीनां समाधानकरणम् ५।२१।७–८
—उग्रसेनस्य अभिषेककरणम्, बलरामेण सह विद्याध्ययनाय
गुरुगृहगमनम्, गुरुसेवाकरणम्, मथुरां प्रत्यागमनम्
सम्बद्धविषयेण सह ५।२१।१–३२
—जरासन्धेन सह अष्टादशवारं युद्धकरणम्, अस्य
लीलारूपकथनं च ५।२२।१–१८
—कालयवनभयेन द्वारकां निर्माय तत्र यादवानां स्थापनम्,
मुचकुन्दसुप्तगुहायां गमनम्, मुचकुन्दाय वरदानं च ५।२३।१, २४।१–३
—रुक्मिण्याः हरणम्, तया सह विवाहः, अस्य पुत्रः
प्रद्युम्नः, सम्बद्धविषयेण सह ५।२६।१–१२
—अस्य पत्न्यः, पुत्राश्च, रुक्मिणः नगरे अनिरुद्धविवाहं
कृत्वा सर्वैः सह द्वारकां प्रत्यागमनम् ५।२८।१–९, २७–२८
—इन्द्रस्य वचनानुसारेण प्राग्जोतिषपुरे नरकासुरं
हत्वा, बन्दीकृतान् कन्यादीन् द्वारकां प्रापय्य,
अदित्यै कुण्डलदानाय त्रिदशालयगमनम् ५।२९।१–३५
—अदितये कुण्डलदानम्, पारिजातस्य हरणम्,
संम्बद्धविषयेण सह ५।३०।१–८०
—द्वारकामागत्य, प्राग्जोतिषपुरादानीतं हस्त्यश्वादि
बान्धवेभ्यः दानम्, एकोत्तरशताधिक-षोडशसहस्र-
कन्यानां विधिवत्पाणिग्रहणम् ५।३१।१–२०

—कृष्णकर्तृकं बाणासुरस्य सहस्रभुजकर्तनम्, अनिरुद्धं नागपाशेन मोचयित्वा सर्वैः सह द्वारकां प्रत्यागमनम् सम्बद्धविषयेण सह ५।३२।१–३३।५२
— एतत्कर्तृकः, पौण्ड्रकवधः, काशिराजवधश्च, अस्य चक्रेण कृत्यायाः वाराणस्याश्च दहनम्, सम्बद्धविषयेण सह ५।३४।१–४४
— वायवे स्वर्गागमनाय कथयित्वा, उद्धवाय बदर्याश्रमं गन्तुं कथनम्, प्रभासक्षेत्रं प्रत्यागमनम्, विष्णौ लयः, सम्बद्धविषयेण सह [द्र. गर्गाचार्यः, ५।३८।७१–८४] ५।३७।१–७६

केशिध्वजः

—जनकवंशीयः, खाण्डिक्याय योगस्य उपदेष्टा ६।६।५–७।१०६

केशी

— दैत्यः, अश्वस्वरूपः, कृष्णेन हतः ५।१६।१–२८

केशौ

—भगवतः अवतारस्य प्रयोजकौ ५।१।५९–६५

कोटरी

— दैतेयानां विद्या, मन्त्रमयी कुलदेवता रुद्राण्या अष्टमांशः [द्र. श्रीधरी] ५।३३।३६

क्रतुः

ब्रह्मणः मानसपुत्रः, सन्ततेः पतिः, अस्य पुत्राः षष्टिसहस्रवालखिल्याः १।७।४–६, २२, २५–२६, १०।११–१२

क्रोधवशा [= क्रोधा]

—दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, अस्याः सन्ततिः १।१५।१०३–१०४, १२६–१२७, १।२१।२२–२३

क्षमा

—दक्षप्रजापतेः कन्या, पुलहस्य पत्नी, १।७।२२, २४–२६
—अस्याः त्रयः पुत्राः १।१०।१०–११

खसा

— दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, १।१५।१०३–१०४, १२६
—अस्याः पुत्राः १।२१।२५

खाण्डिक्यः

—जनकवंशीयः, अमितध्वजस्य पुत्रः, केशिध्वजात्
योगस्य प्राप्तिकर्ता, सम्बद्धविषयेण सह ६।६।५–७।१०६

ख्यातिः

—दक्षप्रजापतेः कन्या, भृगोः पत्नी १।७।२२, २५–२६
—अस्याः पुत्री लक्ष्मी, पुत्रौ धातृ-विधातारौ १।८।१५, १०।२

गङ्गा

—विष्णुपदोद्भूता, अस्याः माहात्म्यम् [द्र. प्र. द्वि. ख.] २।८।११०–१२४

गरुडः

—कश्यप-विनतापुत्रः, अरुणाग्रजः [द्र. कृष्णः ५।२९।१४–] १।२१।१७–१८
—पतत्रिणाम् अधिपतिः १।२२।१, ६

गर्गः

—ऋषिः, शेषात् ज्योतिर्विद्यां प्राप २।५।२६

गर्गाचार्यः

— कृष्ण-बलरामयोः नामकरणसंस्कारकर्ता ५।६।८–९

गोपाः [द्र. कृष्णः]

गोप्यः

—[द्र. अष्टावक्रः, कृष्णश्च] ५।१३।१५–१७।१३–३१

गौतमः [= शरद्वान्]

—अस्य भार्या अहल्या, पुत्रश्च शतानन्दः ४।१९।६२-६३

चन्द्रः

—अस्य उत्पत्तिः समुद्रमंथनम् [द्र. सोमः] १।९।९७

चाक्षुषः

—रिपु-बृहतीपुत्रः, चाक्षुषमनोः पिता १।१३।२–३

चाक्षुषमनुः

—चाक्षुष-पुष्करिणीपुत्रः, षष्ठमन्वन्तराधिपतिः,
अस्य भार्या नड्वला, अस्य दश पुत्राणां नामानि १।१३।३–६

चाणूरः

—नियुद्धकुशलः, मल्लः, कृष्णेन हतः [द्र. ५।१५।७, १६] ५।२०।१८–७६

चित्ररथः [= रोमपादः]

—अस्य शान्तां नाम कन्यां दशरथः दुहितृत्वे युयोज ४।१८।१६–१८

चित्रलेखा

—कुभाण्डस्य पुत्री, योगविद्यया अनिरुद्धं उषया सह योजयामासेयम् ५।३२।१६-३०, ३३।५

छाया

— सूर्यस्य पत्नी, शनैश्चरः सावर्णिमनुश्चेति द्वौ पुत्रौ, एका पुत्री सम्बद्धविषयश्च ३।२।२-१३

जराः

—व्याधः, अनेन कृष्णस्य पादतले बाणप्रहारः कृतः, कृष्णस्य कृपया स्वर्गं गतः ५।३७।१४, ६९–७४

जरासन्धः

—बृहद्रथस्य पुत्रः, अस्य द्वौ पुत्र्यौ, मगधाधिपतिः, कृष्णादिभिः सह अष्टादशवारं युद्धकरणम् , पराजयः अस्य, [द्र. ४।१९।८३-८६] ५।२२।१–१८, २६।१–८

जातिस्मरः

—मुनिः, कलिङ्गाय यमगीतोपदेष्टा ३।७।१४–३३

जैमिनिः

—व्यासशिष्यः, सामवेदशाखानां विभागकर्ता, अस्य शिष्यः सुमन्तुः ३।४।९, ६।१–८

ज्योतिष्मान्

— प्रियव्रतस्य पुत्रः, कुशद्वीपस्य अधिपतिः २।१।८,१३

तपती

— छाया-सूर्ययोः पुत्री ३।२।२–४

ताम्रा

— कस्यपस्य भार्या, शुक्यादीनां माता १।१५।१२७, १।२१।१४–१७

तुषिताः [द्र. देवविशेषः]

त्वष्टा

—विश्वकर्मणः पुत्रः, अस्य पुत्रः विश्वरूपः १।१५।१२२–१२३

— द्वादशादित्येषु पञ्चमः [द्र. आदित्यः] १।१५।१३२

दक्षः

—प्रजापतिः, ब्रह्मणः मानसपुत्रः, नित्यसर्गस्य हेतुः १।७।४-५, ३७–३८

—अस्य भार्या प्रसूतिः, चतुर्विंशतिकन्याः,
कन्यानां पतयः सन्ततिश्च १।७।२०–३८

दक्षः

—प्रचेतस-मारिषापुत्रः, धर्मादिभ्यः कन्यादानम्,
तत्सन्तिश्च [द्र. १।१५।९–१०] १।१५।७३–१५७

दनुः

—दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी, द्विमूर्धादयः
दानवा अस्य पुत्राः १।१५।१२६, २१।४–१४

दन्तवक्रः

—रुक्मिणीविवाहप्रसङ्गे कृष्णेन पराजितः ५।२६।१–१२

दारुकः

—कृष्णस्य सारथिः, उग्रसेनाय अर्जुनाय च सन्देश-
कथनायायं कृष्णेन प्रेरितः, सम्बद्धविषयेण सह ५।३७।३७–६५

दितिः

—दक्षप्रजापतेः कन्या, कश्यपस्य भार्या १।१५।१०३, १२६

—अस्याः कन्या सिंहिका, हिरण्यकशिपु-हिरण्याक्षौ
पुत्रौ, हिरण्यकशिपु-हिरण्याक्षयोर्वंशश्च १।१५।१४१–१४४, २१।१–३

—अस्यां मरुतां उत्पत्तिः १।२१।३०–४१

दुर्वासाः

—शङ्करांशः, विद्याधरवध्वाः सन्तानकाख्यस्रजः
प्राप्तिः, इन्द्राय मालादानम्, शापदानम्,
अस्य स्वरूपम् १।९।२–२५

देवः

—दैत्यैस्सह अमृतमन्थनम् १।९।११४९

—पारिजातहरणप्रसङ्गे कृष्णेन सह युद्धकरणम् ५।३०।१–३१।१३

देवकी

—देवकस्य कन्या, वसुदेवस्य पत्नी ५।१।५-१०
—कंसेनेयं वसुदेवेन सह कारागारे स्थापिता ५।१।६७
—अस्याः गर्भे श्रीकृष्णस्य प्रवेशः, देवकृता स्तुतिः ५।२।२-२१
—भगवतः आविर्भावः, देवक्या कृता स्तुतिः ५।३।१-२, १२-१४
—अस्याः शयने देव्याः स्थापनम् ५।३।२३
—अस्याः कारागारान्मुक्तिः ५।४।१४-१७
—अस्याः वह्निप्रवेशः [द्र. श्रीकृष्णः, वसुदेवश्च] ५।३८।४

देवदूतः [= वायुः]

—कृष्णस्य स्वर्गगमनार्थं देवविज्ञापनस्य निवेदनम् ५।३७।१६-२८
—कृष्णस्य आज्ञया सुधर्मसभां स्वर्गादानीय
उग्रसेनाय तस्याः दानम् ५।२१।१३-१७

देवप्रहरणाः

—देवाः, सहस्रयुगानाम्
अंते पुनः एषाम् उत्पत्तिः [द्र. कृष्णः] १।१५।१३८

देवलः

—प्रत्यूषस्य पुत्रः, अस्य द्वौ पुत्रौ १।१५।११७

द्युतिमान्

—प्रियव्रतस्य चतुर्थः पुत्रः, क्रौञ्चद्वीपस्य अधिपतिः २।१।६-७, १४

द्विविदः

—वानरः, नरकासुरस्य सखा, यज्ञनाशकः, बलदेवेन हतः ५।३६।१-२४

धनञ्जयः

—सर्पः, कश्यपात् कद्रौ जातः १।२१।१९-२०

धन्वन्तरिः

—समुद्रात् अस्य प्रादुर्भावः १।९।९८

धर्मः

—श्रद्धादीनां त्रयोदशदक्षकन्यानां पतिः, अस्य सन्ततिः १।७।२३-२४, २८-३१
—प्राचेतसदक्षस्य दशकन्यानां अरुन्धत्यादीनां
पतिः, तदपत्यानि १।१५।१०४, १०६-१२५

धर्मः [= वसुः]

—धर्मवसुपुत्रः, अस्य भार्या मनोहरा, अस्य पुत्राश्च १।१५।१११, ११३-११४

धाताः

—भृगु-ख्यातिपुत्रः, आयतेः पतिः, अस्य पुत्रः प्रणः, पौत्रः वेदशिराः १।१०।२–४

धेनुकः

—दानवः, खराकृतिः, अयं बलरामेण हतः ५।८।१–१३

ध्रुवः

—उत्तानपादस्य पुत्रः, सुनीतिरस्य जननी, तपस्यार्थं वनगमनम्, भगवता वरप्राप्तिः, अस्य द्वौ पुत्रौ, सम्बद्धविषयेण सह १।११।१–१२।१०३

—पूर्वजन्मनि ब्राह्मणपुत्रः १।१२।८३–८६

ध्रुवः [=वसुः]

—धर्म-वसुपुत्रः, अस्य पुत्रश्च १।१५।१११–११२

नक्षत्रयोगिन्यः

—दक्षस्य कन्याः, सोमस्य पत्न्यः १।१५।१०४, १३५

नकुलः

—नरकाप्राप्यककर्मविषयकप्रश्नकर्ता, यमगीता च १।७।१–३८

नन्दगोपः

—[द्र. कृष्णः] ५।५।१–२०।८३

नरकः

—असुरः, देवादीनां कन्यापहारकः, कृष्णेन हतः ५।२९।१–२२

नारदः

—नारदकर्तृकं कंसं प्रति यशोदा-देवकीगर्भपरिवर्तनादिवृत्तान्तस्यावेदनम् ५।१५।१–३

—देवर्षिः, एतत्कर्तृकं हर्यश्वानाम् शबलाश्वानां पृथिवीपरिमावणापनाय प्रेषणम्, दक्षात् शापप्राप्तिः १।१५।८६–१०२

—केशिवधानन्तरं नारदकृता कृष्णस्य स्तुतिः ५।१६।१८–२७

—नारदकर्तृकं मायावत्यै प्रद्युम्नस्य परिचयकथनम् [द्र. ५।३३।१०–११, २७।२५–३२] ५।२७।९–११

निदाघः

—पुलस्त्यस्य पुत्रः, ऋभुशिष्यः, ऋभोस्सकाशात् तत्त्वोपदेशप्राप्तिः, ऋभुकृता परीक्षा च २।१५।१–१६।२५

निद्रा

—देवी, योगनिद्रा, कृष्णस्य अज्ञया षड्गर्भान् पातालात् आनीय देवक्याः गर्भे स्थापयित्री, सम्बद्धविषयश्च ५।१।६९–८६

नृसिंहः

—विष्णोः अवतारः, हिरण्यकशिपोः घातकः [द्र. प्रह्लादः] १।१६।१–२०।३६

पञ्चजनः

—दैत्यः, शंखरूपः, सान्दीपनेः पुत्राणाम् अपहर्ता, कृष्णेनायं हतः, पाञ्चजन्यशंखोत्पत्तिः, प्रभावश्च [द्र. सान्दीपनिः] ५।२१।१९–३१

पराशरः

—मुनिः, वसिष्ठवचनात् राक्षसनाशकसत्रस्य उपसंहरणम्, पुलस्त्य-वसिष्ठवरदानात् पुराणसंहिताकर्ता [द्र. १।२।१–२६] १।१।१२–३१

परीक्षित्

—अस्य राज्याभिषेकः ५।३८।९२

पावकः

—वसूनाम् अधिपतिः [द्र. अग्निः] १।२२।१–३

पारिजातः

—अस्य उत्पत्तिः समुद्रमथनात् १।९।६५

पार्वती

—शिवस्य भार्या, शिवेन सह क्रीडनम्, उषायै वरदात्री ५।३२।११–१४

पितरः

—अग्निष्वात्ताः, बर्हिषदः, एषां स्वधा पत्नी, मेना-धरिण्यौ पुत्र्यौ, सन्ततिश्च [द्र. १।७।२२, २५–२७] १।१०।१७–१९

पुरोहिताः

—प्रह्लादाय पितुः श्रेष्ठत्वकथनम्, कृत्यायाः उत्पादनम्, प्रह्लादवरदानम् १।१८।९–४५

पुलस्त्यः

—पराशराय वरप्रदानम् [द्र पराशरः]

पुलहः

—ब्रह्मणः पुत्रः, १।७।५

—क्षमा अस्य भार्या, कर्दमादयः त्रयः पुत्राः

[द्र० १।७।२५–२६] १।१०।१०–११

पूतना

—बालघातिनी, कृष्णकर्तृकः अस्याः नाशः ५।५।७–११

पूषा

—द्वादशादित्येषु षष्ठः [द्र. आदित्यः] १।१५।१३२

पृथिवी

—वराहकर्तृकः अस्याः उद्धारः, सम्बद्धविषयश्च १।४।१।४६

—पृथुकर्तृकं अस्याः दोहनम् १।१३।६९–९५

—पृथिवीकर्तृकं देवताभ्यो भाराक्रान्तत्वनिवेदनम् ५।१।१२–२७

—पृथिवीकर्तृकं कृष्णाय कुण्डलप्रदानम्,

नरकासुरसन्ततिरक्षणाय अभ्यर्थनञ्च ५।२९।२२–२६

पृथुः [= वैन्यः]

—अस्य उत्पत्तिप्रकारः, अस्याभिषेकः, सूत-मागधकृत-

स्तुत्यनुसारेण कार्यकर्ता, पृथिवीदोग्धा च १।१३।३८-९५

—अस्य सन्ततिः [द्र. १।२२।१] १।१४।१–४

पैलः

— पैलः व्यासस्य शिष्यः, ऋग्वेदस्य अध्येता, ३।४।८

एतत्कर्तृकं शाखाद्वयस्य शिष्याभ्यां प्रदानम् ३।४।१६–२६

पौण्ड्रकः

—नृपः, रुक्मिण्याः हरणसमये बलरामादिभिः पराजितः ५।२६।६–८

पौण्ड्रकः

—कृष्ण इव रूपधारकः, कृष्णेन हतः, वाराणसीदहनञ्च ३।३४।३–२७

प्रचेतसः

—दश, एषां जननी सवर्णा, जनकः प्राचीनबर्हिः,

समुद्रे तपश्चरणम्, विष्णोः वरप्राप्तिश्च १।१४।४–४९

—वृक्षाणां दाहकाः, मारिषा एषां भार्या, पुत्रः

दक्षः, सम्बद्धविषयश्च १।१५।१–७४

प्रत्यूषः

—वसुः, धर्म-वसुपुत्रः अस्य पुत्रः देवलः १।१५।१११, ११७

प्रद्युम्नः

—मदनस्यांऽशः, कृष्ण-रुक्मिणीपुत्रः, शम्बरेण हतः ५।२६।१०–१२
—प्रद्युम्नकर्तृकः शम्बरवधः, मायावती अस्य भार्या,
पुत्रः अनिरुद्धः ५।२७।१–३२, २८।६–७

प्रभासः

—धर्म-वसुपुत्रः, अष्टमः वसुः, अस्य भार्या बृहस्पतेः
भगिनी वरस्त्री, विश्वकर्मा पुत्रः १।१५।१११, ११८–११९

प्रम्लोचा

—अप्सराः, कण्डुना सह विहारः, अस्याः
पुत्री मारिषा, सम्बद्धविषयेण सह १।१५।११–५०

प्रलम्बः

—दानवः, बलरामेण हतः ५।९।६–३८

प्रसूतिः

—स्वायम्भुवनोः कन्या, दक्षप्रजापतेः भार्या [द्र. दक्षः] १।७।१७–१९

प्रह्लादः

—हिरण्यकशिपोः पुत्रः, समदर्शी, विष्णुभक्तेः
प्रचारकः, अस्य चरितस्य वैशिष्ट्यम् १।१५।१४१–१५७
—नृसिंहावतारस्य, प्रह्लादचरित्रस्य च विषयकः प्रश्नः १।१६।१–१६
—गुरुगृहे शिक्षितस्य प्रह्लादस्य परीक्षणम्, अस्य
मारणोपायः, प्रह्लादकृतः दैत्यबालकानाम् उपदेशः,
सम्बद्धविषयेण सह १।१७।१–९१
—अस्य हननाय विष-शस्त्राग्न्यादीनां प्रयोगः,
पुरोहितेभ्यः जीवनदानम्, प्रह्लादाय एतत्कृतः आशीर्वादः १।१८।१–४९
—प्रह्लादकर्तृकं हिरण्यकशिपुं प्रति विष्णोः प्रभावकथनम्,
पुनः दैत्यकृतं अस्य परीक्षणम्, नीतिशास्त्राध्ययनम् १।१९।१–८६
—प्रह्लादकृता भगवतः स्तुतिः, विष्णोराविर्भावः इत्यादि १।२०।१–३९

प्राचीनबर्हिः प्रजापतिः,

—हविर्धानस्य पुत्रः, पृथोः पौत्रः, अस्य दशपुत्राणां प्रचेतसां
पितुः आज्ञया तपश्चरणम् १।१४।४–४९

प्राणः

— आयति-धात्रोः पुत्रः, अस्य सन्ततिः १।१०।३-५

प्रियव्रतः

—स्वायम्भुवमनोः पुत्रः, अस्य द्वे कन्ये, दश पुत्राः, अस्य पुत्र-पौत्रैः सप्तद्वीपवत्याः पृथिव्याः पालनम्, शाल-ग्रामक्षेत्रे तपश्चरणम् [द्र. ३।१।२४–२५] २।१।१-४३

प्रीतिः

—दक्षप्रजापतेः कन्या, पुलस्त्यस्य भार्या, अस्याः पुत्रः दत्तोलिः, यः स्वायम्भुवमन्वन्तरे अगस्त्यः आसीत् १।७।२५, १०।९-१०

फाल्गुनः [= अर्जुनः]

—कृष्णस्य आदेशपालनकर्ता [द्र. व्यासः] ५।३७।६२–३८।९२

बलदेवः [= सङ्कर्षणः] कृष्णचरितेन सह ५।१।१–३८।९४

—रेवतीं लाङ्गलाग्रेण विनम्रयामास, रेवत्या सह विवाहश्च ४।१।९३–९६

— कृष्ण-गोपालैः सह तालवनगमनम्, धेनुकासुरस्य वधकरणञ्च ५।८।१–१३

—भाण्डीरकवने गोपैः सह क्रीडनम्, प्रलम्बासुरस्य वधकरणञ्च ५।९।१–३८

—कृष्णेन सह कंसस्य सभागमनम्, कुवलयापीडस्य वध-करणम्, मुष्टिक-सुमाल्योः हननम्, मातृ-पित्रादीनां वन्दनादि ५।१९।१२–२०।९३

—शेषांसः, यमुनाकर्षणम्, लक्ष्म्याः कुण्डलादिप्राप्तिः, रेवत्या सह विवाहः, अस्य पुत्रद्वयम् ५।२४।८–२५।१९

—कुण्डिनपुरे एतत्कर्तृकः शिशुपालादीनां पराजयः ५।२६।५-८

—अनिरुद्धस्य विवाहार्थं भोजकटं प्रति गमनम्, द्यूत-क्रीडनम्, रुक्मिणः हननम्, अन्येषां राज्ञां दुर्गति-करणम् ५।२८।९–२८

—साम्बस्य मुक्तये हस्तिनापुरस्य उत्पाटनप्रयत्नकरणम्, पत्नीसहितं साम्बं द्वारकां प्रति आनयनम् ५।३५।१–३८

—रैवतोद्याने पत्नीभिः सह क्रीडनम्, द्विरदनामक-वानरस्य हननम् ५।३६।१।२४

—अस्य शरीरत्यागः, शेषरूपधारणम्, समुद्रे प्रवेशः ५।३७।५४-५६

बलिः

—विरोचनस्य सुतः, अष्टममन्वन्तरसमये इन्द्रो भविता, अस्य पुत्रः बाणः ३।२।१८, ५।१।२३

बहुपुत्रः

—दक्षकन्याद्वयपतिः, अस्य चतस्रः पत्न्यः, सन्ततिश्च १।१५।१०५, १३७

बाणः

—असुरः, बलेः सुतः ५।१।२३

—अस्य कन्या उषा, महादेवात् युद्धवरप्राप्तिः, अस्य बाहुसहस्रं कृष्णेन छिन्नम्, सम्बद्धविषयेण सह ५।३२।७–३३।१–५३

ब्रह्मा

—सदसदात्मकः [द्र. सृष्टिः] १।२।१९

—निर्गुणस्यास्य जगत्कर्तृत्वादिसामर्थ्यकथनम् १।३।१–४

—दुर्वाससः शापात् निःश्रीकस्य इन्द्रस्य अस्य समीप आगमनम्, देवैः सह ब्रह्मकृता स्तुतिश्च १।९।१–६५

—सप्तर्षीन् पितृत्वेन कल्पनम् १।२१।२७–२६

—ब्रह्मकर्तृकं आधिपत्यम् देवादीनाम् १।२२।१–१५

—पुष्करद्वीपस्थः न्यग्रोधवृक्षः अस्य निवासस्थानम् [द्र. रेवती] २।४।८६

—भूभारहरणाय एतत्कृता विष्णोः स्तुतिः, सम्बद्धविषयेण सह ५।१।१२–५८

भगः

—द्वादशादित्येषु द्वादशसंख्याकः [द्र. आदित्यः] १।१५।१३३

भरतः

—ऋषभस्य पुत्रः, हिम (भारत) वर्षाधिपतिः, अस्य पुत्रः सुमतिः, योगपरः, शालग्रामक्षेत्रे प्राणत्यागकरणम् २।१।२८-३५

—[= जडभरतः] हरिणसङ्गदोषात् ब्राह्मणकुले जन्म, सौवीरनृपतये तत्त्वोपदेशः, सम्बद्धविषयश्च २।१३।३–१६।२५

भवः

—दक्षकन्या-सतीपतिः [द्र. रुद्रः] १।७।२५–२६

भव्यः

—ध्रुवस्य पुत्रः, अस्य पुत्रः शम्भुः १।१३।१

भव्यः

—प्रियव्रतस्य पुत्रः, शाकद्वीपाधिपतिः २।१।६–७; १४, ४।५८ ७३

भानुः

—दक्षप्रजापतेः कन्या, धर्मस्य पत्नी, १।१५।१०३, १०६–१०९

भीमः

—वायोः पुत्रः, अस्य पुत्रौ ४।२०।४०-४६

भीष्मः

—नकुलाय यमगीतोपदेष्टा ३।७।८-३५

भीष्मकः

— नृपः, कुण्डिनपुराधिपतिः, अस्य पुत्रः रुक्मी,
पुत्री च रुक्मिणी ५।२६।१

भृगुः

— ब्रह्मणः मानसपुत्रः, दक्षकन्या-ख्यातिपतिः १।७।५, २५-२६
—अस्य धातृ-विधातारौ पुत्रौ, पुत्री श्रीः [द्र. श्रीचरितम्] १।८।१५-१०।५

मनुः

—स्मृतिप्रणेता, प्रत्येककृतयुगेऽस्य जन्म ३।२।४६

मनुः [=वैवस्वतः]

—प्रथमः, सूर्यसंज्ञापुत्रः [द्र. वैवस्वतः] ३।२।२

मनुः [=सावर्णिः]

सूर्य-छायापुत्रः, द्वितीयः [द्र. सावर्णिमनुः] ३।२।४, १३-

मरीचिः

—ब्रह्मणः मानसपुत्रः, दक्षकन्या-सम्भूतिपतिः १।७।५, २५-२६
—अस्य पुत्रपौत्राः १।१०।६

मरुतः

—४९ मरुतां उत्पत्तेः प्रकारः १।२१।३०-४१

मरुत्वती

—धर्मस्य पत्नी, अस्याः पुत्राश्च १।१५।१०३, १०६, १०८

मागधः

—सुत्याहदिने अस्य जन्म, पृथोः भविष्यगुणस्तावकः १।१३।५१-६३

मायामोहः

—अस्य उत्पत्तिः, अस्य कार्यम्, अस्यैव उपदेशेन
दैत्याः पराजिताः ३।१७।३-१८।३५

मायावती

—शम्बरस्य पत्नी, अस्याः प्रद्युम्नेन सह पुनः विवाहः,
पूर्वजन्मवृत्तान्तश्च ५।२७।१-३२

मारिषा

—प्रम्लोचायाः स्वेदबिन्दुभिः अस्याः जन्म, दक्षः
अस्याः पुत्रः, सम्बद्धविषयश्च १।१५।१-७४

मार्कण्डेयः

—मृकण्डोः पुत्रः, अस्य पुत्रः वेदशिराः १।१०।४

मालाकारः [द्र. कृष्णः ५।१९।१७-२९]

मुचकुन्दः

—नृपः, कालयवनस्य नाशकः कृष्णदर्शनम् ,
वरप्राप्तिः, गन्धमादनगमनम् ५।२३।१८-२४।१

मुनिः

—दक्षप्रजापतेः कन्या, कश्यपस्य पत्नी,
अस्यां अप्सरसाम् उत्पत्तिः १।१५।१२७, २१।२५

मुरः

—असुरः, कृष्णकर्तृकः अस्य वधः ५।२९।१६-१८

मुष्टिकः

—बलदेवेन हतः, सम्बद्धविषयश्च ५।२०।६५-७८

मुहूर्ता

—धर्मस्य पत्नी, अस्याः पुत्राः मुहूर्ताभिमानिनः देवाः १।१५।१०३-१०६,१०८

मेधातिथिः

—प्रियव्रतस्य पुत्रः प्लक्षद्वीपाधिपतिः २।१।५, ७, १२, ४।१-२१

मृकण्डुः

—नियति-विधातृपुत्रः, मार्कण्डेयः अस्य पुत्रः १।१०।३-४

मैत्रेयः

—मुनिः, पराशरात् विष्णुपुराणश्रोता १।१।१

यमः

—सञ्ज्ञा-सूर्ययोः पुत्रः, छायया शापप्राप्तिः ३।२।२, ५
—यमकर्तृकं यमयातनानिवारककर्मविवरणम् ३।७।१-३९
—पितृणाम् अधिपतिः १।२२।१,५

यमी

—संज्ञा-सूर्ययोः पुत्री ३।२।२

यवनः

—गार्ग्यकृपया पुत्रं प्राप्य वनगमनम् ५।२३।४–५

यशोदा

—नन्दस्य भार्या, [द्र. योगनिद्रा, कृष्णश्च] ५।२।३–५।१२

याज्ञवल्क्यः

—ब्रह्मरातस्य पुत्रः, वैशम्पायनशिष्यः, सूर्यात्
वेदं प्राप [द्र. वैशम्पायनः] ३।५।१–२६

यामाः

—देवाः, यज्ञात् दक्षिणायां जाताः, ध्रुवस्य तपसः
विघ्नकर्तारः सम्बद्धविषयेण सह १।७।२१, १२।१–४०

यामिः

—धर्मस्य पत्नी, अस्याः पुत्री नागवीथी १।१५।१०३, १०४, १०९, ११६

योगनिद्रा [= योगमाया]

—अनया कृतानां कर्मणां विवरणम्, हरेः
आज्ञया यशोदागर्भे प्रादुर्भावादि ५।१।६६–३।२६

रजकः

—अस्य कृतिः, कृष्णकर्तृकम् अस्य हननम् ५।१९।१४–१७

रुक्मी

—भीष्मकपुत्रः, कृष्णेन पराजितः ५।२६।१–१२
—द्यूतक्रीडायां बलरामेण हतः, सम्बद्धविषयश्च ५।२८।७–२३

रुक्मिणी

—भीष्मकस्य पुत्री, कृष्णस्य भार्या, अस्याः पुत्रः प्रद्युम्नः, ५।२६।१–१२
—शम्बरेण हृतस्य पुत्रस्य रुक्मिण्या पुनः प्राप्तिः ५।२७।२१–३२
—चारुदेष्णादयः अस्याः पुत्राः, चारुमती पुत्री ५।२८।१–२

रुचिः

—प्रजापतिः, मनुकन्या-आकूतिपतिः, अस्याः सन्ततिश्च १।७।१६–२१

रुद्रः

—ब्रह्मणः ललाटात् अस्य उत्पत्तिः, भवादीनि सप्त नामानि,
एषाम् अष्ट स्थानानि, स्त्रियः, पुत्राश्च [द्र. १।७।१०–१५,२।५।१९] १।८।१–१४

—समुद्रात् प्रकटीभूतस्य चन्द्रस्य धारकः १।९।९७
—अस्य उत्पत्तिः, एकादशरुद्रनामानि १।१५।१२२-१२५
—अङ्गिरसः विद्यामाप, बृहस्पतिसहायकः ४।६।१३

रेवती

—रैवत-ककुद्मिकन्या, बलदेवेन सह विवाहः, सम्बद्धविषयेण सह ४।१।६५-९६
—अस्याः निशठ-उल्मुकौ पुत्रौ ५।२५।१९
—रामस्य देहमाश्लिष्य वह्नौ प्रवेशः ५।३८।३

रेवन्तः

—सूर्यपुत्रः, अस्य उत्पत्तिप्रकारः ३।२।६-७

रोमहर्षणः [=सूतः]

—व्यासशिष्यः, पुराणसंहिताध्येता ३।४।१०, ६।१६

रोहिणी

—वसुदेवस्य पत्नी [द्र. कृष्णः] ५।१।७३, २।२

लम्बा

—दक्षकन्या, धर्मपत्नी, अस्याः पुत्रः घोषः १।१५।१०३, १०४, १०६, १०९

लक्ष्मीः

—बलभद्राय कुण्डलदात्री [द्र. श्रीः] ५।२५।१५-१६

वज्रः

—अस्य राज्याभिषेकाय कृष्णस्य आदेशः ५।३७।६३
—अर्जुनेन सह द्वारकायाः निष्क्रमणम् ५।३८।५-६,
—इन्द्रप्रस्थे अर्जुनेन कृतः अस्य राज्याभिषेकः ५।३८।३४

वपुष्मान्

—प्रियव्रतपुत्रः शाल्मलद्वीपाधिपतिः [द्र. शाल्मलद्वीपः २।४।२१-३४]
२।१।६-७, १३

वराहः

—अवतारः, अनेन पृथिव्या उद्धारः कृतः,
वेदयज्ञमयः सम्बद्धविषयेण सह १।४।१-५२

वरुणः

—द्वादशादित्येषु दशमः [द्र. आदित्यः] १।१५।१३३
—ब्रह्मणा जलाधिपत्ये अभिषिक्तः १।२२।१, ३
—वारुण्याः वृन्दावनं प्रति प्रेषणम् ५।२५।३-४

वसवः
—अष्टौ, धर्मवसुपुत्राः, एषां नामानि सन्ततिश्च १।१५।१०६,१०८,११०-१२९

वसिष्ठः
—ब्रह्मणः मानसपुत्रः, ऊर्जा अस्य पत्नी, १।७।५-७, २५, २७
—अस्य रजादयः सप्त पुत्राः [द्र पराशरः] १।१०।१३-१४

वसुः
—धर्मपत्नी, अस्याः पुत्राः वसवः १।१५।१०३, १०९

वसुदेवः [= आनकदुन्दुभिः]
—देवक्या सह विवाहः, कृष्णजन्म, कृष्णाय नन्दगोपस्य गृहं प्रति नयनम्, ततः कन्यायाः आनयनम्, सम्बद्धविषयेण सह [द्रः कृष्णः] ५।१।५-५।१।५
—कंसवधानन्तरं कृतप्रमाणस्य कृष्णस्य स्तुतिः ५।२०।६२-१०५
—एनं प्रति कृष्णकर्तृकक्षमायाः याचना ५।२१।१-५
—एतत्कर्तृकः वह्निप्रवेशः ५।३८।४

वायुः
—श्रीकृष्णस्य आज्ञया इन्द्रात् सुधर्मां सभां आनीय उग्रसेनाय ददौ ५।२१।१३-१७
—इन्द्रादीनां सन्देशं श्रीकृष्णं श्रावयित्वा, कृष्णस्य सन्देशं गृहीत्वा स्वर्गं ययौ ५।३७।१६-२७

वाराणसी [द्र. पौण्ड्रकः]

वारुणी
—मदिराधिष्ठात्री देवी, अस्या उत्पत्तिः १।९।६४
—वरुणाज्ञया बलदेवस्योपभोगार्थमागमनम् वृन्दावनस्थस्य कदम्बस्य कोटरे ५।२५।२-७

वासुकिः
—नागराजः, देवाः एनं नेत्रं कृत्वा समुद्रं ममन्थुः, सम्बद्धविषयेण सह [द्र. १।२१।१६-२०] १।९।७८-११४

विधाता
—भृगुख्यातिपुत्रः, नियतिपतिः, मृकण्डोः पिता १।१०।१-४

विनता
—दक्षकन्या, कश्यपस्य पत्नी, १।१५।१२६-१२७
—गरुडः अरुणश्चेति द्वौ पुत्रौ १।२१।१७-१८

विप्रचित्तिः

—दैत्यः, प्रह्लादं नागपाशैः बध्वा जले क्षिप्तवान्
तत्कालीनायाः अवस्थायाः वर्णनम् १।१९।५२-६३

विवस्वान्

—द्वादशादित्येषु सप्तमः [द्र. आदित्यः] १।१५।१३३

विश्वकर्मा

—अष्टमवसोः प्रभासस्य पुत्रः, देवशिल्पी, अस्य सन्ततिश्च १।१५।११९-१२५
—सूर्यस्य तेजसः शातनं चकार, तेन तेजसा चक्र-त्रिशूल-
विमान-शक्तीत्याद्यनेकानि आयुधानि चकार ३।२।१, ८—१२

विश्वा

—दक्षकन्या, धर्मपत्नी, अस्यां विश्वेदेवानाम् उत्पत्तिः १।१५।१०३-१०६

विश्वामित्रः

—अस्यैव प्रेरणया रक्षसा पराशरपिता शक्तिः भक्षितः १।१।१३

विश्वेदेवाः

—[द्र. विश्वा]

विष्णुः [द्र. सृष्टिः]

— देवान् प्रति समुद्रमथनाय उपदेशः, [१।९।७५-८१]
—देवानां सहायकः (सम्बद्धविषयेण सह) १।९।१-१४९
— ध्रुवाय वरदाता (सम्बद्धविषयेण सह) १।११।१-१२।१०३
—प्रचेतोभ्यः प्रजावृध्यर्थं वरप्रदानादि १।१४।५-४९
—मारिषायाः पूर्वस्मिन् जन्मनि विष्णुकर्तृकं वरप्रदानम् १।१५।६०-७१
—विष्णोः नृसिंहरूपम् १।१५।१४१-२०।३९
—विष्णोः महत्त्वकथनम् प्रह्लादेन दैत्यबालकेभ्यः १।१७।५५-९१
—आदित्यानामधिपतिः [द्र. १।१५।१३२] १।२२।१, ३
—विष्णोः विभूतिवर्णनम् १।२२।१६-८७
—विष्णोर्विभूतयः १।२२।१-१६
—भद्राश्वादिवर्षेषु विष्णोः विभिन्नरूपाणि २।२।५०-५२
—विष्णुः सोमस्वरूपः २।४।१६
—विष्णुः वायुस्वरूपः २।४।३२

—विष्णुः ब्रह्मस्वरूपः २।४।४०
—विष्णुः रुद्रस्वरूपः २।४।५६
—विष्णुः सूर्यस्वरूपः २।४।७१
—विष्णोः तामसी तनुः शेषाख्या, अस्य स्वरूपम् अस्य विजृम्भणेन भुवः कम्पनं भवति, सकललोकधारकः इत्यादि २।५।१३-२७
—विष्णोः स्वायम्भुवादिमन्वन्तरेषु सप्त स्वरूपाणि ३।१।३६-४६
—विष्णुना कृता चतुर्युगेषु चतुर्युगव्यवस्था ३।२।५४-६०
—विष्णुस्वरूपिणा व्यासेन वेदविभागकरणम्, अष्टाविंशति व्यासनामानि, भविष्यव्यासनाम च ३।३।१-२१
—विष्णोः ब्रह्मस्वरूपस्य विवरणम्, शाखाप्रणेता च ३।३।२१-३१
—दैत्यपराजितैः देवैः कृता विष्णुस्तुतिः, विष्णोः शरीरात् मायामोहोत्पत्तिः [द्र. ३।१८।३२] ३।१७।९-४९
—कंसादिवधाय ब्रह्मणा स्तुतस्य विष्णोः अवतार-स्वीकरणम् ५।१।२९-८६
—विष्णोः नाममाहात्म्यम् [१।१२।४२-६५ ३।३।१, ६।२७ द्र. व्यासः] ६।८।१८-२७

विष्णुशक्तिः

—सूर्याधिष्ठिता, अस्या एव सामर्थ्यात् सूर्यस्य सृष्ट्यादि-मुख्यहेतुत्वम् [द्र. २।१७।७] ३।१।३९, ४६

वीरणः

— प्रजापतिः, अस्य पुत्री पुष्करिणी १।१३।१

वृषपर्वा

—कश्यपादितिपुत्रः, शर्मिष्ठादयः तिस्रः पत्न्यः अस्य १।२१।४-७

वेनः

—अङ्गस्य पुत्रः, सुनीथा अस्य जननी, मातामहदोषेण अयं दुष्ट एव जातः, ऋषिभिः अयं नाशितः, अस्य ऊरुमन्थनात् निषादोत्पत्तिः, पाणिमंथनात् पृथोरुत्पत्तिः १।१३।७-३६

वैवस्वतमनुः

—सञ्ज्ञा-विवस्वतोः पुत्रः, सप्तममन्वन्तरेश्वरः, अस्य पुत्राः इक्ष्वाकादयः सम्बद्धविषयेण सह ३।१।३०-२।६१

वैशम्पायनः

—व्यासशिष्य, यजुर्वेदस्य अध्येता, ३।४।८

—ब्रह्महत्यायाः प्राप्तिः, वैशम्पायनात्
अधीतविद्यायाः वमनम् ३।५।१-१३

वैश्रवणः [= कुबेरः]

—राज्ञाम् अधिपतिः १।२२।१, ३

व्यासः [= विष्णुः]

—नारायणः, द्वापरे द्वापरे एतत्कर्तृकवेदविभागः,
सम्बद्धविषयेण सह ३।२।५४-६१

—द्वापरे द्वापरे वेदविभागकर्ता, अस्य अष्टाविंशति
नामानि, भविष्यव्यासस्य नाम च ३।३।१-२१

—भविष्यव्यासनाम, ब्रह्मस्वरूपञ्च ३।३।२१-३१

—वेदविभागः, पैलादयः चत्वारः अस्य
शिष्याः, शाखाप्रशाखाः च ३।४।१-२६

—आभीरैः पराजितम् अर्जुनं प्रति व्यासकर्तृकं
परिसान्त्वनम्, पराजयकारणकथनं च
सम्बद्धविषयेण सह ५।३८।३५-९०

—कलेः, स्त्रीणाम्, शूद्रस्य च महत्त्वकथनम् कलियुगे अल्पा-
यासेनैव विशेषपुण्यप्राप्तिकथनम्, सम्बद्धविषयेण सह ६।२।१-४१

शक्रः

—द्वादशादित्येषु द्वितीयः [द्र. आदित्यः, इन्द्रश्च] १।१५।१३२

शची

—इन्द्रपत्नी सत्यभामायाः अपमानकर्त्री ५।३ ।२६-५२

शतधनुः

—नृपः, शैव्या अस्य पत्नी, नग्नविचारप्रसङ्गतः
पाषण्डालापदोषवर्णनम्, पाषण्डालापदोषेण
अनेकजन्मप्राप्तिः, तत्राऽपि शैव्यया पूर्वजन्म-
स्मारणम्, ततो दोषात् मुक्तिः, सम्बद्धविषयेण सह ३।१८।५२-६४

शतरूपा

—स्वायम्भुवमनुपत्नी, प्रियव्रतोत्तानपादौ द्वौ अस्याः
पुत्रौ, प्रसूतिः आकूतिश्चेति द्वे कन्ये [द्र. वैवस्वतमनुः] १।७।१६-१९

शनिः

—सूर्यपुत्रः, छायास्य जननी ३।२।२-१३

शम्बरः

—असुरः, शम्बरेण कृतः मायया प्रह्लादस्य हननप्रयत्नः १।१९।१४-२५
— अनेन प्रह्लादोपरि प्रयुक्तं मायासहस्रं कृष्णस्य चक्रेण नष्टम् १।१५।१५४
— दैत्यः, कालशम्बरः, षष्ठेऽह्नि जातमात्रं प्रद्युम्नं जहार,
एवं लवणार्णवे प्रचिक्षेप ततः प्रद्युम्नेन हतश्च
सम्बद्धविषयेण सह ५।२६।१२, २७।१-३२

शाल्वः

—नृपतिः, रुक्मिणीविवाहप्रसङ्गे बलरामेण पराजितः ५।२६।७-८

शिवः

—कृष्णेन सह युद्धकरणम्, ततः शिवेन
प्रार्थना सम्बद्धविषयश्च [द्र. रुद्रः, ब्रह्मा] ५।३३।७-९०

शिशुपालः

—रुक्मिणीहरणप्रसङ्गे बलरामेण पराजितः [४।१४।४४-४५] ५।२६।३-१२

शेषः

—विष्णोः तामसी तनुः, असुरनाशकः, स्वरूपम् अस्य,
पातालस्थः सर्वलोकधारकः, इत्यादि [द्र. बलभद्रः] [द्र. १।२१।१६-२२
१।२२।१, ७] २।५।१२-२७

शङ्खश्वेतः

—सर्पः, कश्यपात् कद्रौ जातः १।२१।१६-२१

शर्मिष्ठा

—वृषपर्वणः कन्या १।२१।६

शिविः

—संह्लादपुत्रः १।२१।१

शिष्टिः

—ध्रुवपुत्रः, अस्य पञ्चपुत्राः १।१३।१-२

संह्लादः

—हिरण्यकशिपुपुत्रः अस्य पुत्राः १।१५।१४२-१४३, १।२१।१

शैब्या

—शतधनुर्नृपस्य पत्नी, [द्र. शतधनुः] ३।१८।५३-९४

श्रीः

—भृगुः अस्याः पिता, माता च ख्यातिः, नारायणपत्नी अस्याः स्वरूपं महत्त्वं च विष्णोरिव सर्वगतता १।८।१५-३५

—क्षीरसमुद्रात् अस्याः आविर्भावः सम्बद्धविषयेण सह, अस्या भ्रातरौ धातृ-विधातारौ १।९।१-१०।२

सङ्कल्पा

—प्राचेतसदक्षकन्या, धर्मपत्नी, सङ्कल्पः अस्याः पुत्रः १।१५।१०३, १०४, १०६, १०९

सञ्ज्ञा

—विश्वकर्मणः पुत्री, सूर्यपत्नी, अस्याः सन्ततिः, सम्बद्धविषयश्च ३।२।१-१३

सगरः [द्र. अ. खं.]

सती

—दक्षकन्या, रुद्रपत्नी, दक्षकोपात् देहत्यागः, पुनरपि हिमवतः दुहितृत्वेन उत्पत्तिः १।८।१२-१४

सत्यभामा

—सत्राजितः कन्या, कृष्णभार्या, कृष्णाय पितृवधं कथितवती, एतां सान्त्वयामास कृष्णः ४।१३।६४-७६
[द्र. ५।२८।१ द्र. कृष्णः ५।२९।३७-३१।१३]

सत्यवती

—गाधिकन्या ऋचीकभार्या, अस्याः पुत्रः जमदग्निः, इयं कौशिकी नदी अभूत् ४।७।१२-३४

सन्नतिः

—दक्षकन्या, क्रतुभार्या, अस्याः पुत्राः वालखिल्याः १।१०।११-१२

सप्तर्षि :

—मरीचिः, अत्रिः, अङ्गिराः, पुलस्त्यः, पुलहः, क्रतुः, वसिष्ठश्च, ध्रुवं प्रति हरेः आराधनात्मकः उपदेशः कृतः एभिः १।११।३०-५७

सम्भूतिः

—दक्षकन्या, मरीचेः पत्नी, पूर्णमासः अस्याः पुत्रः [द्र. १।७।२५-२६] १।१०।६

सवनः

—प्रियव्रतपुत्रः पुष्कराधिपतिः २।१।६-७, १५

सवर्णा

—समुद्रकन्या, प्राचीनबर्हिषः पत्नी, प्रचेतसः अस्याः पुत्राः, १।१४।२-६

साध्या

—प्राचेतसदक्षकन्या, धर्मभार्या, अस्याः साध्याः पुत्राः १।१५।१०३-१०७

सान्दीपनिः

—काश्याम् उत्पन्नः, अवन्तिपुरवासी बलरामकृष्णयोः गुरुः, अयं गुरुदक्षिणात्वेन लवणार्णवे मृतं पुत्रम् अयाचत् कृष्णबलरामाभ्यां पुत्रं प्राप्तवान् , सम्बद्धविषयश्च ५।२१।१८-३२

साम्बः

कृष्ण-जाम्बवतीपुत्रः, स्वयंवरावसरे बलात् सुयोधनकन्याम् आदत्तवान् , ततः कौरवैः बद्धः, बलरामेण मोचितश्च सम्बद्धविषयेण सह ५।३५।४-३८

— एतत्कर्तृकः मुसलप्रभावः ५।३७।६-१४

सावर्णिमनुः

—छाया-सूर्यपुत्रः एतत्कालीनाः देवादयः सम्बद्धविषयेण सह ३।२।१-१९

सिंहिका

—कश्यप-दितिसुता, विप्रचित्तिभार्या १।२१।१४१-१४२

सुनीतिः

—उत्तानपादभार्या, ध्रुवजननी विमात्रा दुःखितं ध्रुवं अङ्के संस्थाप्य उपदिदेश, तारकारूपा [द्र. सुरुचिः १।१२।९४] १।११।३-३०

सुकर्मा

—सुमन्तुपुत्रः, सामवेदशाखाध्येता, सहस्रसंहिता-
भेदकर्ता, परंपरा च ३।६।२–८

सुमन्तुः

—व्यासशिष्यः, अथर्ववेदस्य अध्येता . ३।४।६
—जैमिनिपुत्रः, अस्य पुत्रः सुकर्मा, उभौ अपि
सामवेदशाखाध्यायिनौ, ३।६।१–२
—कबन्धाय अथर्ववेदं अध्यापयामास, परम्परा च ३।६।९–१४

सुमाली

—कंसभ्राता, बलरामेण निपातितः ५।२०।९०

सुरभिः

—अस्याः क्षीरसमुद्रमथनात् उत्पत्तिः १।९।९२
—दक्षकन्या, कश्यपपत्नी, गो-महिषा-
दीनाम् उत्पत्तिः अस्याः सकाशात् १।१५।१२६–१२७, १।२१।२४

सुरसा

—दक्षकन्या, कश्यपभार्या, अस्यां सर्पाणामुत्पत्तिः १।१५।२६–२७, २१।१८–१९

सुरुचिः

—उत्तानपादपत्नी, ध्रुवापमानकर्त्री, तपसः
विघ्नकर्त्री च, सम्बद्धविषयेण सह १।११।१–१२।१०३

सूतः

—सोमाभिषवभूमौ सोमाभिषवदिनेऽस्य
जन्म, एतत्कृता पृथोः स्तुतिः १।१३।५१–६४
—विष्णुपुराणोक्तविषयकप्रश्नकर्ता [द्र. ३।६।१६] १।१।१–११

सूर्यः

—अस्य रथविवरणम् , गतेः वर्णनम् , द्वादशादित्य-
वर्णनम् , शक्तिवर्णनम् , सम्बद्धविषयेण सह
[द्र. श्रीधरी २।११।१] २।८।१–११, २६
—अस्य पत्नी सञ्ज्ञा, सन्ततिः, विश्वकर्मणा
अस्य तेजसः शातनम् , तेन चक्रायुधादिकरणम् ३।२।१–१३
—याज्ञवल्क्याय शुक्लयजुर्वेदाध्यापनम् [द्र. स्यमन्तकमणिः] ३।५।१–२६

सोमः

—वृक्षाधिपतिः [द्र. प्रचेतसः]

—प्रचेतोभ्यः मारिषायाः वृत्तान्तं कथयित्वा
तस्याः ग्रहणाय प्रेरितः १।१५।१-७३
—सप्तविंशतिदक्षकन्यापतिः, संततिश्च १।१५।१३५-१३६
—समुद्रमथनादस्य प्रादुर्भावः १।९।९७
—नक्षत्राधिपतिः १।२२।१-२

सोमः [=वसुः]
—धर्मवसुपुत्रः, अस्य पुत्रः वर्चाः १।१५।११, ११३

सौभरिः
—जले तपःकरणम्, अस्य विशिष्टं चरितम् ४।२।६९-१३३

सौवीरः
—अयं भरतेन उपदिष्टः २।१३।१-१६।२५

स्मृतिः
—दक्षकन्या, अङ्गिरसः पत्नी, अस्याः त्रयः पुत्राः १।१०।७-८

स्वधा
—पितृपत्नी, अस्याः मेनाधारिण्यौ पुत्र्यौ १।१०।१७-१९

स्वायम्भुवमनुः
—ब्रह्मपुत्रः, शतरूपास्य पत्नी, प्रियव्रत-उत्तानपादौ
पुत्रौ, प्रसूतिः आकूतिश्चेति द्वे कन्ये [द्र. २।१।५-४४] १।७।१६-१८

स्वाहा
—अग्निपत्नी, अस्याः सन्ततिः १।१०।१४-१७

हरिः
—अस्य ब्रह्मादिरूपेण सृष्ट्यादिकर्तृत्वकथनम् [द्र. विष्णुः] १।२।६१-७०

हर्यश्वाः
—असिक्नी-दक्षपुत्राः, नारदस्य वचनात् प्रतिदिशं गताः १।१५।९१-९६

हर्षः
—कामपुत्रः, धर्मपौत्रः १।७।३१

हिंसा
—अधर्मपत्नी, संततिश्चास्याः १।७।३२-३६

हिरण्यकशिपुः
—दिति-कश्यपपुत्रः, अस्य चत्वारः पुत्राः [सं. वि. द्र. प्रह्लादः]
१।१५।१४१-२०।३९

हिरण्याक्षः
—कश्यपादितिपुत्रः १।१५।१४१, १।२१।२-३

दशमः खण्डः—निर्वचन-लक्षण-गणना-वर्णनादयः

विभागः—निर्वचनम्

—अमावस्या	२।१२।८
—आनकदुन्दुभिः	४।१४।२८-२९
—आर्हतः	३।१८।१२
—गंधर्वः	१।५।४६-४७
—गोविन्दः	५।१२।१२
—जनकः	४।५।२२
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