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पद्मभूषण पण्डितराज श्री राजेश्वरशास्त्री द्रविड ;
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पद्मभूषण डा वे० राघवन्, एम० ए०, पी० एच० डी० ;
अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास ।

डा० लुड्विक स्टर्नवैक, एल० एल० डी०,
अवैतनिक प्रोफेसर, धर्मशास्त्र तथा भारतीय संस्कृति, राष्ट्रसंघ,
न्यूयार्क (संयुक्त राष्ट्र, अमेरिका) ।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ;
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी ।

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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व्यासपूर्णमाङ्कः

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लेखसूची—Contents

- | | Pages |
|---|---------|
| 1. व्यासमहिमा [The Glorification of Vyāsa]
Compiled with notes by <i>Shri Anand Swarup Gupta.</i> | 217-221 |
| 2. A Note on Indra in Purāṇic Literature
[पुराणेषु 'इन्द्र' देवता सम्बन्धिविचारः]
By <i>J. Gonda</i> ;
Van Hogendorpstreat 13, Utrecht,
Netherland. | 222-261 |
| 3. The Relative Chronology of the Janapada
Lists of the Purāṇas
[पुराणान्तर्गतजनपदसूचीनामापेक्षिक इतिहास]
By <i>Shri M. R. Singh</i> ; Lecturer in History
Vanasthali Vidyapith, Rajasthan. | 262-276 |
| 4. Two Paurāṇic Sites of Vidarbha
[विदर्भस्थ पौराणिकस्थलद्वयम्]
By <i>Sri D. P. Dikshit</i> ; Dept. of Ancient Indian
History and Culture, Nagpur University,
Nagpur. | 277-283 |
| 5. क्षुपाख्यानम् [Legend of Kṣupa]
By <i>Sri Paranjape Vinayak Sharma, M. A.</i> ;
Sanskrit Mahāvīdyālaya, Tilak Maharashtra
Vidyapith, Poona-2. | 284-289 |

6. Artha And Arthaśāstra in the Purāṇic
Iconography And Their Symbolical Implications
[पौराणिकार्थ-अर्थशास्त्रयोः वर्णनं प्रतीकात्मकता च]
By *Shri Om Prakash* ;
Research Fellow, Allahabad University,
Allahabad. 290-296
7. Pehoa—The Ancient Prthūdaka
[पेहोआ—पुरातनं पृथूदकम्]
By *Shri Devendra Handa*, M.A.; Dept. Archaeology,
Basic Trg. College Sardarshahr (Rajasthan). 297-306
8. In Memoriam: Dr. Pannalal
By *Shri Ramesh Chandra De*,
General Secretary All India Kashiraj Trust 307
9. Activities of The All India Kashiraj Trust
[काशिराजन्यासस्य कार्यविवरणम्] 308-317
10. स्वल्पमत्स्यपुराणम् [Svalpa Matsya-Purāṇa]
Edited By *Dr. V. Raghavan*. ४६-११४

RESOLUTION PASSED BY THE BOARD OF TRUSTEES OF
'THE ALL-INDIA KASHIRAJ TRUST'
ON THE SAD DEMISE OF DR. PANNA LAL

सर्वभारतीय काशिराजन्यास का न्यासीमण्डल डा० पन्नालाल के आकस्मिक निधन पर शोक प्रकट करता है और उनके दुःखी परिवार के प्रति अपनी हार्दिक सहानुभूति एवं समवेदना प्रेषित करता है ।

डा० पन्नालालजी सर्वभारतीय काशिराज न्यास के न्यासीमण्डल के आरम्भ से ही केन्द्रीय सरकार द्वारा मनोनीत सदस्य थे । न्यास के कार्यों में आप अधिक रुचि लेते थे तथा इसके विकास-विस्तार में सदैव आपका सहयोग रहा । भारतीय इतिहास, संस्कृति और दर्शन-शास्त्र के आप सूक्ष्म अध्येता थे तथा न्यास के पुराण-कार्य में भी आपकी अभिरुचि थी ।

डा० पन्नालालजी एक आध्यात्मिक साधक थे । साधक और विद्वान् होने के अतिरिक्त आप एक कुशल प्रशासक भी थे । आप दो बार वाराणसी के कमिश्नर रहे तथा उस पद पर रहते हुए 'काशिराजदरबार' से भी आपका विशेष संपर्क रहा ।

काशिराज न्यास दिवंगत आत्मा के प्रति अपनी श्रद्धाञ्जलि अर्पित करता है और उसकी शान्ति के लिए ईश्वर से प्रार्थना करता है ।

व्यास-महिमा

(Mbh., Cri. Edn., Ādi-Parvan, Adh. 1)

नमः कृष्णद्वैपायनाय ॥*

जयति पराशरसूनुः सत्यवतीहृदयनन्दनो व्यासः ।

यस्यास्यकमलकोशे वाङ्मयममृतं पिबति लोकः ॥ 1*

पितामहाद्यं प्रवदन्ति षष्ठं महर्षिमक्षय्यविभूतियुक्तम् ।

नारायणांशजमेकपुत्रं द्वैपायनं वेदनिधिं नमामि ॥ 3*

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम् ।

पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥ 7*

अचतुरवदनो ब्रह्मा द्विबाहुर [परो हरिः ?] ।

अभाललोचनः शम्भुर्भगवान् बादरायणः ॥ 8*

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥ 11*

अभ्रश्यामः पिङ्गजटाबद्धकलापः

प्रांशुर्दण्डी कृष्णमृगतत्वकपरिधानः ।

साक्षाल्लोकान् पावयमानः कविमुख्यः

पाराशर्यः पर्वसु रूपं विवृणोतु ॥ 13*

महर्षेः पूजितस्येह सर्वलोके महात्मनः ।

प्रवक्ष्यामि मतं कृत्स्नं व्यासस्यामिततेजसः ॥ २३

तपसा ब्रह्मचर्येण व्यस्य वेदं सनातनम् ।

इतिहासमिमं चक्रे पुण्यं सत्यवतीसुतः ॥ ५२

पुण्ये हिमवतः पादे मेध्ये गिरिगुहालये ।

विशोध्य देहं धर्मात्मा दर्भसंस्तरमाश्रितः ॥

शुचिः सनियमो व्यासः शान्तात्मा तपसि स्थितः ।

भारतस्येतिहासस्य धर्मेणान्वीक्ष्य तां गतिम् ।

प्रविश्य योगं ज्ञानेन सोऽपश्यत् सर्वमन्ततः ॥ २२*

पराशरात्मजो विद्वान् ब्रह्मर्षिः संशितव्रतः ।
 मानुर्नियोगाद् धर्मात्मा गाङ्गेयस्य च धीमतः ॥
 क्षेत्रे विचित्रवीर्यस्य कृष्णद्वैपायनः पुरा ।
 त्रीनग्नीनिव कौरव्याञ्जनयामास वीर्यवान् ॥५३-५४
 तेषु जातेषु वृद्धेषु गतेषु परमां गतिम् ।
 अब्रवीत् भारतं लोके मानुषेऽस्मिन् महानृषिः ॥५६
 लोकानां च हितार्थाय कारुण्यान्मुनिसत्तमः । 65*
 अत्रोपनिषदं पुण्यां कृष्णद्वैपायनोऽब्रवीत् । १९१ ab
 तपोविशिष्टादपि वै वसिष्ठान्मुनिपुंगवात् ।
 मन्ये श्रेष्ठतमं त्वाऽद्य रहस्यज्ञानवेदनात् ।
 जन्मप्रभृति सत्यां ते विद्म गां ब्रह्मवादिनीम् ।
 त्वया च काव्यमित्युक्तं तस्मात् काव्यं भविष्यति ।
 जडान्धवधिरोन्मत्तं तमोभूतं जगद् भवेत् ।
 यदि ज्ञानहुताशेन त्वया नोज्ज्वलितं भवेत् ।
 तमसाऽन्धस्य लोकस्य वेष्टितस्य स्वकर्मभिः ।
 ज्ञानाञ्जनशलाकाभिर्बुद्धिनेत्रोत्सवः कृतः ।
 धर्मार्थकाममोक्षार्थैः समासव्यासकीर्तनैः ।
 त्वया भारतसूर्येण नृणां विनिहतं तमः ।
 पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्नाप्रकाशिना ।
 नृणां कुमुदसौम्यानां कृतं बुद्धिप्रबोधनम् ।
 इतिहासप्रदीपेन मोहावरणघातिना ।
 लोकगर्भगृहं कृत्स्नं यथावत् संप्रकाशितम् ।

(Appendix 1. 1. Lines 31-46)

कृष्णद्वैपायनं व्यासं विद्धि नारायणं विभुम् ।
 को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद् भवेत् ।
 मतिमन्थानमाविध्य येन वेदमहार्णवात् ।
 जगद्धिताय जनितो महाभारतचन्द्रमाः ।
 स्तुत्यं तस्यास्ति किं चान्यत् सर्वलोकहितैषिणः ।



वेदाः व्यस्ताः कृतं तेन महाभारतमद्भुतम् ।
 सर्वे तरन्तु दुर्गाणि सर्वो भद्राणि पश्यतु ।
 इत्युक्त्वा सर्ववेदार्थान्(र्थाः?)भारते तेन दर्शिताः ॥

(Appendix I. 3. Lines 1-8)

The great sage Vyāsa who is known as the arranger of the Vedas and the original author of the Mahābhārata and the eighteen Mahā-Purāṇas, has been rightly glorified and even deified in the Mahābhārata as well as in the Purāṇas. His various epithets mentioned in the great epic and the Purāṇas are expressive of his supreme qualities of heart, head and soul. Vyāsa stands as the unique figure in the whole history of the Sanskrit literature. No author has ever excelled him in the authorship of so vast and varied a literature. Nothing that is essential and useful for the human society has escaped his versatile genius. We owe much to Mahārṣi Vyāsa for what is best and richest in the Indian religion and culture. We can never be able to discharge this debt of the sage; still we can sing the glory of Vyāsa in the very words of his great works, Mahābhārata and the Purāṇas. Here we have begun with the Mahābhārata for which it is said that 'धर्मो चार्थो च कामे च मोक्षे च भरतर्षभ । यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् कश्चित् ॥' In fact, the Mahābhārata does not appear to be a work of the human brain, and so its author Vyāsa has been regarded as an Avatāra of Nārāyaṇa, for who else can be the author of this great work 'ऋगद्वैपायनं व्यासं विद्धि नारायणं विशुम् । को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद् भवेत् ॥' What greater glorification can ever be of Vyāsa than the fact that he composed the Mahābhārata and explained and illustrated in it all the topics of the Vedas for the good of the man-kind :—

स्तुद्यं तस्यास्ति किं चान्यत् सर्वलोकहितैषिणः ।
 वेदा व्यस्ताः कृतं तेन महाभारतमद्भुतम् ॥
 सर्वे तरन्तु दुर्गाणि सर्वो भद्राणि पश्यतु ।
 इत्युक्त्वा सर्ववेदार्थान् (र्थाः?) भारते तेन दर्शिताः ॥

In this instalment of the *Vyāsa-Mahimā* the ślokas and the epithets glorifying Mahārṣi Vyāsa have been compiled from

the critical text, critical footnotes, and the appendix of the Mahābhārata, Cr. Edn., Poona, Ādi-Parvan, Adh. 1. The ślokas whose numbers are marked with a star are those not adopted in the critical text, but given in the critical footnotes, where these śloka numbers are given in the beginning of these ślokas. Although many of the ślokas given here have already been printed in the 'Purāṇa'-Bulletin, yet they are again included here, as all these ślokas are contained in the first Adh. of the Ādi-Parvan which we have drawn upon in this instalment.

In ślokas 3* and 7* the genealogy of Vyāsa has been mentioned, which is as follows:—

Vyāsa is descended from the Pitāmaha or Brahmā from whom he is the sixth in generation (पितामहाद्यं प्रवदन्ति षष्ठं). Thus:—

पितामह (ब्रह्मा or स्वयंभू)

स्वायंभुव मनु

वसिष्ठ (One of the ten Prajāpatis produced by S. Manu; cf. Manu Smṛti 1.34-35)

शक्ति

पराशर

व्यास

(It may also be possible here that the Vasiṣṭha produced by Svāyambhuva Manu might have been a different person from the Vasiṣṭha who was the great grand father (प्रपितामह) of our Vyāsa; and the two Vasiṣṭhas might have been confused as one and the same person later on. The fact that Vasiṣṭha was produced from S. Manu is not mentioned here. But the Manu Smṛti, I suppose, supplies this lacuna).

His physical appearance has been described in the śloka— 'अन्नश्यामः...'—(13*). He is dark like a cloud, with a tied tauny *jaṭā* or braided hair, and with a tall body. He holds a staff in his hand and wears the hide of a black antelope. He has been conceived here as an avatāra of Viṣṇu. Not only this, he has



been even made the embodiment of the three Deities—Brahmā, Hari, and Śambhu.—(8*). He, the son of Satyavatī, after a continuous life of *tapas* and *brahmacarya*, arranged the Vedas and then composed this holy Itihāsa (Mahābhārata).—(52). He after purifying his body by means of austerity and observation of other religious rules sat on a Kuśa-seat in a cave in the holy Himālaya, and by means of *yoga* or meditation realised the real essence of the *dharma* in his own inner self and then composed this Itihāsa (Bhārata).—(22*). He produced in the wife of Vicitravīrya three sons of Kuru-family, like the three fires, and when they grew old and passed away, this great sage composed the Mahābhārata in the oral form, out of the compassion for the world.—(53, 54, 56, 65*). From the ocean of the Vedas he produced the moon in the form of the Mahābhārata for the welfare of the world.—(Appendix 1.3).

The following epithets have been used here for Mahārṣi Vyāsa :

अक्षय्यविभूतियुक्त (having imperishable glory or superhuman power), वेदनिधि (the treasure or repository of the Vedas), ब्रह्मनिधि (= वेदनिधि), कविमुख्य (the foremost of poets), सर्वलोकपूजित (worshipped and honoured by all the worlds), महात्मा (the great and noble soul), अमिततेजाः (of immeasurable or unlimited splendour), धर्मात्मा (the soul or embodiment of *dharma* or piety), शान्तात्मा (of peaceful and calm mind), विद्वान् (the learned) संशितव्रत (of rigid vows); वीर्यवान् (of manly vigour), महान् ऋषि (the great sage), मुनिसत्तम (the best of the Munis) and सर्वलोकहितैषी (the well-wisher of the whole world).

N.B.—The future instalments of *Vyāsa-Mahimā*, will also be from the Mahābhārata, after which the Purāṇas will be taken up.

—A. S. GUPTA

A NOTE ON INDRA IN PURĀNIC LITERATURE

By

J. GONDA

[.विद्वान्लेखकोऽस्मिन्नबन्धे ऐतिहासिकपद्धत्या समुचितवैज्ञानिकपद्धत्या च इन्द्रसम्बन्धिनः स्वविचारान् प्रस्तौति । वेदेतिहासपुराणेषु वर्णितानामिन्द्रदेवता-सम्बन्धितत्वानां शकस्य स्वरूप-अधिकार-कर्तव्य-महत्वादीनां च परम्परागत-विकासह्लासादिप्रदर्शनपुरःसरं समीक्षात्मकं तुलनात्मकं च विवेचनमत्र वर्तते । अस्मिन्प्रसङ्गे लेखकमहोदयेन वैदिकधर्म-परवर्तिहिन्दुधर्मप्रकारयोस्तथाकथित-मौलिकी भेदकल्पना सर्वथा खलु निराधाराऽप्रामाणिकी चेत्यपि युक्तिपूर्वकं प्रतिष्ठापितम् । वैदिकतत्त्वैभ्यः पुराणेषु यद् भेदपरिवर्तनादिकं परिलक्ष्यते, नूतनश्च कश्चित्सन्निवेशस्तत्र दृश्यते, तत्तु सर्वं सदातनविकासक्रममनुरूध्रैवेति लेखक-महोदयस्य मतम् । वस्तुतस्तु हिन्दुताया अर्वाङ्कालिकयाः पूर्ववैदिकसिद्धान्ताद् आत्यन्तिको भेदः कदापि न जातः, न चासीत् सहसा संक्रमणकालो नाम कश्चिदिति निबन्धकृदभिमतम् ।

प्रसिद्धतरं सिद्धान्तं स्वमतानुसारेणाभिव्यञ्जयन् लेखकमहोदयो मन्यते यत् सर्वसमर्थभूतात् देवानामुत्कृष्टतमाद् वैदिक-इन्द्राद् पर्जन्यदेव-सुरेश-स्वर्गाधिपेत्यादि-रूपेणावशिष्टः पौराणिक इन्द्रः सर्वथा न भिन्नः, अपि तु वैदिकस्येन्द्रस्य काल-क्रमेण परिवर्तितरूप एव पौराणिक इन्द्र इति । इन्द्रवरुणादयो देवताः एकस्यैव परब्रह्मणोऽभिव्यक्तय इति मतमपि नासमीचीनम् । विद्वान् लेखकमहोदयः पुराणेषूपवर्णितानि विविधाख्यानानि समालोच्य कानिचिदाधारभूततत्त्वान्याश्रित्य च कथं वैदिक इन्द्र एव विकासक्रमेण पौराणिक इन्द्रः संजात इति युक्तिपुरःसरं प्रतिपादयति : तथा इन्द्रस्य प्रकृष्टत्वख्यापकानि हीनत्वसूचकानि च विविधान्याख्यानानि निर्दिश्य तेषां साहाय्येन स्वमतं पुष्णाति ।]

The principal points of difference between Vedism and Hinduism are too well known to be repeated even by way of an introductory phrase in an article intended to draw attention to some particulars concerning one of these differences. This is however not to say that most books on the history of Indian religion or on Hinduism give an adequate idea of the processes which have caused and determined this important change in the history of

Indian culture.¹ Generally speaking the authors of these books are not to blame for this shortcoming, because these processes are utterly complicated and the sources from which the relevant data must be unearthed are far from being sufficiently investigated into; besides, many valuable facts on which to found our conclusions have not been recorded or have fallen into oblivion together with the documents in which they were recorded. However, though making all allowance possible for this state of affairs, cases are not rare in which an author has too onesidedly emphasized the many and important points of difference, admitting even the existence of interruptions in the traditions of various traits of culture or expressing his inability to establish, in various respects, the relations between Hinduism and Vedism.² Other scholars are liable to simplification and unwarranted generalization, and in so doing create serious misunderstanding on the part of their readers. There may, for instance, for didactical purposes something be said for short formulations of the type: "Vedic religion has no temples, Hinduism has", or "in the Veda the gods did not ride animals but had only aerial cars at their disposal, but in Hinduism they had animals which served them as mounts and companions", but on closer inspection these simple statements conceal very complicated and prolonged processes. From where did the temples and vāhanas come?; why were they no element of 'Vedic' religion?; why and when, and in which milieus were they introduced?; why was the older cultural element abolished?; was it really abolished?; were there transitional stages?; etc.³; these and similar questions should puzzle any serious investigator.

A case in point is also the position of the ancient gods who were so prominent in the Veda, but—as the authors of handbooks have it—enjoyed much less esteem on the part of worshippers in

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1. For particulars see my book *Change and continuity in Indian religion*, The Hague 1965.
 2. See e. g., E. W. Hopkins, *The religions of India*, Boston 1895, p. 24; 348.
 3. As far as the vāhanas are concerned these questions are discussed in *Change and continuity*, chapter III.

Hinduism. The sphere of influence of the great god Varuṇa, von Glasenapp¹ writes, has in Hinduism been greatly reduced : he is no more than a god of water, and Indra is no longer the greatest of the gods, but only a king of the minor deities and the ruler of a paradise. Nobody will of course assume that it has been the author's intention to say that at a given date, e. g. 200 B. C. or 200 A. D., this change in Indra's position took place all of a sudden, or that Varuṇa, Indra and the other gods underwent these alterations at exactly the same moment. On the contrary, we will readily suppose him to mean that, if one compares the Indra of say, the Ṛgveda, with the Indra of say, one of the purāṇas, one may notice a difference which for the sake of brevity and convenience may be formulated in the above way. Notwithstanding all that, these formulations are not altogether harmless. What we should like to know as exactly and as thoroughly as possible is, among other things, what happened—and when and where, and as a result of what causes the relevant processes took place—before “the chief god by whose vehemence heaven and earth trembled, who made firm the quaking earth and set at rest the agitated mountains” (R̥V. 2, 12, 1 and 2) could come to be, in the view of Tulsī Dās, a “crafty crow” and a “shameless dog” ; and what significance should for instance be ascribed to stories such as that (Brahma V P. Kr. 47, 50 ff.) of how the king of gods was humiliated in his boundless pride so as to need re-education² ; and, if it is true—but such unqualified statements are far from satisfactory—that already in the great epics the gods other than Viṣṇu and Śiva had sunk pretty low,³ where we are in the Mahābhārata and Rāmāyaṇa : what exactly is left of the great god of Vedic poetry⁴ and which attributes, deeds and qualities

1. H. von Glasenapp, *Die Religionen Indiens*, Stuttgart 1955, p. 147. Cf. e. g. also Bh. S. Upadhyaya, *India in Kālidāsa*, Allahabad 1947, p. 299.

2. See also H. Zimmer, *Myths and symbols in Indian art and civilization*, New York 1947, p. 3 ff.

3. R. C. Zaehner, *Hinduism*, London 1962, p. 187.

4. Some particulars are briefly touched upon in L. Renou's account of the role played by this god in the epic period (L. Renou and J. Filliozat, *L'Inde classique*, I, Paris 1947, p. 492 f.).

ascribed to him may be qualified as 'Hinduist' because they are common to a considerable number of sources of say, the period after the 6th century A.D. ? And are the two great epics in this respect to be considered a unity ?¹ And is the Indra of a pronouncedly 'sectarian' text identical with the Indra of a more or less neutral document of Hinduism ?

These problems are not solved by onesidedly stressing one Vedic aspect of an ancient god and comparing it with one of his functions in later times. In writing : "In a celebrated dialogue (ChU. 8, 11) between Prajāpati (now no more than a heavenly guru) and Indra (the ancient war-god who now appears in the incongruous role of a seeker after Brahman) Prajāpati says ... " Zaehner² forgot that the Vedic Indra was much more than a war-god, or rather that this was only one of the sides, and in all probability not even the central part, of his nature.³ Nor are we much benefitted by Basham's⁴ remark that Indra, the Vedic war-god, lost much of his prestige but gained new attributes (his mount Airāvata, his guardianship of the eastern quarter of the universe). Again, was there a relation between Indra's being a war-god and becoming a mounted guardian of the East, and if so, how did the transformation come about ?, and if not, why was he in later times no longer a war-god and how did he assume the other attributes and functions ? Nor would I be inclined to subscribe to the theory implied in J. J. Meyer's discussion of the Indra festival⁵ according to which a prehistoric spring or midsummer celebration in honour of a god of fertility and vegetation (Indra) intended to secure regeneration of the year was in Vedic religion modified into a royal rite in propitiation of the

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1. That they are not was already clear to E. W. Hopkins, *E. W. Hopkins, E. W. mythology*, Strassburg 1915, esp. p. 122 ff.
 2. Zaehner, o. c., p. 98.
 3. For discussion see my book *Die Religionen Indiens, I*, Leipzig 1960, p. 49 ff. ; 53 ff.
 4. A. L. Basham, *The wonder that was India*, London 1956, p. 313.
 5. J. J. Meyer, *Trilogie altindischer Mächte und Feste der Vegetation*, Zürich—Leipzig 1937, III, p. 1 ff.

war god (Indra), to become, finally, village fête in honour of the Hindu rain-god Indra.¹

What we need to do is, first and foremost, to cease opposing simply Vedism and Hinduism or even Vedism: 'Brahmanism': epic period: purāṇic Hinduism etc. etc. and to accustom ourselves to greater precision and to discriminating, not only between the stages of Vedism, but also between many different phases and aspects of Hinduism, indicating—at least in publications of greater compass, when considerations of space do not compel us to inexact brevity—more clearly and accurately which period or milieu, which aspects of the god etc. we are speaking of. That the above considerations are not in all respects forcing an open door may perhaps appear from a glance at a comparatively recent, very useful and meritorious work compiled by V. R. Ramachandra Dikshitar², which the author, for want of time, could not, regrettably enough, extend so as to become a complete index of all the Mahāpurāṇas. The five purāṇas—in alphabetical order Bhāgavata, Brahmāṇḍa, Matsya, Vāyu, Viṣṇu—from which the material for this book has been collected are—in my opinion incorrectly—considered to constitute a unity. The sources from which the quotations are taken are often, but not consistently, quoted in alphabetical order. If we only consider the purpose pursued by the author—the compilation of an index of proper nouns for the use of researchers, this structure of the longer articles is no great disadvantage, but the procedure may, if applied to the complete purāṇic literature, exert an undesirable suggestive force because it creates the impression that chronologically and from the point of view of provenance all passages quoted are on an equal footing with one another and may be adduced in substantiation of assertions with regard to one homogeneous purāṇic stage of Indian culture.

The author has moreover, while assigning dates to the five purāṇas excerpted in his Index which will not readily be accepted

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1. I refer to my paper The Indra festival according to the Atharvavedins which is to appear elsewhere.
 2. V. B. Ramachandra Dikshitar, The Purāṇa Index, 3 volumes, University of Madras, 1951.

by all his colleagues¹, failed to take full account of the 'text-historical' method of purānic research inaugurated by W. Kirfel² and successfully applied by other scholars among whom is P. Hacker.³ It is however no longer an appropriate method, to discuss myths, legends, figures etc. dealt with in several purānic texts without taking the presumably historical order of the relevant passages into account. It will of course not always be possible to form an exact idea about this historical order; especially those portions of this huge mass of literature which are rather isolated or do not occur in more than one text are often hard to determine chronologically, but anyway, reasonable considerations of chronology should not be brushed aside. We should distinguish between the presumable date of the compilation of the complete books which lie before us and the date of their component parts which may each of them have a provenance and history of their own and which may go back to an older text or to older texts which have been abridged, extended, re-fashioned, rewritten. The history and interrelations of these component parts should as far as possible be traced⁴, but when this has been done the question must be put as to which were the various factors that may have determined the history of these texts and that have caused their transformations.

In this paper—which may in a way be considered to

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1. It is much to be regretted that the meritorious author has not consulted some publications of other scholars touching upon the dates of these texts. He does not hesitate (p. XXIX) to regard for instance the Bhāgavata Purāna as a work of the IIIrd cent. A. D., but most authors are on good grounds convinced of a later origin (about the Xth cent.); see e. g. M. Winternitz, *Geschichte der indischen Literatur*, I, Leipzig 1907, p. 465; Renou- Filliozat, *o. c.*, p. 418 (rejecting B. N. K. Sarma's thesis: Vth cent. A. D.); E. C. Dimock, *The place of the Hidden Moon, Erotic mysticism in the Vaiṣṇava-Sahajiyā cult of Bengal*, Chicago 1966, p. 11: "written in the IXth or Xth century".
 2. See especially W. Kirfel, *Das Purāna Pañcalakṣaṇa*, Bonn 1927.
 3. P. Hacker, *Prahlāda. Werden und Wandlungen einer Idealgestalt*, Mainz Acad. 1959, n^o 9 and 13.
 4. The history of the geographical texts describing Bhāratavarṣa has for instance been cleared up by Kirfel in his book *Bhāratavarṣa*, Stuttgart 1931.

contain some preliminary remarks to a publication of greater compass—I would like to demonstrate, first the simplification implied in undifferentiated assertions regarding a clear-cut opposition between a mighty Vedic Indra and an insignificant Indra of purāṇic Hinduism, in the second place the untenability of the opinion that in these matters the purāṇas can be regarded as a unity, or that there is one single purāṇic Indra, and lastly to give an idea of the 'structure' of some purāṇic representations of that deity, that is to say of the elements which have entered into the composition of the mythical tales and legends in which this god plays a part. It will be seen that here also there is no abrupt transition between Vedism and purāṇic Hinduism; there is a change, but also continuity.

This is not all. In studying the part played by an ancient god—to limit ourselves to this point—in purāṇic Hinduism a collection and enumeration of all relevant data—even if these should be arranged in a strictly chronological order—will not suffice. Text places and references must not only be quoted and arranged, they must also be weighed and considered critically. Does the name of a divine figure in a definite work occur mainly in similes and other passages of secondary importance?; does it only occur in myths which are already found in pre-epic or epic times, and if so, is its bearer a central or only a subordinate figure?; has he given rise to new myths or legends or does he at least enter into the composition of narratives which cannot be traced back to pre-purāṇic or pre-epic literature?; has he been integrated in doctrines of theological or philosophical interest? If such a divine person is worshipped, by whom and in which circles is he worshipped, and for what reasons and on which occasions do people report to him? Are there other documents (texts, inscriptions etc. etc.) corroborating a conclusion drawn from purāṇic passages with regard to a special form of worship? What does it mean when acts of heroism in earlier works ascribed to a god, e. g. to Indra, are in a purāṇic text attributed to another figure—for instance, when Buddha, Purūravas' father is credited with the annihilation of the dasyus (VāP. 89, 37 ff.)—or when emblems or

attributes which are characteristic of an ancient god are transferred to other figures, for instance when Śiva is (VāP. 54, 66) described as *vajrahasta*—?

That is not to say that we may generalize the facts determined in this way, for generally speaking our sources do not give a complete idea of all the relevant religious phenomena of the region, period and milieu in which they originated. They may be eulogistic or purely mythological, they describe an ideal state of affairs or reflect the beliefs and practices of definite groups, they may incidentally throw light on what is, or was, going on in other circles—they do never exempt us from the necessity to consider carefully what it may mean if the facts which they supply have a onesided bearing on a special facet of a divine personality, or what it means if they are silent on particular points. We must be on our guard against the risks of relying upon, for instance, the *argumentum e silentio*. "It would appear", Bh. S. Upadhyaya¹, writes, "that during his (i. e. Kālidāsa's) time this god (i. e. Indra) had ceased to be worshipped except on the occasion of the first appearance of the rainbow and on that of a sacrifice". In substantiation of this opinion he quotes Kāl. Ragh. 4, 3; 3, 38; 44; 6, 23. Leaving the correctness of the identification of the Indra-dhvaja and the rainbow² (see Ragh. 4. 3) undiscussed and taking for granted—but are we really sure?—that Kālidāsa had personally witnessed the ceremonies which he is incidentally referring to, how are we to know that in the poet's time people did not worship Indra on other occasions, or were not otherwise interested in this god? Should a poet, even a learned Indian poet, be expected to include in his works all he knows of everything, even of every rite usual in his country or of every belief familiar to people living in his own times or even in his own milieu? As to the other text places mentioned above, Ragh. 3, 38, is a simile: "like

1. Upadhyaya, o. c., p. 300.

2. See also e. g. M. R. Kale, *The Raghuvamśa of Kalidāsa*, I, Bombay 1925, comm. p. 90; for Indra's tree and banner see also my paper *The Indra festival according to the Atharvavedins* (see above).

(Indra) Śatakratu¹ the king performed a hundred sacrifices” and as such a short reference to an ancient aspect of the god; the passage 3, 39ff. is a product of the poet’s imagination utilizing the wellknown motif of Indra’s jealousy: the god is said to have, in an invisible form, taken off the sacrificial horse, because, he says, its royal owner intends to eclipse his (i. e. Indra’s) own fame as Śatakratu. It is not, in my opinion, a reasonable conclusion that Indra was during Kālidāsa’s life-time generally worshipped in connection with sacrifices². Nor has Ragh. 6, 23 demonstrative force: if an ancient king mentioned by the poet invited Indra, on account of his many sacrifices, to the earth, we may safely and not to our astonishment—conclude that Kālidāsa and his milieu and audience were well acquainted with Indra’s traditional functions in the ancient sacrifices, not that people in general worshipped the god in connection with sacrificial rites. Similar objections may be made to the onesided view that “in the times of classical Sanskrit” Indra merely was the god of rain and thunder-storm who, it is true, was, like his Roman colleague Jupiter, in possession of a celestial residence³. The frequent references to Indra’s more or less important functions in ancient

1. As to the epithet *śatakratu*—which has given rise to the supposition that “the prosaic minds of the post-Vedic ages” had misunderstood its true meaning (“the god of a hundred wisdoms or powers”)—see e. g. S. P. Pandit, quoted by Kale, o. c., p. 79—I may refer to my books *Epithets in the R̥gveda*, The Hague 1959, p. 36 ff., and *The vision of the Vedic poets*, The Hague 1963, p. 46; 111; 183 f.; 261 f.; 276, where I attempted to show that *kratu*—in the Veda means “effective mental power, inventiveness, resourcefulness enabling a man to proceed to successful (creative) action”. The meaning “rite, sacrificial ceremony”—which is not foreign to the brāhmaṇas etc. (see e. g. *AiB.* 2, 18, 11)—can be explained as “device (result of inventiveness); way (thought out by practical wisdom) and means of (entering into contact with the divine power, exerting influence)”. *kratu*—being needed to bring not only a “poetical production” (*Vision*, p. 111), but also a ritual undertaking to a successful conclusion.
2. Upadhyaya is (o. c., p. 300) quite right in intimating that the repeated use of the epithet *Śatakratu* (cf. 38; 49) in this passage is not fortuitous.
3. Meyer, *Trilogie altindischer Mächte and Feste der Vegetation*, III, p. 1 ff.

narratives show that at least among men of letters and in cultured circles other sides of the god's personality had not fallen into oblivion.

Moreover, how, if Upadhyaya is right, are we to reconcile his conclusion with other statements—which as in the case of e. g. Mār̥k P. 2, 65 are likely to be also traditional and not usable as evidence for contemporaneous facts—with regard to religious ceremonies in honour of Indra as well as other gods found in texts which may be considered to have been composed at about the same time as Kālidāsa's works? In this connection it is interesting to quote an observation made by Guruge¹: "...the Rāmāyaṇa shows no predilection for any particular god; ...many of the Vedic gods occur in similes; although the general impression is that the Rāmāyaṇa extols Viṣṇu, the number of similes in which Viṣṇu is upheld as a standard of comparison is about one fourth of the similes glorifyng Indra, while Brahmā and Rudra together have less allusions to them than Viṣṇu"². It is quite intelligible that in the epic sphere a prominent place has been given to Indra, the more so as the original Rāmāyaṇa dates back to a period in which Viṣṇu was, in all probability, not so important a figure as, say, in the IIInd century A. D., but it does not follow that in the IIInd century A. D. Indra's worshippers were four times as numerous as those who adored Viṣṇu³.

More or less conventional references, for instance in a simile, to Indra's power and prowess may not, in my opinion, weigh heavily when it comes to considering the question as to how far the god was really, in these aspects, an object of the worship of the masses. Standard similes such as "Kārandhama's son ... whose courage is like Indra's" (Mār̥kP. 123, 7 or 126, 7) are a literary device expressing an indisputably high degree of a quality. Many allusions to the ancient gods are in later times merely

1. A. Guruge, *The society of the Rāmāyaṇa, Maharagama (Ceylon)* 1960, p. 222.

2. "The number of similes occurring in the three recensions (counting the common ones once) can be divided as follows: Indra 214; Viṣṇu 56; Brahmā 28; Rudra 19".

3. Cf. also Guruge, *o. c.*, p. 257.

conventional. More significant on the other hand, in a work which contains many references to Viṣṇu's superiority, is a passing reference to Indra's former might and glory, now eclipsed by Kṛṣṇa-Viṣṇu : ViP. 5, 14, 13. "Seeing him (the demon Ariṣṭa) slain, the herdsmen glorified Kṛṣṇa, as the companies of the celestials in olden times (*purā*) praised Sahasrākṣa, when he triumphed over Jambha".¹

It has often—and rightly—been said that Indra was in the post-Vedic period superseded by other gods of the purāṇic pantheon among whom Viṣṇu and Śiva rose to positions of special eminence. Here we are confronted with the intricate problem of the relations between Indra and the other ancient Vedic gods on the one hand and the great figures and subordinate deities of Hinduism on the other. What does it mean exactly and in every particular case that Indra has been superseded? And again, how can we conceive what this supersession meant to the believing, the cultured, the masses in earlier and later times? This process is not rarely reflected by tales about Viṣṇu or Śiva assuming functions hitherto ascribed to Indra or even this god's outward appearance, but it is also apparent from explicit identifications in doctrinal or philosophical passages. It seems advisable to distinguish between the different types of impersonation and identification and also between the contexts in which these occur. For instance when Śiva being praised is explicitly described as appearing in the forms of Indra and Varuṇa (Saura P. 29, 34²) this means, philosophically and theologically, that Śiva, the sole God, the All, may appear also as Indra or Varuṇa, or that in reality the divine person known as Indra is, like all other things, Śiva, or that Indra can be worshipped only as an aspect of Śiva.³ In a similar way Viṣṇu ^{is} in a hymn of praise, said to be Indra, the Sun, Rudra,

1. For this demon see further on.

2. This text is rather late, but seems to have been compiled before 1200 A. D. ; see W. Jahn, *Das Saurapurāṇam*, Strassburg 1908, p. XIII ff.

3. A point of view taken also by other religions ; see e. g. the recent book by Dimock, *The place of the Hidden Moon*, p. 116. Thus Śiva is according to the ideas ventilated SauraP. 38, 70 to be represented as Viṣṇu's servant.

etc. (ViP. 3, 17, 17), and the Sun, Brahmā, Hari, Indra and so on (MārKp. 101, 37 or 104, 37). When however in the tale of Upamanyu who attempts through asceticism to gain the ocean of milk Śiva assumes, to try Upamanyu's faith, the bodily appearance of Indra, mounted on Airāvata (SauraP. 36, 19 ff.), we have to do with a well-known mythological and literary motif, viz. the ability ascribed to divine beings to metamorphose themselves. This motif can, of course, be founded on the above philosophical doctrine : if Indra really is Śiva it is small wonder that the latter appears, in popular belief, in the bodily shape of the former.

We may in this connection recall also that Viṣṇu, God, assumes the person of Brahmā to create the world, but impersonated as (-rūpaḥ) Śakra and the other (gods) is the guardian of mankind (ViP. 4, 1, 30) : the usual view of the monotheistic religions considering the traditional gods to be functions of their only God.

In substantiation of the doctrine of the unique God who is the basis of the universe which he has emanated and which he pervades and who in this text is Śiva (Saura P. 2, 7¹) refers to the well-known Vedic passages such as R̥V. 6, 47, 18 *rūpāṃ-rūpam prātirūpo babhūva tād asya rūpāṃ praticākṣaṇāya Indro māyābhīḥ pururūpa iyate yuktā hy asya harayaḥ śatā daśa* which are in the Upaniṣads (cf. BĀU. 2, 5, 19 ; KU. 2, 2, 9 f.) quoted in corroboration of the doctrine of the apparent plurality of the immanent and at the same time transcendent Highest Principle : "this One (i. e. Śiva)", the text says, "was called Indra by those who knew the manifold". This traditional reference to an ancient authority, which does not reveal the compiler's knowledge of the Veda or Indra worship obtaining in his milieu, shows that to the author in conformity with other authors the Vedic Indra was a manifestation of the Highest Principle, now preferably known and honoured as Śiva.

Those cases in which Indra and another god are specially mentioned in association are likewise worth noticing. Praising

1. like other works, e. g. Rāmānuja, VS. 16 (§ 39).

Śivā, i. e. Umā, Śiva's spouse, the compiler of SauraP. 8.15 ff. calls her not only the mother of all denizens, of heaven, but also in particular the mother of Indra and Upendra (Viṣṇu). Here the traditional first among his peers and the great competitor of the author's god, Śiva, are not without reason mentioned conjointly : Śiva's spouse is the mother of the mightiest god known to the ancient tradition as well as of the mighty Viṣṇu worshipped in the author's times by large parts of the population. A similar conclusion may be drawn from a passage such as SauraP. 45, 20 where the gods and munis are said to meditate upon Śiva, the Paramātman, Rudra, Śaṅkara and among these gods Nārāyaṇa and Indra (representing Vedic religion) are mentioned by name¹.
An interesting formulation of the relative excellence of some main cults and religions occurs SauraP. 40, 5 ff. in the form of an arrangement of the names of some gods. Those who knowingly revere gods become gods themselves; he who knows Śiva becomes Viṣṇu, he who knows Viṣṇu and worships him as the Lord, Indra ; he who worships Indra as the lord of the universe is regarded as a ṛṣi. These places are in agreement with the formulation put into the mouth of Indra himself : ibidem 38, 51 : "we (Vedic) gods have no longer the distinction (of really higher beings), but are traditionally regarded (as gods) upon the authority of the Veda" (*asmākaṃ hīnajīvānām ko viśeso yadā śrutih | pramāṇayati tattvena vyaṃ devā yadājñayā*).

That in the typically Indian way the belief in Indra was not completely rejected or combated as being worthless, but that it also in these works was incorporated into a form of worship which was considered preferable, higher, more efficacious may appear also from the variations on the theme so well known to the ancient Buddhist authors : just as in their eyes Sakka (Indra) was a devout worshipper of Buddha and the most zealous of the devas in the discharge of his (Buddhist) duties, so Indra is represented as praising, in a long eulogy, Pārvatī. When, accompanied by Br̥haspati and many other gods he had praised,

1. Cf. e. g. also phrases such as SauraP. 49, 8 *surān sarvān viṣṇvindrāgni-purogamān*.

adored and propitiated the Highest Goddess and mightiest Śakti and had obtained various boons from her, he could make his kingdom free from troubles and difficulties (Saura P. 50, 1 ff). This narrative suggests that the representative of the world of the gods, i.e. of those personal powers which were in olden times regarded as controlling those processes which take place in the various provinces of the universe, accompanied by their priest, the "Lord of Brahman"—who in 32, 10 ff. proclaims the identity of Śiva and the Brahman of the Veda—is inferior to Śiva's Creative Power. After hearing Indra's eulogy numerous munis join in the Goddess' praise and recommend her worship.

We should also be on our guard against the inconsiderate supposition that Indra's significance has declined gradually, that the later a source, the lesser the god's importance, that for instance purāṇas are not likely to contain references to Indra's activities on which the Mahābhārata is silent¹. The fact that Mbh. 3, 13, 18 describes Kṛṣṇa as bestowing the sovereignty of the universe on Indra (Śacīpati), whereas in ViP. 5, 12 it is the latter who installs the former as Upendra, making him prince over the cattle may by itself not induce us to consider that epic passage younger than the Viṣṇu Purāṇa.

An interesting case in point is the defeat of the demon Tāraka. His name does not appear in the old genealogical lists, but in what may be called "the middle period of the epic"² he figures as claiming a boon (Mbh. 13, 85, 1 vulg.) from Brahmā, in consequence of which he could not be killed by gods (ibid. 5). Accounts however differ. Some passing references in similes attribute this heroic deed to Indra ("ward off this enemy like Indra Tāraka in the days of yore"): 6, 91, 17; 8, 37, 23 ("as in the Tāraka-slaughter Indra killed the daityas") or to Varuna and Mitra (7, 130, 30). Once, Mbh. 7, 148, 56 however it reads: "as

1. It would be interesting to possess a survey of the uses made of the epithets of the god in purāṇic as compared with earlier literature. The epithet *kulīśapāṇi*—for instance does not, as far as I know, occur in the Veda and the Mahābhārata. Cf. also *śatadṛś*—in ViP. 5, 1. 79.

2. Hopkins, Epic mythology, p. 50.

Indra together with Skanda formerly killed Tāraka'', and in 9, 45, 64 Skanda is his conqueror. This feat is related at greater length in 13, 84, 79 ff. vulg. and into this account is woven the tale of the lost Fire-god. When the gods, oppressed by the asura (cf. 13, 84, 79), resorted to Brahmā, this deity told them that Agni would beget a child for the destruction of Tāraka. But Agni was absent and could only be found after several attempts to discover his hiding-place. Finally he was found and agreed to cast Rudra's semen (which had fallen into him) into the Ganges. This goddess, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru. Thus gold as well as a divine child, Skanda, Guha or Kārttikeya, came into existence. As is well known this god succeeded in killing the demon. In this epic tale, which gave the poet abundant scope for inserting the story of the hidden Agni, explaining the origin of gold etc., Indra plays only a very subordinate part: in 13, 85, 163 the gods with Indra make him their general; in 86, 16 he is among the gods who came to see young Skanda; in 86, 25 he gave him lions etc. as a present and 86, 30 Skanda restored the sovereignty of the gods to Indra. In Kālidāsa's famous treatment of the same theme his role is not the same: when the gods in deep distress learn that even Brahmā can afford no aid, because he had accorded the demon his protection, and that only Śiva can help if he will beget a son with Umā, it is Indra who—obviously as the traditional king of the gods—seeks the aid of Kāma to win Śiva's heart for Umā (Kāl. Kum. 2, 63 f.; 3, 1 ff.; cf. also 2, 29). Still more prominent is Indra's mediation in the account given in the SauraP. a. 53. Under Indra's leadership the gods resort to Brahmā reminding him of Viṣṇu's long and futile attempts to defeat the demon. Brahmā advises them to invoke Śiva for protection (this purāṇa is śivaite). Then Indra pondering on the question as to how Śiva would beget a child remembers Kāma's invincibility, and this god at once knows what Indra is thinking of and asks the king of the gods if perhaps somebody by fervent asceticism aspired to his high position, or if some women would not comply with his wishes. Thereupon Indra calls upon him to go to Śiva etc.

However, not all purānic references to Indra are equally important. Thus when, in the story of Saṃjūā and Chāyā, Viśvakarman placed the Sun on his wheel "to restrain his form" and "pare down his tejas", Indra was according to MārkaP. 103, 50 or 106, 50 among the gods and celestial beings who praised the Sun: "Be victorious etc.". This story is not known to the Mahābhārata, which mentions Saṃjūā, Vivasvat's wife only 13, 150, 18 vulg., but compare Hariv. 1, 9, 21 ff.; ViP. 3, 2 does not mention Indra.

In the following pages I shall institute a brief comparative inquiry into the role of Indra in two important purānas, both of which dating from an early period, but geographically and doctrinally of different origin and milieu, viz. the Mārkaṇḍeya Purāna which was compiled in the West of India and the oldest parts of which may, without being onesidedly Viṣṇuite or Śivaite, have been composed in, or even before, the IIIrd century A. D. and the Viṣṇuite Viṣṇu Purāna which may have been written in Gayā between the IIIrd and Vth centuries A. D. From this brief investigation it will I hope be clear that the role and the importance of the god in both purānas is not the same and that the points of difference are, generally speaking, not only very illustrative of the contexts in which they occur but may also be to a considerable extent explained from the different character of the works and the different aims of the authors and compilers. It will moreover be worth while to study the composition of the relevant myths and narratives somewhat more closely and to make some remarks on their themes and on the motifs which have entered into their composition. It will appear that many Vedic features have been preserved or transformed, combining with other elements.

Whereas in the older Veda Indra is the favourite god of the inspired poets and their noble patrons and the dominant deity of the middle region, the champion of the cosmic order and the habitability of the world—he so to say inaugurates 'the era of the cosmos'—, the representative of the dynamic aspects of

kingship¹ and as a “king” or “ruler of the world” the peer among his equals,² later texts like to describe him as a representative or leader of the gods addressing or applying to the Highest Being (ChāndU. 8. 7, 2 ff.) he for instance approaches Prajāpati for instruction in the knowledge of the ātman ; Mbh. 1, 58, 51 headed by Indra, the gods prevail upon Nārāyaṇa to become incarnate ; according to the Buddhist Sakkapañha Sutta, DN. 21 ; II, 263-289 Sakka visiting the Buddha asked him a series of questions³, as the chief of the devas (early Buddhist texts, epics), viewing him it is true as a helper and intercessor and as the ruler of, or central figure in, a “world” (*loka*),⁴ but not as perfect and really divine.⁵ It may however also be emphasized that purāṇic authors were very well aware of the most important element in the process of ‘re-valuation’ of the ancient ‘provincial’ or ‘parochial’ gods. As soon as the belief in an Īśvara, a Lord, and the doctrine of periodic existence of the world and all its inhabitants spread to all strata of society, the position and estimation of Indra and his colleagues must of necessity undergo radical modifications. Already in the Mahābhārata allusions are found to Indra’s subordinate position, for instance when, in a simile, it reads : Viṣṇu confers the sovereignty of the three worlds upon Śacīpati (9, 32, 23). According to the figurative description of the Brahmavai-varta Purāṇa, K. Kh. 47, 50 ff. Indra, after slaying the snake and setting the waters free had his residence rebuilt (notice the idea of periodicity) by Viśvakarman ; as his demands became ever more exacting the divine craftsman turned to the demiurgic creator Brahmā-himself but an agent of Viṣṇu—for help with the result that Viṣṇu, in the guise of a boy informed Indra of the

1. I refer to my book Die Religionen Indiens, I, p. 54.

2. See the Ṛgvedic places enumerated in K. F. Geldner—J. Nobel, Der Rig-Veda übersetzt, IV, Cambridge Mass. 1957, p. 77.

3. The reverse situation presents itself e. g. VāP. 56, 94 ff. : munis question Indra regarding the propriety of killing animals at sacrifices.

4. See my publication Loka, world and heaven in the Veda, Amsterdam Academy 1965.

5. For a brief characterization of the Hindu Indra see L. Renou in L. Renou et. J. Filliozat, L’Inde classique, I, Paris 1947, p. 492 f.

serious limitations of his power and duration of life and of his being but one in an endless series of Indras.

Both purāṇas, Mār̥k. and Vi., join the traditional view of the god's position and function. He is expressly called lord of the gods at Mār̥kP. 79. 1 or 82 (Pargiter), 1 ; 118, 3 or 121 (Pargiter), 3 (*sureśvaraḥ*). The title lord of the gods (*surapatiḥ*) refers to him at 96, 67 or 99, 67 and elsewhere. Śuci shall be the Indra of those gods (who will exist in the Bhautya-manvantara), great in strength and value, endowed with all an Indra's qualities (*sarvair indraguṇair yutaḥ*: 97, 30 or 100,30). In an enumeration of some gods Indra is the first, before the Vasus and Brahmā (21, 42 or 23, 41); cf. also 25, 23 or 27, 22¹. That Indra is the highest god appears from 10, 90 where the incarnate beings are enumerated in ascending order :...śūdras, vaiśyas, noblemen, kings, gods, Indra (*vipradevendratā*). He is in references to the gods also mentioned separately : 16, 70 *devāḥ sahendreṇa* ; 43, 33 or 46, 33 ; 70, 1 or 73, 1 ; 82. 76 or 85, 73 ; 114, 7 or 117, 7, and, in the Devīmāhātmya, 88, 1 (91, 1), *śakrādayaḥ suragaṇāḥ*. Indra (in the East) and the other lokapālas occur 51, 18 or 54, 18 ; cf. 124, 32 or 137, 32 ; Indra and the other (gods) : 94, 4 or 97, 4 ; 134, 36 (137, 36). Thus it reads also : gods, ṛṣis, Indras, Manus and gods, ṛṣis, Indras and kings (97, 42 f. or 100, 42 f.).—The ViṣṇuP. likewise—though less frequently—considers Indra to be the king of the gods (1, 9, 17 ; 1, 22, 6²), and the *trailokyādhipati*—accompanied by the other gods (1, 9, 7 ; cf. 14 ; 16 ; 114). The formulas *indrādyāḥ* (1, 9, 33), *śakrādyāḥ* and *amarādhipa*—(1, 21, 35) show him to be the peer among his equals ; cf. also 4, 6, 10 *sakla-devasajnyasahāyaḥ śakraḥ* ; 5, 16, 22 *śakro'pi...devāś ca*. Similarly, e. g. BḍP. 2, 3, 118 ; VāP. 66, 136. Śakra is as the king

1. However, Indra is far from being the first in earlier enumerations e. g. TU. 2, 8 ; AiU. 3, 3 Brahmā, Indra, Prajāpati.
2. His name Vāsava (Mār̥kP. 1, 22, 6), characterizing him as the chief of the Vasus, does not seem to occur separately before BhG. 10, 22 and the Mahābhārata, where it is very frequent, although the identical adjective is found AVPar. 51, 5, 6, and this is used as an epithet to the name Indra AV. 6, 82, 1. It is not infrequent in ViP., sometimes in more or less deprecatve passages (e. g. 5, 21, 14 ; 5, 30, 44).

of the gods at the head of those who preside over the respective great periods (*manvantara*;- 3, 1, 4). Needless to say that references to Indra's leadership—like passages such as Mār̥kP. 132, 13 (135, 13) in which an ascetic asserts his superiority to the god—occur also in other purāṇas.

This theme may of course be subjected to variations which in the following case remain without doctrinal consequence. In the third manvantara the illustrious lord of the gods was Indra known as *Suśānti* (Mār̥kP. 70, 7 ff. or 73, 7 ff.) : "Even to this day men sing a song, embellished (i. e. fortified) with the letters composing his name in order to avert the misfortunes emanating from him : 'Sweetly serene (*suśānti*-) is the lovely ruler of the gods, he bestows sweet serenity'. Being without birth, absolutely pure etc. he was attended by various other gods".—Cf. 67, 3 ; 71, 58 (74, 58). Śikhi Indra became the lord of the gods in the Tāmasa manvantara ; 73, 53 (76, 53) Indra Manojava ; 75, 33 ; 76, 4 ; 91, 7 ; 13, 19 ; 24. This doctrine of the manvantaras (in each of which another being functions as the non-eternal Indra), which is a corollary of the cyclic view of world history obtaining in the purāṇas, is though even out of the epic range, a logical consequence of traditional views of the structure of the divine hierarchy and of Indra's position in the same.¹

For Indra as the lord of the three worlds (*trailokyam*) reference may be made to Mār̥kP. 85, 21 or 88, 25 *Devīm.*) : cf. Mbh. 5, 10, 6 ; Rām. 6, 114, 18 exhibiting *trilokanātha*- and *trailoka*- as epithets of this god as lord of these worlds. The compound *triloka*- is not Vedic (but see Pāṇ. Vārt. Gp. 5, 1, 124) ; *trailokya*- (see ibidem) occurs Manu 11' 236 ; Mbh. etc. The idea itself is a logical development of the god's ancient function as lord of the world (*vā*;¹ 7, 3, 46, 2 etc.).

The *pitarah* are said to satisfy the desires of those who wish for the status of a god, Indra's status, or what is more than this, the sequence *suratvam indratvam eto 'dhikam* being a climax (Mār̥kP.

1. Indra is on the other hand the Vyāsa arranging the Veda in the 7th period ; ViP. 3, 3, 13.

93, 30 or 96, 30). The noun *indrātvaṃ* does occur before the Mahābhārata, 3, 218, 14 ; 14, 5, 7, viz. at TB. 2, 2, 10, 4 *kaś canāsmiṃ vā idam indriyaṃ pratyasthād iti, tad indrasyendratvaṃ*. In connection with Indra himself the term is found MārK.P. 16, 135 (18, 15).

Indra was pleased by receiving the soma juice pressed on the occasion of king Śatrujit's sacrifices (MāakP. 18, 1 or 20, 1)—for soma-drinking gods in the epic : Mbh. 12, 29, 116—; Vedic instances of the god's fondness of the draught need not be given. Śatrujit however is a purāṇic figure ; according to ViP. 4, 8, 5 ff. Pratardana (cf. also BḍP. 67, 67 ff. ; VāP. 92, 64 f.) after defeating the Vītahavyas (or Vītihotras) was called Śatrujit ; his son Vatsa is also (e. g. MārK.P.) known as Ṛtadhvaja¹.

In the days of yore Nārada² visited Indra, "the king of the gods", surrounded by a band of apsaras, in the paradise Nandana (MārK.P. 1, 27 ff.). The god gave the *devarṣi* respectfully his own seat. According to Mbh. 13, 4865 vulg. this celestial forest is always dear to Nārada, the *gandharvas* and the *apsaras* ; Nārada, who is a figure of frequent occurrence in the Mahābhārata, comes to it in 7, 2147 C. ; he and Indra meet and hold a conversation. 3, 44, 14 ; 3, 51, 12 etc. ; 13, 13767. The *apsaras* Vapu, who plays an important part in MārK.P. a. 1, is Mbh. 1, 114, 52 said to have danced at the birth of Arjuna ; in MārK.P.2, 36 she sees, as Tārksī, Arjuna fighting, and one of Arjuna's arrow pierces her belly. Nārada is known to the Atharvaveda as a mythical seer, priest and teacher who is considered an expert in special ritual questions, to whom the gods approached for advice (Av. 12, 4, 42 f.)³ and no doubt identical with the author of the Nārada-smṛti. The differences in role and 'setting' of these are however obvious.

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1. For particulars see F. E. Pargiter, *Ancient Indian historical tradition*, London 1922, p. 269 f. ; W. Kiriél, *Das Purāṇa Pañcalakṣaṇa*, Bonn 1927, p. 377.
 2. For whom see my book *Aspects of early Viṣṇuism*, Utrecht 1954, p. 221.
 3. See *The Savayajñas*, p. 361 etc.

Khanīetra¹ propitiated Indra in order to obtain a son. The god, gratified with his praise, love and austerities, granted him a boon, and the king chose a brave and righteous son who was called Balāśva (118, 1 ff. ; or 121, 1 ff.). This king, Vivimśa's son (117, 1 or 120, 1), is identical with the ruler of that name mentioned Mbh. 14, 4, 7 ; the epic does not however relate the above episode. Khanīetra (see e. g. also ViP. 4, 1, 16 ; VāP. 86, 7 ; BhāgP. 9, 2, 25) does not as far as I know, occur in Vedic literature. The motif is however old. Already in the ṚV. the god is implored for, or said to give, sons (3, 36, 10 ; 7, 23, 6 ; 8, 46, 15). According to the Mbh. (3, 218, 9) Indra's business is to "bestow strength, energy, children and happiness" ; in 12, 207, 23 he is the divinity of procreative power.²

As a rain-god³ he appears Mār. P. 25, 23 (27, 22) : just as Indra makes people on the earth comfortable with showers of rain..., so should a king make them comfortable with attendance. Another reference to this function, which is well known from classical texts and later sources⁴, is made 130, 47 (133, 47). However, Indra gives rain also in the Mahābhārata⁵, e. g. 1, 226, 18 B.=214, 18 cr. ed., and in older texts, even-though rarely-in the Ṛgveda (1, 121, 2 ; 2, 13, 6 ; 4, 26, 2)⁶. This is not to contend with Hopkins⁷ that it always was his main and central function to shed rain and bring fertility. These activities are rather to be regarded as one of his many aspects and functions

1. Pargiter, Ancient Indian historical tradition, p. 147.

2. Meyer, Trilogie, III, p. 154 ff. , 165 ; Hopkins, Indra as god of fertility, in J. A. O. S. 36, p. 242.

3. In a description of the season of the rains (ViP. 5, 6, 37 ff.) mention is also made of Indra's bow (st. 41 *cāpēna śakrasya*) which held its place in the sky. Occurring from AV. 15, 1, 6 the traditional association of Indra's name with this natural phenomenon gave no offence to fervent Viṣṇuites. Cf. also 5, 9, 5 ; 5, 18, 40 etc. Hence also the application of the name Parjanya to Indra (ViP. 5, 10, 23).

4. Meyer, Trilogie, III.

5. Hopkins, Epic mythology, p. 123 ; 127 f. The Indradhvaja festival is also known to the Rāmāyaṇa : Guruge, o. c., p. 169.

6. Compare also my remarks in Ancient Indian kingship, Numen, 3 Leiden 1956), p. 64.

7. Hopkins, in J. A. O. S. 36, p. 242 ff.

which arising from his essential character came especially to the fore in those milieus which were most interested in rain, did not worship other rain-gods (such as the Vedic Parjanya) and did not, or no longer, emphasize other functions of the god Indra¹.

For the sake of comparison I subjoin here the wellknown episode ViP. 5, 10-12 in which Kṛṣṇa after finding that all the cowherds were engaged in preparing for a sacrifice to be offered to Indra and to celebrate his festival² dissuades them to worship Śatakratu, the god of clouds and water, and recommends the cowherds to worship cattle and the mountains, and Indra, offended by the loss of his offerings, causes heavy rain, against which Kṛṣṇa shelters the cowherds and their cattle by holding up the mountain Govardhana (see e. g. also Mbh. 2, 38, 9 cr. ed.; 5, 128, 45, not in earlier texts). This story is a typical instance of the latter's animosity against Indra (st. 36 *kim asmākaṃ mahendrena*). Although we are in the dark about the exact date of this legend, which is also found in Har. 3787 ff.=2, 15, 19 ff. etc.³), the conclusion seems warranted that it reflects the spread of the Kṛṣṇa cult—Kṛṣṇa is the mountain which is to be worshipped etc.; the cowherds sing his praise—at Indra's cost, who obviously was the god worshipped by the rural residents of the Mathurā region. In Mbh. 2, 35 it is Nārada who knew that the creator—Hari, the strength of whose arrows is praised by Indra and the other gods—himself had taken his birth in the race of the Yādavas. At the end of the ViP. episode Indra is indeed said to become desirous of seeing and honouring Kṛṣṇa, who, although the preserver of the whole world, presents himself to him, the king of the gods, as a cowherd, it is true, but accompanied by Garuḍa. Indra declares that the gods are pleased and installs Kṛṣṇa as Upendra and Govinda, requesting him to send Arjuna who was a portion of his own being. Finally, "the king of the gods" returns to heaven after having embraced Kṛṣṇa. According to the Harivaṃśa, 2, 19, 47, Indra also relinquished

1. See also Religionen Indiens, I, p. 48 ff.

2. for which see Meyer, o. c., III.

3. See Meyer, o. c., III, p. 124 ff. and especially p. 131, n. 3.

to Kṛṣṇa-Viṣṇu his rights to half, i.e. two months, of the rains, which hitherto had belonged to him.

From Mār̥k P. 26, 18 (29, 18) and 51, 18 (54, 18) it appears that Mār̥kP., in accordance with the Hinduist theory, considered Indra to be the lokapāla of the eastern region¹. The exact district assigned to each lokapāla is however not specified so early as are the names (cf. e. g. Mbh. 5, 48, 4 cr. ed. Śakra, Yama, Varuṇa, Kubera). Thus all eight of them occur in Manu 5, 96, but without indication of the localities assigned to the individual gods. The Mahābhārata does not know a group of eight (cf. Mār̥kP. 51, 18 or 54, 18), but counts the world protectors as a group of four, representing only cardinal points; the four relative gods sometimes appear as a group without express mention of their being lokapālas (e. g. Mbh. 7, 50, 43 cr. ed.; cf. Mār̥kP. 26, 18 or 29, 18). The four are, moreover, not always the same. For Indra probably residing in the East see e.g. Mbh. 3, 164, 12 ff., but in 8, 30, 76 the gods living in that region are said to have Agni as their leader; this is the Vedic idea ŚB. 6, 3, 3, 2)². According to Rām. 2, 25, 9 Vāsava (= Indra) is the leader of the lokapālas. As a lokapāla the god is, together with his colleagues and the ṛṣis³, implored for bliss and courage on behalf of a prince who should as a powerful monarch exercise sovereignty. Indra is also in the ViP. the regent of the East, but now he has a city on the eastern side of the Mānasottara mountain⁴, this residence and those of the other lokapālas being situated in the quarters of the universe "around Mount Meru" (2, 2, 30); it is called Vasvaukasārā (2, 8, 8, f.); in Mbh. 7, 67, 16 vulg. (a later addition in the Droṇaparvan) Vasvokasārā is the abode of Kubera. The balī offering presented to him as the presiding deity of that region (3, 11, 44) is on the other hand also prescribed by Āśvalā-

1. See e. g. W. Kirfel, Die Kosmographie der Inder, Bonn--Leipzig 1920, p. 34; Hopkins, Epic mythology, p. 149.

2. See also A. A. Maedonell, Vedic mythology, Strassburg 1897, p. 34.

3. "The sages are often shown in the company of gods, thus elevating their status", D. R. Patil, Cultural history from the Vāyu Purāṇa, Poona 1946, p. 21.

4. For other sources and particulars see Kirfel, Die Kosmographie der Inder, p. 34; 121.

yana, GS. 1, 2, 5¹; ViS. 67, 15; Manu 3, 87 etc. The abode (*stihānam*) of Indra, i. e. the Indraloka², is also according to MārK P. 116, 19 (119, 19); ViP. 1, 6, 34 the region of the deceased kṣatriyas who do not fly from the battlefield. See, for epic literature e.g. Mbh 13, 3768; Rām. 1, 41, 10 cr. ed. In the śravaṇaphala of MārK P. 134, 36 (or 137, 36) a prospect of a sojourn in svarga and the other lokas while being surrounded by Indra and other gods etc. is held out to those who hear this work.

An interesting role is attributed to the traditional king of the gods in the story of Vipaścit, who would prolong his stay in hell, because all denizens of that region become happy by his mere presence: then Dharma and Indra arrive to lead him away (MārK P. 15, 66 ff.). It is Indra's task to call Vipaścit to heaven (st. 69) as appears also from 8, 237 ff. where he appears to invite king Hariścandra to the celestial regions. These stories are variants on the theme found in Mbh. 3, 42, 38 (cf. also 3, 38, 36 ff.) where Indra is said to have promised to send his chariot to take Arjuna to heaven (see also ch. 43 ff.). In Rām. 7, 106, 17 vulg. it is Lakṣmaṇa who is taken to the same region by the same god *pragrhya lakṣmaṇam śakras tridivam samviveśa ha*).

Chapter 5 of the MārK P. deals to a certain extent with Indra's transformations. Because of his wrong conduct—he had slain Tvaṣṭar's son and thus committed brahmanicide—his tejas entered Dharma. Thereupon, violating the rules of a treaty he slew Vṛtra who had been created by Tvaṣṭar as Indra's enemy. Then his physical strength (*balam*) quitted his body and entered the wind. When, thereupon, Indra, assuming the form of Gautama, violated Ahalyā, he lost his beautiful *rūpam* which went to the Aśvins. Perceiving the lord of the gods to have lost his dharma, tejas etc. the daityas made an attempt to conquer him. The earth, being oppressed by their weight, complained of this nuisance to the gods, who then descended with portions of their tejas to alleviate her burden. Dharma relinquishing Indra's tejas was born Yudhiṣṭhira; Vāyu was born Bhīma; from the

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1. P. V. Kane, History of Dharmasāstra, II, Poona 1941, p. 745.
 2. See Loka, p. 28 etc.

hālf of Indra's vīrya was born Dhanañjaya. The youngest Pāṇḍavas resembled Indra in rūpa. Thus Indra became incarnate in five forms. Here we are confronted with a combination of mythical tales forming a comparatively recent articulated whole. The animosity between Indra and Tvaṣṭar¹ was already known to the poets of the Ṛgveda. The latter's son, a three-headed demon, is slain by Indra with the help of Trita (ṚV. 10, 8, 8 f.). Tvaṣṭar's paternity of Vṛtra is mentioned by the aitiḥāsikas quoted by Yāska 2, 16. Indra's committing brahmanicide is likewise an ancient theme; ŚB. 1, 2, 3, 2 he kills Tvaṣṭar's son, now called Viśvarūpa, but is freed from the sin of brahmahatyā "because he is a god"². In ŚB. 1, 6, 3, 1 ff. the whole story—Indra kills Tvaṣṭar's son, and Tvaṣṭar fashions Vṛtra—is related in a more detailed and coherent form. Mbh. 5, a. 9 ff. informs us that Indra slew Viśvarūpa Triśiras, Tvaṣṭar's son; Tvaṣṭar then created Vṛtra who attacked Indra, who slew his enemy with a mass of froth—in the Veda (ṚV. 8, 14, 13) this particular belongs to the Namuci episode; cf. also Mbh. 9, a. 42 !—, this act being equal to the murder of a brahman; from this sin the god is liberated in a. 13 (the sin is divided among trees, rivers, mountains, the earth and women). The love-story of Indra and Ahalyā is, it is true, passingly mentioned in ŚB. 3, 3, 4, 18 but not connected with the preceding occurrences (cf. also ŚB. 1, 1, 19 f.; TĀ. 1, 12, 4³; for Ahalyā's violation by Indra see also Mbh. 5, 12, 6; 12, 32⁰, 14 and Rām. 1, 47, 15 ff. stating that Indra in consequence of his crime was emasculated. The earth's being oppressed by the weight of the demons is another story. (For the phraseology

1. The two purāṇas under examination do not refer to Tvaṣṭar's concealing the soma (see K. F. Geldner's note, *Der Rig-veda übersetzt*, I, Cambridge Mass, 1951, p. 108; ŚB. 12, 7, 1, 1 ff.); see however e. g. VāP. 78, 6: in spite of Indra's opposition, Tvaṣṭar drank soma and in consequence of this deed was hurled down on the earth by the god. From this event the śyāmaka trees had their origin.
2. See also S. Rodhe, *Deliver us from evil*, Lund--Copenhagen 1946, p. 159.
3. See also H. Oertel in *J. A. O. S.* 26, p. 186; Meyer, *Trilogie*, III, p. 156.

compare e.g. Mbh. 3, 42, 22 : Arjuna will lighten the burden of the earth by slaying the wicked enemies). Dharma born Yudhiṣṭhira is a variant of the epic theme : Dharma as Yudhiṣṭhira's father' the latter being also an aṃśa of the god. Mbh. 1, 61, 84 ; 1, 90, 69, another variant being the incarnation of the five Indras as the five Pāṇḍavas (Mbh. 1, 189, 27)¹.

A variation on another ancient theme, viz. the god's ability to assume different forms², occurs MārK P. 3, 19 ff. where Indra appears to the ṛṣi Sukṛṣa in the shape of an aged bird, asking that venerable man for human flesh ; the latter ordered his four sons to sacrifice themselves ; they refused and were cursed by their father ; as thereupon the father promised to offer himself, the god resumed his own form, asked the ṛṣi's forgiveness, granted him the revelation of "knowledge like Indra's" and departed. The god's disguises are too well known to need comment³—already in the Ṛgveda he is *pururūpa*—: 6, 47, 18 ; cf. 3, 53, 8, and he transforms himself into an ant (1, 51, 9) and a ram (1, 52, 1)—; in the Mbh. 12, 11, 2 ff. he takes the form of "a golden bird" teaching beardless young fools how to reach heaven by rites ; in 1, 73, 4 he changes himself into a wind ; 3, 131, 28 he assumed the shape of a hawk ; 12, 11, 4 he discourses with some ṛṣis in the shape of a golden bird, etc.

Passing mention is in the MārK P. made to his having married Śacī (18, 17 P. ; 69, 7 ; 85, 1) ; similarly, ViP. 1, 9, 7 ; 5, 21, 16. This woman occurs, in a formula, at ŚGS. 1, 12, 6 together with Aditi and Apālā ; although Indra is in the passage—which deals with wedding ceremonies—not mentioned, she is certainly supposed to be his wife. The *anukramaṇī* moreover considers her to have divulged the poem ṚV. 10. 159. As is well known⁴ the god is already in the ṚV. known as *śacīvat*—"possessing might" and *śacīpati*—(1, 106, 6 etc.) "lord of might" (later, e.g. Mbh., "husband of Śacī). The goddess often occurs in the Mbh., cf. e.g. 5,

1. ViP. 4, 20, 11 mentions the version : Arjuna was begotten by Indra, Yudhiṣṭhira by Dharma etc.

2. See above.

3. See also Hopkins, *Epic mythology*, p. 136 f.

4. Cf. also my book *Epithets in the Ṛgveda*, The Hague 1959, p. 31 ; 67,

102, 9 *vāsavasya śacīm iva*, and in other purāṇas, e.g. Bḍ. 2, 13, 79; 3, 6, 23; Vā. 68, 22; 24; Ma. 6, 21.—The conception of Indra's and, in general a god's śakti (Devīm.; a. 85 or 88), though generally speaking typical of a later period, may be regarded as being partly based on the figure of Śacī and her relation to her husband¹. It is she who took away Vṛtra's life-breath (88 or 91, 17). It is the god's śakti to which in st. 34 is ascribed the feat formerly and elsewhere attributed to the god himself, viz. the destruction of the demons. Her combat with the great asura Raktabīja (st. 39 or 41)² whom she struck with her vajra, is BḍP. 4, 29, 76 ascribed to Durgā. For the vajra see also 13, 8; 86 (89), 39; 132 (135), 13. In 85 (88), 46 this Aindrī hits the same antagonist with her club (*gadā*). The term *gadā* is not Vedic and is in epic literature the weapon used by Kubera³.

Let us now pass on to some episodes which may be regarded as throwing some light on Indra's position among the other gods and powerful beings. In MārḅP. ch. 16 the story—in all probability non-Vedic—is told of the devoted wife of a brahman who was struck by a curse so that he was to die at sunrise, but his wife restrained the sun from rising, with the result that all activity ceased and the universe was about to pass into dissolution. Then Indra and the other gods approached Atri's wife Anasūyā (st. 69), at whose exhortation the wife relents and the sun rises. This is a variant of a story referred to in Ram. 2, 109, 12 in which Anasūyā was so vigorous an ascetic that she made ten nights one because her friend was cursed to become a widow to-morrow⁴: here no mention is made of Indra. The conclusion is warranted that the author of this Mārḅ. passage was inclined explicitly to attribute to Indra his traditional role of a champion of the normal and natural order of things in the universe. In this function—which may be regarded as a natural consequence of his great inaugura-

1. For particulars see Die Religionen Indiens, I, p. 273 ff.

2. See V. S. Agrawala, Devīmāhātmyam, The glorification of the great Goddess, Varanasi 1963, p. 211 f.

3. Cf. Hopkins, Epic mythology, p. 123.

4. See also Hopkins, Epic mythology, p. 184.

tory, ordering (rather than creative) and regulative activity emphasized in the Veda—his figure has been introduced into an edifying story connected with the non-Vedic Anasūyā who not only restores the husband of the wife whose faithfulness and devotion are glorified, but is explicitly described as being able to achieve an object which was beyond Indra's power, because the god has to resort to her for it.

The theme "Indra resorting to a Higher Being"¹ is represented in Mār̥kP. 16, 134 or 18, 14. Garga, his minister, advises king Arjuua, Kṛtavīrya's son, to propitiate the muni Dattātreyā², who, being an amśa of Viṣṇu, had also been propitiated by Indra, when he has lost his position (*padam*, explained by *indravam*) which was seized by the daityas.

Mār̥kP. 16, 135 ff. (18, 15 ff.) relates the story of Indra's losing his *indravam*—the daityas deprived him of it—and of his recovering this dignity : in a fierce contest between the gods and their enemies, the chief of the latter was Jambha, the leader of the former Indra. This asura Jambha, who may be identical with the in all probability demoniac cause of a disease Jambha in Vedic texts (AV. 2, 4, 2 ; 8, 1, 16 ; Kauś. 32, 1 ; 35, 13)³, is e. g. Mbh. 3, 100, 22 cr. ed. slain by Viṣṇu, 7, 10, 5 by Kṛṣṇa Vāsudeva ; elsewhere however (7 57, 81 Indra and Viṣṇu are desirous of killing him, but 7, 77, 17 he was in a combat between gods and asuras slain by Indra.⁴ Hopkins⁵ is no doubt right in considering, in the development of this mythical theme, Indra the first in the order of Jambha's killers : cf. 7, 77, 17 "in the struggle of gods and asuras of old Indra slew Jambha" ; 7, 71, 20 ; 8, 55, 3

1. See above.

2. See Sri Jaya Chamarajendra Wadiyar, Dattātreyā, London 1904.

3. Cf. W. Caland, in Z. D. M. G. 53, p. 224 f. (Lock-jaw, trismus, not with M. Bloomfield, Hymns of the Atharvaveda, Oxford 1897, p. 283 "convulsion, colic") ; J. Filliozat, La doctrine classique de la médecine indienne, Paris 1949, p. 106.

4. For further particulars see e. g. also S. Surensen, An index to the names of the Mahābhārata, London 1904 (Varanasi 1963), p. 349.

5. Hopkins, Epic mythology, p. 134.

cr. ed. etc.¹ Such passing references to mythical feats often belong, it is true, to the stock repertoire of heroic deeds of the gods and their enemies but it is worth remarking that there is an uninterrupted tradition reaching back to Vedic antiquity according to which Indra is defeated by demons, his wellknown antagonists. Thus Namuci took from him his energy, vital power, Soma draught and food (SB. 12, 7, 1, 10); even men may by a definite ritual technique thrust the god out of his 'world' (ŚB. 8, 5, 3, 8). Prahlāda is said to have deprived him of his sovereignty (Mbh. 12, 124, 19); Bali prevents him from ruling his kingdom (12, 326, 74), etc. The theme admits of endless variation.

Thus Mārķ P. in illustration of the vicissitudes of fate, mentions Indra's combat with Śambara (2, 53) and with the dānavas (2, 54); his conflict with the daityas or asuras occurs 102, 22 or 105, 22; cf. also 113, 8 or 116, 8. As to the first conflict the text states that the god hurled his weapon against that well-known demon who, though pierced by it to the heart, did not however perish. Passing mention of this combat is, without reference to particulars, often made, e. g. Mbh. 3, 165, 18; 5, 16, 14; 12, 99, 48, where the demon is said to have been vanquished by the god.² This combat was well known to the poets of the ṚV. (1, 101, 2 etc.), which however says that the demon was thrown down from a mountain (4, 30, 14; 6, 26, 5 etc.); or his strongholds are destroyed (1, 103, 8 etc.).³ According to Sāyaṇa Śambara is the invulnerable antagonist of ṚV. 6, 26, 3⁴; at 1, 54, 4 Indra is said to have fought against Śambara's hand, which must mean that this enemy, though slain, was not dead at once.

1. The name of the asura (dānava) leader Vipracitti—who is not, as is suggested by Pargiter's translation (The Mārķaṇḍeya Purāṇa translated, Calcutta 1904, p. 102) the leader of the gods: read *vipracittimukhair devā dānavais te parājitaiḥ*; cf. also MārķP. 4, 56; 88, 39 f. 91, 39 f.)—does not seem to occur before the Mahābhārata.
2. For other passages see Surensen, p. 192 f.
3. For particulars see also A. A. Macdonell and A. B. Keith, Vedic index of names and subjects, Varanasi 1958, II, p. 355.
4. See however Geldner's note: K. F. Geldner, Der Rig-veda übersetzt, II, Cambridge 1951, p. 125,

Cf. also MS. 4, 14, 7 : 225, 10 *Indraḥ puraḥ śambarasyābhinat* ; 4, 14, 13 : 236 13 *indro devāṅ śambarahatya āvat* ; AiĀ. 5, 2, 5 etc. For other details see RV. 1, 51, 6 ; 1, 54, 4 ; 2, 12, 11. As to Indra's other combats with the daityas etc. the statement made in MārḁP. 2, 54 "by that very vajra and by the same Indra, when their time had come, the dānavas were slain, the daityas forthwith perished" is conventional, but as it reads not Vedic. cf. RV. 5, 29, 4 ; 5, 32, 1 ; 5, 32, 7 (*dānava*—in the singular and doubtless identical with *Vṛtra*¹), the plural occurring e. g. AV. 4, 24, 2 ; 10, 6, 10 ; ŚB. 11, 5, 5, 13). The daityas, mentioned as Diti's sons in AV. 7. 7. 1, are in post-Vedic mythology enemies of the gods², being often coupled with the dānavas. In harmony with the epic usage MārḁP. 102, 22 (105, 22) includes both groups among the asuras. The detail concerning Mārtaṇḁa's (the Sun's) burning up these asuras (102, 24 or 105, 24) is, in this form, not old.

Mārḁ P. 2, 23 reference is in a brief simile made to a combat between Garuḁa and Indra, that is, no doubt, to the events narrated Mbh. 1, a. 29 cr. ed. : when Garuḁa, to end his mother's servitude, carried off the amṛta, Indra, after having caused the gods to surround and watch the divine draught hurled his weapon at the bird which had made various attempts to escape ; afterwards Indra and Garuḁa made eternal friendship with each other ; Garuḁa, who should henceforth feed on the snakes, put down the draught, which was brought to heaven by Indra. This story does not appear before the Mahābhārata.³ Whatever the 'original nature' of Garuḁa, his association with Viṣṇu which is also referred to in this story—he met with this god on his way and they agreed that Garuḁa⁴ should sit on Viṣṇu's flagstaff—is, as far as we are able to see, likewise post-Vedic. What interests us here is that Indra acts in a way as the leader and champion of the gods and that Viṣṇu, asking the mighty bird to

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1. Macdonell, Vedic mythology, p. 59 ; 158 ; cf. TB. 2, 8, 3, 7 ; ŚB. 1, 6, 3, 9.
 2. For particulars see Hopkins, Epic mythology, p. 46 ff.
 3. Cf. Change and continuity, p. 59.
 4. Cf. Aspects of early Viṣṇuism, P. 101 ff.

become his *vāhana*, associates himself with Indra's antagonist. Although Indra carries the day, that episode is a piece of evidence of Viṣṇu's beginning ascendancy over his former elder brother¹. The same tendency is perceptible in similar stories told in other purāṇas, e.g. in that of Garuḍa's discomfiting Indra's mount Airāvata², ViP. 5, 30, 64 ff.; Matsya P. 150, 219 etc. In the ViP. Indra's defeat is unambiguous: although "the king of the gods and the foe of Madhu" are said to overwhelm each other with countless shafts (st. 63), the former was disarmed ("I am not ashamed of being vanquished by him who is the creator...") and his elephant disabled by Garuḍa.

The tendency noticed above to 'replace' Indra by Viṣṇu, to ascribe feats which in older texts were performed by the former to the latter, to represent the latter as higher and mightier is however much more pronounced in some episodes of the Viṣṇu-Purāṇa.

The adventures of Bhūmi's son Naraka did not fail deeply to impress both poets and devotees, but to the research-worker they propound some intriguing problems. Naraka's defeat by Kṛṣṇa is a well-known story, although the versions are widely different.³ As a rule Kṛṣṇa marches out against the demon and beats him in his own fortress Prāgjyotiṣa; thereupon Kṛṣṇa recovers Aditi's ear-rings which were stolen by Naraka. A younger chapter of Mbh. 3, after 142 cr. ed. says that for the sake of Indra, Viṣṇu slew the demon who desired the position of Indra. According to ViP. 5, a 29 Indra, the lord of the tripartite universe, came one day seated on his mount Airāvata to Dvārakā, and reported to Kṛṣṇa the tyranny of Naraka who had carried off the maidens

Cf. Die Religionen Indiens, I, p. 239 f. We need not consider here the other elements of the story. For Garuḍa and the soma see also K. F. Johansson, *Solfageln i Indien*, Upsala 1910; J. Charpentier, *Die Suparṇasage*, Upsala 1920.

2. For Airāvata also ViP. 1, 9, 7; MārKP. 79, 21 or 82, 21 etc.
3. For a good collection of the main relevant data see A. Teeuw *Bhomakāwya*, Thesis Utrecht 1946, p. 13 ff. The variants of the principal theme and its combinations with other themes need not detain us here.

of gods etc., and the ear-rings of Aditi. "Having heard this account, the divine Hari smiled and rising from his throne took Indra by the hand" (st. 13). He flew, on Garuḍa, to Prāgjyotiṣa and destroyed the demon. The text does not forget to say that Indra mounting his elephant, went, in the sight of the inhabitants of Dvārakā, to the abode of the gods (st. 15). Yet, it may be asked whether this act of heroism, so popular in Viṣṇuic circles¹ was not originally ascribed to Indra, who in fact is at Mbh. 3, 165, 18 incidentally said to have defeated not only his traditional antagonists Namuci, Śambara, Vala and Vṛtra, but also Prahlaḍa as well as Naraka. In favour of this supposition attention may be drawn to the, in a way parallel, story of the daitya or asura Prahlaḍa. Now, this demon appears, as Prahraḍa, already TB. 1, 5, 9. 1 where it is told that, when the gods and the asuras had come into conflict, Prajāpati hid Indra, his eldest son, for fear that the enemies would kill him, and Prahraḍa for the same reason, prevented his eldest son Virocana from being found. In other Vedic texts Indra prides himself on having crushed the descendents or followers of Prahlaḍa (ŚĀ. 5, 1 ; KauṣU. 3, 1). The Mahābhārata, 3, 165, 18 ; 12. 99, 49 ; 14, 9, 30 informs us that the demoniac king had indeed been defeated by Indra ; their combat is also referred to at 3, 270, 12, whereas the same epos has 2, 61, 58 ff. the story of Virocana, Prahlaḍā's son who, for the sake of obtaining a bride, quarrelled with Sudhanvān Āṅgīrasa ; when Prahlaḍa was made the arbitrator between them he was threatened by the prospect that if he should answer falsely, Indra would split his head into a hundred pieces. Although the figure of Prahlaḍa was to be radically transformed², this ancient motif of Prahlaḍa's conflict with a god, and in the first place with Indra, did not pass into oblivion³. The combat of Indra and Prahlaḍa was in the epic so popular that the poets often referred to it in similes (Mbh. 3, 270, 12 ; 3, 273, 18 etc.) ; the former became the leader of the gods only after the defeat of this enemy (12, 99, 48 f.). Ancient purānic texts make likewise mention of this combat,

1. See Aspects of early Viṣṇuism, p. 141.

2. I refer to P. Hacker Prahlaḍa, Mainz Acad. 1959, nos. 9 and 13.

3. See also Hacker, o. c., p. 17.

high and low and tamer of the demons. Along with the gods he then proceeded himself to praise Hari, imploring him to lend his assistance. After much praise and many prayers Hari promised to restore the gods' strength, instructing them to churn, together with the daityas, the ocean. So far this story consists of three parts: Durvāsas' curse, the defeat of the gods and their having recourse to Brahmā and Viṣṇu and the churning of the ocean. Durvāsas is, it is true, Mbh. 2, 7, 10 among the ṛṣis in Indra's place and well known for his inascibility (13, 159, 17 vulg.), but the part which he plays in the above story is not assigned to him by the epic.¹ Other sources, AgniP. and BhāgP. refer only briefly to his anger in connection with the churning of the ocean, without narrating the circumstances.² As a son of Atri and Anasūyā he occurred in the chronologically second group of purānic texts dealing with creation and secondary or continued creation, viz. Agni, Garuḍa, Kūrma, Mārkaṇḍeya and Viṣṇu.³ The defeat of the gods through daityas and dānavas is the normal continuation of the Vedic combats between gods and asuras. Brahmā's role as an adviser is of course not Vedic, but epic (Mbh. 1, 197, 5 vulg.; 3, 98, 5; 104, 1); as Grandfather (Vip. 1, 9, 67) he appears Manu 1. 9. The oldest versions of the mythical narrative of the churning of the ocean (Mbh. 1, a. 16; Rām. 1, 44 (45))—which ascribe this event to the desire of gods and asuras to obtain the amṛta—as well as those contained in Harivaṃśa and MatsyaP. (a. 251) make no mention of Durvāsas and his curse. Rather than being an "embellishment"⁴ the introduction of the Durvāsas episode into this narrative must in my opinion have proceeded from the author's wish to create in the figure of Indra, misbehaving, cursed and defeated, and in the evil plight of the gods a negative complement to the glory and omnipotence⁵ of Viṣṇu, through

1. See further on.

2. For some other details see H. H. Wilson—F. Hall, *The Viṣṇu Purāṇa*, I, London 1864, p. 146.

3. Kirfel, *Purāṇa pañcalakṣaṇa*, 42, st. 6.

4. Wilson—Hall, *o. c.*, I, p. 146.

5. Whose conduct, by the way, is in the continuation of the story, rather ambiguous (st. 80; 108).

whom the gods obtained the amṛta, regained their vigour and defeated their enemies and after paying homage to that great god, resumed their reign in heaven. Then also the three worlds became prosperous again and Śakra recovered his fortune (śrī-). Characteristically enough this god is said to have eulogized, while seated on his heavenly throne, the goddess Śrī, who, being gratified, accords him a boon (st. 132 f.). The two requests formulated by the old god agreed to by Viṣṇu's spouse, are in fact a recognition of the latter's superiority: the universe will henceforth never again be deprived of her presence and she will not forsake the man who will adore her with the words of praise pronounced by Indra, who therefore may be considered to have in a way inaugurated her cult.

That in the ViP. the dānava Kaṁsa, addressing his chief asuras, holds Indra and the other gods in contempt (5, 4, 1 ff.), describing the king of the gods as a coward, is small wonder, but it is worth mentioning that also Nārada,¹ witnessing the fall of the horse-demon Keśin, puts Indra's fear of the monster on record (5, 16, 22).

Another piece of evidence of Indra's inferior position occurs at 5, 1, 79. Instructing Yoganidrā, his mahāmāyā, to play her part in connection with the future birth of Kṛṣṇa, Viṣṇu tells her that she will escape from Kaṁsa's grasp into the sky where Indra, through reverence for Viṣṇu, will honour her.

The story told Mbh. 5, 128, 48 (also alluded to at 7, 10, 22) about the pārijāta tree, of which Indra is robbed by Kṛṣṇa, occurs ViP. 5, 30, 28 ff.: when visiting Indra's gardens to which their owner conducted him respectfully Kṛṣṇa carries off the tree, which belongs to Śacī, at the desire of his wife Satyabhāmā, who to his humiliation adds the comment that Indra has no exclusive right to that which is the common property of all the worlds. Indra, accompanied by the army of the celestials, is in a really epical combat defeated by Kṛṣṇa and scoffed at by Satyabhāmā. He recognizes his opponent as the Lord and parts with his tree.


1. See the remarks made in another part of this article.

ViP. 5, 21, 14 f. Kṛṣṇa summons Vāyu to go to Indra and to order him—"enough of his pride"—to resign his splendid hall Sudharman (or Sudharmā) to Ugrasena whom he places on the throne; this famous (cf. e. g. Kāl. Ragh. 17, 27) royal hall, "the unrivalled gem of princely courts", will henceforth be the assembly hall of the Yādavas. Indra obeys immediately¹. That this hall originally belonged to the gods (see also Rām. 2, 50, 20 cr. ed.) but was given to Kṛṣṇa appears also from the Har. 6565 ff. (2, 58, 70 ff.) which gives—with some variations—the same story. In the Mbh. it is an established fact that the Sudharmā belongs to the Daśārhas or Yādavas (1, 212, 10 cr. ed. etc.).

It would however be incorrect to suppose that all narratives of events in which Indra plays a role are in the Viṣṇu Purāṇa onesidedly 'Viṣṇuite' and tendentious, regarding the person and the superiority of Indra with disfavour. Relating the descendants of Kaśyapa by Danu and other wives ViP. 1, 21 comes to speak of Diti who after propitiating Kaśyapa obtains a boon, viz. a son of irresistible prowess who would destroy Indra (st. 31).² When the latter learnt that Diti bore this child he "attended upon her with the utmost humility" (st. 35) and, as soon as the opportunity occurred, divided the embryo into seven times seven portions. These became the Maruts, who were so called because Maghavat, whose associates they were to be, had addressed them: *mārodīḥ*. This story occurs also in the other purānic texts which exhibit the oldest version of the genealogies³: BrP. 3, 110 ff.; Har. 1, 3, 23 ff.; ŚiPDhs. 54, 83 ff.⁴ The epic does not however openly recognize the number of 49 Maruts, although it may be implied in Mbh. 9, 37, 31; the story of Indra destroying Diti's embryo is alluded to in Mbh. 5, 108, 8. The pseudo-etymological origin of the name—which goes back to the well-known Vedic inter-

1. The initial position of the verb *dadau* in st. 16 indicates the immediate sequence of actions.
2. For Diti practising severe austerities to secure a son who would be the annihilator of Indra see also VāP. 67, 88 ff.
3. Kirfel, Purāṇa pañcalakṣaṇa, p. 171 f.
4. For comparatively younger versions (Mṭp., PP.) see e. g. Kirfel, o. c., p. 222.

of Rudra's name in TS. 1. 5, 1, 1 "he wept (*arodīti*), that is why he is called Rudra"—is also known to Vālmīki, Rām. 1, 46, 4 cr. ed. where (a. 45 f.) the whole story, being linked up very well with the immediately preceding narrative of the churning of the ocean which ends with Indra slaying the asuras, is—at greater length and with some variations (for instance the seven Maruts are not divided again, but they become the guardians of the 49 winds) and greater emphasis on Indra's humility—narrated also. In the Veda the Maruts are thrice sixty, or thrice seven in number. Their birth is often referred to; they are the sons of Rudra and the cow Pr̥śni.¹ The name of Diti occurs already in the R̥gveda and her sons—later called the daityas—are mentioned at AV. 7, 7, 1. It is the name of Rudra (ŚB. 11, 6, 3, 7) or the Rudras (ŚB. 9, 1, 1, 6)—who are often identical with the Maruts—to whom, as already stated, the pseudo-etymology applies. Indra and the Maruts are closely connected in the Veda, but not in the above way.² So the story impresses us as an attempt to admit the Maruts into the genealogy of the divinities by making them sons of Diti and Kaśyapa, to explain their name, their forming a group, and their being Indra's associates. The figure of Indra is somewhat ambiguous; he is, it is true, a mighty god, who even acquires a host of subordinates, but his position is not unchallenged. The Viṣṇuīte element is on the other hand absent.

In the Rāji episode (ViP. 4, 9) Indra comes, it is true, to the fore as the great champion of Vedic religion who slays its contemners, but also as inferior to Āyus' son Rāji. Rāji³ who is known to the Mbh. (1, 75, 25 vulg.), and perhaps as an antagonist of the god also to the R̥v. (6, 26, 6 Indra slew Rāji for Piṭhīnas), had after assisting the gods in one of their conflicts with the  become their Indra. Placing Rāji's feet upon his head Indra, being deprived of his status, acknowledged him as his father and sovereign. When Rāji died his sons demanded the same rank, and as Indra refused to acknowledge their supremacy,

1. For particulars see Macdonell, Vedic mythology, p. 78; 125.

2. For other variants of the story see Wilson—Hall, o. c., II, p. 80.

3. Pargiter, Anc. Ind. hist. tradition, p. 85 ff.; Patil, o. c., p. 9; 47; 108.

they reduced him to submission by force. With Bṛhaspati's help the latter succeeded in leading the princes into error and in conquering them. The episode is told at greater length in an older version (BḍP. 2, 67, 83 ff. ; BrP. 11, 6 ff. ; VāP. 92, 78 ff. ; Har. 1480 (1, 28, 8 ff.) and in another group of texts (MtP. 24, 36 ff. ; PadmaP. 1, 12, 78 ff.) which concur in ascribing Rāji's success to a boon accorded to him by Viṣṇu. This detail is interestingly enough not (yet) mentioned in the Viṣṇu Purāṇa.¹

ViP. 4, 7, 4 f. recounts the story of Kuśāmba (Kuśāśva), who being desirous of a son who should be equal to Indra engaged in tapas, so that the god, being alarmed, determined to take upon himself the character of the king's son. Accordingly he was born as Gādhi Kauśika (Viśvāmītra's father), who was to have a daughter Satyavatī. This non-Viṣṇuite narrative is found at greater length in a doubtless older version BrP. 10, 25 ff. ; Hariv. 1427 (1, 27, 13) ff. ; BḍP. 2, 66, 33 ff.², where the king is called Kuśika,³ and further in Mbh. 12, 49, 6 *putratvam agamaḥ rājanṣṭasya lokaśvareśvaraḥ* ; in Rām. 1, 33, 1 ff. cr, ed. no mention is made of Gādhi's incarnating Indra and the king is called Kuśanābha, who obtains a son after sacrificing. Notice the god's motif to be born as Gādhi.

There are of course other ways of expressing the superiority of Viṣṇu, the Īśvara, to Indra, one of the devas. Praising Kṛṣṇa the nāga Kāliya describes him as the Supreme Spirit, "from whom come Brahmā, Rudra, Candra, Indra, the Maruts etc." (ViP. 5, 7, 60), and Akrūra eulogizing him, states him to be Brahmā, Paśupati ... and the lord of the gods (Indra : 5, 18, 56), etc. In a non-Viṣṇuite context, VāP. 69, 122 it reads *rudraṃ brahmāṇaṃ indraṃ ca lokapālān ṛṣīn manūn*. Hari's nature is unknown to Brahmā, Indra, Rudra, the Aśvins etc. (not in this order ; ViP. 5, 17, 9). In addressing Viṣṇu, Brahmā declares that

1. As is well known Viṣṇu's superiority is also referred to in other non-Viṣṇuite purānic contexts : cf. e. g. BḍP. 2, 3, 118 ; VāP. 66, 126 *tribhiḥ kramair imāṃl lokān jītvā viṣṇur trivikramaḥ | pratyapādayad indrāya devebhyś caiva sa prabhuḥ*.

2. Kirfel, Purāṇa pañcalakṣaṇa, p' 362.

3. See also Wilson—Hail, IV, p. 16.

he himself, Indra (the text has Vṛtraripu), the Aśvins, Varuṇa etc. are prepared to execute Viṣṇu's orders (ViP. 5, 1, 57) : although occupying a high place in the enumeration Indra is second to Brahmā and all the gods are Viṣṇu's servants (cf. 58). Accordingly Maghavat is said to reign over the three worlds through Viṣṇu's favour (1, 12, 80).

It is however a hazardous procedure to make any conclusion about Indra's position among, and relation to, other gods from enumerations of names etc., because the order in which they are given may be largely conditioned by the exigencies of rhythm and versification. Rudra, the Maruts, the Aśvins, Śatakratu and the (other) gods cannot equal his actions (5, 20, 91 ; here the longest member occupies the last place in the dvandva compound¹). Thus, in an enumeration of higher beings belonging to various categories Indra, though occupying the third place after the seven ṛṣis and the surāḥ, may be supposed to figure as the chief of the latter : ViP. 1, 3, 16. I would therefore not consider the order "Adoration to Dharma, ... to Kṛṣṇa, ... to Bṛhaspati, ... to Indra" (MārKP. 8, 167 f.) to be of special consequence. But ViP. 3, 11, 67 the order intelligibly is *dhātā* (=brahmā) *prajāpatiḥ śakro vahniḥ* ... A king is called the equal of Indra and Viṣṇu : MārKP. 8, 32 *indropendratulyaḥ*. The dvandva compound of the two names—exhibiting the normal order of its components—occurs also in the Mbh. (6, 79, 55 cr. ed. *indropendrāv ivāmarau* ; 9, 33, 14). Although Viṣṇu's name Upendra does not occur in the Veda,² the idea which it expresses (that of Indra's younger brother) reflects the Vedic relation between both gods so that its use may here be regarded as traditional. In the Devīmāhātmya Indra occupies the last place in a series : MārKP. 85, 12 or 88, 12 "the energies (*śaktayaḥ*) from the bodies of Brahmā, Śiva, Guha, Viṣṇu and of Indra also", and in the detailed description which

1. Pāṇini 2, 2, 34, see W. Caland, A rhythmic law in language, Acta Orientalia (Leiden) 9, p. 59 ff.

2. AiU. 3, 24, 12 is no occurrence (otherwise Vedic Word Conc. V. V. R. I., Series I, p. 292).

follows this passage Indra's śakti (st. 20 *vajrahastā...aindrā*) is the last after those of Brahmā, Maheśvara, Kumāra, Viṣṇu, Varāha, Narasiṃhā¹; in st. 34 she is the fifth of seven. Cf. also 79, 13ff. or 82, 13 ff.

1. For details : Agrawala, o. c., p. 209 f.

THE RELATIVE CHRONOLOGY OF THE JANAPADA
LISTS OF THE PURĀNAS

By

M. R. SINGH

[निबन्धेस्मिन् लेखकमहोदयाः प्राचीनपुराणसाहित्यस्य विषय-नाम-
पाठसाम्यमादाय तद्गतविशिष्टभूगोलवर्णनस्यैतिहासिकदृष्ट्या बहुशः मीमांसां
कुर्वन्ति । तदनुसारेण विविधपुराणानां वर्गविभागं रचनाकालनिर्णयं, तेषामापे-
क्षिकं पूर्वापरत्वं च सयुक्तिकं सप्रमाणं निर्धारयन्ति । विशेषतः 'जनपद' वर्णन-
मधिकृत्य पुराणानि पञ्चसु वर्गेषु विभज्य तेषां सम्पादनकालोऽपि सुविचारितः,
तद्यथा—

प्रथमे मत्स्यवर्गे मत्स्यमार्कण्डेय-वामन-वायु-ब्रह्माण्डपुराणानां कालः
ख्रीष्टपूर्वं द्वितीय शताब्दिदित्याकलितः । एतेषु 'महाराष्ट्र' 'हूण' 'कामरूप',
'पारसीक', शक, हूण—(शतद्रुज-शतद्रवो वा) नामानि समुपलभ्यन्ते, निर्दिशन्ति
च सम्भावितकालान्तरपरिवर्तनम् । यथा 'हूण' शब्द 'ऊर्ण' शब्दस्य रूपान्तर-
मिति प्रतीयते । वर्गद्वितीयो ब्रह्मकूर्मविष्णुपुराणानाम् तस्य कालः पञ्चम
शताब्दी । तृतीयश्च मार्कण्डेयपुराणगत 'कूर्म निवेश' खण्डगतः, निर्माण-
समयश्च चतुर्थषष्ठशताब्दिमध्ये निर्धारितः । चतुर्थः वर्गः गरुडविष्णुधर्मोत्तर-
पुराणयोः षष्ठशताब्द्यवधिकालिको वर्तते । अन्तिमे तु पद्मपुराण महाभारत
(भीष्मपर्व) योः काश्मीर बह्लीकादीनि नामानि बहुशः अन्तर्भवन्ति कालश्च
पञ्चशताब्दी ।

लेखकमहोदयैरत्र 'जनपद' वर्गनद्वारा पूर्ववैदिककालापेक्षया पौराणि-
ककाले भूगोलज्ञानसंवृद्धिरपि संकेतिताऽस्ति । समालोचितं च विधिवत्
सुदूरदक्षिणभारतवर्षस्य सुपरिचयादिकमैतिहासिकं महत्त्वं परमप्राचीनत्वं च
पुराणानाम् इति ।]

The Indian literature, passing under the designation Purāṇa
(meaning old or ancient) has come down to us in a very extensive
form. It consists of eighteen Purāṇas and more than a hundred
Upa-Purāṇas. That this literature is a result of interpolations
made from time to time, is declared by some of the Purāṇas.
They state that in the beginning, there was only one Purāṇa

which was produced by Brahmā before the Vedas issued from his mouths¹ :

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम् ।
 अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः ॥
 पुराणमेकमेवासीत् तदा कल्पान्तरेऽनघ ।
 त्रिवर्गसाधनं पुण्यं शतकोटिप्रविस्तरम् ॥


The justification of this statement lies in the fact that the Purāṇas preserve in them many traditions which come down from very early times and even from the pre-Vedic days.² "The Purāṇas are store-houses in which are collected the traditions of many bygone ages, stories and legends touching the sages that are interspersed throughout the Upaniṣads and Āraṇyakas are also amplified and embellished"³

Not only for this but also because of its references in the early Indian literature, the Purāṇa literature can claim to go back to a great antiquity.⁴ It is said that Dvaipāyana divided the single Veda into four and then with the tales (Ākhyānas), anecdotes (Upākhyānas), songs (Gāthās) and lore (Kalpajoktis), that had come down from the ages, he compiled the Purāṇa :⁵

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पजोक्तिभिः ।
 पुराणसंहितां चक्रे पुराणार्थ-विशारदः ॥

The Purāṇa Pañchalakṣaṇa, viz. (1) creation (Sarga), (2) recreation (Pratisarga), (3) genealogy (Vaṁśa of Gods and sages),

1. *Matasya*, 53. 3-4 ; 3. 3-4 ; *Vāyu*, 1. 60-1 ; *Brahmāṇḍa*, I, 1. 40-1 ; *Padma*, V. 1. 45-47 ; *Siva*, V. 1. 27-28 ; or *Mārkaṇḍeya* 45. 20-1.
2. Wilson, *Viṣṇu Purāṇa* (Punthi Pustak, Calcutta-4, 1961) Introduction, p. a.
3. *Kūrma Purāṇa* (Published by Royal Asiatic Society of Benar, 1904) Introduction, p. XII.
4. See Pargiter, *Ancient Indian Historical Traditions* (Motilal Banarasi-dass, 1962) pp. 43-44 ; R. C. Hazra, *Studies in the Puranic Records on Hindu Rites and Customs* (Published by the University of Dacca, Bulletin No. XX) p. 1-4 ; *Purāṇa*, I No. 2, p. 218.
5. *Viṣṇu* III, 6. 7 ff ; *Vāyu*, 60. 12 ff ; *Brahmāṇḍa* II, 34, 12 ff. cf. Pargiter op. cit. pp. 50-51.

(4) cosmic cycles (Manvantaras), and (5) accounts of royal dynasties (Vamśānucharit), says R. C. Hazra, have their roots in these elements.⁶ But in most of the extant Purāṇas, these characteristics are not easily deciferable and there are certain chapters in nearly all the Purāṇas which, however, cannot be placed under any of these Lakṣaṇas. For instance, these Lakṣaṇas cannot include the chapters on the Māhātmya of the Tīrthas, on the Hindu rites and customs etc. On the other hand, on some topics, certain Purāṇas give word to word same account. In view of this fact the dates assigned to the different Purāṇas hardly solve real problem. For instance, the *Vāmana Purāṇa* is supposed to be a later Purāṇa. Does it mean that its geographical account of Bhāratavarṣa, which is the same as that of the *Vāyu*, *Brahmāṇḍa*, *Matsya* and *Mārkaṇḍeya* (57), deals with the geography of a later period? Here one is bound to admit that its geographical account of Bhāratavarṣa BELONGS TO THE PERIOD WITH WHICH DEAL THE EARLY Purāṇas, containing the same account. While it is true that some Purāṇas contain more early materials than certain others, it is at least equally significant that many of them contain texts and portions which could be considered separately for the purpose of relative chronology. Thus without seeking to deny the chronological differences of some Purāṇic compilations taken as whole, it would appear to be a necessary as well as a useful task to work out the relative chronology of certain texts which cover common areas and may be found with some variations in many Purāṇas. These texts need to be analysed separately in the first instance. It is only later on that we may essay the task of fullfledged Purāṇic chronology. Some work on this line has been done by Hazra and Pargiter, the former has considered the chapter on Hindu rites and  and the latter on the genealogies.⁸ A similar conside-

6. R. C. Hazra, op. cit, p. 4.

7. Ibid.

8. Pargiter op. cit. and The Purāṇa texts of Dynasties of the Kali age (The Chowkhamba Sanskrit series office, Varanasi, 1962) See also D. R. Mankad, Puranic chronology (Gujerat, 1951). A similar work has been done by Prof. G. C. Pande, though not on the Purāṇas. He has stratified the Buddhist Nikayas (studies in the Origins of Buddhism, University of Allahabad, 1957, Chs. I-VIII.

ration for other chapters may furnish ground of the utilisation of the Purāṇa literature. In the following pages an attempt has been made to stratify the Purāṇa texts on the account of Bhāratavarṣa.

There are only eleven Purāṇas which have a Chapter on the geography of Bhāratavarṣa. They are : (1) *Vāyu* (I. 4. 5), (2) *Brahmāṇḍa* (I. 2. 16), (3) *Matsya* (113 or 114) (4) *Mārkaṇḍeya* (57 and 58), (5) *Vāmana* (13), (6) *Viṣṇu* (II. 3), (7) *Kūrma* (I. 47), (8) *Brahma* (17), (9) *Garuḍa* (55), (10) *Viṣṇu-Dharmottara* (I. 9), (11) *Padma* (*Svargakhaṇḍa*, 6). Among these the first four and the *Mārkaṇḍeya* (57) have followed one draft. Similarly the draft of the *Viṣṇu* is the same which is found in the *Kūrma* and *Brahma*. The drafts of the *Garuḍa* and *Padma* are different and are not found in any other Purāṇa. The *Padma*'s account is the same which is of the *Mahābhārata* Bhīṣma Parvan (9) and the *Garuḍa*'s account has been followed by the *Viṣṇu-Dharmottara* which is regarded to be out of the canons of eighteen Mahāpurāṇas. The account of the *Mārkaṇḍeya* (58) is incorporated in the *Bṛhatsaṃhitā*⁹ and the *Pārāśara Tantra*. Thus on the whole, we have five drafts, all dealing with the geography of India and it goes without saying that each of these was compiled by different hands.

The Janapadas, rivers and mountains referred to in these Purāṇas have to be placed all over Bhāratavarṣa. It evidently means that by the time of their compilation, the northerners had crossed the mountain Vindhya and had penetrated into the southern Deccan right upto the tip of the southern Peninsula. Hence to suggest a date for the texts we have to know the time by which this exploration could have been done. This will be a lower limit. The *Bṛhatsaṃhitā*, a work of the sixth century A. D., has a chapter on the Janapadas of India. Its list indicates that by this time the geographical knowledge had increased to a satisfactory extent and it seems quite warranted to accept that the Janapada accounts of the Purāṇas in question belong to an earlier date.

It is well known that the geographical knowledge of the early Vedic literature is confined to the regions, lying to the

9. *Bṛhatsaṃhitā* (Ed. by Kern Bibliotheca India, 1865) ch. XIV.

north of the Vindhya. It is only in the later Vedic literature that we find the references to a few peoples who can be located to the south of this mountain. The references to Vidarbha¹⁰ and Niṣadha¹¹ found in the Brāhmaṇa literature have enabled Dr. H. C. Ray Chaudhuri to conclude that by this time, the Aryans had penetrated into central India and southern Deccan.¹² But Pt. K. Chattopadhyay suggests otherwise. He says that the words, Vidarbha, Niṣadha etc. should be understood not as names of places but of the tribes.¹³ The *Aitareya Brāhmaṇa* mentions the Āndhras, Śabarās, Pulindas and Puṇḍras as peoples living beyond the Āryandom.¹⁴ The first three of these were undoubtedly the peoples living to the south of the Vindhya.¹⁵ However, there is no denying the fact that the extreme south was left unexplored by the Vedic Āryans. It is only in the fifth century B. C. that the exploration of the region lying upto the Godawari was completed. The Janapadas like Kamboja in the

10. *Aitareya Brāhmaṇa*, VIII. 34 ; *Satapatha Brāhmaṇa* XIV. 5. 5. 22.

11. *Satapatha Brāhmaṇa* II. 3. 2. 1.

12. Political History of India (Sixth Edition) P. 40.

13. Pt. K. Chattopadhyay in I. C. III.

14. *Aitareya Brāhmaṇa*, VIII. 18.

15. For the identification of the Andhras see, J. A. Vol. XLVII. p. 71 ; Ibid Vol. XLII. 1913 p. 281 ; G. Yazdani, The early History of Deccan Parts I-VI. (Oxford University Press London, 1960). p. 28 ; D. C. Ganguly, Eastern Chālukyas (Banaras, 1937) p. 1 ; D. C. Sircar Successors of the Satavāhanas (University of Calcutta, 1939) p. 2 ; D. R. Bhandarkar, Aśoka (Third Ed. 1955) p. 31.

For the identification of the Śabarās see, Cunningham. Ancient Geography of India (New Edition) pp. 583, 586 ; H. C. Ray Chaudhuri op. 93-94 J. A. H. R. S., Vol. XII. pp. 57 ff.

The Pulindas seem to have been a mountaineer tribe living in different parts of the Himalayas and the Vindhya. The Purāṇas (*Brahmaṇḍa* II. 58 ; *Mārkaṇḍeya* 57.47 ; *Matsya* 113. 48 ; *Vāmana* 13. 47.50 ; *Vāyu* I. 45. 125 ; *Garuḍa*, 55. 12 ; *Viṣṇu-Dharmottara* I. 9. 4 ; *Padmo Svarga*, 6. 57 ; cf. Mbh. (Gitapress, XIII. 207-42) place the Pulindas in South India. cf. Mbh. II. 26. 10 ; II 31. 16. The *Matsya Purāṇa* (113. 41) mentions the Pulindas in Udīchya division and suggests a location for them on the banks of the river Hairaṇvati which flowed in the Himalayan region (*Matsya* 116. 1-20 cf. *Viṣṇu-Dharmottara* I. 184. 1-20). The *Mahābhārata* also locates the Pulindas in the Himalayan region (Mbh. III 14^o. 25).

north, Sauvīra in the west, Aśmaka in the south, Kaliṅga in the south-east and Sūramas in the east, all being mentioned in the the *Aṣṭādhyāyī* mark the extreme points of our geographical knowledge in this period.¹⁶ The geographical names occurring in the early Buddhist literature do not suggest any change in this geographical horizon. The list of the sixteen Mahājanapadas as given in the *Aṅguttara Nikāya*¹⁷ and the Jain *Bhagavatī Sūtra*,¹⁸ perhaps mark the extreme points of our geographical knowledge atleast upto the beginning of the third century B. C.

By the close of the fourth century B. C. we find some further development. Magasthenes, who visited India in this period refers to the country of the Pāṇdyas, situated in the northern-most part of Peninsular India.¹⁹ The references to the Pāṇdyas, Cholas and Keralas are also met within the epics²⁰, but their dates have not yet been decided in all their details. The *Arthaśāstra* of Kauṭilya refers to a kind of pearl called Pāṇdyakavāṭa which was produced in the Pāṇdyā country.²¹ Reference to this name is also found in the *Rāmāyaṇa* which has Kavāṭam Pāṇdyānām instead of Pāṇdyakavāṭa.²²

ततो हेममयं दिव्यं मुक्तामणिविभूषितम् ।
युक्तं कवाटं पाण्ड्यानाम् गता द्रक्ष्यथ वानराः ॥

It has been suggested that Kavāṭa referred to here is Kavāṭapura, the capital city of the Pāṇdyas, identified with Korkai of the Tamil literature.²³ The first datable reference to

16. V. S. Agrawal, India as known to Pāṇini (Lucknow University, 1954) p. 34.
17. *Aṅguttara Nikāya* (P. T. C.) I. 213 ; IV. 252, 256, 260.
18. J. C. Jain, Life in Ancient India as depicted in the Jain Canons (Bombay, 1947) p. 251.
19. J. W. MC. Crindle, Ancient India as described by Megasthenes (Revised Second Edition, R. C. Majumdar 1960) p. 163.
20. *Rāmāyaṇa Kiṣk.* 41. 12-19 ; Mbh. VI. 9. 44 ; VI. 50. 51 ; VII. 11. 17 ; VIII. 12. 15 ; Mbh. II. 31. 16-17 ; 31. 71. etc.
21. *Arthaśāstra* (English translation by R. Shamasastri, Mysore, Sixth Ed.) pp. 75-76.
22. *Rāmāyaṇa Kiṣk.* 41. 18-19.
23. I. C., I. p. 249.

the country of the Keralas and the Cholas is found in the inscriptions of Aśoka, who, according to the accepted chronology reigned from C. 273 B. C. to 236 B. C.²⁴ This may be taken to be the earliest date for the compilation of the Janapada lists of the Purāṇas. In order to consider the fulfilled chronology we should consider the antiquity of a few more names which are mentioned in the Purāṇas, but not in other early literature or epigraphs. These names are Mahārāṣṭra, Kāmarūpa, Pārasīka, Śaka and Hūṇa.

Mahārāṣṭra:—The earliest reference to Mahārāṣṭra is found in the *Maṇimekalai*, a work of the 4th century A. D.²⁵ This name is not mentioned in either of the epics. However if the account of the third Buddhist council is to be believed, one may suggest that Mahārāṣṭra was a known country during the times of Aśoka.²⁶ According to the Jain tradition, Mahārāṣṭra was known during the time of Sampai (Samprati) son of Aśoka.²⁷ Some scholars have suggested that the Rāṣṭriyas of the Aśoka's inscriptions were a people of Mahārāṣṭra.²⁸ But a passage of the *Brahmavaivarta Purāṇa* suggests that the Rāṣṭriyas and the Mahārāṣṭras were two different peoples.²⁹

Pārasīkas—They are mentioned in the *Raghuvamśa*,³⁰ *Mahābhārata Bhīṣma Parvan*,³¹ *Mudrā-Rākṣasa*³² (a work of the fifth century A. D.) and *Gauḍavaho* (a work of the eighth century A. D.)³³

Kāmarūpa—It is mentioned in the *Raghuvamśa* of Kālidāsa.³⁴

24. C. I. I., I pp. 25, 28, 70, 83.

25. Siddha Bharati, Pt. II p. 285.

26. *Mahāvamśa*. XII. 5. 37

27. J. C. Jain, op. cit., p. 266.

28. R. G. Bhandarkar, Early History of the Dekkan, (Susil Gupta, Calcutta, 1957) p. 20; G. S. Saradesai. New History of the Marāṭhas (1957) Vol. I p. 17.

29. *Brahmavaivarta Purāṇa Gaṇapatīkhaṇḍa*, 35. 12-13.

30. *Raghuvamśa* IV

31. Mbh, VI. 10. 51.

32. *Mudrā-Rākṣasa* I, V. No. 20.

33. D. C. Sircar, Studies in the Geography of Anct. and Mediaeval India (Motilal Banarasiidass) p. 38.

34. *Raghuvamśa*, IV. 83-84.

Most of the scholars believe that the poet lived in the fifth century A. D.,³⁵ while some have suggested earlier³⁶ or later³⁷ dates. Kālidāsa mentions the Hūṇas on the banks of the Vankṣu or the Oxus.³⁸ It is generally believed that the Hūṇas had not reached the oxus before 400 A.D.³⁹ The names 'Kāmarūpa' and 'Pārasīkas' found in the *Raghuvamśa* are not found as such in Indian Literature or Inscriptions before the 4th century A. D.⁴⁰ although Achaemenids and Parthians had ruled over parts of north-west and the region from Persia to Assam was known. These facts create some doubt about the theories which place Kālidāsa earlier than the 4th century A. D. The first datable reference to Kāmarūpa is found in the Allahabad Pillar inscription of Samudragupta, who ruled from 321 A. D. to 375 A. D.⁴¹

Śakas—The people known as Śakas in Indian literature⁴²

35. A. B. Keith, A History of Sanskrit Literature (Oxford University Press, 1956), p. 82; R. G. Bhandarkar, J. B. O. R. S., Vol. XX. p. 399; Vincent A. Smith, Early History of India (Fourth Edition, Oxford, 1924) p. 321 Bhagawat Saran Upadhyaya, India in Kālidāsa (Kitabistan Allahabad, 1947) Appendix A.
36. Rao Bahadur C. V. Vaidya, (A. B. O. R. I., 1920 pp. 63-68) and Pt. K. Chattopadhyaya (The date of Kālidāsa) place the poet in the first century B. C. Vaidya's arguments have been sought to be answered by K. G. Sankar (A. B. O. R. I., 1920 pp. 189 ff). The views of Pt. Chattopadhyaya have been considered by Prof. V. V. Mirashi (Kālidāsa, Hindi Edition, pp. 14 ff) and Sri Bhagawat Saran Upadhyaya (Op. cit. Appendix A.)
37. M. M. Hara Prasad Shastri (J. B. O. R. S., 1916 pp. 31 ff) and D. R. Bhandarkar (A. B. O. R. I. 1927 Vol. VIII, pp. 200-4) make Kālidāsa a contemporary of Yaśodharman. This view has been controverted by A. B. Keith (J. R. A. S., 1909 pp. 433 ff) and B. C. Majumdar (J. R. S. S., 1909 pp. 731 ff, J. B. O. R. S., 1916, pp. 389 ff).
38. *Raghuvamśa*, IV. 67-68.
39. See infra under Hūṇas.
40. See infra under Hūṇas and Pārasīkas.
41. C. I. I., III 1.
42. The earliest Indian reference to the Śakas is found in the *Mahābhāṣya* of Patañjali (India in the time of Patañjali, pp. 59-60), a work of the second century B. C. where it is stated that they and the Yavanas were Anirovasita Śūdra. In the *Manusmṛti* (x. 44) these two peoples along with the Pārdas and the Pahlavas are regarded as degraded

are the Śakas of Persian inscriptions.⁴³ They were the Skuthoi of the Greek writers and Ashkuzai of the Assyrians.⁴⁴ The Persian inscriptions, says Prof. Bagchi, locate the Śakas near Gāndhāra and therefore make it clear that the Śakas were living near the frontiers of India before the Greeks had come to that region,⁴⁵ Śaka kings were ruling in Taxila in the first century B. C.⁴⁶

Hūṇas—The people of this name of Indian literature⁴⁷ were a branch of the High-nu, a nomadic tribe of central Asia.⁴⁸ They were known to the Chinese as Yetha, to the classical writers as

Kṣatriyas. Similarly, in the *Mahābhārata* (XII. 65. 13-15 ; XIII. 33. 21), the Śakas, Yavanas, Kirātas, Gāndhāras, Chīnas, Śabarās, Barbaras, Tuṣāras, Kaṅkas and Pahlavas are said to be Dasyus and Viṣayavāsins. In a number of the epic verses the Śakas have been associated with the Yavanas, Pahlavas, Daradas, Hārahūṇas, Kambojas, Tuṣaras and other tribes of the northwest (Mbh. I. 174. 36-38 ; II 32. 12-16 ; 51. 23 ; 52. 16 ; III 51. 24-25 ; VI. 20-13 ; 57. 7 ; 75-21 ; VII. 7. 17-18 ; 93. 92 ; 119. 15 ; 121, 13 ; VIII. 8. 18 ; 56. 115 ; 73. 19 ; 88. 17 ; IX. 1. 37 etc.). In the *Rāmāyaṇa* (*Kiṣk* 43. 12) Sugriva figures as directing the monkeys to go to the lands of the Kambojas, Yavanas, Śakas and Varadas (Pāradas ?).

43. D. C. Sircar Select Inscriptions bearing on Indian History and civilization (Calcutta University 1942) Vol. I. pp. 6-7.

44. P. C. Bagchi, India and Central Asia (National Council of Education; Bengal. Calcutta, 1955) p. 1.

45. Ibid. p. 121.

46. Sudhakar Chattopadhyaya, Early History of North India (Calcutta, 1958) p. 57. The Age of imperial Unity. p. 127.

47. The *Mahābhārata* locates the Hūṇas along with the Chīnas to the north of Āryāvarta (Mbh. XII. 32.5 of Ibid. VI. 9.66). At another place also it associates them with the Chīnas (Mbh. I. 174-38). It also refers to the Hārahūṇas (Mbh. III. 51.25) who were probably a branch of the Hūṇas. In the *Raghuvamśa* (IV. 67-68) Raghu figures as defeating the Hūṇas on the banks of the Vankṣu or the Oxus.

48. D. C. Sircar, op. cit, p. 315 n 1 ; A New History of Indian people, Vol. VI. p. 177 ff ; R. S. Tripathi, History of Ancient India (Motilal Banarasidasa, 1960) p. 279. S. Chattopadhyaya (op. cit, p. 191) says that the Hūṇas who figure in Indian History were Ephthalites and not a branch of the Hing-nu tribe. The suggestion does not appear to be very convincing for the Indian name Hūṇa can 'only be derived from Hing-nu or any such other name and not from Ephthalites, Hythal or Yetha,

Ephthalites or white Hūṇas and to the Persians as Hythal.⁴⁹ In the fifth century A. D. they appear in the country of the Oxus.⁵⁰ From this region they carried their conquests down to Gāndhāra and beyond the Indus in the south, and as far as Khotan and Karashahr in the east.⁵¹ In A. D. 424, they crossed the Oxus, and, according to the Persian chroniclers the news of their inroads caused a widespread panic.⁵² This time Behram Gur was on the throne of Persia. He defeated them and to complete his victory, he followed up the enemy across the Oxus, defeated them again and compelled them to sue for peace.⁵³ Now onwards the Hūṇas made repeated attempts to capture Persia and to enter India. The Bhitari inscription of Skanda Gupta indicates that during his time (445 A. D. to 467 A. D.) they made an unsuccessful bid to have an empire within India.⁵⁴ In the beginning of the fifth century A. D., they were settled on the Indian border as we learn from the account of Orosius.⁵⁵ Before 520 A. D., they had captured the province of Gāndhāra as we learn from the account of the Chinese pilgrim Sung-yun.⁵⁶

On the basis of the discussion, made above, we may now consider the chronology of the Janapada lists of the Purāṇas :—

I. The Janapada list of the *Matsya*, *Mārkaṇḍeya*, *Vāmana*, *Vāyu* and *Brahmāṇḍa*—These Purāṇas, as stated earlier follow one draft which seems to have originally been compiled in the *Matsya Purāṇa* which does not mention the Mahārāṣṭras, Hūṇas,

49. P. C. Bagchi, op. cit, p. 136 ; S. K. Aiyangar, Ancient India and South Indian History and Culture, Poona Oriental Series, No. 74, Vol. I, p. 68 ; S. Chattopadhyaya op. cit, pp. 181-182 ; Brigadier General Sir Percy Syke, A history of Persia, Vol. I. (London. 1958) p. 433.

50. J. J. Modi, Early History of the Hūṇas and their inroads in India and Parsia, pp. 566-67.

51. Stein, Ancient Khotan, ch. III p. 58.

52. Sir Percy Syke, op. cit, p. 433.

53. Ibid. p. 434.

54. C. I. I., III, p. 52.

55. P. C. Bagchi, op. cit, p. 137 ; S. Chattopadhyaya, op. cit., p. 192.

56. S. Beal, Buddhist Records of the Western World. (new Edition, Calcutta, 1957) IV. p. 67,

Kāmarūpa, Pārasīkas or any other name which may indicate that the draft was compiled after the second century B. C. It mentions the Śakas⁵⁷ who, as we have seen, were living near Gāndhāra prior to the time when Greeks came in India, Patañjali's *Mahābhāṣya* mentions the Śakas in such a way as if they were mixed in Indian society in the second century B. C.⁵⁸ R. D. Banarjee has remarked, "Śaka infiltration into the extreme north-western borders of India some considerable time before the beginning of the Christian era is extremely likely—perhaps even when the Bactrian Greeks were ruling in these regions".⁵⁹ Moreover, there is an edition of the *Matsya Purāṇa* which even does not mention the Śakas.⁶⁰ The other Purāṇas which mention the Śakas are *Vāyu* and *Brahmāṇḍa*.⁶¹ A comparison of the readings of these Purāṇas with that of the *Mārkaṇḍeya* and *Vāmana* indicates that the placement of the Śakas is a result of interpolation and the original reading was Śatadujas or Śatadrujas or Śatadravas :

<i>Vāyu</i>	<i>Brahmāṇḍa</i>	<i>Mārkaṇḍeya</i>	<i>Matsya</i>	<i>Vāmana</i>
45.116	I.2.16.48	57.37 ff	113.41 ff	13.39 ff
Śakābradas ⁶²	Śakas, Hūṇas ⁶⁴	Śatadujas	Śakadru-	Śatadra-
Sakadrihāla ⁶³	Śakas, Bhadras ⁶⁵		hyas	vas

These names seem to suggest that there should be only one name and the reading Śakas-Hūṇas may be taken to be a mistake. There is a long gap of time between the end of the Śaka sovereignty and the advent of the Hūṇas and the mention of both the people in a single appellation cannot be accounted for on the historical ground. It is probable that the original reading was Śatadrujas or Śatadravas and a

57. *Matsya* 113.41

58. *Sapra* N. 42.

59. S. D. Comprehensive History of India, Vol. I. p. 189.

60. Anandasram Ed. ch. 113,

61. *Vāyu*, I. 45.116 ; *Brahmāṇḍa* I. 2.16.48.

62. Bangavāsi office Calcutta and Srivenkateshwar Press Editions.

63. Alberuni's India, First Indian Reprint, S. Chand & Co. 1964, pp. 290-300.

64. Bangavāsi office Calcutta ed.

65. Srivenkateshwar Press Ed.

little carelessness of the copyists changed the letter 'ta' into 'ka', thereby the name became unexplainable to the Paurāṇikas. Accordingly the author of the *Brahmāṇḍa Purāṇa* changed it into Śaka-Hūṇas, sometimes after the 4th century A.D. The fact that corruptions lead from less known towards well known when applied in restoring this name furnishes us with the same result. But this conclusion has to be checked by another name i.e. Mahārāṣṭra. This name finds mention in the *Vāyu*, *Brahmāṇḍa*, *Mārkaṇḍeya* and *Vāmana*.⁶⁶ At the same place the *Matsya Purāṇa* reads Navarāṣṭra.⁶⁷ Here one can not support the reading of the *Matsya* against the unanimous reading of the four Purāṇas. Though the actual reference to Mahārāṣṭra is not found before the fourth century A. D., yet there is every possibility that Mahārāṣṭra was a known country during the time of Aśoka, not only because that the Buddhist and Jain traditions suggest this but also because that the inscriptions of Aśoka refer to the countries lying to the south of Mahārāṣṭra.

Thus it seems fairly warranted to hold that the original draft of these Purāṇas belongs to the second century B.C. It was revised for the first time in the fifth century A.D. when the Hūṇas were included in the list. The *Vāyu* and *Brahmāṇḍa* mention the Hūṇas in the Parvatāśrayin division.⁶⁸ At the same place the other Purāṇas and one edition of the *Brahmāṇḍa* read Ūṇas.⁶⁹ The Ūṇas are also mentioned in the *Aṣṭādhyāyī*⁷⁰, and it is just probable that the original reading was Ūṇa which became Hūṇa after the fourth century A. D. The *Brahmāṇḍa* mentions the Hūṇas also in Udīchya division.⁷¹

II. The version of the *Brahma*, *Kūrma* and *Viṣṇu* Purāṇas—

These Purāṇas give a very short list and hardly mention more than 25 names. These Purāṇas, without any hint of inter-

66. *Vāyu* I, 45.125; *Brahmāṇḍa* I, 2, 16.57; *Mārkaṇḍeya*, 57.46, *Vāmana* 13.48.

67. *Matsya*, 113.47.

68. *Vāyu*, 45.135 ff.; *Brahmāṇḍa* (Bangavāsi office Calcutta Ed.) I, 2.16.67ff.

69. *Brahmāṇḍa* (Venkateshwar Press Ed.) I, 2.16.67 ff., *Mārkaṇḍeya* 57.56 ff; *Matsya* 113.55 ff; *Vāmana* 13.57 ff.

70. V. S. Agrawal, op. cit, p. 69-70.

71. *Brahmāṇḍa* I, 2.16.48.

polation mention the Hūṇas, Pārasīkas and Kāmarūpa.⁷² Hence it is quite evident that their account belongs to the fifth century A. D., for as we have seen these names were unknown before this period.

III. Kūrma-Niveśa section of the *Mārkaṇḍeya Purāṇa*.

In this section Bhāratavarṣa is supposed to be shaped like a tortoise.⁷³ One such composition is included in the *Atharva-pariśiṣṭa* another in the *Parāśara Tantra* and a third in the *Bṛhatsamhitā*.⁷⁴ The Kūrma-Vibhāga, says H. C. Raychaudhuri, cannot in all probability be assigned to a date earlier than the fourth century A. D. This inference follows from the reference to Kāmarūpa in the *Atharvaparīśiṣṭa*, to Vardhamāna and to Mahārāṣṭra in the *Mārkaṇḍeya Purāṇa* which are unknown to literature or inscription of an earlier date.⁷⁵ The references to Koṅkaṇa, Karnāta and Hūṇa found in the *Mārkaṇḍeya Purāṇa* also support this conclusion.⁷⁶

IV. The version of the *Garuḍa* and *Viṣṇu-Dharmottara*.

Like the *Mārkaṇḍeya* (58) and the *Bṛhatsamhitā* (XIV), these Purāṇas mention the Janapadas in nine divisions, viz., Madhyadeśa, Pūrva-deśa, Pūrva-Dakṣiṇa, Dakṣiṇā-Patha, Dakṣiṇa-Paśchima, Paśchima, Uttara-Paśchima, Udīchī and Pūrva-Uttara.⁷⁷ Like the *Mārkaṇḍeya* and the *Bṛhatsamhitā*, these Purāṇas locate the Ambaṣṭhas, Dravidas, Kambojas, Strīmukhas and the Ānarttas in the South-west;⁷⁸ the Kaliṅgas, Vangas, Pundras, Angas, Vidarbhas and the Vindhya-vāsins in the south-east;⁷⁹ the

72. *Viṣṇu*, II. 3, 15-17; *Brahma*, 17, 15-18; *Kūrma*, I. 47. 41-44.

73. *Mārkaṇḍeya*, 58.

74. H. C. Raychaudhuri, *Studies in Indian Antiquities*, (Second Edition, 1958), p. 48.

75. *Ibid.* p. 49.

76. *Mārkaṇḍeya*, 58. 21-23, 45.

77. *Garuḍa*, 55. 10. 18; *Viṣṇu-Dharmottara*, I. 9. 2-10.

78. *Garuḍa*, 55. 14; *Viṣṇu-Dharmottara*, I. 9. 6; *Mārkaṇḍeya*, 58. 30-32; *Bṛhatsamhitā*, XIV. 17-19.

79. *Garuḍa*, 55. 12; *Viṣṇu-Dharmottara*, I. 9. 4; *Mārkaṇḍeya*, 58. 16-18; *Bṛhatsamhitā*, XIV. 8-10.

Karnātas in the south;⁸⁰ the Vṛṣadarbhas, Pādmas, Māgandhas, Suhmas, Kāśayas and Kośalas in the east;⁸¹ and the Abhisāras, Kaśmīras, Trigarthas and Kulūtas in the north-east.⁸² These facts indicate that the Janapada account of the *Garuḍa* and the *Viṣṇu-Dharmottara* is either a summarised form of the account of the *Bṛhatsamhitā* and the *Mārkaṇḍeya* or that the account of the latter texts is borrowed from the former texts and it was made comprehensive by adding more names. But as the account of the *Mārkaṇḍeya* and the *Bṛhatsamhitā* is according to the astrological plan of dividing India into nine parts it may be suggested that the borrowers were the *Garuḍa* and the *Viṣṇu-Dharmottara*.

V. The account of the *Padma* and the *Mahābhārata*

Bhīṣma Parvan—Since both the lists are practically one and the same, one cannot say whether the list was originally compiled in the *Mahābhārata* or the *Padma Purāṇa*.⁸³ However, the list in its present form has the bearings of its being revised at least two times. This inference follows from the double references to Vidarbhas,⁸⁴ Videhas,⁸⁵ Aṅgas,⁸⁶ Kaśmīras,⁸⁷ Bāhlikas,⁸⁸ Śakas⁸⁹ etc. The account of both the texts cannot be dated earlier than the 4th century A. D. This inference is brought out clearly from the mention of the Hūṇas along with the Pārasīkas in the list.⁹⁰

Now we may conclude that :

- (1) The original draft of the texts of the *Matsya* group was compiled in the 2nd century B. C. ;

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80. *Garuḍa*, 55, 13 ; *Viṣṇu-Dharmottara*, I. 9, 5 ; *Bṛhatsamhitā*, XIV. 11-16 ; *Mārkaṇḍeya*, 58. 20-28.
81. *Garuḍa*, 55. 11 ; *Viṣṇu-Dharmottara*, I. 9. 3 ; *Bṛhatsamhitā*, XIV. 5-7 ; *Mārkaṇḍeya*, 58. 11-14.
82. *Garuḍa*, 55. 18 ; *Viṣṇu-Dharmottara*, I. 9. 10 ; *Mārkaṇḍeya*, 58. 48-52 ; *Bṛhatsamhitā*, XIV. 29-31.
83. *Padma*, *Svargakhaṇḍa*, 6. Mbh., VI. 9.
84. *Padma*, *Svargakhaṇḍa*, 6.38 & 59 ; Mbh. VI. 9.43 & 64.
85. Ibid. 6.40 and 52 ; Mbh. VI. 9.45 and 57.
86. Ibid. 6.41 & 45 ; Mbh. VI. 9.46 & 50.
87. Ibid. 6.48 & 62. Mbh. VI. 9.53 & 67.
88. Ibid. 6.42 & 49 ; Mbh. VI. 9.47 & 54.
89. Ibid. 6.40 & 46 ; Mbh. VI. 9.45 & 51.
90. Ibid. 6.61 ; Mbh. VI. 9.66.

- (2) The version of the *Viṣṇu*, *Kūrma* and *Brahma* was compiled in 5th century A. D. ;
- (3) The *Kūrma-Niveśa* section of the *Mārkaṇḍeya* belongs to 400 A. D. to 600 A. D. ;
- (4) The account of the *Garuḍa* and *Viṣṇu-Dharmottara* was borrowed from that of the *Mārkaṇḍeya* and the *Bṛhat-saṁhitā* sometimes after the 6th century A. D.
- (5) The text of the *Padma* and the *Mahābhārata* was compiled in the fifth century A. D.

TWO PAURANIC SITES OF VIDARBHA

By

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[अधिकतरेषु पुराणेषु प्रख्यातभौगोलिकस्थलानां प्रदेशविशेषाणां प्रसिद्धक्षेत्राणां वा परिचयात्मकं वर्णनं समुल्लेखश्रोतमभ्यते । एतदेवास्मिन् लघुतमे लेखे विचारितं वर्तते । अतिसंक्षेपात्त्र लेखकमहोदयेन 'गणेशोप-पुराणे उपवर्णितयोः विदर्भमहाराष्ट्रयोः चर्चा कृता । विशेषतः विदर्भ-प्रदेशस्य सांस्कृतिकपुनर्निर्माणोद्देश्येन स्पष्टतरं परिचयात्मकं चित्रं प्रकाशितं वर्तते । वर्तमाननागपुरमण्डलान्तर्गत 'सावनेर' क्षेत्रे 'आदासा (सोनापुर) ग्रामस्य प्राचीन विदर्भस्थदोषापुणेन, कलम् (कलम्ब) पुरस्य च कदम्बपुरेण (चिन्तामणि क्षेत्रेण) पूर्णतादात्म्यं गणेशपुराणस्य लोके प्रचलितप्रवादानां च साक्षाधारेण स्थापितमस्ति । वामनेन तपश्चरितं, षडक्षरमन्त्रेण गणेशः आराधितः, गणेश-मन्दिरं विनिर्मितं ; सर्वमेतत् पुराणवर्णनं सत्यं प्रतिभाति । विदर्भस्य मन्दिर-मद्यापि लतावृक्षादियुक्तं आदासपर्वतेषु देवी-भैरव-माशति-त्र्यम्बकादिमन्दिरैः सार्धं विराजते । मन्दिरस्य यादवकाले निर्मितः संजाता, ततोऽपि पूर्वं वेति सम्भाव्यते । गणेशस्य विघ्ननाथस्य विदर्भदेशे प्राचुर्येण पूजाप्रचारः गुप्तकाल-पूर्वत एवासीदिति सुविचारितमस्ति । चिन्तामणिक्षेत्रस्य च स्थितिः गणेशपुराण-रचनाकाले आसीदिति नास्त्यत्र सन्देहलेशोऽपि । कलम्बपुरस्थकुण्डप्रवाहो जातोऽर्वाङ्काले एवैतदपि विचारितं वर्तते । स्थानीयजनेषु दन्तकथैषा प्रचलति यत् वर्तमानगणपतिमूर्तिः पूर्वा काश्मीरप्रस्तरजाता मूर्तिमाच्छादयति । सामञ्जस्येन वर्णनमेतत् पुराणोल्लेखमनुवदतीति सर्वं साधु निरूपितमस्ति ।]

In the Pauranic Literature of India,—Upapurāṇas claim a considerable number. Majority of them are regional and describe their respective regions in detail. Gaṇeśa Purāṇa, an Upapurāṇa, is peculiar to Mahārāshṭra and Vidarbha. It mentions many places of considerable importance in the above mentioned region and thus helps to reconstruct the cultural and religious annals of Vidarbha and Mahārāshṭra. I propose to discuss references to two ancient towns of Vidarbha in this small article.

(1) ADÖSHAPURA OR ADÖSHAKSHĒTRA.

Gaṇeśa Purāṇa¹ which deals with the the sect of Gaṇapati

1. Gaṇeśa Purāṇa (Modavittakāra Edition).

the lord of Siddhi and Vighna, mentions many places related to the worship of this deity. Gaṇapati claims a good number of devotees in this region. The antiquity of Gaṇeśa Worship is a matter of controversy, going on since long among scholars. Some say it was prevalent in Pre-Gupta period and others hold the view that it developed in post-Gupta period.² But the recent researches as well as other evidences claim to assign it a date in the 2nd Century A. D.³ However, there are many localities which are counted among the sacred places connected with lord Vighnesha and are situated in Vidarbha.

In Chapter 31 (Kṛidākhaṇḍa) of Gaṇeśa Purāṇa', we are informed that Bhagavān Vāmana visited Vidarbha and selected a site for performing penances which was full of several herbs and trees and was also beautified with tanks.

भ्रमता ददृशे तेन विदर्भे स्थानमुत्तमम् ।
लतावृक्षसमाकीर्णं कासारपरिशोभितम् ॥

In the same context, it is narrated that Bhagvān Vāmana performed penances there and worshipped Gaṇeśa, chanting Shaḍakshara manṭra, keeping fast for a year.

तत्र षट्मासनं कृत्वा जजाप तं मनुं शुभम् ।
षडक्षरं वर्षमात्रं निराहारो जितेन्द्रियः ॥⁴

Vināyaka was pleased with Vāmana and appeared there and bestowed boons on him that no one should be able to defeat him and he may be able to save Indra whose kingdom was threatened by Bali the king of Asuras. After this Vāmana established, at the above mentioned place of Vidarbha an image of Gaṇapati

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2. Please see a few recent articles. Shembawanekar K. M., Nava-Bharata (Marāṭhī), September, 1964, Pages 26-35. Mirashi V. V., Nava-Bharata (Marāṭhī), Jan., 1965, Pages 18-23 & Feb., 1965, Pages 10-12. Deshmukh, R.R., Nava-Bharata (Marāṭhī), Feb. 1965, p. 1-9.
 3. Dutta K. K., I. H. C., Session, 1959, Pages 150.
 4. G. P. (Kṛidākhaṇḍa), Ch. XXXI V-7, Page 118.
 5. G. P. do do V-8, Page 118.

fashioned from Kashmīrī Stone having 4 hands, three eyes and trunk.⁶

There Vāmana constructed a temple with pearl and gold and giving a village to a Brāhmaṇa arranged the worship of the deity three times a day and went to his home and then the famous episode of Vāmana and Bali is narrated.

प्रासादं कारयामास रत्नकाञ्चननिर्मितम् ।⁷

In this way Vāmana saved Indra as well as his kingdom. Now the place where Vāmana worshipped Gaṇeśa before going to beg the land sufficient to take three steps is mentioned as Adōshapura which was in Vidarbha.

अदोषाख्ये पुरे तेन स्थापितस्य महात्मना ।

दशबाहोः प्रसिद्धस्य देव दक्षिणभागतः ॥⁸

Now Adōshapura being in Vidarbha can be safely identified with modern Ādāsā (Ādāsā Sōnapura) a village in Sāvanēra Tahsil of Nāgpur Distt. and situated at a distance of about 24 miles by road from Nāgpur. On a visit there was found an ancient temple of Vakratuṇḍa Gaṇapati along with the temples of Dēvī Bhairava—Māruti and Tryambakeśvara on the hills at Ādāsā. All built in rough Hēmāḍpantī style and can be safely assigned to early yādava period.⁹

Local people narrate that the present image of Gaṇapati hides another small image of Gaṇapati made of Kashmīrī Stone—which plainly corroborates the statement of Gaṇeśa Purāṇa. The presence of seven old tanks—locally called tīrthas, its hilly position

6. "काश्मीरोपलजां सोऽय स्थापयन्मूर्त्तिमुत्तमाम् ॥ V. 21-

चतुर्भुजां त्रिनयनां शुण्डादण्डविराजिताम् ।" V. 22.

G. P. (Kriṣṭākhanda), Ch. XXXI. V. 21-22 Page 120.

7. G. P. do do 23 Page 120.

8. G. P. do do 48 Page 122.

9. N. U. J. Vol. XVII. No. 1, Page 26 (Nagpur University Journal).

and surrounding herbs and trees on the hill reflect the grandeur of the site and support the statement of Gaṇeśa Purāṇa.

लतावृक्षसमाकीर्णं कासारपरिशोभितम् ॥¹⁰

Henry Cousens also describes the temples of Ādāsā in short and says "that this part of the country was in old times called Vidarbhadēśa and the present locality—Adāsākshētra".¹¹ It appears that Cousens' Adāsākshētra stands for Adōshakshētra or Adōshapura of Gaṇeśa Purāṇa. Moreover the present term Ādāsā appears to be corruption of Sanskrit term Adōsha. The temples of Ādāsā are referred to in Nāgpur Distt. Gazetteer'.¹² The Imperial Gazetteer of India also makes a passing reference to the temples of Ādāsā.¹³ Even to-day many people from surrounding region come everyday to pay homage to Lord Vighnēśa here and regard it as one of the tīrthas related to Gaṇeśa.

We do not find any inscription at Ādāsā; therefore it is not possible to give a definite date to the Site. But on the basis of architecture of the temples there and other remains roughly it can be assigned early Yādava period. Though the mention of Ādāsā in Gaṇeśa Purāṇa as a place visited and selected by Bhagvān Vāmana demands an earlier date.¹⁴

However, what has been said above, indicates the ancientness of the site and reflects that for a very long period this place had been a place of veneration for the people of Vidarbha.

KADAMBA NAGARA OR CHINTĀMAṆI NAGARA

In chapters 30 to 33 of Gaṇeśa Purāṇa¹⁵ we come across the famous episode of Ahilyā, the wife of Rishi Gautama, and Indra, with the result that Indra was cursed to have 1000 Bhagas on his face. Due to shame and fear he took the shelter in the leaves of the lotuses in a tank, at the request of all the Rishis Gautam was satisfied and advised Indra to worship Gaṇeśa by

10. G. P. (Kṛīḍākhaṇḍa) Ch. XXXI, V. 7, Page 118.

11. Cousens' List of Antiquarian Remains C. P. and Berar Page 1.

12. Page 308 (Pub. 1908).

13. Vol. XVIII (N. Ed.) P. 308

14. N. U. J. Vol XVII No. 1, Page 37.

15. Upāsana Khaṇḍa, Pages 96 to 106.

chanting *Shaḍakshara-mantra*. Indra performed penances at a place under a *Kadamba* tree for 1000 years and *Vināyaka* was pleased at last and appeared at the same place. Then Indra recovered his godly body and 1000 eyes and demanded the boon along with others that this *Kadambanagara* where he was penancing should be known as *Chintāmaṇinagara*.

अन्यमेकं वरं याचे यतस्त्वः चिन्तितार्थदः ।

इदं कदम्बनगरं चिन्तामणिपुरत्विति ॥¹⁶

Lord *Vināyaka* granted him all the boons and bestowed on him his lost position and also stated that who ever would bathe in the tank (where Indra was bidding) at *Kadambanagara* will be relieved of all his troubles. Saying this *Gaṇeśa* disappeared and Indra there established a godly and well-featured crystal image of *Gajānana* and constructed a good temple with pearl and gold and went to his abode.¹⁷

आविभविन ते कार्यं सर्वं संपादयेऽनिशम् ।

इदं चिन्तामणिपुरं ख्यातं भुवि भविष्यति ॥

कदम्बपुरमित्येत्तत्तीर्थं चिन्तामणीति च ।

अत्र स्नानेन सर्वेषां सिद्धयोऽपिकरे स्थिताः ॥

चिन्तितं च प्रदास्यामि चिन्तामणि विनायकः ॥¹⁸

In the same narration it also states that the same *Chintāmaṇi Sarōvara* is famous on the earth. The *Ganges* even to-day comes to get the image of Lord *Chintāmaṇi* bathed here, on the orders of *Indra*.

तदेतद्भुवि विख्यातं चिन्तामणि सरो महत् ॥

अद्यापि सा शुभजला गंगा शक्रस्य शासनात् ।

कृत्वाऽभिषेकं तन्मूर्त्तौ याति स्वधाम सर्वदा ॥¹⁹

16. G. P. *Upāsana khaṇḍa* ch. XXXIV. V. 25, page. 108.

17. do do ch. XXXIV, V. 37=38, page 109.

18. do do ch. do V. 33-34-35, page 109.

19. do do ch. do V. 39-40 page 109,

This Chintāmaṇi tirtha has also been called Gaṇeś'a tirtha. It has been referred to as Chintāmaṇikshētra at two other places in the Purāṇa.

दृष्ट्वा तीर्थं गणेशाख्यं दिव्यं देहो बभौ नृपः ॥²⁰

ग्राम्याणां सर्वलोकानां चक्रे स्नानं विधिं नृपः ।

चिन्तामणि क्षेत्रं गतं तीर्थं गणेश संज्ञके ॥²¹

चिन्तामणि क्षेत्रगतं महात्म्यं तीर्थं संभवम् ।²²

Gaṇeśa Purāṇa places Kadambanagara in Vidarbha.²³ There is a place named Kalam or Kaḷamba in the Yeotmāl Taluka and Distt. It is about 14 miles from the Distt. head quarter. This place is considered sacred by the devotees of Gaṇeśa of the surrounding region and regarded as an ancient centre of Gaṇeśa Worship. The manuscript (Pothī) of Kaḷamba or Kalamba mahātmya calls it Kadambanagara in Chintāmaṇikshētra and describes the Sarōvara Chintāmaṇi. Gaṇeśa Purāṇa also deals with all the above mentioned details and associates the site with Indra's worship of Gaṇeśa. The above mentioned manuscript also says that the temple at Kaḷamba was established by Indra with all the details of Gaṇeśa Purāṇa about the Kuṇḍa (Pond).

Taking all the legends of Mahātmya and local traditions as well as statements of Gaṇeśa Purāṇa into consideration it appears quite probable that present Kaḷamba is identical with ancient Kadambanagara or Chintāmaṇinagara. Even to-day there exists an under ground temple at Kaḷamba or Kalam having an image of Gaṇapati, locally known as Chintāmaṇi. There is also a Kuṇḍa in front of the image of Chintāmaṇi. It is said that it gets overflowed at its own and the whole temple is submerged into the water. Local people confirm this myth to the best of their

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| 20. | do | do | ch. XXXV. V. 15 | page 111. |
| 21. | do | do | ch. XXXV. V. 39 | page 113. |
| 22. | do | do | ch. XXXV. V. V. 47 | page 113. |
| 23. | "विदुर्भे नगरं ख्यातं कदम्बमिति संज्ञया" । | | | |

G. P. Upāsanākhaṇḍa ch. XXIX V. 11. Page 94.

confidence. My friend Shri M. S. Wabgaonkar²⁴ informed me that he witnessed in person this act of overflowing of Kuṇḍa at its own in 1955-56. This clearly confirms the statements of the Gaṇeśa Purāṇa.

Henry Cousens also writes in his List of Antiquarian Remains of C. P. and Bērar that "It (Kalam) has an underground temple dedicated to Chintāmaṇi."²⁵ Therefore the Chintāmaṇi of local traditions and Chintāmaṇi Vināyaka of Chintāmaṇikshētra, Kadambanagara of Gaṇeśa Purāṇa and Chintāmaṇi of Cousens stand for the same deity enshrined in a small temple at Kaḷamba. The Gazetteer of Yeotmal Distt.²⁶ also refers to this site as well as god Chintāmaṇi.

It follows from the above discussion that the present Kalam or Kaḷamba is definitely old Kadambapura or Chintāmaṇinagara where Indra worshipped lord Gaṇeśa.

No inscription from this place has come to light upto now ; so it is difficult to give a definite date to the site. But its mention in the Gaṇeśa Purāṇa indicates that it was in existence prior to the composition of the said purāṇa. Dr. R. C. Hazra has fixed the date of Gaṇeśa Purāṇa, on the basis of its contents, between 1100 A. D. to 1400 A. D.²⁷ Though Mr. J. N. Farquhar places it between 900 A. D. to 1350 A. D.²⁸ Therefore, safely, we can place the antiquity of the site between 800 A. D. to 1000 A. D.

24 A lecturer in Marathi Deptt. of Nagpur University. I am thankful to him for the help received.

25. Page 86.

56. Page 217-218.

27. Jour. Ganga Nath Jha Res. Inst. Vol. IX. Page 97.

28. Out line of the Religious Literature of India P. 226-270.

क्षुपाख्यानम्

परांजपे विनायक शर्मा

[The Purāṇas are closely connected with the religious sects like Śaiva, Vaiṣṇava and Śākta, hence a particular Purāṇa mainly aims at glorifying the God concerned, by elevating him to the highest position and showing him to be superior to all others ; and in order to achieve this they naturally include a good number of legends or myths, besides their main topics as pronounced in the definition of 'Purāṇa'. The writer here, for example, mentions the legend of Kṣupa and Dadhīca. as we now get it in the Śiva Liṅga Purāṇas, and takes great pains to make an historico-critical appraisal of it. He also makes out that the story was developed through many stages and that in its course of development it got considerably changed and reconstructed in accordance with the avowed position of the Purāṇic tradition. The author of these Purāṇas has primarily intended to serve twofold purpose through such a story, to establish the great superiority of the God Śiva and the consequent greatness of his devotee who had been blessed by Him with the three boons, and also at the same time as he cherished the desire, to prove that the Brāhmaṇa caste was ever superior to the Kṣatṛya caste.]

The legend is here actually reproduced with a view to explore the possibility of the conditions and motives that led the author of the purāṇas to modify or reconstruct it. There are, however, some connecting links between the different stories to be met with in the R̥gveda and the Mahābhārata on the one side and the Purāṇic form of the legend on the other. The author of the legend, according to the present writer, has expressly incorporated into it almost all significant elements as referred to here in a syncretic way. From this it becomes clear that the Purāṇas

present the best amalgamation of Vedic and Tāntrik elements in a synthetic manner that also constitutes one of the most important characteristics of the Purāṇas.]

पुराणं तावत् पञ्चलक्षणं भवति इति जानन्त्येव सर्वे । तानि च पञ्चलक्षणानि निरूपितानि सन्ति तेषु तेषु पुराणेषु यथा :

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

यस्य कस्यापि पुराणस्य पञ्चलक्षणन्यासः अंशः प्रायः पुराणस्य समग्रस्य पञ्चमांशतोऽपि न्यूनः भवति । उर्वरिते पुराणस्य विभागे प्रायः सर्वेषु विषयाः समावेशिताः भवन्ति । तत्र वर्तन्ते स्मृतयः, विद्यन्ते आचारधर्माः, भवन्ति संस्कारवर्णनानि, सन्ति तीर्थमाहात्म्यानि, उपलभ्यन्ते आख्यानानि, कीर्त्यन्ते कथाश्च ।

अष्टादश महापुराणानि सन्ति इति परिचितम् एव समेषाम् । तानि च महापुराणानि त्रैधा विभज्यन्ते । तत्र कानिचन राजसानि ब्रह्मदेवतामाहात्म्य वर्णनपराणि, अपराणि च सात्त्विकानि विष्णुदेवतास्तुतिपराणि, अन्यानि च वर्तन्ते तामसानि शिवं देवताश्रेष्ठं उपवर्णयन्ति च । यस्मिन् पुराणे शिवः प्रधान-देवता तत्र प्रायः कथाः संगृह्यन्ते, विरच्यन्ते, प्रणोयन्ते निबध्यन्ते च शिवस्य माहात्म्यं प्रस्थापयितुम् । तत्र वर्णिताः भवन्ति शतशः तस्या तस्या देवतायाः अवतारविशेषाः तेषां तेषां भक्तानां संकटनिवारणाय । कदाचित् वैदिकः कदाचित् तान्त्रिकः कदाचिन्नु संमिश्रोऽपि पूजाविधिः पुराणेषु उपवर्णितो भवति । तत्र प्रसंगवशात् उपदिश्यन्ते नैकानि व्रतानि प्रायः काम्यानि क्वचित्तु निष्कामान्यपि । बहुधा तत्र तत्र निबध्यन्ते स्तोत्राणि तत्रापि च सहस्रनामादीनामपि संग्रहः कृतो दृश्यते । एवं च महान् विस्तारः संपाद्यते पुराणकारैः सूतादिभिः तेषां तेषां पुराणानाम् । अस्मिन् प्रबन्धे तु शिवदेवतामाहात्म्यवर्णनपरयोः शिवलिङ्गपुराणयोः उपलभ्यमानं क्षुपाख्यानं यद्वा क्षुपदधीचोपाख्यानं विमर्शनाय स्वीक्रियते ।

तत्र प्रथमं तावत् पुराणद्वये यां कथां उपलभामहे तामेव संक्षेपेण उपस्थापयामः ।

भृगुगोत्रोत्पन्नः दधीचो नाम आसीत् कश्चित् विप्रवरः । ब्रह्मसूनुः प्रजा-
हितदक्षः क्षत्रियवरः नृपः बभूव क्षुपो नाम । तयोश्च महान् स्नेहः परस्परं
वृद्धिं जगाम । दृढसौहार्दवद्भयोः क्षुपदधीचयोः सभायां विविधान् विषयान्
अधिकृत्य संवादः कदाचित् विवादोऽपि प्रवर्तते स्म । कदाचित्तु विषयः प्रासंगिकः
प्रावर्तत वर्णेषु विप्रः श्रेष्ठः उत क्षत्रियः इति । दधीचेन विप्रस्य श्रेष्ठत्वं उप-
वर्णितम् । क्षुपेन युक्त्या नृपस्य अष्टलोकांशसंभवादि प्रतिपाद्य क्षत्रियस्य श्रेष्ठत्वं
प्रस्थापितम् । दधीचस्तु युक्तिमुपस्थापयितुमप्रभुः क्रोधेन मुष्ट्या क्षुपमूर्ध्नि प्रहारं
अकरोत् । क्रुद्धश्च क्षुपः असहमानः विप्रकृतं अवमानं वज्रायुधेनैव दधीचं द्विधा
चिच्छेद । एवं छिन्नदेहः दधीचः कुलपूरुषं भार्गवं सस्मार । सपद्येव शुकः
प्रादुर्भूतः मृतसञ्जीवनेन मन्त्रेण स्वण्डद्वयं संधाय उज्जीवयामास दधीचम् ।
उपदिदेश च महामृत्युंजयं मन्त्रं भार्गवं दधीचम् । उपदेशानुसारं मृत्युंजयानुष्ठानं
विधाय प्रसादितात् शिवात् वरत्रयं लेभे दधीचः । वज्रास्थित्वं, अवध्यत्वं,
अदीनत्वंचेति त्रयः वराः समधिगतास्तेन शिवात् । लब्धवरश्च दधीचः क्षुपमभिगम्य
कदाचित् पादेन मूर्ध्नि ताडयामास । यथापूर्वं क्षुपः वज्रेण तदुरसि जघान । परंतु
सांप्रतम् वज्रास्थित्वात् शरीरस्य वज्रमेव कुण्ठितं बभूव ।

ज्ञातदधीचबलः क्षुपः तपसा विष्णुं प्रसादयामास । प्रसन्नंच विष्णुं दधीच-
पराभवकर्मणि साहाय्यमयाचत । भगवानपि परिचितसामर्थ्यः शिवस्य तद्भक्त-
स्यापिच क्षुपं निष्फलादुद्यमात् परावर्तयितुं महान्तं यत्नमातिष्ठत् । अवमानक्षुब्ध-
हृदयः क्षुपः दधीचपराभवं निर्बन्धेन ययाचे । भक्ताधीनो भगवान् भक्तसमाधानार्थ-
मेव केवलं निष्फलं यत्नमारंभे । कृतब्राह्मणवेषः दधीचं ऋषिमुपागम्य भिक्षां
ययाचे । ज्ञातविष्णुकौटिल्यश्च दधीचः त्वत्तोऽपि रुद्रभक्तस्य भयं नास्ति कुतः
अन्यस्मात् क्षुपादेः । कृपया कौटिल्यं परित्यज्य प्रतिनिवर्तस्वेत्याह ।

भगवान् सान्त्वं प्रयुज्य दधीचं उपस्तुत्य मदनुग्रहायापि वा भवतु सकृत्
'नृपात् विभेमि' 'नृपः एव श्रेष्ठः विप्रात्' इति निवेदयितुं प्रार्थयत । परंतु दधीचः
तन्नानुमेने । क्रुद्धः विष्णुः सायुधः सदेवः दधीचं अभिजगाम । तुमुलं युद्धं
आसीत् । विष्णोश्चक्रमपि कुण्ठितं आसीत् । कुशमुष्ट्या त्रिशूलं आयुधं निर्माय
सर्वेषां देवानां पराभवं संपादयामास । अन्ततश्च सदेवः विष्णुः रुद्रभक्तं शरणं

जगाम । दधीचश्च सदेवं विष्णुं दक्षयज्ञे वीरभद्रात् तव विनाशो भवितेति शशाप । क्षुपस्तु पराभूतः दधीचस्य क्षमां प्रार्थयित्वा प्रासादं प्रतिन्यवर्तत । दधीचोपि स्वं आश्रमं प्रत्याजगाम ।

कथायामस्यां द्वौ पुरुषौ अधिकृत्य कथा प्रवर्तते तौ तु प्रथितौ वर्तेते प्राचीने वाङ्मये वेदे भारतादौ च । तत्र दध्यङ्ग्आथर्वणस्तु ऋग्वेदे, शाग्यामत्र-ब्राह्मणे, वाजसनेयिब्राह्मणे, शतपथब्राह्मणे च अस्ति उल्लिखितः । दधीचः ऋषिः महाभारतादौ अपि बहुधा उल्लिखितः अस्ति । अपरं क्षुपं नृपवरं यद्यपि वैदिके वाङ्मये नोपलभामहे अथापि महाभारते पञ्चसु स्थलेषु तदीयमुल्लेखं समधि-गच्छामः । न केवलं तयोः नाम्ना परिचयः प्राचीने काले आसीत् । किंतु अत्र ये नाम तेषां गुणाः सन्ति उपवर्णिताः तेऽपि आसन् दृढपरिचिताः इति प्रस्था-पयितुं शक्नुमो वयम् । तत्र दधीचः यान् वरान् प्रसन्नात् शिवादधिगच्छति तत्र उल्लिख्यमानं वज्रास्थित्वं ऋग्वेदे एव समुल्लिखितं अस्ति । (ऋ. १.११६. १२ ; १.८३.१३). सायणश्च मन्त्रयोरनयोः अर्थं विशदीकर्तुं शाठ्यायनादि ब्राह्मणगतां कथां उल्लिखति । क्षुपस्य यः विशेषः ब्रह्मणः पुत्रत्वरूपः तत्रापि च तस्य ब्रह्मणः क्षुपात् उत्पत्तिः इतीदं द्वयमपि महाभारते शान्तिपर्वणि १२२ तमे अध्याये १५-१८ श्लोकेषु वर्णितं भवति ।

क्षुपस्य वज्रायुधं यत् प्रकृतकथायां उल्लिखितं तत्तु मन्ये कथाकारेण महाभारते शान्तिपर्वणि १६० तमे अध्याये ७१ श्लोके च 'असि धर्मस्य गोप्तारं ददौ सत्कृत्य विष्णवे' इत्यादिना . . . 'मनुः प्रजानां रक्षार्थं क्षुपाय प्रददावसिम्' इत्यन्तेन वर्णितः धर्मदण्डएव वज्ररूपेण परिणामितः स्यात् ; इतः परं अस्यां कथायां ये अंशाः सन्ति वर्णिताः तेषां वस्तुतः प्रसिद्धयोः क्षुपदधीचयोः प्राचीने चरित्रेनैव भवति उपलब्धिः । ते तु सूतादिभिः अन्यत्र प्रसिद्धा एव प्रकृतकथायां निवेशिता इति वक्तुं सुशकम् ।

तत्र प्रथमं दधीचेन यः मुष्टिप्रहारः कृतः यशवराधिगमानन्तरं पादतलेन मूर्ध्नि प्रहारः कृतः स किल अंशः संगृहीतः स्यात् वेनोपाख्यानात् भारतादौ सर्वत्र विख्यातात् ।

भार्गवेण समागत्य खण्डद्वयं संघाय पुनरज्जीवनं कृतं दधीचस्य इति यः अंशः तस्य मूलंतुं महाभारते सभापर्वणि वर्णितं जरासंधोपाख्यानमेव इति वक्तुं सुशकम् । दधीचस्य उज्जीवितस्य मृत्युंजयमन्त्रोपदेशः तस्य मन्त्रस्य यत् अर्थादिविवरणं स सर्वोपि भागः अस्ति स्वीकृतः मन्त्रशास्त्रादेः । मृत्युंजय-मन्त्रानुष्ठानेन वज्रास्थित्वं वरं प्राप्तवानिति अंशः वेदवाङ्मयादेव स्वीकृतः इति तु पूर्वं प्रतिपादितमेव । अवध्यत्वं 'अमरत्वं' तु तस्य मन्त्रस्य विशिष्टं फलमेव शतशः आख्यानेषु उपवर्णितं भवत्येव । प्रायः सर्वे असुराः अमर्त्यत्वं अधिगन्तुं प्रायतन्त इति सुपरिचितमेव समेषां विदुषाम् । तृतीयस्यतु अदीनत्वस्य प्राचीने वाङ्मये सुमुखेखः तेन शब्देन नास्ति । कदाचित् भागवतादौ कृष्णस्य कृपावशेन सुदाम्नः यदैश्वर्यं आसीत् तदनुसारं दधीचस्य ब्रह्मर्षेः पुत्रः कदाचिदपि उपजीविकायै क्षुपादीनां याचना कर्तव्या मा भवतु इति बुद्ध्यैव तत् वर्णितं स्यात् इति भाति ।

विष्णुः विप्रवेषेण दधीचं याचितुमागच्छति इत्ययमंशस्तु प्रायः महा-भारतीयं हन्द्रेण विप्ररूपेण कवचकुण्डलयोः याचनाप्रसङ्गं आश्रित्यैव प्रवृत्तः स्यादिति वक्तुं शक्यम् ।

तत्रैवच 'दधीचेन स्वशरीरे निखिलं जगत् स्थितं वर्तते' इति यः कथांशः प्रयुक्तः यस्य तु बीजं अर्जुनस्य भगवता प्रदर्शितं विश्वरूपदर्शनमेव इति वक्तुं शक्यम् । दधीचस्य पराभवाय विष्णुः स्वशरीरात् लक्षशः गणान् उत्पादयामास इत्यादि यद् वर्णनं तत् तु दक्षयज्ञविध्वंसप्रसंगेन वीरभद्रावतारं शम्भासुराख्यानं वा स्मारयति इति स्पष्टमेव । अन्तवश्च दधीचेन दर्भमुष्टया निर्मितस्य त्रिशिखस्य कल्पना भारतीययुद्धे नारायणास्त्रप्रयोगः यदा कृतः अश्वत्थाम्ना तदा केवलं शरणागतिमेव समाश्रयामासुः सर्वे योद्धारः इत्यादिः कथावस्तुन एव स्वीकृता स्यात् ।

एतावता अस्यां कथायां प्रयुक्तयोः कथापुरुषयोः मूलं तथैवच तत्संबद्ध तयोपवर्णितानां विविधानामंशानां मूलं क्रीडशं भवितुमर्हति इति विषयः प्रदर्शितः । एवं सूतैः विविधाभ्यः कथाभ्यः विविधाः विषयाः संगृहीताः इनि सुनिश्चितमेव । बह्वीभ्यः कथाभ्यः स्वीकृतैः विषयैः एकमाख्यानं तैरुपरचितम् । तस्य च

आख्यानस्य विरचनायां किं प्रयोजनं तेषामुद्दिष्टं स्यात् इत्येतावानंशः इतः परं प्रस्तूयते ।

पुराणद्वयमपि अस्याः कथायाः संग्राहकं भवति तामसं शिवदेवता-
माहात्म्यरूपापकम् । दधीचस्य ब्रह्मर्षेः शिवभक्तिः पूर्वं अनुलिखितापि अत्र
निर्दिष्टा । तस्य परमशिवभक्तत्वं संसाध्य तादृशशिवभक्तद्वारा महाविष्णोः अपि
पराभवः भवति इति उपवर्णितमस्ति । तेन च शिवस्य माहात्म्यं प्रकर्षेण
आविष्कृतं भवति । विष्णुभक्तः शिवभक्तस्य पुरतः क्षुद्रतम एव तुलनां सर्वथा
नार्हति इति तु क्षुपस्य पराभवेणैव संसाधितम् । साक्षात् विष्णुरपि शिवभक्तेन
योद्धुं अप्रभुः शिवभक्तं शरणं याचते, इति शिवस्य माहात्म्यं स्थापयत्येव । तत्र
एकेनैव उपलेन यथा फलद्वयपातः निपुणेन क्रियते तद्वत् शिवमाहात्म्यं
स्थापयन्नेव सूतः तयोः यथाक्रमं द्विजत्वं क्षत्रियत्वं च उपनिबध्नुन्
अनायासेन अनादिपरंपराप्राप्तं ब्राह्मणक्षत्रिययोः संघर्षं उल्लिख्य ब्राह्मणस्य
श्रेष्ठत्वं आत्मनोऽभिमतं संसाधयति ।

एवं च पुराणेषु उल्लिखिताः संगृहीताश्च कथाः प्रायः कंचन विशिष्टं उद्देश्यं
साधयितुमेव प्रणीताः भवन्ति । तासु च कथासु अन्यत्र प्रथिताः विषयाः एव
सूतादिभिः उपयुज्यन्ते इत्यपि सुस्पष्टं प्रतीयते ।

ARTHA AND ARTHAŚĀSTRA IN THE PURĀNIC
ICONOGRAPHY AND THEIR SYMBOLICAL
IMPLICATIONS

By

OM PRAKASH

[लेखेऽस्मिन् शिवलिङ्गपुराणयोरुल्लिखितधनाध्यक्षकुबेरस्य स्वरूप-प्रतिकृति (प्रतिमा) निर्माण वर्णनक्रमेऽन्तर्निहितविचारा आविष्कृता, अर्थशास्त्रदृष्ट्याऽऽलोचिताश्च सन्ति । कुबेर अर्थस्य अर्थशास्त्रस्य वा मूर्तिमत्तां, प्राक्कालिकयोरति-प्रसिद्धयोरेतयोराध्यात्मिकविचारयोः सम्यक्तया प्रतीकत्वेन प्रतिनिधित्वेन वा स्थानीयतां च यात इति सयुक्तिकं प्रतिपादितं वर्तते । परस्पराऽपि वर्तते एव यत् कुबेर अर्थपति, अर्थशास्त्रस्य देवता धनपतिरिति । स हि अन्नदाता, क्षेत्रपाल इत्यपि हरिकेशस्य (कुबेरस्य) काश्यां तपश्चरणात् प्रसन्नेन शिवेन वरप्रदानात्संसाध्यते । वैदिकवाङ्मये बहुधा यज्ञेशः कुबेरो मनुजत्वेनैव वर्ण्यते न तु देवत्वेन । पुराणेषु यथाभारते तु देवत्वमेतस्य निर्विवादमेव ।

महाभारत-कामसूत्रप्रभृतिग्रन्थानां साक्ष्येण कुबेरः नन्दीश्वर-रुद्रशिवाभ्यां सहैवोपवर्णितः, तथा हि पुरुषार्थचतुष्टयमधिकृत्य ब्रह्मणा विनिर्मितस्य महाग्रन्थस्य कामार्थभागयोः निष्क्रमणकथाप्रसंगेनास्य तयोः सहयोगित्वं अर्थशास्त्ररूपत्वं च प्रस्फुटीभवति । अन्यच्च लोकयात्रादेवत्वेन लोकपालः सिंहाङ्गलक्षणः कुबेरः शक्तिरूपोत्साहस्य, गदारूपदण्डनीतेः, ऋद्धिरूपलोकयात्रायाः, रत्नपात्ररूप-गुणाधारतायाः, मनुष्यवाहनरूपराज्यस्य, शंखपद्मनिधिरूपसम्पत्तेः, दंष्ट्ररूप-निग्रहानुग्रहयोश्च सुतरां स्वरूपलक्षणोऽपि प्रतिनिधित्वं प्रतिरूपतां वार्हति । एवं हि विष्णुधर्म (III. 53 7-12) श्लोकानां प्रमाणबलेन पुरा प्रयुज्य-मानार्थस्यार्थशास्त्रस्य वा स्थाने कुबेर इति प्रदर्शने श्रीलेखकमहोदयानां तु विशेषाऽभिनवा काचिदभिसन्धिरत्र प्रतीयते ।]

However crude and grotesque, the ancient Indian icons may appear to be in the eyes of their foreign connoisseurs, true to the motto of their designers, they are the live embodiments of the ideas mythical, spiritual and otherwise transcending the limits of verbal expression.¹ One of the peculiar characteristics of Indian culture, as the presence of a spiritual core in every department of

1. Coomaraswami, *Dance of Siva* pp. 96ff.
Havell, *Indian Sculpture and Painting* p. 96.
Stella Kramrisch, *Indian Sculpture* pp. 28f.

life is, one need wonder at the inclusion of artha and arthaśāstra in the domain of Purānic iconography. The icon of artha, we are told at one place, is to be fashioned in the form of Dhanada the god of wealth.¹ The same source regards Dhanādhyakṣa or Kubera as the embodiment of all the arthaśāstras.² A glance at the features of the image of Kubera and their symbolical implications, as prescribed in the texts sheds an interesting light upon the popular and spiritual concept of artha and arthaśāstra as held in ancient India.

Dhanada or Kubera is to be given a complexion resembling that of lotus leaves. He is to ride a man and is to be adorned with all the ornaments and dresses all golden in colour. His belly should be big and pot-like, his hands should be four in number. Left of his two eyes should be yellow पिङ्गल. His dress is prescribed to be 'apīcya' which T. A. Gopinath Rao takes to be that of westerners³ while a note (probably editorial) in the text itself interprets it as 'very beautiful'.⁴ He should wear an armour and a necklace hanging down to his belly. His face should be provided with a beard and mustaches with two short tusks in his mouth. His head described as the destroyer of the enemy should be shown as slightly inclining to the left. In his left lap is to be seated the boon bestower goddess Riddhi his consort. The right one of her two hands should be placed on the back of the god while the left one should hold a 'ratna-pātra'. The right pair of the four hands of the god should hold a 'gadā' and a 'śakti' while the left ones should bear a standard marked with the figure of a lion and a śibikā.⁵ On his sides are to be portrayed the treasures called śamkha and padma in

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1. अर्थः कार्यस्तु रूपेण धनदस्य महात्मनः Viṣṇudh. III. 72. 19.
 2. अर्थशास्त्राणि सर्वाणि घनाध्यक्षः प्रकीर्तितः Ibid. III. 73. 49.
 3. Elements of Hindu Iconography Vol. II, p. 536.
 4. अपीच्यमत्सुन्दरम्.
 5. The text is सिंहाङ्क लक्षणम् वृत्तं शिबिकामपि पादयोः. Evidently पादयोः appears to be a mistake for वामयोः as it carries no sense to say that the emblems were held by feet.

the human forms with their faces emerging out of conch shell and lotus flower respectively.¹

After this physical description of the feature of the image we are told of their symbolical imports. Thus Dhanada is said to be one of the forms of Aniruddha. He is dressed in a drapery of golden colour because gold is the most precious of all the wealths.⁴ His śakti is known as the śakti or power probably the same as 'prabhu' and 'utsāha' etc. His gadā is the embodiment of danḍanīti while his consort Riddhi stands for 'lokayātrā' or the journey of life. The 'ratnapātra' in her hand symbolises the receptacle of qualities गुणाधार. The man whom the god is riding stands for the state or राज्य. The two nidhis viz., śāmkha and padma which are bodily present are embodiments of wealth. The lion standard which the god is holding represents artha with all its powers while the two short tusks of his mouth stand for the powers of punishment i.e. 'nigraha' and of bestowing favours i.e. 'anugraha'.²

Now if we substitute artha or arthasāstra in the place of Kubera or Dhanada, the entire iconographic characteristics of the god acquire altogether new meaning.

Kubera is one of the lokapālas³ and hence the ultimate

1. Viṣṇudh. III. 53. 1-7. cf Matsya 261. 20-22.

2. अनिरुद्धस्तु विज्ञेयस्त्वया देवो धनाधिपः

सुवर्णं नाम विख्यातं धनानामुत्तमं धनम्
तस्यानुग्रहतो धत्ते वासः कनकसन्निभम् ॥

शक्तिरेवस्मृता शक्ति दण्डनीतिस्तथा गदा
लोकयात्रा च कथिता ऋद्धिज्ञेया स्वभावतः ॥

तत्करे रत्नपात्रं तु गुणाधारं प्रचक्षते

नरं राज्यं विज्ञानीह यत्रस्थस्तु सदा विभुः ॥

स्वरूपतस्तु विज्ञेयो शंखपद्मौ तथा निधी
वित्ततौशो जयत्यस्मिस्ताभ्यां प्रसवतेऽयुतः ॥

अर्थः सक्षमया ज्ञेयः केतुः सिहाङ्कलक्षणः

निग्रहानुग्रहे दंष्ट्रे तस्य तात महात्मनः ॥

Viṣṇudh. III, 53. 7-12.

3. A. Getty, Gods of Northern Bnddhism p. 139.

purpose of the science of arthaśāstra is to sustain the world. Arthaśāstra has to regulate and govern all those affairs of man that are likely to accentuate or impede the march of life in the world in as much as Kubera is the lord of 'lokayātrā' embodied in the form of Riddhi his consort. As against the well known tradition of the epic and Kāmasūtra which regards daṇḍanīti as the source of arthaśāstra¹ the present conception appears to take daṇḍanīti in a more restricted sense, otherwise it would not have regarded gadā in the right hand of the icon as the symbol of daṇḍanīti. As is clear from the nature of the weapon which stands for it, daṇḍanīti is nothing but the policy of punishment. The lion standard which the divine namesake of the śāstra holds in one of his left hands makes it quite clear that the śāstra is primarily devoted to artha of which the standard is the insignia. It may also be of some importance to notice, as Getty points out, the lion associated with Dhanada bears green names as against the usual yellow ones.² The feature that the god is riding a man is no less a striking one. This shows that the burden of the entire regulative activities of the śāstra is to be borne by common man.³

References to Dhanada and Dhanapati no doubt occur in the Ṛigveda⁴ and Atharvaveda⁵ but these epithets signify rather the charitable aspect of Indra than an independent god Kubera; for Gautama⁶ and Āpastamba⁷ still reckon Kubera and Nandiśvara not as gods but as human beings. The Gṛihyasūtra of Śāṅkhāyana, however, prescribes the offerings of meat, sesamum seeds and flowers for Kubera and Rudraśiva.⁸ Other Gṛihyasūtras e. g.

1. Kāmasūtra, I. 1 5-10. ; Mbh. XII. Ch. 59.

2. A. Getty. op. cit., p. 141.

3. Hopkins interpreted 'Naravāhans' as drawn by spirits. JAOS XXXIII pp. 60ff. but here nara is obviously said to signify rajya or kingdom.

4. I. 33. 2^f.

5. V. 23. 2.

6. 16. 34.

7. 1. 3. 11. 3.

8. I. 11. 6.

} These refer to Dharmasūtras.

Hiraṅyakeśin know him as god. In the epics and the Purāṇas the godhood of Kubera is unquestioned, He is the lord of the Yakṣas and Alakā, the guardian of north, the son of Viśravas and Idāvidā or alternatively of Pulastya and the brother of Rāvaṇa.¹ He is known also as the son of a Yakṣa Pūrṇabhadra, his early name is Harikeśa. Numerous legends about Kubera are scattered through the pages of the epics and the Purāṇas. Several attributes on the lines of which his image was later on devised appear in the course of these legends. Thus his lordship of Riddhi² and his being carried by a man³ as also his association with the personified nidhis Śaṅkha and Padma as his councillors⁴ are concepts already established in the epics. His association, nay his identification with artha and arthaśāstra, however, is a notion that is conspicuous by its absence not only in the epics but also in most of the Purāṇas. But the fact that he was considered to be embodiment of artha and arthaśāstra in the Viṣṇudharmottara Purāṇa, as already noticed above, was not without a clue in the history of the development of the conception of Kubera.

The fact that Kubera is bracketed with Nandīśvara as human being and with Rudraśiva as a god is significant. Nandīśvara like Kubera was also elevated to godhood and was regarded as an important member of the retinue of Śiva. Rudraśiva along with whom Kubera is mentioned, we know, was a prototype of Śiva and probably a mixture of the Aryan and non-Aryan concepts. Nandīśvara is moreover credited by Vātsyāyana with the extraction of the portions on kāma from the gigantic compendium which Brahmā composed on all the four puruṣārthas.⁵ Similarly Viśālākṣa, a synonym of Śiva and a predecessor of Kauṭilya whom he quotes, is reputed to have extracted the portions on artha from the same compendium of

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1. E. W. Hopkins, *Epic Mythology* pp. 142 ff. Bhāg. IX. 2. 32-33. *Brahmānda*, II. 18. 1-2 ; 35.94 ; 36.28. III. 7.254, 331 ; 8.44 ; 72.2. *Matsya*, 121. 2-3 ; 137.32. *Vāyu*, 69. 196.
 2. *Mbh.* III. 139.8 ; V. 117,9 ; XIII. 146.4.
 3. *Ibid.* III. 168. 13 ; V. 192.42. etc.
 4. E. W. Hopkins, *op. cit.* p. 143.
 5. *Kāmasūtra*, I. 1.5-10, trans. S. C. Upadhyay p. 67.

Brahmā.¹ Now Kubera who was once on a par with Nandīśvara the promulgator of the science of erotics, should also be connected in some way or the other with the science of the artha. The step was not an altogether a new one as the god was already associated with the nidhis Śaṅkha and Padma as his councillors. He can, thus, easily be regarded as an embodiment of artha and arthaśāstra, the sister pursuit of kāma and its science.

This association of Kubera with Rudraśiva as the gods of the same status demonstrates the amalgamation of the vedic and non-vedic currents in the conception of Kubera, if not his non-vedic origin. This again, however accidentally lends a tacit support to the theory, already held by some ancient authorities, of the non-vedic origin of arthaśāstra.²

Harikeśa, the would be Gaṇapati or Kubera, we are told, was a righteous and a devout person from his very childhood inspite of his being a yakṣa by birth. Observing the man-like activities and nature of his son, his father Pūrṇabhadra exhorted him to adopt that way of life to which a yakṣa is entitled. When no response was shown from his side his father exiled him and he came over to Kāśī where he devoted himself exclusively to Śiva and began to practise austerities. Pleased by his penance Śiva gave him the boon of being immune to all the diseases and death, venerable to all the gaṇas and lord of all the wealth. He also blessed him to be the bestower of foodgrains 'annadātā', and protector of fields 'ksetrapāla' besides being invincible.³ This tradition about the god is also significant in so far as it ties arthaśāstra as represented through him to 'vārtā' one of the essential bases of the state organisation with which the arthaśāstra professes to deal.

It was hitherto the convention of Hindu mythology to reckon Kubera as the god of wealth but the foregoing discussion makes it quite clear that there is at least a tendency,

1. Mbh. XII. 59.80.

2. J. S. Negi. Some Indological Studies Vol. I. p. 6. cf. Medhatithi on Manu VII. 1.

3. Matsya ch. 180.

however recent, in the Purāṇic lore to give him a wider significance by taking 'Dhana' in the sense of 'artha' and 'artha' as the subject matter of the arthaśāstra. Kubera, thus comes out to be a god of ancient Indian polity or arthaśāstra as well, or rather a deification of it.

PEHOA—THE ANCIENT PRITHŪDAKA.

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[निबन्धेऽस्मिन् 'हरियाना' प्रदेशे 'कर्नल' मण्डलान्तर्गत 'पेहोवा' स्थानस्य सरस्वतीतटवर्तिनः प्रसिद्ध कुरुक्षेत्र ('थानेश्वर', स्थाण्वीश्वर) नगरपश्चिमभागे वर्तमानस्य ऐतिहासिकं वर्णनं वर्तते । 'पेहोवा' प्राचीनपृथूदकतीर्थात् मनभगपि न भिद्यते । सरस्वत्यास्तटे स्थितमेतत्तीर्थवरं वैनपुत्रस्य राज्ञः पृथोरारोग्यकरं बहुपुण्ययुक्तं त्रैलोक्यविश्रुतं ब्रह्मसृष्टं पापहरं शिवं 'सुतीर्थ'मिति स्मृतम् । परितः मध्ये चैतस्य नैकविधानि तीर्थानि, अग्नितीर्थ-कोटितीर्थ-विश्वामित्र प्रभृतीनि विराजन्ते ।

पुरातत्वाध्ययनद्वारा श्रीलेखकमहोदयेनात्र प्राप्त शिलालेख-स्थापत्य वास्तु-कला-प्राचीनावशेष-महाभारत-पुराण-वर्तमानमेलकादि, साक्ष्याधारेण बहुप्रमाण-पुरःसरं 'पेहोवा' स्थानस्य अति प्राचीनत्वं महत्त्वं च स्थापितम् । प्राचीनतमानि मन्दिराणि मोहम्मदैस्तत्वादिनां महाराष्ट्रीयैश्च पुनर्निर्मापितानि । अत्रत्याः मृत्पात्रावशेषा 'पिन्डेड ग्रे वेयर' इति नाम्ना प्रसिद्धाः संकलिता, आयैश्च सम्बद्धाः सूच्यन्ते । एतेन 'पेहोवा' स्थापनकालः ख्रीष्टीयपूर्वं ११००-८०० तमेषु वर्षेषु स्थीयते । स्मारकावशेषाश्चैतिहासिकं गौरवं दृढीकुर्वन्ति । लखनऊ-संग्रहालयस्य 'पेहोवा प्रशरित' रपि प्रतिहार महाराज महेंद्रपालकाले वैभवमस्य वर्णयति । २७६ तमे विक्रमाब्दे गरीवनाथमन्दिरलेखा अपि प्रसिद्धतरं वाजिमेलकवृत्तं निर्दिशन्ति । अद्यापि मेलकं जायते जनाः समागत्य पुण्यं लभन्ते, स्नान्ति पापक्षयं च कुर्वन्ति । एतदतिरिच्य तत्रैव समुपलभ्यते यद् पृथूदकं व्यापारकेन्द्रं आसीत् । यज्ञवाराहमन्दिरनिर्माणकथाऽपि वरीवर्ति । सर्वमेतत् कर्नाटमहोदयेन शतवर्षपूर्वमेव प्राकाश्यं नीतम् । विविधाऽवशेषाः शिलालेखाः समधिगताः; 'विश्वामित्र का टीला' प्रभृति मध्ययुगीनकृतयः, ब्रह्मा-शिव-पार्वती-यम-सिंहादीनां मूर्तयः, कुरुक्षेत्रविश्वविद्यालये सुरक्षिता-स्तिष्ठन्ति; प्रमाणयन्ति चातिप्राचीनतां विश्रुतिञ्च महतीं 'पेहोवा' नगरस्य, एकात्म्यं च पेहोवा-पृथूदकनाम्नोः सम्यक्साधयन्ति ।]

Pehoa¹ is the tehsil headquarters of District Karnal,

1. Also written as Pehowa and Peheva. Imperial Gazetteer of India, XX, New Edition, Oxford 1908, p. 100; Karnal District Gazetteer, 1890, pp. 31 ff.; C.J. Rodgers, Revised List of Objects of Archaeological Interest in the Punjab, Lahore 1891, pp. 56-57, etc.

Haryana Prant, situated in 29°59' North Latitude and 76°35' East Longitude, on the sacred Sarasvatī river, about 25 Kilometers west of the famous city of Kurukshetra or Thanesar (ancient Sthāṇvīśvara) with which it is connected by a metalled road. It is connected by road with Ambala and Kaithal² also. Its railway station, Pehoa Road by name, lies on the Kurukshetra-Narwana section of the Northern Railway and is about 11 kilometers south of the town connected by a kaccha road. The place occupied a prominent place amongst the holy places of ancient India and is still regarded as an important tīrtha. It is visited by a large number of people and a fair is held here in March or April every year. The antiquity of the place is proved by the great number of its antiquarian remains it possesses and by its many references in the Mahābhārata, the Purāṇas and in the later literature as one of the most important tīrthas of Kurukshetra.

ITS NAME

The modern name Pehoa is a corruption of the Sanskrit word *Prithūdaka* which was the original name of the city as we learn from the Garibnath Temple inscription of this place.³ This name, however, was derived from *Prithu* son of *Rājā Vena* who was cured of his leprosy by bathing in the *Sarasvatī*. *Prithu* performed the usual *śrāddha* after his death and sat on the bank of *Sarasvatī* for twelve days offering water to all comers. The spot, therefore, was called *Prithūdaka* and the city which he built on the same spot or in its vicinity was also named similarly⁴.

ITS IMPORTANCE AND SANCTITY.

Prithūdaka has been regarded as one of the most important and sacred tīrthas of India. It is situated on the bank of the

2. Ancient Kapisthala, see V. S. Agrawal, *India As Known To Pāṇini*, Lucknow 1953, pp. 65 & 77; N. L. Dey, *Geographical Dictionary of Ancient and Medieval India*, p. 92; C. J. Rodgers, *Op. cit.*, pp. 19-20.

3. *E.I.*, I (1892), pp. 184-90. Also see *Kāvya-mīmāṃsā* of *Rājaśekhara*, tr. by Pt. Kedarnath Sharma, Patna, 1954, pp. 227 & 291.

4. *IGI*, *op. cit.*, p. 100., Sir Alexander Cunningham. *The Ancient Geography of India*, Varanasi, 1963, p. 283; *ASR*, XIV, p. 101.

Sarasvatī river which has been held as the most divine and best of the rivers in the R̥gveda⁶ and has been eulogised much in the later literature,⁷ It was created by Brahmā himself along with all the beings and the five elements and Pr̥ūdaka gloried on its bank—

पूर्वं नदीर्यं प्रपितामहेन सृष्टा समं भूतगणैः समस्तैः ।

मही जलं वह्निस्समीरमेव खं त्वेवमादौ विवभौ पृथूदकम् ॥

Vāmana Purāṇa, XXII. 45.

Pr̥ithūdaka has been regarded as possessed of many merits, remover of sins and auspicious.⁷ It is famous in all the three worlds—त्रैलोक्यविश्रुतम्.⁸ There is no other holy place more meritorious sacred and sanctifying than Pr̥ithūdaka—

पृथूदकात्पुण्यतमं नान्यतीर्थं नरोत्तम ।

एतन्मध्यं पवित्रं च पावनं च न संशयः ॥

Mbh. (Cr. Ed.) III. 81, 128.

Padma P. I. 27, 36-37.

It is told in the Mbh. that any wrong committed by man or woman, intentionally or unintentionally, is obliterated by taking a bath in Pr̥ithūdaka and he or she gets the merit of a horse-sacrifice and goes to heaven.⁹ Even those who have committed

5. RV. II. 41, 16; III. 54, 13; V. 42, 12; VI. 50, 12; VIII. 54, 4; X. 30 12; 75, 5; 131, 5; etc.

6. AV. IV. 4, 6; V. 23, 1; VI. 3, 2; VII. 63, 1; XIV. 2, 15; XVI. 4, 4; XIX. 32, 9; Taitt. Sam̐. VII. 2, 1, 4; Pañc. Br. I. 4, 1, 14; Ait. Br. II. 19, 12; Kāt. Śr. S. XII. 3, 20; XXIV. 6, 22; Lāṭ. Śr. S. X. 15, 1; Āśv. Śr. S. XII. 6, 2, 3; Śānk. Śr. S. XIII. 29; Mbh. I. 16, 19-21; III. 12, 14; 36, 41; 84, 66; 90, 3; 100, 13; IX. 35-54; etc. Bhag. P. I. 4, 15; IV. 19, 1; Br. P. II. 12, 16; Vāyu P. 45, 95; 55, 43; Matsya P. 7, 5; 121, 64-5; Vasishṭha. I. 8; Baudh. I. 12, 9; Bṛih. Up. VI. 3, 8; etc.

7. बहुपुण्ययुक्तं पृथूदकं पापहरं शिवं च । Vām. P. XXII 44.

8. Mbh. (Cr. Ed.) III. 81-122.

9. अज्ञानाज्ज्ञानतो वापि स्त्रिया वा पुरुषेण वा ।

यत्किञ्चिदशुभं कर्म कृतं मानुषबुद्धिना ॥

तत्सर्वं नश्यते तस्य स्नातमात्रस्य भारत ।

अश्वमेधफलं चापि स्वर्गलोकं च गच्छति ॥ Mbh. III. 81, 123-124.

Padma P. I. 27, 32-33.

sins also go to heaven merely by taking a dip here—

तत्र स्नात्वा दिवं यान्ति अपि पापकृतो जनाः ।

Mbh. (Cr. Ed.) III. 81-129.

The sage Rushaṅgu knowing that his end was quite near came here leaving the bank of the Gaṅgā and uttered the benediction that whosoever dies in Prithūdaka while reciting prayers is not afflicted by death again—

सरस्वत्युत्तरे तीर्थे यस्त्यजेदात्मनस्तनुम् ।

पृथूदके जप्यपरो नैतस्य मरणं भवेत् ॥

Vām. P. XXXIX. 19.

It is said that Kurukshetra is holy, that the Sarasvatī is holier than Kurukshetra, that the united tīrthas are holier than the Sarasvatī and that Prithūdaka is holier than the united tīrthas—

पुण्यमाहुः कुरुक्षेत्रं कुरुक्षेत्रात्सरस्वतीम् ।

सरस्वत्याश्च तीर्थानि तीर्थेभ्यश्च पृथूदकम् ॥

Bbh. III. 81. 125.

Padma P. I. 27, 83-34.

It is the best of all the tīrthas, a su-tīrtha.

ITS MINOR TIRTHAS

There is a large number of places of pilgrimage in and around Prithūdaka, the more important of which have been mentioned in the following lines.

1. Agni tīrtha¹⁰
2. Apsarodaya tīrtha¹¹
3. Aruṇā-saṅgama, situated on the confluence of the Sarasvatī with Aruṇā,¹² about 5 km. south-east of Pehoa. A mound near the junction testifies to its antiquity.¹³

10. Mbh. III. 81, 119 ; Padma P. I. 27, 27.

11. See ASR XIV, p. 102 ; Vishṇu P. (ed. Wilson), p. 395 ; PP. I. 27, 27.

12. Mbh. III. 81, 131 ; IX. 43, 30-43 ; PP. I. 27, 39 ; Vām. P. XL. 43-45 ; Br. P. (II), IXV, 109.

13. CASR II, p. 102.

4. Avakīrṇa—here Dhṛitarāshṭra scattered jewels in order to appease the sage Baka Dālbhya who was performing a sacrifice to destroy the riches and glory of the former who had earlier insulted him.¹⁴
5. Ārshṭiṣheṇa Tīrtha¹⁵
6. Āśvina Tīrtha¹⁶
7. Auśanasa Tīrtha—here Auśanasa (i. e., Śukra) got the status of a planet and the sage Rahodara got rid of the skull of a Rākshasa which had clung him in the neck. So it is known as Śukra tīrtha and Kapāla-Mochana also.¹⁷
8. Brahmayoni—It was here that Brahmā created the human beings in four classes. By taking a dip here one gets rid of birth after death.¹⁸ According to the Mbh. and the Padma Purāṇa, a person who takes bath at Brahma-yoni attains Brahma-loka and sanctifies seven generations.¹⁹
9. Chatussamudra tīrtha.²⁰
10. Devāpi tīrtha.²¹
11. Devī tīrtha²²
12. Kapālamochana—See Ausanasa tīrtha above.

14. Mbh. III 41, 1; 81-139 Vām, P. XXXIX, 24, 35; PP. I. 27, 41-45; Br. P. (II), LXV, 107.

15. Mbh. IX. 38, 22; 39, 3-9.

16. PP. I. 26, 15; Vām. P. 34, 31.

17. Mbh. III. 81, 116-118; IX. 38, 4-20; GP. LII, 6; PP. I. 27, 24-26. Vām. P. 3, 49-51; 32. 1-16; 42. 24-27; 39. 1-15; Br. P. II. 65. 105-6 and 121.

18. Vām. P. 39. 20-24.

19. तत्र स्नात्वा नरव्याघ्र ब्रह्मलोकं प्रपद्यते । पुनात्यासप्तमं चैव कुलं नास्त्यत्र
संशयः ॥ Mbh. III. 81, 121 and PP. I. 27, 29-30.

Also see Mbh. IX. 40, 1; GP. 83, 24 & 30; PP. I. 26, 66; I. 27, 2; Br. P. II. 65. 61, 102 and 122; CASR II. p. 102.

20. PP. I. 27, 44; Br. P. II. 65, 110; CASR II. p. 102.

21. Mbh. IX. 38, 32; 39, 10; CASR II. p. 102.

22. Mbh. III. 81, 131 & 137; PPL. 26, 93 & 27, 29; CASR II. p. 102.

13. Koṭi tīrtha²³
14. Mañkaṇaka Āśrama—The place of the old sage Mañkaṇaka born of Sukanyā from the god Vāyu. Once by the wound of a Kuśa grass in his hand he saw śāka-rasa oozing from his hand and started dancing in pleasure. Śiva appeared before him and asked him the reason which he was told. Then Śiva showed him his hand from which bhasma fell constantly. The sage felt ashamed for his act and eulogised Śiva who gave him the boon that He will be ever-present in his hermitage.²⁴
15. Madhusrava Tīrtha—It was here that the Sarasvati changed its waters into honey to gratify Nahusha's son Yayāti who performed hundred sacrifices on its banks. Ghṛitasrava and Dugdhasrava are two of its adjoining tīrthas. The Madhusravā nadī mentioned in Bṛihannāradiya Purāṇa, Uttarakhaṇḍa, 65.8 is probably the name of the Sarasvati near this tīrtha. Religious rites are performed here for the salvation of the departed souls. It finds mention in various Purāṇas²⁵
16. Manojava Tīrtha—By taking a bath here, one gets the merit of the donation of one thousand cows.²⁶
17. Mānusha Tīrtha—It was here that black deer, wounded by the arrows of hunters, had a dip in the pond and became human beings. It is said that a devoted person loses all his sins merely by its sight.

दर्शनात्तस्य तीर्थस्य मुक्तो भवति किल्बिषैः ।

The river Āpagā flowed one krośa east of it.²⁷

23. Mbh. III 80, 68 ; PP I. 12, 9 ; 17, 8ff ; 26, 14 & 95 ; Vam. P. 34, 28-30 ; Br. P. (II) LXV. 27-29, 90.

24. Mbh. III. 81, 97-115 : IX, 37, 34-49: pp. I. 27, 4ff; etc.

25. Br. p. II. 65, 108 ; pp. I. 27, 38 ; etc.

26. Mbh. III. 81, 78 ; pp. I. 26, 87 ; Br. p. II. 65, 82.

27. Vām. P. 35, 50-56 ; Br. P. II. 65, 57-58; PPI. 26, 60-63. It is interesting to note that M. L. Bhargava (The Geography of R̥gvedic India, Lucknow, 1964, p. 32) sees a reference to this tīrtha in the RV. I. 128, 7 and III. 23, 4. He identifies it with modern Manas, situated about 5 km. north-west of Kaithal.

18. Pāpāntaka Tīrtha—Here Svāmī Kārttika got free from the sin of killing his brother. One gets rid of all one's sins and obtains the merit of a horse-sacrifice by taking a dip here—

तस्मिन्स्नातो नरो भक्त्या मुच्यते सर्वकिल्बिषैः ।

अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः ॥

19. Prithveśvara Tīrtha..²⁸
20. Prāchī-Sarasvatī—The Sarasvatī flowed here in an easterly direction. Nothing is inaccessible in this world and the next to those who perform sacrifices here—All the gods live in this tīrtha..²⁹
21. Phalgu-tīrtha—It is important like the Gayā-tīrtha. All the tīrthas, oceans and streams of the earth visit it one day each in turn—

पृथिव्यां यानि तीर्थानि ये समुद्राः सरांसि च ।

फलुगुतीर्थं गमिष्यन्ति वारमेकं दिने दिने ॥

G. P. 83, 19.

It is mentioned at various places.³⁰ It is identified with the modern Pharal village.³¹

22. Rāma Tīrtha³²
23. Rushaṅgu-Āśrama—It was here in the hermitage of Rushaṅgu that Ārsṭiṣheṇa performed severe austerities and Viśvāmitra obtained Brahmana-hood. Rushaṅgu was brought to Prithudaka by his sons before his death and it was here that he uttered the benediction that whosoever would die in Prithūdaka

28. CASR II. p. 102.

29. Br. P. II. 65, 120 ; GP 81, 5; Bh. P. VI. 8, 40; Vām. P. 42, 20-23; etc.

30. Mbh. III. 84, 98; 87. 12; GP. 2, 26; 83, 4, 16, 18-20 & 22; 84, 13-14 & 20; etc.

31. According to the tradition.

32. Mbh. IX. 49, 7-11; Bh. P.X. 84, 53; Br. P. II. 64, 14 ; 65, 42 ; GP. 83, 24 & 33; Vām. P. 2, 59-60; 35, 1-19.

while uttering his prayers would not be afflicted by death again.³³

24. Sapta-Sārasvata tīrtha—where the river Sarasvatī flowed in seven streams. Here Mañkaṇaka achieved perfection. It was visited by Balarāma and is considered to be the best of the holy places on the Sarasvatī.³⁴
25. Sindhu-dvīpa Aśrama.³⁵
26. Soma tīrtha—there are two tīrthas of this name. By taking a dip in one Soma tīrtha one attains the merit of a Rajasūya sacrifice and in the other, one attains the Soma-loka.³⁶
27. Sthāṇu-Tīrtha—On the east bank of the Sarasvatī near the Vasishṭhāśrama where Lord Sthāṇu adored the Sarasvatī, sacrificed and established the tīrtha. Skanda was anointed as the head of the army here.³⁷
28. Varāha tīrtha.³⁸
29. Vasishṭhaprāchī Tīrtha—where Vasishṭha was saved by the Sarasvatī from being murdered by Viśvāmitra. It is also known as Vasishṭhā-pavāha tīrtha.³⁹
30. Viśvāmitra Tīrtha—where Viśvāmitra attained Brahma-ship by his severe austerities.⁴⁰ Now it is represented by a mound.

33. Mbh. IX. 38, 23-29; Vām. P. XXXIX. 19.

34. Mbh. III. 81, 97-115; IX. 37, 3ff; IX. 37, 34-49; Br. P. II. 65, 103-4; GP. 81, 5; PP. I. 27, 4ff; Vām. P. 38, 21-23; 47, 17-22; 57, 92; 62, 45. It is identified with modern Mangana village by local tradition.

35. Mbh. IX. 38, 32; 39, 10.

36. Mbh. III. 33, 19, 114-115 and 185; Br. P. II. 65, 103 and 111; PP. I. 2, 3 and 72

37. Mbh. IX. 42, 4-7; Vām. P. 40, 1-45; 42, 30; 45, 1-5; 47, 1-163; 48, 1-35; 49, 7, 51; 84, 18-19; 90, 17; etc.

38. Br. P. II. 65, 31; GP. 81, 15; PP. I. 26, 15-16; Vām. P. 34, 32. Cf. temple of Yajña-Varāha mentioned in the Garibnath temple inscription, E.I., I. pp. 184-90.

39. Mbh. III. 84, 140-1; IX. 42; Br. P. II. 65, 103; GP. 83, 65.

40. Mbh. III. 81, 120; IX. 38, 22 and 32; 39, 11-31; Br. P. II. 65, 106; PP. I. 27, 28.

Besides these there are many more tīrthas of comparatively lesser importance in and around Prithūdaka.

ITS ARCHAEOLOGY

Being a very old holy place Pehoa is of great archaeological interest also. There are many old mounds in and around it and are indicative of its past glory. It has yielded a large number of antiquarian remains and many more are still coming to light.

The earliest remains of Pehoa are in the form of potsherds which were collected for the first time from the south-western quarter of the mound (on which the present town is situated) some years back.⁴¹ These potsherds are known to the archaeologists by the name of Painted Grey Ware and have been associated with the Aryan people. Painted Grey Ware has been put in the chronological limits of circa 1100-800 B. C. So it can very easily be presumed that Pehoa must have been founded some time during this period.

Next, are the terracotta reliefs⁴² of the Gupta period and old bricks of large size. Mention should be made in particular to a terracotta plaque depicting some royal personage seated on a throne in the *lalitāsana* pose. The piece is interesting from the artistic view point.⁴³ Then come the epigraphical, sculptural and monumental remains of the medieval period. The undated Pehoa Praśasti of Mahendrapāl throws considerable light on the history of the region in the times of the Pratihāra emperor Mahendrapāla.⁴⁴ It is now preserved in the Lucknow Museum. The other inscription, known as the Garibnath Temple Inscription dated *samvat* 276 (= A. D. 882) refers to a horse-fair held at Prithūdaka and the construction of the temple of Yajūa-Varāha there.⁴⁵ Prithūdaka must have been a famous commercial centre in those

41. B. B. Lal, 'Hastināpura Report', *Ancient India*, X-XI, p. 141.

42. See Spooner, *ARASI*, 1921-22, p. 47

43. Cunningham, *ASR.*, XIV, Plate XXVII & p. 101 ; RC. Agrawal, *IHQ*, Vol. XXXI, No. 4 (Dec. 1955), pp. 213-14 and *Artibus Asiae*, Vol. XX, Nos. 2-3, pp. 163-64.

44. G. Buhler, *E. I.*, I (1892), pp. 242-50.

45. *Ibid.*, pp. 184-90.

days. Both the above-mentioned inscriptions were brought to light first by Cunningham nearly a hundred years ago.⁴⁶ Amongst the sculptural remains important are a carved doorway⁴⁷ (now fixed in a modern Sarasvatī temple on the bank of the Sarasvatī), a carved pillar and on old "gorgoyle."⁴⁸ Cunningham noticed the remains of a medieval temple on Viśvāmitra's mound (locally known as Viśvāmitra Kā Ṭīlā).⁴⁹

Some time back, some more sculptures of the medieval period were discovered.⁵⁰ These include the figures of Brahmā-Sarasvatī, Śiva-Pārvatī, Yama, a lion, etc. Some stray āmalakas and carved portions of pillars were also noticed. The figures of Brahmā-Sarasvatī, Śiva-Pārvatī and the lion are now lying in the Department of Ancient History, Culture and Archaeology of the Kurukshetra University, Kurkshetra.

The old temples of Pehoa were destroyed by the Muslims and the present ones which we see now were got constructed by the Marathas when they held sway over this region before the English occupied it.

We thus see that Pehoa has been an important tīrtha of India since times immemorial and has remained in continuous habitation to the present day. Even now, at the time of annual fair thousands of persons from all over India come here to have a holy dip in the Sarasvatī and get rid of all their sins.

46. CASR II, pp. 224-26 ; XIV, pp. 101-2 and 131-2.

47. Ibid. ; C. J. Rodgers, Report of the Punjab Circle of Archaeological Survey, Calcutta. 1891, pp. 15-17.

48. Ibid. ; Agrawal, IHQ (March 1956), pp. 33-34.

49. Cunningham, op. cit.

50. Devendra Handa, "Pehowa—An Ancient Holy Place", Advance, Jan.-March, 1966, pp. 28-29.

IN MEMORIAM

DR. PANNA LAL

The Board of Trustees of the All-India Kashiraj Trust places on record its deep sorrow at the demise on 29th May, 1967 of Dr. Panna Lal, Retd. I. C. S., C. S. I., C. I. E., M. A., B. Sc., LL. B., D. Litt., Ph. D., Bar-at Law. He was one of the First Trustees of the Trust nominated by the Government of India on 24th April, 1956 when the Trust was founded under the aegies of the Government.

After a brilliant career at Allahabad University where he took a triple first in Arts, Science and Law, he was called to the bar at Gray's Inn London and stood first in the Indian Civil Service Examination.

He had a distinguished record of successful administration and was greatly respected in the Government and he retired in 1944 while serving as Advisor to the Governor of Uttar Pradesh. In early 1930 Lord Lothian, Chairman of the Franchise Committee commented about the memorandum on the Franchise problem prepared by Dr. Panna Lal as "ablest of its kind produced in the country."

Inspite of his strenuous duties in service he could keep up his scholarly pursuits and was a scholar of Sanskrit and an authority on ancient Indian history and numismatics. Hindu philosophy and theology were his favourite subjects.

He was posted as Commissioner of Benares once in 1931 and again in 1935 and in this capacity he held the office of the Political Agent of the Benares State and was closely connected with the Darbar.

He was a great devotee of Mata Anandmayee and in his later days he mostly spent his time in deep meditation and passed away at the ripe old age of 84,

We all pray that God may grant him eternal peace.

RAMESH CHANDRA DE

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST
(JANUARY-JUNE, 1967)

VĀMANA PURĀṆA WORK

I. *Critical Edition* :

The Critical text of the Vāmana Purāṇa has been constituted primarily on the basis of the collation of twenty Manuscripts, i. e. 4 Kashmirian MSS., 3 Bengali MSS., 10 Devanāgarī MSS. of Northern India, and 3 South Indian MSS. (One Devanāgarī MS. from the Adyar Library, One Nandīnāgarī MS. from the Sṛṅgerī Maṭha, and one Telugu MS. from the Government Oriental MSS. Library, Madras,)

Of these, the Kashmirian MS. No. 4012 (Steine Catalogue) procured from Shri Raghunath Sanskrit Library, Jammu, through the kind courtesy of Dr. Karan Singh, Maharaja of Jammu and Kashmir, contains a very valuable Sanskrit commentary on the Vāmana Purāṇa by the Kashmirian Paṇḍita, Rama Chandra Bhatta. It is the only known and available Sanskrit commentary on the Vāmana Purāṇa. It lucidly explains difficult portions of the text, and also mentions some variants.

WORK ON THE OTHER PURĀṆAS :

Svalpa Matsya Purāṇa :

As has been mentioned previously it is being critically edited under the direction of Dr. V. Raghavan on the basis of an Assamese MS. and a London MS. Uptil now ten chapters have been published in the 'Purāṇa' Bulletin. The next eight chapters (11-18) are being published in this July issue of the 'Purāṇa'. Further chapters are being edited, and will be published in several instalments.

The work of the collation of the Kūrma Purāṇa MSS. has been suspended for the time being, for all our staff is engaged in the Vāmana Purāṇa work.

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी—जून, १९६७ ई०)

वामनपुराणकार्यम्

१ समीक्षात्मकं संस्करणम् :

वामनपुराणस्य समीक्षात्मकः पाठो मुख्यतया विंशतिहस्तलेखानां पाठसंवादा-
माश्रित्य निर्धारितो वर्तते । तेच हस्तलेखाः ४ काश्मीरलिपिबद्धाः, ३ बंगीयाः,
१० उत्तरभारतीय देवनागरीहस्तलेखाः, ३ दक्षिण भारतीयाः, एको देवनागरी-
लिपिबद्धः अड्यारपुस्तकालयाद्, एका नन्दीनागरीलेखः, एका च तेलगूलेखः
मद्रास गवर्नमेन्ट ओरियन्टल हस्तलिपिपुस्तकालयतः ।)

एतेषु काश्मीरहस्तलेखः ४०१२ संख्याकः (स्टीनकैटलॉग) श्री रघुनाथ
संस्कृत पुस्तकालयाद् उपलब्धः तत्रभवतः काश्मीरनरेश डा० कर्णसिंहमहाराजस्य
कृपावशात् । पण्डितरामचन्द्रभट्टकृतया संस्कृतटीकया च एषः समन्वितो
वर्तते । वामनपुराणस्य संस्कृतटीका चैषा एका एव प्राप्यते । अत्र बहुशः
कठिना अंशाः सरलतया व्याख्याताः, केचित् पाठभेदा अपि यत्र तत्र निर्दिष्टाः
सन्ति

अन्यपुराणकार्यम्

स्वल्पमत्स्यपुराणम्

पूर्वमेव यथा सूचितं, पुराणमेतत् डा० वी. राघवन् महानुभावेन आसामि-
लन्दनहस्तलेखयोः आधारेण समालोच्य सम्पाद्यते । इतः पूर्वमस्य दशअध्यायाः
'पुराण' पत्रिकायां प्रकाशिताः सन्ति । अन्ये च ११-१८ अध्यायाः अस्मिन्
जुलाई अंके प्रकाश्यन्ते । अवशिष्टा अपरे चाध्यायाः क्रमशः 'पुराण' पत्रिकायां
प्रकाशयिष्यन्ते ।

कूर्मपुराणस्य हस्तलेखानां संवादकार्यं साम्प्रतं प्रायेण अवरुद्धमेव, यतो वयं
सर्वे सर्वथा वामनपुराणप्रकाशनकार्ये व्यापृताः स्म ।

THE 'PURĀṆA' BULLETIN

The 'Purāṇa' Bulletin is regularly and punctually published each year on every Vasanta Pañchamī (January-February) and Vyāsa Pūrṇimā (July). With this July issue the 'Purāṇa' completes nine years of its publication. The nine yearly volumes consist of more than 3500 pages, and contain about 200 articles on various Purāṇic topics, written by Indian and foreign Indologists interested in the Purāṇic study and research.

We are glad to mention that the Government of India has approved the nomination of Dr. L. Sternbach, United Nations, New York, as Honorary Member of the Editorial Board of the 'Purāṇa' by the All India Kashiraj Trust. He has been a regular contributor to the 'Purāṇa' Bulletin. His learned articles have appeared in several issues of the 'Purāṇa'. We welcome him to our Editorial Board and hope that we will be receiving his advice and active co-operation.

VEDA PĀRĀYAṆA

During the bright half (Śukla-pakṣa) of the last Māgha (January) month the *pārāyaṇa* by memory of the Śākala-Śākhā of the R̥gveda was arranged in the Vyāsa temple of the Ramnagar Fort. The reciter was Pt. Kesava Sitarama Joglekar of Mysore State. The Pārāyaṇa was very successful and at the end of it the reciter was presented a certificate of merit and the usual Dakṣiṇā with the *Ratna-Kaṅkaṇa*

PURĀṆA PĀṬHA AND PRAVACANA

The Pāṭha and pravacana of the following Purāṇas were arranged :—

- (1) Devī-Bhāgavata, from 10. 2. 67 to 18. 2. 67 in the Sumeru temple of Ramnagar. The discourses on it were given by Pt. Visvanatha Sastri Datar of Varanasi.
- (2) Vāmana Purāṇa, from 27. 2. 67 to 9. 3. 67 in the Dharmasālā on the bank of the Gaṅgā. The discourses on it were given by Prof. Baldeva Upadhyaya of the Varanaseya Sanskrit University.

‘पुराण’ पत्रिकासम्बन्धिकार्याणि

‘पुराण’ पत्रिकायाः प्रकाशनं यथाकालं निरन्तरं प्रतिवर्षं वसन्तपञ्चम्यां (जनवरी-फरवरी) व्यासपूर्णमायां (जुलाई) च जायते । इदानीं जुलाई अङ्केन सहैव अस्याः नवमं नर्षं पूर्णतां याति । पुराणपत्रिकायाः नवानां वर्षाणां द्वयोः भागयोः पृष्ठाङ्काः ३५०० तोऽपि अधिकाः सन्ति, तथा पुराणविषयाध्ययने शोधकार्ये च विशेषेण अभिनिविष्टैः प्राच्यविद्यानिष्णातैर्भारतीयैर्वैदेशिकैश्च विद्वद्भिः पौराणिकविषयमधिकृत्य विरचितानां लेखानां संख्यापि शतद्वयं भवति ।

एषः हि अस्माकं प्रसन्नतायाः विषयः यत् काशिराज्न्यासेन प्रस्तावितं संयुक्तराष्ट्रीयस्य डा० एल० स्टर्नवैकमहाभागस्य नाम ‘पुराण’ पत्रिकायाः सम्पादक, मण्डलस्य सदस्यरूपेण भारतीयशासनेन स्वीकृतमिति । अस्य महानुभावस्य ‘पुराण’ पत्रिकायां अनेके लेखाः प्रकाशिताः सन्ति । एतस्य महानुभावस्य पुराणपत्रिकासम्पादकमण्डलसदस्यतां वयमभिनन्दयामः, आशास्महे च सदैवास्य परामर्शः सक्रियश्च सहयोगः सम्प्राप्स्यत इति ।

वेदपारायणम् ।

माघमासस्य (जनवरी) शुक्लपक्षे ऋग्वेदस्य शाकलशाखायाः स्मृत्या कण्ठस्थं पारायणं रामनगरस्थे व्यासमन्दिरे व्यवस्थापितम् आसीत् । पारायणकर्ता च पं० केशव सीताराम जोग्लेकरः (मैसूरराज्यस्य) आसीत् । पारायणं पूर्णतः सफलम् जातम् समाप्ते सति पारायणकर्त्ता विशेषयोग्यतायाः प्रमाणपत्रप्रदानेन समाहृतोऽभूत्, रत्नकङ्कणयुतया सुनिश्चितदक्षिणया च ।

पुराणपाठः प्रवचनञ्च

अधोलिखितपुराणानां पाठस्य प्रवचनस्य च व्यवस्था कृताः—

- (१) देवीभागवतम् । पाठः रामनगरस्थसुमेरमन्दिरे १०-२-६७ तः १८-२-६७ यावत् संजातः । वाराणस्याः श्री पं० विश्वनाथ शास्त्री दातारः प्रवक्ता आसीत् । (२) वामनपुराणम् । पाठः प्रवचनञ्च गंगातटस्थ धर्मशालायां सम्पन्नम् । पं० श्रीबल्देव उपाध्यायः (वाराणसेयसंस्कृतविश्वविद्यालयस्य) प्रवचनकर्त्ता आसीत् ।

- (3) Adhyātma Rāmāyaṇa, from 10. 4. 67 to 18. 4. 67 in Janakpura temple of Ramnagar. The discourses on it were given by post-Acharya Pt. Ramalaksmanacharya of Varanasi.

Besides, the *pārāyaṇa* and the *kathā* of the Rāmācarita-Mānasa of Gosvāmī Tulasīdāsa was arranged as usual from 11. 5. 67 to 19. 5. 67 in the Kālī temple at Chakia, a place about 20 miles from Ramnagar, where the gathering was in thousands. At the close of the *pārāyaṇa* and the *kathā* the *Udyāpana* ceremony was duly performed and the *prasāda* was distributed.

MEETING OF THE PURĀṆA-COMMITTEE

A meeting of the Purāṇa-Committee of the All-India Kashiraj Trust was held in the Ramnagar Fort on Dec. 30, 31, 1966, under the Chairmanship of His Highness Dr. Vibhuti Narain Singh. It was attended by Dr. R. K. Sharma, Education Ministry, Govt. of India, and Dr. S. N. Sastri, the former Vice-Chancellor of the Varanaseya Sanskrit University. Pt. Visvanatha Sastri Datar and Pt. Harirama Sukla, the two Sanskrit scholars of Varanasi, were also invited.

Certain principles of constituting the text of the Vāmana Purāṇa and the question of its extent were discussed. The Editor, Sri Anand Swarup Gupta, explained these principles and placed before the scholars some constituted readings as way of illustrations. Some of the readings were discussed. As regards the extent of the Vāmana Purāṇa text Dr. S. N. Sastri and the two learned Pandits were of opinion that its extent should be the same as that of the text of the Veṅkaṭeśvara printed edition, because according to the Nārādīya Purāṇa the extent of the *Pūrva-bhāga* of the Vāmana Purāṇa text (which only is now available) as represented by the vulgate is 6,000 śloka. They did not favour the omission of the 27 Adhyāyas of the Saro-māhātmya which are all omitted in the Bengali and the South Indian MSS, from the main text of the Vāmana Purāṇa. Dr. R. K. Sharma, however, was of opinion that the Manuscript evidence should also be taken into consideration.

We are thankful to these scholars for their co-operation and useful discussions.

(३) अध्यात्मरामायणम् । रामनगरस्य जनकपुर मन्दिरे वाराणस्याः रामलक्ष्मणाचार्यैः प्रवचनादिकं १०-४-६७ तः १८-४-६७ यावत् कृतम् ।

अन्यच्च, गोस्वामी तुलसीदासविरचितरामचरितमानसस्य पारायणं कथा च सामान्यतः ११-५-६७ तः १९-५-६७ यावत् रामनगरतः दसक्रोशान्तरे चक्रियाक्षेत्रस्थे कालीमन्दिरे सम्पादिताऽभूत्, यत्र सहस्रशः श्रोतारः संघटिता अभवन् । समासिदिवसे उद्यापनमहोत्सवः यथावत् सम्पन्नः, प्रसादश्चान्ते वितरितः ।

पुराणसमित्या अधिवेशनम्

महाराज काशिराज डा० विमूतिनारायण सिंहसाभापत्ये रामनगरदुर्गे अखिल भारतीयकाशिराजन्यासस्य पुराणसमित्या अधिवेशनं गत दिसम्बरमासस्य ३० तिथौ, ३१ तिथौ च नियोजिता आसीत् । अस्यां सम्मिलितौ अभूतां शिक्षासचिवालयस्य (भारतीय शासनाधिकारी) डा० आर० के० शर्मा, वाराणसेय संस्कृत विश्वविद्यालयस्य भूतपूर्व उपकुलपतिः डा० सुरेन्द्रनाथ शास्त्री च, संस्कृतविद्वांसौ वाराणस्याः पं० विश्वनाथशास्त्री दातारः, पं० हरीराम शुक्लश्च निमन्त्रितौ उपस्थितौ चास्ताम् ।

तत्र वामनपुराणस्य पाठनिर्धारणविषये केचित् सिद्धान्ताः विवेचिताः । इमे सिद्धान्ताः श्रीवामनपुराणसंस्करणसंपादकेन आनन्दस्वरूप गुप्तमहोदयेन व्याख्याताः, उदाहरणार्थं कतिचित् निर्धारितपाठाश्च विदुषां समक्षे विचारार्थं प्रस्तुताः, केचित् तत्र विचारिताश्च । डा० एस० एन० शास्त्री, द्वौ च पण्डित विद्वांसौ एतत्पुराणस्य श्लोकसंख्याविषये स्वमतानि प्रकटितवन्तः यत् नारदीयपुराण-वर्णनानुसारेण वामनपुराणस्य पूर्वभागे षट्सहस्रं श्लोकाः भवितुमर्हन्ति, इत्थं वैकटेश्वर संस्करणमेव प्रमाणतः ग्राह्यं भवेत्, तथा च सरोमाहास्यस्य २७ अध्याया अपि ग्राह्याः भवन्तु इति । यद्यपि बंगला-दक्षिणभारतीयहस्तलेखेषु मुख्यपाठे अध्याया इमे अगृहीताः सन्ति । अपरश्च डा० आर० के० शर्मा तु हस्तलेखानामपि प्रमाण्यं सुविचार्य ग्राह्यं भवेदिति स्वमतं प्रकटितवान् ।

एतान् विदुषः प्रति तेषाम् उपयोगिविचाराय सहयोगाय च वयं कृतज्ञाः स्म ।

VISIT OF THE JAGADGURU SRI SANKARACHARYA OF SRINGERI

His Holiness Jagadguru Sri Sankaracharya of the Śārādā Pīṭha, Sringerī Maṭha, Mysore, visited the Ramnagar Fort in the evening of May 3 on the occasion of his visit to Varanasi. His Highness Maharaja Dr. Vibhuti Narain Singh welcomed the distinguished guest. His Highness also performed the *pāda pūjā* of the *Pādukās* (Sandals) with the help of the Pandits of the Sringerī Maṭha. Pt. Rajesvara Sastri was also present. After the Pāda-pūja the *prasāda* was distributed and blessings were given by His Holiness. His Holiness was also pleased to bless the young Mahārājakumār who was in his *Brahmacāri-vesha*, whose *Yajñopavīta* ceremony had been performed a few months before.

The Kashiraj Trust presented a set of its twelve publications to His Holiness as a mark of respect. In his letter of June 17, 1967 the Private Secretary to His Holiness acknowledges the receipt of these publications and further writes that 'His Holiness is immensely glad to find that the Purāṇa Department of the Kashiraj Trust has done very useful work'.

The Nandī-Nāgarī Manuscript of the Vāmana-Purāṇa was procured by us from the Śringerī Maṭha Library. The Trust is very much grateful to His Holiness for his generous help and co-operation, and hopes that the same will be available to the Trust in future also.

DISTINGUISHED VISITORS AND GUESTS:

Dr. Juan Roger Rivieri Professor of Indology, Madrid University, Spain, and Mrs. Rivieri visited the Purāṇa Department on January 6, 1967 and appreciated its work.

Dr. H. Von Stietencron, South Asia Institute, University of Heidelberg, Germany, also visited the Purāṇa Department. He writes 'The Trust is doing most useful work, which is specially important for every scholar dealing with Purāṇic studies.'

शारदापीठस्य जगद्गुरु श्रीशंकराचार्याणां समागमनम्

महोदयाः शृंगेरीमठस्थशारदापीठस्य श्रीशंकराचार्याः स्ववाराणसीयात्राक्रमे रामनगरदुर्गेऽपि मई ३ दिनाङ्के समागताः, स्वागतं च तेषां काशिराज डा० विभूतिनारायणसिंह द्वारा विशेषातिथिरूपेण कृतम् । शृंगेरिमठस्य पण्डितानां सहयोगेन काशिराजेनापि पादुकयोः पादपूजा विहिता । तस्मिन्काले पं राजेश्वर शास्त्रिणोऽपि उपस्थिता आसन् । पादपूजायाः अनन्तरं प्रसादवितरणं जातम्, आशीर्वादाश्च काशिराजाय प्रदत्ताः । ब्रह्मचारिवेषधारिणे कृतयज्ञोपवीताय (मासानपूर्व) शिशवे महाराजकुमाराय आशीर्वादान् दत्त्वा अति प्रसन्नाः बभूवुः श्रीशंकराचार्याः ।

काशिराजन्यासः स्वप्रकाशितान् द्वादशग्रन्थान् जगद्गुरु श्रीशंकराचार्याय बहुमानप्रदर्शनपुरःसरं समर्पितवान् । श्रीशंकराचार्यस्य व्यक्तिगत सचिवमहोदयः १७ जूनतिथौ प्रेषिते पत्रे प्रकाशनप्राप्तिमङ्गीकरोति, लिखति च “श्रीशंकराचार्य महोदयाः काशिराजन्यासस्य पुराणविभागद्वारा सम्पाद्यमानं उपयोगिनं कार्यं दृष्ट्वा अत्यन्तं मोदमनुभवन्ति’ इति ।

शृंगेरिमठादेव अस्माभिः वामनपुराणस्य नन्दोनागरीलेखः समुपलब्धः । श्रीशंकराचार्यकृतसहायतायै सहयोगार्थं च न्यासः कृतज्ञतां अभिव्यञ्जयति, आशास्ते च भविष्येऽपि तादृक् एव सहायादिकं दास्यते ।

विशिष्टा अतिथयः दर्शकाश्च

अस्मिन् वर्षे जनवरीमासस्य षष्ठतिथौ माद्रिद (स्पेन) विश्वविद्यालयस्य भारतीय विद्याविभागाध्यक्षो श्री ज्वान रोजर रिबीरि महाशयः, तथा श्रीमती रिबीरि महाशयाऽपि पुराणविभागं दृष्टवन्तौ, प्रशंसितवन्तौ च कार्यजातमस्य ।

डा० एच० वान स्टीटेन्क्रोन जर्मनीदेशस्य हेडेल्वर्ग विश्वविद्यालये दक्षिण एशिया संस्थायाः अधिकारी पुराणविभागमत्र दृष्टवान् । अयं लिखति “न्यासोऽयं महद् उपयोगि कार्यं करोति, शोधकार्यसंलग्नानां पुराणानामध्ययने दत्तचित्तानां विदुषां कृते एतत्सर्वं विशेषेण उपयोगाय कल्पते इति ।

The following distinguished persons were the guests of His Highness Maharaja Vibhuti Narain Singh who were acquainted with the activities of the Trust and were presented the latest volume of the Purāṇa bulletin and other presentation pamphlets :—

1. Dr. Juan Roger Rivieri Professor of Indology, Madrid University, Spain and Mrs. Rivieri.
2. Shri Gaj Raj Singh, I.A.S. ; Managing Deputy Director, Tourism.
3. Shri M.C. Desai ; Chief Justice, Allahabad High Court.
4. Dr. C. D. Deshmukh, and Shrimati Deshmukha.
5. Shri V. Jha, Foreign Secretary, Govt. of India, New Delhi.
6. Shri S. C. Datt ; Prof., Mayo College, Ajmer.

THE SOUTH INDIAN TOURIST BEUREAU

The tourist office of the Trust is working as usual and this year about 575 pilgrims were attended to. The Trust has also arranged for the facility of accomodation for the pilgrims to perform Śrāddha ceremony at their Shivala House and many pilgrims who visited Varanasi availed of this facility.

A Kīrtan party of about 200 persons visited Varanasi and were accomodated at Shivala House. They arranged for their Kīrtanas (devotional songs) for the general public and there was a good response from the Public of Banaras.

During this period we lost the Librarian of our Purāṇa Dept., Shri Ranganath Pandey, whose sad and untimely demise occured on May 1. He was a very sincere and silent worker. We pray for the peace of the departed soul.

अद्योनिर्दिष्टाः विशिष्टा जनाः स्ववाराणस्यागमनप्रसङ्गे महाराज काशिनरेशस्य अतिथयोऽभवन्, काशिराजन्यासस्य कार्याणां च परिचयं अलभन्त, पुराणपत्रिकायाः अन्तिमो अंकः अन्यानि च देयानि पत्राणि तेभ्यः समर्पितानि :—

१. डा० जुअन रोजर रीविरो, विभागाध्यक्षः भारतीयविद्यायाः, मद्रिद विश्वविद्यालयस्य (स्पेन), श्रीमती रीविरी महोदया च सहचारिणी अभवत् ।
२. श्रीगजराज महोदयः, आइ. ए. एस. मैनेजिंग डिप्टी डाइरेक्टर टूरिज्म ।
३. श्री एम. सी. देशाई महोदयः, चीफ जस्टिस, इलाहाबाद हाईकोर्ट ।
४. डा. सी. डी. देशमुखः, श्रीमती देशमुखमहोदया च ।
५. श्री वी. झा महानुभावः, विदेशसचिवालयस्य गवर्नमेन्ट आफ इण्डिया, देहली ।
६. श्री एस. सी. दत्त महाशयः, प्रोफेसर, मेयो कालेज, अजमेर ।

दक्षिणभारतीय—यात्रिविभागः

काशिराजन्यासस्य यात्रिविभागः सामान्यतः प्रचलति । अस्मिन् वर्षे प्रायः ५७५ यात्रिण अत्र उपस्थिता अभवन् । श्राद्धसंस्कारोद्देश्येन काश्यां समागतानां यात्रिणां निवासाय न्यासेन शिवालाभवने प्रबन्धः कृतः । एतेन बहवश्च यात्रिणः लाभान्विताः बभूवुः ।

कीर्तन मण्डलं २०० व्यक्तीनां अत्र समागच्छत् शिवाला भवने च न्यवसत् । साधारणजनतायै तैः कीर्तनादिकं व्यवस्थापितमासीत्, शिवासिनां उपस्थितिश्च तत्र प्राचुर्येण समभवत् ।

अत्रान्तरे पुराणाविभागस्य पुस्तकालयाधिकारिणः श्रीरंगनाथपाण्डेयस्य अकाले स्वर्गवासः मईमासस्य १ तिथौ संजातः, सुयोग्यतमः असौ विश्वसनीयः कार्यकुशलः सर्वेषां प्रीतिभाजनमभवत् । तस्य आत्मनः शान्त्यै वयं प्रार्थयामः ।

मत्स्य उवाच—

१ मासि मासि च रेवत्यां ब्राह्मणान् वृतपायसान् ।
 सदक्षिणं भोजयित्वा रूपभागभिजायते ॥ १ ॥
 कृत्तिकासु महाभागाः पायसेन ससर्षिषा ।
 सन्तर्प्य ब्राह्मणान् साधून् लोकानापनोत्यनुत्तमान् ॥ २ ॥
 रोहिण्यां प्रथितैर्मा (मां) सैर्मागै^२ र्याम्येन^३ (?सर्षिषा ।
 पयोऽन्नपानं दातव्यमानृण्यार्थं द्विजातये ॥ ३ ॥
 दोग्ध्रौ दत्त्वा सवत्सां तु नक्षत्रे सोमदैवते ।
 स गच्छेन्मानुषालोकात् स्वर्गवासमनुत्तमम् ॥ ४ ॥
 आर्द्रायां कृषरं दत्त्वा तिलमिश्रमुपोषितः ।
 नरस्तरति दुर्गाणि क्षुरधारांश्च पर्वतान् ॥ ५ ॥
 पुनर्वसौ यवान् दत्त्वा तथैव द्रोणि^६ शोभने ।
 यशस्वी रूपसंपन्नो बहुले^७ जायते कुले ॥ ६ ॥

१. स्व. म. ११. १ = च. चि. पृ. ८८१. प. ५. ६; कृ. कल्प. पृ. २४१
 प. ६, ७.
 ,, ,, ,, २—५ = म. भा. १३, ६६.५-८.
 वि. धर्मो. ३. ३१८. २-५.
 कृ. कल्प. पृ. २४१. प. ६ to २४२. ४.
 च. चि. पृ. ८७६ प. ६ to १४.
 २. मागैः मृगसंबन्धिभिः मांसैः ।
 ३. 'याम्येन'—अस्फुटोऽर्थः । म. भा., वि० धर्मो०, च. चिः—'अग्नेन' इति
 पाठः । कृ. क. 'यत्नेन' इति ।
 ४. स्व. म. ११-६—१०. = च. चि. पृ. ८७६. प. १५
 ,, ८७७ ,, ८.
 कृ. कल्प. पृ. २४२. प. ५—१४.
 वि. धर्मो. ३. ३१८. ६—१०.
 म. भा. १३.६६. ६—१३
 ५. यवस्थाने पूपान् अपूपानिति म. भारते, कृ. कल्पतरौ, वि० धर्मो०, च. चि. ।
 ६. द्रोणि इति दुष्टः शब्दः पाठश्च । 'अन्नानि' इति पूर्वोद्दिष्टेषु ग्रन्थेषु ।
 ७. 'बहुले' इति कृ. क.; च. चि. पाठः ।

पुण्ये तु कनकं दत्त्वा कृतं चाकृतमेव च ।
 अनालोकेषु लोकेषु सोमवासे^१ विराजते ॥ ७ ॥
 आश्लेषायां तु यो रौप्यं वृषभं वा प्रयच्छति ।
 स सर्वभयनिर्मुक्तः शास्त्रवानभिजायते ॥ ८ ॥
 मघासु तिलपूर्णानि वर्धमानानि मानवः ।
 प्रदाय पुत्रपशुमान् नित्यं प्रेत्य प्रमोदते ॥ ९ ॥
 फाल्गुने पूर्वसमये ब्राह्मणं समुपोषितम् ।
^२भक्त्यान्नपानसंयुक्तं कृत्वा सौख्यं स गच्छति ॥ १० ॥
^३घृतक्षीरसमायुक्तं द्विवर्ष^४षष्टिकोदनम्^५ ।
 उत्तराविषये दत्त्वा स्वर्गलोके महीयते ॥ ११ ॥
 यद्यत्प्रदीयते दानमुत्तराविषयेण वै ।
 महाफलमनन्तं च भवतीति विनिश्चयः ॥ १२ ॥
 हस्ते हस्तिरथ^६ दत्त्वा चतुर्भोजं^७मुपोषितः ।
 प्राप्नोति परमाँलोकान् पुण्यकालं^८समन्वितान् ॥ १३ ॥

८. 'सोमवत् स' इति समीचीनः पाठः पूर्वोद्दिष्टेषु ग्रन्थेषु ।

९. 'भक्त्या' इत्यस्य स्थले 'भक्ष्य' इति सर्वत्र ।

१०. स्व. म. ११. ११—१५ = च. चि. पृ. ८७७. प. ६ to

„ ८७८. „ २.

क. क. पृ. २४३. प. १—१२.

वि. धर्मो. ३. ३१८. ११—१५.

म. भा. १३—६६. १४—१८.

११. 'द्विवर्ष' इति अन्यत्र पाठः । किंतु द्विवर्षशब्दोऽपि साधुः, वर्षद्वयाभिरक्षितान् शालीन् लक्षयति ।

१२. षष्टिदिनैः पच्यमानाः शालयः षष्टिकाः ।

१३. हस्तिरथं रथम् ।

१४. 'चतुर्थ्युक्तम्' इत्यन्यत्र । क. कल्पतरौ, च. चि. 'चतुर्भिः हस्तिभिः संयुक्तमित्यर्थो दत्तः ।'

१५. 'काम' इति म. भारते शुद्धः पाठः ।

चित्रायामूषडं^{१६} दत्त्वा पुण्यान् गन्धांश्च वै मधु ।
चरत्यप्सरसां लोके वसते वत्सरान् शतान् ॥ १४ ॥

स्वात्यां चैव धेनुं^{१७} दत्त्वा यदिष्टमिष्टमात्मनः ।
प्राप्नोति लोकांश्च शुभानिह चैव महद्यशः ॥ १५ ॥

^{१८}विशाखायामनड्वाहं धेनुं दत्त्वा च दुःखहाम्^{१९} ।
सप्त(प्रा)सङ्गं^{२०} च शकटं सधान्य (न्यं)वस्त्रसंयुतम् ॥ १६ ॥

पितृन् देवांश्च प्रीणाति प्रेत्य चामृतमश्नुते ।
अनुराधासु प्रावारं वस्त्रोत्तरमुपोषितः ॥
दत्त्वा युगशतं वापि नरः स्वर्गो महीयते ॥ १७ ॥

कालशाकं च विप्रेभ्यो दत्त्वा मर्त्यः समूलकम् ।
ज्येष्ठायां शिष्टमिष्टं^{२१} वा गतिमिष्टां स गच्छति ॥ १८ ॥

मृगे(मूले)तु मूलकं दत्त्वा ब्राह्मणेभ्यः समाहितः ।
पितृन् समं प्रीणयति गतिमिष्टां स गच्छति ॥ १९ ॥

अथवा पूर्वाषाढासु दधिपात्राण्युपोषितः ।
कुलवृत्तोपसंपन्ने ब्राह्मणे वेदपारगे ॥ २० ॥

१६. 'वृषभम्' इति सर्वत्र । पूर्वापरसङ्गत्या च स एव समीचीनः पाठः ।

१७. 'धनम्' इति सर्वत्र साधुः पाठः ।

१८. स्व. म. ११. १६-२० = च. चि. पृ. ८७८. प. ३—१६.

क. कल्प. पृ. २४३. प. १३ to

२४४ ,, ६.

वि. धर्मो. ३. ३१८. १६—२२.

म. भा. १३. ६६. १६—२५.

१९. 'दुग्धदाम्' इति सर्वत्र ।

२०. प्रासङ्गः द्वितीयं युगकाष्ठम् ।

२१. 'ऋद्धिमिष्टां' इति म. भा., वि. धर्मो । 'मृत्युमुत्साद्य' इति च. चि ।

^{२२}प्रदाय जायते प्राज्ञः कुलेषु बहुशो (?) कुले^{२३} ।
 उद[क] सक्तुं ससर्पिष्कं प्रभूतं मधुफाणितम् ॥ २१ ॥
 दत्त्वा चोत्तराषाढासु सर्वान् लोकानवाप्नोति (?)^{२४} ।
 श्रवणे कम्बलं दत्त्वा वस्त्रान्तरितमेव च ॥ २२ ॥
 एतेन याति दानेन^{२५} सर्वलोकान् समुद्धृतान्^{२६} ।
 गोप्रयुक्तं धनिष्ठासु यानं दत्त्वा समाहितः ॥ २३ ॥
^{२७}वस्त्रराशिधरश्चैव स तु राज्यं समश्नुते ।
 दुग्धान्(गन्धान्)शतभिषा योगे दत्त्वा सागरुचन्दनान् ॥ २४ ॥
 प्राप्नोति परमान् लोकान् प्रेत्य दुग्धांश्च(गन्धांश्च)शाश्वतान् ।
 पूर्वभाद्रपदा योगे राजमाषान् प्रदापयेत् ॥ २५ ॥
^{२८}सर्वभक्ष्यरसोपेतः सर्वः(सवै)प्रेत्य सुखी भवेत् ।

२२. स्व. म. ११. २१—२५ = च. चि. पृ. ८७८. प. १६ to

„ ८७९. „ १३.

कृ. कल्प. पृ. २४४. प. १० to

२४५ „ ६

वि. धर्मो. ३. ३१८. २३—२८.

म. भा. १३. ६६. २६—३१.

२३. अत्र विविधः पाठः । म. भारते 'कुले सबहुगोधने'; वि. धर्मो. 'कुले स बहुगोकुले'; कृ. कल्प, च. चि, 'कुले बहुगुणाकुले' इति ।

२४. अत्र अभिजिद्विषयकः श्लोकः अधिकतया म. भा., कृ. क., च. चि., वि. धर्मो. च दृश्यते ।

२५. 'श्वेतेन याति यानेन' इति सर्वत्र ।

२६. 'असंवृत्तान्' 'सुसंयतान्' इति अन्यत्र ।

२७. 'वस्त्रराशिधनम्' म. भारतपाठ उपादेयो भाति । अन्यत्र प्रायो विविधोऽपपाठः ।

२८. स्व. म. ११. २६—२८ = च. चि. पृ. ८७९. प. १४ to

८८०. „ २.

कृ. कल्प. पृ. २४५. प. ७—१५.

वि. धर्मो. ३. ३१८. २६—३२.

म. भा. १३. ६६. ३२—३५.

स्व. म. ११. २६, ३० = च. चि. पृ. ८७९. प. १३—१६.

कृ. कल्प. पृ. २४६. ३—६.

^{२६} प्रवृत्ते तूत्तरायोगे^{३०} यस्तु मांसं प्रयच्छति ॥ २६ ॥

^{३१} [स पितृन् प्रीणयति वै प्रेत्य चानन्यमश्नुते ।

^{३२} कांस्योपदोहनां धेनुं रेवत्यां यः प्रयच्छति ।]

स प्रेत्य मांसान्(कामान्)आदाय दातारमुपगच्छति ॥ २७ ॥

रथमश्वसमायुक्तं दत्त्वाश्विन्यां नरोत्तमः ।

हस्त्यश्वरथसंपन्ने धर्मिष्ठे जायते कुले ॥ २८ ॥

भरणीषु द्विजातिभ्यः नीलां^{३३} धेनुं समर्पयेत् ।

गां च प्रसूतामाप्नोति नरः प्रेत्य यशस्तथा ॥^{३४} २९ ॥

^{३५} अन्नदानं महादानं सर्वदानाधिकं स्मृतम् ।

अन्नादि^{३६} त्राणं^{३७} जननं नृणां सञ्जायते सदा ॥ ३० ॥

प्राणाप्यायनमात्रं तु यो विप्राय प्रयच्छति ।

दुर्मिक्षे तु विशेषेण स लभेच्चाक्षयादिकम् ॥ ३१ ॥

^{३८} कृत्वा तु पातकं कर्म यो दद्यादन्नमीप्सितम् ।

ब्राह्मणानां विशेषेण सन्निहत्यात्मनस्तु सः ? ॥^{३९} ३२ ॥

२६. 'श्रौरभ्रम्' इति सर्वत्र । एतच्च मांसमित्यस्य विशेषणम् ।

३०. अत्र उत्तराशब्दस्य 'उत्तरा भाद्रपदा' इत्यर्थः ।

३१. फलवाचकं त्वर्धं कोशे लुप्तम्; उपरि उद्धृतं म. भारतात् ।

३२. रेवतीनिर्देशेन दानविधायकमर्थं च लुप्तं, म. भारतादुद्धृतम् ।

३३. 'तिल' इति. म. भा, कृ. क, च. चि ।

३४. नक्षत्रदानमत्र समाप्तम् ।

३५. बृहस्पत्युक्तत्वेन कृ. कल्प १६; च. चि. ६७६.

३६. 'अन्नाद्धि' कृ. कल्प., च. चि. ।

३७. 'प्राण' कृ. कल्प., च. चि. ।

३८. स्व. म. ११. ३१. = च. चि. पृ. ६७६. प. १८ to

६८०. ,, ८.

कृ. कल्प. पृ २४६. प. १५.

२४७. ,, १०.

३९. स निहन्त्यात्मनोऽयशः—कृ. कल्प. स निहन्त्यात्मनस्तमः ।

दुर्लभस्त्वन्नदाता च मुदा भोक्ता च दुर्लभः ।
 मुदा दाता च भोक्ता च तावुभौ स्वर्गगामिनौ ॥ ३३ ॥
 योऽन्नं बहुमतं भुङ्क्ते यश्चान्नं नावमन्यते ।
 यश्चान्नं प्रीतितो दद्यात्तस्यान्नमुपतिष्ठति ॥ ३४ ॥
 प्रीतितोऽन्नं च यो दद्याद् गृहीयाद्योऽभिपूज्य च ।
 प्रीतितोऽक्षयमाम्नोति पूजितः स्वर्गमश्नुते ॥ ३५ ॥
 यो दद्यादपि नान्नं^{४०} च यश्चान्नं नाभिनन्दति ।
 तावुभौ नरके मग्नौ वसेतां शरदां शतम् ॥ ३६ ॥
^{४१}भोजयित्वा दश शतान् नरो वेदविदो द्विजान्^{४२} ।
 न्यायविद्धर्मविदुषो स्मृतिशास्त्रविदस्तथा ॥ ३७ ॥
 न याति नरकं घोरं संसारं च न सेवते ।
^{४३}पतेद् ब्राह्मणमन्नं तु भुक्तमन्नं यदा गृही ॥ ३८ ॥
 अवन्ध्यं दिवसं कुर्यादन्नदानेन मानवः ।
 भैक्षेना(णा?)न्नं समाहृत्य विप्रेभ्यो यः प्रयच्छति ॥ ३९ ॥
 स्वाध्यायनिरतो विप्रः तदेव फलमश्नुते ।
^{४४}कुटुम्बं पीडयित्वा तु (पि) ब्राह्मणाय महात्मने ॥ ४० ॥

४०. यो दद्यादप्रियेणान्नम्—कृ. कल्प. च. चि ।

४१. स्व. म. ११. ३६ to = च. चि. पृ. ६८३ प २१ to

३६१,२ १८४ ,, ५.

कृ. कल्प. पृ. २४७ प. १६ to

२४८ ,, १.

” ” ११. ३६. ३,४. to ४० = कृ. कल्प. पृ. २४८ प. ७—१०

३६३,४, ४०१,२ = च. चि. पृ. ६७४ प. १३, १४.

” ” ” ४०३,४ = ” ” ” ६८४ प. १२.

४२. एतत्प्रघट्टकश्लोकाः महाभारतादिति कृ. कल्प., ब्रह्मवैवर्तादिति च. चि. ।

४३. 'यतेत ब्राह्मणं तु भोक्तुमन्नं सदा गृही' इति समीचीनः पाठः—कृ. कल्प. ।

४४. म. भारते दानधर्मादिति च. चि. पृ. ६७४.

दातव्यं भिक्षितायात्रमात्मनो भूतिमिच्छता ।

^{४५}अन्नाद्भूतानि जातानि देवाश्चान्नाभिकाङ्क्षिणः ॥ ४१ ॥

^{४६}न तस्य पात्रादिर्विधि(धिः)विना श्राद्धं प्रकीर्तितम् ।

अपि क्रीटपतङ्गानामपि चाण्डालयोनिनाम् ॥ ४२ ॥

दत्त्वात्रं लोकमाप्नोति प्राजापत्यं समाहितः ।

बान्धवैभ्योऽतिथिभ्योऽन्नं पुत्रेभ्यो^{४७}ऽन्नं प्रयच्छतः ॥ ४३ ॥

दीनान्धकृपणानां च स्वर्गः स्यादन्नदायिनाम् ।

^{४८}ग्रामे तु विफलं ह्येतद्विधिवत् परिकीर्तितम् ॥ ४४ ॥

एतद्देवायने^{४९} प्रोक्तं द्विगुणं पुण्यगौरवम् ।

^{५०}धर्मार्थकाममोक्षाणामारोग्य(ग्यं) साधनं यतः ॥ ४५ ॥

स तस्यारोग्यदानेन नरो भवति सर्वदः ।

^{५१}आरोग्यं चापि कुरुते—दैवे परिच्छदः ॥ ४६ ॥

४५. नन्दिपुराणादिति च. चि. पृ. ६८४.

४६. स्व. म. ११. ४१—४३, २ = च. चि. पृ. ६८४. प. १३—१७.

कृ. कल्प. पृ. २४८. ,, ११—१६.

” ” ११. ४३, ४, ४४, २ = च. चि. पृ. ६८४. ,, २० to

” ” ६८५ ,, १. }

कृ. कल्प. पृ. २४६. ,, १, २.

” ” ” ४४, ४, ४५. च. चि. ,, ८६३. ,, १-३.

कृ. कल्प. ,, २५०. ,, ३-५. ●

४७. 'विप्रेभ्यः' कृ. कल्प; 'मित्रेभ्यः' च. चि.

४८. 'ग्रामे ग्रामे फलं' इति कृ. कल्प; च. चि.

४९. 'एतद्देव अयने' कृ. कल्प; 'एतद्देवाय ते' च. चि.

५०. अत आरभ्य आरोग्यदानम् । कृ. कल्प. १७.

५१. 'आरोग्यशालां कुरुते महौषधपरिच्छदाम्' कृ. कल्प., च. चि.

^{५२} वैद्यस्तु शास्त्रवित् प्राज्ञः नृनौषधपराक्रमः^{५३} ।

औषधिमूलपूर्णज्ञः^{५४} स्मरन् कालविधिं तथा ॥ ४७ ॥

रसवीर्यविषाकज्ञः नालि(शालि)मांसौषधिगणान्(णे?) ।

योगविद्देहिनां प्रेत्य^{५५} यो धीमान् प्रविशेद् बुधः ॥ ४८ ॥

व्याधितं नीरुजीकृत्य अप्येकं करुणायुतः॥

प्रयाति ब्रह्मसदनं कुलसप्तकसंयुतम् ॥ ४९ ॥

अल्पवित्तानुसारेण दरिद्रः फलभाग्भवेत् ।

यस्तु स्वल्पाद्युपायेन मोक्षयेद्ब्रह्माधिपीडितम् ॥ ५० ॥

सोऽपि याति शुभान् लोकान् यथेष्टान् यज्ञयाजिभिः ।

^{५६}भूताभयप्रदैर्दत्तं गोसहस्रं सदक्षिणम् ॥ ५१ ॥

५२. स्व. म. ११. ४६, ४७ = च. चि. पृ. ८६३. प. ५ to ८
 " " " " कृ. कल्प. " २५०. " ७—१०.
 " " ४८. = च. चि. " ८६३. " २०—२१.
 कृ. कल्प. " २५१. " ६, १०.
 " " ४६१, २ = च. चि. पृ. ८६४. , १.
 कृ. कल्प. " २५१. " ११.
 " " ४६३, ४ = च. चि. " ८६४. " ६, ७.
 " " ५०१, २ = कृ. कल्प. " २५१. " १६, १७.
 " " ५०. ३. = च. चि. " ६४६. " १३१.
 कृ. कल्प. " २५२. " ६१.
 " " ५०. ४. = च. चि. " ६४६. " १६२.
 कृ. कल्प. " २५२. " १२२.

५३. दृष्टौषधपरायणः (पराक्रमः) कृ. कल्प. च. चि.

५४. 'मर्मज्ञः' 'वर्णज्ञः' कृ. कल्प. च. चि.

५५. 'देहं' कृ. कल्प., च. चि.

५६. अत आरम्य अभयदानम् । कृ. कल्प. १८.

^{५०} यज्ञदानतपांसि च परत्रेह च भूतये ।
 भवन्ति तस्य यस्यार्थे रक्षणेनापि मानसम् ॥ ५२ ॥
^{५१} रागाद्वेषाद्भयाद्वापि सन्त्यजेद्यो विपद्गतम् ।
 ब्रह्महत्यासमं तस्य पापमाहुर्मनीषिणः ॥ ५३ ॥
 प्राणिनं हन्यमानं हि यः शक्तः समुपेक्षते ।
 प्रयाति नरकं घोरमिति प्राहुर्मनीषिणः ॥ ५४ ॥
 चतुस्सुागरपर्यन्तां यो दद्यात्पृथिवीमिमाम् ।
 मर्त्येभ्यो योऽभयं दद्यात्ततोप्यभयदोऽधिकः ॥ ५५ ॥
^{५२} विनष्टः पश्यतो यस्य(या)रक्षितः शरणागतः ।
 आदाय सुहृदं(सुकृतं)तस्मात् स्वर्गं गच्छति रक्षिता(त्यरक्षितः) ॥ ५६ ॥
^{६०} छत्रदो^{६१} गृहमाप्नोति गृहदो नगरं तथा ।
 उपानहः प्रदानेन रथमाप्नोत्यनुत्तमम् ॥ ५७ ॥

५७. स्व. म. ११. ५१, ५२ = च. चि. पृ. ६४७. प. ३—४.
 कृ. कल्प. ,, २५३. ,, १—५.
 ,, ,, ,, ५३, ५४ = च. चि. ,, ६४७. ,, १२—१५.
 कृ. कल्प. ,, २५३. ,, ७. १०.
 ,, ,, ,, ५५ = च. चि. ,, ६४८. ,, ३, ४.
 कृ. कल्प. ,, २५४. ,, २. ३.
 ५८. श्लोकौ ५२, ५३ महाभारतादिति कृ. कल्प., श्लो. ५२ तथा च. चि. पृ. ६४७.
 श्लोकौ ५२, ५३ दृश्यतां रामायणे युद्ध°
 ५९. इत आरम्य ५ श्लोका रामायणादिति कृ. कल्प., च. चि., दृश्यन्ते चैते तत्र
 युद्ध° १८. २७—३१; स्व. म. श्लो. ३०-३१ एवोद्धृतः ।
 ६०. स्व. म. ११. ५६^{१,२} = च. चि. पृ. ६२७. प. ५.
 कृ. कल्प. ,, २५८. ,, १७.
 ,, ,, ,, ५६^{३,४} = ,, ,, ,, ,, १८.
 ,, ,, ,, ५७^{१,२} = च. चि. ,, ६३६. ,, १०.
 कृ. कल्प. ,, २५८. ,, १६.
 ,, ,, ,, ५७^{३,४} to ६० = कृ. कल्प. पृ. २६६ प. १ to ५, ११, १२.
 ६१. इतः परं नानादानानि । कृ. कल्प. प्रकीर्णदानानि, पृ. २५८—६. तत्र
 यमादिति ।

इन्धनानां प्रदानेन दीप्ताग्निरिव जायते ।
 गवां घासप्रदानेन सर्वपापैः प्रमुच्यते ॥ ५८ ॥
 रुक्मदः सर्वमाप्नोति आरोग्यं^{६२} रूपमुत्तमम् ।
 वासोदः चन्द्रमो लोकं सूर्यलोकं गुडप्रदः ॥ ५९ ॥
 राजोपकरणं दत्त्वा वस्त्राणि विविधानि च ।
 नगरं च तथा दत्त्वा राजा भवति भूतले ॥ ६० ॥
 गोरसानां प्रदानेन तृप्तिमाप्नोत्यनुत्तमाम् ।
 तथा घृतप्रदानेन दीर्घं विन्दति जीवितम् ॥ ६१ ॥
^{६३}नानाविधानि द्रव्याणि धनानि विविधानि च ।
 आयुःकामेन देयानि स्वर्गं चाक्षयमिच्छता^{६४} ॥ ६२ ॥
 वस्त्रदाता सुवेशः स्याद्रूप्यदो रूपमुत्तमम् ।
 हिरण्यदो महावृद्धिं दीर्घमायुश्च विन्दति ॥ ६३ ॥
 फलमाल्यानि पानानि शाकानि विविधानि च ।
 यानानि दत्त्वा विप्रेभ्यः मुदा युक्तः सदा भवेत् ॥ ६४ ॥
 औषधं स्नेहमाहारं रोगिणे रोगशान्तये ।
 ददानो रोगरहितः सुखी दीर्घायुरेव च ॥ ६५ ॥
 ताम्बूलं चैव यो दद्याद् ब्राह्मणेभ्यो विचक्षणः ।
 मेधावी सुभगः प्राज्ञो दर्शनीयश्च जायते ॥ ६६ ॥
^{६५}गुडमिक्षुरसं चैव लवणं व्यञ्जनानि च ।
 सुरभीनि(णि?) च पानानि दत्त्वात्यन्तं सुखी भवेत् ॥ ६७ ॥

६२. 'रूप्यदः' इति कृ. कल्प. पाठः ।

६३. स्व. म. ११.६१-६५. = कृ-कल्प. पृ. २५६. प. १४, १५, १७, १८.
 ,, २६०. ,, १-४, १२, १३.

६४. संवर्तादिति कृ. कल्प. पृ. २५६-६०.

६५. स्व. म. ११.६६ = कृ. कल्प. पृ. २६० प. १४, १५.

,, ,, ,, ६७१-६ = ,, ,, ,, २६२ ,, १२, १३, १४.

देवतापुष्पदानेन जायते श्रीसमन्वितः ।
ऊर्धा(धर्वा?) गतिमवाप्नोति यश्च धूपप्रदो नरः ॥
लोके प्रकाशो भवति चक्षुष्मानपि दीपदः ॥ ६८ ॥

इति स्वल्पमत्स्यपुराणे.....दानविधौ
एकादशोऽध्यायः ॥

मत्स्य उवाच—

दानपात्रमथो वक्ष्ये यथा यज्ञे प्रशस्यते ।
 यथा स्नानेऽन्नदाने च हव्ये कव्ये विशेषतः ॥ १ ॥
 'किञ्चिद्धर्ममयं' पात्रं किञ्चित्पात्रं तपोमयम् ।
 पात्राणामपि तत्पात्रं शूद्राच्च यस्य नोदरे ॥ २ ॥
 'श्रोत्रियाय दरिद्राय अतिथिने' विशेषतः ।
 यद्दानं दीयते तस्मै तद्दानं श्रुतकारकम् ॥ ३ ॥
 'षट्कर्मनिरतो विप्रः श्रोत्रियो-ग्रामधर्मवित् ।
 वेदवेदाङ्गतत्त्वज्ञः शुद्धात्मा पापवर्जितः ॥ ४ ॥
 'सुमहद्ब्राह्मणे' दानं द्विगुणं ब्राह्मणब्रुवे ।
 प्राधीते शतसाहस्रमनन्तं वेदपारगो ॥ ५ ॥

१. स्व. म. १२.२, ३ = क. कल्प. पृ. २८. प. ११, १२, १४, १५.

" " " ४ = [" " " ३१. " ६, ७.
 च. चि. " २६. " १५, १६

" " " ५ = [क. कल्प. " ३६. " १३, १४
 च. चि. " २६. " १-२

२. क. कल्प० ३. पृ. २८. तत्र श्लोक एष वसिष्ठादुद्धृतः ।

३. 'वेदमयं' इति क. कल्प० समीचीनः पाठः ।

४. क. कल्प. पृ. २८. संवर्तादिति

५. 'अतिथिने च' इति क. कल्प० समीचीनः पाठः । यथास्थिते पाठे 'अतिथये'
 इति भाव्यम् ।

६. क. कल्प. पृ. ३१. देवलादिति ।

७. 'नाम' इति क. कल्प० पृ. ३१.

८. क. कल्प० पृ. ३६. यमादिति ।

९. 'सममब्राह्मणो' इति तत्र समीचीनः पाठः ।

^{१०}मातापितृषु ^{११} यद्दानं भ्रातृस्वसृसुतेषु च ।
जायात्मजेषु यद्दत्तं त्रिषु नाशो विधीयते ॥ ६ ॥
^{१२}धूर्ते वन्दिनि मल्ले च कुविन्दे कूटवेशके ।
चाद्रूकरणचौरेभ्यो दत्तं भवति निष्फलम् ॥ ७ ॥
न दद्यादेव तद्दानं तथा शूद्रनिवेशने ।
गणयाजिषु नष्टेषु तथा ब्रह्मजितेषु च ॥ ८ ॥
^{१३}बैडालवृत्तिके चैव हीनाङ्गेष्वतिवेदके ।
दन्तहीने रवने(?)चापि दत्ते चापि प्रनश्यति ॥ ९ ॥
^{१४}यस्य धर्मो ध्वजो नित्यं अवाध्वजशिरोश्रितः(?)^{१५} ।
प्रच्छन्नानि च पापानि बैडालं नाम तद्भ्रतम् ॥ १० ॥
^{१६}यः ^{१७}कारणं पुरस्कृत्य व्रतचर्या निषेवते ।

१०. स्व. म. १२. ६ = कृ. कल्प० पृ. ४० प. २, ३
च. चि. ,, ३३ ,, १५, १६.
,, ,, ,, ७ = कृ. कल्प० पृ. ४८ ,, ५, ६.
च. चि. ,, ३६ ,, १६, १७.
,, ,, १०. = कृ. कल्प० ,, ४६ ,, ७.
= च. चि. ,, ३६ ,, २, ३.
११. कृ. कल्प० पृ. ४० तत्र व्यासादिति ।
१२. ,, ,, ,, ४८ तत्र दक्षादिति । च. चि. पृ० ३६.
१३. ,, ,, ,, ४५-४७, च. चि. पृ० ३८-३९
१४. ,, ,, ,, ४६ मनो. विष्णोरिति । च. चि० पृ० ३६. वि. पु. व्या.
विष्णुचितीया ३. १८. १०१.
१५. सर्वत्र 'सुरध्वज इवोच्छ्रितः' इति पाठः ।
१६. स्व. म. १२. ११, १२ = कृ. कल्प. पृ. ४६ प. १४, १५, पृ. ४७ प. १.
च. चि. ,, ३८ ,, १६, १७, १८, १९.
,, ,, ,, १३ = कृ. कल्प. ,, ६७ ,, २, ३. ●
,, ,, ,, १४ = कृ. कल्प. ,, ४७ ,, ६. ७.
च. चि. ,, ३८ ,, २०, २१.
,, ,, ,, १५ = कृ. कल्प. ,, ४६ ,, ९. १०.
च. चि. ,, ३६ ,, ४. ५.
मनुस्मृतिः अ. ४ श्लो. १६६.
१७. श्लोकाः ११-१४-कृ. कल्प. पृ. ४६-७ च. चि. पृ. ३८ यमादिति ।

पापं व्रतेन प्रच्छाद्य बैडालं नाम तद्व्रतम् ॥ ११ ॥

अर्थं च विपुलं गृह्य दत्त्वा लिङ्गं विवर्जयेत् ।

आश्रमान्तरितं चक्रं^१ बैडालं नाम तद्व्रतम् ॥ १२ ॥

परिगृह्याश्रमं यस्तु स्थिरस्तत्र न तिष्ठति ।

आश्रमस्य विलोपेन बैडालं नाम तद्व्रतम् ॥ १३ ॥

यतीनामाश्रमं गत्वा प्रच्यव्यास्मात्तु यः पुनः ।

यतिधर्मविलोपेन बैडालं नाम तद्व्रतम् ॥ १४ ॥

^२अधोदृष्टिर्नैष्कृतिकः स्वार्थाराधनतत्परः ।

शठो मिथ्याविनीतश्च शु(शू)करव्रतं^३ उच्यते ॥ १५ ॥

दानमन्त्रानथो वक्ष्ये दातव्यद्रव्यभेदतः ।

मन्त्रैश्च मन्त्रितं कुर्वन्मन्त्रेणानेन पूजयेत् ॥ १६ ॥

सुरासुरसगन्धर्वा विद्याधरमुखाश्च ये ।

नित्यं दर्शनमिच्छन्ति तमादर्शं नमाम्यहम् ॥ १७ ॥

सुसंवादनया सर्वान् सुरान् घटयते यतः ।

या च घण्टेति विख्याता सा मे पापं व्यपोहतु ॥ १८ ॥

त्वं पूज्यः सर्वभूतानां चामरामरतृप्तिद ।

पराभूषणरूपाय चामराय नमो नमः ॥ १९ ॥

धान्यं त्वं सर्वभूतानां परमाधाररूपक ।

जन्तूनां जीवभूतानां श्रीनिवासाय ते नमः ॥ २० ॥

या शक्तिः सर्वभूतानां वैष्णवी पारमेश्वरी ।

तिलधेनुस्वरूपेण सा मे पापं व्यपोहतु ॥ २१ ॥

१८. अत्र 'रक्षेद्' 'वक्ष्ये' इति पाठान्तेऽपि अर्थो न स्पष्टः ।

१९. मनु. ४. १९६ कृ. कल्प. पृ. ४६. च. चि. ३६.

२०. किन्तु सर्वत्रापि बकवृत्तिलक्षणातया दृश्यते । शूकरस्त्वत्रासङ्गतः ।

अप्सु विष्णुर्वसेन्नित्यमापः सर्वस्य कारणम् ।
 वैष्णवो परमा शक्तिर्जलधेनुर्नमोऽस्तु ते ॥ २२ ॥
 स्वर्गमोक्षप्रदा नित्यं भुक्तिमुक्तिप्रदायिनी ।
 नमामि गुडधेनुं त्वां सर्वदुर्गतिनाशिनीम् ॥ २३ ॥
 जन्मकोटिकृतं पापं ब्रह्महत्यादि यत्कृतम् ।
 विलयं याति यद्दानान्मधुधेनुं नमाम्यहम् ॥ २४ ॥
 यद्दानफलमिच्छन्ति देवाः स्वर्गादिषु ध्रुवम् ।
 तस्यै दुस्स्वाति(खा?)हारिण्यै नमस्ते तिलधेनवे ॥ २५ ॥
 पानीयाय नमस्तुभ्यं प्राणिनामपि तृप्तये ।
 निरन्ने निर्जले धाम्नि मम स्वर्गाय वै भव ॥ २६ ॥
 व्यजनाय नमस्तुभ्यं श्रमघ्नाय सदा नृणाम् ।
 यमवर्त्मप्रयासाद्धि त्रायस्व त्वं सुरेश्वर ॥ २७ ॥
 कुशकण्टकभूतापविनाशिभ्यां^{२१} यमालये ।
 सर्वदोषापहारिभ्यां^{२१} पादुकाभ्यां नमो नमः ॥ २८ ॥
 त्वं चक्षुः सर्वभूतानां जगदानन्दकारक ।
 परब्रह्मस्वरूपाय प्रदीपाय नमो नमः ॥ २९ ॥
 विनानुलेपनं देवा न यान्ति प्रीतिमुत्तमाम् ।
 तस्माद्यमालये प्रीतिसुखं देहि ममालये(?)^{२२} ॥ ३० ॥
 वनस्पतिसमुद्भूत देवतानां विभूषणम् ।
 परलोकहितार्थाय वरमाल्याय ते नमः ॥ ३१ ॥
 देवासुरमनुष्याणां तथान्येषां च देहिनाम् ।
 भूषणं परमं यस्मादतः स्वर्गाय ते नमः ॥ ३२ ॥

२१. अत्र लिङ्गव्यत्ययः ।

२२. अत्र अनुलेपनद्रव्यसम्बोधनरूपः मलयजादिः शब्दः अपेक्ष्यते ।

सर्वधर्मस्वरूपाय सर्वपापहराय च ।
 पितृणां परमार्थाय रजताय नमो नमः ॥ ३३ ॥
 ऐरावतकुले जातः नृपाणां वाहनोत्तमः ।
 लक्ष्मीनिवासहेतुस्त्वं दिव्यमूर्ति (ते) नमोऽस्तुते^{२३} ॥ ३४ ॥
 तुरङ्गमङ्गलोत्पन्न वाहनानां त्वमुत्तमः ।
 रेवन्ताधिष्ठिताश्च त्वं सूर्यवंश नमोऽस्तु ते ॥ ३५ ॥
 शिविके त्वं मनुष्याणां यानं परममुत्तमम् ।
 देवान् वहसि दुर्गेषु अतः पाहि सनातनि ॥ ३६ ॥
 प्रजापतिसमुद्भृते वैष्णवि लोकपूजिते ।
 ग्रीष्म (?) रूपेण सर्वेषां दासि^{२४} पाहि मनोरमे ॥ ३७ ॥
 वराहेणोद्भृतासि त्वं लोकान् वहसि सर्वदा ।
 विष्णोराश्रम (यः) भूतासि वसुधे त्वां नमाम्यहम् ॥ ३८ ॥
 आवासः सर्वभूतानां देवतानां च सर्वदा ।
 श्रिया वासो यतस्त्वं हि गृहवर्यं नमोऽस्तु ते ॥ ३९ ॥
^{२५} या लक्ष्मीः सर्वभूतानां या च देवेष्ववस्थिता ।
 धेनुरूपेण सा देवी मम पापं व्यपोहतु ॥ ४० ॥
 एवं दानं ततो दत्त्वा स्वस्तीति ब्राह्मणो वदेत् ।
 गायत्रीं च पठेत्तत्र *क्रोऽदादिति पठेत्ततः ॥ ४१ ॥
 इति श्रीस्वल्पमत्स्यपुराणे षट्पादकार्यासाहस्रे (?)

दानविधौ द्वादशोऽध्यायः

२३. अयं श्लोको गजं परामृशति ।
 २४. शुश्रूषार्थं दीयमानां दासीं विषयीकरोत्ययं श्लोकः ।
 २५. आ. म. ८२ ११. च. चि. पु. ४०३, पङ्क्ति ४-५.
 * यजुर्वेदारण्यकम्; 'क इदं कस्मा अदा'दितिमन्त्रः ।

मत्स्य उवाच—

१ रात्रौ दानं न शंसन्ति विना चोभयतोमुखीम् ।

यज्ञान्ते च ददेद्रात्रौ गोयज्ञे तु विवर्जयेत् ॥ १ ॥

द्रव्यस्य नाम गृहीयाद्दानीति ततो वदेत् ।

तोयपात्रेण तद्दद्यादर्घपात्राच्च विद्युतिः ? ॥ २ ॥

३ प्रतिग्रहीता सावित्रीमन्ते चापि प्रकीर्तयेत् ।

प्रतिग्रहं पठेदुच्चैः प्रतिगृह्य द्विजोत्तमात् ॥ ३ ॥

मन्त्रं पठेत्तु राजन्यादुपांशु च तथा विशः ।

मनसा तु तथा शूद्रात् स्वस्तिवाचनकं तथा ॥ ४ ॥

सोङ्कारं ब्राह्मणे कुर्याच्चिरोङ्कारं महीपतौ ।

प्राजापत्यो गजः प्रोक्तः रेवन्तः तुरगः स्मृतः ॥ ५ ॥

५ तथा चैकशफं सर्वं कथितं यमदैवतम् ।

महिषश्च तथा न्याय्यः (याम्यः?) उष्ट्रो वै नैर्ऋतो भवेत् ॥ ६ ॥

रौद्री धेनुविनिर्दिष्टा छाग आग्नेय उच्यते ।

मेघं तु वारुणं विद्यात् वराहो वैष्णवः स्मृतः ॥ ७ ॥

आरण्याः पशवः सर्वे कथिता वायुदेवताः ।

जलाशयानि सर्वाणि विविधश्च कमण्डलुः ॥ ८ ॥

कुम्भं च करकं चैव वारुणानि द्विजोत्तम ।

सामुद्राणि च रत्नानि सामुद्र्याणि तथैव च ॥ ९ ॥

१. वि. घ. ३. ३०१. ३. २. वि. घ. 'अभयदक्षिणाम्' इति ।

३. च. चि. पृ. ६५. पङ्क्तिः १०, २०-३ ।

४. श्लो. ६-१२. च. चि. पृ. ६६. ७ ; श्लो. ६-१० :

विधानपारिजाते (पृ. ३६) च वि. धर्मोत्तरादिति ।

आग्नेयं कनकं प्रोक्तं सर्वलोहानि यानि च ।
 प्राजापत्यानि मांसानि पक्वान्नमपि च द्विजाः ॥ १० ॥
 पुष्पाणि सर्वगन्धानि गान्धर्वाणि च भो द्विज ।
 बार्हस्पत्यं स्मृतं वासः रजतं चन्द्रदैवतम् ॥ ११ ॥
 पक्षिणश्च तथा सर्वे वायव्याः परिकीर्तिताः ।
 विद्या ब्राह्मी विनिर्दिष्टा विद्योपकरणानि च ॥ १२ ॥
 मत्स्यमांसे विनिर्दिष्टे प्राजापत्ये तथैव च ।
 छत्रं कृष्णाजिनं शय्यां रथमासनमेव च ॥ १३ ॥
 उपानहौ तथा यानं यच्चान्यत् प्राणवर्जितम् ।
 उच्चानाङ्गिरसो (सः) तद्वत् शय्या दारुमये शृणु ॥ १४ ॥
 उच्चानाङ्गिरसो (सः) तत्र रम्भा(?) चान्यत्र भो द्विजाः ।
 महाच्छत्रे भवेत्सूर्यः पेयानामथ वारुणः ॥ १५ ॥
 चरकी* चामरस्यास्य नारिकेलजलस्य च ।
 रसोपकरणं सर्वं कथितं शक्रदैवतम् ॥ १६ ॥
 गृहस्य लक्ष्मीर्विज्ञेया खड्गस्यापि च कालिका ।
 छुरिकाया भवेद् दुर्गा कट्टारस्यऽ तु त्रिण्डिका ॥ १७ ॥
 आदर्शस्य भवेच्चन्द्रः घण्टायाश्चापि वासवः ।
 कम्बलस्य भवेत्सूर्यः सर्वं वा विष्णुदैवतम् ॥ १८ ॥
 भूमेः प्रतिग्रहं कुर्यात् भूमेः कृत्वा परिग्रहम् ।
 आरुह्य च गजस्योक्तः स्त्रीरूपकरणं करे ॥ १९ ॥
 केशरेषु तथैवाश्वं स्त्रीरूपे वामकर्णके ।
 प्रतिग्रहीता चायच्छेन्महिष्या दक्षकर्णके ॥ २० ॥

५. श्लो. १३-१४ : च. चि. पृ. ६७. पङ्क्ति-२.

* देवताविशेषः । § विशसनार्थः शास्त्रविशेषः ।

६. श्लो. १६ : च. चि. पृ. ६८ पङ्क्ति ४, ८.

महिषस्य तथा शृङ्गे चामरेस्य च चामरे ।
 कर्णे वापि च गोश्वान्ये पुच्छे कृष्णाजिनस्य तु ॥ २१ ॥
 बीजानां मुष्टिमादाय यवान्यादाय सर्वशः ।
 वस्त्रं दशायामादद्यात् परिधायथवा पुनः ॥ २२ ॥
 आरुह्योपानहौ द्भ्यामुपर्यास्यासनेषु च ।
 ईषायां तु रथं ग्राह्यं छत्रं दण्डे च धारयेत् ॥ २३ ॥
 व्यजनस्य तथा मुष्टौ खड्गस्य त्सरुदेशतः ।
 द्रुमाणां पर्वतानां च मूले न्यस्य करं द्विजः ॥ २४ ॥
 धर्मध्वजं तस्य स्पृष्ट्वा प्रविश्य च तथा गृहम् ।
 प्रतिग्रहस्य यो धर्मं न जानाति द्विजो विधिम् ॥
 द्रव्यस्तेयसमायुक्तो नरकं प्रतिपद्यते ॥ २५ ॥

इति स्वरूपमत्स्यपुराणे दानविधौ
 द्रव्यदेवताकथने त्रयोदशोऽध्यायः ॥

मत्स्य उवाच—

^१कूपारामप्रपाकारी तथा वृक्षप्ररोपकः ।

कन्याप्रदः सेतुकारी स्वर्गमाप्नोत्यसंशयः (म्) ॥ १ ॥

तडागे यस्य पानीयं सततं खलु तिष्ठति ।

सूर्यलोके गतिस्तस्य नात्र कार्या विचारणा ॥ २ ॥

येषां तडागानि शुभाः प्रपाश्च

कूपा आरामाश्च प्रतिश्रयाश्च ।

अन्नप्रदानं मधुरा च वाणी

तेषामयं चैव परश्च लोकः ॥ ३ ॥

पानायत्तं तु सकलं त्रैलोक्यं सचराचरम् ।

^२पानीयेन विना वृत्तिलोके नास्तीति(ह)कर्हिचित् ॥ ४ ॥

तस्माज्जलाशयः कार्यः पुरुषेण विपश्चिता ।

तोयं स्वर्गविधिं चैव उत्तरेन्द्रे (?) ततः फलम् ॥ ५ ॥

तडागपुष्करिण्यौ च दीर्घिका वापिरेव च ।

नलिनी सेतुबन्धश्च प्रपाकूपस्तथैव च ॥ ६ ॥

^३जलयन्त्रं शैलधरो [धारा] गर्भं कलस [श] मेव च ।

^४प्रावृट्काले स्थितं तोयमग्निष्टोमफलं लभेत् ॥ ७ ॥

शरत्कालं (ल ?) स्थितं या(यत्)स्यादगृह्य(?) [तदुक्त?] ^५फलदायकम् ।

^६वाजपेयातिरात्राभ्यां हेमन्ते शिशिरे स्थितम् ॥ ८ ॥

१. श्लोक १-३. कृ. क. पृ. २७६. च. चि. पृ. ६६७' १००५. उभयत्र यमादिति ।

२. इदमर्थं च. चि. पृ. ६६०. वि. धर्मो इति ।

३. एतेषां विवरणमधः श्लो २० आरभ्य दत्तम् ।

४. आ. म. ५८. ५३-४. च. चि. पृ. १००६ : प्रावृट्कालेऽपि पानीयं तडागे यस्य तिष्ठति । अग्निष्टोमफलं तस्य पुरुषस्य प्रकीर्तितम् ॥ कृ. क. पृ. २८७.

५. आ. म. ५८. ५३. कृ. क. पृ. २८७.

६. कृ. क. पृ. २८७.

ग्रीष्मे वापि स्थितं तोयं राजसूयाद्विशिष्यते ।
 एकाहं तु स्थितं तोयं पृथिव्यामपि सत्तमाः ॥ ९ ॥
 कूलानि तारयेत्तस्य सप्तपूर्वापराणि च ।
 दिनैकेनाश्वमेधेन तुल्यं भवति वै द्विजाः ॥ १० ॥
 तडागादे (ः) सनी (?)कर्ता विष्णुपुरं व्रजेत् ।
 अकामान्मुक्तिकामाद्वा भवेदक्षयलोकभाक् ॥ ११ ॥
 तोयदः प्रत्यहं विप्राः पार्थस्याङ्गं विभज्यतः (?) ।
 देवतिर्यङ्मनुष्येषु स्पृशन् स्वर्गं समश्नुते ॥ १२ ॥
 तस्मान्निःकल्मषीभूय ब्रह्मभूयाय कल्पते ।
 अन्ते स्वर्गमवाप्नोति मोक्षं च लभते ध्रुवम् ॥ १३ ॥
 नगरग्रामयोर्मध्ये गृहस्य पुरतोऽपि वा ।
 विदिग्याम्यं नैर्ऋतं च वर्ज्यं कुर्याज्जलाशयम् ॥ १४ ॥
 सहस्रहस्तविस्तारं दैर्घ्येणाष्टाधिकं भवेत् ।
 तडागं तद्विजानीयादुत्तमं परिकीर्तितम् ॥ १५ ॥
 मध्यमं च तदर्धेन तदर्धेन कनिष्ठकम् ।
 कलौ पञ्चशतं कुर्यान्मध्यमं च चतुश्शतम् ॥ १६ ॥
 त्रिंशतेनापि प्रस्तारे दैर्घ्ये पञ्चशतानि वै ।
 त्रिंशतेन भवेद्दैर्घ्यं तथा च द्विंशतेन च ॥ १७ ॥
 प्रस्तारस्य च विन्यासे प्रथमं मानमुच्यते ।
 मध्यं सार्धशतेनापि प्रस्तारं विंशहीनकम् ॥ १८ ॥
 द्वादशैकादशं यावत् पञ्चविंशतिविंशकम् ।
 बद्ध्वा संस्थापयेत्तोयं बद्धतोयं विदुर्बुधाः ॥ १९ ॥
 यन्त्रेणानीयते धारा विदु (दू) रात् शिल (शैल) निर्मिता ।
 क्वाष्ठवंशमयेनापि सा धारा जलयन्त्रकम् ॥ २० ॥

गिरिधारा च भूमिस्था अन्तरीक्षगताथवा ।
 सा धारा गिरिधारा स्यात् सर्वाभीष्टप्रदायिका ॥ २१ ॥
 त्रिहस्तमथ प्रस्तारं सार्धहस्तमथापि च ।
 निम्ने षोडशहस्तं स्यादिष्टकाभिर्विनिर्मितः ॥ २२ ॥
 महाकूपस्तु स प्रोक्तः द्विहस्ताभ्यां प्रकूपकः ।
 तरुमूले मण्डपे वा तोयदानं करोति यत् ॥
 निखाते प्रत्यहं विप्राः सा प्रपा परिकीर्तिता ॥ २३ ॥
 वर्तुलं चैकहस्तेन तदर्धेनापि सत्तम ।
 मासार्धं मासमात्रं वा वर्षाकाले स्थितं च वा ॥
 गर्भमेतद्विजानीयाच्चतुरश्रंभवेत् क्रमः ॥ २४ ॥
 आयामे विंशहस्तं स्यात् षोडशं चापि वा चरेत् ।
 त्रिचतुःपञ्च कलसाः(शाः) तोयपूर्णा हि नित्यशः ॥
 यद्दानं चापि वैशाखे घटदानमिति स्मृतम् ॥ २५ ॥
 कथितं द्वादशगणं शृणु विप्र त्रयोदश ।
 समस्तप्रतिमायां वा शय्याग्रामासने तथा ॥ २६ ॥
 द्विहस्तेन त्रिहस्तेन लोहयन्त्रं तु कारयेत् ।
 वैशाखे वापि या धारा कुम्भे कृत्वा विधानवित् ॥ २७ ॥
 अङ्गुलं स्वर्णपादस्य पञ्चवेधांस्तु कारयेत् ।
 विस्तारे चापि स्वर्णस्य मधुक्षीरस्य च क्रमात् ॥ २८ ॥
 सर्वमेकतमं कुर्यात् शर्करादिविनिर्मितम् ।
 सुगन्धेन समालभ्य कुशतोयेन लोलितम् ॥ २९ ॥
 अग्निष्टोमाद्दशगुणं प्राप्नोति मनुजः खलु ।
 यज्ञीयवृक्षे वा दद्यात् वैदिकायां शतं भवेत् ॥ ३० ॥
 अश्वमेधसहस्राणां सहस्रं यः समाचरेत् ।
 तडागस्य तु यः कर्ता तदेव फलमश्नुते ॥ ३१ ॥

विमानैर्मोदते स्वर्गे नरकं स न गच्छति ।
 गवादिः पिबते यस्मात्तस्य नश्येत पातकम् ॥ ३२ ॥
 १यस्य खातवने गावस्तृप्यन्ति मासमेव सः २ ।
 तारयेत्सप्तकुलानि ३ सर्वदेवैः प्रपूजितः ॥ ३३ ॥
 हायने हायने चैव कल्पात्करुषं विधीयते ।
 दाता स्वर्गमवाप्नोति तोयदस्सर्वतो भुवि ॥ ३४ ॥
 मेघे ४ वर्षति खाते च जायते यति* ५ शीकराः ।
 तावद्वर्षं वसेत्स्वर्गे कर्मणोऽस्मादिति स्मृतिः ६ ॥ ३५ ॥
 पुराणायत्तदानस्य पुष्करिण्या जलस्य तु ।
 न समं तु दिनैकस्य जनस्य धर्मतो भृशम् ॥ ३६ ॥
 युगकोटिसहस्रस्य कारितादुपपातकात् ।
 महद्भयः पञ्च पापेभ्यो जलदो मुच्यते ध्रुवम् ॥ ३७ ॥
 अहिरिवदृढकञ्चुकाद्विमुक्तो ।
 व्रजति हरेः सदृशं तडागकारी ॥ ३८ ॥
 ७ किं वा वाच्यः पुष्करिण्याः प्रभावः
 कर्ता यस्माद्धारुणाद्ब्रह्मलोकात् ।
 मूर्ध्नि प्रोता बाहुमात्रोच्छ्रिता सा
 यावन्न स्यान्न निवर्तेत तावत् ॥ ३९ ॥

१. स्व० म० १४. ३३, ३४. ३५ = पद्म० सृष्टि० ५४. २, ४, ५.
२. च पद्म. सृष्टि. ५४. २.
३. 'तावत्सप्तदिनात्पूतः' पद्म० सृष्टि० ५४-२.
४. मेघो पद्म० सृष्टि० ५४, ५.
- * यावन्त इत्यर्थे प्रयुक्तोऽयं शब्दः ।
५. 'जायन्ते ये तु' पद्म० सृष्टि० ५४, ५.
६. 'तावद्वर्षसहस्राणि दिनमश्नाति मानवः' पद्म० सृष्टि० ५४. ५.
७. स्व० म० १४. ३६ = भविष्य मध्यम १. ६. ८६.

काश्यां निवासो युगकोटिमेवं
दानं गवां लक्षसहस्रसंख्यम् ।
महामखस्यास्य तडागकर्मणः
प्रजाः कदाचिन्न समं व्रजन्ति ॥४०॥

कृत्वापि धर्मं यदशेषसंख्यं
कृत्वात्मपापं पततीह लोकः ।
महोत्कटैः पापशतैर्वरेण्यः
तडागकारी तु पुनर्न लिप्यते ॥४१॥

यदीच्छेत् संक्षयं नेतुं पापं जन्मशतोद्भवम् ।
एकाहमपि कौन्तेय भूमिस्थमुदकं कुरु ॥४२॥
कृत्वा जलाशयं सर्वं स्वयुग्मे चापि वत्सरे ।
प्रतिष्ठां विधिवत्कुर्यात् युग्माब्दे च भयं भवेत् ॥४३॥

वर्षे वर्षान्तरे वापि प्रतिष्ठां च समाचरेत् ।
सुवर्णचपकं कृत्वा तोयपूर्णं द्विजन्मने ॥४४॥

निगमज्ञाय धीराय प्रतिष्ठां च समाचरेत् ।
प्रासादपक्षे प्रासादं शातकुम्भमयं तथा ।
कृत्वा द्विजन्मने दद्याद्युग्मवर्षे प्रशस्यते ॥४५॥

शस्यते प्रथमेऽब्देऽपि युग्मे चापि प्रतिश्रवे ।
यन्त्रे चापि न दुष्येत कूपे षण्मासतः परम् ॥४६॥

पञ्चमासान्तरे कूपप्रतिष्ठां च समाचरेत् ।
दशधेनुफलं सम्यक् प्राप्यते नात्र संशयः ॥४७॥

तदन्तरे रत्नशृङ्गं दत्त्वा यज्ञं समाचरेत् ।
अन्यथा भयदं पुंसां न काम्यं जायते क्वचित् ॥४८॥

न चाष्टवर्षे चारामं नरः कृत्वेह दुर्मतिः ।
फलं वै शातकुम्भस्य दातापि न समाचरेत् ॥४९॥

तस्माज्जलाशयं कृत्वा उत्सृजेत् प्रथमाब्दिके ।
द्वितीये च तृतीये वा मासे चाब्दे न दुष्यति ॥५०॥
अनुत्सृष्टाः स्थापिता ये तडागारामसंश्रयाः ।
जलं पूयसमं विप्राः फलं विष्टा फलाकृतिः ॥५१॥
पाने फलाशने वापि प्रासादे चापि विश्रमे ।
चाण्डालसेवनं यस्मान्मरणे बन्धमाप्नुयात् ॥५२॥
तस्मात्प्रतिष्ठा यद्येवं कर्तव्या सुसमाहितैः ।
मकरे संस्थिते हंसे सानुकूले शुभे तथा ॥५३॥
व्यतिपातादिरहिते प्रतिष्ठां च समाचरेत् ।
माघे विपुलकीर्तिः स्यात् फाल्गुने विजयी भवेत् ॥५४॥
चैत्रे मनोरथावाप्तिः वैशाखे धनवान् भवेत् ।
ज्यैष्ठ्ये चारोग्यवान् सिद्ध आषाढे कुलवर्धनः ॥५५॥
देवतास्थापनं माघे फाल्गुने चापि शस्यते ।
चैत्रे ज्यैष्ठ्ये व्याधिकरमाषाढे स्वर्गमाप्नुयात् ॥५६॥
वापीनलिन्योर्गर्तस्य* स्वर्गदं सुखदं भवेत् ।
कार्तिके जलयन्त्रस्य वद्धतोयस्य च द्विजाः ॥५७॥
^२वारे भृगोर्देवगुरोर्बुधस्य सोमस्य सर्वे शुभदा भवन्ति ।
लग्ने शुभस्ये शुभवीक्षिते वा कुर्यात् प्रतिष्ठां च जलाशयादेः ॥
प्रतिपच्च द्वितीया च तृतीया माघवस्य च ।
तयोदशी पञ्चदशी पौर्णमासी तथैव च ॥
दशमी सप्तमी विप्राः प्रतिपत्तिथयः क्रमात् ॥५९॥
^३सम्प्राप्य चैतानि शुभान्यहानि
कार्या प्रतिष्ठा विषुवद्द्वये च ।

* गर्भं इति पूर्वनिर्दिष्टसिद्धं स्यात् ।

२. स्व म १४ ५८ = भविष्य० मध्यम० २ . २६ . २.

३. " " " - ६० = " " " " ४b . ५a

षडशीतिके वाप्ययनद्वये च ।

युगादिके पुण्यदिने शुभे च ॥६०॥

हस्ताश्विनी रेवती च पुष्यो मृगशिरास्तया ।

अनुराधा तथा स्वातिः प्रतिष्ठादिषु शस्यते ॥६१॥

इति स्वरूपमत्स्यपुराणे षट्पादकार्यासाहस्रे (?) प्रतिष्ठाविधौ
चतुर्दशोऽध्यायः

५०

मत्स्य उवाच—

१ लक्षैकवृक्षसंयुक्तमुत्तमं कृत्ति [वृत्ति ?] बन्धनम् ।
 मध्यमं चायुतैः कार्यं सहस्रेण कनिष्ठकम् ॥ १ ॥
 कलौ चायुतमारामं द्वे सहस्रे तु मध्यमम् ।
 तदर्धेन कनिष्ठं स्यादशक्तोऽपि सहस्रकैः
 तदर्धेन शतेनापि सर्वाशक्ते कलौ युगे ॥ २ ॥
 विप्रार्जुनैः केशरैश्च बदरैः शाल्मलैरपि ।
 पाटलाशोकभृङ्गैश्च हीनं (?) कुर्यात् प्रयत्नतः ॥ ३ ॥
 न मध्ये बहुपात् कुर्यात् पनसामलकानि च ।
 कलाहस्तान्तरं कृत्वा सहकारं तु रोपयेत् ॥ ४ ॥
 मुनिहस्तान्तरं चान्ये पूगं चाष्टकरान्तरे ।
 महायज्ञं च कुरुते यो रोपयति पादषष्ठम् ॥ ५ ॥
 स्वच्छायाफलपुष्पाढ्या पादपाः पथि रोपिताः ।
 सर्वपाषहरं सर्वकामदं तुलसीवनम् ॥ ६ ॥
 सहस्रारोपणाद्विप्राः सर्वान् कामानवाप्नुयात् ।
 नानाजातिगणवृत्तं पुष्पारामं तु कारयेत् ॥ ७ ॥
 स याति वैष्णवं लोकमयुतं च तदर्धकम् ।
 तावद्दर्धसहस्राणि यावद्भीजदलानि च ॥ ८ ॥

१. श्लो० १-३ दृश्यतां भविष्य० मध्यमपर्व० ६-६०.

२. 'चाहीनम्' इति स्यात् ।

३. वटः — अमरः २. ४.३२.

४. १६ इत्यर्थः

५. ७ इत्यर्थः ।

वसन्ति देवता लोके तुलसीं रोषयन्ति ये ।
 शतं चामलकं रोपेत् किंशुक [कं ?] द्वादशापि च ॥ ९ ॥
 अश्वत्थामलकं विप्रा दश द्वादश वा तथा ।
 बीजस्य शोधनं कुर्यात् गर्भाधानादिका क्रिया ॥ १० ॥
 कार्यानुरूपं यद्यस्य तस्य तावद्विधिं शृणु ।
 भूमिं गृहीत्वा वास्वीशं रसपानं^६ शिखिध्वजम् ॥ ११ ॥
 पश्य लम्बेति (?) मन्त्रेण बीजान् प्रक्षाल्य यत्नतः ।
 त्र्यम्बकमिति मन्त्रेण दुग्धेनाभ्युक्षयेत्ततः ॥ १२ ॥
 चन्दनोत्सिक्ततोर्यैश्च श्रीश्चतेति^७ (?) च संस्मरन् ॥
 नियतं कलशे कृत्वा त्रिरात्रं स्थापयेत्ततः ।
 सितवस्त्रधरो भूत्वा प्रभाते चापि रोपयेत् ॥ १४ ॥
 तुलसीरोपणविधिं बीजानामथ शोधनम् ।
 वक्ष्ये यथानुरूपेण यथाकालमतन्द्रितः ॥ १५ ॥
 तुलस्या वोजमादाय आषाढे श्रावणेऽपि वा ।
 सौम्यग्रहानुरूपेण सौम्यवारे विशेषतः ॥ १६ ॥
 रात्रौ बीजानि तोये तु स्थापयेत् कुशवारिणा ।
 आप्यायस्वेति मन्त्रेण गन्धतोर्यैरनन्तरम् ॥ १७ ॥
 स्पृष्ट्वा चामृतबीजं च दश द्वादश एव च ।
 कलशे स्थापयेद्भात्रीं मयूराण्डेन लेपयेत् ॥ १८ ॥
 जाते संरोपयेद्वृक्षं त्रिहस्तान्तरतस्ततः ।
 मयूरपत्रैः संवेष्ट्य निशा^८सूत्रैश्च वेष्टयेत् ॥ १९ ॥
 न दक्षिणे न नैर्ऋत्ये न चाग्नौ कारयेत् क्वचित् ।
 न ज्यैष्ठे रोपयेद्वृक्षान् न सिंहे च कदाचन ॥ २० ॥

६। कृ. कल्प^० दान. पृ० ३०२ धनपालं भविष्य^० मध्यम^० १.१०.२३ .

वनपालं, च. चि. पृ. १०४६.

७. 'ह्रीश्चते' इति स्यात् ।

८. हरिद्रा इत्यर्थः ।

तुलसीं च विशेषेण रोपयन् यात्यधोगतिम् ।
वृक्षालये वास्तुमध्ये न शमीं रोपयेत् क्वचित् ॥२१॥
न केशरं पञ्चशिरां (?) कलिचण्डोल (?) मेव च ।
वसन्ते दापयेत् कूपं शिशिरे तु तडागकम् ॥२२॥
वैशाखे रोपयेद्वृक्षानाश्विने केशरं तरुम् ।
फलतोयेन बीजानां क्षालनं प्रथमं स्मृतम् ॥२३॥
द्वितीये गन्धतोयाभ्यामश्वत्थस्य च बीजकम् ।
वर्तिक्वा क्षालनं कृत्वा बीजानां गर्भधारणम् ॥२४॥
मत्स्यतोयेन धान्यानाम् आम्रबीजैरथापि वा ।
हरिद्रया किंशुकानां पनसस्य च सत्तमाः ॥२५॥
कलायस्य च माषस्य क्षालनं गौरसर्षपैः ।
पनसं मधुना पश्चात् पूगानामविरालकैः (?) ॥२६॥
ताम्रतोयैर्नारिकेलं वनमार्जारविष्टया ।
त्रीहीणां चाषकारिणामश्वत्थस्य विशेषतः ॥२७॥
काकविष्टा शृगालस्य चम्पकस्य बकस्य च ।
पनसस्याश्वविष्टा वा किंशुकानां तथैव च ॥२८॥
पञ्चयोजनपर्यन्ता भवेत् सेतुस्तथोत्तमा ।
मध्या यामत्रयाणां तु तदर्धेन कनीयसी ॥२९॥
यामैकेन कलौ शतं तदर्धे च तदर्धकम् ।
प्रतिश्रयं च तन्मध्ये कारयेत् सुसमाहितः ॥३०॥
दशवृक्षान्वितं कुर्यात् पनसाश्वत्थमन्दरैः^{१०}
कूपवाली (पी?) समायुक्तं जलयन्त्रादिभूषितम् ॥
नीचमण्डपसंयुक्तं मुखद्वयसमन्वितम् ॥३१॥

इति स्वरूपमत्स्यपुराणे षट्पादकार्यासाहस्रे (?) प्रतिष्ठाविधौ पञ्चदशोऽध्यायः ।

६. शमीधान्यविशेषः ।

१०. मन्दारैरिति यावत् ।

मत्स्य उवाच—

सर्वस्वेनापि विप्रेन्द्राः देवतायाः प्रतिश्रयम् ।
कुर्याद्विज्ञानुसारेण यथावल्लक्षणान्वितम् ॥१॥

सर्वोत्तमं शैलमयमिष्टकादिविनिर्मितम् ।
शैलेष्टकामयं कुर्यादथवा मृत्तिकामयम् ॥२॥

अथ दारुमयं विप्राः तृणकाष्ठमयं च वा ।
तृणवंशमयं कुर्यादथ वंशमयेन वा ॥३॥

यावत्कुपातालशिला हि वेश्मनः

... . त्वमाप्नोति न वै तदेतत् (?) ।

तावत् सुवेशोऽमरलोकवासी

प्रासादकृज्जालु न जायतीह ॥४॥

कलौ लोहमयं वर्ज्यं तथा वंशमयं च यत् ।

पञ्चपुष्करसंयुक्तं न कुर्यात्तु गृहाश्रमी ॥५॥

समतीतं भविष्यं च कारयित्वा हरेर्गृहम् ।

स्वर्गं च वैष्णवं लोकं मोक्षं च लभते क्रमात् ॥६॥

... . भूमिं कोलयेच्च तदाकृतिः ।

वाहयेद्वापयेद्वात्रै न? तिलस्यारामवर्जनम् ॥७॥

यावद्वास्तुबलिं तत्र दद्यादर्धं विभूतये ।

अकृत्वा वास्तुयागं च यस्तडागं समुत्सृजेत् ॥

प्रासादमथवारामं तदर्धार्धफलं लभेत् ॥८॥

१. स्व. म. १६. ४b = भविष्यं मध्यमं १. ६. ८८b.

२. सुरेशस्सुरलोकं भविष्यं मध्यमं १. ६. ८८b.

३. जायते हि भविष्यं मध्यमं १. ६. ८८b.

तस्मात्प्रतिष्ठादिवसादूर्ध्वं सप्तदिनानि वै ।

भूम्यादि पञ्च पत्रं वा प्रत्यर्घं च विधीयते ॥९॥

पश्चात् प्रतिष्ठा कर्तव्या तद्दिने वा समाचरेत् ।

प्रतिष्ठादिवसे कृत्वा रौरवं स्यादधोगतिः ॥१०॥

इति स्वरूपमस्स्यपुराणे षट्पादकार्यासाहस्रे (?)

प्रतिष्ठाविधौ षोडशोऽध्यायः ।

श्री मत्स्य उवाच—

प्रासादस्योत्तरे पूर्वे पश्चिमे वा विशेषतः ।
मण्डपमर्चयेत्^१ तत्र हस्तषोडशवित्तुतम् ॥१॥
प्रस्तारे करहीनं स्याच्चतुर्हस्तान्तरे स्थितम् ।
दशहस्तममुच्छ्रे^२र्धं त्रिहस्तं च द्विहस्तकम् ॥२॥
चरकाद्वयसंयुक्तं समण्डपं तु कारयेत् ।
विंशहस्तान्तरं कुर्यात् प्रासादस्य जलाशयात् ॥३॥
तदर्धं द्वादशाथापि तदर्धं वान्तरं भवेत् ।
किञ्चित् कुब्जं तडागो तु पूर्वतः परिवर्जयेत् ॥४॥
पुष्करिण्यां पश्चिमे तु उत्तरे च प्रशस्यते ।
अर्कहस्तान्वितं कुर्यात् प्रस्तारे करहीनकम् ॥५॥
सेतौ तु वर्तुलं कार्यमारामे कुब्जकं भवेत् ।
सेतुमध्ये प्रकर्तव्यमथवा भागहीनकम् ॥६॥
आराममध्ये तद्वत् स्यात् मण्डपश्च चतुर्मुखः ।
पञ्चाशत् कारयेत् क्षेत्र(म्) अंशं हित्वा च वेदिकाम् ॥७॥
कुण्डं प्रकल्पयेत्तत्र सर्वलक्षणसंयुतम् ।
एककुण्डस्य पक्षे तु पञ्चकुण्डे भवेद्दिशि ॥८॥
अग्रतोऽपि भवेदेकं स च पक्षे शृणु द्विज ।
अष्टाम्बामाशु वेद्यायां गौरीपतिमहेन्द्रयोः ॥९॥

१. दृश्यतां मत्स्य० २६४.१३.

२. अर्चयेत् इत्येतत् 'रचयेत्' इत्यस्मापपाठः स्यात् ।

३. 'समुत्सेधं' इति भवितव्यम् ।

मध्ये प्रकल्पयेत् कुण्डं यथावल्लक्षणान्वितम् ।
 शोधयित्वा तुषै र्भूमिं तुषकेशादिवर्जिताम् ॥१०॥
 विशुद्धं कारयेद्यत्नादन्यमन्यं भवेद्यतः ।
 दशहस्तान्तरं कुर्यात् प्रासादोऽपि विशिष्यते ॥११॥
 उद्योगे चाष्टहस्तान्ते नेमिं तु परिकल्पयेत् ।
 पुष्करिण्यां चाष्टहस्तं सेतौ सेतौ विधीयते ॥१२॥
 चतुर्हस्ता भवेद्वेदिर्हस्तोच्छ्रे धातु शोभना ।
 चतुर्हस्त समायुक्ता प्रासादेऽपि विशेषतः ॥१३॥
 तडागे त्वेकहस्तः स्यात् पाश्चात्ये परिकल्पयेत् ।
 बाहुमात्रेण तत्कुर्यादुच्छ्रे धं तालमात्रकम् ॥१४॥
 तत्तु कार्यं पुष्करिण्यां सेत्वारामादिकेषु च ।
 त्रयोदशगणं हित्वा वेद्याश्चैव तु दक्षिणे ॥१५॥
 उत्तरे च तथैशान्यां रत्निहस्तान्तरे भवेत् ।
 कुण्डं प्रकल्पयेत्त्र न च युग्माङ्गुलान्ततः ॥१६॥
 मेखलाया मध्यमध्ये भवेत् सार्धाङ्गुलं ततः ।
 प्रासादे च तडागे च पुष्करिण्यामिदं स्मृतम् ॥१७॥
 प्राक् सार्धाङ्गुलकं हित्वा अन्यत्र तु विवर्जयेत् ।
 षट्सप्ताङ्गुलविस्तीर्णं गजोष्ठं कारयेद्बुधः ॥१८॥
 अश्वत्थदलवत्कुर्यान्मेखलोपरि विन्यसेत् ।
 अष्टाङ्गुलैर्भवेन्नाभिः स्फुटमम्बुजवन्यसेत् ॥१९॥
 अम्बुजेऽम्बुजवर्जं स्याद्योनौ योनिं विवर्जयेत् ।
 दिक्षु ध्वजान्निवधनीयालोकपाल समप्रभान् ॥
 पञ्चहस्तसमुच्छ्रे धान् चैत्याष्टकसमायुतान् ॥२०॥
 कदलीपुष्पसदृशमष्टकर्षविनिर्मितम् ।
 दण्डिकुशसमायुक्तं मेखलान्वितमेव च ॥२१॥

अम्बकमिति च प्राहुः पताकाश्च यथा शृणु ।
 मुष्टिहस्तेन प्रस्तारं देर्घ्यण (दैर्घ्येण) हस्तमात्रकम् ॥२२॥
 किङ्किनीत्रयसंयुक्तं परिवाहसमन्वितम् ।
 त्रिहस्तमुच्छ्लितं कुर्याल्लोहाद्यष्टकसंयुतम् ॥२३॥
 घण्टाचामरसंवीतं वस्त्रमालयैरलङ्कृतम् ।
 कार्या चाष्टौ पताकाश्च पार्श्वयोश्च द्वयं भवेत् ॥२४॥
 ग्रहयज्ञे भवेन्मध्ये सेतुयागे तथैव च ।
 प्रासादस्य तु रक्षेव हस्तिहस्ता ध्वजाः स्मृताः ॥२५॥
 ग्रहयागे चतुर्हस्तं कूपे चापि त्रिहस्तकम् ।
 प्लक्षौडु(दु)म्बरमश्वत्थम् वटं पूर्वदितः क्रमात् ॥ २६ ॥
 द्वौ द्वौ कृत्वा समस्तानि कुम्भविमण्डितान्यपि ।
 त्रिकाष्ठरहितान्येव पट्टवस्त्रावृतानि च ॥ २७ ॥
 शाखातोरणमध्यान्ते भित्त्वा भित्त्वा विधीयते ।
 त्रिहस्तेन समुच्छ्लेधं शाखापल्लवचर्चितम् ॥ २८ ॥
 पञ्चसप्तच्छदयुतशाखामञ्जरिकान्वितम् ।
 फलपुष्पसमायुक्तं नोचेद्वा धारयेत्ततः ॥ २९ ॥
 सपुष्पान् पञ्चहस्तांश्चसप्तहस्तान् सुशोभनान् ।
 रोपयेत् कदलीस्तम्भान् जटापल्लवसंयुतान् ॥ ३० ॥
 निशाक्तसूत्रैः संवेष्ट्य कुशवद्भांश्च तानपि ।
 रज्ज्वा संसूत्रितान् कुर्यात् कुत्रचित् व्यक्तमेव च ॥ ३१ ॥
 दुकु(कू)लैश्चित्रवस्त्रैश्च वेष्टयेत् स्तम्भमालिकाः ।
 वितानविदितान् भद्रानुपर्युपरिभूषितान् ॥ ३२ ॥
 श्वेतपीतं प्रतिष्ठायां वैष्णवे यागकर्मणि ।
 शैवे श्वेतं तथा रक्तं शाक्ते रक्तं प्रशस्यते ॥ ३३ ॥
 ग्रहयागे भवेद्रक्तं कृष्णं वा योजयेत् क्वचित् ।
 न कृष्णं योजयेत् पीतं न धूमं स्यात् कदाचन ॥ ३४ ॥

शुभास्तत्राष्टहोतारो द्वारपालस्तथाष्ट वै ।
 अष्टौ तु जापकाः कार्याः ब्राह्मणा वेदपारगाः ॥ ३५ ॥
 सर्वलक्षणसम्पन्ना मन्त्रज्ञाश्च जितेन्द्रियाः ।
 कुलशीलसमायुक्ताः शुद्धदेहसमुद्भवाः ॥ ३६ ॥
 सर्वावयवसंपूर्णा मन्त्रवेदविशारदाः ।
 सुराना (?) गमतत्त्वज्ञाः दम्भलोभविवर्जिताः ॥ ३७ ॥
 शौचाचारपरा नित्यं सन्ध्योपासनतत्पराः ।
 समाः शत्रौ च मित्रे च ब्रह्मोपेन्द्रहरप्रियाः ॥ ३८ ॥
 ऊहापोहार्थतत्त्वज्ञा वास्तुविद्याविशारदाः ।
 न्यासलन्दपदज्ञाश्च तेषामाचार्यता भवेत् ॥ ३९ ॥
 काकस्वरोऽल्पविद्यश्च क्षुद्रव्याधिभ्यां प्रपीडितः ।
 अज्ञः साहसिको लुब्धः श्यावदन्तो ह्यनाकृतिः ॥ ४० ॥
 मत्सरो च द्विजद्वेषी निन्दको वृषलीपतिः ।
 पिशुनो देवलश्चैव वेदनिन्दक एव च ॥ ४१ ॥
 पुण्यजीवी धर्मच्छेत्ता धर्मविक्रीत एव च ।
 क्लीवः क्रूरश्चैकमुष्कोप्यर्शरोगो गलत्रणः ॥ ४२ ॥
 कृष्णदन्तो मितलिनः (?) भार्याद्वेषी च लोलुपः ।
 अपुत्रश्चाप्यसंतुष्टः यज्ञपात्रं न कारयेत् ॥ ४३ ॥
 मातामहं मातुलं च श्यालं चैव क्रमात्ततः ।
 न योजयेन्महायागे विनर्त्विजं द्विजर्षभाः ॥ ४४ ॥
 प्रतिगर्भेषु कलसान् यज्ञोपकरणानि च ।
 सौवर्णै रजतै र्वापि ताम्रैर्वा वित्तसम्भवे ॥ ४५ ॥

३. स्व. म. १७.३५ = आ. म. ५८.११

४. स्व. म. १७.३६ = आ. मा. ५८. १२.

५. स्व. म. १७. ३७, ३८, ३९a = आ. म. २६५.२.३०. d. ४.

अभावे मृन्मयैर्वापि स्थापयेदविचारयन् ।
 पंचपल्लवसंयुक्तं रक्तभाल्यैरलंकृतम् ॥ ४६ ॥
 पंचगर्भान्वितं कुर्यात् फलाक्षतविभूषितम् ।
 कुम्भे च दाडिमफलं नि(लि)कुचामलकानि च
 पूगं जीवन्तिकं चैव तालं च पनसं त्यजेत् ॥ ४७ ॥
 विष्णुकान्ता वटाश्वत्थौ सहकार उडु(दु)म्बरः ।
 पंच पल्लवमिष्टं वै दीक्षायां पनसं भवेत् ॥ ४८ ॥
 विवाहे तु पल्लवैकं गृहयागे त्रिपल्लवम् ।
 महायागे तु पंचैवमभिषेके च शस्यते ॥ ४९ ॥
 ततो यागगृहादन्यन्मण्डपान्तरमाश्रितः ।
 यजमानस्तथा नित्यं कर्म कुर्याद् यथाविधि ॥ ५० ॥
 पंच देवाक्षमस्कृत्य तथा यज्ञेश्वरं हरिम् ।
 संकल्पं च तथा कृत्वा ब्राह्मणानामनुज्ञया ॥ ५१ ॥
 एतस्मिन् भूपदेशे चासुकगोत्रेति संस्मरन् ।
 वेदव्यासादिकथितशास्त्रे यथा निर्दिशितम् ॥ ५२ ॥
 यथा यथा पुराणोक्तपुष्करिण्यादिनामक ।
 जलाशयप्रतिष्ठायाः फलानां प्राप्तिहेतवे ॥ ५३ ॥
 यथा यथा पुराणोक्तं यथा कुण्डविधानतः ।
 जलाशयप्रतिष्ठां च करिष्येऽहं यथाविधि ॥ ५४ ॥
 एवं संकल्प्य च ततो वृद्धिश्राद्धं समाचरेत् ।
 मातृयागं पुरस्कृत्य वृद्धिश्राद्धं समापयेत् ॥ ५५ ॥
 यागमण्डपस्यैशान्ये (?) नवहस्ते च मण्डपे ।
 स्वगृहे च नदीतीरे देवतायतनेऽपि च ॥ ५६ ॥

६. स्व. म. १७. ५० = भविष्यं मध्यमं २०-१.

७. स्व. म. ५१-५५ = भविष्यं मध्यमं २-५ ab, ६, ७.

यागं संकल्पयेत्तत्र ब्राह्मणान् वरयेत्ततः ।

तडागादिप्रतिष्ठायां यागमण्डपपश्चिमे ॥५७॥

श्राद्धं समाप्य वरयेत् षडर्धेण च मन्त्रवित् ।

कुंशद्विजेऽपि सर्वत्र अन्याधिष्णुरमात्रकम् (?)

उत्तराभिमुखो भूत्वा जानुस्पृष्टमहीतलः ।

गृहीत्वौडु(दु)म्बरं पात्रं वारिपूर्णं तिलान्वितम् ॥५९॥

चतुर्दभं च गन्धं च सपुष्पं च फलान्वितम् ।

मातुलङ्गं नागरं च घातकी सहकारकम् ॥६०॥

फलान्येतानि शस्तानि जम्बीरमथ दाडिमम् ।

नारिकेलं च पूगं च तालं खजूरमेव च ॥६१॥

जीवन्तीं चैव वासन्तीं संकल्पे परिवर्जयेत् ।

^{१०}जलाशयादि यागे च कर्तव्यः पूर्वसंमुखः ॥६२॥

साधारणं चोत्तरास्यो गृह्यज्ञेषु सम्मुखः ।

^{११}प्रणवं पूर्वमुच्चार्य जययज्ञेश्वरं स्मरेत् ॥६३॥

गङ्गां चादित्यचन्द्रौ च द्यौभूमिरहोरात्रिके ।

सूर्यः सोमो यमः कालो महाभूतानि पञ्च वै ॥६४॥

एते शुभाशुभस्यैव कर्मणो नवसक्षिणः ।

इत्युच्चार्य न्यसेद्धर्मं (?) दत्त्वा पुष्पाञ्जलिं न्यसेत् ॥६५॥

^{१२}ताम्राश्मकाञ्चनं शस्तं वर्ज्यं हस्तं च मृन्मयम् ।

शुक्तिशङ्खे खङ्गलोहे संकल्पं नैव कारयेत् ॥६६॥

८. 'कुशद्विजं तु सर्वत्र अर्घ्यं विष्टुरमात्रकम्' इति भविष्य० २.१८. ४ cd.
 ९. स्व. म. १७.५६. cd = भविष्य० २.१८.३७ ab.
 १०. स्व. म. १७-६२ cd, ६३. ab = भविष्य० २.१८-३८.
 ११. स्व. म. १७.६३ cd-६५ = भविष्य० २.१८.४३, ४४, ४५. a. b.
 १२. दृश्यतां भविष्य० २.१८-४२.

^{१३}महाव्रते प्रतिष्ठादौ शस्तं पात्रं हिरण्यम् ।
 ताम्ररौप्यमयं वापि अथवा . . तिसम्भवम् ॥६७॥
 देवप्रतिष्ठापक्षे तु रजतं परिवर्जयेत् ।
 शैवे चैव सुप्रशस्तं गणेशे सूर्यके त्यजेत् ॥६८॥
^{१४}रजताश्मं च खड्गं च गोयागे राजतं स्मृतम् ।
 यज्ञीयपात्रपुटकं हस्तस्थाने प्रकीर्तितम् ॥६९॥
 ऐशान्यां निक्षिपेत्तोयं प्रतिष्ठायां च पूर्वतः ।
 आकाशे निक्षिपेत् काले पितृयज्ञे तु दक्षिणे ॥७०॥
 त्वक्शङ्खमश्महस्तं च कांस्यं सीसकमेव च ।
 सङ्कल्पोऽत्र न कर्तव्यो मृन्मये च कदाचन ॥७१॥
 सर्वत्रौडु(दु)न्वरं शस्तं मेध्यं पत्रपुटं च वा ।
^{१५}कामात्मको नैव भवे(त्) ^{१६}निष्कामोऽपि न शोभनः ॥७२॥
 तस्मात् काममहं ^{१७}(?) धर्मं विना मोक्षं न चाचरेत् ।
 संकरूपेन विना यस्तु धर्मं चरति मानवः ॥
 न तस्य फलमाप्नोति नित्यनैमित्तिकेन च ॥७३॥
 चरणान्ते यजेद्विप्रान् लम्बमानैश्च मन्त्रकैः (?) ।
 गन्धमालयाम्बरयुतैः कुण्डलाद्यैरनेकशः ॥७४॥
 स्वयं पूर्णमुखो भूत्वा आचार्यस्तु उदङ्मुखः ।
 अर्चयेद्विष्टराद्यैश्च अर्घाद्यैः सपरिच्छदैः ॥७५॥

१३. स्व. म. १७.६७ = भविष्य० २.१८. ३६ ab.
 १४. स्व. म. १७.६६, ७० = भविष्य० २.१८.३६ cd, ४०, ४१ ab.
 १५. स्व. म. ७२ od, ७३ = भविष्य० २.१८.३४, ३६.
 १६. 'भवेन्नि' इति पाठः भविष्य० २.१८.३५.
 १७. 'मयं' इति पाठः भविष्य० २.१८.३५.

अन्येषां वृणुयात् पश्चात् प्रणिपत्य प्रसादयेत् ।
^{१८}ब्रह्ममूर्तिस्त्वमाचार्यं संसारार्णवतारक ॥
 त्वत्प्रसादाद्गुरो यज्ञः प्राप्नोति यो मयेप्सितः ॥७६॥
 चिरं मे शाश्वती कीर्तिर्यावल्लोकाः चराचराः ।
 प्रसीद त्वं महादेव प्रतिष्ठा कर्मसिद्धये ॥७७॥
 वेदवेदाङ्गतत्त्वज्ञ ज्ञानदृष्टिप्रदायक ।
 प्रसीद सीदतां नाथ त्वमाचार्यं नमोऽस्तु ते ॥७८॥
 मखेषु विततेष्वेव विततेषु मुहुर्मुहुः ।
 नियोजयति कर्माणि ब्राह्मणं प्रणमाम्यहम् ॥७९॥
 ज्वलद्वैश्वानरप्रख्य धूमधामनिभानन ।
^{१९}षडङ्गवेदतत्त्वज्ञ ऋत्विङ्मुख्य नमाम्यहम् ॥८०॥
^{२०}प्रफुल्लकमलोद्भास भास्वत् भासुरभूषित ।
 प्रकीर्णशास्त्रसंभार विधिज्ञ प्रणतोऽस्मि ते ॥८१॥
 पुनः सर्वौषधिजलैरात्मानमभिषिच्य च ।
 स्थण्डिले विलिखेच्चक्रं षड्भद्रं षोडशारकम् ॥८२॥
 ब्राह्मणान् स्थापयेत् पश्चात् स्वैः स्वैर्मन्त्रैर्यथाविधि ।
^{२१}यज्ञे वितते योऽसौ पूज्यते पुरुषस्सदा ॥
 नारायणस्वरूपोऽसि यज्ञं मे सफलं कुरु ॥८३॥
 यज्ञेषु साक्षी सर्वेषु वेदवेदार्थतत्त्ववित् ।
 ऋग्वेदज्ञ महाप्राज्ञ इन्द्ररूप नमोऽस्तु ते ॥८४॥
 मखश्रेष्ठेषु सर्वेषु येन मन्त्राः सुविस्तृताः (?) ।
 यजुर्वेदार्थतत्त्वज्ञ ब्रह्मरूप नमोऽस्तु ते ॥८५॥

१८. स्व. म. १७. ७६, ७७ = भविष्य० २. १८. १७, १८.
 १९. स्व. म. १७. ८०cd = भविष्य० २. १८. २३ab.
 २०. स्व. म. १७. ८१ = भविष्य० २. १८. २२.
 २१. स्व. म. १७. ८३-८५ = भविष्य० २. १८. २७cd-३०ab.

२२ माङ्गल्यकर्मनिरतमद्वैतज्ञानरूपिणम् ।
 सिद्धये मम यज्ञस्य नमामि शिवरूपिणम् ॥८६॥
 पालयन्ति दिशः सर्वाः विदिशश्च तथापि याः ।
 दिक्पालरूपिणं विप्रं यज्ञसिद्धौ नमाम्यहम् ॥८७॥
 स्योनापृथिवीति मन्त्रेण मण्डलं प्रविशेत्ततः ।
 मण्डलं प्रोक्ष्य संपूज्य षड्भगण्येन षड्वैः ॥८९॥
 मण्डल त्वमसि विष्णोर्द्वारकारूपमास्थितम् ।
 तेन त्वावाहयाम्यस्य स्वर्गप्राप्तिं कुरुस्व(ष्व)मे ॥८९॥
 ततस्त्रिगुणितैः सूत्रैर्मण्डपं परिवेष्टयेत् ।
 ईशमारभ्य विप्रेन्द्र आरामे षश्चिमादितः ॥९०॥
 सेतौ चोत्तरमारभ्य देवपक्षे पुरः क्रमात् ।
 स्वकीयासनमासाद्य प्राणायामं समाचरेत् ॥९१॥
 सवित्रेऽर्धं ततो दत्त्वा गुरुषड्कीञ्च पूजयेत् ।
 गणेश्वरं तथैशान्यां कलसै(शै) तु समर्चयेत् ॥९२॥
 ब्रह्माणं वासुदेवं च नैवेद्यैश्च पृथग्विधैः ।
 स्वैः स्वैर्मन्त्रैश्चवेदोक्तैरथवाप्यागमोदितैः ॥९३॥
 ध्यानवर्णानुरूपेण ऋषिच्छन्द आदिं स्मरन् ।
 श्वेतपुष्पं गृहीत्वा तु तर्जन्यङ्गुष्ठयोगतः ॥९४॥
 प्रणवेन समाकृष्य जीवं मूलेन वर्त्मतः ।
 आकाशे स्थापयेज्जीवं भूतशुद्धिमथाचरेत् ॥९५॥
 ध्यायेच्च वरुणं शुक्लं शुद्धस्फटिकसन्निभम् ।
 किरीटकुण्डलधरं पाशहस्तं महाबलम् ॥९६॥
 उपर्युपरि हस्ताभ्यां सिताब्जयुगधारिणम् ।
 सेवितं मुनिगन्धर्वैराजीवायतलोचनैः ॥९७॥

ग्रहाद्यैरावृतं ध्यायेद् बालासनशतं(?)शिवम् ।
 एवं ध्यात्वा स्वमन्त्रेण सोऽहमेवं शिरे(?)न्यसेत् ॥९८॥
 अमृतार्णं दीर्घशुभं(?)पञ्चाङ्गन्यासमारभेत ।
 सम्बोध्य तावदर्घं च गायत्र्याभ्युक्षयेत्ततः ॥९९॥
 तावत्* संवारुणं बीजं वरुणाय च धीमहि ।
 सलोकाय(?)विद्महे त्वन्नो वरुण प्रचोदयात् ॥१००॥
^{२३} ऐशान्यां गणनाथं च आग्नेय्यां गुरुपादकम् ।
 पूर्वादि द्वारदेशेषु धर्मादीन् मध्यतो यजेत् ॥१०१॥
 आधारशक्तिमारभ्य साङ्गोपाङ्गं तमेव च ।
 पात्रान्तरगतं पुष्पं पाणिकच्छपिकान्वितम् ।
 ध्यात्वा चारोपयेन्मन्त्री अष्टौ मुद्राः प्रदर्शयेत् ॥१०२॥
^{२४} एह्येहि भगवन् वरुण यज्ञ एष प्रवर्तते ।
 यज्ञभागं गृहाणेमं त्वामत्रावाहयाम्यहम् ॥१०३॥
 इत्यावाह्यं गायत्र्या च स्नापयेदुक्तमार्गतः ।
 पाद्यार्घ्याचमनीयं च मधुपर्कं च दापयेत् ॥१०४॥
 अङ्गपूजां ततः कृत्वा दद्यात् पुष्पाञ्जलित्रयम् ।
^{२५} पत्रमूलेषु पूर्वादौ धर्मादीन् प्रतिपूजयेत् ॥१०५॥
^{२६} सर्वं सोमं च कामं च रजः सत्त्वं तमस्तथा ।
 भूस्तत्त्वं च भुवस्तत्त्वं स्वस्तत्त्वं चाप्यनुक्रमात् ॥१०६॥
 तत्रैव शक्तीः संपूज्य सत्यादीनि च सर्वशः ।
 आद्या नीला तथा श्रीश्च गङ्गा पुष्टिः सरस्वती ॥१०७॥

* 'वं' इति भवितव्यम् ।

२३. दृश्यतां भविष्य० २. २०. ३७०d, ३८ab.

२४. स्व. म. १७. १०३ = भविष्य० २. २०. ४२.

२५. दृश्यतां भविष्य० २. २०. ४४०d.

२६. स्व. म. १७. १०६०d = भविष्य० २. २०. ४५०d.

तुष्टिर्मनोभवा चेति पूजयेद्गन्धचन्दनैः ।

दक्षिणकर्णिकायां च पूजयेद्गृहनायकम् ॥१०८॥

^{२७}पूर्वादिपत्रमध्येषु सोमार्दींश्च पृथक् पृथक् ।

लोकपालांस्तु पूर्वादि पत्राग्रेषु समर्चयेत् ॥१०९॥

^{२८}कर्णिकाया वामभागे इमं मन्त्रं यजेत्ततः ।

ऐशान्ये चैव ब्रह्माणमनन्तं मध्यपङ्कजे ॥११०॥

^{२९}शिवं विष्णुं गणेशं च पूजयेद्गन्धचन्दनैः ।

ईशादिपीठकोणेषु कमलामम्बिकां तथा ॥१११॥

राक्षसे विश्वकर्माणं वायव्ये तु सरस्वतीम् ।

द्वारदेशेषु पूर्वार्दौ मरुतश्चावहादिकान् ॥११२॥

वह्निकोणादौ विप्रेन्द्र पिशाचादीन् समर्चयेत् ।

^{३०}पिशाचान् राक्षसान् भूतान् वेतालांश्च समर्चयेत् ॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्यसाहस्रे (?) सप्तदशोऽध्यायः

२७. दृश्यतां भविष्य° २. २०. ४६.

२८. दृश्यतां भविष्य° २. २०. ४७, ४८ ab.

२९. स्व. म. १७. १११, ११२ = भविष्य° २. २०. ४६ ab, ५० od, ५१.

३०. स्व. म. १७. ११३ od = भविष्य° २. २०. ५४ ab.

मत्स्य उवाच—

पूजाक्रममयो वक्ष्ये तडागादिषु सत्तमाः ।
 पूर्णवित्ते पूर्णमानं मध्यवित्ते तु मध्यमम् ॥ १ ॥
 स्वल्पवित्ते कनिष्ठं च यथावद्विधिनोदितम् ।
 रक्तपुष्पं रक्तगन्धं रक्ताक्षतसमन्वितम् ॥ २ ॥
 ध्यायेत्पुष्पाञ्जलियुतं हृत्समं कुसुमाञ्जलिम् ।
 चिन्तयेद्रक्तमादित्यं जवा (पा) कुसुमसन्निभम् ॥
 द्विभुजं पद्महस्तं च पद्मासनगतं विभुम् ॥ ३ ॥
 रक्ताम्बरधरं देवं रक्तपङ्कजमालिनम् ।
 सप्ताश्वरथमारूढं देवगन्धर्वसेवितम् ॥ ४ ॥

आकृष्णेनेति मन्त्रस्य सुवर्णवर्णं ऋषिर्नुष्टुप् छन्दः सविता देवता
 आदित्यप्रीतये विनियोगः ।

रक्तपद्मासनस्थो यः सप्तघोटकवाहनः ।
 सप्तद्वीपप्रदीपो यः तस्मै नित्यं नमोनमः ॥ ५ ॥
 ध्यायेत्सोमं शुक्लवर्णं शुक्लपद्मासनस्थितम् ।
 शुक्लमाल्याम्बरधरं दशघोटकवाहनम् ॥
 द्विभुजं च गदाहस्तं सर्वकामप्रदायकम् ॥ ६ ॥

इमन्देवा इति मन्त्रस्य सुपर्णं ऋषिर्बृहतीछन्दः सोमो देवता सोमस्तुतौ
 विनियोगः ।

शङ्खकुन्दप्रतीकाशः क्षीरसागरसम्भवः ।
 शम्भोः शिरसि संस्थो यः तस्मै नित्यं नमो नमः ॥ ७ ॥

१. ऋ. वे. १, ३५, २. २. 'त्रिष्टुप्' इति ऋ. वे. १, ३५, २.
 ३. वा. सं. ६, ४०. ४. ऋ. वे. न. ४४, १६.

रक्तमङ्गारकं ध्यायेद्रक्तपद्मासनस्थितम् ।

चतुर्भुजं च वरदं शूलशक्तिगदाधरम् ॥ ८ ॥

ॐभिर्भूर्द्धेति मन्त्रस्य विरूपत्रःषिर्गायत्री छन्द आग्नेयी देवता भौमप्रीतये
विनियोगः ।

जवा(पा)विद्रुमसंकाशो विद्युद्दामसमप्रभः ।

शक्तिहस्तो महीपुत्रः तस्मै नित्यं नमो नमः ॥ ९ ॥

पीतवर्णं बुधं ध्यायेत् पीताम्बरधरं शुभम् ।

पीतपद्मासनगतं पीतमाल्यानुलेपनम् ॥

खड्गचर्मगदापाणिं वरदं सिंहवाहनम् ॥ १० ॥

ॐ उद्बुध्यस्वेति मन्त्रस्य परमेष्ठिःषिःषिष्टुपूछन्दः आग्नेयी देवता बुधप्रीतये
विनियोगः ।

पीतपद्मासनस्थो यः पीताम्बरधरो विभुः ।

दिव्यरूपः शशिपुत्रः तस्मै नित्यं नमो नमः ॥ ११ ॥

पीताभं च गुरुं ध्यायेत् पीतमाल्यानुलेपनम् ।

पीतपद्मासनस्थं च पीताम्बरविभूषितम् ॥ १२ ॥

चतुर्भुजं च वरदं साक्षसूत्रकमण्डलम् ।

दण्डसूत्रं सोत्तरीयं यज्ञसूत्रसमन्वितम् ॥ १३ ॥

ॐ बृहस्पति इति मन्त्रस्य गृत्समदःषिःषिष्टुपूछन्दः बृहस्पतिप्रीतये विनियोगः ।

पद्माकृतिः पद्महस्तः पीताम्बरधरो गुरुः ।

इन्द्रादिभिस्तूयमानः तस्मै नित्यं नमो नमः ॥ १४ ॥

श्वेतवर्णं भृगुसुतं द्विजं कुन्देन्दुसप्रभम् ।

चतुर्भुजं दण्डहस्तं वरदं पीतवाससम् ॥

विभ्रत्कमण्डलुं काव्यमक्षसूत्रसमन्वितम् ॥ १५ ॥

५. वा. सं. १५. ५४.

६. ऋ. वे. २, २३, १५ : तै. सं. १, ८, २२, २.

^७अन्नादिति मन्त्रस्य अश्विनी सरस्वतीन्द्रा ऋषयः जगतीच्छन्दः आग्नेयी देवता शुक्रप्रीतये विनियोगः ।

कुन्दावदातो दैत्यानामाचार्यो भृगुनन्दनः ।

साक्षसूत्रधरः श्रीमान् तस्मै नित्यं नमो नमः ॥ १६ ॥

इन्द्रनीलद्युतिः सौरिर्वरदो गृध्रवाहनः ।

कृष्णमाह्याम्बरधरः कृष्णगन्धानुलेपनः ॥ १७ ॥

^८शन्नो देवीति मन्त्रस्यार्थवृत्तिर्षिर्गायत्रीछन्दः आपो देवता शनिप्रीतये विनियोगः ।

सूर्यपुत्रः शनिर्दीप्तो नीलाञ्जनचयप्रभः ।

छायापुत्रो महाकायः तस्मै नित्यं नमो नमः ॥ १८ ॥

करालवदनः शूली शंखचक्रधरः प्रभुः ।

नीलसिंहासनस्थश्च कुण्डलाघैरलंकृतः ॥ १९ ॥

^९कयानश्वित्र इति मन्त्रस्य वामदेवर्षिः गायत्रीच्छन्दः इन्द्राणीदेवता राहुप्रीतये विनियोगः ।

शूलहस्तो महाभोगी दीप्तानल सुशोभनः ।

मुक्तादामधरः श्रीमान् तस्मै नित्यं नमो नमः ॥ २० ॥

करालो धूम्रवर्णश्च सदाविकृतदिङ्मुखः ।

किरीटी कुण्डलधरः सर्वकामप्रदायकः ॥ २१ ॥

^{१०}केतुं कृण्वन्निति मन्त्रस्य मधुच्छन्दऋषिरग्निदेवता केतुप्रीतये विनियोगः ।

मैघगम्भीरनिश्वासः किरीटी लोकपूजितः ।

अर्धासनगतो देवः तस्मै नित्यं नमो नमः ॥ २२ ॥

७. वा. सं. १६, ७५.

८. ऋ. वे. १०, ६, ४.

९. ऋ. वे. ४, ३१, १.

१. ल. शुक्रयो (शुक्रो यो?). अचिरादुपलब्धात् लण्डन् इन्दिया आपीस्—
मातृकातः 'ल' इति संकेतेन पाठान्तराणि दत्तानि ।

१०. ऋ. वे. १, ६, ३.

सहस्रनयनं देवं मत्तैरावतवाहनम् ।
 किरीटकुण्डलधरं नानारत्नोपशोभितम् ॥ २३ ॥
 लसत्कङ्कणकं दण्डधारिणं तृप्तिकारिणम् ।
 राजते नीलपत्रेण भ्राजमानं महाद्युतिम् ॥ २४ ॥
 दधतीं श्वफलं^{११} द्वन्द्वमिन्द्राणीं वामतः स्थिताम् ।
 महारजतसम्बद्धचामरालंकृतैरपि ।
 वीज्यमानं सुरूपाभिर्महिषीभिरहर्निशम् ॥ २५ ॥
 सिंहस्कन्धं महाबाहुं सिद्धगन्धर्वसेवितम् ।
 सिंहासनगतं वापि चिन्तयेत् सुरनायकम् ॥ २६ ॥

^{१२} त्रातारमिति मन्त्रस्य कर्दम ऋषिर्गायत्रीच्छन्दः इन्द्रप्रीतये विनियोगः ।

^{१३} इन्द्रस्तु सहसा दीप्तः सर्वक्षेत्राधिपो महान् ।
 वज्रहस्तो महाबाहुस्तस्मै नित्यं नमो नमः ॥ २७ ॥

ततो वह्निं चिन्तयेदग्निभागे
^{१४} करप्रभादीपयन्ती (?) शिखाभिः ।
 चतुर्भुजैः स्वस्तिकं शक्तिमि(मृ ?) छिम्^{१५}
 तथाभीतिं धृतमाल्यैर्दधानम् ॥ २८ ॥

^{१६} अग्निर्मूर्द्ध्वेति मन्त्रस्य काश्यपर्षिर्जगतीच्छन्दो वरुणो देवता अग्निप्रीतये
 विनियोगः ।

^{१७} अग्निर्यो महसा दीप्तः सर्वतेजोमयोऽव्ययः ।
 धूमकेतुरनाघृष्यः तस्मै नित्यं नमो नमः ॥ २९ ॥

११. स्व. म. स्वपन, ल. श्वपन्न. 'श्वफल' इति स्यात् । श्वफलं = बीजपूरफलम् ।
 १२. ऋ. वे. ६, ४७, ११.
 १३. आ. म. २६६. १९ c-d ; २० a-b. रघुनन्दनस्य जलाशयोत्सर्गतत्वे
 (जीवानन्दसंस्करणे) पृ. ५२१.
 १४. ल. कनप्रभे. 'कनत्प्रभा' इति स्यात् ।
 १५. ऋष्टिः खड्गः ।
 १६. तै. सं. ४, ४, ४, १.
 १७. आ. म. २६६. २० c-d ; २१ a-b ; जलाशयोत्सर्गतत्वे पृ. ५२१.

यमं ध्यायेद्दण्डहस्तं महामहिषसंस्थितम् ।

नीलाञ्जनचयप्रख्यं रक्तनेत्रं महाभुजम् ॥ ३० ॥

^{१९}असि यम इति मन्त्रस्य औत्थयर्षिरनिरुक्ता गायत्रीच्छन्दः आग्नेयी देवता यमप्रीतये विनियोगः ।

^{१९}यमश्चोत्पलवर्णाभिः किरीटी दण्डघृक् सदा ।

सर्वसाक्षी विशुद्धात्मा तस्मै नित्यं नमो नमः ॥ ३१ ॥

राक्षसेन्द्रं खड्गहस्तं लोकपालं च नैर्ऋतम् ।

नारूढं महाकायं रक्षोभिर्बहुभिर्वृतम् ॥ ३२ ॥

खड्गहस्तं महानीलं कज्जलाचलसन्निभम् ।

नरयुक्तविमानस्थं पीताभरणभूषितम् ॥ ३३ ॥

^{२०}एष त इति मन्त्रस्य औत्थयर्षिरनिरुक्ता गायत्रीच्छन्दः आग्नेयी देवता निर्ऋतिप्रीतये विनियोगः ।

^{२०}निर्ऋतिस्तु पुमान् कृष्णः सर्वलोकाधिपो महान् ।

खड्गहस्तो महाबाहुस्तस्मै नित्यं नमो नमः ॥ ३४ ॥

वरुणं च प्रवक्ष्यामि पाशहस्तं महाबलम् ।

शङ्खस्फटिकवर्णाभिं सितपद्माम्बरावृतम् ॥

समासनगतं शान्तं किरीटवरधारिणम् ॥ ३५ ॥

^{२२}वरुणस्योत्तमिति मन्त्रस्य नारायणर्विरुष्णिक् छन्दः आपो देवता वरुणस्तुतौ विनियोगः ।

^{२३}वरुणः सवनो(सबलो ?)^{२४} जिष्णुः पुरुषो निम्नगाधिपः ।

पाशहस्तो महाबाहुस्तस्मै नित्यं नमो नमः ॥ ३६ ॥

१८. ऋ. वे. १, १६३, ३.

१९. आ. म. २६६. २१०-d ; २२a-b ; ज. आ. उ. पृ. ५२१.

२०. तै. सं. १, ८, १, ४.

२१. आ. म. २६६. २२०-d ; २३a-b ; ज. आ. उ. पृ. ५२२.

२२. वा. सं. ४, ३६.

२३. आ. म. २६६. २३०-d ; २४a-b ; ज. आ. उ. पृ. ५२२.

२४. ल. सरलः ; आ. म. धवलः ; पाठान्तरं—सबलः ; ज. आ. उ. पाठः—

धवलः ।

ततो वायुं प्रवक्ष्यामि द्विभुजं मृगवाहनम् ।
 छत्राम्बरधरं शान्तं युवानं कुञ्जरप्रभम् ॥
 पद्मासनगतं चैव पताकाध्वजसंयुतम् ॥ ३७ ॥

^{२५} ततो वारे(?)ति मन्त्रस्य नारायणर्षि विष्णुर्देवता वायुप्रीतये विनियोगः ।
 मातरिश्वा तु वायव्यां सर्वगो भगवान् प्रभुः ।
 अन्तश्चारी च भूतानां तस्मै नित्यं नमो नमः ॥ ३८ ॥
 कुबेरं वरदं देवं नरारूढं महाबलम् ।
 हारकेयूरचितं पीताम्बरधरं शुभम् ॥
 गदापाणिं च वरदं मुकुटाटोपसंयुतम् ॥ ३९ ॥

कुविन्दं कुरज (?) इति मन्त्रस्य विवस्वतर्षि स्त्रिष्टुप् छन्दः जनार्दनो देवता
 कुबेरप्रीतये विनियोगः ।

^{२६} गौरो यस्तु पुमान् सौम्यः सदैव सुरसंवृतः ।
 यक्षस्याधिपति भव्यः तस्मै नित्यं नमो नमः ॥ ४० ॥
 ईशानं वरदं देवं वृषवाहनत्र्यम्बकम् ।
 चतुभुजं च कुन्दाभं शूलहस्तं महाबलम् ॥
 सेव्यमानं च सुरौघैरुमया^{२७} परिसेवितम् ॥ ४१ ॥

^{२८} तमीशानमिति मन्त्रस्य ईशानर्षिर्बृहती छन्द ईशान देवता ईशानप्रीतये
 विनियोगः ।

^{२९} ईशानः पुरुषः शुद्धः सर्वविद्याधिपो महान् ।
 शूलहस्तो विरूपाक्षः तस्मै नित्यं नमो नमः ॥ ४२ ॥

२५. 'ततो विराडजायत' इत्ययं मन्त्रः स्यात्, वा. सं. ३१, ५.
 २६. आ. म. २६६. २५०-d; २६a-b; ज. आ. उ. पृ. ५२२.
 २७. ल. सुरौघैश्च उमया.
 २८. ऋ. वे. १, ८६, ५.
 २९. आ. म. २६६. २६०-d; २७a-b; ज. आ. उ. पृ. ५२२.

कमण्डलुधरं देवं श्रुवहस्तं महाबलम् ।
रक्तवर्णं चतुर्बाहुं हंसस्थं च विचिन्तयेत् ॥ ४३ ॥

^{३०} ब्रह्म जज्ञानमिति मन्त्रस्य कौण्डिन्यर्षिर्गायत्रीच्छन्दो ब्रह्मा देवता ब्रह्म-
प्रीतये विनियोगः ।

^{३१} पद्मयोनिश्चतुर्मूर्तिर्वेदवक्त्रः पितामहः ।
वेदाध्यक्षश्च लोकेशः तस्मै नित्यं नमो नमः ॥ ४४ ॥
अनन्तं भोगिराजानं सहस्रफणिनं शुभम् ।
शङ्खचक्रगदापद्मधारिणं श्वेतमुज्ज्वलम् ॥ ४५ ॥

^{३२} नमोऽस्त्विति मन्त्रस्य नारदर्षिर्गायत्रीच्छन्दः सर्पो देवता अनन्तप्रीतये
विनियोगः ।

अनन्तस्त्वं महाबाहुर्दीप्तमूर्तिर्धराधरः ।
श्वेतपद्मासनस्थाय नमोऽनन्ताय वै नमः ॥ ४६ ॥
रक्तवर्णं च ब्रह्माणं साक्षसूत्रधरं तथा ।
वामे कमण्डलुधरं रक्तपद्मासनस्थितम् ॥ ४७ ॥

^{३३} आब्रह्मन्निति मन्त्रस्य गर्गर्षिरनुष्टुप् छन्दः शची देवता ब्रह्मप्रीतये विनियोगः ।

शिवः पीनश्चतुर्बाहुः तप्तकाञ्चनसन्निभः ।
जटामुकुटधारी च द्विरष्टवर्षाकृतिः (?)
व्याघ्रचर्मपरीधानः कटिसूत्रत्रयान्वितः ॥ ४८ ॥

^{३४} त्र्यम्बकमिति मन्त्रस्य वामदेवर्षिः पंक्तिच्छन्दः हरिर्देवता शिवप्रीतये
विनियोगः ।

कम्बुप्रीवं गुडाकेशं शक्तिवर्णं शुभेक्षणम् ।
दक्षिणे तु गदापद्मे वामे चक्रधरं तथा ॥ ४९ ॥

३०. तै. सं. ४, २, ८, ४.

३१. आ. म. २६६. २७. d; २८a-b; ज. आ. उ. पृ. ५२२

३२. वा. सं. १३, ६. ३३. तै. सं. ७, ५, १८, १.

३४. ऋ. वे. ७, ५६. १२.

^{३५}तद्विष्णोरिति मन्त्रस्य कपिलर्षिः पंक्तिच्छन्दो वामदेवो देवता विष्णुस्तुतौ
विनियोगः ।

नीलं वासो नीलकायं त्रिनेत्रम्
लम्बतुण्डं दन्तमुग्रं गजास्यम् ।
दिव्यरूपं मोदकं वै दधानं
गौरीपुत्रं टङ्कहस्तं नमामि ॥ ५० ॥

^{३६}गणानां त्वेति मन्त्रस्य गणकर्षिः पंक्तिच्छन्दो वामदेवो देवता
गणेशस्तुतौ विनियोगः ।

उत्तप्तधाम^{३७} कनकाब्जवर्णा (?)
लसद्गन^{३८}द्दाम (?) चारुहस्ताम् ।
पद्मासनस्थामपि पद्महस्ता-
मिन्दीवराक्षीं कमलां नमामि ॥ ५१ ॥

^{३९}हिरण्यवर्णामिति मन्त्रस्य ब्रह्मर्षिर्गायत्रीच्छन्दः कमलाप्रीतये विनियोगः ।

बिभ्राणां दशभिर्भुजैरसिवरं चक्रं त्रिसूलं शरं
शक्तिं खेटकमङ्कुशं च धनुषं पर्शुं च पाशं तथा ।
पंचास्योपरि पद्मविष्टरगतामुत्तप्तहेमप्रभा-
मापीनस्तनमण्डलां गिरिसुतां देवीं त्रिनेत्रां भजे ॥ ५२ ॥

^{४०}अम्बे अम्बिके इति मन्त्रस्य हिरण्यगर्भर्षिर्गायत्रीच्छन्दी महेशो देवता
महेश्वरी^{४१} प्रीतये विनियोगः ।

टङ्कहस्तं महाकायमुत्पलाभयधारिणम् ।
अशेषशिल्पनिरतं नमामि सुरशिल्पिनम् ॥ ५३ ॥

३५. ऋ. वे. १. २२. २०.

३६. ऋ. वे. २, २३, १ । ३७. ल. मं. । ३८. ल. ल. । ३९. श्रीसूक्ते आद्या
ऋक् । ४० वा. सं. २३, १८; का. सं. २५, २० । ४१. ल. महिषमदिनी महेश्वरी^० ।

४^२ विश्वकर्मेति मन्त्रस्य काश्यपर्षिः पंक्तिच्छन्दः मातलिर्देवता विश्वकर्मप्रीतये
विनियोगः ।

पूर्णचन्द्रप्रतीकाशां पूर्णचन्द्रनिभाननाम् ।

वाग्देवतां नमस्यामि पुस्तकाभयधारिणीम् ॥ ५४ ॥

४^३ यां मेधामिति मन्त्रस्य गौतमर्षिर्गायत्रीच्छन्द ईश्वरो देवता वाग्देवता-
प्रीतये विनियोगः ।

आवहं रक्तगौराङ्गं पीतवासः (सं) सुशोभनम् ।

सिंहासनगतं शान्तं वराभयकरं स्मृतम् ॥ ५५ ॥

४^४ अग्निश्च पृथिवीं चेति मन्त्रस्य अग्निमीलर्षिर्गायत्रीच्छन्दः अग्निदेवता
आवह प्रीतये विनियोगः ।

प्रवहं पीतसङ्काशं नागयज्ञोपवीतिनम् ।

नानालङ्कारसंयुक्तं वृषभस्थं विभावयेत् ॥ ५६ ॥

४^५ ब्रह्म राजन्यमिति मन्त्रस्य ब्रह्मर्षिरनिरुक्ता गायत्रीच्छन्दः ब्रह्मादेवता प्रवह-
प्रीतये विनियोगः ।

उद्वहं नीलसङ्काशं नीलेन्दीवरधारिणम् ।

नीलपद्मासनस्थं च नीलाभरणभूषितम् ॥ ५७ ॥

योऽहमिति मन्त्रस्य धनऋषिरनुष्टुप्छन्दो नारायणदेवता उद्वहप्रीतये
विनियोगः ।

सम्बहं चिन्तयेद्गौरं नानालङ्कारशोभितम् ।

अजस्थं चिन्तयेत् प्राज्ञः कुण्डलाद्यैश्च भूषितम् ॥ ५८ ॥

४^६ वैश्वानर इति मन्त्रस्य नलिनऋषिर्गायत्रीच्छन्दः श्रीर्देवता सम्बहप्रीतये
विनियोगः ।

विवहं पिङ्गवर्णं च द्विभुजं मेषवाहनम् ।

शिखिपोतस्थितं ध्यायेत् ४^७ सर्वलक्षणसंयुतम् ॥ ५९ ॥

४२. ऋ. वे. १०, ८१, ३ । ४३. वा. सं. ३२, १४ । ४४. वा. सं. २६, १
'अग्निश्च पृथिवी च' इति वर्तते । ४५. का. सं. २८, ३ । ४६. १, ६८, ३ ।
४७. ल. धर्म^० ।

^{४६}अग्निमील इति मन्त्रस्य भार्गव ऋषिः पंक्तिच्छन्दः पावमानी देवता
विवहप्रीतये विनियोगः ।

परिवहं पिङ्गलवर्णं मार्जारस्थं विचिन्तयेत् ।
नानाभरणसम्पन्नं रत्नहारोपशोभितम् ॥ ६० ॥

^{४७}देवो देवीति मन्त्रस्य देवता ऋषयः पंक्तिच्छन्दः परिवहप्रीतये विनियोगः ।

^{४०}परावहं रक्तवर्णं योगासनगतं विभुम् ।
खड्गधर्मचरं चैव पीतवासो (?) पशोभितम् ॥ ६१ ॥

^{४९}यद्देवेति मन्त्रस्य नलिनऋषिर्जगतीच्छन्दः सोमो देवता परावहप्रीतये
विनियोगः ।

^{४२}अग्न्यादिषु च कोणेषु बहिः पीठान्ततोयजेत् ।
पिशाचान् राक्षसान् भूतान् वेतालांश्च यथाक्रमम् ॥ ६२ ॥
क्षोभकः कृशरूपश्च सौभद्रो जम्भकस्तथा ।
द्विरण्डो डिण्डिमश्चैव षट्पिशाचाः प्रकीर्तिताः ॥ ६३ ॥
गोमुखो नन्दो भद्रश्च^{४३} द्विजिह्वो नलिनस्तथा ।
हस्तिकर्णो विशालाक्षः सप्तक्षोगणः स्मृतः ॥ ६४ ॥
भूमिदो वरदश्चैव जयन्तः क्षोभकस्तथा ।
विश्वदन्तश्च कुमुद एते भूतगणाः स्मृताः^{४४} ॥ ६५ ॥

४८. ऋ. वे. १, १, १. (ऋष्यादयः भिन्नाः वर्तन्ते । न केवलं अत्र, अन्यत्रापि
प्रायः एवमेव भिन्नता दृश्यते]

४९. वा. सं. २१, ५६ 'देवो देवैः' इति वर्तते । स एव मन्त्रः अत्र निर्दिष्टः स्यात् ।

५०. दृश्यतां भविष्य-मध्यमपर्वणि आरवहादीनां संक्षेपोक्तिः

आवहं प्रवहं चैव तथैवोद्धहसंवहौ ।
विन्यसेत्पश्चिमे द्वारि निवहं च परीवहम् ॥
विन्यसेदुत्तरद्वारि मरुतं च पराभवम् ॥

५१. वा. सं. २०, १४ ।

५२. भविष्य-मध्यमपर्वणि २.२०.५३b-५७.

५३. भविष्ये-'नन्दभद्रश्च' । ५४. स्व. म. गणः स्मृतः ।

^{५५}मुगदो नीलकर्णश्च वसन्तो यावकस्तथा ।
 घोररूपा^{५६} महाकाया^{५७} वेतालाः षट् प्रकीर्तिताः ॥ ६६ ॥
 निगमोक्तैश्च मन्त्रैश्च पूजयेद्भूमिमिच्छृतो^{५८} (?) ।
 रक्तगन्धैश्च माल्यैश्च सन्मयै^(?)र्मणिभिस्तथा ॥ ६७ ॥
 स्थापयेज्जापकान् द्वारि बहुमन्त्रविशारदान् ।
 प्रतिद्वारं खड्गधरं नीचासनं^{५९} यजेत् ॥ ६८ ॥
 अग्रतः स्थापयेत् कुम्भं क्षीरिवृक्षसमुद्भवम् ।
 वटस्य वरुणस्यैव यन्त्रे खड्गं निधापयेत् ॥ ६९ ॥
 कालरात्रिं ततो जप्त्वा चण्डीसूक्तं जपेदनु ।
^{६०}बह्वचः पूर्वतः स्थाप्य^{६१} दक्षिणे तु यजुर्विदः^{६२} ॥ ७० ॥

५५. भविष्ये—'अङ्गदः'.

५६. स्व. म. —पो.

५७. स्व. म. —यो.

५८. ल. भूमिमिच्छता.

५९. ल. °सनगतं.

६०. दृश्यतां आ. ल. ६३. १३१-४.

रात्रिसूक्तं च रौद्रं च पावमानं समुज्ज्वलम् ।
 पूर्वतो बह्वचः शान्तिं पठन्नास्ते ह्युदङ्मुखः ॥
 शाक्तं शाक्तं च सौम्यं च कूष्माण्डं शान्तिमेव च ।
 पाठयेद्दक्षिणद्वारि यजुर्वेदिनमुत्तमम् ॥
 सुपर्णमथ वैराजमागेयं रुद्रसंहिताम् ।
 ज्येष्ठसाम तथा शान्तिं छन्दोगः पश्चिमे जपेत् ॥
 शान्तिसूक्तं च सौरं च तथा शाकुनकं शुभम् ।
 पौष्टिकं च महाराज्यमुत्तरैणाप्यथर्ववित् ॥

तथा भविष्ये मध्यमपर्वणि २.२०.१७१ आरभ्य,

रात्रिसूक्तं च रौद्रं च पवमानं समुज्ज्वलम् ।

जतेच्च पौरुषं सूक्तं सर्वतोवरतं पृथक् ॥

शाक्तं रौद्रं च सौम्यं च कूष्माण्डं जातवेदसम् ।

सौरसूक्तं च यजतो दक्षिणेन यजुर्विदः ॥ इत्यादि

६१. ल. —प्याः.

६२. ल. —दौ.

सामगः पश्चिमेनाथ उत्तरेऽथर्वणः स्मृतः^{६४} ।
 अथवा त्वेकमध्याय-शाखाध्यायिनेव वा ॥७१॥
 विष्णोर्हरस्य सूक्ताद्यान् पंचाङ्गं^{६५} रुद्रमेव वा ।
 सप्ताङ्गं रुद्रं संजाप्य प्रतिद्वारेषु जापकाः ॥७२॥
 न्यासजपादिकं^{६६} कृत्वा शिवपूजापुरःसरम् ।
 पंचाङ्गरुद्रं सप्ताङ्गं सूक्तानन्यांश्च यत्नतः ॥
^{६७}होमे प्रवर्तमाने तु सूक्तं वै वरुणात्मकम् ॥७३॥
 वैराजं चैव सौवर्णं^{६८} वामदेव्यं तथैव च ।
 गोसूक्तं च विकर्णं च रक्षोघ्नानि च संजपेत् ॥७४॥
 रात्रिसूक्तं च रौद्रं च कौष्माण्डं जातवेदसम् ।
 मंगलं पावमानीं च गौर(?)सूक्तं तथैव च ॥७५॥
 शौक्रं सौम्यमघोराख्यं मार्तण्डं शान्तिकं तथा ।
 शान्तिसूक्तानि सर्वाणि संजपेद्देवताधिया ॥७६॥
 स्वाहा प्रणम्य चक्रं सं(?)पाठो वैराजमुच्यते ।
 दिक्पालसूक्तं^{६९} सौवर्णं आप्यायस्वेति ऋक्त्रयम् ॥७७॥
 तद्दामदेव्यमित्युक्तमनोहा (?) इति पंचकम् ।
 गोसूक्तं^{७०} तद्विजानीयाद्भिन्नतेति विकर्णकम् ॥७८॥

६३. ल. — गौ. ६४. ल. — गौ स्मृतौ.

६५. 'अथातः पंचांगरुद्राणां न्यासपूर्वकं जपहोमार्चनाभिषेकविधिं व्याख्यास्यामः'
इति महान्यासे पंचाङ्गरुद्रविधिरुक्तः ।

६६. ल. जाप्यादिकं । ६७. दृश्यतां भविष्ये मध्यमपर्वणि २०.१७०.

६८. ल. 'आप्यायस्वेति ऋक्त्रयम् । तद्दामदेवमित्युक्तं मनोश्च इति य...
वामदेवे तथैव च' इत्यधिकम् ।

६९. 'तातारमिन्द्रमवितारमिन्द्रं' इत्यादिमन्त्रभागः रथात् । दृश्यतां याजुषमन्त्र-
रत्नाकरः ।

७०. 'आगावो अग्मन्तभद्रमक्रन्' इत्येतत् गोसूक्तमिति वैदिकसंप्रदायः । तद्व्यति-
रेकेन किं गोसूक्तमत्राभिप्रेतमिति न ज्ञायते । पूर्वं ७४-श्लोक गोसूक्तप्रस्तावे
ल. कोरो 'मनोश्च' इति 'अनोहा' इत्यस्य स्थाने दृश्यते ।

- ७१ विधानि देवेत्यादि षट् रक्षोघ्नं परिकीर्तितम् ।
यज्जायते(?)त्यादिमन्त्रानृक्त्रयं रात्रिसूक्तकम् ॥ ७९ ॥
- ७२ इयम्बकमिति मन्त्रैकं रात्रौ तत्परिपठ्यते ।
- ७३ यद्देवेत्यादिकौष्माण्डमृक्त्रयं समुदाहृतम् ॥ ८० ॥
- ७४ अग्ने बृहन्निति नवसूक्तं वै जातवेदसम् ।
ईशाने द्वादशर्क् वक्ष्ये मङ्गलं हितमुच्यते ॥ ८१ ॥
- ऋक् सप्तदशर्कं चैव पावमानीति कथ्यते ।
- ७५ आपो हि ष्ठा च गायत्री ७५ शन्नोदेवीस्तथैव च ॥ ८२ ॥
- पावमानी परा ख्याता सर्वपातकहारिणी ।
- ७६ ध्रुवोऽसीति च पंचांगं ते शिरसीति कथ्यते ॥ ८३ ॥
- ७७ अन्नात् परिश्रु(सु)त इति प्रकर्षं शौक्रमुच्यते ।
- ७८ आप्यायस्वेति निगमं तत्सौम्यमिति कथ्यते ॥ ८४ ॥
- ७९ मयि गुह्यामीत्यादिकं मघोराख्यं विदुर्बुधाः ।
- ८० ऋचं वाचमृगध्यायं ८० मार्तण्ड इति कथ्यते ॥ ८५ ॥

७१. ऋ. वे. ५, ८२, ५.
७२. ऋ. ७, ५६, १२.
७३. वा. सं. २०. १४-१६.
७३. ऋ. वे. १०, १, १.
७४. ऋ. वे. १०, ६, १.
७५. ऋ. वे. १०, ६, ४.
७६. वा. सं. ५, १३.
७७. वा. सं. १६, ७५.
७८. ऋ. वे. १, ६१, १६.
७९. तै. सं. ५, ७, ६, १.
८०. ल.—त्यादि पठन् अघोरा.
८१. वा. सं. ३६, १.
८२. ल.—चो ऋ.

सर्वं प्रणवभिन्नेन सर्पिच्छन्दःपुरःसरम् ।

^{८६}समस्तं देवयागे तु तडागेऽपि समस्तकम् ॥८६॥

पुष्करिण्यामपि तथा कनिष्ठेनार्द्धमेव च (?) ।

सेत्वारामयोस्तदर्धं कूपवाप्योस्तदर्धकम् ॥८७॥

एकवृक्षे(?)ऋक्त्रयं च मण्डपे संस्मरेदिति ।

गृहयागे वृषोत्सर्गे अर्द्धार्द्धं च विशेषतः ॥८८॥

अयुतहोमे लक्षे च कोटिहोमे समस्तकम् ।

शान्तिके पौष्टिके काम्ये तदर्धं च विधीयते ॥८९॥

^{९०}यज्जाग्रतः पवमानं पुरुषसूक्तं तथैव च ।

गायत्रीं चैव ^{९१}तद्विष्णोः तथा ^{९२}त्र्यम्बकमेव च ॥९०॥

रुद्रेण सह सप्ताङ्गं पंचाङ्गं शृणुसत्तमं ^{९३} ।

यज्जाग्रतो ^{९४}विष्णुसूक्तं अद्भ्यः सम्भूत एव च ॥ ९१ ॥

^{९५}आशुश्शिशानमारभ्य ^{९६}वयं सोममेव च ।

रुद्रेण सह पंचाङ्गं यागपूजापुरः सरम् ॥ ९२ ॥

प्रजपेत्संहितां पश्चात् दिवा रात्रौ विशेषतः ।

पुराणं धर्मशास्त्रं च सहस्रकरणं विणा (?) ॥ ९३ ॥

शृङ्गाराङ्गं केलिवादं हारं प्रकरणं त्यजेत् ।

प्रायश्चित्तमशौचाङ्गं सदैव यागकर्मणि ॥ ९४ ॥

अथ ध्यानं प्रवक्ष्यामि कृत्वा पापैः प्रमुच्यते ।

न्यासेन देहसन्दाहस्तस्मान्न्यासं समाचरेत् ॥ ९५ ॥

८३. दृश्यतां भविष्ये मध्यमपर्वाणि २०, १८०.

८४. वा. सं. ३४.१३. ८५. ऋ.वे. १, २२, २०. ८६. ऋ.वे. ७, ५६, १२

८७. ल. — मा. । ८८. 'विष्णोर्मुक्तं वीर्याणि' इत्यारब्धं सूक्तं स्यात् ऋ. वे. १, १५४; वा. सं. ५, २८; का. सं. ५, २४; दृश्यतां याजुषमन्त्ररत्नाकरः ।

८९. ऋ. वे. १०, १०३, १; वा. सं. २७, ३३; का. सं. १८, ३३.

९०. वा. सं. ३.५६; का. सं. ३, ६४.

६१ ओं यज्जाग्रत इत्यङ्गुष्ठाभ्यां नमः ।
 ओं त्रिपादूर्ध्वमिति तर्जनीभ्यां स्वाहा ।
 ओं वेदाहमिति मध्यमाभ्यां वषट् ।
 ओं अमीषां चित्तमित्यनामिकाभ्यां हूम् ।
 ओं वयं सोममिति कनिष्ठाभ्यां वौषट् ।
 ओं ऋचं ब्रह्मन्निति दिग् बन्धनम् ।

पंचाङ्गरुद्रस्य पुष्पदन्त ऋषिः पंक्तिच्छन्दः त्र्यम्बकमिति बीजं यद्देवानामिति शक्तिः सहस्रशीर्षेति नायकम् । ओं पुरुष नारायणो देवता पुरुषस्तुतौ विनियोगः ।

सप्ताङ्गरुद्रस्य पुष्पदन्त ऋषिस्त्रिष्टुप्छन्दः सविता देवता रुद्रमहे विनियोगः ।

वारुणमन्त्रस्य जगतीच्छन्दः शम्भुर्देवता वरुणस्तुतौ विनियोगः ।

वैराजसूक्तस्य नरोत्तम ऋषिः त्रिष्टुप् छन्दः सविता देवता मखस्तुतौ विनियोगः ।

सौपर्णसूक्तस्य ब्रह्मर्षिस्त्रिष्टुप् छन्दः वाराही देवता सुपर्णस्तुतौ विनियोगः ।

वामदेव सूक्तस्य ब्रह्मर्षिस्त्रिष्टुप् छन्दः शम्भुर्देवता वामदेवप्रीतये विनियोगः ।

गोसूक्तस्य हारीत ऋषिः पंक्तिच्छन्दः भवो देवता रुद्रप्रीतये गोयागे इन्द्रमहे विनियोगः ।

विकर्णसूक्तस्य वैश्वानर ऋषिर्गायत्रीच्छन्दः विकर्णप्रीतये विनियोगः ।

रक्षोघ्नसूक्तस्य हारीत ऋषिस्त्रिष्टुप् छन्दः हरिदेवता प्रजापतिस्तुतौ विनियोगः ।

रात्रिसूक्तस्य बलभद्र ऋषिर्जगतीच्छन्दः कालरात्रिर्देवता इन्द्रमहे विनियोगः ।

रौद्रसूक्तस्य अघोरऋषिर्जयतीच्छन्दो वासवी देवता वासवप्रीतये विनियोगः ।

कौष्माण्डसूक्तस्य नारायण ऋषिस्त्रिष्टुप्छन्दः शची देवता इन्द्रस्तुतौ
विनियोगः ।

मङ्गल्यसूक्तस्य बलभद्रऋषिर्जगतीच्छन्दः धनदा^{६२} देवता वाजपेये विनियोगः ।

जातवेदसूक्तस्य भव^{६३} ऋषिर्गायत्रीच्छन्दो भवानी देवता जातवेदप्रीतये
विनियोगः ।

पावमानीसूक्तस्य माधव ऋषिस्त्रिष्टुप्छन्दो वायवी देवता सर्वकामे
विनियोगः ।

सौरसूक्तस्य वामनऋषिस्त्रिष्टुप् छन्दः शङ्करोदेवता शङ्करप्रीतये विनियोगः ।

शौकसूक्तस्य गणेश ऋषिः पंक्तिच्छन्दः सोमोदेवता सोमप्रीतये विनियोगः ।

मार्तण्डसूक्तस्य विषयसूक्त(?) ऋषिर्जगतीच्छन्दो रविर्देवता मार्तण्डप्रीतये विनियोगः ।

स्वगृह्योक्तेन मार्गेण कुण्डसंस्कारपूर्वकम् ।

स्थापयेद् विधिवदग्निं होमं कुर्यादनन्तरम् ॥९६॥

एककुण्डे ददेन्नित्यं पृथङ्नित्यं समाचरेत् ।

वरुणं च समुद्दिश्य पायसैरक्षतैरपि ॥९७॥

ततस्तिलयवैर्वापि जुहुयाच्च शताहुतीः ।

घृताक्तैर्मधुराक्तैर्वा(?) शुद्धक्षीरैरथापि वा ॥९८॥

ग्रहाणामिक्षुभिर्वापि पालसैर्वा घृतेन वा ।

लोकेशादीन् तिलयवैर्मारुतानां यवेन तु ॥९९॥

अन्येषां पायसैर्वापि कमलैर्मोदकैरपि ।

विश्वकर्माणमुद्दिश्य कृषराज्ञेन पूजयेत् ॥१००॥

○ पिशाचानां यावकान्नैर्यक्षाणां पिष्टकैरपि ।

भूतानां माषमिश्रेण कलाञ्जेन यवेन वा ॥ १०१ ॥

६२. ल. -दो.

६३. ल. भगवत्.

६४. दृश्यतां भविष्ये मध्यमपर्वणि २०.१८१.

गव्ययुक्तेन जुहुयादष्टावष्टौ विभागतः ।
 एकैकामाहुतिं दद्याद् घृतस्यैव विधानतः ॥ १०२ ॥
^{६५}प्रथमे दिवसे कुर्याद्दिवतानां च स्थापनम् ।
 द्वितीये पूजयेद्देवान् होमं कुर्यादनन्यधीः ॥ १०३ ॥
 तृतीये तु बलिं दद्यात् यथाविभवविस्तरैः ।
 पातयेद् वसुधारांश्च दिवसस्यावसानके ॥ १०४ ॥
 वरुणात्मकाय सूर्याय दद्यादर्घं विभूतये ।
 नृत्यगीतादिना रात्रौ नयेद्वात्रिं समन्ततः ॥ १०५ ॥
 हविष्यान्नैर्ब्राह्मणांश्च भोजयेदात्मना सह ।
 ततः प्रभातसमये यजमानः सपत्नीकः ^{६६} ॥ १०६ ॥
^{६७}कुर्याद्वद्वैवतैर्मन्त्रैः सर्वौषध्युदकेन तु ।
 समूलकुशतोयैश्च मृत्तिकान्तर्गतैस्तथा ॥ १०७ ॥
 पद्मषण्डस्य मार्गस्य वल्मीकैश्च ^{६८} समुद्भवैः (?) ।
 गजदन्तोद्घृतैश्चैव ^{६९} वृक्षमूलगतैस्तथा ^{७०} ॥
 वृषशृङ्गगतैश्चैव ^{७१} स्नानं कुर्यादनन्यधीः ॥ १०८ ॥
^{७२}सुरास्त्वेत्यादिभिर्मन्त्रैः पावमानीगतैरपि ।
 कुशापमार्जनविधौ सम्यक् स्नानं समाचरेत् ॥ १०९ ॥
 पिषाय वासोयुगलं सुगन्धेनानुलेपयेत् ।
 विलिखेद् वारुणास्त्रं च तिलकेऽस्त्रविधानवित् ॥

६५. भविष्ये मध्यमपर्वणि २०, १६५.

६६. ल.—स्निकः. ६७. दृश्यतां भविष्ये मध्यमपर्वणि २०. २०७-८.

६८. ल.—कस्य. ६९. ल.—तस्यैव.

१००. ल.—तस्य च. १०१. ल.—तस्यैव.

१०२. 'सुरास्त्वामभिषिञ्चन्तु' इत्यादि स्मार्तो मन्त्रः आ. म. ६३. ५१-५७; तथा भविष्ये मध्यमपर्वणि २०. २१२-२२०.

प्रतिष्ठामारभेत् पश्चात् पंचदेवान् प्रणम्य च ।
 पूर्ववत्कारयेत्पूजां होमं कुर्याद्यथाविधि ॥ १११ ॥
^{१०३}दोग्ध्रीं च कपिलां शुभ्रां जले गामवतारयेत् ।
 अभावे त्वेकवर्णां च श्वेतां वा सर्वलक्षणाम् ॥ ११२ ॥
 ऐशान्यभिमुखीं धेनुं वत्सहीनां जले न्यसेत् ।
 यावद्वै दशहस्तं स्यात्तावदानीय यत्नतः ॥ ११३ ॥
 सामगाय ततो दद्यात् प्रतिष्ठासाङ्गहेतवे ।
^{१०४}ततो मङ्गलशब्देन वेदघोषपुरःसरम् ॥ ११४ ॥
 तडागमृत्सृजेत् पश्चात् चतुःकुशसमन्वितम् ।
 अर्घपात्रावृतहस्तन्याय (?) तोयैः प्रयत्नतः ॥ ११५ ॥
 बलिदानं ततः कुर्यात् वरुणाय मधुपायसम् ।
^{१०५}आदित्याय च गुडान्नं रक्तपुष्पान्वितं ददेत् ॥ ११६ ॥
 सोमाय चैव शाल्यन्नं क्षीराज्यदधिसंयुतम् ।
 अङ्गारकाय सयवं शाल्यन्नं गुडपूर्वकम् ॥ ११७ ॥
 बुधाय पीतकान्नं च निशारक्तं समास(?)कम् ।
 बृहस्पतये तथा पीतं श्वेतं शुक्राय वै ददेत् ॥ ११८ ॥
 शनैश्वराय बलिं दद्यात् कृष्णमन्नं तथैव च ।
 विट्त्वणसमायुक्तं कृष्णभक्तं गुडान्वितम् ॥ ११९ ॥
 राहवे च तथा कृष्णं केतवे धूम्रकं ददेत् ।
 पीतान्नं च तथेन्द्राय अग्नये चापि लोहितम् ॥ १२० ॥
 यमाय तिलभक्तं च कृष्णव्रीहिसमन्वितम् ।
 निःशुतये तथा कृष्णं वरुणायज्यपायसम् ॥ १२१ ॥

१०३. दृश्यतां भविष्ये मध्यमपर्वणि. २०.२२२.
 १०४. दृश्यतां भविष्ये मध्यमपर्वणि. २०. २३१b, २३२a.
 १०५. दृश्यतां भविष्ये मध्यमपर्वणि २१. ६०-६३.

वायवे चैव धूम्राक्षं कुबेराय च पीतकम् ।
ईशानाय च शुक्लाक्षं ब्रह्मणे पीतसंभवम् ॥ १२२ ॥
अनन्ताय तथाऽवेतं ब्रह्मणे पीतसंभवम् ।
दध्यक्षतं विष्णवे तु शिवाय च घृतोदनम् ॥ १२३ ॥
विनायकाय रक्ताक्षं कमलायै च पीतकम् ।
अम्बिकायै तथा रक्तं ^{१०६}जपापुष्पान्वितं शुभम् ॥ १२४ ॥
कर्पूरोशीरगन्धं च दधिना(?)क्तं सितं भवेत् ।
अथवा चन्दनाक्तं च गुडनागरकुङ्कुमम् ॥ १२५ ॥
कुशीतेन समाक्रान्तं वनपुष्पैः सुमण्डितम् ।
अथवा दीपसंयुक्तं तल्लोहितबलिर्भवेत् ॥ १२६ ॥
पीतं भवेन्निशारक्तं सेफालीकुसुमान्वितम् ।
धूम्रं भृङ्गराजाक्तं स्यात् सापन्त्याः पुत्रसंयुतम् ॥ १२७ ॥
पुलाकभक्तमन्त्रं च तथा विट्त्वणान्वितम् ।
मरीचसामविजया कृष्णपुष्पान्वितं च वा ॥ १२८ ॥
एतत्कृष्णगणं विप्राः प्रदद्यादविचारयन् ।
भूतेभ्यः स्याद् यावकाक्षं पायसं विश्वकर्मणे ॥ १२९ ॥
यावकाक्षं च यक्षेभ्यः पिशाचेभ्यः कलात्रकम् ।
संध्यायां प्रीणयेत् सूर्यं वाञ्जलाण्डुकमेव च(?) ॥ १३० ॥
नयेच्च संहितापाठैर्यजमानः सपत्नीकः ^{१०७} ।
हविष्याक्षं ततो भुक्त्वा शयीत शुद्धशय्याया ॥ १३१ ॥
ततो रात्रौ व्यतीतायां पूर्ववत्सर्वमाचरेत् ।
बलिदानं न कर्तव्यं महास्नानं समाचरेत् ॥
प्रथमं वारिणा स्नानं ^{१०८}समुद्रायेति संस्मरन् ॥ १३२ ॥

समुद्रायत्वेति मन्त्रस्य मधुच्छन्दऋषिर्गायत्रीच्छन्दः वरुणोदेवता वारुणस्नाने
विनियोगः ।

आप्यायस्वेति मन्त्रस्य नारायण ऋषिर्जगतीच्छन्दः शचीदेवता श्वेताश्वकुर-
मृत्तिकास्नाने विनियोगः ।

तथा चत्वररथ्याच्च(?)वलमीकातीर्थसङ्गमात् ।

कृष्टोत्थं कुशमूलोत्थं तथा गन्धान्वितं शुभम् ॥ १३३ ॥

पंचपल्लवसंयुक्तं पञ्चरत्नविभूषितम् ।

पंचक्वाथान्वितं कुर्यात् नानाफलसमन्वितम् ॥

आलोड्य कलशे कृत्वा शनोदेवीति संपठन् ।

आपोहिष्ठेति तिसृभिः वारिणा स्नापयेत्ततः ॥

चेरुपाणीति(?) मन्त्रस्य बलभद्रऋषिर्गायत्रीच्छन्दः वरुणो देवता पंचामृत-
स्नाने विनियोगः ।

वरुणगायत्रीं संकीर्त्य पञ्चगव्येन स्नापयेत् ।

पर्वताग्रमृदा चापि कुशमूलमृदा पुनः ॥ १३६ ॥

^{१०६}तेजोऽसीति मन्त्रस्य हारीतऋषिर्वायवी देवता घृतस्नाने विनियोगः ।

^{१०७}दधिक्राव्णो इति मन्त्रस्य नारद ऋषिर्विराट् छन्दः वरुणो देवता
दधिस्नाने विनियोगः ।

^{१०८}आप्यायस्वेति मन्त्रस्य नील ऋषिस्त्रिष्टुप् छन्दः सविता देवता क्षीर-
स्नाने विनियोगः ।

^{१०९}मधुवातेति मन्त्रस्य औतथ्यऋषिर्विराट्छन्दो हिरण्यगर्भो देवता मधुस्नाने
विनियोगः ।

१०६. वा. सं. २६, ६. ११०. ऋ. वे. ४, ३६, ६.

१११. ऋ. वे. १, ६१, १६. ११२. ऋ. वे. १, ६०, ६.

^{११३} सरस्वत्यै भोजमिति(?) नानापुष्पोदकेन तु ।

^{११४} अग्न आयाहीति मन्त्रेण स्नापयेत् फलवारिणा ॥१३७॥

कलशैः स्नापयेत् पश्चात् सहस्रेण शतेन च ।

अशक्तौ पंचविंशत्या अयुग्मेनापि धारया ॥१३८॥

अष्टाङ्गार्घेण च ततः शिवसूक्तैरनन्तरम् ।

पादोदकैश्चापि तथा (?) तीर्थतोयैरनन्तरम् ॥१३९॥

क्षीरं कुशाग्रं नीरं च तिलचम्पकचन्दनम् ।

पुष्पदूर्वाक्षतं क्षौद्रमष्टाङ्गोऽर्घः प्रकीर्तितः ॥१४०॥

ततो नीराजनं कुर्यान्नानाविभवविस्तरैः ।

स्वस्तिकं कलशं शङ्खं नन्द्यावर्तं तथोत्पलम् ॥

कललं दर्पणं छत्रं क्रमान्निर्मुञ्चनं चरेत् ॥१४१॥

स्वस्तिकं चन्दनैः कार्यं पङ्कमृत्तिकयाऽपि वा ।

कपिलागोमयैः कार्यं गोपीनां चन्दनैश्च वा ॥१४२॥

कलशं यवपूर्णं तु शंखं शालिमयं तथा ।

नन्द्यावर्तं मलयजमुत्पलं मुद्गसंभवम् ॥१४३॥

कललं माषसंभृतं दर्पणं षिष्टकोद्भवम् ।

छत्रं पुष्पमयं कुर्यात् विश्वानीति च संपठन् ॥१४४॥

क्रमान्निर्मुञ्चनं कुर्यात्तडागोपरि सत्तमाः ।

धूर्वसीति^{११५}, च मन्त्रेण माषभक्तं निवेदयेत् ॥१४५॥

पुष्पाक्षतं वस्त्रयुग्मं नानालङ्कारमेव च ।

दन्तकाष्ठं ततो दद्यात् यज्ञसूत्रं निवेदयेत् ॥१४६॥

११३. 'सरस्वत्यां तेति ज्ञाती पुष्पतोयेन स्नापयेत्' इति पाठः भविष्ये मध्यम-
पर्वणि २०-२३६ b.

११४. ऋ. वे. ६, १६, १०.

a. दृश्यतां नित्याचारप्रदीपे द्वितीय भागे पृ. ५२२.

११५. वा. सं. १, c. -धूर्वसीति' मन्त्रारम्भः ।

मुकुटं दर्पणं छत्रं तालवृन्तं तथासनम् ।

चतुः समं (?) चन्दनं च दूर्वाक्षतमतः परम् ॥१४७॥

दद्याद्दीपं घृतमयं तथा तिलमयं पुनः ।

शतमष्टोत्तरं दद्यात्तदर्धं पंचविंशकम् ॥१४८॥

स्थण्डिलस्योत्तरे भागे त्रिहस्तान्तरतस्ततः ।

प्राङ्गने न्यस्य चैशान्यां मण्डपस्य तथाग्रतः ॥१४९॥

^{१४६}सहकारस्य बिल्वस्य शालस्य च वटस्य च ।

पटेऽपि धापयेद्दूधूपं ^{१४७}पिलुशय्यामयेऽपि वा ॥१५०॥

निधाय तत्र यूपं च पूर्वाग्रं स्याद्यथाविधि ।

यजमानप्रमाणै(ण) कं यूपं चैवापरं न्यसेत् ॥१५१॥

धातक्याः खदिरस्य स्यात् शालस्य केशरस्य वा ।

संस्थापयेत् फलधिया यूपं रक्षेति संस्मरन् ।

खन्त्वा रोपयेत् यूपं हस्तं दत्त्वा पठेत् पुनः ॥१५२॥

नौकामारोहयेत् पश्चाद् यूपमादाय वाग्यतः ।

मध्यदेशे तडागस्य किञ्चिदुत्तरगोचरे ॥१५३॥

गर्तं प्रकल्प्य तत्रैव आप्यायस्वेति कीर्तयन् ।

घृताहुतित्रयं दद्यात् स्वाहेति अच्युताय वै ^{१४८} ॥१५४॥

यूपगर्ते तु विधिवत् भौमाय तदनन्तरम् ।

लाजासत्को(सक्तू?)दनं दध्ना 'कूर्माय' तदनन्तरम् ॥१५५॥

२८ पृथिव्यै नमः स्वाहेति दद्यादर्धमनन्तरम् ।

चतुरङ्गसुसम्बद्धं प्रापयेन्मन्त्रसंयुतम् ॥१५६॥

११६. दृश्यतां भविष्ये मध्यमपर्वणि २-अंश २० अध्याय श्लो. २६२-२७३.

११७. ल. पीलु० प्रसूनमित्यर्थः ।

११८. ल. अक्षता यवैः

^{११६} स्थिरो भवेति मन्त्रेण गन्धमाल्यैः प्रपूजयेत् ।
 चक्रं सुदर्शनं शङ्खं नागदन्तशिरोगतम् ॥१५७॥
 विघ्नस्यात्र च कर्तारं जहि दुःखं हरिप्रिय ।
 एवं प्रपूजयेच्चक्रं गदामन्त्रमुदाहरेत् ॥१५८॥
^{१२०} यज्ञप्रियासि देवि त्वं सर्वविघ्नविनाशिनी ।
 त्राहि मां सर्वपापेभ्यो ह्यासने त्वं स्थिरा भव ॥१५९॥
 दद्याच्चक्रं कांस्यमयमथवा वैत्य(?)^१ सम्भवम् ।
 अष्टतोलकमानेन चतुरङ्गुलविस्तृतम् ॥१६०॥
 अङ्गुलैकं भवेदायं(?)न लौहैः कारयेत् कलौ ।
 उच्चैर्ध्वजं ततो दद्यात् पताकायुतमेव वा ॥१६१॥
 पुष्पमालान्वितं कुर्याद् वस्त्रेण परिवेष्टयेत् ।
 प्रापितेन स्पृशेद् यत्ते(?)स्पृष्ट्वाचम्य हरिं स्मरेत् ॥१६२॥
^{१२२} सर्पाकारं तडागे च पुष्करिण्यां तथैव च ।
 शूलाकारं च प्रासादे विष्णुपक्षे गदाकृतिः ॥ १६३ ॥
 सेतौ कुम्भाकृतिश्चैव आरामे कमलाकृतिः ।
 छत्राकृतिर्मण्डपे च गोयागे तु वृषाकृतिः ॥ १६४ ॥
 लक्षहोमेऽङ्गुशाकारं ग्रहयागे नराकृतिः ।
 अध्वाकृतिरश्वमेधे राजसूये ध्वजाकृतिः ॥ १६५ ॥
 कोटिहोमे गदाकारमयुते पद्मसन्निभम् ।
 अब्दैवतैः शान्तिकैश्च पावमान्यैश्च सर्वशः ॥१६६॥
 ग्रहाभिधानैर्दिक्पालैरपामार्जनकैरपि ।
 कुण्डस्योदकमानीय यजमानं सपत्नीकम् ॥१६७॥

११६. वा. सं. ११, ४४ १२०. भविष्ये मध्यमपर्वणि २१, ११०.

१२१. ल. वैह्य (?)

१२२. दृश्यतां भविष्ये मध्यमपर्वणि १०, १६-२२a-b

स्नापयेद्विधिनानेन प्रदद्यादथ दक्षिणाम् ।

अष्टादशसुवर्णं च प्रतिष्ठायां विधीयते ॥ १६८ ॥

तदर्धं च तदर्धं च वित्तशाठ्यं न कारयेत् ।

परितोषं दक्षिणान्ते तदन्ते दानमेव च ॥ १६९ ॥

सर्वान्ते चैव पूर्णां च सवित्रेऽर्घं निवेदयेत् ।

वेष्टयेत् पुष्करिण्यां च जलक्षीरमयेन च ॥ १७० ॥

एवं प्रदक्षिणं कुर्यात् सहस्रशतधारया ।

वेष्टयेत् पञ्चगव्येन ततो ^{१२३}लाजाकर्पदकान् ॥ १७१ ॥

निर्वपेत्सर्वतश्चापि ब्रह्मघोषरवेण च ।

गृहं प्रविश्य च पुनरिष्टदेवं समर्चयेत् ॥ १७२ ॥

गृहदेवीं कुबेरं च बन्धुवर्गान् च भोजयेत् ।

पूजयेद् गुरुपत्नीं च ब्राह्मणांश्च विशेषतः ॥ १७३ ॥

यज्ञोपकरणं द्रव्यं नैवेद्यादीनि सत्तमाः ।

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इति स्वल्पमत्स्यपुराणे षट्षादकार्यासाहस्रे

प्रतिष्ठाविधौ अष्टादशोऽध्यायः ॥

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