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[July, 1968

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पद्मभूषण पण्डितराज श्री राजेश्वरशास्त्री द्रविड ;
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अवैतनिक प्रोफेसर, धर्मशास्त्र तथा भारतीय संस्कृति, राष्ट्रसंघ,
न्यूयार्क (संयुक्त राष्ट्र, अमेरिका) ।

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पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी ।

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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व्यासपूर्णमाङ्कः

[July 10, 1968

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Professor and Head of Sanskrit Deptt.
Madras University.

व्यास-महिमा

(Mbh., Cri. Edn., Ādi-Parvan)

(Continued from Purāna, IX: 2)

अध्याय २

अर्थशास्त्रमिदं प्रोक्तं धर्मशास्त्रमिदं महत् ।
कामशास्त्रमिदं प्रोक्तं व्यासेनामितबुद्धिना ॥ 186* (=५६.२१)
द्वैपायनोष्ठपुटनिःसृतमप्रमेयं

पुण्यं पवित्रमथ पापहरं शिवं च ।

यो भारतं समधिगच्छति वाच्यमानं

किं तस्य पुष्करजलैरभिषेचनेन ॥ २४२

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कृष्णद्वैपायनप्रोक्तं नैमिषारण्यवासिनः ॥ ६

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यस्य वाग्मदगन्धेन वासितं भुवनत्रयम् ॥ 471*

महर्षेः सर्वलोकेषु विश्रुतस्यास्य धीमतः ।

प्रवक्ष्यामि मतं कृत्स्नं व्यासस्यामिततेजसः ॥ २ (=५६.१२)

अ० ५६

इदं शतसहस्रं हि श्लोकानां पुण्यकर्मणाम् ।

सत्यवत्यात्मजेनेह व्याख्यातममितौजसा ॥ १३

धन्यं यशस्यमायुष्यं स्वर्ग्यं पुण्यं तथैव च ।

कृष्णद्वैपायनेनेदं कृतं पुण्यचिकीर्षुणा ॥ २५

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तस्य कामात्मनः (?) क्षेत्रे संयतवागृषिः ।
 कृष्णद्वैपायनः साक्षाद्भगवान्मामजीजनत् ॥ ४

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 ततो द्वैपायनस्तस्मै नरेन्द्राय महात्मने ।
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ततो व्यासः परमोदारकर्मा
 शुचिर्विप्रस्तपसा तस्य राज्ञः ।
 चक्षुर्दिव्यं प्रददौ तान् स सर्वान्
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 यं द्वीपमध्ये सुतमात्मयोगात् ।

पराशरात् सत्यवती महर्षिं

तस्मै नमोऽज्ञानतमोनुदाय ॥ (P. 879, footnote)

Appendix 1

5

(After 1. 2. 236)

त्रिभिर्वर्षैर्महाभागः कृष्णद्वैपायनः शुभः ।
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 सुमन्तुं जैमिनिं पैलं वैशंपायनमेव च ।

[L. 8-11]

35

(After 1. 57. 57)

तामूचुः पितरः कन्यां अष्टैश्वर्या व्यतिक्रमात् । [L. 30]
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 यो वेदमेकं ब्रह्मर्षिश्चतुर्धा विभजिष्यति ।

[L. 40-41]

37

(After 1. 57. 69)

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 गृहीत्वा कलशं पार्श्वे तस्थौ व्यासः समाहितः ।

[L. 1-4]

वेदव्यास इति प्रोक्तः पुराणे च स्वयंभुवा ।
 धर्मनेता महर्षीणां मनुष्याणां त्वमेव च ।

[L. 26-27]

प्रजाहितार्थं संभूतो विष्णोर्भागो महानृषिः । [L. 30]
 व्यासं कमलपत्राक्षं परिष्वज्याश्रुवर्तयत् ।
 स्तन्यासारैः विलघ्यमाना पुत्रमादाय मूर्धनि ।

[L. 35-36]

38

(After 1.57.38)

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 वेदानधिजगे साङ्गानोकारेण त्रिमात्रया ।
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[L. 5-7]

87

(After 1. 143. 15)

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[L. 7-8]

108

(After 1. 199. 26 ab)

तस्मिन्क्षणे महाराज कृष्णद्वैपायनस्तदा ।
 आगम्य कुरुभिः सर्वैः पूजितः स सुहृद्गणैः ।

[L. 26-27]

अदितिगर्भस्थस्य भगवतो वामनस्य प्रह्लादकृता स्तुतिः

(वामनपुराणम्, Cr. Edn., स. मा. ८. २१-२७)*

यमक्षरं वेदविदो वदन्ति^१

विशन्ति^२ ज्ञानविधूतपापाः ।

यस्मिन् प्रविष्टा न पुनर्भवन्ति

तं वासुदेवं प्रणमामि देवम्^३ ॥ २१ ॥

भूतान्यशेषाणि यतो भवन्ति

यथोर्मयस्तोयनिधेरजस्रम् ।

लयं च यस्मिन् प्रलये प्रयान्ति

तं वासुदेवं प्रणतोऽस्म्यचिन्त्यम् ॥ २२ ॥

न यस्य रूपं न^४ बलं प्रभावो

^५न च प्रतापः परमस्य पुंसः ।

विज्ञायते^६ सर्वपितामहाद्यै-

स्तं वासुदेवं^७ प्रणमामि नित्यम् ॥ २३ ॥

रूपस्य चक्षुर्ग्रहणे त्वगेषा^८

^९स्पर्शग्रहित्री रसना रसस्य ।

^{१०}घ्राणं च गन्धग्रहणे नियुक्तं

^{११}न घ्राणचक्षुःश्रवणादि तस्य ॥ २४ ॥

* अपि च 'मत्स्यपुराणम् (म. पु.), आनन्दाश्रम०, २४५. २२-२८

१. म. पु. विदित्वा; २. म. पु. यज्ज्ञान-; ३. म. पु. नित्यम्
(ग. घ. ङ. देवम्).

४. म. पु. बलप्रभावौ; ५. म. पु. न यस्य भावः; ६. म. पु. सर्व-

७. म. पु. प्रणमाम्यजस्रम् .

८. म. पु. त्वगिष्टा (घ. च. त्वगेषा); ९. म. पु. स्पर्शं ग्रहित्री ।

१०. म. पु. श्रोत्रं च शब्दग्रहणे तराणां; ११. म. पु. घ्राणं च गन्धग्रहणे
नियुक्तम् .

12 स्वयंप्रकाशः परमार्थतो यः
 सर्वेश्वरो वेदितव्यः स युक्त्या ।
 शक्यं तमीड्यमनघं च देवं
 ग्राह्यं नतोऽहं हरिमीशितारम् ॥ २५ ॥¹³

येनैकदंष्ट्रेण समुद्धृतेयं
 धराचला धारयतीह सर्वम् ।
 शेते असित्वा सकलं जगद् य-
 स्तमीड्यमीशं प्रणतोऽस्मि विष्णुम् ॥ २६ ॥¹³

अंशावतीर्णेन च येन गर्भे
 हृतानि तेजांसि महासुराणाम् ।
 नमामि तं देवमनन्तमीश-
 मशेषसंसारतरोः कुठारम् ॥ २७ ॥

12. म. पु. अयं पादः नास्ति.

13. इमौ श्लोकौ मत्स्यपुराणे व्यत्यासेन इत्थं वर्तन्ते—

येनैकदंष्ट्राग्रसमुद्धृतेयं धराऽचलान् धारयतीह सर्वान् ।
 यस्मिंश्च शेते सकलं जगच्च तमीशमाद्यं प्रणतोऽस्मि विष्णुम् ॥
 न घ्राणचक्षुःश्रवणादिभिर्यः सर्वेश्वरो वेदितुमक्षयात्मा ।
 शक्यस्तमीड्यं मनसैव देवं ग्राह्यं नतोऽहं हरिमीशितारम् ॥

—आनन्दस्वरूपगुप्तः

SOME MORE CONSIDERATIONS ABOUT
TEXTUAL CRITICISM

By

MADELEINE BIARDEAU

[अस्मिन् निबन्धे महाभारतस्य पाठसमीक्षात्मकसंस्करण-
माधारीकृत्य महाभारतादीनां पुराणानां च एतादृशानां संस्करणानाम-
नुपयोगित्वमप्रामाण्यं च प्रदर्शितम् । विदुष्या लेखिकाया मते मौखिक-
परम्परया प्राप्तानां विभिन्नपाठसरणीनां समानमेव महत्त्वं वर्तते अतः
परम्परागतपाठसरणीनां सांक्यं न विधेयम् । महाभारतं पुराणानि च
प्रथमं मौखिकपरम्परया प्रचारं प्राप्तानि, यस्मिन् विभिन्नस्थानेषु
विभिन्नकालेषु च बह्व्यः पाठपरंपराः संजाताः । तेषां संरक्षणमवश्यमेव
कर्तव्यम् । सर्वासां पाठसरणीनां समानान्तरमेव एकत्र पाठसमीक्षात्मकं
पृथक् पृथक् संस्करणं कर्तव्यं येन तासां सरणीनां तुलनात्मके अध्ययने
सौकर्यं स्यात् ।]

The critical editions of purāṇas which are now being prepared in Varanasi appear to be based on the same principles which were applied to the Bhandarkar Institute edition of the *Mahābhārata*. Shri A. S. Gupta, in his article "Constitution of the Vāmana Purāṇa text" (*Purāṇa*, Vasantapañcamī Number, Vol. IX. 1, Jan. 1967, pp. 141-194) deals only with the practical problems of text-reconstruction, which seems to imply that on the whole he has relied on the theoretical conclusions reached by V. S. Sukthankar in his elaborate Introduction to the first volume of the *Mahābhārata*.

In 1929 and in 1934 (*Journal Asiatique*, Oct.-Dec. 1929, pp. 345-348; Oct.-Dec. 1934, pp. 281-283), Sylvain Levi hailed the publication of the first three and the last fascicules of the *Ādi-parvan* as a great event, but at the same time he expressed some doubt as to the value of the text so reconstructed. Sukthankar in his Introduction of 1933, discarded the 1929 criticism as "a paradox natural to the subtle mentality of the learned critic", which "we need not take too seriously" (*Mbh.* Vol. I. p. LXXXIV). Though my mind is far from being as subtle as that of my *paramaguru*, I fell to see any Paradox in S. Levi's appraisal

of Sukthankar's work, but I would rather quote from his review of the 7th fascicule of the *Ādiparvan* (1934), which may help clarify his reasoning (p. 282): "Mr. Sukthankar, who has been trained by the pandits and by the German philologists, remains halfway between the Indian tradition and Wolff. He cannot help thinking that Vyāsa and Vaiśampāyana are historical characters, and he holds the idea of an old organic poem, which is the basis of all alterations; but he also says about this poem that it "practically never existed".

This contradiction that Sylvain Levi brought to light years ago has remained in the minds of Indians as one of the unsolved conflicts resulting from the impact of Western science. The French scholar was aware of the limits of textual criticism when applied to such monuments of oral tradition as the Indian epics, and since his time, Western scientists have become increasingly conscious of the specific problems of oral tradition (even when it is only available to us through written texts). But the Indian scholars have continued to adhere to Sukthankar's principles of method, though the latter was already fully aware, as his Introduction shows, of the difficulties of textual criticism. The reason for this is not necessarily that the modern developments of Western science are not yet known in India. It must be considered that the conception of what the western scholar calls "oral tradition" is nothing like Indian conception of oral tradition.

In the West, oral tradition refers essentially to the manner that popular beliefs, myths and legends, which were in olden days narrated by more or less skilled people, are transmitted. The narrators were not necessarily specially authorized for this activity; rather they were appreciated on the basis of their ability to tell stories. It was not expected of them to repeat faithfully a given text, which had been learnt by heart. On the contrary, a good story-teller was one who knew how to make the same old story lively and captivating, to a certain extent through the use of his own words. Only the gist of the story, its essential pattern or meaning, remained the same. Oral tradition in this sense is considered to be authorless, or rather, anonymous and

collective. As such it is in opposition to written literature, which is comprised exclusively of works composed by individual authors, whether known or unknown, and which are maintained unaltered, as far as possible, through the manuscript tradition. Since the written literature in the West is valued more highly than the oral tradition, the specific features of the latter were ignored for a long time. The rules of textual criticism were evolved for only the written literature and their main purpose was to reconstruct, out of the variations of manuscripts, the original work of an author.

But to the Indian mind, "oral tradition" has quite different connotations. On the one hand, it is the highest form of literature, a form which gives us the religious truth itself in its unalterable expression, the truth about invisible things. Actually the phrase "oral tradition" is not quite an accurate translation of the Sanskrit word *śruti*, which denotes the revealed truth received through the hearing of immutable words or sentences. The emphasis here is placed on the hearing rather than on the reciting of what has been heard. The transmission process, of course, implies a *guru* who speaks and a disciple who listens, but the correct hearing and remembering practically ends the work of the *śiṣya*. From ear to mouth of the same speaker no word should be altered; the speaker's mind should not be allowed to interfere with the received message. The Vedic text is not considered to be composed by men, but selfrevealed, and at the same time it is the perfect expression of the meaning to be expressed. Only the brahmins are fit to hear and recite it, not only because they have acquired a special skill, but also because they were born brahmins. In point of fact, however, there are several Vedic texts, though they deal essentially with the same rituals and could at least partly be brought together and reconciled. But, as they are considered immutable they are classified under different "branches" or schools and kept as they are with their variations. Even the most staunch supporters of Western textual criticism in India would never dream of "critically editing" the Vedas in the same way as the epics and the purāṇas, since they are absolutely authoritative as they are.

On the other hand, however, there is another variety of oral tradition if we mean by this phrase any form of literature which has been transmitted through the centuries primarily by oral recitation-, namely, that which comes under the generic term *smṛti*. The epics and purāṇas are *smṛti* texts and, as such they have been composed by men. For this reason they are less authoritative than the *śruti*, but at the same time, they are given a definite religious normative value, provided their contents are found by the learned brahmins (that is, the brahmins who are well-versed in the *śruti* to be in agreement with the revealed truth. Hence there are a number of consequences which a modern paṇḍit constantly keeps in mind, even when he sets to work at bringing out a critical edition : if a purāṇa is of human origin, it must have been composed by a man and that man must have been of the most authoritative kind. Vyāsa is the great-grandson of Vasiṣṭha, the very symbol of pure brahminhood. He is a *ṛṣi*, but for an Indian mind his mythic characterisation does not exclude his historical reality ; it simply keeps it out of reach. At the same time, however, it must be admitted that what we have now is not a single text with negligible variant readings, but different recension of the same work, which obviously have been evolved independently of one another to a certain extent, in different parts of India. These different recensions cannot be easily reconciled with one another, since not all of them even include the same stories, nor are they always given in the same order. The problem is quite similar for the epics and the purāṇas. In both cases the oral tradition of the last centuries has been maintained at least partially through manuscript transmission, but everybody is aware of the vast variations that occur, not only between two recensions, but also between two versions of the same recension. It cannot be concealed that the bards (usually non-brahmins) who narrated the stories partly re-created them for each recitation in the same manner as the Western bards during the Middle Ages. To a modern brahmin's mind this means unauthoritativeness, sheer fancy and hopeless separation from the pure source of wisdom.

Here in my opinion, lies the fundamental misunderstanding and the reason why Sukthankar and others have held to textual criticism in spite of all the theoretical difficulties, which they could see as clearly as we do. In using a seemingly Western scientific method, which was not meant for that kind of literature, they had in mind a purpose which could only superficially be stated in scientific terms; in fact it remained purely religious. The question whether Vyāsa was a mythic or an historical author could not even be clearly raised, since he was primarily the symbol of the authoritativeness of the epic and purāṇic texts. What was to be reached was not so much the original text as the most authoritative one, and it was hoped that the oldest possible version would come closer to the truthful version, having less intermediary transmitting agents to alter it.

This hope, of course, is not sufficient to make the methods of textual criticism applicable; Sukthankar's analysis of the critical problems of the *Mahābhārata* is proof to the contrary. Once the "fluidity" of the text has been admitted, once we have become aware of the regional and temporal variations which have resulted in different recensions and versions, we cannot be easily convinced that the shortest recension (that of Kashmir) is the best and that the oldest manuscripts, which in any case are much more recent than the beginnings of the epic traditions, are the most faithful to the assumed original. At best, to use Sylvain Levi's own terms, Sukthankar has created a new recension of the *Mahābhārata* and it is likely that in the near future we shall also have some new recensions of purāṇas. But it is not clear why these should be either better from a scientific viewpoint, or more authoritative from a traditional angle. Since the traditional Indian pandits presently seem to share in this opinion, it would seem that the target has been missed.

Let us examine the problem once again from both sides. I shall start from the traditional standpoint, since the aim of any scientific method in human sciences should be to determine the right approach to an object through an understanding of its particular setting. If we want to scientifically study some piece

of the Indian oral tradition we should not begin by focusing our attention on the changes that took place in the process of transmitting the texts, but determine for any given time, whether a particular piece of oral literature had some relation to the actual beliefs of the people and how it was understood by them. We are all the more invited to do so as the old Indian commentators did not ignore the variations in the tradition, though they were not bothered too much by them, and even made use of them.

If we compare the fate of the *Mahābhārata* to that of the Vedic texts, we find a particularly striking difference. On the one hand, the Vedic so-called "branches", which were differentiated very early but made immutable at one point, have been maintained unaltered up to the present time. For each school of each Veda there is a group of brahmins who should recite only the particular recension of the school; the text of each recension is thus related to a permanent social group and made inseparable from it. If the text disappeared, there would no longer be a basis for the distinction of the group. On the other hand, the *smṛti*-texts, which also probably in one form or other date back to a very early period, embody the entire popular lore, with occasional marked differences in the degree of brahminic orthodoxy. They were probably never exclusively in the hands of brahmins, and for centuries they have conveyed in a striking manner the beliefs and ideals of the people. Although the expression might slightly change, the essential message has remained the same. The meaning has been more important than the form, which is the very sign of a living tradition. Not only could one story vary in its details but even the number and content of stories from one recension to the other could vary as a result of their spreading over such a vast area during a period of many centuries. But the overall meaning has still been felt as one and the same.

This is why, speaking now from a scientific standpoint, we have some difficulty in agreeing with Sukthankar's poor opinion of the Vulgate edition of the *Mahābhārata*. To him this text compiled in the 17th century, is the very symbol of an unscientific mind. Instead of choosing and eliminating, Nīlakaṇṭha tried to collect all the available versions of the *Mahābhārata* and

on the basis of them all, to compose a more complete text, which Sukthankar called a "conflated" recension. Unfortunately we do not have much evidence of Nīlakaṇṭha's kind of work but we know at least that his text became very popular, from which we can assume that, at the very least, he did not assemble the stray pieces of his puzzle altogether indiscriminately; or, to put it in other words, that his *Mahābhārata* received a warmer welcome than the present critical edition. No doubt he had also sometimes to eliminate and choose, and it is obvious that he did not retain stories or details of stories which were meaningless to him. His main concern was not to give a critical edition but rather to bring out as complete a collection as possible of the epic stories that were prevalent at that time and known by everybody in one form or other. But certainly he was equally concerned with the authoritativeness of the stories, as any good brahmin should be. He was probably even more conscious of this religious requirement than the modern pandits, and his definition of the authoritativeness of the *smṛti* is likely to have been the same as that of any caste-Hindu at any time. We can at least tentatively express the traditional idea in these terms: any epic or purāṇic story is true if the local brahmins recognize it as part of their beliefs. These brahmins are the *śruta*, the people that warrant the authority of the local tradition because they are well-versed in the *śruti*. And if such a story is recognized by the brahmins, it is attributed to Vyāsa, the mythic author of epics and purāṇas, regardless of whether it is mentioned in any of the classical texts.

I think I found something of this situation recently (Oct. 1967) when talking with the Śrīvaiṣṇava pandits of the Simhāchalam *pāṭhaśālā* in Andhra. The latter had no difficulty in admitting that the local purāṇa, which relates the story of Nara-siṃha and Prahlāda, was quite different from the *Skandapurāṇa* version of the same story, though this was the avowed source of it. In spite of this difference the local purāṇa was for them authoritative, since it expressed their belief and therefore was considered superior to any other local version. A non-brahmin Hindu, who was accompanying me at the time, tried to propose another version of the same story—that is, essentially another interpretation of the

same iconographical details, which, on closer examination, happened to be śaivite. The Śrīvaiṣṇava brahmins thought it was enough to refute it by saying that it was "a purāṇa coming from the mouth". In contradistinction, their *sthalapurāṇa* was no doubt attributed to Vyāsa just like the *Skandapurāṇa* or any other *mahāpurāṇa*. In other words, the Śrīvaiṣṇava brahmins found in themselves the real source of the authoritativeness of the story without caring too much for the real origin of the tradition in time or place. Their interpretation of the story must be eternal or at least extremely old, as old as Vyāsa himself. This way of thinking also accounts for conflicting traditions, which are not held by the same people but each of which has its authority directly grounded in the people's minds.

The modern pandits are now in the name of science trying to reverse the terms, and decide what is old enough to possibly date back to Vyāsa and use this as the basis for determining the authoritative version. They have introduced the historical dimension into the realm of myth where it cannot exist. For a long time people have been aware of differences in local recensions or traditions but it has not occurred to them that these differences should be accounted for in terms of historical change. A criterion for decision could immediately be found in their own social group-status. The modern interpretation is obviously the result of the impact of Western science, at least of the dominant trend of Western Indian studies, that is, historical philology. But the approach of historical philology will never be suitable for an oral tradition, which has no essential reference to its historical origin and which, through the centuries, has spread over a vast area without preserving its material unity. It would just be wrong to make Vyāsa the historical origin of what has no single historical origin. Of course Sukthankar was too much a part of the Indian traditional culture not to have felt this, and the difficulties in preparing a critical edition, which he listed in his Introduction, bear witness to his uneasiness. But he failed to see that these same difficulties required an altogether different scientific approach. Actually his attitude was shared by many Western scientists of the time and Sylvain Levi appears to have been one of the very few dissenting voices in the West.

The only conclusion which suggests itself is that any locally

accepted version is authoritative in its own right. It does not mean that the *Mahābhārata* or any widespread purāṇa has no unity whatever, but rather that its unity is to be found in the meaning of the stories and not in their particular contents or historical bearing. This is why the orthodox Hindu consciousness has always found it so easy to accept wide variations in the texts. Any scientific study should first of all preserve these variations and determine the kind of socio-religious idea they conveyed to people.

This is a sufficient indication of the method that should be followed in bringing out critical editions of this kind of literature. The editors up till now have concentrated on the reconstruction of a single text out of the several known recensions, but it is recognized by everybody, including the editors themselves, that such a text never existed. It never represented the actual beliefs of any particular group of people nor could it claim to stand for the minimum common beliefs of the Hindus. For this reason the main concern of the editors should be to publish not only the different recensions as they are, but also, when necessary, the different versions of each recension. It would be very useful if the different texts could be published in parallel. Each version could be "critically edited" to a certain extent, though final certainty or a completely satisfactory text is impossible due to the very conditions of oral literature. But this detailed critical work should not be mechanically compiled just on the basis of the known rules of critical editions. Though this is outside the subject of the present paper, I would suggest that the manuscript evidence be checked and strengthened through consultations with the people who, even now, have a first hand knowledge of the epics and purāṇas.

A number of questions and objections may be raised in relation to the above discussion. I purposely remained at the level of generalities to make my point clearer, but this does not mean that all practical difficulties have disappeared. It would be very interesting indeed, and certainly worthwhile, if people who have something to say in this connection cared to express their opinions.

MEGASTHENES AND THE PROBLEM OF INDIAN
CHRONOLOGY AS BASED ON THE PURĀNAS

BY

K. D. SETHNA

(Continued from Vol. X. 1)

[पूर्वतोऽनुवृत्तस्य लेखस्यास्मिन्नंशे लेखकमहोदयेन पौराणिकीं चतु-
र्युगव्यवस्थामधिकृत्य सयुक्तिको विमर्शः कृतः । मेगस्थनीजकालीनेषु पुराणेषु
चतुर्णां युगानां मध्ये प्रत्येकस्य युगस्य एतावान् महान् कालो निर्दिष्टो नासीत् यथा
परवर्त्तिषु पुराणेषु । युगानामेषोऽतिविस्तृतोऽवधिरस्तु भारतीयैर्ज्योतिर्विद्वि-
निर्धारित इत्यत्र प्रतिपादितः । लेखकस्य मते कृतयुगः ६५२५ ई० पू० वर्षे
आरब्धः, १४४१ वर्षाणि यावच्च प्रचलितः, त्रेतायुगः ५०८४ ई० पू० वर्षे
आरभ्य ६०१ वर्षाणि यावत् प्रचलितः, द्वापरः ४१८३ ई० पू० वर्षे आरभ्य
१०८१ वर्षाणि प्रचलितः, कलियुगश्च ३१०२ ई० पू० वर्षे आरभ्य गुप्तवंशीय-
सम्राजः समुद्रगुप्तस्य मृत्युकालपर्यन्तं (२६६ ई० पू० पर्यन्तं) प्रचलितः, ततश्च
समाप्तिमगात् कृतयुगश्च पुनरारब्धः । विष्णोरवतारस्य कल्किनो बहवो गुणाः
समुद्रगुप्तेऽवर्त्तन्त । 'सैन्डूकोटस' नाम्नो नृपस्य पुत्रः 'अमित्रोच्छेतेस्' इति नाम्ना
आख्यातः' इति यवनदेशीय ऐतिहासिकः स्टैबो कथयति । संस्कृतेऽयं शब्दः
'अमित्रच्छेदना' इति भवितुमर्हति, समुद्रगुप्तोऽपि 'सर्वराजच्छेता' इति कथितः ।
अतः समुद्रगुप्तस्य पिता गुप्तवंशीयः चन्द्रगुप्तः प्रथमः एव 'सैन्डूकोटस' इति
नाम्ना कथितः यवनराजदूतेन मेगस्थनीजेनेति फलितः ।]

We have completed our task of bringing the chronology reported by Megasthenes into close *rapport* with that which is based mainly on the Purānas. At this point the modern puṇḍits of the Purānas rather than the present-day historians may raise their voices in protest. Their complaint would be not against our case from both Megasthenes and the Purānic time-scheme for Chandragupta I substituting Chandragupta Maurya in c. 325 B.C. as Sandrocottus, but against some of the chronological implications of equating 6777 B. C. with the first year of the period after Prīthu Vainya whom we have identified with the Greek ambassador's starter of India's royal lines, Dionysus.

THE MATHEMATICS OF THE FOUR YUGAS

The modern Purāṇic puṇḍits may cry: "If Prithu's successor is put in 6777 B. C. the whole purāṇic mathematics of the Four Yugas or Ages breaks down. The Purāṇas speak of a recurring cycle of Four Ages, Chaturyuga—Kṛita, Tretā, Dvāpara and Kali—whose lengths progressively diminish in the ratio 4:3:2:1. The Kṛitayuga is allotted 17,28,300 years, the Tretā 12,96,000, the Dvāpara 8,64,000, the Kali 4,32,000. The total or Mahāyuga is 43,20,000 years. The sum of the first three Yugas is 38,88,000 years. If the Kaliyuga of the cycle in which we are living started in 3102 B. C., as the Purāṇas hold, the Kṛitayuga of our cycle should have started in $(3102 + 38,81,000 =) 38,91,102$ B. C. Manu Vaivasvata whom the Purāṇas put at the beginning of our Kṛitayuga should therefore be in 38,91,102 B. C. and Prithu from whom he was eighth in descent should be even earlier and not just precede 6777 B. C. According to the Greek version of the Purāṇic chronology the sum of the first three Yugas is less than the $(6777 - 3102 =) 3675$ years after Prithu. If the Kaliyuga has gone on for over 5000 years and if only 3675 years went before it up to Prithu, how shall we adjust the proportions of 4:3:2:1 as between Kṛita, Tretā, Dvāpara and Kali? If we accept the companions of Alexander and their immediate successors as transmitting correct Purāṇic lore, we shall have to throw overboard the time-honoured Yuga-mathematics."

Our reply in brief has to be that when so much proof has been shown of the Purāṇic origin of the Greek information the sole course open to us is to take the Yuga-mathematics as foreign to the ancient editions of the Purāṇas. In the opinion of A. D. Pusalker,¹ the earlier versions which existed at the period of the Bhārata War and even those at the time of Megasthenes were different from the extant ones which have come down with inflation, omission, emendation and contamination during the last 2000 years and more. We may suggest that the Yuga-mathematics found room in the Purāṇas after Megasthenes had derived his information from them.

1. *Studies in the Epics and Purāṇas* (Bombay, 1955), Introduction, p. lxvi.

Referring to the whole complex of chronology which includes not only the Four Yugas with their diminishing ratio and their Sandhyās or connective intervals containing each a tenth of a Yuga's period, but also fourteen Manvantaras (periods of presiding Manus), each with seventy-one Chaturyugas (and a surplus), a thousand of which Chaturyugas make a Kalpa (aeon), a Kalpa being a day or night of Brahmā and such a day or night being equivalent to 1,20,00,000 years of the gods (divya) as against 4,32,00,00,000 years of men (mānava)—referring to all these details, Pusalker¹ says: "This chronological system...is purely hypothetical and a later elaboration. The idea of four ages seems to be an early one." F. E. Pargiter² considers the division of time into four Yugas to have had a historical basis but the elaboration of it and the fitting of it into an amazing yet precise scheme of cosmogony to be a subsequent speculative development. A cogent pointer to the truth of Pargiter's contention is: there is a repeated reference in the Purāṇas³ to the application of the theory of the Four Ages to India alone and not to the whole world. Exclusion of the rest of the world argues that originally these Yugas had nothing to do with cosmogony. Cosmogony surely cannot be confined to India. Hence, in the eyes of both Pusalker and Pargiter, while a fourfold pattern of the Ages can be traced to India's antiquity, the colossal numbers associated with all the parts of it cannot be taken as integral to it.

And, actually, the extant Purāṇas bear signs of two distinct stages in the material of their Yuga-system. As D. R. Patil⁴ informs us, Wilson⁵ shows two systems of calculation observable regarding the duration of a Kalpa in the Purāṇas: the original and simple one equates a Kalpa to 1000 Mahāyugas, the later incorporates into it the Manvantaras also. It should then be possible to think of the Yugas at a pre-cosmological stage when

1. *Ibid.*, lvi.

2. *Ancient Indian Historical Tradition* (London, 1922), pp. 175.

3. Pargiter cites: *Brahmānda*, 19, 20; *Vishṇu*, ii, 3, 19; *Liṅga*, i, 52, 32.

4. *Cultural History from the Vāyu Purāṇa* (Poona, 1964), p. 195.

5. *Vishṇu Purāṇa*, translation, p. 24, fn. 6.

the amazing mathematical conception of them was absent from the Purāṇas.

Even the vestige of such a stage can be spotted as lingering in the Purāṇas today, hinting at a flexible tradition in which the Yuga-lengths could not be fixed beforehand but would depend on certain significant circumstances and be shorter or longer according to turns of history and complexes of events. Thus we read¹ apropos of "the portion of the lord Viṣṇu, which was born in Vasudeva's family and named Kṛṣṇa": "As long as he touched the earth with his lotus-feet, so long the Kali age could not encompass the earth." (Viṣṇu-Purāṇa, IV. 24. 108-109) This means not that Kṛṣṇa had to die in 3102 B. C. exactly after 864,000 years of the Dvāparayuga but that the Kaliyuga had to wait for his death, and its advent was determined by a contingent historical event with a psychological meaning rather than by a fore-fixed mathematical necessity or destiny.

Is it, then, any wonder Megasthenes has none of the set colossal numbers and yet A. A. Macdonell² is able to tell us: "We...learn from Megasthenes that the doctrine of the four ages of the world (yugas) was fully developed in India by his time." ? Such a situation has no un-Purāṇic colour. We should hardly be surprised if the Purāṇas of c 302 B.C. were themselves free of those numbers.

SOME INDIAN VARIANTS OF THE YUGA-IDEA

At least we do not have to cast about very far in non-Purāṇic Indian literature to realise that the idea of cycles and even of a recurring fourfold cycle is not inseparably linked with the numbers of the Purāṇas' mathematics.

J.B. Fleet³ writes: "The original scheme of a Yuga seems to have been in the decimal system of notation a cycle of 10,000 years (Atharvaveda, 8. 2. 21)." R. T. H. Griffith⁴ translates the

1. Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age* (Oxford, 1913), p. 75.
2. *A History of Sanskrit Literature* (London, 1928), p. 411. Macdonell's reference is obviously to Strabo's *Geography*, Book XV, l. 64.
3. *Journal of the Royal Asiatic Society*, 1911, p. 486; fn. 1.
4. *The Hymns of the Atharvaveda* (Benares, 1916), I, p. 390.

source of Fleet's information: "A hundred, yea, ten thousand years we give thee, ages two, three, four." The sentence is rather obscure, yet we may note that not only are 10,000 years made limit but also Four Yugas are clearly enumerated. And, after the rise to 10,000 years we cannot drop down to a piffing "decade" or "generation" as "Yuga". Four Yugas, substantial no less than systematised, seem to be here.

The very names by which they have come to be known are pretty ancient too. The Aitareya Brāhmaṇas (VII. 15. 4), describing the merits of exertion, has the picturesque phrases: "A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Kṛita."¹ Here there is no explicit mention of Yugas. But to what are we referred by means of those four terms? It is common knowledge that in Vedic literature different throws at dice, probably counted to 1, 2, 3 and 4, were called Kali, Dvāpara, Tretā and Kṛita. If the Aitareya Brāhmaṇa had the dice in mind, why is there no inkling of the quantitative relationship of the numbers? What it does offer us is a qualitative gradation—the changes usually attributed to the Yugas in a descending order of merit from Kṛita to Kali are very suggestively present, vividly symbolised, in an ascending form the other way round. What is at work on the qualitative side is the same general turn of imagination as appreciated by C. S. Venkateswaran² from the Purāṇas:³ "The waning strength and stability of *dharma* in the four *yugas* is graphically depicted by representing it as a majestic bull which stood firm on its four legs in the golden age of the world (*kṛtayuga*) and lost one of its legs in the succeeding two *yugas*, *tretā* and *dvāpara*, to stand tottering on a single leg during the present *kaliyuga*." The Purāṇic image, however, has a quantitative side too, affining it to the dice-throws. The Aitareya Brāhmaṇa has the Yuga-import in its progressive picture but without any hint of a ratio

1. A.A. Macdonell and A. B. Keith, *The Vedic Index* (London, 1912), II, p. 193.
2. "The Ethics of the Purāṇas", *The Cultural Heritage of India*, II (Calcutta, 1962), p. 287.
3. Brahma, clxxv, 24; Linga, xxxix, 13.

like 4 : 3 : 2 : 1 in the reverse. Nor does it prompt the notion that the years of the four divisions are equal in number. In fact, the numerical issue is not involved in any shape : it is kept out of sight and the sole Yuga-implying typefication is in terms of quality.

The names, in direct association with the Yugas, are found with a couple of variations—in the later yet sufficiently old *Saḍviṃśa Brāhmaṇa* (V. 8) : Puṣya, Dvāpara, Khārvā, Kṛita. If so striking a feature as the Purāṇic ratio had gone with them, some allusion to it would have been most likely—all the more when such attention gripping lengths went with this ratio. We cannot plead that the names' being a little different renders all comparison irrelevant and argues against the pre-Purāṇic presence of a scheme like that of the Purāṇas but without their peculiar trappings. Patil¹ tells us about the Purāṇas themselves : "Instead of Kali, at some places, Tiṣya is mentioned." Paṅgite² has Purāṇic citations where Dharma does duty for Kṛita. And, of course, Satyayuga, is a well-known substitute for Kṛityayuga. The slight discrepancies in the names do not interfere with the impression that the Purāṇic peculiarities to which we are accustomed have no vital, inevitable or obsessive relation to the scheme as such.

Coming closer to the time of the Purāṇas we have the *Manusmṛiti* (I. 68 ff) which, with all the usual names for the Yugas and with the Purāṇic ratio, provides to us the following table of years : Kṛita 4800, Tretā 3600, Dvāpara 2400, Kali 1200. If the years are divya, they amount to the Purāṇas' table, for each divya year equals 360 mānava. But, as D. R. Mankad³ remarks, "the years are not characterised as divya and therefore they are taken as mānava years". This makes indeed a world of difference. And, for the mānava—interpretation, Mankad refers us to Tilak as well as to "Aiyer who quotes on this point the

1. *Op. cit.*, p. 74. The texts concerned are : *Vāyu*, 24.1 ; 58.30 ff.
2. *Ancient Indian Historical Tradition*, p. 178. The text are : *Brahmaṇḍa*, iii, 63, 121 ; *Vāyu*, 88, 123 ; *Harivaṃśa*, 13, 761 ; *Brahma*, 8, 30 ; *Śiva*, vii, 61, 23.
3. *Purāṇic Chronology* (Anand, 1951), p. 313, with fn. 1.

agreement of Roth, Wilking and others". The manusmṛiti brings in the word "divya" only in regard to the total of the lengths of the Four Yugas: 12,000 years. It terms this period "Divya Yuga" and adds that 2000 Divya Yugas make the day and night of Brahmā. Mankad discerns here "some distinct tradition" preserved, giving new names to what are usually taken as Chaturyuga and Kalpa.

Mankad¹ also stresses that the Mahābhārata (Vana Parva, 188. V. 12-18), repeating the Manusmṛiti's figures, does not name the years divya or mānava and therefore we should consider them mānava. So, again, the numbers which resemble those that go into the Purāṇas' calculations have another significance and represent much smaller periods.

Two other references of Mankad's² are important as well:

(1) According to Yāska's Nirukta (14th adhyāya), Brahmā's day has 1000 Yugas and so has His night. The word used is Yuga and not Chaturyuga or Kalpa or Divya Yuga. Thus the designations employed by the Purāṇas for units of extreme length are replaced by one which Purāṇically means a lesser duration, and even the number given of these units is very moderate.

(2) Alberuni (I, p. 373) writes: "Brahmagupta says that Āryabhaṭa considers the Four Yugas as the four equal parts of a Chaturyuga." In the very epoch of the Purāṇas and among eminent astronomers the fourfold scheme admitted of divergences, and one of the most typical Purāṇic features—the diminishing ratio of the Yugas—could be jettisoned.

The varied evidence we have cited from various times may be summed up in a rough chronological order: "Much before the extant Purāṇas, a cycle—apparently fourfold—was there of a substantial number of years, which was yet far smaller than the Purāṇic. The very names and attributes seen in the Purāṇas for the Four Yugas are fairly ancient and they are not associated with any numerical convention. Under names slightly different here and there—as in the Purāṇas themselves—the Four Yugas

1. *Ibid.*, pp. 311-12.

2. *Ibid.*, p. 312.

were explicitly recognised in the epoch before these books but with no recognition of any such fixed interrelated lengths as are typical of the extant Purāṇas. Or else there was a scheme whose unit of extreme length carried a name which Purāṇically stood for lesser span, and its numerical value was even less than the latter's. Where a scheme of Four Yugas, with the Purāṇic ratio as well as names, existed, the numbers were not swollen out to the dimensions found in the Purāṇas. The fourfold scheme, in the Purāṇic epoch itself, had equal divisions instead of the Purāṇic ratio."

The broad conclusion we arrive at along several routes is : the Yuga-mathematics of the extant Purāṇas cannot be regarded as the only system of recurring Yuga or Chaturyuga entertained in ancient India. A particular inference, as to what one may expect as a possibility, is : since the regularly diminishing ratio was not always kept and the stunningly vast numbers were not always present, there could be anywhere a system in which the numbers were smaller than the Purāṇic but resembled them simply ni being unequal as between Yuga and Yuga.

Once again we may legitimately think of the Purāṇic puṇḍits, who were contemporary with Megasthenes, as being free of the Yuga-mathematics that have come down to us. And, once again, if Megasthenes starting with 6777 B. C. has none of the huge numbers, he need not be adjudged un-Purāṇic.

THE SOURCE OF THE MATHEMATICAL SPECULATIONS

A. Cunningham has put his finger on the source of the later speculations which have supplied us with the gigantic collective length of the Four Yugas. In doing so, he enables us to catch the starting-point in time for the conception of this length.

He¹ says : "The present extravagant system...was an invention of the astronomers, which they based on their newly acquired knowledge of the precession." Cunningham is talking of the precession of the equinoxes. He informs us : the precession per year fixed by Parāśara was 46.5 seconds and that by Āryabhaṭa 46.2. The problem springing from these numbers was :

1. *The Book of Indian Eras* (1883) p. 4.

given the precession, what would be the period of one revolution through the whole circle of the ecliptic of 360 degrees? As 60 minutes make 1 degree and 60 seconds 1 minute, to cover the full circle of the ecliptic takes $(360 \times 60 \times 60 =)$ 1,296,000 seconds divided by 46.5 or 46.2. To get rid of the decimal point we have to multiply both the dividend and the divisor by 10. Then we get $\frac{12,960,000}{465}$ or $\frac{12,960,000}{462}$ years. As both the upper and the lower

terms are divisible by 3, we get $\frac{4,320,000}{155}$ $\frac{4,320,000}{154}$ years. The numerator is exactly the number of years which goes into a Mahāyuga, a set of Four Ages. The Mahāyuga seems to have a link with this astronomical figure. If we multiply by 155 Parāśara's number of years for the run of the ecliptic and by 154 Āryabhaṭa's number, we do away with the denominator and get simply 4,320,000 years as the period in which the ecliptic would be circled 155 or 154 times. The Mahāyuga appears originally to have been conceived as such a period. Interestingly enough, the same number of years, though with a different number of cycles required, would be obtained if we operated with the precession of 49.8 seconds as determined by the Greek Hipparchus (*c.* 160-125 B. C.), the pioneer in this field, or with the precession of 50.1 seconds accepted in Cunningham's day (1883).¹

Fleet² has mentioned some other possibilities than the one put forward by Cunningham. But most of them have to do with astronomy calculations connected with this or that astronomical fact or belief. It is hardly to be doubted that the origin of the Yuga-mathematics lay with the astronomers. And, if Hipparchus is the first precessionist, the Purāṇic mathematics must have evolved in the post-Hipparchus era or, at the earliest, the Hipparchus-era itself. Since Hipparchus was born *c.* 160 B. C., the time in either case is after Megasthenes. So, in the ancient scheme before the astronomers took it up, there may have been neither

1. The reason, of course, is that both these values, like the others, are divisible by 3.

2. *Op. cit.*, p. 492, fn. 2.

the bewilderingly large durations nor the fixed proportions, and the Yugas may have been distinguished according to historical and psychological signs. There is, in consequence, nothing incongruous in that the Kṛita Age of our present cycle should be held by Megasthenes and the Purāṇic lore of his epoch to start some time after 6777 B. C., which marks in our interpretation the end of Pṛithu's (or Dionysus's) reign.

THE ORIGINAL YUGA-SCHEME AND THE INDIAN GENERATION-UNIT

Basing ourselves on the concordance between the Greek reporter and the original Purāṇas, we may try to construct the fourfold scheme of ancient Indian traditional history, which must have preceded the Yuga-mathematics of the astronomers.

We have seen¹ the extant list of 153 kings in "the intermediate period" between Dionysus and Sandrocottus dividing into two parts: (1) 53 after Pṛithu down to Sahadeva who, according to the Purāṇic chronology, died in the Bhārata War of 3138 B. C.; (2) 100 from the first member of the Bārhadratha dynasty after the War down to the last of the Āndhra. In dealing with the Four Yugas, the more apt division would be 54 down to the Kaliyuga of 3102 B. C. and 99 onward from it. Now, the period of the 54 is $(6777-3102 =)$ 3675 years. That of the 99 may be computed by counting from 3102 B. C. to 391 or 390 B. C., the dates we have found² most likely on Purāṇic evidence for the end of the Āndhra dynasty. We get 2711 or 2712 years. Evidently, to have 54 kings for 3675 years and 99 for 2711 or 2712 is gross disproportion. We may reasonably hold that the right number of generations has been preserved for the years from 3102 B.C. onward—the period for which the Purāṇas claim detailed knowledge—but that there are gaps for the earlier span of time. Our conclusion is borne out by Pargiter's analytic calculation of 94 generations from Vaivasvata to Sahadeva, and 95 to Somādhi who succeeded Sahadeva in 3138 B. C. after the Bhārata war.

1. *Purāṇa*, January 1966, pp. 3033.

2. *Ibid.*, pp. 10-12.

We can count 95 generations from Vaivasvata to the Kaliyuga in 3102 B. C. As 7 names go between Prithu and Vaivasvata, these 95 generations actually stand behind $(54-7=)$ 47 of our kings. Again, as these 7 names, obtained on collation, have not been challenged, we may accept them as being free of gaps. Then, behind our 54 kings, we get $(95+7=)$ 102 generations extending over $(6777-3102=)$ 3675 years.

At first, there is some disproportion here also in comparison to the 99 generations for 2711 or 2712 years. But we must remember one distinction between the two groups: the latter group belongs to the Kaliyuga, the former to the pre-Kali period. In the Purāṇic view, all things deteriorate in general in the Kaliyuga. Hence a smaller generation-unit for that Age is quite a natural concept, provided the comparative smallness is within certain limits and leads to no grassness of disproportion. Actually, the two units work out to: (1) very slightly over 36 years for the pre-Kali period; (2) about $27\frac{1}{4}$ for the Kali.

The rationale of the difference between the two units lies in a consideration of what Indian books call the period of celibate studentship, brahmacharya. K. V. Rangaswami Aiyangar¹ sums up the information: "The longest period of Brahmacharya was forty-eight years. The smaller periods stopped at thirty-six, twenty-four and eighteen..." In very ancient times the upper limit observed was the highest possible. Thus the R̥gveda (I. 89.9) speaks of R̥shis living "a hundred autumns till their sons become fathers in their turn". If, not before he was 100, a Rishi could see his grandchild who was the second generation after him, he must have seen, not before he was himself 50, his own child who was the first generation. If 100 is just a round number the generation-unit was in the neighbourhood of 50. Obviously, the celibate student-life of 48 years was lived by a Rishi; he would marry and beget at the age of 49. Everybody could not be expected to emulate the Rishi's example. Yet, looking up to it, they would attempt their best and we may say

1. "The Samāvartana or Snāna (The End of Studentship)", *Prof. K. V. Rangaswami Aiyangar Commemoration Volume* (Madras, 1940), p. 55.

that some would achieve 36 years and others 24. With 48 as their model, they would endeavour to avoid the lowest period, 18. The years, then, at which the married life of the householder would begin would be 49, 37 or 25. The average drawn from them by dividing their sum by 3 is 37. For very ancient times, therefore, 37 years could be calculated as the generation-unit, a number remarkably close to our "slightly over 36" for the pre-Kali epoch.

In later times the highest period of brahmacharya would be 36 years and the next best 24 and 18. The beginning of the householder's married life would be at 37, 25 or 19. The average comes to 27 years—again a notable correspondence to our "about $27\frac{1}{4}$ " for the Kali period.

Our reading of two particular generation-units in Purāṇic thought is thus justified. But what clinches it is the material we can gather from Megasthenes on the problem before us. He is of help to us at three places in his report.

Arrian, basing himself on Megasthenes, has in his *Indica* (I. IX), at the end of his chronological statement about the number of years and the number of kings, the sentence: "The Indians also tell us that Dionysus was earlier than Heracles by fifteen generations."¹ Here four things have to be remarked. First, although the "generations" occur in the same context as the "kings", the two ideas cannot be put on a par. The number of kings offered us carries no guarantee that it exhausts the full roll of monarchs: it merely repeats what tradition has broadly preserved. But, when generations are counted, they have to stand as an unbroken series. Continuity without gaps is implied here by tradition. We need not doubt that Megasthenes had in mind the consecutive repetition of a certain numerical unit, as one usually has when speaking of generations. Secondly, the reference is clearly to an Indian generation-unit ("The Indians also tell us"). Thirdly, it is certainly to the pre-Kali epoch: the time meant is not very long after 6777 B. C. Fourthly, the unit, although

1. See *Purāṇa*, January 1966, pp. 35-37. for the correct interpretation of this sentence on the assumption that Heracles was Kṛishṇa.

specified as Indian and set in a context of remote antiquity is mentioned by Megasthenes without any comment on its quantitative value. Evidently, if it had been much at variance—either on the short or the long side with the current Greek unit, he would have felt obliged to add an enlightening gloss. So, could we but know what the Greek unit was in about 302 B. C., we should be not far off from the Indian which was conceived as proper to the pre-Kali epoch.

Herodotus, the Greek historian shortly preceding Megasthenes, writes of reckoning “three generations as a hundred years”. This means $33\frac{1}{3}$ years to a generation. Hence the Indian generation applicable to the pre-Kali time must be either $33\frac{1}{3}$ years or so near them as to call for no differentiating observation. If Megasthenes received from his Indian sources even 30 years on the one hand or 37 on the other, that generation-unit would vary as little from the Greek number as would make no matter. A conjecture by us that he was close to our “slightly over 36 years” would be perfectly in order.

And indeed we have from another place in Megasthenes a numerical implication which is close to the Greek average and as good as agrees with ours. It is there just in passing, but applies directly to the pre-Kali epoch. Arrian's *Indica* (I. VIII) registers that the successor of Dionysus reigned for “fifty-two years” and the successor's son for “twenty”. No other regnal period is given; but these two added together make 72 years and yield an average of $(72 \div 2 =)$ 36 for the generation-unit.

To this pre-Kali unit a third place in Megasthenes indirectly yet concretely points. Not only that; we get also a pointer here to a different generation-unit applying to the period of the Kaliyuga, including Megasthenes's own day in India. Strabo (XIV. 1. 59), paraphrasing him, tells us that among the Brāhmaṇas the student-life extended to thirty-seven years, after which the married householder-life started. Now, this number is just a tiny bit at odds with one of the Indian figures we have cited for the brahma-charya period. Unquestionably a mistake has crept into Strabo's report. Instead of saying that the householder's life began for

Brāhmaṇas at 37, he has said that the student's terminated for them at this age. But, from the fact that a stretch of 36 years of studentship has traditionally been deemed an arduous discipline in the Kaliyuga, actually the extreme according to the Manusmṛiti (III. 1), and from the fact of the Brāhmaṇas being picked out for mention by Megasthenes apropos of the 36 years, we may infer a distinction in discipline between this class and the others. The classes less prone to religion must be confining their studious celibacy to the lower periods—24 and 18 years. Married life would commence for them not at 37 but at 25 or 19. And, as we have already found, the average generation-unit resulting from these three figures is 27. To Megasthenes's own day in our country as well as to the Kaliyuga in general the generation-unit applicable is implied to be hardly more than this, while the exceptional practice of the most dharma-inclined class, the Brāhmaṇas, shows what the average generation-unit was ascribable to the pre-Kali antiquity.

If the 36 years gathered from Arrian and the 37 derived from Strabo are looked upon as alternate truths of that antiquity we strike the balance of $36\frac{1}{2}$ years as the overall truth of it.

Thus probing Megasthenes, we see him essentially at one with our reading of the Purāṇic mind. And we may move on to determine the original scheme of the Yugas. With 6777 B.C. against the seventh name before Vaivasvata and with each generation about 36 years, we can at once fix the start of the Four Ages which were initiated by Vaivasvata. Seven generations are about ($7 \times 36 =$) 252 years. So the Kṛitayuga must open in *c.* ($6777 - 252 =$) 6525 B.C. Our next step is to ask what events would go to distinguish and separate the Four Ages.

Pargiter¹ writes: "It is a commonplace of history that great wars, conquests or political changes put an end to one age, and usher in a new age, or mark the transition from one age to another; and so the Mohammedan and the British introduced new ages into India. It is natural therefore to surmise that similar changes occurred and were so regarded in ancient India, and

1. *Op. cit.* pp., 176-77.

indications of this are found in tradition. The end of the Dvāpara age is admittedly marked by the Bhārata battle, for it is declared that the battle occurred in the interval (*sandhyā*) between the Dvāpara and Kali ages... Tradition speaks also of an earlier time of great destruction and misery, when the kṣatriyas were well-nigh exterminated and North India was plunged into grievous calamities, and brahmanic fable attributes that to Rāma Jāmadagnya, though kṣatriya tradition shows it really occurred in consequence of the devastating raids of the Haihayas, from which Sagara delivered the land and restored peace... There is no later similar period of calamity that suggests itself as a change of age, but tradition treats Rāma's destruction of Rāvaṇa and the Rākṣasas of the Dekhan and Ceylon as an epoch of signal vengeance upon evil foes"

Pargiter's table of genealogies indicates that the three periods of destruction divide the whole duration of time from the Kṛta Age to the end of the Dvāpara into three parts of not very unequal length which might very well constitute three Ages. He continues: "This division accords with what tradition says about the transition from one age to another. Kṛṣṇa lived at the time of the Bhārata battle and the close of the Dvāpara age. Rāma Dāśarathi lived in the interval between the Tretā and the Dvāpara ages. To Rāma Jāmadagnya is assigned the same position, and the references say he lived in the Tretā age, and smote the kṣatriyas in the interval between the Tretā and Dvāpara ages. But this was Rāma Dāśarathi's position; and that particularization is clearly wrong, for Rāma Jāmadagnya was avowedly prior as shown by the synchronisms in Chapter XIII, and the allegation that he destroyed all kṣatriyas off the earth twenty-one times (really the long-continued Haihaya devastations) is wholly incompatible with the story of Rāma Dāśarathi. It is obvious that Rāma Jāmadagnya belonged to the interval between the Kṛta and Tretā ages, when in fact the Haihayas had their dominion, and the references should be to the Kṛta age and that interval.¹ The Kṛta age then ended with

1. Patil, *Op. cit.*, p. 76, with fn. 12, is able to cite the Vāyu Purāṇa (99.449) as putting Rāma Jāmadagnya's work in the Kṛtayuga.

the destruction of the Haihayas; the Tretā began approximately with Sagara and ended with Rāma Dāśarathi's destruction of the Rākṣasas; and the Dvāpara began with his reinstatement at Ayodhyā and ended with the Bhārata battle: so that, taking the numbers in the table of genealogies, the division is approximately thus, the Kṛta Nos. 1-40, the Tretā Nos. 41-65, and the Dvāpara Nos. 66-95."

Whether or not we agree with Pargiter's watertight compartmentalisation of Brāhmaṇic and Kshatriya traditions, his playing down of the former and his substitution of Sagara for Rāma Jāmadagnya as the historical destroyer at the Kṛita's end, his demarcating lines for the Four Ages are very persuasive. So, utilising the 36 years and slightly over per generation at our disposal, we may affirm that the Kṛita Age covered (40×36) 1440 years plus X, the Tretā $(25 \times 36 =)$ 900 plus X and the Dvāpara $(30 \times 36 =)$ 1080 plus X. They total 3420 years and a small excess. What the excess comes to can be decided by deducting 3102 B.C. (the start of the Kaliyuga) from *c.* 6525 B.C. (the start of the Kṛitayuga). The result is about 3423 years, which is 3 years more than 3420. We may distribute the 3 years equally among the three Ages, so that our final account gives 1441 for the Kṛita, 901 for the Tretā, 1081 for the Dvāpara. Then, as our Kṛita began in *c.* 6525 B.C., we should begin our Tretā in *c.* $(6525-1441 =)$ 5084 B.C. and our Dvāpara in *c.* $(5084-901 =)$ 4183 B.C.

For clarity's sake we may draw it all up in tabular form. The Purāṇic Yugas in the time of Megasthenes must have been roughly:

- Kṛita, starting 6525 B.C., running 1441 years;
- Tretā, starting 5084 B.C., running 901 years;
- Dvāpara, starting 4183 B.C., running 1081 years;
- Kali starting 3102 B.C., running ? years.

THE RUN OF THE KALIYUGA

The question-mark for the run of the Kaliyuga has to be paid a little attention. According to current Purāṇic thinking,

the Kali has kept running from 3102 B.C. for over 5000 years. Of course, in a flexible scheme such a length is not utterly anomalous, but a more natural denouement would consist in a smaller span. And that is precisely what a glance at some points in the Purāṇic material prompts us to propose.

Both the Vishṇu and the Bhāgavata have the phrase which, in Pargiter's translation,¹ we have noticed apropos of the problem whether the motion of the Seven Ṛishis' cycle is forward or retrograde: "...starting from Nanda, this Kali age will attain its magnitude." The Nanda spoken of is, as we already know, Mahāpadma. And his coronation, according to the Purāṇas, we have fixed as 1500 years after Parīkshit's birth in 3138 B. C. From the Kaliyuga of 3102 B. C. he would be 1464 years away. Now, if with his coronation the Kaliyuga attained its "magnitude" (*vriddhi*), we may fairly say it was past its half course and began to be on the way to its culmination, its end. In less than double 1464 years we should have its whole run. As the double is 2928 years, somewhat before (3102-2928 =) 174 B. C. the Kaliyuga would come to a close.

This would be in excellent conformity with our table of Yugas. Our next step is to see what direct support the Purāṇas give to our line of thinking.

First, let us observe the "Evils of the Kali Age" in Pargiter:² "There will be Yavanas here by reason of religious feeling, or ambition, or plunder...Massacring women and children and killing one another, kings will enjoy the earth at the end of the Kali age. Kings of continual upstart races, falling as soon as they arise, will exist in succession through Fate. They will be destitute of righteousness, affection and wealth. Mingled with them will be Arya and Mleccha folk everywhere..." Then let us note what the Avatāra Kalki, who is supposed to come and wind up the Kaliyuga, will do. We learn from Patil³ that this Avatāra

1. *The Purāṇa Text of the Dynasties of the Kali Age*, p. 75.

2. *Ibid.*, p. 74.

3. *Op. cit.*, pp. 75 ; 307, No. 842.

of Vishṇu will annihilate various peoples such as Yavanas and Tushāras and other Mlechchhas and after his victorious career, he will give up his life at the confluence of the rivers Ganges and Yamunā.

Now we may pick out some details of the period in the wake of the Āndhras (Sātavāhanas), the dynasty shortly preceding the Guptas. The Purāṇas¹ mention kings of several races, mostly Mlechchhas, and the second of the two lists is headed by 8 Yavanas and 14 Tushāras. After enumerating many other rulers, the Purāṇas² remark: "All these kings will be...niggards in graciousness, untruthful, very irascible and unrighteous."

Surely, there is parallelism between all this state of affairs and the evils "at the end of the Kali age". And we come across a very suggestive phrase in the same post-Āndhra context. After mentioning "the kings of Niṣadha", the Purāṇas³ say that they "will exist till the termination of the Manus". Pargiter⁴ enters the footnote: "Or perhaps 'as long as Manu's race'." Traditionally, a Manu starts a series of roughly 71 Chaturyugas, is the father of the race living in it and presides over it, till its termination. In any of these Chaturyugas his race could well be called "Manus". And our phrase would seem to mean that the dynasty of Niṣadha in the immediate post-Āndhra time would continue up to the present Chaturyuga's end. But then the end should not be very far. Everything indicates, though fragmentarily, that the Kali Age is drawing towards its culmination at this time.

And what makes the indication most vivid, most definitive, is a passage which is the centre-piece, so to speak, of the whole account. Here we encounter an extremely striking figure whose name has many versions. It is a compound whose first part is the same in them: Viśva (World). The second has: sphaṭika, sphāti,

1. Pargiter, *Op. cit.*, p. 72.
2. *Ibid.*, p. 74.
3. *Ibid.*, p. 73.
4. *Ibid.*, fn. 11.

sphāṇi, sphārni, sphīni, sphūrji or sphūrṭi.¹ We may quote the passage from Pargiter :² “Of the Māgadhas the king will be very valiant Viśvasphāṇi. Overthrowing all kings he will make other castes kings... Viśvasphāṇi the magnificent will be mighty, Viṣṇu’s peer in battle... After gratifying the gods, the pitṛs and brahmans once and a gain, he will resort to the bank of the Ganges and subdue his body ; after resigning his body he will go to Indra’s world.”

No historical post-Kṛishṇa figure in the Purāṇas is suggested to be divine as is this king. Like both Kṛishṇa and Kalki he is equated with Viṣṇu, and he is a conqueror like them, and his death most explicitly resembles Kalki’s. Certainly a mysterious Avatāra is before us. If, from the many versions of his name, we take Viśvasphūrṭi we get a very significant appellation for an Avatāra : sphūrṭi can mean “breaking forth visibly, sudden appearance or display, manifestation”. What can be more apt than “World-Manifestation” ? We are reminded at once of Viṣṇu’s Viśvarūpa, “World-Form”. And, as the very period in which Viśvasphūrṭi is thrown into relief reflects in general the description of the Kaliyuga’s end, a Kaliyuga would seem to have reached its close with an Avatāra of Viṣṇu just before the Purāṇas started taking their present shape with “Kings born of the Gupta race”⁴ among the last to be mentioned.

Here a small clarification may be made. We must not exactly equate Viśvasphūrṭi with Kalki. Kalki, of the Purāṇas as we have them today, is a figure by himself, and they conceive him without conceiving Viśvasphūrṭi as an Avatāra. The latter’s Avatārahood is no part of the existing Purāṇic scheme of the Kaliyuga’s end. It belongs to the context of a close of the Kaliyuga, that was once envisaged but later got hazed off and is now overlooked. Viśvasphūrṭi is not Kalki : he is only like him in

1. M. Monier-Williams, *A Sanskrit-English Dictionary* (Oxford, 1899), p. 994, col. 1.
2. *Op. cit.*, p. 73.
3. Monier-Williams, *Op. cit.*, p. 1271, col. 1.
4. Pargiter, *Op. cit.*, p. 73.

some essential traditional attributes and actions. There is resemblance, not identity.

But who could Viśvasphūr̥ti be and what should be his date closing the Kaliyuga? A bell is rung in our minds the moment we read the whole Purāṇic sentence about the Gupta kings. We find associated with them, as with Viśvasphūr̥ti, not only the Ganges but also the Magadhas. The Magadhas link him very intimately indeed with the Guptas. For, in the post-Āndhra epoch it was only the Gupta conquerors who had, like Viśvasphūr̥ti, the Magadhas as the seat of their empire.

Mankad¹ has argued that this mysterious figure is none other than the greatest conqueror among the Guptas, the hero of the Allahabad Pillar Inscription, the overthrower, uprooter or paramount lord of many kings: Samudragupta, son of the dynasty-founder Chandragupta I. Mankad has also shown Samudragupta as fitting very satisfyingly into the chronological sequence conjured up by the Purāṇas' list of kings—Vindhyaśakti, Pravīra, etc.—soon after the Āndhras and before Viśvasphūr̥ti. And, to confirm and crown the comparison from the religio-spiritual angle, we may cite some observations of D. C. Sircar² on Samudragupta :

“The Allahabad Pillar Inscription...represents him actually as the god Viṣṇu in human form. Samudragupta is described as equal to the four *loka-pālas*, viz. Kubera, Varuṇa, Indra and Yama and also as ‘one who is a mortal only in celebrating the observances of mankind, but is otherwise a god dwelling on the earth’. This no doubt refers to the conception of a divine king similar to that found in the *Manu Smṛti* (VII. 4—8). But more important is another passage of the same record in which Samudragupta is represented as identical with the *achintya puruṣa* or inscrutable Being, i. e. Viṣṇu, who is ‘the cause of the prosperity of the pious and the destruction of the wicked’. It is quite clear that this passage is an echo of a verse of the *Gītā* (IV. 8) which refers to

1. *Op. cit.*, pp. 269-72.

2. “Early History of Vaiṣṇavism”, *The Cultural Heritage of India*, IV (Calcutta, 1956), p. 131.

the descent of God on the earth, in human form, for protecting the pious and destroying the sinners.”

Surely, warrior Samudragupta, Viṣṇu on earth, is very much like Viśvasphūrti, “Viṣṇu’s peer in battle”. And, as the terminator of a Kaliyuga and the initiator of a Kṛitayuga, he is exceedingly appropriate. “There can be no doubt”, writes R. C. Majumdar,¹ “that Samudragupta ushered in a new age in the history of India.” And Majumdar² calls the era Samudragupta “heralded...in Āryāvarta” the “Golden Age which inspired succeeding generations of Indians and became alike their ideal and despair”. In the reigns soon after Samudragupta’s, the very term “Kṛitayuga” was in the air. Several inscriptions of Gupta times show its popularity.³ How compellingly the presence of a Golden Age was felt may be seen from an inscription⁴ during the reign of Samudragupta’s grandson Kumāragupta I. It is said to be made by “Dhruvaśarman, who follows the path of the customs of the Kṛita age...”

So much for the evidence of the Purāṇas and modern historians. What do the Greeks have to communicate? Strabo (II. 1.9) calls the son of Sandrocottus “Amitrochates”, and Athenaeus (XIV. 67) “Amitrachates”. “Amitrachates” can be equated to “Amitrachchettā” (“Mower of enemies”), reminding us of the name often applied to Samudragupta by his successors: “Sarvarājachchettā” (“Mower of all kings”). “Amitrochates” could be, as B. M. Barua⁵ opines, “Amṛitakhāda” (“Eater of ambrosia”) a designation most apt for the Allahabad Pillar’s “god dwelling on the earth” and *achintya puruṣha* in human form. The Greek view, therefore, of the son of Sandrocottus accords both with the warrior-side and with the Avatāra-side of the son of Chandragupta I. And it has the special value of suggesting independently

1. *The Classical Age*, edited by R. C. Majumdar and A. D. Pusalker (Bombay, 1954), p. 15.
2. *Ibid.*, p. 16.
3. Patil, *Op. cit.*, pp. 198, 200, referring to *Bulletin of the Deccan College Research Institute* (Poona), 2. 163.
4. *Corpus Inscriptionum Indicarum*, III, The Gupta Inscriptions, No. 10, Plate V, pp. 44-5.
5. *Aśoka and His Inscriptions* (Calcutta, 1946), Part I, pp. 46-47.

a place for Samudragupta in the post-Alexanderine era. One more pointer it provides for the identification of Sandrocottus with Chandragupta I and fixes more firmly the Purāṇic Kaliyuga's termination in the very era for which we have contended by equating Viśvasphūr̥ti with Samudragupta.

Now we may reach out to the precise date. Samudragupta's son Chandragupta II became king in the 56th year after his grandfather had established the imperial dynasty.¹ So Samudragupta's death must have occurred in *c.* (325-56 =) 269 B. C. We may take *c.* 269 B.C. as the end of the Kaliyuga which commenced in 3102 B. C. Then we get about (3102-269 =) 2833 years for the Kaliyuga's full run, a time-span in just the right relation to the limit of 2928 years (leading to 174 B. C.) which we deduced for that run on the basis of the 1464 years marking in the Purāṇas the Kaliyuga's *vrid̥d̥hi*.

Thus we obtain from the Purāṇas the traces of a tradition about the return of the Kṛitayuga, which the latter puṇḍits must have lost in view of the numerous mishaps the country suffered not long after the reign of the fifth Gupta emperor, Skandagupta, and whose loss made them look forward to Kalki in the remote future.

This tradition's count of the Kaliyuga sits with fair symmetry within the pattern of unequal and moderate Ages we have reconstructed as likely in the milieu of Megasthenes in *c.* 302 B.C.

THE EVIDENCE OF MEGASTHENES ABOUT THE CHATURYUGA

And when we turn to Megasthenes we discover in general terms exactly what we should expect him to gather from the Purāṇic lore of his day. He would not be able to report in *c.* 302 B. C. anything answering to the passage on Viśvasphūr̥ti. He would actually have had to be ambassador to Chandragupta II and not Chandragupta I if he was to collect from the puṇḍits the substance of that passage. At the close of the 4th century B. C.

1. Sircar, "The Vikrama Samvat", *Vikrama Volume* (Ujjain, 1948), p. 584.

he should be in the position only to convey to us, with his background of a chronology starting before Manu Vaivasvata, the idea of a whole cycle completed in the far past and of another one begun long ago and now in a state fraught with omens and forebodings of the end, corresponding in its own way to the condition the Purāṇas feel in the post-Āndhra epoch during which, amidst a lot of strange vicissitudes, the Gupta dynasty had arisen. As a whole, Megasthenes's scheme should be pliant, historically rather than mathematically oriented.

Strabo (IX. 1.64), believed to be paraphrasing Megasthenes, recounts the speech of the Indian ascetic Calanus to Alexander's messenger Onesicritus.

"In olden times the world was full of barley-meal and wheatmeal, as now of dust ; and fountains then flowed, some with water, others with milk and likewise with honey, and others with wine, and some with olive oil ; but, by reason of his gluttony and luxury, man fell into arrogance beyond bounds. But Zeus, heating this state of things, destroyed everything and appointed for man a life of toil. And when self-control and the other virtues in general reappeared, there came again an abundance of blessings. But the condition of man is already close to satiety and arrogance and there is danger of destruction of everything in existence".¹

Obviously, the words of Calanus begin with a reference to a Kṛitayuga (or Golden Age). They pass on to a time of destruction just before a return of the Age of abundance, a Kaliyuga before another Kṛitayuga. And they conclude with an awareness of everworsening circumstances of a contemporary Kaliyuga under the threatening shadow of a new divine destruction. There can be no doubt that Calanus speaks, in an abridged or telescoped form, of two Chaturyugas, a group of pre-Vaivasvata Four Ages already gone and the next group seeming to draw towards its culmination in his own day—that is, during Alexander's invasion of

1. *The Classical Accounts of India*, edited by R. C. Majumdar (Calcutta, 1960), p. 277.

India in what, according to the Purāṇas, is the post-Āndhra epoch with the rise of the Guptas in the offing.

A broad or overall characteristic of the account is: the change of Ages is due to changing human traits and attitudes (man's "gluttony and luxury", his "self-control and the other virtues"). The "blessings" of Zeus as well as his punitive judgments follow upon historico-psychological events. Nothing is made dependent on predetermining mathematics on a cosmological scale.

Thus Megasthenes and the Purāṇas can be shown to stand in accord in the matter of the Four Ages and we need not let the astronomical Yuga-mathematics trouble us. We have answered the single query relevantly cropping up after we had completed our task of proving the chronology of Megasthenes to be the old Indian one and to be based at its lower end in the historical fact of the accession of Chandragupta I of the Imperial Guptas to the throne of Pāṭaliputra in *c.* 325 B. C.

KAPĀLA-MOCANA : AN ANCIENT HOLY PLACE

By

DEVENDRA HANDA

[कुरुक्षेत्रान्तर्गतनिविष्टेषु तीर्थेषु कपालमोचननामकं प्रसिद्धं तीर्थं वर्तते सरस्वतीकूले यस्योल्लेखः पुराणेषु महाभारते च सविस्तरं दृश्यते । अत्रास्मिन्निबन्धे तस्य तीर्थस्योत्पत्त्याख्यानां विनिर्दिश्य पुराणादीनां वर्णनाधारेण उत्खननविवरणाधारेण तस्य महत्त्वं विनिर्धारितम् । कपालमोचनं तीर्थं 'हरियाणा' राज्यान्तर्गतस्य 'अम्बाला' जनपदस्य 'जगाधारी' 'तहसील' इत्यस्मिन् स्थितम् । तस्य तीर्थस्य प्राचीनं नाम औशनसतीर्थमासीत् । उशनसः तीत्रेण तपसा अत्र सिद्धिलाभोऽभूत् । कपालमोचननामविषये आख्यानद्वयं प्राप्यते । प्रथमाख्यानानुसारतः दण्डकारण्ये भ्रमतः रामस्य बारणेन कस्यचिद्रक्षसः शिरः भिन्नम् तच्च 'रहोदर' 'महोदर' वा नामधारिणः कस्यचिन्महर्षेः जङ्घायां संलग्नमभूत् । नानातीर्थेषु भ्रमतस्तस्य जङ्घाया यदा कपालस्य मोचनं नाभूत् तदा ऋषीणामुपदेशतः औशनसतीर्थं जगाम । तत्र स्नानेन कपालमोचनं चाभूत् । अपराख्यानानुसारतः शिवेन ब्रह्मणः शिरःकर्तनानंतरं स ब्रह्म-वध्याभिभूतोऽभूत् । ब्रह्मणः शिरश्च शिवस्य करे संलग्नं जातम् । ब्रह्म-हत्याभिभूतायाः सवत्सायाः गोः औशनसतीर्थे स्नानं पापमुक्तिं च दृष्ट्वा शिवोऽपि तत्र स्नातः कपालान्मुक्तिश्चाप्ता अतोऽस्य तीर्थस्य कपालमोचनं नाम । अस्य तीर्थस्य महिमा पुराणेषु बहुत्र वर्णिता वर्तते । उत्खननप्रमाणैरिदं सुव्यक्तं सुस्थिरं च भवति यदिदं तीर्थं प्राचीनं प्रसिद्धं चासीत् । अस्मिन् तीर्थे समीपस्थप्रदेशे च हिन्दूदेवीदेवानां नानामूर्तयः समुपलब्धा जाताः, केचित् शिलालेखा अपि प्राप्ताः ये अस्य तीर्थस्य महत्त्वख्यापकाः ।]

Kapāla-mocana¹ is situated on the eastern bank of the Sarasuti², about 15 km. north-east of Jagadhari in the Jagadhari tahsil of district Ambala, Haryana Prant. It lies on the Jagadhari-Dhanaura metalled road and can also be approached

1. Sometimes written as Gopāla Mocan also, c.g., in the Ambala District Gazetter (ADG), Lahore 1925, p. 143.
2. It has been identified with the ancient Sarasvatī river.

from Sadhaura, nearly the same distance north of it as Jagadhari, by a metalled road which joins the Jagadhari-Dhanaura road near Bilaspur, about 3 km. south of it. Kapāla-mocana is an ancient holy place of the Kurukshetra region. Its antiquity is evidenced by its numerous references in the Mahābhārata and the Purāṇas and the archaeological remains it has yielded.

Its Name :

Earlier, this place was called Auśanasa or Śukra tīrtha after Uśanā or Śukra who, having propitiated the God, was perfected here and attained the status of a planet.³ The noble Śukra performed severe austerities and planned the battle between gods and demons at this very place.⁴ The legend of naming it as Kapāla-mocana has been given at length in the Mahābhārata and the Vāmana Purāṇa.⁵ It is told that while living in the

3. उशना यत्र संसिद्ध आराध्य परमेश्वरम् ।

ग्रहमध्येषूच्यते स तस्य तीर्थस्य सेवनात् ॥

Vāmana Purāṇa (VP), XLII, 25. Also see VP, XXXIX, 1.

4. तत्र पूर्वं तपस्तप्तं काव्येन सुमहात्मना ।

तत्रस्थश्चिन्तयामास दैत्यदानव-विग्रहम् ॥

Mahābhārata (Mbh.), Critical edition IX, 38, 6.

5. पुरा वै दण्डकारण्ये राघवेण महात्मना ।

वसता द्विजशार्दूला राक्षसास्तत्र हिंसिताः ॥

तत्रैकस्य शिरश्छिन्नं राक्षसस्य दुरात्मनः ।

क्षुरेण शितधारेण तत्पपात महावने ॥

महोदरस्य तल्लग्नं ग्रीवायां च यदृच्छया ।

वने विचरतस्तस्य ह्यस्थि भित्वा विवेश ह ॥

स तेन लग्नेन तदा विहर्तुं न शशाक ह ।

अभिगम्य महाप्राज्ञस्तीर्थान्यायतनानि च ॥

स तु तेनापि स्रवता वेदनात्तो महामुनिः ।

जगाम सर्वतीर्थानि पृथिव्यां यानि कानिचित् ।

ततः स कथयामास ऋषीणां भावितात्मनाम् ।

तेऽब्रुवन्नुषयो विप्र प्रयाह्यौशनसं प्रति ॥

तेषां तद्वचनं श्रुत्वा जगाम स महोदरः ।

तत औशनसं तीर्थं तस्यापः स्पृशतस्तदा ॥

Daṇḍaka forest, Rāma severed the head of a wicked *rākṣasa* in a public place; the segregated head leaped up and of its own accord, struck the thigh of the sage Mahodara (Rahodara according to the VP.) who was roaming in that great forest. With the skull of the *rākṣasa* clung in his thigh, the sage felt much difficulty in visiting temples and pilgrimages. However, he visited all the holy places of the world somehow and narrated the story of his affliction to all he met. But he could not get rid of the skull anyway. Then hearing from some other sages that the most excellent and famous Auśanasa tīrtha on the bank of the Sarasvatī is the destroyer of all sins and the best place for the attainment of prosperity and welfare, he went to the Auśanasa tīrtha and sipping the water from the palm of his hand, took bath in the holy waters of the Sarasvatī. With the touch of the holy water while taking bath, that skull left his thigh, dropped in the water and disappeared. Thus released by the skull, the sage felt much pleasure. The pious and grateful sage returned to his hermitage happily and narrated the whole account to all the sages who lived there. All those sinless sages went there and named the place as the Kapāla-mocana tīrtha.

There is another legend also.⁶ It is said that the god Śiva, in order to rescue Sarasvatī who was being chased by Brahmā, struck off the latter's head. A lock of Brahmā's hair was left in his hand and his body was blackened. Śiva could not cleanse himself for a long time. One night he was resting in a cowshed where he over-heard a conversation between a cow and her calf. The calf revealed its intention of killing the master, a Brāhmaṇa, to avoid being castrated. The cow tried to dissuade the calf

तच्छिरः चरणं मुक्त्वा पपातान्तर्जले द्विजाः ।

ततः स विरजा भूत्वा पूतात्मा वीतकल्मषः ॥

आजगामाश्रमं प्रीतः कथयामास चाखिलम् ।

ते श्रुत्वा ऋषयः सर्वे तीर्थमाहात्म्यमुत्तमम् ॥

कपालमोचनमिति नाम चक्रुः समागताः ।

Mbh., IX. 38, 11-20; VP., XXXIX, 5-14.

from the sin of *Brahma-hatyā*, but the calf answered that it knew of a sacred pool where it could cleanse itself from that sin. Next day, the calf killed its master as a result of which the bodies of the calf and cow were blackened. The blackness, however, was cleansed by taking a bath in the Kapāla-mocana. Śiva also followed their example and was likewise cleansed. The waters of the Kapāla-mocana are said to have retained their virtue since then and are considered to be more efficacious than the waters of the Gaṅgā at Haridvāra⁷.

ITS IMPORTANCE AND SANCTITY :

Kapāla-mocana has been described as famous in all the three worlds—*त्रिषु लोकेषु विश्रुतम्*⁸. It is the destroyer of all sins—*सर्वपापप्रमोचनम्*⁹ and a man gets rid of the sin of the murder of a Brāhmaṇa by taking a dip here.¹⁰ Those who worship this excellent tīrtha attain the highest position and the one who performs a śrāddha with faith in this tīrtha, doubtlessly liberates all his forefathers.¹¹ The person who worships this holy place on the fifth day of the fortnight becomes affluent.¹² A man gets rid of all the possible sins of life here and attains salvation.¹³ It was here again that Śukra performed severe austerities and planned the battle between gods and demons;¹⁴ it was here that Uśanā attained the status of a planet.¹⁵ This tīrtha was visited by Paraśurāma.¹⁶ It finds mention as a holy place elsewhere also.¹⁷

7. Cf. Garuḍa Purāṇa, LII, 6.

8. Mbh. III, 81, 116-17; Padma P. I, 27, 24; Matsya P. XXII, 29.

9. Mbh. III, 81, 118; PP I, 27, 26.

10. Garuḍa P., XLII, 6.

11. VP., XLII, 26-27.

12. VP., XLII, 24.

13. तस्मिन्पुण्ये कुरुक्षेत्रे पातकैर्जन्मसम्भवैः ।

मुक्तो याति परं ब्रह्म यतो नावर्तते पुनः ॥

VP., XXXIX, 2.

14. VP., XXXIX, 1 and XLII, 25.

15. Mbh. IX, 38, 6.

16. Mbh. IX, 38, 4.

17. VP., III, 49-51; MP, XXII, 31; Bṛihannāradiya P. II, 65, 105-6 & 121; etc.

THE TĪRTHA :

Kapāla-mocana is a natural hollow near the bank of the Sarasvatī river which has been dammed up to form a *Kuṇḍa* or pool. On the eastern side of the *kuṇḍa* near the edge of the water, there is a rough weather-worn stone, about 20 inches square and 8 inches high bearing a very crude representation of a human skull at each of the four corners.¹⁸ The people who do not know the actual Kapāla-mocana story, hold it to be the real Kapāla-mocana which gives the name to the pool also. Another weather-worn stone is called *Gai-bachā*, or the "Cow-and-Calf" from its general resemblance to their forms.¹⁹ This must have been a rough representation of the other episode of the baptism of this tīrtha.

Two miles north of Kapāla-mocana there is another hollow of the same kind known as *Brahmā-Kuṇḍa*. To the south of the Kapāla-mocana also is a sacred holy tank called *Ṛiṇa-mocana*—a square of nearly 500 feet, the north and west banks being faced with stone steps²⁰. *Ṛiṇa-mocana* finds mention in the *Vāmana-Purāṇa*.²¹

ITS ARCHAEOLOGY :

There is a high mound immediately on the bank of the Kapāla-mocana tank and just over the Kapāla-mocana stone. It is about 100 feet square at base and seems to consist of a solid mass of bricks with some fragments of stone.²² Cunningham discovered two fragmentary inscriptions and some ornamental stones which formed part of an old temple in the Gupta period as indicated by the characters of the inscriptions and the designs and execution of carvings on the ornamental pieces which are similar to the style to be seen at Bhilsa and Eran.²³ Many fragments of

18. Sir Alexander Cunningham, *Archaeological Survey Report (CASR)*, XIV, pp. 75-76.

19. *Ibid.*

20. *Ibid.*

21. VP. 41, 6 ff.

22. Cunningham, *op. cit.*

23. *Ibid.*, p. 77.

carved bricks, of small size, were also found. Amongst the numismatic finds were three coins, one being a small silver piece of Indo-Sassanian type with the letter m between two attendants at the fire-altar and the other two common copper coins of Sāmanta Deva.²⁴

Rodgers procured a hemidrachm of Strato and several coins of Menander in the bazars of Sadhaura. He was informed by the local people that those coins had come from Kapāla-mocana.²⁵ Rodgers mentions the ruins and remains of temples consisting of sculptured fragments dug up on the site of the present buildings or in their immediate vicinity. The sculptures were chiefly of Hindu gods, but some of them were architectural ornamentations and were exceedingly beautiful.²⁶ The present writer, in his exploration of the site, saw the remains of an old temple lying buried in the ground, some carved stones fixed in the walls of modern buildings, rough and worn-out sculptures, not able amongst them being the figures of Gaja-Lakṣmī and Gaṇeśa, liṅgas and portions of carved stone pillars lying here and there near the Kapāla-mocana tank.

From its numerous references in the Mbh. and various Purāṇas and the archæological remains it has yielded, it is clear that Kapāla-mocana was an important holy place in ancient times. It is still visited by many pilgrims from the surrounding area every year but its importance seems to have been amply diminished now.

24. Ibid., pp. 77.78.

25. C. J. Rodgers, Revised List of Objects of Archaeological Interest in the Punjab, (Lahore, 1891), p. 53.

26. Ibid.

SOME SALIENT FEATURES OF HINDU SOCIETY AS
RECORDED IN THE PADMA-PURĀṆA

BY

ASOKE CHATTERJEE

[पद्मपुराणस्य निर्माणकाले हिन्दु-लोके कीदृशमन्त्रपानं व्यव-
ह्रियते स्म तदानीं कीदृशी च स्त्रीणां दशाऽवर्तत, लोके च के के धार्मिकाः
सम्प्रदायास्तदा प्राचरन्त इति सर्वमस्मिन्निबन्धे लेखकमहोदयेन सम्य-
गालोचितम् । अस्मिन् प्रसङ्गे च पद्मपुराणस्य निर्माणस्थानमादौ
पुष्करमासीत्, पश्चाच्च उत्तरभारतस्य गुर्जरप्रभृतिषु विभिन्नप्रदेशेषु रचिता
अंशा अस्मिन् काले काले संयोजिता आसन्, एवं वर्तमानपद्मपुराणस्य
संग्रथनं ८००-१००० वर्षेषु संजातमित्यप्यत्र विवेचितम् । एवमस्य
पुराणस्यांशानां बहुदेशेषु बहुकालेषु च रचितत्वात् तदानीं प्रचरितानां
लोकव्यवहाराणां विषये वर्ततेऽस्य पुराणस्य साक्ष्यस्य महत्त्वम् । इदं
पुराणमादौ ब्राह्ममासीत् तदनन्तरं वैष्णवधर्मस्य प्रतिपादका अंशा अत्र
संयोजिताः पश्चाच्च शैवैरपि शिवमाहात्म्यप्रतिपादका अंशा अत्र
संघटिताः । तथापि पुराणमिदं विष्णुशिवयोरभेदमेव प्रतिपादयति प्रायेण,
उभयोः सम्प्रदाययोर्विषये च सहिष्णुत्वं प्रदर्शयति । सौराण्यपत्यशाक्त-
विषयका अंशा अप्यत्र वर्तन्ते । लेखकमहोदयेनात्र स्वविषयस्य वेदादारभ्य
पुराणपर्यन्तं विकासक्रमः प्रदर्शितः, स्थाने स्थाने च शिलालेखादयोऽपि
समुद्धृताः ।]

It is known that the *Padma-p.* was originated first in Puṣkara (near Ajmer) but gradually its contents were enlarged by writers belonging to different parts of North India. A vast territory from Gujrat to Assam appears to be the place of its composition. The *Srṣṭi-khaṇḍa* was composed in Gujrat while its appendix i. e. *Dharma-p.* in the eastern part of India. It can be noticed that it took at least 800-1000 years for this Purāṇa to reach its present shape. It is, therefore, that the value and interest of this monumental work as a record of social and religious history should be carefully studied. We propose to discuss very briefly here the state of society as recorded in the *Padma-p.*

FOOD AND DRINK

The Purāṇic lists of different kinds of food and drink are not only more elaborate than the number and types of food available in the *Rgveda*, the Brāhmaṇas and the Jātakas, but as they contain quite a number of new and obscure terms referring to different kinds of foods, they deserve our most careful consideration. Among the food grains mentioned in the *Rgveda*, we find indirect references to yava and dhānya.¹ There should be no hesitation in holding that these two constituted the principal food of the people. But in times of the Brāhmaṇas we find a few more articles added to the list of food suggested in the *Rgveda*. Thus in the period of the Brāhmaṇas, the people developed the habit of eating vrīhi, priyaṅgu, tila, godhūma and māṣa.² In the Jātakas, sixteen names of field-crops have been mentioned.³ But in this Purāṇa there is a good deal of references to the different kinds of corn and varieties of fruits. People were in the habit of taking vrīhi, yava, godhūma, aṇu, tila, priyaṅgu, kobidāra, koradūṣa, cīnaka, māṣa, mudga, masūra, niṣpāva, kulattha, āḍhaka, caṇaka and sana.⁴ These seventeen kinds of corn were produced in fields adjoining to the villages. Besides these there were some other corn which were largely cultivated in some arable lands in the forests. These were śyāmāka, nīvāra, jartila, gavedhuka, veṇuyava and markaṭaka.⁵ Among these products of fields, godhūma, yava, vrīhi, tila, māṣa and caṇaka constituted the principal foods of the people in general.⁶ Godhūma in particular was very much liked and some cooked food, prepared from it was often offered to Lakṣmī, the goddess of wealth.⁷ Apart from these principal foods there were two other things which were loved and liked by the people. They are cocoanuts and pāyasa (a preparation of rice boiled with milk and sugar).⁸ Clarified butter,

1. Cf. *Cambridge History of India*, Vol. I, pp. 99-101.

2. D. R. Patil, *Cultural History from the Vāyu-Purāṇa*, p. 211.

3. Ratilal Mehta, *Pre-Buddhist India*, p. 19.

4. *Sṛṣṭi-khaṇḍa*, 3, 137-138.

5. *Sṛṣṭi-khaṇḍa*, 3, 141.

6. *Uttara-khaṇḍa*, 60, 25-26.

7. *Brahma-khaṇḍa*, 11, 41.

8. *Uttara-khaṇḍa*, 26, 37, 39.

oil, salt, curd, kṣīra and guḍa were the principal means of cooking food.⁹ Among the drinks honey deserves special mention. Ṛgvedic Indians used honey with food.¹⁰ Honey is mentioned in the *Satapatha Brāhmaṇa* as the life-sap of the sky.¹¹ The *Atharva-Veda* includes it in its list of Madhuparka.¹² According to the *Padma-p.* honey is the most favourite drink. Wine and other liquors, sugarcanes, vegetables and varieties of fruits also were taken by the people.¹³ Tāmbūla i. e. betel (piper betle) was freely used.¹⁴

There were prohibitions in taking some foods. One should never eat chatrāka (mushroom—the common name of certain fungi), nālika (a plant growing on a hollow stem), hingu (asafoetida, nim), palāṇḍu (onion—allium cepa), pūtikā (a plant-psorabea corilifolia), laśuna (garlic—allium sativum), mūlaka (roots), tumbikā (long gourd, lagenaria vulgaris), kapittha, vṛntāka (egg-plant-solanum melongena), śigru (morunga guilandina and hyperanthera), and kuṣmāṇḍa (pumpkin, benincasa cerifera).¹⁵ These prohibited articles were so much looked down upon that it has been repeatedly remarked that various diseases visit a person who takes even one of these things. Not only this, but mushroom, the meat of an animal destroyed by poison, the stalk of a potherb in addition to those above-mentioned articles of food, bring misfortune (alakṣmī).¹⁶ Men incur sin if they eat onion, garlic (morunga guilandina and hyperanthera), bottle gourd (lagenaria vulgaris), gāñjā (cannabis sativa) and poisoned flesh. Observance of Cāndrīyaṇa is necessary for

9. Bhūmi-khaṇḍa, 41. 42-43.

10. A. C. Das, *Ṛgvedic Culture*, p. 206.

11. *Sacred Books of the East*, 41. 390.

12. Patil, op. cit. p. 213.

13. Bhūmi-khaṇḍa, 67. 92-93.

14. Ibid., 4.26 ; 20.29 ; 40.42 ; 41.42 ; 62-76 ; 67.19 ; etc. Uttara-khaṇḍa, 26.37 etc. etc.

15. Brahma-Khaṇḍa, 21. 20-21.

छत्राकं नालिकं हिङ्गुं पलाण्डुं पुटिकादलम् ।

लशुनं मूलकं शिग्रुं तथैव तुम्बिकाफलम् ॥

कपित्थं चैव वृन्ताकं कुष्माण्डम् (? कुष्माण्डम्)

For the scientific names of these terms see H. Mukherjee, *Plant Groups*, pp. 478, 521 and 598.

16. Ibid., 9. 16-17.

the removal of sin accruing from eating and drinking prohibited articles.¹⁷

RELATION AND ATTITUDE TOWARDS THE WOMAN

Women in general enjoyed a high status in the R̥g-Vedic period. It is found in the *R̥gveda* that "the wife on her marriage was at once given an honoured position in the house; she is emphatically the mistress in her husband's home".¹⁸ But in course of time that exalted position was no longer offered to her she was not given proper respects in the Brāhmaṇa period, and even in the early Buddhistic literature we find that she was neglected. Even Buddha himself was unwilling to take her to the Buddhist Order.¹⁹ But the Purāṇic idea of a woman was more akin to that of the *R̥g-Veda*. Dr. Patil²⁰ opines that 'condemnatory remarks about her are rarely found in it' (*Vāyu-p.*). The *Padma-p.* also confirms that woman in general received a great regard from man. This is proved by a number of allegorical stories of which the episode of Sunīthā deserves our attention. Sunīthā was the daughter of the king of the dead. She obstructed the penance of a Gandharva, Suśaṅkha by name, and annoyed him. But Suśaṅkha, though enraged, controlled himself, and refrained himself from cursing her, as she was a woman.²¹ According to Kane, the idea that woman should not be killed on any account is a very ancient one.²² It has also been enjoined in the *Śatapatha Brāhmaṇa* that a woman ought not be killed.²³ The evidences of the epics also

17. Ibid. 19, 10-11

पलाण्डुं लघुनं शिशुमलाबुं गुञ्जनं पलम् ।
भुङ्क्ते यो वै नरो ब्रह्मन् व्रतं चान्द्रायणं चरेत् ॥

For the scientific name of 'gāñjā' see A.C. Dutta, A class Book of Botany, p. 601.

18. *Vedic Index*, 1. 484.

19. Oldenberg, *Buddha*, 164, 377 etc. Cf. also B. C. Law, *Women in Buddhist Literature*.

20. Patil, op. cit. p. 152.

21. Bhūmi-khaṇḍa, 29, 48 ff.

22. P. V. Kane, *History of Dharmasāstra*, II, p. 593.

23. S. Br., XI. 4. III. 2. stri vaiṣa yac-chūr-na vai striyaṃ ghnanti.

coincide with this.²⁴ The *Padma-p.* also opines that a woman should not be killed.²⁵ From the Śūkarī-upākhyāna of the Bhūmi-khaṇḍa we come to know that the she-boar, although responsible for the destruction of innumerable human beings, was not killed by the king, though repeatedly asked to do so by his wife. In fact, he did not venture to kill her (she-boar) as he was afraid of incurring sin thereby. A man who kills a woman, commits sin and he has to make an atonement for that sin.²⁶

Great importance has been laid on the sacred tie that knits the husband and wife.²⁷ It is obvious that the sanctity of this bondage²⁸ is as old as the *Rg-Veda*²⁹. It has been said that the husband is the only resting place of married woman³⁰ whose only duty is to look after her husband. She is the most wretched person who fills her stomach with food without giving the same to her husband. Such wicked woman is born in 'naraka' in her next birth and made to suffer. From an episode in the Uttara-

24. Cf. Mahābhārata, I. 158. 31.

‘श्रवध्याः स्त्रिय इत्यादुर्—
धर्मज्ञा धर्मनिश्चये’

and Rāmāyaṇa, I. 27. 3.

न ह्येनामुत्सहे हन्तुं
स्त्रीस्वभावेन रक्षिताम् ।
वीर्यं चास्या गतिं चापि
हनिष्यामीति मे मतिः ॥

25. Bhūmi-Khaṇḍa, 27. 106-107

.....श्रवध्या स्त्री सदा नृप । (v. l. bhavet)

स्त्रीणां वधे महत्पापं दृष्टमस्ति द्विजोत्तमैः ।

(v. l. Anss. ed. mahān doṣa hyuktaḥ Pūrvair-mahātmabhiḥ).

26. Ibid., 27, 116.

अहं नारी ह्यवध्या च प्रायश्चित्ती भविष्यसि ।
अवध्यां च स्त्रियं प्राहुस्तिथ्यग्योनिगतामपि ॥

27. Ibid., 42. 39 ff.

28. P. V. Kane, *History of Dharmasāstra*, II, p. 427.

29. A. S. Altekar, *Position of women in Hindu Civilization*, pp. 31. ff.

30. Bhūmi-khaṇḍa, 41. 11.

khaṇḍa,³¹ it is known how a woman spent her after-life in misery, being punished at Naraka for her ill behaviour towards her husband. She always took him to task for no fault of his. She did not obey her husband and she used to take all food, prepared by herself without giving even a morsel of it to her husband. Consequently she was born in the womb of a bat, a boar and a cat and underwent severe torture for her brutal treatment towards her husband. This Purāṇa extols the value of conjugal relation and there are statements in praise of sexual purity. The satī or chaste woman always commanded respect from everybody. She has been eulogised in chapter 55 of the Bhūmi-khaṇḍa. Even if she were a "proṣita-bhartṛkā" (having a husband living away), she would not fall into temptation and would refuse even the lord of heaven if the latter would sue her.³² The chaste woman, devoted to her husband, possessed such power as enabled her to save her husband from any calamity. She could even prevent the god of death laying his hand on her husband.³³ But an unchaste woman had no position in the society. She was looked down upon by everybody. She had to roam about for shelter. She was deprived of 'kula' and 'māna'. She could not receive even alms from anybody. Everyone rebuked her.³⁴ Even after death she had to undergo terrible suffering.³⁵ Padmāvati-Gobhila episode of the Bhūmi-khaṇḍa points to the fact that the married ladies lying on beds other than those of their husbands are to be regarded as immoral and unchaste.³⁶ Thereby she loses all achievements of a 'Satī', and cannot make effective any power she might have acquired by virtue of her penance or morality. An unchaste woman was addicted to drinking and was accustomed to enjoy and satisfy her with her Upapati.³⁷

31. Uttara-khaṇḍa, 108, 14 ff.

32. Bhūmi khaṇḍa, ch. 58, see also Patil, op. cit. p. 40.

33. Uttara-khaṇḍa, 104. 28b. nānyathā sa bhaved-vadhyaḥ pātivratyāt surakṣitaḥ.

34. Bhūmi-khaṇḍa, 51. 34-39.

35. Ibid., 52. 16-26.

36. Ibid., 50. 44 ff.

37. Uttara-khaṇḍa, ch. 183.

To an unchaste lady nothing seems to satisfy her. As the cow hankers after fresher paddy, so she also expects the company of new people. She is always eager to go to a new man even if the latter is bereft of beauty, qualities and money. It does not matter to her whether he is a servant, or has no claim to pedigree. She leaves her husband although equipped with all qualifications, prosperity, beauty and amorousness. She even visits menastery (the Maṭh) and tries to corrupt the people coming there.³⁹ As she is a veritable menace to society, she should be heavily punished.

Incidentally it should be noted that the attitude and behaviour of man and woman in that age were reciprocal. As a woman was always looked upon as a beloved object, a permanent repository of virtue and morality, and even as the goddess of mind,⁴⁰ so it was the duty of her male counterpart not to desert her for that would bring about disorder and disruption in society. Hence it has been stated that a man is to be regarded as a caṇḍāla if he ever forsakes his wife.⁴¹ Once in the country of Campaka, there ruled a very pious king named Vaikhānasa. One night he saw in a dream that his fore-fathers were living in 'naraka'. In the morning, he sought the help of a sage who explained the significance of the dream to him. The sage said that once the

38. Sṛṣṭi-Khaṇḍa, 49. 10-12.

न स्त्रीणामप्रियः कश्चित् प्रियो वापि न विद्यते ।
गावस्तृणसिन्धवारण्ये प्रार्थयन्ति नवं नवम् ॥
पुमांसं वित्तहीनं च विरूपं गुणवर्जितम् ।
अकुलीनं च भृत्यं च कामिनी भजते ध्रुवम् ॥
भर्तारं च गुणोपेतं कुलीनं च महाधनम् ।
सुन्दरं रतिदक्षं च त्यक्त्वा नीचं भजेद्बधुः ॥

39 Ibid., 17. 61.

atra vāmāḥ (v. 1. atrasthā yāḥ) striyaḥ santi tāsām-arthe tvam-āgataḥ

40. Bhūmi-Khaṇḍa, 41. 24-25 a.

मम प्राणप्रिया नित्यं नित्यं धर्मस्य चाश्रयः ।
नाशमेति यदा बाला मम नाशो भवेदिह ॥
इयं मे जीविका नित्यं इयं प्राणस्य (?) चेश्वरी ।

41. Uttara-Khaṇḍa, 66. 124 b.

चाण्डालादधिको विद्वन् यः स्वभार्या परित्यजेत् ॥

father of the king, knowing full well that his wife at that time was running her monthly course, left her, and went to a village as he was called upon to do some important work there. According to the injunction of the religious texts it was incumbent on the part of the husband to attend his wife during this time, and his fore-fathers were apprehending some evil that might befall their descend which would ultimately cause social disorder.⁴²

Woman in general was courageous⁴³ but it has been mentioned that they should never be trusted.⁴⁴ The dictum 'na strī svātantryam-arhati' was scrupulously followed and we find that the married woman could not observe a vrata (i. e. religious ceremony) without the permission of her husband.⁴⁵

CASTE SYSTEM

A scholar while trying to explain the caste system of the Hindus wrote that 'what distinguishes Hindu Society from others is its independent self-sufficient units called castes, each unit with a definite unalterable social status deriving its sanction from religion'.⁴⁶ Undoubtedly this gives a true picture of the nature of the caste system. From a very long time the Hindu society has been divided into four castes among which the brāhmaṇas stand pre-eminent. From the time of the *Rg-Veda*, the brāhmaṇas are considered the highest of the castes.⁴⁷ In later Vedic literature it is found that they claim to be gods.⁴⁸ There is a number of such claims in the Buddhist Jātakas⁴⁹ also. Their status gradually became higher and higher and as Dr. Kane has pointed out,—some

42. Ibid., 41. 35-36.

43. Ibid., 193. 12a. prāyaḥ sāhasikāḥ striyah

44. Ibid., 193. 14a.

स्त्रीणां नैव तु विश्वासोऽनृतानां कारयेद्बुधः ।

(v. l. अतः स्त्रीणां न विश्वासः कर्तव्यो विदुषां वरैः)

45. Ibid., 125. 66 a.

स्त्रीभिर्वा भर्तृवाक्येन कर्तव्यं धर्मवर्धनम् ॥

46. P. Thomas, *Hindu Religion, Customs and Manners*, p. 11.

47. Ibid., p. 11.

48. Keith, *Religion and Philosophy of the Veda*, pp. 576, 577, 631.

49. R. Fick, *Social Organisation in North-East India in Buddha's Time*, p. 182.

of the Dharma-śāstras assign to the brāhmaṇas a status superior even to that of the gods.⁵⁰ Such references are not wanting in the epics also.⁵¹ But in the *Vāyu-p.* although the brāhmaṇas have been offered a similar exalted position, it is never found that a brāhmaṇa has been given the status of a god or a position even superior to it.⁵² In this respect our *Padma-p.* does not follow other purāṇas so much as it follows the *Vāyu-p.* Here they are neither compared with the gods nor are offered a position higher than that of the gods.

But the idea that the brāhmaṇas are superior to other castes has been faithfully followed in the *Padma-p.* also. Here also it is found that the brāhmaṇas have been awarded a much higher place than others. Hence, when Bhīṣma was practising penance for Brahmā and when instead of Brahmā his son Pulastya—a brāhmaṇa by caste appeared, Bhīṣma did not become sad but promptly showed respects to him.⁵³ The theory of the origin of four principal castes and presence of different qualities (Guṇa) in them has been referred to here more than once,⁵⁴ and thus it points to the greatness of the brāhmaṇas. The power of the brāhmaṇas is said to be limitless.⁵⁵ A brāhmaṇa should always be respected. He should never be killed. Even if a brāhmaṇa is about to kill somebody, the latter's relations should not even think of causing harm to the former, i. e. the brāhmaṇa.⁵⁶ Generally the brāhmaṇas followed their own means of livelihood, but sometimes they gave up their own 'vṛtti' and adopted the livelihood of the vaiśyas-selling 'rasa', 'kambala' and 'carma'.⁵⁷ Still adherence to one's own duty has been highly

50. Kane, *History of Dharma-śāstra*, Vol. II, p. 135.

51. *Ibid.*, p. 136.

52. Patil, *op. cit.* p. 125

53. *Sṛṣṭi-khaṇḍa*, 2. 70-75

54. *Ibid.*, 3.119-123, 4.120 etc.

55. *Bhūmi-Khaṇḍa*, 3. 31.

पुत्रपौत्रैः समस्तैस्तु ब्रह्मविष्णुहरं पुनः ।

नाशयन्ते न सन्देहो यदि रुष्टा द्विजोत्तमाः ॥ etc.

56. *Uttara-khaṇḍa*, 18. 81, 83.

57. *Ibid.*, 115. 1-2

spoken of. The 'Prajāpatya-sthāna', 'Indra-loka' 'Vāyu-loka' and 'Gandharvaloka' have respectively been allotted to the brāhmaṇas and the three other principal castes following their own vṛttis.⁵⁸ But among the brāhmaṇas, the Pārvatīyas have been denounced.⁵⁹ The śūdras are very low in the social scale.⁶⁰ From the Puruṣa-sūkta of the *R̥g-Veda* we know that the word 'śūdra' was not unknown to the *R̥g-Veda*. According to the *Pāñcaviṃśa Brāhmaṇa*, the business of a 'śūdra' is to wash the feet of his master.⁶¹ In the Jātakas there are frequent references to the low races by which the Śūdras are most probably meant.⁶² The Dharma-śāstras offer a low place to the śūdras. There it appears that the principal social duties of a śūdra is to serve the three higher castes, especially the brāhmaṇas.⁶³ It has been mentioned in the *Mahābhārata* that the śūdras cannot own property.⁶⁴ In the *Vāyu-p.* also we find them described as a miserable, powerless and servile people.⁶⁵ In the *Padma-p.* also the śūdras in general were hated. It has been repeatedly remarked that one incurs sin by taking food offered by the śūdras.⁶⁶ A śūdra is prohibited from taking the milk of the cow or goat. If, by chance, he takes cow's milk, he becomes a worm in stool in his next birth. He should not take his food on the middle of a leaf. A brāhmaṇa should not have any connection with a śūdra. If he is associated in any way he is regarded as 'Vedabāhya'. He should never obey a śūdra. It has been said that water brought by a brāhmaṇa at the command

58. *Sṛṣṭi-khaṇḍa*, 3. 127, 147-148

59. *Ibid.*, 27.67

60. P. Thomas, *op. cit.*, p. 19.

61. Maedonell & Keith, *Vedic Index*, II. 389.

62. Fick, *op. cit.*, p. 314., 317.

63. P. Thomas, *op. cit.*, p. 19

64. Hopkins, J. A. O. S., 13, XII. 73

65. Patil, *op. cit.*, p. 150

66. *Sṛṣṭi-Khaṇḍa*, 27. 48.

शूद्रान्नेन तु भुक्तेन ब्राह्मणस्तु विशेषतः ।
अप्रियते ह्युदरस्थेन स वै प्रेतो भवेन्नरः ॥

27. 50.

रतो वै शूद्रसेवासु सः प्रेतो जायते नरः ।

27. 51

...

... शूद्रपाकरतः सदा ।

of a śūdra should be regarded as wine.⁶⁷ The kāyasthas and karaṇas (born of vaiśya father and śūdra mother) are respected much more than the śūdras as these two are said to have sprung from the body of Brahmā and not from his feet which is the place of origin of the śūdras.⁶⁸

But the caste-system in that period was never a water-tight division. It was relaxed to a great extent. The śūdras were allowed to worship Viṣṇu or Śiva.⁶⁹ Although they were cultivators and lived on cattle-breeding⁷⁰ still a pious and devoted śūdra would command respects from everybody. Even a 'caṇḍāla' may be regarded as a brāhmaṇa if he strictly sticks to his own mode of living.⁷¹ Even a 'caṇḍāla' becomes an object of worship if he is pure in heart and bears the marks of sandal-paste on his fore-head⁷².

RELIGIOUS SECTS

(1) ŚAIVISM

The idea that Mahādeva i.e. Rudra Śiva is one of the supreme gods is an ancient one. Although he is invoked in only three hymns of the *Rg veda*⁷³ and is less important than Viṣṇu,⁷⁴ in the later period he gained popularity and in *Vājasaneyī Samhitā*, we find many epithets of the God are mentioned. The name

67. Uttara-khaṇḍa, 66. 47-59.

68. Sṛiṣṭi-Khaṇḍa, 3. 156.

तच्छरीरसमुत्पन्नैः कायस्थैः करणैः सह ।

क्षेत्रज्ञाः समवर्त्तन्त गात्रेभ्यस्तस्य धीमतः ॥

69. Uttara-khaṇḍa, 51. 42

70. Bhūmi-khaṇḍa, 16. 27, 30 ff.

71. Sṛiṣṭi-Khaṇḍa, 47. 193.

वृत्तस्थमपि चाण्डालं तं देवा ब्राह्मणं विदुः ।

72. Brahma-Khaṇḍa. 21. 11.

ऊर्ध्वपुण्ड्रं मृदा शुभ्रं ललाटे यस्य दृश्यते ।

चाण्डालोऽपि विशुद्धात्मा पूज्य एव न संशयः ॥

73. Keith, *Religion and Philosophy of the Veda*, pp. 142 ff.

74. Macdonell, *Vedic Mythology*, p. 74. 'his (Rudra's name occurs about 75 times' and p. 37, 'his (Viṣṇu's) name occurs only about 100 times altogether in the *Rg-Veda*.

Mahādeva occurs for the first time in that Saṃhitā⁷⁵. The *Atharva Veda* has a further development on the conception of Rudra⁷⁶ and it has been suggested that the curious Vrātya hymn of the *Atharva Veda* points to the cult of Rudra by the Vrātyas.⁷⁷ Although neither in the *Śvetāśvatara Upaniṣad*⁷⁸ (where Śiva has been described as the creator and destroyer of the world) nor in the *Grhya-Sūtras*,⁷⁹ the existence of Śaiva sect is found, it would not be wise to contradict Sir R.G. Bhandarkar who opines that from the days of Patañjali, the existence of it may be taken for granted.⁸⁰ In the *Mahābhārata*, the Śaivas and the Śaivite sects have been mentioned more than once⁸¹. With the *Vāyu-P.* which has been regarded as one of the oldest Purāṇa⁸² these terms have become popular.⁸³

Taking the above facts into consideration, we find that the *Padma-p.* does not only include the names of Śaiva and Śaivites as a full-fledged sect but shows stamps of later Śaiva philosophy also. Here we find that Śaivism, as has been expounded by Satī, clearly admits the law of karman and rebirth, the law of virtue and vice, the deeds of our present life determining the next birth, and the transmigration of soul. Good actions lead to heaven. Intelligence and health are the results of our previous deeds. Fortune favours

75. R.G. Bhandarkar in his *Vaiṣṇavism, Śaivism and Minor Religious Systems*, (p. 103) Shows how that Saṃhitā displays the character of Rudra in a much more developed form. For the name Mahādeva—see Vājasaneyī Saṃhitā, 39. 8.

76. Patil, op. cit., p. 177.

77. Charpentier, *Vienna Oriental Journal*, 23. 151 ff; 25. 355 ff. Cf. also C. V. N. Ayyar, *Origin and Early History of Śaivism in South India*, p. 17 ff.

78. R. G. Bhandarkar, op. cit., p. 110.

79. V.M. Apte, in his 'Social and Religious Life in the Grhyasūtras', only refers to several names of Śiva as found in the *Grhya Sūtras* (pp. 234-235), but does not refer to the Śaiva-sects any where.

80. R.G. Bhandarkar, op. cit., p. 115 ff.

81. Hopkins, *Epic Mythology*, p. 220.

82. R. G. Bhandarkar, *Early History of the Deccan*, p. 51.
F. E. Pargiter, *Purāṇa Text of the Dynasties of the Kali Age*, p. 14.
V.R.R. Dikshitar *Some Aspects of the Vāyu-Purāṇa*, p. 47.

83. Patil, op. cit., p. 55 ff., 117 ff.

us, misfortune lays disgrace on our life. These are all determined by the eternal law of karman.

Śiva is here described as the lord of all lords. He holds the begging bowl (kapāla) in one hand and śūla and daṇḍa on the other. He has the skin of tiger and elephant as the lower and upper garment. His body is covered with the dust or ashes. He carries a number of snakes in his body. He, the three-eyed one, always roams in a cremation ground (śmaśāna).⁸⁴ The Lord is surrounded by a host of bhūtas, gaṇas and other semi-divine beings. He is the cause of origin, preservation and destruction of this universe. He is all pervasive. It is through his grace that Purandara attained heaven, the blissful world. Through constant devotion we acquire merit which makes one gifted with supernatural power. Sometimes the destructive features of Śiva appear to be prominent. He lords the universe, is the lord of all free-souls. He being gracious to the devotees, grants coveted objects to them. Complete resignation to the Lord is the only means of attaining him.

A description of the attendants of Śiva has also been given. They are fierce-looking endowed with thousand and one super-human characteristics. Surrounded by large snakes and wearing sacred thread and long matted hair, clothed in garments of variegated colour, some of them practise Yoga.

The influence of Āgamic Śaivism is observable⁸⁵ and the female consort of Śiva is said to have been worshipped generally by the Śūdras.⁸⁶

Instances of sectarian rivalry are not rare but if any body runs away with the impression that sectarian rivalry is an important feature of the Purāṇa, he is misled. There are innumerable passages which clearly indicate a spirit of tolerance. For instance it has been clearly stated in unambiguous terms that there is no

84. Sṛṣṭi-khaṇḍa, 5. 42-47; 64-65.

85. Cf. Bhūmi-khaṇḍa, ch. 69.

86. Sṛṣṭi-Khaṇḍa, 40. 76a.

त्वं भूरिति विशां माता द्यूद्रेः शैवेति पूजिता ।

difference between Viṣṇu and Śiva.⁸⁷ The idea of complete identification among Brahmā, Viṣṇu and Maheśvara has been

87. Bnūmi-Khaṇḍa, 71. 18-21.

शैवं च वैष्णवं लोकमेकरूपं नरोत्तम ।
 द्वयोश्चाप्यन्तरं नास्ति एकरूपं महात्मनोः ॥
 शिवाय विष्णुरूपाय विष्णवे शिवरूपिणो ।
 शिवस्य हृदये विष्णुर्विष्णोश्च हृदये शिवः ॥
 एकमूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः ।
 त्रयाणामन्तरं नास्ति गुणभेदाः प्रकीर्तिताः ॥
 शिवभक्तोऽसि राजेन्द्र तथा भागवतोऽसि च ।
 तेन देवाः प्रसन्नारते ब्रह्मविष्णुमहेश्वराः ॥

Ibid., 83. 33

कृष्णभक्तोऽसि राजेन्द्र ममापि सुप्रियो भवान् ।

Ibid., 35-36

अन्तरं नास्ति राजेन्द्र मम विष्णोर्न संशयः ।
 योऽसौ विष्णुः स्वरूपेण स च रुद्रो न संशयः ॥
 इन्द्रो यः स च वै विष्णुर्जानीहि त्वं नरेश्वर ।
 उभयोरन्तरं नास्ति तस्मादेवं वदाम्यहम् ॥

Ibid., 39

युवयोरन्तरं नास्ति एका मूर्तिस्त्रिधाऽभवत् ॥

Uttara-Khaṇḍa, 39. 27

विष्णुः शिवः शिवो विष्णुरेकमूर्तिद्विधा स्थिता ।
 तस्मात् सर्वप्रकारेण नैव निन्दां प्रकारयेत् ॥

Ibid., 61. 9b-11a

वैष्णवः पुरुषो भूत्वा शिवनिन्दां करोति यः ।
 न विन्देद्वैष्णवं लोकं स याति नरकं ध्रुवम् ।
 शैवः पाशुपतो भूत्वा विष्णोर्निन्दां करोति चेत् ॥
 रौरवे पच्यते घोरे यावदिन्द्राश्चतुर्दश ।

Ibid., 83, 28b-30

यथा विष्णुस्तथा सर्वे नान्तरं वर्तते क्वचित् ॥
 एवं ज्ञात्वा तु भो देवि ह्युभयोर्मूर्तिकल्पनम् ।
 शिवपूजामकुर्वाणो विष्णुनिन्दासु तत्परः ॥
 रौरवे नरके चैव वसते नात्र संशयः ।

repeatedly advocated.⁸⁸ The above facts will certainly lead one to conclude that religious temper was by no means narrow or sectarian. Different religions and sects were allowed to be patronised.

But gradually a change took place. The spirit of tolerance began to disappear slowly yielding place to unhealthy sectarian rivalry. A struggle for survival became prominent in the attitude of those sectarian propagandists. Hinduism began to lose much of its glory in the arid desert of sectarian rivalries. Healthy spirit of acquiring superiority degenerated into undesirable attempts at belittling others, and the idea of discovering 'unity in diversity' became a talk of yesterday.

(ii) VAIṢṆAVISM

Vaiṣṇavism has a glorious history. It is distinguished by a steady and unbroken development with very rare spells of decadence. On the other hand, beginning from the Rg Vedic period down to the Purāṇa days it has steadily advanced getting fresh momentum now and then. We are conversant with Viṣṇu's personality in the *Rg veda*.⁸⁹ Although Nārāyaṇa of the *Śatapatha Brāhmaṇa* cannot be connected with Viṣṇu,⁹⁰ scholars are of opinion that towards the end of the Brāhmaṇa period 'the conception of Nārāyaṇa as the Supreme Being had been evolved.'⁹¹

88. Bhūmi-Khaṇḍa, 88. 39-40

त्रयाणामपि देवानामन्तरं नास्ति शोभने ।
 ब्रह्मा समर्चितो येन शंकरं वा वरातने ॥
 तेनाहमर्चितो नित्यं नात्र कार्या विचारणा ॥
 एतौ ममाभिन्नतरौ नित्यं चापि त्रिरूपवान् ।
 अहं देवि हृषीकेशः कृपया तव चागतः ॥

Uttara-Khaṇḍa, 83. 20

अहं विष्णुरहं रुद्रो ह्यहं ब्रह्मा पितामहः ।
 सर्वभूतेषु सततं वसामि च पुनः पुनः ॥

It is needless to multiply examples.

89. Bhandarkar, *Vaiṣṇavism* etc., p. 33.

90. H.C. Raychaudhuri, *Early History of the Vaiṣṇava Sect.* p. 16.

91. Patil, *op. cit.*, p. 188.

We find in the *Taittirīya Āraṇyaka* that there is a direct relationship between the names Nārāyaṇa and Viṣṇu.⁹² So far as the archaeological, epigraphic and numismatic materials are concerned, the Besnagar Garuḍa pillar inscription of the Greek emperor Heliodoros (c. 2nd century B. C.),⁹³ Ghosundi inscription in the Citorgad district of Rajputana,⁹⁴ a stone image of Balarāma preserved in the Lucknow Provincial Museum,⁹⁵ the tribal coin of Almora,⁹⁶ some of the Kanauj coins containing the name Viṣṇu deva⁹⁷ and many others give direct evidence to the effect that even in the early period the worship of Vāsudeva had gathered a large following. The above fact is attested by the epics as well.⁹⁸ Although we are not sure whether the *Vāyu-p.* knew the Vyūha doctrine of the pañcarātra school,⁹⁹ still according to Patil 'The Vāyu information no doubt testifies to the worship of Vāsudeva-kṛṣṇa in whose connection the story of the incarnations of Viṣṇu is narrated in the Purāṇa.'¹⁰⁰

As for the *Padma-p.* it will not hold good to say that it is a Vaiṣṇava-purāṇa. It has been shown how different sects and sectaries were responsible for the growth and present development

92. Raychaudhuri, op. cit., p. 16.

93. Lüders, Inscription No. 669 (Epigraphia Indica, Vol. X. Appendix). Vogel. Archaeological Survey of India.

(Annual Report), 1908-9, pp. 126-129 Archaeological Survey Report, 1912-13, p. 82 ff.

See also, K.G. Goswami, Vaiṣṇavism, Indian Historical Quarterly, Vol. XXX, p. 358 ff.

That Besnagar i.e. Vidisa occupied a place of importance for Vaiṣṇavism is proved by another inscription of that period (Archaeological Survey of India-Annual Report 1913-14.) p. 190 ff.

94. Lüders, Inscription No. 6 (Epigraphia Indica, Vol. X. Appendix) Indian Antiquary, 1932, 203 ff. Cf. R.P. Chanda, *Archaeology and Vaiṣṇava Tradition*, Memoirs of the Archaeological Survey of India, V. p. 151 ff.

95. V. S. Agarwala, *A short guide book to the Archaeological Section of the Provincial Museum Lucknow* (1940) Plate I, p. 14.

96. Allen, *Catalogue of Coins of Ancient India*, p. LXXX. p. 120.

97. Allen, *Ibid.*, p. XCIII (p. 147).

98. Bhandarkar, op. cit., p. 4 ff.

99. Cf. F.O. Schroder, *Introduction to the Pāncarātra System*.

100. Patil, op. cit., p. 189.

of this Purāṇa. In fact we have tried to prove that it was the Brahmā-sect who drew the first blood in presenting this purāṇa. Contribution of the Vaiṣṇavas, however, to the present growth and shape of the *Padma-p.* can never be questioned and even to-day it stands pre-eminent among other Vaiṣṇava works. It is looked upon as the most sacred scripture among a class of Vaiṣṇavas and we have been informed that in Orissa and some parts of Andhra, this Purāṇa is read in the Viṣṇu-temples at regular intervals. It has been mentioned by the *Padma-p.* itself, that Vaiṣṇava worshipping his sacred book (the name of the book is not given), is blessed with the result of the worship of Kamalāpati.¹⁰¹ References to image-worship of Viṣṇu are also not wanting.¹⁰² These images were generally made of gold, silver, copper, stone or clay.¹⁰³ A number of stories glorifying Viṣṇu and Vaiṣṇava

101. Bhūmi-Khaṇḍa, 67. 35

देवस्थाने हि नित्यं वै वैष्णवं पुस्तकं नृप ।
तस्मिन् प्रपूजिते विप्र पूजितः कमलापतिः ॥

102. Uttara-Khaṇḍa, 38. 7

सौवर्णं कारयेद्देवं माससंज्ञाभिधानकम् ।

66. 11

श्रद्धिमासे तु पतिते तदा चैष विधिक्रमः ।
स्थापयेत् प्रतिमां विष्णोः शङ्खचक्रगदाधरम् ॥

66. 16

एवं तां प्रतिमां विष्णोः स्थापयित्वा तु नारद ।

83. 10. 11

गोपालनाम्नीं मूर्तिं च येऽर्चयन्ति द्विजाः सदा ।
धातुजां मृन्मयीं चैव चतुर्हस्तां सुशोभिताम् ॥
कृत्वा पाषाणजां मूर्तिं कृष्णाख्यां रूपसुन्दराम् ।

170. 55

हैमीं च तत्र मन्मूर्तिं स्थाप्य लक्ष्म्या समन्विताम् ।

103. Ibid., 83. 21-24

तस्यां मूर्तौ विशेषेण कर्तव्यानि प्रमाणतः ॥
चतुर्भुजां द्विनेत्रां च शङ्खचक्रगदाधराम् ।
पीतवासः परीधानां शोभमानां गरीयसीम् ॥
वनमालां दधानां तां लसद्द्वैदूर्यकुण्डलाम् ।
मुकुटेन समायुक्तां कौस्तुभोद्भासितां सदा ॥
सौवर्णीं चाथ रौप्यां वा ताम्रजां चाथ पैतलीम् ।
कारयेत् परया भक्त्या वैष्णवैर्द्विजसत्तमैः ॥

māhātmya have been introduced.¹⁰⁴ But unfortunately these episodes have little value so far as the evolution of Viṣṇu worship is concerned. What is interesting to note is that it holds emphatically that there exists no difference between Viṣṇu and Vaiṣṇava.¹⁰⁵ The idea the Lord resides in the devotee, the devotee is superior to the Lord (bhakta-jana-vaśo bhagavān, bhagavato'pi garīyān bhaktaḥ') is however not foreign to the upholders of Bhakti cult.¹⁰⁶

But afterwards when the latter part of the *Padma-p.* was compiled, the sectarian motive became prominent, and feelings and dealings between the different important sects grew bitter and bitter. The Vaiṣṇavas who were mainly instrumental in giving the final shape to the *Padma-p.* became antagonistic to the sects other than their own, adopted an attitude of hostility towards the Śaivas in particular and openly attempted to denounce and decry Śaivism. This unhealthy temperament of the Vaiṣṇavas resulted in the formulation of some of the passages where Śiva and Śaivism were ridiculed, disparaged and depreciated.¹⁰⁷

104. Cf. Bhūmi-khaṇḍa. 67. Brahma-khaṇḍa. 15. Uttara-khaṇḍa 26. 30. 36. 66. 170. 257. 262. 263. 282 etc. A major portion of the Pātāla-khaṇḍa speak highly of Kṛṣṇa (See our analysis of the Devanāgarī recension of the Pātāla-Khaṇḍa).

5. Uttara-Khaṇḍa, 30. 15b-17

स वै विष्णुसमो ज्ञेयो नात्र कार्या विचारणा ॥
 वैष्णवो ब्राह्मणो यस्तु विष्णुध्यानेषु तत्परः ।
 नान्तरं तस्य वै ज्ञेयं स वै विष्णुर्भवेदिह ।
 शङ्खचक्रधरो विप्रो वेदाध्ययनतत्परः ॥
 स वै नारायण इति वेदे चैवं तु पठ्यते ॥

Ibid., 30. 20a

विष्णुरूपो यतो विप्रो वैष्णवः स इह स्मृतः etc. etc.

106. J. N. Farquhar, *Religious Literature of India*. p. 220 ff.

107. The Vaiṣṇavas were forbidden from worshipping any other deity than their own.

अवैष्णवानां संभाषा-वन्दनादिविवर्जनम् ।
 अनन्यदेवतानां च स्मरणं पूजनं तथा ॥
 एवमाद्या हि नियमाः प्रपन्नस्य प्रकीर्तितः ।
 इत्यादि-गुणयुक्ताय वक्तव्यो मन्त्र उत्तमः ॥

(iii) BRAHMĀISM

It has already been shown how the *Padma-p.* was originally a contribution of the Brahmites. Brahmā-worship is although now limited to some particular area of India, it would be an error

Uttara-Khaṇḍa, 251. 36-37.

Ibid., 282. 55-56

ब्रह्मण्यश्च शरण्यश्च त्वमेव पुरुषोत्तमः ।
 ब्राह्मणानां त्वमेवेशो नान्यः पूज्यः सुरः क्वचित् ॥
 येऽर्चयन्ति सुरानन्यांस्त्वां विना पुरुषोत्तम ।
 ते पाषण्डत्वमापन्नाः सर्वलोकविर्गहिताः ॥

It has been openly stated that a devoted worshipper of Rudra is a Pāṣaṇḍin and a Vaiṣṇava should avoid his company.

Ibid., 282. 35

रुद्रभक्ताश्च ये लोके भस्मलिङ्गास्थिवारिणः ।
 ते पाषण्डत्वमापन्ना वेदवाह्या भवन्तु वै ॥

Ibid., 67

तस्मात्त्वमेव विप्राणां पूज्यो नान्योऽस्ति कश्चन ।
 मोहाद्यः पूजयेदन्यान् स पाषण्डी भविष्यति ॥

Ibid., 92b

मोहाद्यः पूजयेदन्यं स पाषण्डी भविष्यति ।

Ibid., 57b

नान्यः कश्चित् सुराणां च पूजनीयः कदाचन ।

Ibid., 61

इतरेषां तु देवानामन्नं पुष्पं जलं तथा ।
 असृष्ट्यं तु भवेत् सर्वं निर्माल्यं सुरया समम् ॥

Ibid., 96b-100a

तस्माद्विष्णोः प्रसादो वै सेवितव्यो द्विजन्मनाम् ॥
 इतरेषां तु देवानां निर्माल्यं गर्हितं भवेत् ।
 सकृदेव हि योऽश्नाति ब्राह्मणो ज्ञानदुर्लभः ॥
 निर्माल्यं शंकरादीनां स चाण्डालो भवेद्द्रुवम् ।
 कल्पकोटिसहस्राणि पच्यते नरकाग्निना ॥
 निर्माल्यं भो द्विजश्रेष्ठा रुद्रादीनां दिवोकसाम् ।
 रक्षोयक्षपिशाचानां मद्यमांससमं स्मृतम् ॥
 तद्ब्राह्मणैर्न भोक्तव्यं देवानां भुञ्जितं हविः ।

(v. l. 'devānām-arpitam' for 'devānām bhujjitam' in the last line).

to suppose that public homage was never paid to him.¹⁰³ The *Mahābhārata* bears ample evidence in this respect.¹⁰⁹ According to the early Buddhist works, Brahmā was a popular god in Northern India.¹¹⁰ That Brahmā-worship was widely prevalent is also proved by a number of works which deal along with others, profusely with the rules and regulations for the construction and installation of Brahmā's image.¹¹¹ Elaborate descriptions of the images of Brahmā are found in almost all the works of authority.¹¹² According to some texts on architecture the niche on the northern wall of the central shrine of the temple of Viṣṇu or Śiva should contain an image of Brahmā and must receive daily worship.¹¹³ A modern writer has tried to prove the existence of the cult of Brahmā¹¹⁴ from different types of images of Brahmā found in the different parts of India such as Gujarat, Rajasthan and Bihar. Their varieties and numbers easily point to the wide spread of Brahmā-worship at least in those parts of India.¹¹⁵ It is to be noted that the largest number of Brahmā-images have thus far been found in Gujrat. Historical Literatures of Assam also connect the earliest kings of Assam with Brahmā,¹¹⁶ thereby pointing to the prevalence of Brahmā-worship in the Eastern territory of India. It is worthy of notice in this context that Brahmā-worship was not confined to the borders of India but extended far beyond and we find a scholar writing that 'the area that ranks next in this respect is that of Combodia in the Republic

108. H.H. Wilson, *Hindu Religions*, p. 5.

109. *Mahābhārata*, III, 84. 103 ; IV. 13. 14 etc. etc.

110. J. N. Banerjee, *Development of Hindu Iconography*, 84-85.

111. Cf. *Rūpamaṇḍana, Vaikhānasa-āgama, Bharadvāja-saṃhitā* (i.e. *Nāradya pañcarātra*), *Viṣṇu-p.*, *Śilparatna* etc.

112. T. A. Gopinath Rao, *Elements of Hindu Iconography* Vol. II. pt. II., pp. 501 ft.

113. *Ibid.*, p. 502

114. B.G. Gohlale, 'Some Obscure Cults', *J. B. Br. R.A.S. (New Series)*, Vol. 27. 1952, pt. II. p. 175.

115. *Ancient India*, (Bulletin of the Archaeological Survey of India) No. 6, January, 1950, pp. 35-36.

116. S. K. Bhuyan, *Assamese Historical Literature*, I. H. Q. Vol. V, p. 459.

of Vietnam (Indo China)¹¹⁷ E.B. Havell in his *Ideals of Indian Art* remarks¹¹⁸ 'the finest image of Brahmā now extant is probably that which is now preserved in the Ethnological Museum, Leyden'. Thus it is seen that Brahmā-worship and Brahmā-sects were not uncommon in India and abroad.

Those portions of the *Padma-p.* which have been composed earlier still bear the marks of Brahmā-worship. There Brahmā has been made superior,¹¹⁹ recognised as the creator of the four castes¹²⁰ and all the forms of Mahādeva.¹²¹ It has been said how on account of the boon of Brahmā the span of the life of Mārkaṇḍeya was prolonged. Mārkaṇḍeya thereby began to worship Brahmā in Puṣkara.¹²² The means of acquiring the state of Brahmā have been narrated.¹²³ Moreover, the festival of marriage ceremony of Brahmā and Sāvitrī which has been described in detail¹²⁴ points to the wide popularity of the Brahmā-worshippers. But as it has been noted above the *Padma-p.* in its present form offers a little trace of Brahmāism for more than one reason. Hence only a few chapters of the *Sṛṣṭi-khaṇḍa* only, (which have been composed earlier) are conversant with Brahmā-worship and Brahmā-sects. Gradual influence of Śaivism and Vaiṣṇavism gave a death blow to the Brahmāism and Brahmā-sects which began to disappear slowly.

(iv) THE CULT OF THE SUN-GOD

In *Ṛg veda* we find that the sun was worshipped in several forms¹²⁵ and adoration of the Sun-god was a special feature of the

117. Amrit Pandya, *Cult of Brahmā in Gujrat*, Charutar Vidyamandal, Institute of Archæology, 1950, p. 8.

118. E. B. Havell, *The Ideals of Indian Art*, p. 66.

119. *Sṛṣṭi-khaṇḍa*, 17. 82. pūjayanti ca brahmāṇam.

120. *Ibid.*, 3. 123

यज्ञनिष्पत्तये सर्वमेतद् ब्रह्मा चकार ह ।
चातुर्वर्ण्यं महाभाग यज्ञसाधनमुत्तमम् ॥

121. *Ibid.*, 3. 193-194.

122. *Ibid.*, 28. 19-31.

123. *Ibid.*, 15. 92-97.

124. *Ibid.*, 16. 127 ff.

125. Farquhar, *Religious Literature of India*, p. 151.

Brahmanas.¹²⁶ According to the *Chāndogya upaniṣad*, Kṛṣṇa has been made a disciple of a priest of the Sun.¹²⁷ As early as the first century A. D., Mittra (the Persian Sun-god which corresponds with Mihira in Sanskrit) was introduced in India. This can be inferred from its name and effigy which appear on coins.¹²⁸ From the inscriptions of the Gupta period we come to know the prevalence of sun-worship¹²⁹ in that age.¹³⁰ Varāha-mihira's reference to the images and temples of the Sun¹³¹ is a further proof in this respect. In the drama *Prabodha-candrodaya*, the Saura-sects have an honourable position. Konarak temple of Orissa and Mudhera temple of Gujarat and a few others show the popularity of the Sun-god. Some portions of the *Mārkaṇḍeya-p.*, *Brahma-p.*, *Bhaviṣya-p.*, *Skanda-p.*, *Varāha-p.*, *Matsya-p.*, *Agni-p.*, *Garuda-p.*, *Viṣṇudharmottara-p.*, *Bhaviṣyottara-p.*, and *Kālikā-p.*¹³² and independent books like *Sūrya-śataka*, *Saura-saṃhitā*, *Saura-upapurāṇa* and *Sāmba-upapurāṇa* and the fact that many kings were devotees of Sūrya,¹³³ directly or indirectly prove the existence of the Saura-sects. Gaṅgādhara's Govindapur plate is evidently a Saura document.¹³⁴

Unlike the *Vāyu-p.* which merely refers to the adoration of the Sun-god, and does not suggest an existence of a cult in honour of that deity,¹³⁵ the evidences of the *Padma-p.* not only point to the popularity and glorification of the worship of the Sun-god but definitely suggests an existence of the Saura-sects which have been mentioned more than once.¹³⁶ In one place Hari and Āditya

126. R.G. Bhandarkar, *Selected Works*, Vol. IV, p. 216.

127. *Chāndogya upaniṣad*, III. 17. 6.

128. R.P. Chanda, *Indo-Aryan Races*, p. 225.

129. R. D. Banerjee, *Age of the Imperial Guptas*, p. 125 ff.

130. R.N. Salletore, *Life in Gupta age*, p. 509 ff.

131. Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 153

132. R.C. Hazra, *Studies in the Upapurāṇas*, Vol. I, p. 29.

133. R.P. Chanda, *op. cit.* pp., 145, 161. See also R. C. Hazra, *op. cit.*, pp. 29-108.

134. *Ep. Ind.* Vol. II, p. 338.

135. Patil, *op. cit.*, p. 192.

136. *Sriṣṭi-Khaṇḍa*, 57. 105

स शैवो वैष्णवः शाक्तो गणपत्योऽथ सौरकः ।

Ibid., Ch. 76 ; *Uttara-Khaṇḍa*, 39. 61, 90. 63 etc.

(Sūrya) have been accorded the same status of importance.¹³⁷ The sacred place Picumandārka had been associated with the glorifications of Āditya. One who goes there and worships the Sun-god receives the desired object of his heart. Those who utter the twelve names of that God, i. e. Āditya, Bhāskara, Bhānu, Ravi, Viśvaprakāśa, Tikṣṇāṁśu, Mārtaṇḍa, Sūrya, Prabhākara, Vibhāvasu, Sahasrākṣa and Pūṣan are virtuous and throughout their lives they remain so. They are blessed with wealth, children, and grandchildren. If a Brāhmaṇa recites a single name of the Sun-god and worships Him, he gets immense wealth, and shines with the Vedic lores for seven consecutive births. A Kṣātriya doing so begets an empire ; a Vaiśya receives wealth ; and devotion and attachment are obtained by a Śūdra.¹³⁸ It has been mentioned that through the worship of the Sun, one may attain Viṣṇu-loka.¹³⁹ But towards the end of the 14th or 15th century, the popularity of the Sun-god waned under the growing influence of Śaivism and Vaiṣṇavism and it failed to recover itself from oblivion afterwards.

(v) THE SECT OF GAṆAPATYAS

Gaṇapati, Gaṇeśvara or Vināyaka has once been identified with Rudra in the *Atharvaśiras-Upaniṣad*.¹⁴⁰ According to the *Mahābhārata*, if one glorifies Gaṇapati, he is purged of all sins.¹⁴¹ An account of Vināyakas has been given in the *Mānavagrhyasūtra*.¹⁴² From *Yājñavalkya Smṛti*¹⁴³ and inscriptional records,¹⁴⁴ Sir R. G. Bhandarkar comes to the conclusion, 'so that between the end of the fifth and the end of the eighth century the Gaṇapati cult must have come into practice'.¹⁴⁵ On and from that period

137. Uttara-Khaṇḍa, 32. 24a—

आदित्यसहितो यत्र पूज्यते भगवान् हरिः ।

138. Ibid., ch. 151

139. Ibid., ch. 90. 55-62.

140. Bhandarkar, op. cit., p. 147

141. *Mahābhārata*, XIII. 150. 25-26

142. *Mānavagrhyasūtra*, 2, 14.

143. *Yājñavalkyasmṛti*, I. 271 ff.

144. Ep. Ind., Vol. IX. pp. 277 ff.

145. Bhandarkar, op. cit., p. 148.

this sect has left no stone unturned to propagate their views through proper channel. They wrote a number of works which are purely of sectarian nature. If the opening śloka of the *Mālatī-mādhava* cannot claim to be their contribution, the *Gaṇapati Upaniṣad* which forms a part of the *Atharvaśīras-upaniṣad*,¹⁴⁶ *Gaṇeśa-saṁhitā*,¹⁴⁷ *Gaṇeśa-p.*¹⁴⁸ and the *Mudgala-p.*¹⁴⁹ belong most probably to this sect.

The *Padma-p.* contains references to the worship of Gaṇapati and the Gāṇapatya sect.¹⁵⁰ He is to be worshipped for the removal of all obstacles.¹⁵¹ He is to be worshipped first among all the gods.¹⁵² It has been observed that once Sarasvatī took the gods to task as they did not worship Gaṇapati (i. e. Gaṇādhyakṣa) at the beginning of their sacrifice.¹⁵³ A long list of the sacred places of this sect and glorifications of those in highly eulogistic terms has been provided with.¹⁵¹ All these probably tend to prove the very effective part played by the Gāṇapatyas in the formation and constitution of the present *Padma-p.*

(vi) OTHER SYSTEMS

References to Śakti-worship also are not wanting in the *Padma-p.* There are passages in the Bhūmi and Uttara-khaṇḍa

146. Kennedy, *Hindu Mythology*, p. 493

147. Schrader, *Introduction to the Pāncarātra and the Ahirbudhnya Saṁhitā*, p. 7

148. See Stevenson's article in the Journal of Royal Asiatic Society, Vol. VII, p. 319

149. Farquhar, op. cit., p. 276

150. Uttara-khaṇḍa I. 12b. 39.61. Sṛṣṭi-khaṇḍa, chs. 61-63

151. Sṛṣṭi-Khaṇḍa, 46. 66a

152. Ibid., 61. 4a
गणेशं पूजयेद्यस्तु विघ्नस्तस्य न जायते ।

153. Ibid., 17b, 20a etc.
गणेशं पूजयेदग्रे त्वविघ्नार्थं परेह च ।
for similar expression see Ibid., -17b, 20a etc.

154. Uttara-Khaṇḍa 113. 21.

नाञ्चितो हि गणाध्यक्षो यज्ञादौ यत् सुरोत्तमः ।
तस्माद्विघ्नं समुत्पन्नं मत्क्रोधजमिदं खलु ॥

154. Ibid., 133, 24-37.

which bear evidence on the existence of Śakti-worship.¹⁵⁵ But all these references hardly suggest existence of a cult in honour of that deity. Although Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī and Māhendrī¹⁵⁶ have been delineated as the different aspects of Śakti still it should be concluded that all these merely allude to the worship of those goddesses and nothing more. Likewise reference to the Yoginīs in one place only¹⁵⁷ would hardly enable us to opine that worship of the Śakti-cult was in existence in a full fledged manner.

There is an interesting and curious reference to the worship of Pāpa which has seldom been invoked or referred to in any of the Purāṇas. The following lines will depict a true picture of the iconographic features and the procedure of the worship of Pāpa.

पूजयिष्यन्ति ते नित्यं स्वगृहे योगिनीगणम् ॥
 पापस्य प्रतिमा कार्या रौद्रवस्त्रादिभीषणा ।
 खड्गहस्ता विनिष्क्रान्ता लोहदंष्ट्रा करालिनी ॥
 तिलप्रस्थोपरि स्थाप्य कृष्णवस्त्राभिवेष्टिता ।
 रक्तपुष्पकृतापीडा ज्वलत्काञ्चनकुण्डला ॥
 संपूज्य परया भक्त्या धर्मराजस्य नामभिः ।
 इममुच्चारयेन्मन्त्रं गृहीतकुसुमाञ्जलिः ॥
 यदन्यजन्मनि कृतमिह जन्मनि वा पुनः ।
 पापं प्रशममायातु तव पादप्रसादतः ॥
 एवं संपूज्य विधिवत् प्रतिमां ताञ्च काञ्चनीम् । 158

This obscure cult cannot be studied until and unless fresh materials regarding its worship are available.¹⁵⁹

155. Bhūmi-khaṇḍa, 62. 37-56.
 Uttara-khaṇḍa, 106. 23-26.
 Ibid., 182. 27-29.

156. Ibid., 19. 116.

157. Ibid., 19. 121

158. Ibid., 125. 70-74a.

159. For a detailed study see our article 'Sin as Personified in Early Sanskrit Texts', *Our Heritage*.

कल्किपुराणविमर्शः¹

पराञ्जपे विनायक शर्मा

[The author here presents a brief introduction to the well known work, the Kalki-Upapurāṇa, which, according to him, is not mentioned in any list of the Upa-purāṇas, nor is any verse of it found quoted in Dharma-śāstra-nibandhas. He tries to ascertain the authorship, time (between 1200-1800 A. D.) and place (Uttar Pradesh) of its composition. The purāṇa consists of 6100 verses and is the most important of all other Upapurāṇas. To prove the fact that the purāṇa is a Vaiṣṇava one, a number of reasons have been here adduced. By summarising the main theme of the purāṇa he traces out the possible original sources from which the author might have borrowed its subject-matter and reconstructed it in detail through his genius. The work, as the writer holds, appears to be a merely extention or a natural development of the brief account of Kalki, the tenth incarnation of viṣṇu. The story of Kalki is found briefly narrated in many purāṇas and the writer has made a comparative study of the various Kalki-stories of the purāṇas in this article.]

वेदवाङ्मयमिव पुराणवाङ्मयमपि भारतीयानां प्रमाणत्वेन अङ्गीकृतेषु ग्रन्थेषु अन्तर्भवति, अथापि वेदा यथा अविच्छिन्नया गुरुशिष्यपरम्परया वर्णमात्राक्षरविकृतिं विनाद्यापि उपलभ्यन्ते नास्ति तादृशी स्थितिः पुराणवाङ्मयस्य इति तु जानन्न्येव सर्वे । शतशो वर्षाणि तदा तदावश्यकाः विषयाः तेषु तेषु पुराणेषु समावेशिताः अभूवन्, इत्यपि विमर्शकानां सर्वेषां सुपरिचितमेव । सत्येवं पुराणानां देश-कालकर्तृनिर्धारणमत्यन्तं कष्टसाध्यमिति तु सुस्पष्टमेव ।

1. भारतेतिहास संशोधनमण्डले पठितः निबन्धः ।

महापुराणानां संख्या अष्टादश इति तु सुनिश्चितमेव । तेषां परिगणनाविषयेऽपि वायुशिवपुराणयोः वैकल्पिकं समावेशं विहाय नास्ति अन्या विप्रतिपत्तिः । तेषां तेषां पुराणानां मूलं स्वरूपं कीदृशं, कदा कदा वा तेषां विस्तारः समजनि इत्यपि तावद् वर्ततेऽत्यन्तः विप्रतिपन्नः विषयः । एवमेवोपपुराणानां संख्याविषये, परिगणनाविषये लक्षणविषये च दरीदृश्यतेऽव्यवस्था । यतो हि मत्स्यपुराणे केवलं चतुर्णामेवोपपुराणानां निर्देशः दृश्यते । तानि च नारसिंहं, नन्दपुराणं, साम्बपुराणमादित्यपुराणं चेति । कूर्मपुराणे तावदष्टादशोपपुराणानि निर्दिष्टानि । किञ्च स्कन्दपुराणस्य रेवाखण्डे कूर्मपुराणाद् भिन्नान्येवाष्टादशोपपुराणानि निर्दिष्टानि सन्ति । तत्रैव प्रभासखण्डे ततोऽपि विभिन्नान्युपपुराणानि साक्षात्कूर्मः । गरुडपुराणे तु तेभ्योऽपि भिन्नानां केषांचिदुपपुराणानां समावेशः दृश्यते । एवमन्येष्वपि महापुराणेषु उपपुराणानां परस्परभिन्नानि नामान्युपलभामहे । प्रायः समेषां संकलने शताधिका संख्या स्यादुपपुराणानां तत्र पुराणेषु परिगणितानाम् । कदाचिदेकमेवोपपुराणं नामभेदेन निर्दिष्टं भवति चेत्त्रापि कानिचित् प्रकाशितानि सन्ति, अन्यानि च भवन्ति हस्तलिखितान्येव केवलम् । कानिचित्तु केवलं नामैव ज्ञायन्ते ।

विमर्शार्थं स्वीकृतं कल्किपुराणं तूपपुराणेष्वन्यतमं तत्रापि विष्णुदेवताकेषु गौणविभागेऽस्य समावेशः कर्तव्यो भवति । यानि प्रथितानि अष्टादशोपपुराणानि सन्ति, तेषु नास्त्यन्तर्भावः कल्किपुराणस्य । प्रथितानामष्टादशानामुपपुराणानां निबन्धनं तावद् ख्रिस्ताब्दस्य पञ्चमशतकमारभ्य दशमशतकं यावद्भूदिति तु सप्रमाणं साधयितुं शक्यते । यतः मत्स्यपुराणस्य रचना ख्रिस्ताब्दस्य षष्ठे शतके आसीत् परिपूर्णा इति सर्वे एव विमर्शका अङ्गीकुर्वन्ति । अतएव मत्स्यपुराणनिर्दिष्टानां चतुर्णां नारसिंहादीनामुपपुराणानां निर्मितः ततोऽपि प्राचीनकाले आसीदिति निर्धारयितुं शक्यम् । हेमाद्रिप्रभृतयो धर्मशास्त्रनिबन्धकर्तारः प्रायः ख्रिस्ताब्दस्य द्वादशशताब्द्याः अर्वाचीनाः समुल्लिखन्ति स्वीयेषु धर्मशास्त्रग्रन्थेषु अष्टादशपुराणानि, समुद्धरन्ति च तेभ्योऽपि कांश्चन स्वमतपोषकान् संदर्भान् । तेन च परिनिष्ठितानामष्टादशानामुपपुराणानां रचना दशमशतके ख्रिस्ताब्दस्य परिपूर्णा आसीदिति निर्धारयितुं शक्यते ।

कल्किपुराणं तावन्नास्ति निर्दिष्टमुपपुराणत्वेन महापुराणेषु नापि वा धर्म-
शास्त्रग्रन्थेषु । न चैकमपि वाक्यं कल्किपुराणगतं समुद्धृतं धर्मशास्त्रग्रन्थेषु
साक्षात्कुर्मः । तेन च कल्किपुराणं ख्रिस्ताब्दस्य द्वादशशताब्दीतः उत्तरे काले
विरचितमिति अङ्गीकर्तव्यं भवति । प्रा. हाजरामहोदयः अस्योपपुराणस्य
प्राचीनतमं हस्तलिखितं ख्रिस्ताब्दस्य १००५ तमे वर्षे लिखितमुपलभ्यते इति
स्पष्टं निर्दिशति । तेन च ख्रिस्ताब्दस्य द्वादशशताब्दीतः अष्टादशशतकं यावत्
अस्योपपुराणस्य ग्रथनमभूदिति सिद्धमेव ।

प्रा. हाजरामहोदयः स्वोये उपपुराणविमर्शाख्ये ग्रन्थे अस्य पुराणस्य रचना
वङ्गदेशे एव संवृत्ता इत्यपि स्वोयं मतं प्रस्थापयति । तत्र स्वमतसाधनार्थं प्रदर्शितं
प्रमाणं तावदेतावता यद् वङ्गलिपिलिखितान्येव हस्तलिखितानि अस्य ग्रन्थस्य
उपलभ्यन्ते, नान्यलिपिलिखितानि इत्येतादृशं भवति । तत्र तु एतावदेव वक्तुं
शक्यते, यदितोऽपि परवर्तिनि काले अन्यलिपिलिखितं कल्किपुराणं अन्यप्रान्ते-
षूपलब्धं भवेदित्यस्ति संभावना । किञ्चान्यदेशगतमुपपुराणमिदं नैकैः कारण-
विशेषैः विनष्टं स्यादित्यपि संभाव्यते ।

समग्रं च कल्किपुराणं पर्यालोच्य एतावत् वक्तुं शक्यं यत् पुराणस्यास्य
लेखकः भवत्यौत्तर एवेति । यतो ह्यत्र पुराणे निर्दिष्टेषु स्थलनदीपर्वतादिषु
समेषामौत्तराणामेव समावेशः कृतोऽस्ति । तथा हि कल्किनः जन्मभूमिः
शम्भलग्रामः रथप्रायाः गङ्गायाश्च मध्यदेशगतः दिल्लीतः चत्वारिंशद् योजनानि
दूरे मुरादाबादविभागेऽस्ति । टालेमी महोदयेनापि शम्भलग्रामस्य उल्लेखः
कृतोऽस्ति । कल्किनाक्रान्तः विजितश्च देशः मगधः इदानीन्तनः विहारप्रदेशः ।
बौद्धान् पराजित्य कल्की प्राप्नोति हिमालयम् । तत्रापि वर्तते समुल्लेखः
हरिद्वारस्य । कल्किसहायकः मरुः सूर्यवंशसमूद्भूतः शास्ति राज्यमयोध्यां नगरां
स्थित्वा । कल्किनः द्वितीयः सहायः देवापिस्तु चन्द्रवंशसमूद्भूतः हस्तिनापुरे
राज्यं करोति । कल्किना तपसोऽनुष्ठानार्थं निर्धारितं क्षेत्रं चक्रतीर्थं विन्वोदकेधरं
वेत्युमे अपि भवतः हिमालयपरिसरे कल्किनः विद्योपदेशकः परशुरामः आगच्छति
महेन्द्रपर्वतात् । शशिध्वजः जन्मान्तरेऽपि गण्डक्याः तीरे एव वसति कृत-
वानासीत् । तत्र पुराणे औत्तरदेशभिन्नस्य निर्देशः केवलं सिंहलदेशस्यैव भवति ।

सिंहलदुहिता पद्मावती परिणीताऽस्ति कल्किना । तत्रापि च सिंहलस्य विदूरं स्थितिः सूचिता भवति शुक्रस्य कल्किनश्च गतागतं कुर्वतः वर्णनप्रसङ्गेन । यदि नाम पुराणस्यास्य लेखकोऽभविष्यद् दक्षिणात्यः अवश्यं दक्षिणदेशगतं पर्वतनदीनगरादि अवर्णयिष्यत् । एतावता कल्किपुराणस्य लेखकः उत्तरदेशगतः इति निर्णीतं भवति ।

कल्किपुराणस्य वैष्णवत्वं प्रा. हाजरामहोदयेन निर्दिष्टं तत्र पुरो निर्दिष्टानि प्रमाणानि अवश्यं विचारणीयानि भवेयुः ।

(१) अस्य पुराणस्य प्रत्यध्यायं 'अनुभागवते' इति निर्देशः प्रस्तावनायां चास्य पुराणस्य भागवतस्यैव पूरकोऽयं ग्रन्थः इति निर्देशश्च वैष्णवत्वं स्पष्टं कुरुतः ।

(२) विष्णोर्दशानामवताराणां वर्णनं वैष्णवत्वं पुराणस्य अस्य साधयति इति वक्तुं शक्यते ।

(३) चत्वारिंशता श्लोकैः संक्षिप्तं रामस्य चरित्रमपि समावेशितं पुराणेऽस्मिन् वैष्णवत्वं स्थापयति ।

(४) सिंहलराजसुता पद्मावती विष्णुपूजनमेवोपदिशति स्वयं च विष्णु-स्तोत्राणि गायति ।

(५) कल्किनः विद्योपदेशः साक्षात् परशुरामेण एव कृतः ।

(६) कल्किनं निग्राहयितुं पराभार्यितुं च प्रभवति सुशान्ता स्वपतिना शशिध्वजेन विष्णुभक्तिमाहात्म्यादेव ।

(७) शशिध्वजसुतायै, कल्किपरिणीतायै रमायै परशुरामेणोपदिष्टं व्रतमपि रुक्मिणीव्रतमेव ।

(८) प्रसङ्गागतं गङ्गादेव्याः स्तोत्रमपि वैष्णवत्वं साधयितुमलम् ।

(९) शान्ताशशिध्वजयोः जन्मान्तरे गृध्रयोः सतोः गण्डक्यास्तीरे मृत्युः नृपकुले जन्मावाप्तिश्च वैष्णवत्वमस्य पुराणस्येति सूचयति ॥

'भाले त्रिपुण्ड्रं कर्माङ्गं केशपर्यन्तमुज्ज्वलं' मिति वर्णितं त्रिपुण्ड्रमपि वैष्णवत्वसूचकमेव ।

एतावतोपपुराणमिदं विष्णुदेवताया माहात्म्यं संस्थापयितुं संवर्धयितुं च उत्तरप्रदेशे ख्रिस्ताब्दस्य द्वादशशताब्दीतः अष्टादशशताब्दीं यावद्विरचितमभूदिति निर्धारितम् । इतः परं पुराणस्यास्य बहिरङ्गपरिचयं संपाद्य अन्तरङ्गं परिचाययितुं प्रयत्नामहे ।

प्रथमं तावदत्र कल्किपुराणे वर्ण्यमानस्य कल्किनः विष्णोर्दशमावतारस्य पुराणान्तरेषु क्रियमाणं वर्णनमेव पर्यालोचयामः विष्णुपुराणे चतुर्थेशे अयमंशः उपलभ्यते ।

श्रौतस्मार्त्तधर्मे विप्लवमत्यन्तमुपागते क्षीणप्राये च कलावशेषजगत्स्रष्टुः चराचरगुरोरादिमयस्यान्तमयस्य सर्वमयस्य ब्रह्ममयस्य वासुदेवस्यांशः शम्भलग्राम-प्रधानब्राह्मणस्य विष्णुयशसो गृहे अष्टगुणद्विसंपन्नः कल्किरूपो सकलम्लेच्छ-दस्युदुष्टाचरणचेतसामशेषाणामपरिच्छिन्नमाहात्म्यात् क्षयं करिष्यति ।

श्रीमद्भागवते प्रथमस्कन्धे तृतीयेऽध्याये भवत्ययं श्लोकः—

‘अथातो युगसन्ध्यायां दस्युप्रायेषु राजसु ।
जनिता विष्णुयशसो नाम्ना कल्किः जगत्पतिः ॥’

महाभारते वनपर्वणि १८८ तमेऽध्याये भवन्ति श्लोकाः—

‘कल्किर्विष्णुयशा नाम द्विजः कालप्रचोदितः ।
उत्पत्स्यते महावीर्यो महाबुद्धिपराक्रमः ॥’
संभूतः शम्भलग्रामे ब्राह्मणावसथे शुभे ।
मनसा तस्य सर्वाणि वाहनान्यायुधानि च ॥
उपस्थास्यन्ति योधाश्च शस्त्राणि कवचानि च ।
स धर्मविजयी राजा चक्रवर्ती भविष्यति ॥
स चेमं सकलं लोकं प्रसादमुपनेष्यति ।
उत्थितो ब्राह्मणो दीप्तः क्षयान्तकृदुदारधीः ॥
स संक्षेपो हि सर्वस्य युगस्य परिवर्त्तकः ।
स सर्वत्रगतान्क्षुद्रान् ब्राह्मणैः परिवारितः ।
उत्सादयिष्यति तदा सर्वान्म्लेच्छगणान् द्विजः ॥

एवमन्येष्वपि महापुराणेषु कल्किनः वर्णनं समुलभ्यते ।

सर्वत्र पुराणेषु समाना अंशाः भवन्ति एतावन्तः ।

- (१) कलियुगस्यान्तिमे भागे कल्किनः अवतारो भविता ।
- (२) स कल्की अधर्मम् अधर्मपरांश्च म्लेच्छानुत्साद्य धर्मं संस्थापयिष्यति ।
- (३) शम्भलग्रामनिवासिनो विष्णुयशसो ब्राह्मणस्य गृहे उत्पत्स्यते कल्की
- (४) जविनमश्वमारुह्य खड्गेन शत्रून् संहरिष्यति इति ।

एवं दीर्घपरम्परया समागतं पुराणेषु उपनिबद्धं कल्किचरितमाश्रित्य तस्यैव विस्तारः कल्किपुराणलेखकेन पुराणकाव्यादिवाङ्मयं पर्यालोच्य स्वबुद्धिविभवेन कृत इति तु सुस्पष्टं भवति । तत्र प्राथमिक्यां बहिरङ्गपर्यालोचनायां कर्तव्यायामेतावानंशः प्रथमं मनसि निर्धारणीयः भवति । पुराणमिदं नातिविस्तृतम् । पुराणेऽस्मिन् सन्ति केवलं ३५ अध्यायाः । तेन भवन्ति त्रिषु अंशेषु विभक्ताः । तत्र प्रथमेशे ७ अध्यायाः, द्वितीयेऽपि ७, तृतीये तु वर्तन्ते ११ अध्यायाः । ग्रन्थान्तेऽनु-क्रमणिकाध्यायस्य संनिवेशः कृतः इति तु नावीन्यमिव पुराणस्यास्य मन्यामहे । तृतीयेऽंशे ११ तमेऽध्याये २८ तमः श्लोकः ग्रन्थसंख्यामाह—

सकलसिद्धिदं लोके षट्सहस्रं शताधिकम् ।

सर्वं शास्त्रार्थतत्त्वानां सारं श्रुतिमनोहरम् ॥

प्रथमार्थे वर्णिता तावत्संख्या भवति ६१०० परिमिता । विद्यमाने मुद्रिते पुराणे मुम्बापुर्यां कल्किचरितानगर्यां च प्रायः भवति श्लोकसंख्या समाना । कल्किचरित-मुद्रितपुस्तके सन्ति १३५ पृष्ठानि प्रतिपृष्ठं च भवन्ति सामान्यतः १२ श्लोकाः । एवं च आहत्य भवेयुः १६०० श्लोकाः । अत्र सम्भाव्यते लेखकप्रमादः । मूलपाठः कदाचिदेवमपि स्यात्.....‘लोके सहस्रं षट्शताधिकम् । लेखकेन तु सहस्रषट्शब्दयोः परिवृत्तिः कृता स्यात् । यद्वा सम्पादकेन स्वमत्या एवं परिवर्तनं कृतं भवेत् । तस्य निर्णयस्तु हस्तलिखितस्य पर्यालोचनेन कर्तव्यो भवेत् । एव-मपि परिकल्पयितुं शक्यम् यत् विस्तृतं ६१०० श्लोकात्मकं कल्किपुराणं स्यात् प्राचीनम् । इदानीमुपलभ्यमानं तु तस्यैव ग्रन्थस्य संक्षिप्ता आवृत्तिः भवतीति ।

पुराणस्थबहिरङ्गपरिचयं संपाद्य अन्तरङ्गपरिचये कर्तव्ये उपपुराणस्य लक्षणमधिकृत्य कर्तव्योऽस्ति विचारः ।

‘सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥ इति ॥’

यद्यपि पुराणमिति सामान्यः शब्दः लक्षणश्लोकेऽत्र निर्दिष्टः तथापि महापुराणपर एव स्वीकर्त्तव्यो भवति । यतो हि सर्गादीनि पञ्चलक्षणानि सर्वेषु महापुराणेषु उपलभ्यन्ते एव । किञ्च उपपुराणेषु केषुचिदपि पञ्चापि लक्षणानि सर्गादीनि नोपलभ्यन्ते । एवंत्वे उपपुराणस्य किञ्चित् स्वतन्त्रं लक्षणमावश्यकं भवति । तस्य लक्षणस्य गवेषणायां कृतायामपि नोपलभ्यते तावता तादृशमुपपुराण-लक्षणमस्माभिः । यदि सर्गश्च प्रतिसर्गश्चेत्यादि लक्षणमेव उपपुराणानामपि संगम-नीयमित्युच्यते केनचित्तदापि संगमयितुं न शक्यते यतो हि कल्किपुराणे पञ्चसु लक्षणेषु सर्गादिषु केवलं वंशानुचरितमुपलभ्यते । तृतीयेशे चतुर्थेऽध्याये मरोः कल्किनः सहायभूतस्य राज्ञः उत्पत्तिं वर्णयता चन्द्रवंशीयानां राज्ञां वर्णनं पुराणे-ऽस्मिन् समावेशितमस्ति । एवं च वंशानुचरितमेकं लक्षणं स्वीकृत्य पञ्चलक्षणा-त्मकं पुराणलक्षणं कथं संगमनीयमिति तु चिन्त्यमेव ।

कल्किपुराणगतायाः कथायाः संक्षेपोऽत्र वाचकानां कृते प्रदर्श्यते—

विष्णुयशसः पत्नी सुमतिः असूत चतुर्हस्तं बालकम् । प्रार्थनासमनन्तरं च सामान्यं मानुषं रूपं धृतं बालकेन । महर्षिभिरुपदिष्टः विष्णुयशसः कल्कीति नाम चकार पुत्रस्य । परशुरामेण स्वयमुपनीतः कल्की विरवोदकेध्वरक्षेत्रे शंकर-माराध्य वरमावृणोत् । प्रथमेन वरेण वायुजवं देवदत्तमध्वं, द्वितीयेन वेदमयं शुकं, तृतीयेन च वज्रसारं खड्गं लेभे । गृहं प्रतिनिवृत्ते कल्किनि शुकः स्वेच्छया भ्राम्यन् सिंहलदेशं जगाम । सिंहलदुहिता पद्मा शिवेन ‘कल्किनः भार्या भूया’ इत्यनुगृहीता । राजकन्यां च तां सविकारेण चेतसा पश्यतः पुरुषस्य स्त्रीत्वप्राप्ति-रपि शिवेनोद्घोषिता । नृपेण कन्यायाः स्वयंवरे समायोजिते रुचिराश्वाद्यः राजानः स्वयंवरार्थमागताः सस्पृहं राजकन्यां पश्यन्तः स्त्रीत्वं प्रापुः । राजदुहिता-याश्च सतीत्वेन व्याहरन् । समग्रं वृत्तान्तं राजकन्यायाः विज्ञाय तामाश्वास्य प्रति-निवृत्तः शुकं कल्किनं सिंहलं देशमानिनाय । पद्मायाः कल्किनश्च वृत्ते विवाहे कल्की शम्भलग्राममिन्द्राज्ञया विश्वकर्मणा विशालनगररूपेण विपरिणामितं प्रत्या-जगाम । विवाहसौख्यमनुभूय क्रीकटं देशमभिगम्य कल्की जिनं युद्धे तद् भ्रातरं

शुद्धोदनं तदनुयायिनः बौद्धांश्च परान्जये । ततश्च म्लेच्छस्त्रीभिराक्रान्तः कल्की
तासां शस्त्राणि संस्तम्भयामास ।

म्लेच्छान्निहत्य च कल्की चक्रतीर्थे स्नात्वा हरिद्वारे क्षेत्रे गङ्गायां स्नात्वा
बालखिल्यादीनां ऋषीणां पीडां परिहर्तुं कुथोदरीं राक्षसीं संजहार । गच्छता
कालेन च कल्किनः मरुणा देवापिना च संगतमभूत् । अत्रान्तरे दण्डिना केनचन
वर्णिते कृतयुगस्य प्रारम्भे विशाखयूपेन राज्ञा प्रचोदितः कल्की दिग्विजयाय
प्रतस्थे । तत्र च प्रथमं कलिं विनाश्य तत्सहाययोः कोकविकोकयोः विनाशं सपदि
मुष्टिद्वयाघातेन संपादितवान् कल्की । शशिध्वजं परान्जित्य तस्य कन्यां रमां
परिणीय कल्की नागरीं काञ्चनीं प्राविशत् । तत्र च विषकन्यां मोचयित्वा
स्वर्गं प्रजिघाय ताम् । दिग्विजयात् प्रतिनिवृत्तः कल्की स्वपितुः विष्णुयशसः
यज्ञानुष्ठाने साहाय्यमकरोत् । यज्ञानुष्ठानं परिसमाप्य विष्णुयशाः विष्णुलोकं
जगाम । परशुरामेणोपदिष्टं रुक्मिणीव्रतमनुष्ठितवत्याः रमायाः पुत्रप्राप्तिं श्रुत्वा
प्रसन्नः कल्की स्वकीयम् अवतारकार्यं संजहार ।

उपरि संक्षेपतो निर्दिष्टायां कथायां दृष्टिक्षेपमात्रेणैव पुराणस्यास्य लेखकेन
कल्किचरितमुपबृंहयितुं के वा अंशाः पुराणान्तरेभ्यः उद्धृताः सन्ति इति ज्ञातुं
शक्यते पुराणकथापरिचयवता केनापि विदुषा । तस्यैव दिङ्मात्रं प्रदर्शनम् अत्र
कुर्मः ।

१—कल्किनः शिवोपासनं वरत्रयप्राप्तिश्च महाभारतगतायाः पाशुपतास्त्र-
कथायाः स्वीकृता स्यादिति स्पष्टं भवत्येव ।

२—खड्गेन सहैव अश्वरत्नस्य शुक्रस्य च प्राप्तिः इत्ययमंशः लेखकेन
बाणभट्टविरचितायाः कादम्बर्याः तन्मूलभूतात् कथासरित्सागराद्वा संगृहीतः इति
सम्भाव्यते ।

३—सिंहलेशकन्यायाः पद्मायाः उपयमनं तु हर्षविरचितरत्नावली-
नाटिकातः स्वीकृतं स्याल्लेखकेन इति वर्णयितुं शक्यम् ।

४—शुक्रस्य दौत्यं सर्वथा अनुकरोति दमयन्तीकथां इति तु अनिवेदित-
मपि ज्ञायते एव ।

५—पद्मावत्याः साभिलाषदर्शनमात्रेण पुरुषस्य स्त्रीत्वप्राप्तिः इति कल्पना तु नवीनेव भाति । भागवते तावदरण्यविशेषं प्रविष्टस्य नृपस्य स्त्रीत्वलाभः उपवर्णितः । तस्मादेव च स्वीकृतः स्यादयमंशः इति कल्पयितुं शक्यते ।

६—कोकविकोकयोः कलिसहाययोः सहोदरयोः कश्चन विशेषः पुराणेऽस्मिन्नुल्लिखितः । एकस्य वधे सम्पादितेऽपि अपरः दर्शनमात्रेण मृतं आतरं उज्जीवयति इति प्रायः कथांशोऽयं महाभारतगतायाः जरासंधकथायाः स्फुरितः स्यात्कवेः इति चिन्तयामः । तत्र इदमपि अनुसंधेयम् । कृष्णेनेव ब्रह्मणा अत्र पुराणे आकाशवाणीद्वारा कल्की बोधितः सपद्येव उभाभ्यां मुष्टिभ्यां कोकविकोकयोः दानवयोः शिरसि प्रहारं कृत्वा तौ घातितवानिति ।

७—शशिध्वजाख्यानं तु समग्रमेव महाभारतादुद्धृत्य कविना अत्र संनिवेशितं इति तु सुस्पष्टमेव ।

८—शापभ्रष्टायाः गन्धर्वदुहितुः विषकन्यात्वप्राप्तिः कल्किदर्शनेन शापान्मुक्तिश्च तस्याः अहल्याकथां स्मारयति इति वक्तुं सुशकम् ।

९—कुथोदरी कालंजरपत्नी विन्ध्यहिमाचलौ व्याप्य स्थिता । तस्याः स्तनात् क्षीरनदी प्राभवत् । तस्याः निःश्वासमात्रेण व्याघ्रसिंहादयोऽपि भस्मसाद-भूवन्नटव्या सह । ससैन्यस्य कल्किनः कुथोदर्या एवोदरे समावेशः कृतः । खड्गेन तस्या उदरं विदार्य कल्की ससैन्यः बहिरागमत् । इयं समग्रा कथा तावत् त्राटिका, वृत्तना रामायणागता च राक्षसो इत्येतासां समुदितानां संग्रहेण निर्मिता भवेत् ।

१०—शम्भलग्रामस्य विश्वकर्मणा रम्यनगरीत्वप्रापणं तावत् मयासुरेण निर्मितायाः नगर्याः कथायाः स्वीकृतं स्यादिति संभाव्यते ।

एवं च पुराणस्यास्य लेखकेन महापुराणागतं संक्षिप्तं कल्किचरितं प्राचीनवाङ्मयगतानां विविधानां कथांशानां स्वबुद्धिविभवेन संयोजनेन परिवर्धित-मिति सुनिश्चितं भवति ।

NOTES AND COMMENTS

AN ESOTERIC INTERPRETATION OF THE STORY OF SOMAKA AND JANTU

[In the last issue of the '*Purāna*' (X. 1, January 1968) was published an article 'The Story of Somaka in the Mahābhārata and its Metamorphosis in the Skanda Purāna' by Sri V. M. Bedekar. Sri B. V. Krishnan, Advocate of Mandya (Mysore State) has informed that in his '*Indo-Aryan Mythology*' the Late Sri B. N. Iyengar (1846-1916) has given an esoteric Interpretation of the story of Jantu, and he requested that this interpretation should also be published in the '*Purāna*.' The interpretation was then sent by us to Sri V. M. Bedekar for his comments. Below is given the interpretation by Late Sri Iyengar and the comments on it by Sri V. M. Bedekar].

The Mahābhārata, Vana-parvan 127 and 128, says :—

"There was a king named Somaka. He had one hundred wives, but no issue until he became very old, when one of the wives gave birth to a son named Jantu. All the wives of the king looked upon Jantu as their common child granted after so many years of anxious longing. One day the child, stung by an ant, fell into a fit of crying at which the one hundred fond mothers, fearing some danger to their only son, filled the place with their cries. The king who was in the hall with his priests and ministers ran in and found that it was only an ant-bite and pacified his wives. But their anxiety and cries produced a deep impression upon his mind. If the worst had happened to this only child, Oh! the idea was distressing. The state of having an only son was, he thought, worse than that of having none. He and his wives were very old. But if, he said, his priest would think of any rite by which he could become father of one hundred sons he would perform it at any cost. The priests said: "There is a

rite if you can do it". The king said "Mention it please at once and I shall do it." The priest said: "If your only son, Jantu, was sacrificed as a burnt offering, all your wives would become pregnant by simply smelling the smoke thereof. They would give birth, at the rate of one each to one hundred sons, of whom Jantu would be one for he would be born again of the same mother with a sign of gold in his northern side." The king began the sacrifice at once and got his priest to officiate in it. It was a most dreadful scene. When the child Jantu was taken to be killed he was made a tug of war between his one hundred weeping mothers and the priest. The latter having begun the rite was bound to finish it, and succeeded by superior force in pulling the child away and putting him into the fire. The sacrifice being thus completed, the wives gave birth in due time to one hundred sons, of whom Jantu, born again, became the pet.

The priest died first and then the king. In the hell the king was astonished to see his priest suffering in fire and was asked for the reason. "This" replied the priest "is the fruit of officiating for you." The king met the God Yama and begged him to release the priest and put him instead into the fire, for it was he who got the priest to perform the rite. But Yama said that the author himself of a deed must suffer. Thereupon the king shared the hell with his priest and becoming freed from sin, he was released with him to enjoy (in Heaven) the pure joys (*śubhān kāmān*) acquired by (good) deeds."

Somaka the name of the king, clearly indicated him to be the moon, who, esoterically, represents man. The son born in extreme *vayo-vārdhikya*, physical old age, literally the extreme growth of life-time when the fecundity of organic life is at an end, can only be the Self born in *jñāna-vārdhikya*, extreme growth of knowledge, when, by reason of the allaying of selfish desire, the karmic fecundity is gone and is succeeded by spiritual fecundity. The sacrificial fire that is churned out represents the Self. That fire is the *priya*, darling, *Jāta*, newborn babe, thrown into the *Āhavanīya* fire (vide Aitareya Brāhmaṇa, I. 16, p. 37). So, the dear child Jantu, literally the Born, seems to Agni *Jāta*. The

one hundred mothers of the Self appear to be the numerous good qualities of the knower with *Śraddhā*, Faith, as the chief among them. They appear to be the same as the hundreds of Apsaras, nymphs who, according to the Kaushītakī Upanishad I. 4, attend upon the knower in the Brahma-Loka, which is the Supreme Self himself as the infinite World. The Self, the dear Son, thrown into the Supreme Self, becomes hundred-fold, that is manifold. The Chāndogya VII. 26,2 says about the knower :—“He is one, he becomes three, he becomes five, he becomes seven, he becomes nine, then again he is called the eleventh, and hundred and ten and one thousand and twenty.” The Self is One and yet manifold, because he looks upon and loves all creatures as himself (Īśāvsāya-Up. verse 6). The golden sign seems to represent immortality, as the Taitt. Saṁhitā III. 2, 6 says AMṚITAM VAI HIRANYAM.

As, for the sake of the riddle in the story, it became necessary to say outwardly that the crime of killing a child was committed, it also became necessary to say that the criminal had to suffer in hell. But if we view Yama in his Vedic light, it is only the *Su-kṛitīs*, Good-doers, who can go to Him.

[Note—I thank Shri B. V. Krishnan for having drawn my attention to the writing of N. Aiyengar in which that author has put an esoteric interpretation on the legend of Jantu. The interpretation of Aiyengar is esoteric and supramundane and, will, no doubt, be thought provoking for readers interested in spiritual interpretation of myths. I find that the interpretation, though very interesting, appears to be farfetched. The various cues in the legend do not lend themselves, to an adequate esoteric interpretation. As the author himself appears to have indicated in the last paragraph of the above extract, the conduct of the priest who has been made to suffer in hell for his crime does not lend itself to an adequate and satisfactory explanation on the esoteric plane.

—V. M. BEDEKAR]

NOTICE

Under the guidance of Professor Gonda, Mr. K.R. van kooy, Utrecht University, is preparing a translation of, and a commentary on, the Kālikā Purāṇa. It is hoped that the work, which will possibly also contain emendations of the text, will be ready by the end of 1969. Information on unknown manuscripts, notes and articles unavailable in Europe etc. should kindly be lent to Professor Gonda on the following address :—

Insituut voor Oosterse Talen,
Nobelstraat 2 B,
Utrecht, *Holland*.

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST.

(January-June 1968)

CRITICAL EDITION OF THE VĀMANA PURĀṆA

As noted in the previous review (in Purāṇa. X. 1), we Published the English Introduction and the constituted text with the critical apparatus as the first fascicule of the Critical Edition of the Vāmana Purāṇa, which was presented at the XXVII Session of the International Congress of Orientalists held in Michigan (U. S. A.) in August last. Since then, some indexes and appendices have been prepared, and added to the first fascicule, thus completing the Volume of the Critical Edition of the Vāmana Purāṇa, which has already been published.

The indexes and appendices are as follows :—

1. Concordance of the Vāmana Purāṇa Editions.
2. Concordance of Adhyāyas and Ślokas of the Critical Edition of the Vāmana Purāṇa with those of the Veṅka-ṭeśara Edition.
3. Variants from the Mysore Telugu Manuscript.
4. Vāmana Purāṇa quotations in the Dharma-Śāstra Nibandhas, both identified and unidentified.
5. Parallel ślokas in the Critical Editions of the Vāmana Purāṇa and the Mahābhārata.
6. Subject-Concordance of the Vāmana-Purāṇa with the other Purāṇas and the Epics.
7. Verse-Index (श्लोकाधिसूची) of the constituted text of the Vāmana Purāṇa.
8. Index of the lines of the additional ślokas given in the Critical footnotes.

Besides, an Introduction in Sanskrit has also been added after the English Introduction. The detailed Adhyāya-contents of the Text are also given in addition to the general contents of

काशिराजन्यासस्य कार्यविवरणम्

(जनवरी—जून, १९६८)

वामनपुराणस्य पाठसमीक्षात्मकं संस्करणम्

यथा हि पूर्वकार्यविवरणे (Purāṇa X.1) सूचितम्, वयं प्रकाशित-
वन्तः वामनपुराणस्य पाठसमीक्षितसंस्करणस्य प्रथमं भागं पाठसमीक्षोपकरण-
सहितनिर्धारितपाठात्मकमाङ्गलभूमिकासंबलितं च । अयं भागः अन्तरराष्ट्रिय-
प्राच्यविद्याविदां अमेरिकादेशस्य मिशिगनप्रदेशे गते अगस्तमासे सम्पन्ने
सप्तविंशतितमे अधिवेशने उपस्थापित आसीत् । ततः प्रभृति, काश्चित् सूचयः
परिशिष्टाश्च सम्पाद्य प्रथमे भागे संनिवेशिताः सन्ति । एवं वामनपुराणस्य
समीक्षितं संस्करणं सम्पूर्णां जातं प्रकाशितं चैतत् पूर्वम् एव ।

सूचयः परिशिष्टाश्चाधोलिखिताः सन्ति ।

१. वामनपुराणसंस्करणानां संवादः;

२. पाठसमीक्षितसंस्करणस्य वामनपुराणस्याध्यायानां श्लोकानां च
वैकटेश्वरसंस्करणस्याध्यायैः श्लोकैश्च सह संवादः;

३. तेलुगुहस्तलेखात् पाठभेदाः;

४. धर्मशास्त्रनिबन्धेषु वामनपुराणोद्धरणानि, प्राप्तान्यप्राप्तानि वा वर्तमान
संस्करणेषु;

५. पाठसमीक्षितसंस्करणस्य वामनपुराणस्य महाभारतस्य च समान-
श्लोकाः ।

६. वामनपुराणेन सह पुराणान्तराणां महाभारतस्य च विषयसंवादः;

७. समीक्षितपाठस्य वामनपुराणस्य श्लोकार्धसूची;

८. समीक्षितसंस्करणे टिप्पणीस्थानामतिरिक्तश्लोकानां पङ्क्तिसूची । तथा
च संस्कृतभूमिकापि आङ्गलभूमिकामनु प्रदत्तास्ति । समीक्षितसंस्करणस्य सामान्य-

the Critical Edition. The total number of pages of this edition is 965, the pages of the constituted text together with the critical footnotes is 690

ENGLISH AND HINDI TRANSLATIONS

English and Hindi translations of the constituted text of the Vāmana Purāṇa are in the Press. They are being printed along with the text. List of the names of persons, countries, mountains, rivers, and flora and fauna mentioned in the Vāmana Purāṇa are also being added in the form of Appendices. A special feature of the lists of the flora and fauna is that their Latin or modern scientific equivalents are also given with the Sanskrit names. Both the translation-volumes are expected to be published by the end of September. These volumes, it is hoped, will be released on the occasion of the Varanasi Session of the All-India Oriental Conference to be held in the Varanasi Sankrit University in October.

WORK ON THE OTHER PURĀṆAS

The Critical Edition of the Vāmana Purāṇa now being completed and published, we now resume the work of preparing the critical editions of the Kūrma and the Varāha Purāṇas as scheduled. The Ādhāra-pāṭha of the Varāha-Purāṇa has already been written, and the following four Devanāgarī MSS. of the Kūrma Purāṇa have also been fully collated :—

1. MS. No. 41 of 1881-82 from the B. O. R. I., Poona, dated Saṃvat 1615 (A. D. 1558) ;
2. MS. No. 5589 from the V. V. R. I., Hoshiarpur, dated Saṃvat 1679 (A. D. 1622) ;
3. MS. PM. 2418 from the Adyar Library, Madras, in two vols. ;
4. MS. No. 3346 from the India office Library, London.

विषयसूचिकाया अतिरिक्तम् अस्य पुराणस्याध्यायविषय सूचिकाऽपि विशदरूपेण नियोजितास्ति । पृष्ठसंख्याऽस्य संस्करणस्य 965 वर्तते, टिप्पणी सहितस्य निर्धारितपाठस्य च पृष्ठांकाः 690 सन्ति ।

आङ्गल-हिन्दी भाषानुवादौ

वामनपुराणस्य समीक्षित-पाठस्यानुवाद आङ्गल-हिन्दी-भाषयोः मुद्रणालये वर्तते । एषः मूल-पाठेन सहैव प्रकाश्यते । वामनपुराणस्थानि व्यक्ति-स्थान-पर्वत-वनस्पति-पशुपक्षिनामानि परिशिष्टरूपेण चात्र प्रदीयन्ते । वनस्पति-पशुपक्षिनाम्नां वर्गयोरत्र एकं वैशिष्ट्यं संनिवेश्यते यदत्र संस्कृतनामभिः सह लेटिननामानि आधुनिकवैज्ञानिकसमानपदानि वा प्रदत्तानि सन्ति । अनुवादस्य द्वावपि भागौ सितम्बरमासस्यान्ते प्रकाशयिष्येते इति आशास्यते । एतौ भागौ अखिलभारतीय प्राच्यविद्या परिषदः अक्टूबरमासे वाराणसेय संस्कृत विश्वविद्यालये वाराणस्यां क्रियमाणस्य अधिवेशनस्य समये प्रकाशितौ भविष्यत इत्याशाऽस्ति ।

अन्यपुराणसम्बन्धिकार्याणि

पाठसमीक्षित संस्करणस्य वामनपुराणस्याधुना परिपूर्णतां ज्ञाते तत्प्रकाशिते च सति, वयमिदानीं कूर्मवराहपुराणयोः पाठसमीक्षितसंस्करणसम्बन्धिकार्याणि यथानिर्धारितं सम्पादयामः । वराहपुराणस्याधारपाठः पूर्वत एव लिखितो वर्तते । कूर्मपुराणस्य च अधोऽङ्कितश्चत्वारः हस्तलेखाः पूर्णतः संवादिताः सन्ति :—

१. हस्तलेखः, संख्या 41 of 1881-82, पुण्यपत्तनस्थ भा० ओ० रि० इं० संस्थातः, लेखनकालः संवत् १६१५;

२. हस्तलेखः, संख्या 5589 होशियारपुरस्थात् वि० वै०.रि० संस्थातः, ले० का० संवत् १६७९;

३. हस्तलेखः, P. M. 2418, मद्रासस्थअद्वयारपुस्तकालयतः; भागद्वयात्मकः;

४. हस्तलेखः, संख्या 3346, लन्दनस्थ इण्डिया आफिस लाइब्रेरीतः प्राप्तः ।

Besides these collated Mss. we have also procured a photostat copy of the Devanāgarī Ms., No. 1039, of the Harvard University Library.

The following MSS. of the Kūrma Purāṇa, all written in *Bengali script* have also been procured by us for the purpose of collation :—

1. MS. No. 4692-5 ; F 7 from the Asiatic Society, Calcutta, procured on loan ;
2. Microfilm copy of a Kūrma Purāṇa Ms. from the Dacca University, East Pakistan ;
3. Microfilm copy of a Kūrma Purāṇa MS. from the Serampore College Library, West Bengal.

We have also purchased from Madras a palmleaf Manuscript of the Kūrma Purāṇa written in the *Grantha* Script.

SVALPA MATSYA PURĀṆA

Uptill now 25 Chapters of the Svalpa Matsya Purāṇa have been published in instalments in the previous issues of the 'Purāṇa' Bulletin. Further six Chapters (26-31) are being published in this issue.

'PURĀṆA' BULLETIN

The present July issue completes the tenth Volume of the 'Purāṇa'. The ten volumes comprising the twenty biannual issues cover a large field of the Purāṇic studies, as the subject-wise and the author-wise indexes of these volumes indicate. The indexes of the first five Volumes were published in a supplement to Vol. V. No. 2, and the indexes of the last five Volumes (VI-X) are being published as a supplement to the present July issue (X.2).

The following are the new exchanges for the 'Purāṇa' Bulletin :—

1. Sri Venkateswara University Oriental Journals,
2. Bulletin of the American Academy of Benaras,

एतेभ्यः संवादितहस्तलेखेभ्य अतिरिक्ता अस्माभिः हर्वर्ड्यूनिवर्सिटी-
लाइब्रेरीस्थस्य 1039 संख्याकस्य हस्तलेखस्य फोटोस्टेटप्रतिरेका सम्प्राप्ता ।

कूर्मपुराणस्य निम्नाङ्किताः वंगलिपिवद्धाश्च सर्वे ह्येते हस्तलेखाः पाठ-
संवादार्थं समंघिता अस्माभिः—

१. हस्तलेखः, संख्या 4492-5,-F 7 कालिकातायाः एसियाटिक-
सोसाइटीतः;

२. पूर्वपाकिस्तानस्य ढाकाविश्वविद्यालयतः कूर्मपुराणहस्तलेखस्य
माइक्रोफिल्मप्रतिरेकोपलब्धा;

३. पश्चिमवंगस्य सिरामपुरमहाविद्यालयस्य पुस्तकालयात् प्राप्ता कूर्म-
पुराणहस्तलेखस्य माइक्रोफिल्मप्रतिश्चैका ।

अन्यमपि कूर्मपुराणस्य तालपत्रहस्तलेखं ग्रन्थलिपिलिखितं मद्रासनगराद्
वर्यं क्रीतवन्तः ।

स्वल्पमत्स्यपुराणम्

अद्यावधि यावत् स्वल्पमत्स्यपुराणस्य पञ्चविंशतिरध्यायाः 'पुराण' पत्रिकायां
क्रमशः प्रकाशिताः । अग्रिमाः षड्अध्यायाः (२६-३१) अस्मिन्नङ्के प्रकाशिताः
वर्तन्ते ।

'पुराणम्' पत्रिका

अस्मिन् व्यासपूर्णमाऽङ्के पुराणपत्रिकायाः दशभागाः पूर्णाः संजाताः
यथा लेखकानां विषयाणां च सूच्या स्पष्टीभवति, अर्धवार्षिकविंशत्यङ्कमयास्म-
केषु एषु दशभागेषु पुराणविषयकाध्ययनस्य विस्तृतक्षेत्रमाधारीकृत्य निबन्धाः
प्रस्तुताः । प्रथमपञ्चभागानां लेखकानां विषयाणां च सूची पञ्चमभागस्य द्वितीया-
ङ्कस्य परिशिष्टरूपेण प्रकाशिता आसीत् । अन्तिमपञ्चभागानां सूची दशमभागस्य
द्वितीयाङ्कस्य (१०.२) परिशिष्टरूपेण प्रकाश्यमाना वर्तते ।

'पुराणम्' पत्रिकायाः परिवर्तने अधोनिर्दिष्टा नवीनाः पत्रिकाः प्राप्ताः—

१. श्रीवेंकटेश्वरयूनिवर्सिटी प्राच्यविद्या पत्रिका ।

२. बुलेटिन आफ दि अमेरिकन अकादमी आफ बनारस ।

3. 'Purātattva', Bulletin of the Indian Archaeological Society, B.H.U.
4. 'Bhāratī', Bulletin of the College of Indology, B.H.U.

VEDA-PĀRĀYANA

From Pauṣa Śukla 1 up to Māgha-Pūrṇimā (i. e. January 1st to February 14th), for full one and a half-month the *Pārāyana* by memory of the whole Kauthumī Śākhā of the Sāmaveda and its eight Brāhmaṇas and the Chāndogya-Upaniṣad was done by Pt. P. Krishnamurti Srauti in the Vyāsa temple of Ramnagor Fort.

On the day of the conclusion of the *Pārāyana* i. e. on 14th February, a grand ceremony to celebrate the successful conclusion of the *Sāmaveda-Pārāyana* was held in the Shivala palace in the afternoon. Sri Srautiji was ceremoniously received at the Śivalā ghāṭa when he arrived there in the motor launch of His Highness from Ramnagar fort. He was then escorted by the Paṇḍits to the pavilion, where His Highness honoured him with Ratna-Kuṇḍalas and ratna-Kaṅkaṇas (Jewelled ear-rings and bracelets) and with a richly embordered Banarasi *Uttarīya* (upper garment), Pt. Rajesvara Sastri Dravid addressed the gathering on the importance of the *Pārāyana* of the Vedas, and stressed the need of honouring Vedic scholars performing *Veda-Pārāyana*. In his opinion the *pārāyana* by memory of the whole Sāmaveda Saṁhitā and its Brāhmaṇas and Upaniṣads was a unique performance in the age. After this Pt. Harirama Sastri of the Sanskrit University presented a welcome address in Sanskrit verses to Śrautiji. The Professors of the Indology College, B. H. U. and the Varanaseya Sanskrit University also attended the function.

After the ceremony the reciter Pt. Krishnamurti Śrauti was given a hearty send off, and he rode to his house on a richly decorated elephant of the Maharaja in a procession, followed by Paṇḍits and Vedic scholars present on the occasion. It was a moving sight to witness such a right royal pageantry arranged for such an humble scholar. It reminded of the ancient Indian tradition of honouring a scholar by the kings of ancient India. The function concluded with distribution of *prasāda*.

A *Paṇḍita-Sabhā* of Varanasi Pandits was also hold on the occasion in the Shivala Palace.

३. 'पुरातत्त्व' बुलेटिन आफ दि इण्डियन आर्केलाजिकल सोसाइटी, हिन्दूविश्वविद्यालयस्य ।

४. 'भारती'-काशीहिन्दुविश्वविद्यालयस्य भारतीमहाविद्यालयस्य पत्रिका ।

वेदपारायणम्

पौषशुक्लप्रतिपदमारभ्य माघीपूर्णिमां यावत् (१ जनवरीतः १४ फरवरी मासं यावत्) सार्धमासम्—अष्टब्राह्मणैः, छान्दोग्योपनिषदा च सह सम्पूर्णकौथुमीशाखायाः स्मृत्याधारेण पारायणं पं. पी. कृष्णमूर्तिश्रीतिना रामनगरदुर्गस्य व्यासमन्दिरे कृतम् ।

पारायणसमाप्तिदिने (१४ फरवरी दिनाङ्के) सामवेदपारायणस्य पूर्णसमापनावसरे बृहन्महोत्सवः आयोजित आसीत् । यदा श्रौतिमहोदयः रामनगरदुर्गतः तत्रभवतः काशिनरेशस्य जलमोटरयानेन शिवालाघट्टे समागतस्तदा घट्टे तस्य विशेषरूपेण स्वागतो जातः । पण्डितैरनुगम्यमानः स सभामण्डपे समानीतस्तत्र च तत्रभवद्भिः काशिनरेशैः रत्नकङ्कणं, रत्नकणिका, रत्नखचितोत्तरीयं च तस्मै प्रदत्तम् । पं. राजेश्वरशास्त्रिद्रविडमहोदयैः वेदपारायणस्य महत्त्वविषये प्रवचनं कृतं तथा वेदपारायणकर्तृणां विदुषां सम्मानस्य महत्त्वं च प्रदर्शितम् । तस्य मतानुसारतः वर्तमानावसरे ब्राह्मणैः उपनिषदा च सह सामवेदस्य पारायणं अपूर्वं वस्तु वर्तते । वाराणसेयसंस्कृतविश्वविद्यालयाध्यापकेन हरिरामशुक्लमहोदयेन संस्कृतश्लोकेषु श्रौतिमहोदयस्याभिनन्दनं कृतम् । काशिहिन्दुविश्वविद्यालयीयभारतीमहाविद्यालयस्याध्यापकाः संस्कृतविश्वविद्यालयस्य चाध्यापका अस्मिन्नुत्सवे उपस्थिता आसन् ।

महोत्सवसमाप्तौ श्रौतिमहोदयस्य हार्दिकं प्रस्थापनं कृतम् स अलंकृतं हस्तिनमारुह्य पण्डितैः वैदिकैश्च जनैरनुगम्यमानः स्वगृहं गतः । प्राचीनभारतीय नरेशैः विदुषां सत्कारस्यायं महोत्सवः स्मारक आसीत् । प्रसादवितरणानन्तरमुत्सवः समाप्तः संजातः । अस्मिन्नवसरे एका पण्डितसभाऽपि आयोजिता आसीत् ।

PURĀṆA PĀṬHA AND PRAVACANA

The *pārāyaṇa* of the complete text of the Critical Edition of the Vāmana Purāṇa was done in the Śiva-temple in the morning by Pt. Laksmāna Pandeya of Ramnagar from Falguna Krishna 2 upto 13 (Feb. 16-26); and the discourses on it were given in the evening daily during these days by Pt. Prema Vallabh Tripathi, Professor of the Department of Dharmasastra of the Varanaseya Sanskrit University.

ALL-INDIA ARCHAEOLOGICAL CONGRESS

The first session of this congress was held in the Banaras Hindu University on the Vasant Pañcamī day (Feb. 3, 1968). It was inaugurated by His Highness Maharaja Dr. Vibhuti Narain Singh. In the evening of the 4th Feb. an at-home was given to the deligates of the Congress by His Highness in the Ramnagar Fort. Deligates were shown the Museum of the Maharaja Banaras Vidyā Mandir Trust and were acquainted with the Purāṇa-work, and copies of 'Purāṇa' Bulletin were presented to them. Dr. Amarachand Joshi, V. C. of the B. H. U., Dr. A. K. Narain, Principal Indology College, Prof. Rajbali Pandeya of Jabalpur University, and Dr. H. D. Sankalia, the President of the Congress were among the number of scholars present at the function.

TRADITIONAL CULTURE SOCIETY

A Society for preserving and propagating the traditional culture of the area was founded on this occasion by Dr. A. K. Narain and other Professors in consultation with His Highness Maharaja Dr. Vibhuti Narain Singh as a part of the cultural activities of the Kashiraj Trust. It is proposed to have a separate body for this purpose.

A meeting of this Society was held on the 14th February in Shivala Palace under the presidentship of His Highness Dr. Vibhuti Narain Singh. Most of the members of the staff of the Department of Archaeology and Culture of the Indology College of B. H. U. attended the meeting. It was proposed that the

पुराणपाठः प्रवचनं च

वामनपुराणस्य पाठसमीक्षात्मकसंस्करणस्य सम्पूर्णं पारायणं रामनगर-वास्तव्येन पं. लक्ष्मण पाण्डेयेन शिवमन्दिरे फाल्गुनकृष्णद्वितीयामारभ्य त्रयोदशीं यावत् (फरवरी १६-२६) प्रातःकाले कृतम् । अस्मिन्नवधौ प्रतिदिनं सायंकाले इमं पुराणमधिकृत्य वाराणसेयसंस्कृतविश्वविद्यालये धर्मशास्त्राध्यापकेन पं. प्रेमवल्लभशास्त्रिणा प्रवचनं कृतम् ।

सर्वभारतीयपुरातत्त्वपरिषदः महासम्मेलनम्

अस्याः परिषदः प्रथमं सम्मेलनम् काशीहिन्दुविश्वविद्यालये वसन्तपञ्चमी दिने (३ फरवरी १९६८) संजातम् । सम्मेलनस्योद्घाटनं तत्र भवद्भिः काशिनरेशैः महाराज डा० विभूतिनारायणसिंहमहोदयैः कृतम् ।

४ फरवरी—दिनाङ्कस्य सायंकाले प्रतिनिधिभ्यः तत्रभवद्भिः काशिनरेशैः रामनगरदुर्गे स्वल्पाहारस्यायोजनं कृतम् । प्रतिनिधयः महाराजबनारसविद्यामन्दिर-न्यासस्य संग्रहालयमपि दृष्टवन्तः । ते पुराणविभागस्य कार्येणापि अवगताः कृताः तथाच तेभ्यः 'पुराणम्' पत्रिका प्रदत्ता । अस्मिन् समारोहे अन्यैः विद्वद्भिः सह काशिहिन्दुविश्वविद्यालयस्य कुलपतयः डा० अमरचन्द्रजोशीमहोदया [भारती-महाविद्यालयस्याध्यापकाः डा० नारायणमहोदयाः, जबलपुरविश्वविद्यालयीयाः डा० राजबलीपाण्डेयमहोदयाः, सम्मेलनस्याध्यक्षाः डा० संकालियामहोदयाश्चो-पस्थिता आसन् ।

परम्परागतसंस्कृतिसंरक्षणी सभा--

अस्मिन्नवसरे डा० ए० के० नारायणमहोदयैः अन्यैश्चाध्यापकैः तत्र भवद्भिः काशिनरेश डा० विभूतिनारायणसिंहानां परामर्शेन अस्य क्षेत्रस्य परम्परागत संस्कृतेः संरक्षणाय प्रचाराय च काशिराजन्यासस्य सांस्कृतिककार्याणा-मङ्गत्वेन एका सभा संस्थापिता । अस्याः कृते एकस्याः पृथक्सम्मित्याः आयोजनं प्रस्तावितं वर्तते ।

१४ फरवरी दिनाङ्के अस्याः समित्याः एका सभा शिवालाप्रासादे तत्र भवताम् डा० विभूतिनारायणसिंहमहोदयानां सभापतित्वे संजाता । काशीहिन्दु-

different persons working independently on the traditional culture of Varanasi and its adjoining area should be brought together and their work be organised and systematised and that occasional culture-shows, folk dances etc. should also be organised, and that both the academic and the popular sides of the traditional culture should be developed.

SCHOLARS WHO VISITED THE PURĀṆA DEPARTMENT

During this period the following scholars visited the Purāṇa Department :—

Dr. A. L. Basham and his wife with Dr. A. K. Narain visited the Purāṇa Department on 19 Feb, 1963 and saw the critical edition of the Vāmana-Purāṇa, and other work of the Purāṇa Department. Dr. Basham very much appreciated the critical edition of the Vāmana Purāṇa, and recorded his appreciation of this work in Sanskrit.

Dr. Gauri Nath Shastri, Vice Chancellor of the Varanaseya Sanskrit University visited the Purāṇa Department on 27th April, and acquainted himself with the works of the Purāṇa Department, which he very much appreciated. A copy of the Vāmana Purāṇa edition, and copies of other publications of Trust were presented to him. He had offered his full co-operation in this work.

Some research scholars also occasionally came to the Purāṇa Department for seeking some help in their studies, such as obtaining Purāṇic references on various topics, and also for having some consultations on them. Some sought such help by correspondence. They were provided necessary help.

DISTINGUISHED GUESTS AT THE NADESAR HOUSE

During this period the following were the distinguished guests of His Highness at the Nadesar House, who were also acquainted with the Purāṇa-work of the Kashiraj Trust, and copies of 'Purāṇa' were presented to them :—

1. Dr. Ludwick Sternbach, Senior social affairs officer, U.N., New York,

विश्वविद्यालयीयभारतीमहाविद्यालयस्य-प्राचीन-इतिहास संस्कृतिविभागस्य प्रायः सर्वे अध्यापका उपस्थिता आसन्, इदं च तत्र प्रस्तावितं यद् वाराणस्याः तत्समीपस्थस्य प्रदेशस्य च परम्परागत-संस्कृतिविषये कार्यरताः सर्वे विद्वांसः एकस्था भवेयुः तेषां कार्याणि च आयोजितानि एकपद्धत्यनुकूलानि च भवेयुः । समये-समये सांस्कृतिक प्रदर्शनस्य लोकनृत्यस्य च आयोजनं प्रस्तावितं जातम् । तथा परम्परागत संस्कृतेः गवेषणापक्षस्य लोकपक्षस्य चेत्युभयोः पक्षयोः विकासः करणीय इति निश्चयः कृतः ।

पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यावधौ अधो निर्दिष्टा विद्वांसः पुराणविभागं दृष्टवन्तः—
डा० ए० एल० बाशममहोदयः सपत्नीकः, डा० ए० के० नारायणमहोदयेन सह १९६८ वर्षस्य फरवरी मासस्य १९ दिनाङ्के पुराणविभागं दृष्टवान् । तेन वामनपुराणस्य पाठसमीक्षात्मकं संस्करणं अन्यानि च पुराणविभागकार्याणि अवलोकितम् । बाशममहोदयः पाठसमीक्षात्मकं वामनपुराणसंस्करणमतिशयेन प्रशंसितवान् । स्वाभिमतं च संस्कृतभाषामाधारीकृत्य लिखितवान् ।

संस्कृतविश्वविद्यालयस्योपकुलपतयः डा० गौरीनाथशास्त्रिणः अग्रैल मासस्य २७ दिनाङ्के पुराणविभागे समागताः तत्रत्यानि कार्याणि चावलोकितवन्तः प्रशंसितवन्तश्च । वामनपुराणस्यैका प्रतिः अन्येषां प्रकाशनानां च प्रतयः तेभ्यः समर्पिताः तैश्च स्वस्य पूर्णसहयोगाय आश्वासनं प्रदत्तम् ।

केचित् शोधछात्रा अपि स्वनिबन्धोपयोगिपुराणसामग्रीप्राप्तये पुराणविभागे समागताः केचित्च पत्रव्यवहारेण पुराणनिर्देश-पुराणसंस्करणादि-विषये जिज्ञासां कृतवन्तः । तेभ्यो यथावश्यकं सहायता प्रदत्ता ।

नदेसरभवने विशिष्टा अतिथयः

अस्मिन् कार्यावधौ अधो निर्दिष्टा महानुभावाः तत्रभवतः काशिनरेशस्य नदेसरभवने अतिथयः आसन् । इमे सज्जनाः काशिराजन्यासस्य पुराणकार्येण परिचिता जाताः तथा तेभ्यः 'पुराण' पत्रिका प्रदत्ता ।

१. लुडविक स्टर्नवासमहोदयः संयुक्तराष्ट्रस्य अधिकारी ।

2. Sri S. C. Dutta, Professor, Mayo College, Ajmer ;
3. Sri Bhagwant Singh, Food Commissioner,
4. Sri Dilip Kumar Roy, renowned musician and head of the Hari Krishna Mandir, Poona.

Sri Dilip Kumar Roy with his party stayed in the Nadesar house from 17th to 21st April, and gave a charming demonstration of his devotional songs in the evening of 20th April in the Nadesar House before a large gathering of the distinguished persons and scholars of Varanasi.

5. Justice S. K. Verma, Judge, Allahabad High Court.

२. श्री एस. सी. दत्तमहोदयः अजमेरस्थमेयोविद्यालयस्याध्यापकः ।

३. श्री भगवन्तसिंहमहोदयः खाद्यविभागस्यायुक्तः ।

४. श्री दिलीपकुमाररायमहोदयः, प्रसिद्धसंगीतज्ञः ।

अयं महानुभावः नदेसरभवने १७-२१ अप्रैल तिथिं यावत् स्थित
आसीत् । २० अप्रैल दिनाङ्के विशिष्टजनानां समक्षं तेन भक्तिसंगोतं श्रावितम् ।

५. श्री एस. के. वर्मामहोदयः प्रयागस्थोच्चन्यायालयस्य न्यायाधीशः ।

मत्स्य उवाच—

तुलसीप्रतिष्ठां वक्ष्ये पुण्याहैकादशी दिने ।
 द्वादश्यां वाथ पञ्चम्यां द्वितीयायां समाचरेत् ॥ १ ॥
 पुण्याहं वाचयित्वा तु अधिवास्य समन्ततः ।
 सायंकाले घटं स्थाप्य पूजयेज्जगतां पतिम् ॥ २ ॥
 संकल्प्य विधिवत्कुर्यात्तद्विष्णोरिति वै ऋचा ।
 स्नापयेत्तुलसीं देवीं गन्धद्वारेति गन्धकम् ॥
 अंशुना तेति तैलं च मान्वेन्न (?)^१ इति चन्दनम् ॥ ३ ॥
 श्रीश्च तेति तथा माल्यं धुर्व (धूर) सीति च धूपकम् ।
 तेजोऽसीति प्रदीपं च आप्यायस्वेति वस्त्रकम् ॥ ४ ॥
 एवं यूपश्च कर्तव्यः प्रातःकृत्यं विधाय च ।
 श्राद्धं विध्यनुसारेण स्थण्डिले गणनायकम् ॥ ५ ॥
 ग्रहान् लोकपतिं चैव वसूनष्टौ प्रपूजयेत् ।
 षोडशारे यजेद् विष्णुं नारायणसमन्वितम् ॥ ६ ॥
 तत्रैव पूजयेल्लक्ष्मीं ब्रह्माणमपि चाम्बिकाम् ।
 मधुराक्तं शतं हुत्वा अन्येषां तिलतण्डुलैः ॥ ७ ॥
 बलिं चैव हविष्यं च उत्सृजेत्तदनन्तरम् ।
 वासुदेवं समुद्दिश्य सर्वसस्वेभ्य एव च ॥
 दद्याद् धूपं दक्षिणां च पूर्णां दत्त्वा गृहं व्रजेत् ॥ ८ ॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्यासाहस्रे (?) तुलसीप्रतिष्ठायां
 (°ष्ठा नाम ?) षड्विंशोऽध्यायः ॥ २६ ॥

१. तुलसीप्रतिष्ठा भविष्ये [मध्यम° तृतीयांश. अध्याय १५] वर्तते; किन्तु स्वल्पमत्स्यस्था ग्रानुपूर्वी तत्र न दृश्यते ।

२. ल. मान्नोन्न ।

श्रीमत्स्य उवाच—

जीर्णोद्धारमथो वक्ष्ये तत्फलं यदिहोच्यते ।
 पालनाद्रक्षणाद्विप्रास्तथैवोद्धारणेन च ॥ १ ॥
 मौलिकं फलमाप्नोति तस्माज्जीर्णं समुद्धरेत् ।
 स्वल्पजीर्णेन द्विगुणं मध्यजीर्णे चतुर्गुणम् ॥ २ ॥
 प्रतिजीर्णे पञ्चगुणं सर्वजीर्णे दशोत्तरम् ।
 एकांशं निखनेद्यस्तु तडागे पुष्करिणीषु^१ ॥ ३ ॥
 सेतुप्रतिष्ठा कर्तव्या तथैवांशद्वयेऽपि च ।
 त्र्यंशं च चतुरंशं यत्तत् प्रतिष्ठा विधीयते ॥ ४ ॥
 मानहीनं न कर्तव्यं मानहीनादधोगतिः ।
 तस्मान्मानं प्रशंसन्ति प्रासादादौ सदा बुधाः ॥ ५ ॥
 अमानेन कृतं पूर्वं पश्चान्मानं करोति यः ।
 न तत् फलमवाप्नोति पुष्करिण्यादिकेषु च ॥ ६ ॥
 त्रिहस्तमुद्धरेद्यस्तु प्रतिष्ठार्हस्तदा भवेत् ।
 तृणकाष्ठमये चैवं तृणवंशमयेऽपि च ॥ ७ ॥
 वर्द्धयेद्वाणहस्तं च प्रतिष्ठास्य विधीयते^२ ।
 आरामे रोपयेद् वृक्षान् रोपणे नास्ति दूषणम् ॥ ८ ॥
 अतः परं प्रतिष्ठार्हस्तथा च तुलसीवने ।
 शोभा च विंशताद्धेन (?) न प्रतिष्ठां समाचरेत् ॥ ९ ॥
 अपरे तु प्रतिष्ठायां तदापि फलमीप्सितम् ।
 न नागयष्टिकरणं मन्दराणां च स्थापनम् ॥ १० ॥

१. ल. पुष्करिण्यके ।

२. ल. प्रतिष्ठा स्यात् शुभा मता ।

^३तडागे क्षपणं चैव न जापकविधिक्रमः ।
 पुष्करिण्यां तडागे च प्रासादे वर्जयेद् ध्वजम् ॥ ११ ॥
 न कुर्मारोपणं कार्यं विन्यासो मन्दरस्य च ।
 सेतौ यूपं न कुर्वीत स्थालीपाकाहुतिं त्यजेत् ॥ १२ ॥
 कूपे पताकादिदानं विवाहं न समाचरेत् ।
 आरामयागे च तथा न कुर्यात् कर्णवेधनम् ॥ १३ ॥
^४न चारोप स्थालीपाकाहुतिं त्यजेत् ।
 मण्डपे कुम्भदानं च ध्वजदानं च वर्जयेत् ॥ १४ ॥
 साङ्गोपाङ्गविधानेन यः प्रतिष्ठां समाचरेत् ।
 स्वर्गान्न विच्युतिः क्वचित्^५ च्युते सौरुमवाप्नुयात् ॥ १५ ॥
 स्वतन्त्रेण प्रतिष्ठा स्यात् कर्तव्या भूतिमिच्छता ।
 क्वचित्तन्त्रेण कर्तव्या तत्र तन्त्रविधिं शृणु ॥ १६ ॥
 प्रासादपक्षे प्रासादं तडागे तु जलाशयम् ।
 ततः पुष्करिणीमध्ये आरामादीन् समुत्सृजेत् ॥ १७ ॥
 तडागयागे प्रासादं प्रासादेन जलाशयम् ।
 आरामेण प्रासादं न तन्त्रेणैव समुत्सृजेत् ॥ १८ ॥
 आरामं च तडागं च ततः पुष्करिणीमपि ।
 स्वदेशे वर्जयेत्तत्र विदेशे तन्त्रमाचरेत् ॥ १९ ॥
 सेतौ तन्त्रं न कुर्वीत महाकूपे तथैव च ।
 महारामे देवकुले(लं?) (कुर्यात्)न^६ नगरं व्रजेत् ॥ २० ॥
 एकस्मिन्नवके^७ ग्रामे ग्रामान्तर्हि^८ गुणान्तरे ।
 मूलप्रतिष्ठा कर्तव्या न^९ तन्त्रविधिनोत्सृजेत् ॥ २१ ॥
 अयथाकरणे चैव अकालेऽप्यथवा भवेत् ।
^{१०}अतन्त्रे तन्त्रमुद्दिष्टं प्रायश्चित्तं समाचरेत् ॥ २२ ॥

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|------------------------------|----------------------|-------------------------|
| ३. ल. तडागक्षेपणं | ४. ल. न चारोपतये चैव | ५. ल. कश्चित् |
| ६. ल. कुर्यां नो | ७. ल. नरके | ८. स्व. म. अत्र बुद्धिः |
| ९. ल. तन्त्रविधिमुत्सृजेत् । | | १०. ल. स्वतन्त्रे । |

ब्राह्मणान् भोजयित्वा च प्रायश्चित्ताहुतिं हुनेत् ।
 पुनः प्रतिष्ठा कर्तव्या अन्यथाऽकरणं भवेत् ॥ २३ ॥
 महादानेऽप्येवमेव ब्रह्मचर्यादिके व्रते ।
 प्रतिमायाः प्राणदाने पुनः संस्कारमर्हति ॥ २४ ॥
 पुष्करिण्याः प्रदानं च तडागादिप्रतिक्रिया ।
 प्रासादानां समुत्सर्गे पितृकृत्यविधिं शृणु ॥ २५ ॥
 पितर्युपरते पुत्रः प्रतिष्ठां कर्तुमर्हति ।
 पितामहं समुद्दिश्य काम्ये वै श्रूयते विधिः ॥ २६ ॥
 तस्य नान्दीमुखं ज्ञेयमितीयं वैदिकी स्मृतिः ।
 न कृतं चेलोभान्^{११} मोहात् पद्म(पादः^{१२})कृच्छ्रेण शुद्ध्यति ॥ २७ ॥
 त्रिवत्सरान्ते प्रासादं यदि नोत्सृज्यते क्वचित् ।
 श्रीकृच्छ्रं च ततः कृत्वा प्रतिष्ठां तु समाचरेत् ॥ २८ ॥
 प्रासादे त्वतिकृच्छ्रं च कूपारामे तु कृच्छ्रकम् ।
 प्रासादशिखराद्वापि वृक्षाग्राद्वा जलाशये ॥ २९ ॥
 मृतश्चेद्ब्राह्मणस्तत्र ऋषिचान्द्रायणं चरेत् ।
 अधिकं वृषभं दद्यात् प्रासादेषु विशेषतः ॥ ३० ॥
 गवां विपत्तौ कृच्छ्रं स्यादारामे च तदेव तु ।
 कूपे तदर्धमुद्दिष्टं हतकाले (?) न पातकम् ॥ ३१ ॥
 जीर्णोद्दारे गवादीनां मृतौ नैवास्ति पातकम् ।
 जलाशयं समुत्सृज्य गृहदाहे न पातकम् ॥ ३२ ॥
 इति स्वरूपमत्स्यपुराणे षट्पादकार्यासाहस्रे(?)प्रतिष्ठाविधौ
 जीर्णोद्दारे सप्तविंशोऽध्यायः ॥ २७ ॥

११. ल. लोभ^०

१२. "अहं निरशनं पादः पादश्चायाचितं अहम् ।

सायं अहं तथा पादः प्रातः पादस्तथा अहम् ॥"

इति 'पादकृच्छ्र' लक्षणमुक्तं स्मृतिमुक्ताफले प्रायश्चित्तकाण्डे, पृ. ६३६

श्रीमत्स्य उवाच—

^१दुर्निमित्तमथो वक्ष्ये यस्य यद्गृहचिहितम् ।
 तस्य तस्य भवेत् शान्तिस्तस्य(?)रूपं यथाक्रमम् ॥ १ ॥
 गृध्रः श्येनश्च चिलश्च कपोतोलु(ल)कचाटकाः ।
 कोकिलश्चैव कङ्कश्च पतन्ति यस्य वेश्मनि ॥ २ ॥
 गृहे तस्य महोत्पातो वेश्मिकं जायते मधु ।
 स्थूणाभङ्गः प्रस्रवणं प्ररोहणमथापि वा ॥ ३ ॥
 द्वाराः कटकटायन्ते[ऽ]जातस्य दन्तसम्भवः ।
 हसनं तत्क्षणादेव शिरोहीनश्च जायते ॥ ४ ॥
 मूत्ररन्ध्रविहीनश्च गुदलिङ्गविहीनकः ।
 अवत्सानां गवादीनां क्षीरप्रस्रवणं तथा ॥ ५ ॥
^२अशनिः पतते यत्र गृहे वाप्यां च पादपे ।
 उल्का वह्निस्फुलिङ्गश्च तस्य विद्धि महद्भयम् ॥ ६ ॥
^३जायते नारिकेलस्य तालस्य चोपरोहणम् ।
 अयुतं चार्कमुद्दिश्य आर्कं च श्रपयेत् चरुम् ॥ ७ ॥
 श्रद्धयादित्यवारेण ततः सम्पद्यते शुभम् ।
^४रुदितं कोकिलस्यापि उलु (लू) कोऽप्यशुभं वदेत् ॥ ८ ॥
 अकाले पुष्पिता वृक्षाः कदल्याः पुष्पयुग्मकम् ।
 जायते नारिकेलस्य तालस्य प्रथमं यदि ॥ ९ ॥
 अकस्माद्दृश्यते विप्रास्तद्गृह्णिमरणं ध्रुवम् ।
 मृगाणां पोतसम्पत्तिराम्नादीनां तथैव च ॥
^५गृही तत्र विनश्येत सदारपुत्रसंयुतः ॥ १० ॥

१. दृश्यतां भविष्यं मध्यमं २० अध्यां विशिष्य श्लो० १८-६ । मुद्रित-
 भविष्यपाठाः प्रायः अशुद्धाः ।
२. भविष्यं मध्यमं ३.२०.२१ ३. ल. नास्त्ययं श्लोकः ।
४. भविष्यं मध्यमं ३.२०.२८a ५. भविष्यं मध्यमं ३.२०.२६

६ वन्ध्यावृक्षे यदा पुष्पफलं च दृश्यते यदि ।
 श्रापनं सोममुद्दिश्य श्रद्धया तद्दिने दिने ॥ ११ ॥
 इक्षुवनं गृहजातमाकाशं चोद्भवस्तथा (?) ।
 मांसवृष्टिः कर्दमस्य शङ्खशुक्तिकपर्दकाः ॥ १२ ॥
 मयूरो नृत्यते गोहे सोमस्याद्भुतदर्शनम् ।
 ७ गृहे वा मूषको जातः क्षेत्रे च शलभः पतेत् ॥ १३ ॥
 ८ वाप्यां च खण्डखण्डेन भिद्यते^६ भिद्यते^६ क्वचित् ।
 व्रीहियवविपाके तु रुधिरं दृश्यते यदि ॥
 दधिक्षीराज्यपाके वा भौमस्याद्भुतमादिशेत् ॥ १४ ॥
 बाहूरुपादहीनाश्च गावः स्त्रियो भवन्ति हि ।
 ९ धावन्ति चोर्द्धपुच्छाश्च वन्ध्या गावः प्रजायते ॥ १५ ॥
 १० मिथ्यारोदनं^{१२} गोहे च राक्षावादश्च(?)तिष्ठति ।
 उद्गृहीरन्ति गृहे गावो नर्दन्ति च हसन्ति च ॥ १६ ॥
 पशूनां मानुषीवाक् च श्रूयते व्यक्तमेव चेत् ।
 यस्य गोहे भवन्त्येते तस्य नाशो भवेद्द्रुवम् ॥ १७ ॥
 अकस्माद्दृश्यते विप्रा गृहोपरि कदाचन ।
 ध्वजं चेदद्भुतं विद्याद्विडालप्रसवे सति ॥ १८ ॥
 श्वकुक्कुटवराहाणां गृहे चेत् प्रसवो भवेत् ।
 सपुत्रं सकलत्रं च मरणं तस्य चादिशेत् ॥ १९ ॥
 ११ सिंहे छागगवादीनां धनहानिविपत्करः ।
 रक्तस्रावो भवेद्यत्र गुरोरद्भुतदर्शनम् ॥ २० ॥

६. ल. अत्र दशमः श्लोकः 'ल' कोशे पुनरुक्ततया पठितः ।

७. ल. क्षेत्रे. ८. ल. वाद्येन. ९. स्व. म. विद्यते

१०. भविष्य० मध्यम० ३.२०.४१a.

११. भविष्य० मध्यम० ३.२०.४३

१२. ल. मिथ्यावादेन, भविष्य०—

मिथ्यावादेन गोही च राज्ञावादश्च तिष्ठति ।

१३. भविष्य० मध्यम० ३.२०.५५

^{१४}एको वृषस्त्रयो गावः सप्ताश्वा नव दन्तिनः ।

सर्वे ते स्वामिनं हन्ति सिंहे या गौः प्रसूतिका ॥ २१ ॥

शिरोहीनाः प्रजायन्ते खुराद्यैश्च हीनास्तथा ।

शिरोहीनाश्चपुच्छाया इनन्तो बिम्बे (?) प्रनश्यति ॥ २२ ॥

तस्य मृत्युर्न सन्देहः षण्मासाभ्यन्तरे द्विजाः ।

समिधश्चत्थवृक्षस्य जुहुयादयुतं नरः ॥ २३ ॥^{१५}

१४. अयं श्लोकः भुजबलभोमनाम्नि ग्रन्थेऽस्तीति शब्दकल्पद्रुमे दृश्यते । भविष्य^०
मध्यम^० ३.२०.५६ ।

१५. २३b अनन्तरं २६ अध्याये १८ श्लोकान्तो भागः 'ल' पुस्तके नास्ति ।
२३b अनन्तरं अन्य एव पञ्चदशश्लोकाः 'ल' कोशे उपलभ्यन्ते ।
कथमेतेषां श्लोकानामत्र सङ्गतिरिति न ज्ञायते । भविष्ये तु एतेषां
श्लोकानां मध्ये केचन व्यत्यस्तक्रमा दृश्यन्ते । तत्र ते उत्पातवर्णनान्ते
तच्छान्तिवर्णनसंगत्या दत्ताः । अत्रापि पञ्चदशश्लोकानन्तरं पुनश्च
संगतिं विना कुण्डमण्डपलक्षणश्लोका दृश्यन्ते ।

'ल' कोशे उपलभ्यमानाः पञ्चदश श्लोकाः :—

••••• कं पञ्चत्रिंशदुदाहृतम् ।

A मिलित्वैकं सहस्रन्तु त्रि (त्र) तीयदिवसे मतम् ॥ १००० ॥

एकन्तु त्र्यम्बके देयमग्नौ चैकं प्रकीर्तितम् ।

राहुकेतोस्तथैकैकमेवं चायुतकं भवेत् ॥ १०००० ॥

प्रथमेऽह्नि त्रिसहस्रं स्यात् ॥ ३००० ॥

द्वितीये षट्सहस्रकं ॥ ६००० ॥ एवं मानं प्रशस्यते ॥

पौष्टिके काम्यके मानं ग्रहाणां तु सहस्रकम् ॥ १००० ॥

त्रिंशांशे तु न होतव्यं दिवांशे स्थाप्य होमयेत् ।

तथा यथोक्तमानेन जुहुयात्तन्त्रवेदिभिः ॥

होता स्यादयुते तुर्यं न न्यूनं नाधिकं तथा ।

आचार्य एव होता स्या [त्र] व्यत्वकं (?) तुर्यमेव च ।

B एकमेव खड्गधारः द्वारपालश्चतुर्थकम्

सहस्रे त्वेकहस्तः स्यादयुते तु करद्वयम् ॥

षोडशाङ्गुलमुच्छेद्यं योनिवक्त्रं समेखलम् ।

कालवेदवसैर्मानं विज्ञेयं भूतिमिच्छता ॥

^{१६} बृहस्पतिं समुद्दिश्य गां च दद्यात्पयस्विनीम् ।
^{१७} उपदन्तश्चादन्तानां ह्रस्वश्च यदि दृश्यते ॥ २४ ॥
 ते विद्वेषकराः सर्वे सनकाकृतिन (?) स्तथा ।
 असिलाङ्गलादीनां मुखेपूलका प्रदृश्यते ॥ २५ ॥
^{१८} गेही तत्र विनश्येत सपुत्रपतिबान्धवः ।
 विजानीयादिदं सर्वं शुक्रस्याद्भुतदर्शनम् ॥ २६ ॥

तथैव मेखलामध्ये सार्धं सार्धाङ्गुलं त्यजेत् ।
 मानहीनं न कर्तव्यमनेकभयदन्ततः ॥
 तत्र नेमियुगं दद्यात् पूर्वा तु चतुरङ्गुला ।
 द्वितीया द्व्यङ्गुला प्रोक्ता शक्रदिकप्रवला भवेत् ॥
 चतुरस्रे तु प्रादेशे द्व्यङ्गुलेनापि वर्धयेत् ।
 अष्टादशाङ्गुलं ज्ञेयं कोणे हस्तं भवेदनु ॥
 षडङ्गुलं प्रतिदिशं वर्धयेत् क्रमशस्ततः ।
 त्रिहस्तं तद्भवेत्कुण्डे कोरो कोरो करद्वयम् ।
 चतुरश्रं ग्रहमध्ये श्रे योनिवक्त्रमधोमुखम् ॥
 कारयेन्मेखलामध्ये विन्यसेत्कुण्डपश्चिमे ।
 कुण्डं कालांशकं कुर्यान्मध्यादौ विलिखेद्बुधः ॥
 पञ्चांशे वैष्णवे यागे ग्रहयागे शिवादितः ।
 सार्धाङ्गुलं च प्रथमं मेखलायां परे तथा ॥
 वस्तुयागे तडागे च पश्चिमादिक्रमेण तु ।
 मेखलायास्तु पूर्वादिप्रासादे विपरीतकम् ॥
 तडागादेश्च खनने मध्यादुत्तरहीनके ॥

- A. दृश्यतां भविष्यं मध्यमं ३.२०.१७६, १७७ a
 B. इदमपि संगतिं विना दृश्यमानं प्रघट्टकं कुण्डमण्डपलक्षणादत्र स्थानभ्रष्टमा-
 गतमिति भाति । पूर्वमेवात्र स्वल्पमत्स्ये १७ तमे अध्याये वर्णितोऽयं
 विषयः । तत्र तु ग्रन्थवानुपूर्वी दृश्यते ।
 १६. भविष्यं मध्यमं ३.२०.६२.
 १७. " " ३.२०.७२.
 १८. दृश्यतां भविष्यं मध्यमं ३.२०.७४-८३ b ।

देवागारे गृहे वापि लोहितं यदि पश्यति ।
 पुष्पितो दृश्यते लोकस्तत्र विद्धि महद्भयम् ॥ २७ ॥
 पुष्पितं स्वगृहं यस्य घटे वा बुद्बुदो भवेत् ।
 हस्त्युष्ट्रमहिषा गावः छागो वा स्वगृहे तथा ॥ २८ ॥
 ग्राम्यश्वा दृश्यते कश्चित् सौरैरद्भुतमादिशेत् ।
 धनुः खड्खं गदा चक्रं गृहं वा कम्पते यदि ॥
 विना वातादिदोषेण शनेरद्भुतमादिशेत् ॥ २९ ॥
 शङ्खनी धमनीसर्पस्तथाजगरगोघिकाः ।
 द्वारान्ते दृश्यते यत्र शनेरद्भुतमादिशेत् ॥ ३० ॥
 दिवा जम्बुकहसनं सन्ध्यायां कटुकटायते ।
 देवानां हसनं कम्पः स्वेदो वाग्वादिनिर्गमः ॥ ३१ ॥
 स्रवेतां क्षीररुधिरे शनेरद्भुतदर्शनम् ।
^{१६} गृही तत्र विनश्येत सपुत्रपशुबान्धवः ॥ ३२ ॥
 उदितं दृश्यते व्योम्नि ज्वरितं पावकं तथा ।
 मनुष्याणां गवां चैव मरणं चात्र विक्रमः (?) ॥ ३३ ॥
 विनश्यन्ति सदा सर्वे शनेरद्भुतदर्शनात् ।
 कूपे घटे तप्तजलं तडागस्य च विकृतिः ॥ ३४ ॥
 मास्येकस्मिन् त्रिभिः पक्षैः शनेरद्भुतदर्शनम् ।
^{२०} शन्नो देवीति मन्त्रेण शुभार्थं शनिवासरे ॥ ३५ ॥
^{२१} चरुं च श्रपयेत्तत्र शन्नो देवि ऋचं स्मरन् ।
 जुहुयाद्युतं सम्यक् तस्य दोषस्य शान्तये ॥ ३६ ॥
 गां च नीलां ततो दद्यात् सवत्सां च पयस्विनीम् ।
 वासो युगं च विप्राय सुवर्णं रजतं तथा ॥ ३७ ॥

१६. दृश्यतां भविष्य° मध्यम° ३.२०.८३-८५b.

२०. भविष्य° मध्यम° ३.२०.८८b.

२१. दृश्यतां भविष्य° मध्यम° ३.२०.८९-९५.

मेघं विना गर्जनं च वृष्टिश्चैव प्रमादतः ।

बहुमिश्रितपांशूनि (?) पतन्ति यदि भूमिषु ॥ ३८ ॥

शिलाः पतन्ति शिखरात् वृक्षा वातविवर्जिताः ।

शक्रध्वजस्यापि तथा पतनं यत्र दृश्यते ॥ ३९ ॥

दिवा फेरवो रुवन्ति उलूकाश्च निशाचराः ।

निपत्य निशि काकस्तु हंसो रौति निवेशने ॥ ४० ॥

गोच्छागमहिषौघाश्च शनेरदभुतदर्शनम् ।

^{२२}अधर्मप्रबलो देशः राजा धर्मपराङ्मुखः ॥ ४१ ॥

अन्योन्यं च जिघांसन्ति गावश्च ब्राह्मणास्तथा ।

गृहे गृही विनश्येत काकमैथुनदर्शनात् ॥ ४२ ॥

काकश्च खरजम्बुका दृष्टाः कचित्प्रमादतः ।

मार्जारच्छागभार्याद्या गवाद्याः पशुजातयः ॥ ४३ ॥

दुर्निमित्तानि चैतानि राहोरदभुतमादिशेत् ।

यज्ञोपवीते दग्धेऽपि गृहदाहपरिप्लवे ॥ ४४ ॥

जले नौका निवज्जेच्चेद् देवो रुद्राक्ष एव च ।

भग्नो देवः सुवर्णं वा चौरैश्चेन्नीयते क्वचित् ॥ ४५ ॥

एवमादीनि चान्यानि वह्निदग्धानि यानि च ।

दुर्निमित्तानि सर्वाणि राहोरदभुतमादिशेत् ॥ ४६ ॥

द्रोणकाकः सारमेयो गृध्रकङ्कबकादयः ।

मार्जारजलमार्जारौ सिंहव्याघ्रादयो द्विजाः ॥ ४७ ॥

मैथुनं दृश्यते ह्येषां तस्थाने मरणं भवेत् ।

द्रष्टृणां च भवद्व्याधिः केतोरदभुतमादिशेत् ॥ ४८ ॥

सर्पस्य मैथुनं दृष्ट्वा त्रिमासान्मरणं भवेत् ।

शकुनस्य कपोतस्य वत्सरान्नात्र संशयः ॥ ४९ ॥

दुर्गामहेशमूर्तेश्च मृन्मय्या अपि भङ्गने ।
स्थूनाया भङ्गपातौ च केतोरद्भुतमादिशेत् ॥ ५० ॥
नृपतिर्त्रियते तत्र नगरोच्छादनं भवेत् ।
बिल्वसाथाघ्नति (?) र्यत्र फलानां त्रुटनं तथा ॥
स विज्ञेयो महोत्पातो राज्ञां छत्रे ध्वजेऽपि वा ॥ ५१ ॥
^{२३}दधिमधुघृताक्तं च जुहुयादयुतं द्विजः ।
केतुं कृण्वन्निति मन्त्रेण केतोर्विनिर्वपेच्चरुम् ॥ ५२ ॥
नीलां गां च सवत्सां च बहुक्षीरप्रदां तथा ।
मुक्तिकाहेमरागांश्च गां च दद्यात्तु दक्षिणाम् ॥ ५३ ॥
होमान्ते भोजयेद्विप्रान् यथाशक्ति च दक्षिणाम् ।
अरिष्टदोषनाशाय ततः सम्पद्यते शुभम् ॥ ५४ ॥
दक्षिणस्यां दिशि च्छाया संपश्येदात्मनः स्वयम् ।
स्वच्छायां पादतश्चैव पश्चाद्यदि शिरोद्वयम् ॥ ५५ ॥
^{२४}एतयोरपि यच्छिन्नं पश्यन्ति मुखलोहितम् ।
दशाहे कस्यचिन्मृत्युः कस्यचित्पक्षगोचरे ॥ ५६ ॥
^{२५}सङ्ग्रामः स्यान्महाघोरो दुर्भिक्षं मरकं तथा ।
गोशालास्वश्वशालासु सुखशालासु (?) वै तथा ॥
गृध्रादयः पतन्त्यत्र ततः शान्तिं समाचरेत् ॥ ५७ ॥
धान्यानामयुतं तत्र जुहुयात् क्षेमकृत्तरः ।
देवानां विकृतिर्यत्र अनावृष्टिश्च जायते ॥ ५८ ॥
अतिवृष्टिर्भवेद्वापि वैष्णवी शान्तिरिष्यते ।
पशूनां मरणे प्राप्ते प्रजानामपि दारुणे ॥ ५९ ॥

२३. दृश्यतां भविष्य० मध्यम० ३.२०.१२६-२६.

२४. दृश्यतां भविष्य० मध्यम० ३.२०.१३०.

२५. अद्भुतसागर, पृ० ४६४.

रौद्री शान्तिस्तु विज्ञेया नादेशोऽन्य (?) अतोऽन्यतः ।

अद्भुते च समुत्पन्ने शिलावृष्टिर्द्यदि भवेत् ॥

दिनत्रयाभ्यन्तरे च निष्फलमद्भुतं भवेत् ॥ ६० ॥

क्षुद्राद्भुते च सप्ताहात् चतुर्दिने महाद्भुते ।

अद्भुतस्य विपाकश्चेद् विनाश आत्मनस्ततः ॥ ६१ ॥

त्रिभिर्वर्षेस्तथा ज्ञेयं सुमहद्भयदायकम् ।

^{२६}अङ्गदक्षिणभागे च सम्यक् प्रस्फुरणं भवेत् ॥ ६२ ॥

अप्रशस्तस्तथा वामे पृष्ठस्य हृदयस्य च ।

स्त्रीणां विपर्यये शस्तं शुक्लकृष्णादिभेदतः ॥ ६३ ॥

वामदक्षिणतश्चापि कालजात्यादिभेदतः ।

ललाटं स्पन्दते चेत्तदादित्यस्याद्भुतं भवेत् ॥ ६४ ॥

भुजपादौ तथा चक्षुः स्पन्दते चन्द्रकस्य च ।

लिङ्गजङ्घोरुपार्श्वं चेत् स्पन्दते भौममादिशेत् ॥ ६५ ॥

कण्ठश्चेत् स्पन्दते विषा गुह्यस्य च नखस्य च ।

स्पन्दते पुष्पिते वापि शनेरद्भुतमादिशेत् ॥ ६६ ॥

अङ्गुलिः स्पन्दते कट्यां तथाङ्गुष्ठश्च स्पन्दते ।

शुकस्य तच्च निर्दिष्टं तथोक्तां शान्तिमाचरेत् ॥ ६७ ॥

इति स्वल्पमत्स्यपुराणे षट्पादकार्यासाहस्रे महेश (?) अद्भुतविधौ

अष्टाविंशोऽध्यायः ॥ २८ ॥

श्रीमत्स्य उवाच—

१ गृह्यज्ञे त्रिधा मानं कर्त्तव्यं सुविचक्षणैः ।
 अमानेन कृते यज्ञेऽप्यन्तरायो भवेद् यतः ॥ १ ॥
 तस्मान्मानं तु कर्त्तव्यं जपहोमादिकर्मसु ।
 साहस्रिकं कनिष्ठं तु मध्यमं चायुतं मतम् ॥ २ ॥
 उत्तमं लक्षमित्याहुर्वर्णस्थानमितीरितम् ।
 लक्षहोमो न कर्त्तव्यः कलिकाले कथंचन ॥ ३ ॥
 आयुः प्रजाः कलत्रं च यशो नाशयते यतः ।
 सहस्रं विभवे यत्तु पुष्टिके तु शतं शतम् ॥ ४ ॥
 यत् शेषं सततं तेषामधिप्रस्यधिदैवते ।
 प्रकाशयेद् दशवलि (?) भागशेषस्थितो भवेत् ॥ ५ ॥ (?)
 अधिकरूपहोमं च अग्निमुद्दिश्य तद्दधुमेत् ।
 विंशांशं चैव साहस्रे अरिष्टाय (?) दशांशकम् ॥ ६ ॥
 ज्ञेयं पञ्चशतं तत्र पञ्चाङ्गेन ग्रहानपि ।
 उपग्रहेभ्य पञ्चाङ्गमेकैकस्य चतुर्दश ॥ ७ ॥
 एकत्रिंशद्गृहेभ्यश्च युगलं चात्र वारयेत् ।
 एकाहेनायुतं यत्र जुहुयादपि मानवः ॥ ८ ॥
 तत्र पञ्चदशभागाः कल्पनीयाः सदा बुधैः ।
 तत्रानिष्टे तु पञ्चाशत् पञ्चाङ्गं तद्ग्रहेष्वपि ॥ ९ ॥
 उपग्रहेषु पञ्चाशद् दशमं भागशेषतः ।
 अष्टौ ग्रहेभ्यो दातव्याः त्र्यम्बके चैवमुच्यते ॥ १० ॥
 धनञ्जये तथैवैकमेवं चायुतमुच्यते ।
 तत्रानिष्टे त्रिसाहस्रं त्रिशतं त्रिशतं तथा ॥ ११ ॥

१. ल. पूर्वोक्तप्रकारेण ल. मातृकायां ग्रन्थपातः; अतोऽस्मिन् ग्रन्थाय १-१८ श्लोका न सन्ति ।

चतुःशतं ग्रहाणां तु तथा सप्तदशाधिकम् ।
 उपग्रहाणां प्रत्येकं पञ्चाशीत्यधिकं भवेत् ॥ १२ ॥
 अयुतहोमं तु यत्र शान्तिके पौष्टिके तथा ।
 तत्र मानेन कर्त्तव्यं दिवसे स्थितिरेव च (?) ॥ १३ ॥
 प्रथमेऽहन्यनिष्टस्य सहस्रं त्रिशताधिकम् ।
 तथा ग्रहाणां प्रत्येकं पञ्चाशच्च निगद्यते ॥ १४ ॥
 नायकस्यापरं शतं ।
 मिलित्वा त्रिसहस्रं तु प्रथमेऽहनि होमयेत् ॥ १५ ॥
 द्वितीये दिवसे दद्यादनिष्टे द्विसहस्रकम् ।
 प्रतिग्रहाणां त्रिशतं तथैवाष्टादशाधिकम् ॥ १६ ॥
 अधिप्रत्यधिदेवानां षोडशैषां यथाक्रमम् ।
 एकाशीतिभवेन्मानमशीतिश्चान्तयोर्द्वयोः ॥ १७ ॥
 मिलित्वा षट्सहस्रं तु द्वितीयदिवसे मतम् ।
 तृतीयेऽनिष्टभागे च त्रिंशत् परिकल्पयेत् ॥ १८ ॥
^२ लिखनेद् बाहुमात्रं च तथाष्टादशत्र्यङ्गुलम् ।
^३ शुभादौ मण्डले कार्यं (?) वैष्णवे तु प्रशस्यते ॥ १९ ॥
 शम्भोर्यागे भवेत्पीतं ग्रहयागे तु शुभ्रकम् ।
 यस्तु न वेष्टनं दद्यान्निर्मले^४ कुण्डमण्डले ॥ २० ॥
 तत्र वैवस्वतो राजा यागांशं च हरत्यपि ।
 नवनाभं ग्रहमखे प्रशस्तं चायुते बुधाः ॥ २१ ॥
 कुम्भे चैव सहस्रे तु (?) मोक्ष एषु विशिष्यते (?) ।
 पण्डपे चार्कहस्ते तु कर्त्तव्ये कुण्डमण्डले ।
 अथवा करहीनं स्यात् प्रस्तारे द्विजसत्तमाः ॥ २२ ॥
 त्रिहस्तवेदिकामध्ये लिखेत् पद्मं सुलक्षणम् ।
 प्रादेशमात्रमुच्छेधाद् द्व्यङ्गुलेनेति (?) भूषिते ॥ २३ ॥

२. ल. लिखने राहुमात्रं च तथा प्रादेशत्र्यङ्गुलम् ।

३. ल. शुभादौ । ४. ल. वेतनं । ५. ल. निर्माने ।

माघे ग्रहमखः शस्तः सर्वसिद्धिकरः परः ।
 फाल्गुने महदैश्वर्यं चैत्रेप्यधिकमादिशेत् ॥ २४ ॥
 वैशाखे धनधान्याढ्यं ज्यैष्ठे च विपुलं धनम् ।
 आषाढे चार्थलाभश्च श्रावणे शत्रुनाशनम् ॥ २५ ॥
 भाद्रे विपत्करं चैव आश्विने धनवान् भवेत् ।
 कार्तिके राष्ट्रहानिः स्यान्मार्गशीर्षे तु भूषणम् ॥ २६ ॥
 अयुते पुत्रहानिः स्यात् (?) पौषे हानिं विनिर्दिशेत् ।
 शान्तिकेऽप्ययुतं ग्राह्यं (?) सहस्रे नास्ति दूषणम् ॥ २७ ॥
 ग्रहाणां शान्तियागे तु तत्र नास्ति विचारणा ।
 शुभेर्क्षे करपयेद्यागं दिवसे च विचक्षणः ॥ २८ ॥
 अद्भुतं च भवेद्यस्य वारे स्यात्तस्य तस्य हि ।
 तत्रापि सौम्यवारेषु कुर्याद्यागं विचक्षणः ॥ २९ ॥
 बृहस्पतिस्तथा शुक्रः बुधः सोमश्च पुष्टिदः ।
 प्रतिपच्च द्वितीया च पञ्चमी सप्तमी तथा ॥ ३० ॥
 दशम्येकादशी चैव द्वादशी च त्रयोदशी ।
 एताः प्रशस्तास्तथयः शुक्लपक्षस्तु पुष्टिदः ॥ ३१ ॥
 शिवो वृद्धिर्वरीयांश्च ध्रुवः शुक्रश्च शोभनः ।
 शुक्रो (?) ब्रह्मा च सौभाग्यः सुकर्माऽपि च पुष्टिदः ॥ ३२ ॥
 हवनं व्यालं वनिकं कौलरोगवतण्डिनौ (?) ।
 शस्तान्येतानि ऋक्षाणि दारुणानि विवर्जयेत् ॥ ३३ ॥
 कृषिकर्मणि वेदानामारम्भे गृहकर्मणि ।
 ग्रहयागेष्वभोग्रार्थो लभ्येत शुभपक्षके ॥ ३४ ॥
 श्राद्धे विध्यनुसारेण क्रतुदक्षौ च दैवतौ ।
 मातृयागं पुरस्कृत्य ततो यागगृहं व्रजेत् ॥ ३५ ॥

६. ल. भूतिदम्. ७. ल. शुभेषु

८. ल. सुकर्मायुस्तथैव च

९. ल. अत्राप्यशुद्ध एव पाठः—हरणव्याल वनिक कौणवो गवतण्डिलौ ।

आचार्यं वरयेत् पूर्वं वस्त्रादिभिरलङ्कृतम् ।
 ऋत्विजं वरयेत् पूर्वं ब्रह्माणं तदनन्तरम् ॥ ३६ ॥
 सदस्यांश्च ततः पश्चादेष एव विधिक्रमः ।
 आचार्यादींश्च संस्थाप्य वेद्या ऐशान्यभागके ॥ ३७ ॥
 घटे गणेशं ब्रह्माणं दिक्पालांश्च समर्चयेत् ।
 ध्यानवर्णानुरूपेण पूजनीयाः प्रयत्नतः ॥ ३८ ॥
 मण्डपं रक्तसूत्रैश्च वेष्टयेत्तदनन्तरम् ।
 १० स्नापनं कल्पयित्वा तु भूतशुद्धिं विधाय च ॥ ३९ ॥
 विचिन्त्य ग्रहराजानमात्मानं नम इत्युत ।
 शिखायां विन्यसेत् पुष्पं मातृकान्यासपूर्वकम् ॥ ४० ॥
 मन्त्रन्यासं ततः कुर्यात् पीठपूजां समारभेत् ।
 चण्डं चैव प्रचण्डं च अतिचण्डं महत्तथा ॥ ४१ ॥
 पूर्वादिद्वारदेशेषु मध्य आधारशक्तिकः ।
 रक्ताक्षतं रक्तपुष्पं रक्तचन्दनसंयुतम् ॥
 पात्रान्तरस्थं सन्ध्यायां ध्यानं शृणु द्विजोत्तमाः ॥ ४२ ॥
 सहस्रकिरणं देवं रक्तपद्मासनस्थितम् ।
 रक्ताम्बरधरं रक्तपङ्कजद्वयधारिणम् ॥ ४३ ॥
 जवाविद्रुमसंकाशं सप्तसप्तिरथे स्थितम् ।
 परं ज्योतिर्मयं नित्यं निर्मलं पापनाशनम् ॥ ४४ ॥
 कलत्रद्वयसंपन्नं संज्ञाच्छायासमन्वितम् ।
 सेवितं देवगन्धर्वैर्विद्याधरमहोरगैः ॥ ४५ ॥
 प्राङ्मुखं वर्तुलं चैव द्वादशाङ्गुलनिर्मितम् ।
 राजन्यं ११ काश्यपेयं च चिन्तयेद्ग्रहनायकम् ॥
 ध्यात्वाङ्गानि च संपूज्य पूजयेत्तदनन्तरम् ॥ ४६ ॥

१०. ल. स्वासनं

११. स्व. म. अपपाठः.

‘आकृष्णे’ नेति मन्त्रस्य सुवर्णं ऋषिस्त्रिष्टुप्च्छन्दः सविता देवता
सूर्यप्रीतये विनियोगः ।

रक्तपद्मासनस्थो यः सप्तघोटकवाहनः ।

सप्तद्वीपप्रदीपो यः तस्मै नित्यं नमो नमः ॥ ४७ ॥

आदित्यं पूजयेत् पश्चादुपचारैः स्वशक्तितः ।

उपदेवांश्च तत्रैव उपचारैरनन्तरम् ॥ ४८ ॥

शुद्धस्फटिकसङ्काशमीश्वरं द्विभुजं प्रभुम् ।

त्रिशूलखट्वाङ्गधरं व्याघ्रचर्माम्बरं हरम् ॥ ४९ ॥

भस्मभूषितसर्वाङ्गं वृषारूढस्वविग्रहम् ।

व्यालयज्ञोपवीतं च मुण्डमालोपशोभितम् ॥

जटाजूटसमायुक्तं चन्द्रार्धकृतशेखरम् ॥ ५० ॥

‘त्र्यम्बक’मिति मन्त्रस्य वशिष्ठ ऋषिरनुष्टुप्च्छन्दो

रौद्री देवता त्र्यम्बकप्रीतये विनियोगः ।

वर्हि ध्यायेज्जटाजूटमर्द्धमौलिं त्रिलोचनम् ।

जवाविद्रुमसङ्काशमारक्तं च चतुर्भुजम् ॥ ५१ ॥

भ्राजमानं वराभीतिशक्तिस्वस्तिकधारिणम् ।

सूर्यकोटिप्रतीकाशं सेव्यमानं सुरैरपि ॥ ५२ ॥

‘अग्निं दूत’ मिति मन्त्रस्य विश्वरूप ऋषिस्त्रिष्टुप्च्छन्दः

आग्नेयी देवता अग्निप्रीतये विनियोगः ।

^{१२} सोमं तु शङ्खधाराभं श्वेतपद्मोपरि स्थितम् ।

द्विभुजं पुस्तकं वामे अक्षमालां च दक्षिणे ॥ ५३ ॥

दशाश्वरथमारूढमप्सरोभिश्च सेवितम् ।

दक्षिणाभिमुखं ध्यायेदर्द्धचन्द्राकृतिं तथा ॥ ५४ ॥

चतुर्विंशत्यङ्गुलेन सम्मितं वैश्यजातिकम् ।

आत्रेयगोत्रकं चापि आग्नेय्यां दिशि संस्थितम् ॥ ५५ ॥

१२. ल. अयं श्लोकः ५१ श्लोकात्पूर्वं दृश्यते ।

‘इमन्देवा’ इति मन्त्रस्य गौतम ऋषिः बृहतीच्छन्दः

सोमो देवता सोमप्रीतये विनियोगः ।

शङ्खकुन्दप्रतीकाशः क्षीरसागरसंभवः ।

शम्भोः शिरसि संस्थो यः तस्मै नित्यं नमो नमः ॥ ५६ ॥

दलेषु वासुदेवादीन् तद्वले कमलादिकान् ।

गन्धैः पुष्पैश्च विधिवदर्चयेत् भक्तितत्परः ॥ ५७ ॥

ततोऽधिदेवतां ध्यायेदुमां कुन्देन्दुसप्रभाम् ।

द्विभुजां शुक्लवस्त्रां च शुक्लाभरणभूषिताम् ॥

शुक्लपद्मोषविष्टां च शुक्लपद्मद्वयान्विताम् ॥ ५८ ॥

देवगन्धर्वयक्षाद्यैरप्सरोभिश्च सेविताम् ॥ ५९ ॥

‘श्रीश्च त’ इति मन्त्रस्य नारायण ऋषिस्त्रिष्टुप्छन्दः आग्नेयी

देवता उमाप्रीतये विनियोगः ॥

कर्णिकावामभागे तु आपः प्रत्यधिदेवताः ।

शङ्खकुन्देन्दुधवलास्त्रिनेत्राः द्विभुजाः शुभाः ॥ ६० ॥

पीतवस्त्रपरिधानाः सितपद्मासनस्थिताः ।

वरदाभयहस्ताश्च सेवितास्त्रिदशैरपि ॥ ६१ ॥

‘अंसन्तर’ मिति (अप्स्वन्तरिति) मन्त्रस्य बृहस्पतिऋषिरुष्णिक्छन्दः

अश्विनीकुमारदेवता अप्-प्रीतये विनियोगः ॥

मङ्गलं त्र्यम्बकं ध्यायेद्दक्षिणे पश्चिमामुखम् ।

चतुर्बाहुमुदारान् शङ्खचक्रगदाधरम् ॥ ६२ ॥

दण्डपाशधरं चापि रक्तपद्मोपरि स्थितम् ।

रक्तमाल्याम्बरधरं रक्ताभरणभूषितम् ॥ ६३ ॥

जवाविद्रुमसङ्काशं रक्तचन्दनचर्चितम् ।

भारद्वानं क्षत्रियं च सर्वकामार्थसिद्धिदम् ॥ ६४ ॥

‘अग्निर्मूर्द्धे’ति मन्त्रस्य विश्वरूपऋषिर्गायत्रीच्छन्दः

आग्नेयी देवता मङ्गलप्रीतये विनियोगः ॥

जवाविद्रुमसङ्काशो त्रिद्युहामसमप्रभः ।

शक्तिहस्तो महीपुत्रस्तस्मै नित्यं नमो नमः ॥ ६५ ॥

हलयुधादीन् संपूज्य गौर्यादीनपि भक्तितः ।

पञ्चोपचारैर्विधिवन्नानामध्यैः पृथक् पृथक् ॥ ६६ ॥

स्कन्दं च चिन्तयेद् भक्त्या शुक्लवर्णं त्रिनेत्रकम् ।

द्विभुजं पीतवस्त्रं च शूलाशधरं सदा ॥ ६७ ॥

‘यदस्कन्द’ इति मन्त्रस्य भरद्वाजजमदग्निदीर्घतपस्वि (सः ?)

ऋषयः त्रिण्डुपच्छन्दः स्कन्दो देवता स्कन्दप्रीतये विनियोगः ।

ध्यायेद्बुधं चतुर्बाहुं यष्टितोरणं (तोमर ?) धारिणम् ।

अधोहस्तद्वये चैव खेटकं टङ्ककं तथा ॥ ६८ ॥

हरिचन्दनलिप्ताङ्गं वनमालाविभूषितम् ।

पीतवर्णं पीतवस्त्रं पीतपद्मोपरि स्थितम् ॥

आत्रेयगोत्रजं वैश्यमुत्तराभिमुखस्थितम् ॥ ६९ ॥

‘उद्बुध्यस्वे’ति मन्त्रस्य परमेष्ठी ऋषिस्त्रिण्डुपच्छन्दो

बुधो देवता बुधप्रीतये विनियोगः ।

पीतपद्मासनस्थो यः पीताम्बरधरो बुधः ।

दिव्यरूपः शशिपुत्रः तस्मै नित्यं नमो नमः ॥ ७० ॥

अश्विन्यादींश्च सर्वादीन् धृत्यादीनग्नितो यजेत् ।

श्वेताक्षतैः श्वेतपुष्पैः नानागन्धैः पृथग्विधैः ॥ ७१ ॥

नारायणं बुधस्याधिदैवतं चिन्तयेत्ततः ।

सूर्यमण्डलमध्यस्थं सूर्यकोटिसमप्रभम् ॥ ७२ ॥

पीताम्बरधरं देवं वनमालाविभूषितम् ।

श्रीवत्सकौस्तुभोरस्कं हारकेयूरधारिणम् ॥ ७३ ॥

किरीटकुण्डलधरं मेघश्यामं चतुर्भुजम् ।

शङ्खचक्रगदापद्मधरं षोडशवत्सरम् ॥ ७४ ॥

‘विष्णोर्विराट् (विष्णो रराट्) मसी’ति मन्त्रस्य औत्थ्य ऋषिर्गायत्रीच्छन्दो
नारायणदेवता नारायणप्रीतये विनियोगः ॥

ध्यायेद्द्विष्णुं पीतवर्णं शङ्खचक्रगदाधरम् ।

चतुर्बाहुमुदाराङ्गं वनमालोपशोभितम् ॥ ७५ ॥

श्रीवत्सकौस्तुभोरस्कं हारकेयूरभूषितम् ।

गन्धर्वयक्षरक्षोभिः सेवितं त्रिदशैरपि ॥

आजितेनातपत्रेण आजमानं सुरोत्तमम् ॥ ७६ ॥

‘इदं विष्णु’ रिति मन्त्रस्य मेघातिथि ऋषिर्गायत्रीच्छन्दः विष्णुर्देवता
विष्णुप्रीतये विनियोगः ॥

गुरुं ध्यायेत् पीतवर्णं पीतपद्मासनस्थितम् ।

पीताम्बरधरं देवं पद्माकारं चतुर्भुजम् ॥ ७७ ॥

कुशमुष्टिं चाक्षसूत्रं वामे दण्डकमण्डलम् ।

उदङ्मुखं द्विजश्रेष्ठं गोत्रेणाङ्गिरसं तथा ॥ ७८ ॥

‘बृहस्पति’ रिति (ते’इति) मन्त्रस्य गुत्समद् ऋषिस्त्रिष्टुप्च्छन्दो बृहस्पति-
देवता बृहस्पतिप्रीतये विनियोगः ॥

पद्माकृतिः पद्महस्तः पीताम्बरधरो गुरुः ।

इन्द्रादिभिः स्तूयमानस्तस्मै नित्यं नमो नमः ॥ ७९ ॥

पूजयेद् गमकादींश्च पूर्वादिदलदेवताः ।

दमन्यादींश्च तत्रैव दलाग्रेषु समन्ततः ॥ ८० ॥

ब्रह्माणं ध्यायेच्चतुर्वक्त्रं चतुर्बाहुसमन्वितम् ।

अक्षमालां श्रुवं चैव कुशमुष्टिं कमण्डलम् ॥

दधानं रक्तगौराङ्गं पीतपद्मासनस्थितम् ॥ ८१ ॥

‘ब्रह्म जज्ञान’मिति मन्त्रस्य प्रजापति ऋषिस्त्रिष्टुप्च्छन्दः ब्रह्म देवता ब्रह्म-
प्रीतये विनियोगः ।

ध्यायेदिन्द्रं वामभागे गौरवर्णं महाबलम् ।

ऐरावतसमारूढं वज्रशार्ङ्गादिधारिणम् ॥

अप्सरोग्भिः स (सु ?) रूपाभिः सेव्यमानं सुरासुरैः ॥ ८२ ॥

‘त्रातार’मिति मन्त्रस्य सुवर्णऋषिस्त्रिष्टुप्छन्द इन्द्रो देवता इन्द्रप्रीतये
विनियोगः ॥

कुन्दावदातं ध्यायेच्च भृगुजं पीतवाससम् ।
श्वेतपद्मासनस्थं च पुस्तकाभयधारिणम् ॥
चतुरस्रं पूर्वभागे ^{१३}नवगुणमुदाहृतम् ॥ ८३ ॥

‘अत्रा’दिति मन्त्रस्य अश्विनी सरस्वती ऋषी जगतीच्छन्दः आग्नेयी देवता
शुक्रप्रीतये विनियोगः ॥

कुन्दावदातो दैत्यानां गुरुर्यो भृगुनन्दनः ।
साक्षसूत्रधरः श्रीमान् तस्मै नित्यं नमो नमः ॥ ८४ ॥
गोपादींश्च पूर्वभागे वामाद्याः पत्रमूलके ।
गन्धपुष्पादिनैवेद्यैरुपचारैरनन्तरम् ॥ ८५ ॥
शक्रं दक्षिणदिग्भागे द्वितीयं पीतवाससम् ।
ऐरावतसमारूढं वज्रशारङ्गधारिणम् ॥ ८६ ॥

‘सज्जोषा’ इति मन्त्रस्य विश्वामित्र ऋषिस्त्रिष्टुप्छन्दः शक्रो देवता शक्र-
प्रीतये विनियोगः ॥

इन्द्रार्णीं पूजयेद् वामे पीतवर्णां सुरार्चिताम् ।
रक्ताम्बरधरां देवीं दिव्यपर्यङ्कशायिनीम् ॥
विद्योतयन्तीं वपुषा अप्सरोभिश्च सेविताम् ॥ ८७ ॥

‘नियुक्ता’ इति मन्त्रस्य सुरभर्ग ऋषिर्गायत्रीच्छन्दो वायवी देवता शची-
प्रीतये विनियोगः ।

नीलवर्णं शनिं ध्यायेद्द्विभुजं सर्वकामदम् ।
^{१४}पाषाणं मूषलं (?) चैव दधानं च करद्वये ॥ ८८ ॥
दक्षिणाभिमुखं चैव चतुरङ्गुलमायतम् ।
गोत्रतः काश्यपं शूद्रं जातितः परिकल्पयेत् ॥ ८९ ॥

१३. ल. नवाङ्गुल^० ।

१४. चाप-बाण-शूल-गदा एव शनैश्चरस्य हस्तयोरिति सर्वत्र दृश्यन्ते ।

‘शन्नो देवीति’ मन्त्रस्य दध्यञ्चा (ङ् अ) धर्वनृषिर्गायत्रीच्छन्दः आपो
देवता शनिप्रीतये विनियोगः ।

सूर्यपुत्रः शनिर्दृप्तः नीलाञ्जनचयप्रभः ।

छायापुत्रो महाकायः तस्मै नित्यं नमो नमः ॥ ९० ॥

ऐशान्यादिदले वामे क्रूराद्याः शक्तिसंयुतः ।

पूजयेद्गन्धपुष्पाद्यैरुपचारैरनुत्तमैः ॥ ९१ ॥

यमं ध्यायेत् पीतवर्णं द्विभुजं पीतविग्रहम् ।

दण्डपाशधरं चैव महिषारूढविग्रहम् ॥

सेव्यमानं सुरौघैस्तु अप्सरोभिस्तथापरैः ॥ ९२ ॥

‘असि यम’ इति मन्त्रस्य भार्गवो जमदग्निदीर्घतमा ऋषयः त्रिष्टुप्
छन्दोऽश्विनीकुमारो देवता यमप्रीतये विनियोगः ॥

वामे प्रजापतिं ध्यायेच्चतुर्बाहुं चतुर्भुजम् ।

पीतवस्त्रं पीतवर्णं पीतहंसोपरि स्थितम् ॥ ९३ ॥

कमण्डलुं चाक्षमूत्रं धारयन्तं सुशोभनम् ।

उच्चारयन्तं वेदांश्च चतुर्भिर्मुखपङ्कजैः ॥ ९४ ॥

‘प्रजापतये’ इति मन्त्रस्य वरुणऋषिस्त्रिष्टुप्छन्दः प्रजापतिर्देवता प्रजा-
पतिप्रीतये विनियोगः ॥

राहुं ध्यायेन्नौलवर्णं नीलपद्मासनस्थितम् ।

वरदं च गदाहस्तं सिद्धगन्धर्वसेवितम् ॥

पाठीनसगोत्रं शूद्रं च द्वादशाङ्गुलमीरितम् ॥ ९५ ॥

‘कयानः चित्र’ इति मन्त्रस्य वामदेव ऋषिर्गायत्रीच्छन्द इन्द्राणी देवता
राहुप्रीतये विनियोगः ॥

सैहिकेयो महाबाहुरर्द्धकायो विभीषणः ।

नीलवर्णो महाकायस्तस्मै नित्यं नमो नमः ॥ ९६ ॥

कन्दर्पादींश्च पूजयेद्दलेषु दलदेवताः ।

दक्षिणकर्णिकायां च अधिदैवतमर्चयेत् ॥ ९७ ॥

शोभनं पूजयेत् कालं श्यामं जटिलमेव च ।

द्विभुजं च तथा ध्यायेद्दण्डपाशधरं प्रभुम् ॥ ९८ ॥

‘कार्षिणी’ति मन्त्रस्याथर्वण ऋषिरनुष्टुप्छन्दः वरुणो देवता कालप्रीतये
विनियोगः ॥

अनन्तं नागराजानं दिव्यालङ्कारभूषितम् ।

चतुर्बाहुमुदारालङ्गं शङ्खचक्रगदाधरम् ॥

पीताम्बरधरं देवं वनमालाविभूषितम् ॥ ९९ ॥

नमोऽस्त्विति मन्त्रस्य देवता ऋषयः (?) त्रिष्टुप्छन्दः ब्रह्मा देवता
अनन्तप्रीतये विनियोगः ॥

केतुं ध्यायेद्धूम्रवर्णं कृष्णपद्मोपरि स्थितम् ।

चतुर्भुजं महात्मानं चतुर्दण्डधरं तथा ॥

शूद्रं जैमिनिगोत्रं च वायव्यां दिशि संस्थितम् ॥ १०० ॥

‘केतू कृण्व’न्निति मन्त्रस्य मधुच्छन्द ऋषिरनिरुक्तागायत्री छन्द अग्नि-
देवता केतुप्रीतये विनियोगः ॥

केतुः खड्गधरो नित्यं धूम्रवर्णो महाद्युतिः ।

कालरूपो महाकायस्तस्मै नित्यं नमो नमः ॥ १०१ ॥

वासुदेवं पूर्वदले पश्चाच्चैव त्रिविक्रमम् ।

प्रद्युम्नमनिरुद्धं च नारायणपिनाकिनौ ॥ १०२ ॥

विष्णुं चैव वराहाख्यं यथासंख्यं द्विजोत्तमाः ।

दक्षिणे चिन्तयेद्देवं चित्रगुप्तं द्विभुजकम् ॥

मषिपात्रधरं चैव लेखनीदक्षहस्तकम् ॥ १०३ ॥

श्वेतवर्णं महाकायं हारकेयूरभूषितम् ।

चित्रवस्त्रधरं चैव मुकुटाटोपसंयुतम् ॥ १०४ ॥

‘चित्रावानो’ रिति मन्त्रस्य देवता ऋषयः जगतीच्छन्द अग्निदेवता
चित्रगुप्तप्रीतये विनियोगः ॥

ब्रह्माणं चिन्तयेद्वापि चतुर्बाहुं चतुर्मुखम् ।

पद्मासनगतं शान्तं देवगन्धर्वसेवितम् ॥ १०५ ॥

‘ब्रह्मयज्ञ’ मिति मन्त्रस्य प्रजापति ऋषिस्त्रिष्टुप् छन्दः प्रजापतिर्देवता
प्रजापतिप्रीतये विनियोगः ॥

स्वगृह्योक्तेन मार्गेण कुण्डसंस्कारपूर्वकम् ।

अग्निं संस्थाप्य विधिवदाधारावाज्यपूर्वकम् ॥ १०६ ॥

१^५ अर्कः पलाशः खदिर अपामार्गोऽथ पिप्पलः ।

उदुम्बरः शमी दूर्वा कुशाश्च समिधो नव ॥ १०७ ॥

उक्तं न लभ्यते यत्र प्रतिकृत्यानि (?) होमयेत् ।

अर्कस्यौदुम्बरो ग्राह्यः खदिरस्य शमी तथा ॥ १०८ ॥

पिप्पलस्य पलाशः स्यात् पलाशस्य च पिप्पलः ।

पूर्वयोरेवमेव स्यात् अपामार्गो पलाशकः ॥ १०९ ॥

कुशाभावे भवेद्दूर्वा दूर्वाभावे कुशो भवेत् ।

एवमन्योन्ययोगेन होमयेद् द्विजसत्तमः ॥ ११० ॥

घृतं न लभ्यते यत्र शुद्धक्षीरेण होमयेत् ।

क्षीरस्य च दधि ज्ञेयं मधुनश्च गुडं भवेत् ॥ १११ ॥

शर्करायाश्चेक्षुरसः तैलस्य स्नेह एव वा ।

मोदकस्य भवेत् पिष्टं पिष्टकस्यापि मोदकम् ॥ ११२ ॥

फलस्य फलमेव स्यात् काष्ठस्य काष्ठमेव च ।

अर्कं चौदुम्बरं वर्ज्यं समिद् वै पर्णकं त्यजेत् ॥ ११३ ॥

पिप्पलस्य पलाशस्य तुला तु (?) व्यङ्गुलैः समित् ।

अन्येषां काष्ठजातीनां सार्द्धद्वयङ्गुलको भवेत् ॥ ११४ ॥

शमीदूर्वाअपामार्गसमिदुक्ता प्रशस्यते ।

आरोग्यवंशयोः साग्रं सपत्रं समिधः स्मृताः ॥ ११५ ॥

ऋत्विग् वा यजमानो वा प्लावयेत् समिधं न तु ।

अथाप्लावयते सर्वं न न्यूनं नातिरिक्तकम् ॥ ११६ ॥

घृतस्याष्टतोलकानि पयसोऽपि तदद्धकम् ।

^{१६} मधु पञ्च समाख्यातं (?) तदधं मधुनः स्मृतम् ॥ ११७ ॥

कपिलः पिङ्गलो धूम्रः केतुर्जठर एव च ।

शिखी हाटकनामा च महातेजा हुताशनः ॥ ११८ ॥

लोहितश्चाग्नयो ज्ञेया ग्रहाणां प्रत्यनुक्रमात् ।

नवग्रहमखे होममिक्षुभिः कारयेत्सदा ॥

इक्षोरभावे कर्त्तव्यो मोदकैः साधकोत्तमैः ॥ ११९ ॥

तदभावे पलाशेन तदभावे तिलैर्यवैः ।

शालिभिस्तण्डुलैर्वापि होमयेद्ग्रहदेवताः ॥ १२० ॥

सर्वाभावे तु काष्ठैश्च यथोक्तैर्होमयेद्ग्रहान् ।

इक्षुदण्डादिकाष्ठान्ता हीना दशगुणोत्तरम् ॥ १२१ ॥

यवैश्च तिलसम्मिश्रैः विष्णोयगि विशिष्यते ।

कमलैरिक्षुभिर्वापि पूर्वालाभेऽपि होमयेत् ॥ १२२ ॥

मधुराक्तैश्चेक्षुदण्डैर्दधिमध्वाज्यमिश्रितैः ।

निष्कामः पुरुषः कश्चित् परं ब्रह्माधिगच्छति ॥ १२३ ॥

सकामानां भवेत् कामानष्टादशाभिवाञ्छति (?) ।

^{१७} दिगंशं (?) संयुते कुर्याद्दोषान्मुच्येत नान्यथा ॥ १२४ ॥

शान्तिके पौष्टिके चैव दशांशं शस्यते बुधैः ।

पत्रं पुष्पं फलं काष्ठं तिलेनैव यवान्वितम् ॥ १२५ ॥

पिष्टकं मोदकं चैव परमान्नं तथेक्षुभिः ।

शालितण्डुलकं चैव दशांशं ग्रहयज्ञके ॥ १२६ ॥

इक्षोरभावे दातव्यं मोदकं च घृतं च वा ।

फलानां च फलेनैव फलं च बीजसंख्यया ॥ १२७ ॥

१६. ल. दध्नः।

१७. ल. दशांशं ।

होमान्ते पातयेद्द्वारां वसोः पवित्र इत्यृचा ।

होमे प्रवर्त्तमाने वा होमान्ते पञ्च सप्त वा ॥ १२८ ॥

‘वसो पवित्र’ इति मन्त्रस्य अष्टावक्र ऋषिर्गायत्री च्छन्दो वसुधारायाः(१)
प्रीतये विनियोगः ।

अभिषेकं ततः कृत्वा ग्रहाणामथ दक्षिणाम् ।

प्रदद्यादनु रूपेण घेनुसंख्यादिपूर्वकम् ॥ १२९ ॥

पूर्णा दद्याद्यथाभागं ध्यायन् ऋष्यादिकं स्मरन् ।

षोडशोपचारैर्जुहुयादेवं नारायणस्य तु ॥

चतुर्भागं ततः कृत्वा घृताद्यैः सुविचक्षणः ॥ १३० ॥

‘यज्जाग्रतः’ षट् कुण्डिकाया जुहुयात् परयां ततः ।

रुद्रमुद्दिश्य विप्रेन्द्रा ‘आशुः शिशान’ इत्यपि ॥ १३१ ॥

पूरयेद्दधिमधुना ‘आकृष्णेना’पि होमयेत् ।

‘सप्त ते’ ‘देहि मे’ ‘पूर्णा’ ‘पुनस्त्वे’ति ऋचः क्रमात् ॥ १३२ ॥

पयसा दधिक्षौद्रैश्च आज्यैरेव चतुष्टयम् ।

सर्वान्ते जुहुयान्मन्त्री प्रणीतां च विमोचयेत् ॥ १३३ ॥

‘सहस्रशीर्षे’ति मन्त्रस्य नारायणऋषिस्तृष्टुप्च्छन्दः पुरुषो देवता
नारायणप्रीतये विनियोगः ।

‘यज्जाग्रत’ इति षट्कुण्डिकायाः शिवऋषिरनुष्टुप्च्छन्दः रुद्रो देवता
रुद्रप्रीतये विनियोगः ।

‘अद्भ्यः सम्भूत’ इत्युत्तरनारायण ऋषिर्गायत्रीच्छन्दो रुद्रो देवता
रुद्रशिखायां विनियोगः ।

‘आशुः शिशान’ इति मन्त्रस्य सुपतीक ऋषिर्गायत्री च्छन्द इन्द्रो देवता
रुद्रकवचे विनियोगः ।

‘सप्त ते’ इति मन्त्रस्य कौण्डिन्य ऋषिर्जगती च्छन्दो ब्रह्माग्निसूर्यदेवता
अग्निप्रीतये विनियोगः ।

‘देहि मे’ इति मन्त्रस्य प्रजापति ऋषिरनुष्टुप् छन्दः प्रजापतिर्देवता
अग्निप्रीतये विनियोगः ।

‘पूर्णा दर्वी परापत’ इति मन्त्रस्य शतकतु ऋषिस्तृष्टुप् छन्दः अग्निर्देवता
अग्निप्रीतये विनियोगः ।

इति स्वरूपमत्स्यपुराणे ग्रहयागे

एकोनत्रिंशोऽध्यायः ॥ २९ ॥

श्रीभगवानुवाच—

पूर्वं भूमिं परीक्षेत सूयेत तदनन्तरम् ।
 अङ्कुरार्पणकं कृत्वा पश्चाद् वास्तुं प्रकल्पयेत् ॥ १ ॥
 श्वेता रक्ता तथा पीता कृष्णा चैवानुपूर्वशः ।
 विप्रादेः शस्यते भूमिरतः कार्यं परीक्षणम् ॥ २ ॥
 विप्राणां मधुरास्वादा कषाया क्षत्रियस्य तु ।
 सुगन्धी कटुका चैव वैश्यशूद्रेषु गम्यते^२ ॥ ३ ॥
 अरत्निमात्रे वै गर्ते अनुलिप्ते तु सर्वतः ।
 घृतं मांसं सुरा रक्तं कृत्वा वर्त्तिचतुष्टयम् ॥
 ज्वालयेत् भूपरीक्षार्थं पूर्णान्तं सर्वोदङ्मुखम् ॥ ४ ॥
 दीप्तां पूर्वादि गृहीयाद् वर्णानामनुपूर्वशः ।
 विप्रादेः शस्यते भूमिरतः कार्यं परीक्षणम् ॥ ५ ॥
 शुभदः सर्ववर्णानां प्रासादेषु गृहेषु च ।
 महः कुर्याद् यत्र यत्र तत्र तत्र विधिः स्मृतः ॥ ६ ॥
 यत्र यत्रोत्सवं कुर्यात् तत्र वास्तु प्रकल्पयेत् ।
 सेत्वारामे कूपे चैव तडागादौ विशेषतः ॥ ७ ॥
 यः कृत्वा वास्तुयागं च प्रतिष्ठां न समाचरेत् ।
 कृतेष्वल्पकं फलं प्राप्नोति नात्र संशयः ॥ ८ ॥
 त्रिहस्तवेदिकामध्ये प्राङ्मुखमण्डलेषु (?) च ।
 सार्द्धहस्तप्रमाणेन चतुरस्रेण सूत्रयेत् ॥ ९ ॥
 कीलयेदंशयेत् (?) पश्चात् शातकुम्भेन सत्तमः ।
 स्फाटिकं शातकुम्भं वा द्विजातिषु प्रशस्यते ॥ १० ॥

१. दृश्यताम् आ. म. २५३. ११ a-१६ b.

२. आ. म., ल.—शस्यते ।

सूर्यमण्डलनिर्माणे मण्डलेन (?) विशेषतः ।

ताम्रसूच्या अभावे तु वैत्येना (?) इममयेन वा ॥ ११ ॥

अन्येषां राजतेनापि काष्ठैः श्रीपर्णिकै (?) रपि ।

पूर्वापरायते भागे द्वे पंक्ती सूत्रसंयुते ॥

एकाशीतिपदं कृत्वा मार्जनस्य विधिं शृणु ॥ १२ ॥

मध्ये तारपदं पञ्च मध्यस्थानं प्रचक्ष्यते ।

ब्रह्मणः परिधौ दिक्षु त्रिपदं त्रिपदं चतुः ॥ १३ ॥

कोणे चतुष्पदं स्थाप्यं कोणे कोणे चतुः चतुः (?) ।

षोडशानि (?) पदानि स्यु त्रिपदं च चतुष्टयम् ॥ १४ ॥

चतुष्टयं कोणदेशे चतुर्विंशतिरीरिताः ।

त्रिपदान्ते पञ्च पञ्च चतुर्दिक्षु विभावयेत् ॥ १५ ॥

त्रिपदं त्रिपदं कृत्वा जायते पदविंशतिः ।

बहिः काणे तथा माने कुर्यात् पदचतुष्टयम् ॥ १६ ॥

वास्त्वोशेन समं न्यूनपञ्चमस्थानकं भवेत् ।

पदस्थान् पूजयेद्देवान् त्रिंशत् पञ्चदशैव तु ॥ १७ ॥

द्वात्रिंशद् बाह्यतः पूज्याः पश्चात् पूज्यास्त्रयोदश ।

ईशानकोणादारभ्य पूजयेदक्षतैर्नरः ॥

सुखी (?) चैवाथ पर्जन्यो जयन्तः कुलिशायुधः ॥ १८ ॥

सूर्यः सत्यो मृषश्चैवमाकाशो वायुरेव च ।

पूषा च वितथश्चैव गृहस्य रक्षकावुभौ ॥ १९ ॥

गन्धर्वो भृङ्गराजश्च मृगः पितृगणस्तथा ।

दौवारिकोऽथ सुग्रीवः पुष्पदन्तो जलाधिपः ॥ २० ॥

३. दृश्यताम् आ. म. २५३. २३ c-३१ a-b; तथा भविष्य० मध्यम०

१. १०. ६ b-६.

४. आ. म., भविष्य०—शिखी ।

५ असुरः शोषपापौ च नागोऽहिर्मुष्य (?) एव च ।
 ६ भक्ताटः सोमसर्पौ च अदितिश्च दितिस्तथा ॥ २१ ॥
 अर्यमा सविता चैव विवस्वान् विबुधाधिपः ।
 मित्रोऽथ राजयक्ष्मा च सप्तमं पृथिवी मता ॥ २२ ॥
 ७ अष्टमं चापरं शम्भुनरकादिवहिस्ततः ।
 ८ शुक्लेन पूरयेद्रेखां शुक्लं तत्र रजो भवेत् ॥ २३ ॥
 पदकानि समारभ्य शुक्लवर्णेन पूरयेत् ।
 अष्टावष्टौ विभागेन शृणु वर्णगणान् द्विज ॥ २४ ॥
 रक्तः पीतोऽथ रक्तश्च सितरक्तौ च शुभ्रकः ।
 पीतः शुक्लश्चाष्टमः स्यात् प्राच्यां संरञ्जयेद्द्विजः ॥ २५ ॥
 दक्षिणे चाग्निमारभ्य धूम्रं रक्तं यथाक्रमम् ।
 श्यामं शुक्लं च कृष्णं च पीतशुक्लं च पीतकम् ॥ २६ ॥
 निऋत्यादौ च पाश्चात्ये शुक्लकृष्णौ च शुभ्रकम् ।
 रक्तः शुक्लश्च शोनश्च कृष्णो रक्तस्तथाष्टमः ॥ २७ ॥
 वायव्यादौ चोत्तरस्यां धूम्रादिरिति प्रक्रमः ।
 धूम्रपीतौ रक्तपीतं शुक्लं कृष्णं च श्यामकम् ॥ २८ ॥

५. दृश्यतां भविष्य० मध्यम० २. १०. ६—१२ a.
 ६. आ. म. भविष्य०—भक्ताटः ।
 ७. इतः परं ल. कोशे श्लोकद्वयमधिकम्—
 बहिर्द्वात्रिंशदेते च तदन्ते चान्तरं शृणु ।
 ईशानादिचतुःकोणसंस्थितां पूजयेद्बुधः ॥
 अत्राश्रैवान्तसावित्र्यो जयो रुद्रस्तथैव च ।
 दिक् सन्धि दिक्षु ब्रह्मा च अष्टौ पूज्याश्च पार्षतः ॥
 तच्च आ. म. (२५३. २७ ०-d—२८) भविष्ययोः (मध्यम०
 २. १०. ११) वर्तते ।
 ८. आ. म. तथा पृथ्वीधरः क्रमात् । भविष्य—सप्तमः पृथिवीधरः ।
 ९. अत्र आ. म. भविष्ययोः भूयान् पाठभेदः ।
 १०. दृश्यतां भविष्य० मध्यम० २. १०. १७—२३ a.

रक्तवर्णेन द्वात्रिंशदशकोणादिके शृणु ।
 शुक्लं पीतं च श्वेतं च सिन्दूराभं प्रकीर्तितम् ॥ २९ ॥
 शुभ्रं कोणं पुनः श्वेतं वर्तुलं च चतुष्टयम् ।
 पूर्वादिपीठगात्रेषु बह्व्यादिपीठकेऽपि च ॥ ३० ॥
 पाण्डरं कुङ्कुमाभं च रक्तं चैव तु पीतकम् ।
 शुक्लं पीतं च श्वेतं च गौरवर्णं तथाष्टमम् ॥ ३१ ॥
 बहिरग्न्यादिकोणेषु पीतं रक्तं च श्यामलम् ।
 पुनश्च पीतवर्णं च एवं वर्गचतुष्टयम् ॥ ३२ ॥
 "बलिं दद्यादनेनैव क्रमेण द्विजसत्तमः ।
 ओदनं सोत्पलं दद्यात् पर्जन्याय घृतं तथा ॥ ३३ ॥
 पिष्टकान्नं यवान्नं च विद्रा (?) न्नं च गुडौदनम् ।
 शाल्यन्नं मधुयुक्तं च कृषरान्नं च यावकम् ॥ ३४ ॥
 दध्यन्नं चैव क्षीरान्नं मोदकान्नं सपिष्टकम् ।
 पिण्डान्नं चैव चापूपं वटकान्नं कणान्नकम् ॥ ३५ ॥
 देवान्नं पायसान्नं च पिण्याकान्नं सक्षीरकम् ।
 अपूपान्नं यवान्नं च सोमान्नं शालिन्नं तथा ॥ ३६ ॥
 ब्रह्मणे पायसान्नं च आज्यं मधुपरिप्लुतम् ।
 हरिद्रासंयुतान्नं च मोदकान्नं सपिष्टकम् ॥ ३७ ॥
 सक्षीरान्नं ततो दद्याद् यथावत्तन्त्रवित्तमः ।
 माषभक्तं कलायान्नं सोत्पलं स्वस्तिकं तथा ॥ ३८ ॥
 अपूपान्नं नीवारान्नं शाल्यन्नं घृतसंयुतम् ।
 कणान्नं पायसान्नं च वटकान्नं गुडौदनम् ॥ ३९ ॥
 रुधिरान्नं पिष्टकान्नं यवक्षीरं तथाभिषम् ।
 पिष्टान्नमथवा दद्याद् पायसान्नमथापि वा ॥ ४० ॥

पिष्टान्नं मोदकं चैवमामान्नं नैव दापयेत् ।
 मध्यमे च कणिष्ठे च दीक्षायां ग्रहकर्मणि ॥
 प्रासादपक्षे सेत्वादौ त्रिपञ्चाशद् विशिष्यते ॥ ४१ ॥
 पूर्वापरायतं सूत्रं विन्यसेदुक्तमानतः ।
 तन्मध्यं किञ्चिदालङ्घ्य मत्स्यस्योपरि तल्लिखेत् ॥ ४२ ॥
 तयोर्मध्यस्थितं सूत्रं विन्यसेद्दक्षिणोत्तरम् ।
 द्वाभ्यां द्वाभ्यां स्थितं कोष्ठं कोणेषु विन्यसेत्ततः ॥ ४३ ॥
 मत्स्यमध्यस्थिताग्राणि तत्रःसूत्राणि पातयेत् ।
 चतुः कोष्ठं भवेत्तत्र चतुः कोष्ठसमन्वितम् ॥ ४४ ॥
 तत्पुनर्विभजेन्मन्त्री चतुःषष्टिपदं यथा ।
 ईशानाद्दक्षिणं यावत् पश्चादग्नेः प्रभञ्जनः ॥ ४५ ॥
 एवं सूत्रत्रयं दद्यात् कर्णसूत्रं समाहितः ।
 ब्रह्माणं पूजयेदादौ मध्ये कोष्ठचतुष्टये ॥ ४६ ॥
 १२द्विचतुष्के तु पूर्वादि^{१३} यजेदर्यमनं ततः ।
 विवस्वन्तं ततो मैत्रं महीधरमतःपरम् ॥ ४७ ॥
 कोणार्द्धकोष्ठद्वन्द्वेषु वह्न्यादि परितः पुनः ।
 सावित्रं सवितारं च शकमिन्द्रजयं पुनः ।
 रुद्रं रुद्रजयं चैव यजेच्चैवापि वत्सरम् ॥ ४८ ॥
 तत्कर्णसूत्रोभयतः कोष्ठद्वन्द्वेषु देशिकः ॥
 सत्त्वं गृहं चार्यमनं जम्भकं पिलपिच्छकम् ॥ ४९ ॥
 चषकं च विदारं च पूतनामर्चयेत् क्रमात् ।
 अर्चयेद्दक्षु पूर्वादावूर्द्धोर्द्धान्तपदेशिकान् (?) ॥ ५० ॥
 अष्टावष्टौ विभागेन क्रमेण देशिकोत्तमः ।
 क्रमादीशानपर्जन्यौ जयन्तशक्रभास्कराः ॥ ५१ ॥

१२. दृश्यतां भविष्य० मध्यम० २. १०. ३२-३८.

१३. भविष्य०—द्विचतुष्कोष्ठीर्दक्षु ।

सत्यो भृषान्तरीक्षे च दिशि प्राच्यामवस्थिताः ।

अग्निः पूषा च वितथो रसश्च वितथोद्यमः (?) ॥ ५२ ॥

गन्धर्वो भृङ्गराजश्च मृगो दक्षिणमाश्रिताः ।

निऋतिर्दौवारिकश्च सुग्रीववरुणौ ततः ॥ ५३ ॥

पुष्पदन्तासुरशोषनागाः प्रत्यग् दिशि स्थिताः ।

वायुर्नागश्च मुख्यश्च सोमो भल्लाट एव च ॥ ५४ ॥

सकुलारुख्यो दित्यदिती कुबेरस्य दिशि स्थिताः ।

ध्यानवर्णानुरूपेण पूजयेत् प्रक्रमेण तु ॥ ५५ ॥

नाना विधानैर्विधिवद्द्याद् वास्तुर्बलिं ततः ।

अयं वास्तुबलिः प्रोक्तः सर्वपूज्यः समृद्धिदः ॥ ५६ ॥

इति स्वरूपमत्स्यपुराणे षट्पादकार्यासाहस्रे वास्तुनिर्णये त्रिंशत्तमोऽध्यायः ॥३०॥

श्रीभगवानुवाच—

वृषोत्सर्गमथो वक्ष्ये संक्षेपाद्यदुदाहृतम् ।
ऋषिभिः सर्ववर्णेषु नित्यनैमित्तिकात्मकम् ॥ १ ॥
एकादशाहे षन्मासे त्रिपक्षे चाब्दिके तथा ।
श्राद्धेऽहनि वृषोत्सर्गे नित्यं नान्दीमुखं त्यजेत् ॥ २ ॥
अयने चोत्तरे वापि विषुवे माघवादिके ।
नैमित्तिके युगादौ च तत्र नान्दीमुखं चरेत् ॥ ३ ॥
वर्षे वर्षे तु श्राद्धान्ते वृषोत्सर्गं समाचरेत् ।
नान्दीमुखं प्रकुर्वीत मातृयागपुरःसरम् ॥ ४ ॥
मृतस्यैकगुणः प्रोक्तो जीवतोऽष्टगुणः स्मृतः ।
तस्माज्जीवति कर्त्तव्यो वृषोत्सर्गः सदा बुधैः ॥ ५ ॥
यमुद्दिश्य वृषोत्सर्गः क्रियते मानवैः सदा ।
षष्टिवर्षसहस्राणि स स्वर्गे जायते ध्रुवम् ॥ ६ ॥
अनन्तफलदो नीलवृषश्चोभयतोमुखी ।
खुराणि वदनं पुच्छं यस्य श्वेतानि गोपतेः ॥
कपिलो लोहितः कृष्णः स नीलवृष उच्यते ॥ ७ ॥
सितोदरश्चन्द्रमः स्थः (?) तथा शुक्लाश्च वस्तयः ।
महानील इति ख्यातः शुक्लोऽपि विपरीतकः ॥ ८ ॥
कपिलो लोहितो शुक्लः कृष्णो वापि यथाक्रमम् ।
वर्णानामनुपूर्वेण केवलोऽपि वृषो मतः ॥ ९ ॥
शूद्राणां तु विशेषेण नान्यो वृष उदीरितः ।
महागुरुनिपाते च तस्मिन् सभ्वत्सरे यदि ॥ १० ॥

तदादौ दानमुत्सृज्य वृषोत्सर्गं समाचरेत् ।
 अनुत्सृज्य च दानानि वृषोत्सर्गं करोति यः ॥
 न तत् फलमवाप्नोति कर्ता भवति किल्बिषी ॥ ११ ॥
 संवत्सरे व्यतीते तु वृषोत्सर्गं समाप्य च ।
 पश्चाद्दानानि कुर्वीत विपरीतं न कारयेत् ॥ १२ ॥
 सर्वे पुत्राश्च पिण्डार्हा सर्वे यज्ञार्हिणस्तथा ।
 चन्दनेनाङ्कितां धेनुं ज्येष्ठ एव समुत्सृजेत् ॥ १३ ॥
 धेनुदानात् परं दानं सर्वत्रैव न विद्यते ।
 वत्सरात् परतश्चैव धेनुदानं न चाचरेत् ॥ १४ ॥
 पुत्रो ज्येष्ठः कनिष्ठो वा वृषमेव समुत्सृजेत् ।
 धेनुदानं न कर्तव्यं वैश्येनापि कदाचन ॥ १५ ॥
 सपिण्डेनापि तत्कार्यं न तु शूद्रेण कर्हिचित् ।
 चन्द्रसूर्यग्रहे चैव विषुवे माघवादिके ॥
 जीवतोऽपि वृषोत्सर्गं न पचेत् पौष्णपायसौ ॥ १६ ॥
 मुक्तितीर्थेषु सर्वेषु ग्रहणे चन्द्रसूर्ययोः ।
 वृषोत्सर्गं महादाने कालदोषो न विद्यते ॥ १७ ॥
 यस्य यज्ञस्य यन्मानं तत्तु तेनैव कारयेत् ।
 अमानेन कृते सर्वे ब्रजेयुर्नरकं पुनः ॥ १८ ॥
 आचार्यहोतृब्रह्माणो विधिज्ञः सर्वपाठकः ।
 यस्य यज्ञे जापकश्च हीनयज्ञप्रवर्तकाः ॥ १९ ॥
 यज्ञमानं तु यद्विद्वत्तं षडंशं तत्तु कारयेत् ।
 आचार्यस्य भवेदंशं मृत्तिकादेस्त्रिभागतः ॥ २० ॥
 जापकेभ्योऽपि भागैकं भागैकं सर्वसत्त्वके ।
 वृषो वत्सतरीभिश्च सहितो ह्यथ मण्डपम् ॥ २१ ॥
 मानाद्बहिर्निर्गमान्ते आस्ते धेनुस्तथैव च ।
 घृतं पुष्पं च वस्त्रं च भोज्यानि विविधानि च ॥ २२ ॥

अनर्हा (?) वरणं चैव मानाभ्यन्तरदक्षिणा (?) ।
 जीवतोऽपि वृषोत्सर्गं स्वयं पुत्रेण वा चरेत् ॥ २३ ॥
 विशेषतो ह्यपुत्राणामविनीतसुतस्य च ।
 पुत्रः कुर्याद् विनीतोऽपि शास्यः पितुरनुज्ञया ॥ २४ ॥
 महादानादिकं सर्वं वित्तशाठ्यं न कारयेत् ।
 जीवतोऽपि दशाहं च मासिकाम्बुषटं तथा ॥ २५ ॥
 सपिण्डनं चैतरणीं तिलकाञ्जनमेव च ।
 नाधिकारी स्वयं कुर्यादेकोद्दिष्टं तथैव च ॥ २६ ॥
 सिद्धक्षेत्रे च विरजे मुक्तितीर्थे च सत्तमाः ।
 कुलोच्छन्नोऽपि तत्कुर्यात् पिण्डदानोदकक्रियाः ॥ २७ ॥
 जीवन् चरेद् वृषोत्सर्गं गयायां सिद्धक्षेत्रके ।
 करोति च वृषोत्सर्गं मानं तत्र न विद्यते ॥ २८ ॥
 ब्राह्मणान् भोजयेद्यत्र देवं (?) नारायणस्य च ।
 वलिं दद्यादष्टविधमाचार्यं परितोषयेत् ॥ २९ ॥
 दम्पत्योर्जीवतोः कुर्याद् वृषोत्सर्गद्वयं सदा ।
 होमं पूजां सकृत् कुर्याद् वृषं कर्तुः पृथक् पृथक् ॥ ३० ॥
 भ्रातरं सोदरो यत्र वृषोत्सर्गं करोत्यपि ।
 एकं द्वयं त्रयं वापि एकमानेन तद्भवेत् ॥ ३१ ॥
 पृथक् पूजा पृथग् होमो वृषः स्यात् पृथगेव तु ।
 अशौचमध्ये मानार्द्धं सिद्धक्षेत्रे तदर्द्धकम् ॥
 तदर्द्धं स्याद् गयायां तु तदर्द्धं श्राद्धवासरे ॥ ३२ ॥
 अशोतिभिर्वराटैश्च षण इत्यभिधीयते ।
 तैस्तु षोडशभिर्ग्राह्यं पुराणं सप्तभिस्तु तैः ॥ ३३ ॥
 रजतैश्चाष्टभिः स्वर्णं यज्ञादौ दक्षिणा स्मृता ।
 अष्टादशसुवर्णेन उत्तमं मानमीरितम् ।
 मध्यमं च तदर्द्धेन तदर्द्धेन कनिष्ठकम् ॥ ३४ ॥

तदर्द्धेन कलौ मानं स्वल्पवित्ते तदर्द्धकम् ।
तदर्द्धेन तदर्द्धेन मानमेवं प्रशस्यते ॥ ३५ ॥
अशक्ते तु सुवर्णस्य तन्मयूनं च निवेदयेत् ।
दिनान्तमेव संस्थाप्य तत् क्षणादेव शस्यते ॥ ३६ ॥
न कुसीदधनं दद्यात् पूर्वदत्तं न संस्मरेत् ।
पश्चाद् दत्तं न दानं तु न तु सा दक्षिणा स्मृता ॥ ३७ ॥
प्रासादेषु तडागेषु पुष्करिण्यां तथैव च ।
लक्षहोमे कोटिहोमे सुवर्णः शतरक्तिकः ॥ ३८ ॥
रक्तिकाभिर्द्वादशभिः समेतः कथितो बुधैः ।
षट्पञ्चाशत् पुराणं च तन्मूल्यं परिकीर्तितम् ॥ ३९ ॥
महादाने ज्ञानदाने तथा राजकरग्रहे ।
अशीतिरक्तिकाभिस्तु सुवर्णं परिकीर्तितम् ॥ ४० ॥
चत्वारिंशत् पुराणानि मूल्यमस्य प्रकीर्तितम् ।
द्व्यहान्ते चैव यज्ञान्ते पक्षान्ते मास एव च ॥ ४१ ॥
दक्षिणा वाथ दानं वा भोज्यं वा तत् क्षणादपि ।
दत्तानि विधिवत्पुंसा दीयमानानि यानि हि ॥ ४२ ॥
दासीदासगवादीनि विरूपाणि न दापयेत् ।
समुत्सृष्टानि दानानि मनसा यानि कर्हिचित् ॥
दातव्यान्यपि तान्येव परिवर्त्तं न कारयेत् ॥ ४३ ॥
देवेभ्यो ब्राह्मणेभ्यश्च दत्ता भूमिर्गृहि जनैः ।
सा भूमिः करदानान्ता तदा सीमा भवेद् ध्रुवम् ॥ ४४ ॥
पूर्वं तु द्विगुणं याति पूर्णं वर्षे चतुर्गुणम् ।
प्राप्ते वर्षद्वये दानमनन्तं भवति ध्रुवम् ॥ ४५ ॥
दाता न स्मरते दानं प्रतिग्राही न याचते ।
उभौ तौ नरकं यातः भिन्नरज्जुर्घटो यथा ॥ ४६ ॥

१. दृश्यतां भविष्य० मध्यम० २. ३. १६—४०—मूल्य कथने तृतीयोऽध्यायः ।

एकस्यानेकदानं च दद्यात् कश्चित् पृथक् पृथक् ।
 ब्राह्मणानामभावे तु दद्यात् कुशमये द्विजे ॥ ४७ ॥
 एकदा वरणं कुर्यात्तन्नेणोत्सृज्य दक्षिणाम् ।
 दानाशक्तौ तु विधिवद् बहुमूल्यं निवेदयेत् ॥ ४८ ॥
 अमूल्यं वा पदे विद्वान् शृणु तस्य यथार्थतः ।
 पुस्तकं गण्डशिलां च तीर्थं द्वारावती मणिः ॥
 तिलं रत्नं च कपिला सोमधान्यं च वज्रकम् ॥ ४९ ॥
 विज्ञेयं बहुमूल्यं च शृण्वमूल्यं तु भो द्विजाः ।
 धातृवर्णां च कपिलामच्छिद्रां शुभलक्षणाम् ॥
 ब्राह्मणस्य गृहे जातां शून्यमूल्यं* विदुर्बुधाः ॥ ५० ॥
 अनड्वाहं कृष्णपुच्छं तथा भवति लक्षणम् ।
 श्वेतं वा कृष्णवर्णं वा तदमूल्यं निगद्यते ॥ ५१ ॥
 अमूल्यं सोमधान्यं च इक्षुधान्यं कलम्बकम् ।
 लक्ष्मीनारायणाख्यं च हरिवंशं^२ च माथुरम् ॥ ५२ ॥
 संहितानां शतश्लोकैः स्वर्णपादं हि मूल्यकम् ।
 तदर्द्धं च पुराणेऽपि तदर्द्धं भारतेऽपि च ॥ ५३ ॥
 हरिवंशेऽपि द्विगुणं सम्पूर्णवज्रके (?) पि च^३ ।
 पौष्पके गारुडे चैव मौक्तिकेऽपि तदर्द्धकम् ॥ ५४ ॥
 पुराणार्द्धं पुष्टधेनौ द्विगुणं स्वर्णकापिले ।
 पिङ्गले द्विगुणं ज्ञेयमुभयमुख्यां चतुर्गुणम् ॥ ५५ ॥
 वृषे पञ्च पुराणं च बीजहीने पुराणकम् ।
 धान्यद्रोणे सप्तपणं पुटके रजतं विदुः ॥ ५६ ॥
 देवघान्ये वृद्धघान्ये अश्वघान्ये पणत्रयम् ।
 सर्वत्रोत्सर्गसमये अर्घपात्राच्च्युतं जलम् ॥ ५७ ॥

*. अमूल्यमित्यर्थः ।

२. हरिवंशादिपुराणपुस्तकान्यपि तत्तद्दानमूल्यकथने भविष्ये निर्दिष्टानि ; दृश्यतां विशिष्य पूर्वोद्दिष्टस्थले श्लो. ३५, तदुपरि च ।

३. ल. संपूर्णं रक्तकेऽपि च ।

कारयेद् वापि मुक्तेन (?) समुत्सृज्य प्रयत्नतः ।
न काम्यं योजयेद् वाक्ये दक्षिणायां विशेषतः ॥ ५८ ॥
वरयेज्जानुसंस्पर्शं कृत्वा सर्वत्र सत्तमः ।
जानुचक्रं स्पृशेद्यागे प्रतिष्ठायां तदन्तकम् ॥ ५९ ॥
गूहयागे तदन्ते च गोमेधे वक्रपूर्वकम् (?) ।
इह (?) स्पर्शस्तु दीक्षायां योगज्ञाने पदं स्पृशेत् ॥ ६० ॥
दानकाले चक्रमध्यं कन्यादाने तदन्तकम् ।
चक्रपश्चिमतः सेतौ तर्जन्यादौ तयोः (?) पृथक् ॥ ६१ ॥
गोदाने धेनुदाने च अलङ्कारगणं शृणु ।
शृङ्गद्वयं सुवर्णस्य तदर्द्धं च तदर्द्धकम् ॥ ६२ ॥
शृङ्गाकृतिर्द्व्यङ्गुलेन कार्या रजतनिर्मिता ।
खुराणि तुर्यं तुर्यं च पङ्के मृगपदाकृतिः ॥
पूर्वपूर्वार्द्धमानं वा प्रादेशकांस्यनिर्मितम् (?) ॥ ६३ ॥
दोहदं ताम्रपृष्ठं च द्व्यङ्गुलं चाधिकं भवेत् ।
अष्टतोलप्रमाणेन कांसस्य रजतस्य च ॥ ६४ ॥
वृषे घण्टा समुद्दिष्टा धेनोः स्वस्तिक एव च ।
सामान्ये पादहानिः स्याद् गजस्य तु चतुर्गुणाः ॥ ६५ ॥
अश्वस्य महिषस्यापि कर्षमानविनिर्मिता ।
दर्पणं कर्षमानं स्यान्मुकुटं कर्षकद्वयम् ॥ ६६ ॥
आरामे किङ्गुणमानं (?) स्वर्णकुम्भस्य तच्छृणु ।
षणत्रयं पञ्चकं वा द्विगुणं रजतस्य च ॥ ६७ ॥
कर्षत्रयेण ताम्रस्य मृन्मयं द्वादशाङ्गुलम् ।
प्रासादोपरि यत् शस्तं कलाकर्षविनिर्मितम् ॥ ६८ ॥
त्रिगुणेऽपि च द्विगुणं (?) रजतेऽपि चतुर्गुणम् ।
न स्पृशेद्यजमानस्तु कुम्भदानेन रक्षयेत् (?) ॥ ६९ ॥

४. ल. युक्त° । ५. ल. चक्र° ।

६. ल. काङ्गुलं मानं ।

स्नानमबुदैवतैर्मन्त्रैर्ज्यैष्ठ्यपत्न्यभिमन्त्रणम् ।

कृत्वा वारुणक्षत्रे देवे वा (?) काम्यकं ददेत् (?) ॥ ७० ॥

कुशतोयैः स्वर्णतोयैः पञ्चगव्यैश्च स्नापयेत् ।

ताम्रे तिलमधुं (?) कृत्वा स्नानं कुर्यादनन्तरम् ॥ ७१ ॥

ताम्रपात्रे दधिपयो घृतमाक्षिकसंयुतम् ।

जुहुयादधिके वहौ पुनः कुम्भं प्रशस्यते ॥ ७२ ॥

शिलायां ताम्रपात्रे च वैद्ये (?) चापि प्रशस्यते ।

विलिप्य चन्दनेनैव पश्चाद् वस्त्रेण वेष्टयेत् ॥ ७३ ॥

करस्थचन्दने हानिः चक्षुर्लग्ने हतस्विषः (?) ।

पृक्तमात्रं (?) न दूष्येत वह्निं पर्णे न दूष्यति (?) ॥ ७४ ॥

बहुलाशोककुरवजातिमालतीभिस्तथा ।

हयारिमालतीनां च (?) सुवर्णरजतेन वा ॥ ७५ ॥

कुसुमैरर्चनं यत्र तोलकर्म विधीयते ।

तदर्द्धं च तदर्द्धं च तदर्द्धं वापि सत्तमः ॥ ७६ ॥^१

पद्मकोकनदे चैव चम्पके पूर्णमेव तु ।

त्रिगुणे द्वि (?) स्ववर्णस्य अतो हीनं न कारयेत् ॥ ७७ ॥

प्रतिदानविधौ देयं स्वर्णमेकं हि दक्षिणा ॥ ७८ ॥

छत्रासने तदर्द्धं स्यात्तदर्द्धं वा तदर्द्धकम् ॥ ७९ ॥

पादुके व्यजने चैव चामरव्यजनेऽपि च ॥ ८० ॥

पादं पादं च विज्ञेयं अशक्ते वेदरक्तिका ॥ ८१ ॥

स्वर्णदाने सुवर्णं च तदर्धं च तदर्धकम् ।

रजते तु तद्विद्यात् (?) स्वर्णदाने तु कृष्णलम् ॥ ८२ ॥

शालग्रामस्य दाने तु सुवर्णं परिकीर्तितम् ।

एवंविधानि लिङ्गेषु भारते हरिवंशके ॥ ८३ ॥

७. ल. वैत्ये । ८. ल. स्पर्शे ।

६. इतः परं ग्रन्थलोपः, ३३—ग्रन्थायस्य १० श्लोकपर्यन्तम् । अत्र लुप्तो भागः ल. कोशे उपलभ्यते, तत उद्धृतोऽत्र प्रदीयते ।

लक्ष्मीनारायणं दत्ते द्विस्ववर्णमनन्तके ।
 दामोदरे वामने च प्रद्युम्ने वासुदेवके ॥ ८४ ॥
 भारताध्ययनं कृत्वा प्रतिपर्वणि दक्षिणा ।
 प्रद्युम्नाद्विपुलं स्वर्णं सर्वान्ते पञ्चस्वर्णकम् ॥ ८५ ॥
 कपिलायाः प्रदानेन भूमिदाने तु स्वर्णकम् ।
 वृषभस्य प्रदाने तु स्वर्णार्धं परिकीर्तितम् ॥ ८६ ॥
 वस्त्रदानस्य तोयस्य स्वर्णपादं विधीयते ।
 धान्यदाने तु द्विगुणम् अन्नदाने तु षण्णकम् ॥ ८७ ॥
 शतान्ते पञ्च सौवर्णम् अशक्ते पादमेव तु ।
 यः प्रदद्यान्महीं कृत्स्नां महामेरं च किञ्चन ॥ ८८ ॥
 सूर्यग्रहे महातीर्थे तत्फलं विप्रप्राशनम् (?) ।
 माघि (घ) मासि कार्ति के च चातुर्मासीयसम्भवे ॥ ८९ ॥
 तोषयेद्भोज्यसाहस्रैस्तस्य पुण्यफलं शृ (णु) ।
 महाविमानैः क्रोडाद्भिः सर्वकामसमन्वितः ॥ ९० ॥
 क्रीडते परमं स्थानं स्वर्गलोके व्यवस्थितः ।
 ततः काले क्षितिं प्राप्य राजते चाभिधर्मिकः ॥ ९१ ॥
 स्वभ्यः सद्विजो वापि सर्वविद्यापरायणः ।
 यः सौवर्णयुतं दद्यात्सर्वरत्नोपशोभितम् ॥ ९२ ॥
 लक्षैकं भोजयेद्विप्रान् तत्फलं प्राप्यते द्विजाः ।
 अशक्ते द्वादशं विप्रं पञ्च (भक्ष)यसमन्वितम् ॥ ९३ ॥
 इह लोके परत्रे च सर्वान् कामानवाप्नुयात् ।
 षडङ्गविधिना तस्माच्छ (त्स) ततं पूजयेद्द्विजाः ॥ ९४ ॥
 विष्णुभक्तं समुत्तीर्य कुलानामेकविंशतिः ।
 स्वर्गे स्थाप्य स्वयं गच्छेदैश्वर्यं पदमव्ययम् ॥ ९५ ॥

पूजितं पूज्यमानं वा यः पश्येद्भक्तितो द्विजाः ।
 श्रुत्वा प्रमोदयेद्यश्च सर्वकामफलं लभेत् ॥ ९६ ॥
 अर्चितं ब्राह्मणं दृष्ट्वा सर्वपापैः प्रमुच्यते ।
 हर्षात्प्रणम्य तत्पादौ विष्णुलोके महीयते ॥ ९७ ॥
 पूजान्ते दक्षिणां दद्यात् शितं (सितं ?) गोमिथुनं शुभम् ।
 वल्लयुग्मोत्तरीयं च घृतपूर्णं च भाजनम् ॥ ९८ ॥
 ब्राह्मणाय प्रदातव्या दक्षिणा पूर्वभाषिता ।
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 दद्याच्च तोषयेत्पश्चादग्ने (अग्ने ?) दीपाष्टकं न्यसेत् ॥ १०० ॥
 निवेदयेद्द्विजस्यैवं सुगन्धं पुष्पवारिणा ।
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 न भोजयेद्युग्मांश्च विना श्राद्धेषु सत्तमाः ॥ १०४ ॥
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 भूमे भूमिसमुद्दिष्टा परमात्रे फलं विदुः ॥
 मोदकस्य हविर्द्रव्यं दधिक्षीरे तु माक्षिकम् ॥ १०६ ॥
 ॥ इति स्वल्पमत्स्ये ॥ ३१ ॥

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