

Vol. XIII, No. 1 ]

[ Jan. 1971



[ Half-yearly Bulletin of the Paṇḍitana-Department ]

*With the financial assistance from the Ministry of Education,  
Government of India*

VASANTA PAÑCAMĪ NUMBER

आत्मा पुराणं वेदानाम्



ALL-INDIA KASHIRAJ TRUST  
FORT RAMNAGAR, VARANASI

Annual Subs.—Inland Rs. 18

Foreign £ 1.5

## सम्पादक-मण्डल

पद्मभूषण पण्डितराज श्री राजेश्वरशास्त्री द्रविड ;  
अध्यक्ष, साङ्गवेद विद्यालय, रामघाट, वाराणसी ।

पद्मभूषण डा० वे० राघवन्, एम० ए०, डी० ;  
भू० पू० अध्यक्ष, सङ्गवेद विद्यालय, मद्रास विश्वविद्यालय, मद्रास ।

डा० लुडविक स्टर्नबाख, एम० ए०, डी० ;  
प्रोफेसर, भारतीय विद्या,  
पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

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

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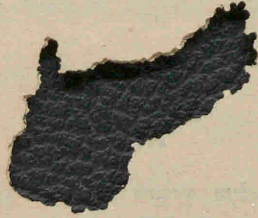
लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,  
न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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For the last twelve years *Pañcamī* Bulletin has always been published at its scheduled time, i.e. in January and July each year, on the occasions of the Vasanta-*Pañcamī* and Guru-*Pūrṇimā*. But owing to the publication of the *Kūrma-Purāṇa* in December last, we could not be able to bring out this present issue in January, for which we are very sorry. We hope our readers will forgive us for the unusual delay this time.

Further, owing to the increased cost of paper and printing we have been forced to raise the rate of the subscription from Rs. 12 to 18 (£. 1 to 1.5) from the current issue. But those who have already paid the subscription for 1971 in advance will receive both the issues of 1971 at the previous rate.



# पुराणम्—PURĀṆA

Vol. XIII., No. 1]

वसन्तपञ्चम्यङ्कः

[January 31, 1970

## Contents

- |  | Pages |
|--|-------|
| 1. नवरथनृपकृता सरस्वतीस्तुतिः [ Navaratha ]<br>with Notes By <i>Sri A. S. Gupta.</i>   | 1-3   |
| 2. Purāṇic Message of Religious Tolerance and its Limitations<br>[पुराणेषु धर्मसाम्प्रदायिकसहिष्णुता तस्याः सीमा च]<br>By <i>Dr. B. N. Sharma;</i><br>National Museum, New Delhi.  | 4-25  |
| 3. The Symbolism of Ashes in the Mythology of Śiva.<br>[ शिवेन पुराणकथासु भस्मधारणस्य प्रतीकभावना ]<br>By <i>Dr. Wendy Doniger O'Flaherty;</i><br>Lecturer in Ancient History of South Asia;<br>School of Oriental and African Studies,<br>University of London. | 26-35 |
| 4. Jālandhara—An Ancient City of Punjab<br>[ जालन्धरम्—पंजाबप्रान्तस्य एकं प्राचीनं नगरम् ]<br>By <i>Sri Devendra Handa;</i><br>Basic Training College, Sardarshahar (Raj.)  | 36-46 |
| 5. The Magas, Sun Worship and the Bhaviṣya Purāṇa<br>[मगाः, सूर्योपासना, भविष्यपुराणं च ]<br>By <i>Dr. R. K. Arora;</i><br>Ramgarhia College, Phagwara (Pb.).  | 47-76 |
| <i>Notes and Comments</i>  |       |
| 1. The Kapālamocana Tīrtha<br>By <i>Dr. V. Raghavan;</i> Madras.   | 77-78 |
| 2. The Earth-Cow and Pṛthu's Dart<br>By <i>Smt. Dr. Sindhu S. Dange;</i><br>Lecturer, Govt, Elphinston College, Bombay.  | 79-81 |

3. Is Devahūti not mentioned in the Purāṇas other than the Bhāgavata

By *Jyotirmayi Misra*; Varanasi.

82-83

*Book Review*

Padma Purāṇa—A Study, By *Dr. Asoke Chatterjee*

Reviewed By *Dr. A. D. Pusalker*;

B. O. R. I., Poona.

84

[ रामोक्ता नीतिः ]

85

Activities of the All India [redacted] Trust

[ सर्वभारतीयकाशिराज [redacted] लयविवरणम् ]

86-97

Garuḍa-Purāṇa—A Study (Thesis approved for M. Litt ,  
Madras University)

1-112

By *Sri N. Gangadharan*

Lecturer, Sanskrit Deptt., Univ. of Madras.

## नवरथनृपकृता सरस्वती-स्तुतिः

( कूर्मपुराणम्, पाठसमीक्षात्मकं संस्करणम् )

नमस्यामि महादेवीं सरस्वतीम् ।

वाग्देवतामनाद्यन्तामिह योनिं त्रिणीम् ॥ १९ ॥

नमस्ये जगतां योनिं योगिनीं कलां ।

हिरण्यगर्भमहिषीं त्रिनेत्रां चन्द्रशेखराम् ॥ २० ॥

नमस्ये परमानन्दां चित्कलां ब्रह्महृषिणीम् ।

पाहि मां परमेशानि भीतं शरणमागतम् ॥ २१ ॥

—(१.२३.१९-२१)

### पाठान्तराणि

१९. -b) देवीसरस्वतीम्.

२०. -a) जगतो योनि. -b) योगिनां परमां कलां, योगिनीं  
सर्वमङ्गलाम्. -c) हिरण्यगर्भसम्भूतां. -d) चन्द्र-  
शेखरीम्.

२१. -b) चित्कालां, निष्कलां.

## A NOTE ON THE SARASVATĪ-STUTI

King Navaratha, of the dynasty of Yadu's son Kroṣṭu, once went on hunting, in the forest he was threatened and chased by a great Rākṣasa named Duryodhan. Hence the king resorted to a nearby temple of Goddess Sarasvatī. There he bowed down to the Goddess and with devotion he thus praised her in the following words:—

I make my obeisance to the great Goddess Sarasvatī who is present before me in a visible (idol) form, who is the presiding deity of Speech, who is without beginning and end, who is supreme and who observes a vow of chastity.—(19)

I pay my homage to the Goddess who is the origin and source of the universe, who is the great mystic Power, who is the *Kalā* (portion or manifestation) of the Supreme, who is the Queen of Hiranyagarbha Brahmā and who is three-eyed and moon-crested.—(20)

I bow to the Goddess who is the highest Bliss, who is the pure Consciousness and who is a form of Brahmā. Protect me O, great Goddess; I being afraid of the Rākṣasa, have come to seek thy protection.—(21)

After this *stuti*, king Navaratha was protected by the mystic power of Sarasvatī; the terrible Rākṣasa was killed by a great Being (*Mahad-bhūta*) created by her. Navaratha, thus being freed from fear, went to his city and established there the idol of Sarasvatī and worshipped her with various *yajña*-s (sts. 24-27).

Brahmā is the creator and Sarasvatī has been conceived as Brahmā's *Śakti* in the form of his Queen consort. In Sarasvatī, the creative Energy of Brahmā, the universe has its origin and being (*jagatām yoni*). The *Śakti* of a god has been conceived as the Energy in the female form of that God. Hence Sarasvatī, the *Śakti* of Brahmā has been said here as *Brahma-rūpiṇī*.

In the Brāhmaṇas the universe has been spoken of as being created out of the *Vāk* (speech or sound)—वाग्वै विश्वकर्मणिः । वाचा हीदं सर्वं



कृतम् । (Śatapatha-Br. 8.1.2.9): the Sarasvatī, the Śakti of the creator Brahmā, is, therefore, rightly mentioned as the presiding Deity of Vāk (Vāg-devatā).

This Śākta element, conceiving Śakti as the creative energy of Brahmā, Viṣṇu and Śiva, is found in the Kūrma-Purāṇa in several places, specially in I. 1 and I. 11. In I. 1 Lakṣmī or Śrī has been spoken of as the Śakti of Viṣṇu and the source or origin of the universe—“इयं श्रीः सती ब्रह्मरूपिणी ।” (śl. 34 ab), and “सैषा सर्वजगत्सृतिः प्रकृतिस्त्रिगुणात्मिका ।” (śl. 34 ab). In I. 11 Goddess Pārvatī has been spoken of as the Śakti of Maheśvara or Śiva—“एका माहेश्वरी शक्तिरनेकोपभियोगतः । परावरेण रूपेण क्रीडते तस्य सन्निधौ ॥ सेयं करोति सकलं तस्याः कार्यमिदं जगत् ।” (śls. 24 f.) Thus, in the Kūrma-Purāṇa, all the three Gods of the Trinity have been mentioned as having their Śakti-s playing the prominent part in the creation of the universe.

—ANAND SWARUP GUPTA

PURĀNIC MESSAGE OF RELIGIOUS TOLERANCE  
AND ITS LIMITATIONS\*

By

B. N. Sharma

[ पुराणेषु विविधविष्णुस्य निन्देवानां पूजोपासना-  
स्तुतितीर्थादिविषयाणाम् विष्णुस्य वर्णनं वर्तते कानि-  
चित्पुराणानि देवानां विष्णुस्य विष्णुस्य वैष्णवपुराणानि कानिचित्  
शिवपुराणानि कानिचित्शैवीयपुराणानि सन्ति । एषु पुराणेषु  
तत्तद्देवानां स्तुतिपूजादिकं प्राधान्येन वर्णितं वर्तते । केषुचित्  
पुराणेषु उपास्यदेवातिरिक्तानाम् अन्यदेवानां निन्दासिद्धये वर्तते ।  
अत्र लेखकेन सविस्तरं सोदाहरणं च प्रदर्शितं यत् प्राधान्यतः  
पुराणेषु ब्रह्मविष्णुशिवसूर्यादिदेवानामैक्यं परस्परं च सौमनस्यं प्रदर्शितं  
वर्तते । इत्थं पुराणेषु अन्यसम्प्रदायान् प्रति सहिष्णुत्वं वर्तते, यत्र  
च सम्प्रदायविशेषस्य निन्दा आक्षेपश्च दृश्यते तत् तत्सम्प्रदायानु-  
यायिभिः स्वधर्मोत्कर्षसिद्धये प्रक्षिप्तं भवेदिति लेखकमहोदयस्य  
मतम् । ]

Unity in diversity—the key note of Indian philosophy and culture—is very well reflected in the Hindu way of thinking. In Hinduism, there are a good number of sects, each having its own shade of beliefs and observances. But, in general there is no religious acrimony among them. The reason for religious harmony is that the Hinduism, as the well-known couplet of the Dīrghatamas-hymn of the *R̥g-Veda* (एकं सद् विप्रा बहुधा वदन्ति) says, has emphasised the sentiment of the one eternally existing principle in various ways.<sup>1</sup> This sentiment, so beautifully expressed therein must have exercised influence on the writers of the subsequent periods. The *Upaniṣads*<sup>2</sup> also enforce this kind of toleration among

\* The writer is extremely grateful to Smt. S. Puri, National Museum, for her valuable suggestions in writing this paper.

1. I, 164, 46 See also.

सुपर्ण विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति ।  
यो देवानां नामधा एक एव ।

—*R̥g Veda*, 114, 5.

—*R̥g Veda*, 10, 82, 2

2. यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।

—*Aitareya*, 8, 58, 2.

तथा ब्रह्माण्डमेव विष्णुमेव रुद्रमेव विभक्तांस्त्रीनेव  
अविभक्तांस्त्रीनेव लिङ्गरूपेणैव च सम्पूज्योपहारैश्चतुर्धा ।

—*Nṛsimhatāpan. U., Uttara*, 1, 3, 9.

the followers of different faiths :—

सुपर्ण विप्राः कवयो वचोभिः—

रेकं सन्तं बहुधा कल्पयन्ति ।

—Aitareya U., 10, 114, 5.

In the *Bhagavadgītā* Lord Kṛṣṇa says to Arjuna, that even those devotees who, endowed with some knowledge, worship other gods (with some interested motive, they worship other gods) come alone though not in accordance with rules (i. e. without proper knowledge);

येऽप्यन्यदेवताभक्ता यः श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

—Gītā, IX, 23.

A general tenor and tendency of *Purānic* teachings is a broad toleration as between the various sects of Hinduism. This statement is corroborated by the opening verse of the *Agni Purāna* in which obeisance is paid to various deities like Lakṣmī, Sarasvatī, Gaurī, Gaṇeśa, Kārttikeya, Śiva, Brahmā, Agni, Indra and Vāsudeva, at one place :

श्रियं सरस्वतीं गौरीं गणेशं स्कन्दमीश्वरम् ।

ब्रह्माणं वह्निमिन्द्रादीन्वासुदेवं नमाम्यहम् ॥

—Agni Purāna, I, 1,

The *Purānas* are mainly devoted to the glorification of one god or the other. For example, *Viṣṇu*, *Nāradya*, *Garuḍa*, *Padma*, *Brahma-vaiivarta*, *Bhāgavata Purāna*, etc., eulogise the great deeds of Viṣṇu in his various forms and incarnations. The *Śiva*, *Vāyu*, *Liṅga*, *Skanda*, *Kūrma*, *Brahmāṇḍa*, etc., praise Śiva to a very great extent. In the same way, the *Purānas* and the *Upa-Purānas* like the *Devī Bhāgavata*, *Kālikā* and the *Devī Purāna*, etc., describe the worship of Śakti in various ways.

Though conception of Trinity i. e. Brahmā, Viṣṇu and Śiva has been conceived in the *Purānas*<sup>1</sup>, it is in fact only one god, who is the creator, preserver and destroyer of the universe<sup>2</sup>. Sometimes,

1. ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते पुनः ।

रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्तये ॥

—Viṣṇu Purāna, 1, 19, 66.

2. सृष्टिस्थित्यन्तकरणीं ब्रह्मविष्णुशिवात्मिकाम् ।

स संज्ञां याति भगवानेक एव जनार्दनः ॥

—Viṣṇu Purāna, 1, 2. 66.

a particular *Purāṇa* regards one god as superior to all others. But in general even a *Purāṇa* which eulogises a particular god, pays equal respect to other gods also. In the *Śiva Purāṇa* (*Rudra Saṁhitā*) which is a *Śaiva Purāṇa*, Maheśvara says to Viṣṇu that Viṣṇu is in my heart and I am in the heart of Viṣṇu and one who does not see any difference between us is very dear to me :

ममैव हृदये विष्णुर्विष्णोश्च हृदये ह्यहम् ।  
उभयोरन्तरं यो न पश्यति मतो मम ॥

—9, 55-56

This idea also finds expression in the *Padma Purāṇa* (*Śiṣṭi Khaṇḍa*) :—

शिवस्य हृदये विष्णुर्विष्णोश्च हृदये शिवः ।  
यथान्तरं न पश्यामि तथा मे स्वस्ति चायुषः ॥

—23, 60

Śiva stressing for the unity between the two gods further says to Viṣṇu<sup>1</sup> (*Śiva Purāṇa*, *Rudra Saṁhitā*) :—

रुद्रभक्तो नरो यस्तु तव निन्दां करिष्यति ।  
तस्य पुण्यं च निखिलं द्रुतं भस्म भविष्यति ॥  
नरके पतनं तस्य त्वद्द्वेषात् पुरुषोत्तम ।  
मदाज्ञया भवेद्विष्णो सत्यं सत्यं न संशयः ॥<sup>1</sup>  
त्वां यः समाश्रितो नूनं मामेव स समाश्रितः ।  
अन्तरं यश्च जानाति निरये पतति ध्रुवम् ॥

—10, 8-10.

The *Skanda Purāṇa* (*Kāśī Khaṇḍa*, *Pūrvārdha*) also refers to the unity between Śiva and Viṣṇu :—

यथा शिवस्तथा विष्णुर्यथा विष्णुस्तथा शिवः ।  
अन्तरं शिवविष्णोश्च मनागपि न विद्यते ॥

—23, 41.

1. So also, Lord Kṛṣṇa says in the *Bhāgavata*, 'A devotee of Mine who hates Lord' Śaṅkara and a lover of Śaṅkara who hates me, both these go to hell and rot there till the sun and moon endure'.

मद्भक्तः शङ्करद्वेषी मद्द्वेषी शङ्करप्रियः ।  
उभौ तौ नरकं यातो यावच्चन्द्रदिवाकरौ ॥

Śiva and Viṣṇu are equal and their forms are also the same. Śiva has the form of Viṣṇu and vice-versa, and the one exists in the heart of the other. Brahmā, Viṣṇu and Śiva are one and the same and there is no difference between them except in their *guṇas* :—

शैवं च वैष्णवं लोकमेकरूपं नरोत्तम ।  
 द्वयोश्चाप्यन्तरं विष्णुरूपं महात्मनोः ॥  
 शिवाय विष्णुरूपं शिवरूपिणे ।  
 शिवस्य हृदये विष्णुविहृदये शिवः ॥  
 एकमूर्तिस्त्रयो देवा देवा ब्रह्मविष्णुमहेश्वराः ।  
 त्रयाणामन्तरं नास्ति गुणभेदाः प्रकीर्तिताः ॥

—Padma Purāṇa

Bhūmi Khaṇḍa, 71.18-20.

In the same way, in the Pātāla Khaṇḍa of the Padma Purāṇa, Rāma says about Śiva that Śiva is in my heart and I am in the heart of Śiva. There is no difference between us and only the fools feel that we are two. In fact, we are one:

ममास्ति हृदये शर्वो भवतो हृदये त्वहम् ।  
 आवयोरन्तरं नास्ति मूढाः पश्यन्ति दुर्धियः ॥  
 ये भेदं विदधत्यद्वा आवयोरेकरूपयोः ।  
 कुम्भीपाकेशु पच्यन्ते नराः कल्पसहस्रकम् ॥  
 ये त्वद्भक्ताः सदासंस्ते मद्भक्ता धर्मसंयुताः ।  
 मद्भक्ता अपि भूयस्या भक्त्या तव नतिङ्कराः ॥

46, 20-92.

—Padma Purāṇa, Pātāla Khaṇḍa,

In the Padma Purāṇa, Śiva says to Rāma that you are the creator, preserver and destroyer and also the sole cause of the universe. At the time of its creation, you take the form of Brahmā, as its preserver you become Viṣṇu and at the hour of its destruction, you take my own form:


एकस्त्वं पुरुषः साक्षात् प्रकृतेः पर ईर्यसे ।  
 यः स्वांशकलया विश्वं सृजत्यवति हन्ति च ॥  
 अरूपस्त्वमशेषस्य जगतः कारणं परम् ॥

एक एव त्रिधा रूपं गृह्णासि कुहकान्वितः ॥

सृष्टौ विधातृरूपस्त्वं पालने स्वप्रभामयः ।

प्रलये जगतः साक्षाद्दहं शर्वाख्यतां गतः ॥

—Padma Purāṇa, Pātāla Khaṇḍa, ch. 28.

In the end of a story in the *Bṛhaddharma Purāṇa*, Bhagavatī Umā, who was very much impressed seeing the great love between Viṣṇu and Śaṅkara,  saying them:

यादृशी दर्शिता प्रीतिर्युवाभ्यां नाथ केशव ।

मन्ये तथा प्रमाणेन न भिन्नवसती युवाम् ॥

यादृशी दर्शिता प्रीतिर्युवाभ्यां नाथ केशव ।

मन्ये तथा प्रमाणेन आत्मैकोऽन्यतनुर्मिथः ॥

या प्रीतिदर्शिता देव युवाभ्यां नाथ केशव ।

मन्ये तथा प्रमाणेन भार्ये आवां पृथङ् न वाम् ।

यादृशी दर्शिता प्रीतिर्युवाभ्यां नाथ केशव ।

मन्ये तथा प्रमाणेन द्वेष एकस्य स द्वयोः ।

यादृशी दर्शिता प्रीतिर्युवाभ्यां नाथ केशव ।

मन्ये तथा प्रमाणेन अपूजैकस्य च द्वयोः ॥

*Bṛhaddharma Purāṇa*, Pūrva Khaṇḍa, 9, 10.

In the same chapter of the above Purāṇa, Nārāyaṇa<sup>1</sup>, himself says to Lakṣmī that I am Janārdana and I am also Mahādeva. There is no difference between us. We are just like water kept in two different pitchers:

स एवाहं महादेवः स एवाहं जनार्दनः ।

उभयोरन्तरं नास्ति घटस्थजलयोरिव ॥

In the same way, Śiva tells Pārvatī that wise men should worship Viṣṇu along with Lakṣmī. A Kṣatriya, Vaiśya or Śūdra, whosoever worships him, undoubtedly gets salvation:

1. According to Manu, Nārāyaṇa is an epithet of Viṣṇu and is explained thus (*Manu Smṛti*, 1, 10) :

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

क्षत्रियो वाऽथ वैश्यो वा शूद्रो व सुरसत्तमे ।  
भक्तिं कुर्वन् विषेशेण मुक्तिं याति न संशयः ॥

Padma P., Uttara Kh., 126, 19.

From the Vāmana Purāṇa, we learn that when the Devas were in search of Śiva, Viṣṇu told them that he is present in his heart in the form of a linga, where they could worship him:

तमूचुर्नैव पश्यामः यन्त्रिपुरान्तकम् ।  
सत्यं वद सुरेशानं क्व तिष्ठति ॥  
ततोऽव्ययात्मा स हरिः स्वहृत्पङ्कजशायिनम् ।  
दर्शयामास देवानां सुरारिलिङ्गमैश्वरम् ॥  
अथोवाच सुरान्विष्णुरेष तिष्ठति शंकरः ।  
मद्देहे किं न पश्यध्वं योगं प्राप्य प्रतिष्ठितम् ।

—Vāmana P., 62, 21-23.

The Viṣṇu Purāṇa which mainly deals with various incarnations of Viṣṇu and also with the episodes of the life of Kṛṣṇa, relates in an admirable manner that when Kṛṣṇa wanted to chop off the head of Bāṇāsura, Śiva requested him not to do this. Acceding to his request, Kṛṣṇa did not cut the head of the demon and by recalling his oneness with Śiva said :

युष्मद्दत्तवरो बाणो जीवतामेष शंकर ।  
त्वद्वाक्यगौरवादेतन्मया चक्रं निवर्तितम् ॥  
त्वया यदभयं दत्तं तद्दत्तमखिलं मया ।  
मत्तोऽविभिन्नमात्मानं द्रष्टुमर्हसि शंकर ॥  
योऽहं स त्वं जगच्चेदं सदेवासुरमानुषम् ।  
मत्तो नान्यदशेषं यत्तत्त्वं ज्ञातुमिहार्हसि ॥  
अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिनः ।  
वदन्ति भेदं पश्यन्ति चावयोरन्तरं हर ॥

—Viṣṇu P., 5, 33. 46-49.

In the Vāmana Purāṇa; which is a Vaiṣṇava Purāṇa, Śiva once said that the minds of the Gaṇas were clouded with ignorance hence, they thought Viṣṇu as different from him :

भवद्भिर्भक्तिसंयुक्तैर्हरो भावेन पूजितः ।  
 अहंकारविमूढैश्च निन्दद्भिर्वैष्णवं पदम् ॥  
 योऽहं स भगवान्विष्णुर्यश्चासौ सोहमव्ययः ।  
 नावाभ्यां वै विशेषोऽस्ति एका मूर्तिर्द्विधा स्थिता ॥

—Vāmana P., 67, 26-28.

Śiva further said that this is not true. If his body is cut with an edge-saw into two, the eternal presence of Viṣṇu will be found in his form :

यत्नात्ककचमादाय च्छिन्दध्वं मम् विग्रहम् ।  
 तथापि दृश्यते विष्णुर्मम देहे सनातनः ॥

—Vāmana P., 67, 37.

In the Hariharātma Stotra of the Harivaṁśa Purāṇa, Brahmā interestingly relates that he obtained a vision of the composite form of Śiva and Viṣṇu. Śiva was in the form of Viṣṇu and Viṣṇu in the form of Śiva. Śiva had pītāmbara as his garment, and carried conch, disc and club; whereas Viṣṇu was clad in a tiger's skin and held a trident and a spear in his hands. Śiva was riding on Garuḍa, while Viṣṇu was seated on Nandī and took the banner of a bull:

हरं च हरिरूपेण हरिं च हररूपिणम् ।  
 शङ्खचक्रगदापाणिं पीताम्बरधरं हरम् ॥  
 त्रिशूलपट्टिशधरं व्याघ्रचर्मधरं हरिम् ।  
 गरुडस्थं चापि हरं हरिं च वृषभध्वजम् ॥

—Harivaṁśa P., II, 125, 26-27

Brahmā was very much astonished to see all this, hence, he asked Mārkaṇḍeya to reveal this mystery. Mārkaṇḍeya, who did not see any difference in Viṣṇu's aspect of Śiva and Śiva's aspect of Viṣṇu, replied thus :

अनादिमध्यनिधनमेतदक्षरमव्ययम् ।  
 तदेव ते प्रवक्ष्यामि रूपं हरिहरात्मकम् ॥  
 यो विष्णुः स तु वै रुद्रो यो रुद्रः स पितामहः ।  
 एका मूर्त्तिस्त्रयो देवा रुद्रविष्णुपितामहाः ॥  
 वरदा लोककर्तारो लोकनाथाः स्वयम्भुवः ।



अर्धनारीश्वरास्ते तु व्रतं तीव्रं समास्थिताः ॥  
 यथा जले जलं क्षिप्तं जलमेव तु तद् भवेत् ।  
 रुद्रं विष्णुः प्रविष्टस्तु तथा रुद्रमयो भवेत् ॥  
 अग्निमग्निः प्रविष्टस्तु अग्निरेव यथा भवेत् ।  
 तथा विष्णुं प्रविष्टस्तु रुद्रो विष्णुमयो भवेत् ॥

नमस्ते भगवन् विष्णो भगवाञ्छिव ।

—Harivamśa P., II, 125, 30-34.

This great Hariharātmaka Stotra was also recited by the great sages like Vyāsa, Nārada, Bhāradvāja, Garga, Viśvāmītra, Agastya, Pulastya and Dhaumya:

इमं स्तवं यो रुद्रस्य विष्णोश्चैव महात्मनः ।  
 समेत्य ऋषिभिः सर्वैः स्तुतौ स्तौति महर्षिभिः ॥  
 व्यासेन वेदविदुषा नारदेन च धीमता ।  
 भारद्वाजेन गर्गेण विश्वामित्रेण वै तथा ॥  
 अगस्त्येन पुलस्त्येन धौम्येन तु महात्मना ।  
 य इदं पठते नित्यं स्तोत्रं हरिहरात्मकम् ॥

—Harivamśa P., II, 125, 59-61.

The composite form showing Viṣṇu and Śiva in one body is known as Śankara-Nārāyaṇa, or Harihara (i. e. half Viṣṇu and half Śiva). From the Dharmāraṇya-Māhātmya of the Skanda Purāṇa, we learn that once the Devas approached to Brahmā for protection from the Dānavas. Brahmā related them the story that once there was a hot discussion to gain victory over one another amongst the devotees of Śiva and Viṣṇu, Śiva then transformed himself before them in the form of Harihara. His half body became of Viṣṇu and half that of Śiva. On one side appeared the signs of Viṣṇu and on the other of Śiva. On one side could be seen Garuḍa and on the other the Nandī-Bull.....Fashioning of images of Harihara was a favourite theme among the artists in ancient India<sup>1</sup>. Iconographic details of Harihara images are also found in several Purāṇas.

1. B. N. Sharma, Roopa-Lekha, New Delhi, XXX, 1 & 2, pp. 32-33, pl. V.

In most of the Purāṇas, BRAHMĀ has also been assigned an equal status like Viṣṇu and Śiva. He was adored by both Viṣṇu and Śiva. Viṣṇu gives the same place to Brahmā as to Śiva and himself. In the Bhāgavata, Viṣṇu tells to Dakṣa about his oneness with Brahmā and Śiva thus :

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् ।  
 आत्मेश्वर उपासीत यद्दृगविशेषणः ॥  
 आत्ममायां समासीत साह गुणमयीं द्विजः ।  
 सृजन् रक्षन् हरन् तद्रे संज्ञां क्रियोचिताम् ॥  
 तस्मिन्ब्रह्मण्यद्वितीये केवले परमात्मनि ।  
 ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥  
 यथा पुमान् स्वङ्गेषु शिरः पाण्यादिषु क्वचित् ।  
 पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥  
 त्रयाणामेकभावानां यो न पश्यति वै भिदाम् ।  
 सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥

—Bhāgavata, 4, 7, 50-54.

Śiva also reveals to Mārkaṇḍeya his oneness with Brahmā and Viṣṇu:

ब्राह्मणाः साधवः शान्ता निःसङ्गा भूतवत्सलाः ।  
 एकान्तभक्ता अस्मासु निर्वैराः समदर्शिनः  
 न ते मय्यच्युतेऽजे च भिदामण्वपि चक्षते ।

Bhāg., XII. 10.20-22

In reply to a question by Kauṣṭuki, Mārkaṇḍeya says that Brahmā, Viṣṇu and Śiva are the three manifestations of one and the same god:

उत्पन्नः स जगद्योनिरगुणोऽपि रजोगुणम् ।  
 भुञ्जन्प्रवर्तते सर्गे ब्रह्मत्वं समुपाश्रितः ॥  
 ब्रह्मत्वे स प्रजाः सृष्ट्वा ततः सत्त्वातिरेकवान् ।  
 विष्णुत्वमेत्यधर्मेण कुरुते परिपालनम् ॥  
 ततस्तमोगुणोद्विक्तो रुद्रत्वे चाखिलं जगत् ।  
 उपसंहृत्य वै शेते त्रैलोक्यं त्रिगुणोऽगुणः ॥

यथा प्राग्व्यापकः क्षेत्री पालको लावकस्तथा ।  
 तथा स संज्ञामाप्नोति ब्रह्मविष्णुहरात्मिकाम् ॥  
 ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि ।  
 विष्णुत्वे चाप्युदासीनस्तिष्ठोऽवस्थाः स्वयम्भुवः ॥  
 रजो ब्रह्मा तमो रुद्रो विष्णुः सत्त्वं जगत्पतिः ।  
 एत एव त्रयो यानि सत्त्वं त्रयो गुणाः ॥  
 अन्योन्यमिथुना ह्यते तान्याश्रयिणस्तथा ।  
 क्षणं वियोगो न द्वेषां न रत्यजन्ति परस्परम् ॥

—Mārkaṇḍeya Purāṇa, 43, 13-19.

In the *Pūrva Khaṇḍa* of the *Vāyaviya Samhitā* of the *Śiva Purāṇa* God Vāyu has also narrated to the high-souled sages about the unity of the three gods:

त्रयस्ते कारणात्मानो जाताः साक्षान्महेश्वरात् ।  
 चराचरस्य विश्वस्य सर्गस्थित्यन्तहेतवः ॥  
 परमैश्वर्यसंयुक्ताः परमेश्वरभाविताः ।  
 तच्छक्त्याधिष्ठिता नित्यं तत्कार्यकरणक्षमाः ॥  
 पित्रा नियमिताः पूर्वं त्रयोऽपि त्रिषु कर्मसु ।  
 ब्रह्मा सर्गे हरिस्त्राणे रुद्रः संहरणे तथा ॥  
 लब्ध्वा सर्वात्मना तस्य प्रसादं परमेष्ठिनः ।  
 ब्रह्मनारायणौ पूर्वं रुद्रः कल्पान्तरेऽसृजत् ॥  
 कल्पान्तरे पुनर्ब्रह्मा रुद्रं विष्णुः जगन्मयः ।  
 विष्णुश्च भगवान् रुद्रं ब्रह्माणमसृजत्पुनः ॥  
 नारायणं पुनर्ब्रह्मा ब्रह्माणं च पुनर्भवः ।  
 एवं कल्पेषु कल्पेषु ब्रह्मविष्णुमहेश्वराः ॥  
 परस्परेण जायन्ते परस्परहितैषिणः ।  
 तत्तत्कल्पान्तवृत्तान्तमधिकृत्य महर्षिभिः ॥

—13, 13-20

By going through the above verses, it appears that sometimes a particular deity has been conceived as the Supreme Lord, while

at other times, some other divinity has been regarded as the greatest of all. But in fact, one should never think like that, as all are equal and one and the same:

एते परस्परोत्पन्ना धारयन्ति परस्परम् ।  
 परस्परेण वर्द्धन्ते परस्परमनुव्रताः ॥  
 क्वचिद् ब्रह्मा क्वचिद्विष्णुः क्वचिदकृद्ः प्रशस्यते ।  
 नानेन तेषामपि चातिरिच्यते ॥  
 अयं परस्वयं संरम्भाभिनिवेशिनः ।  
 यातुधाना भवन्त्येव पिशाचाश्च न संशयः ॥

—*Ibid.*, 20, 6-8

Brahmā's regard towards Viṣṇu can be seen in the *Padma Purāṇa*. Brahmā says to Nārada that one who meditates on Viṣṇu gets mokṣa, but one who merely prays for Viṣṇu even once only, attains heaven:

विष्णुसंस्मरणादेव समस्तक्लेशसंक्षये ।  
 मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विष्णोस्तु कीर्तनात् ॥

*Padma P., Uttara, 72. 15.*

Brahma further declares that one who worships him gets final emancipation and also becomes free from the circle or transmigration. Even a perchance worship of Viṣṇu in the morning undoubtedly transforms a Nara to Nārāyaṇa:

प्रातः षष्ठज्जपन् ध्यायन् विष्णोर्नाम यथा तथा ।  
 मुच्यते नात्र संदेहः स वै नारायणो भवेत् ॥

—*Padma P., Uttara, 72. 29.*

The high regard between Brahmā, Viṣṇu and Śiva for one another can also be viewed from a very interesting story narrated by Mahākāla to Karaṇādhama in the *Kaumārikā Khaṇḍa* of the *Skanda Purāṇa*. He says that once in order to know the most supreme deity among the trinity, some sages from Naimiṣāraṇya went to *Brahmaloka*. There they found Brahmā reciting the following hymn:

अनन्ताय नमस्तस्मै यस्यान्तो नोपलभ्यते ।  
 महेशाय च द्वावेतौ मयि स्तां सुमुखौ सदा ॥

On hearing this, they went to *Kṣīrasāgara* to know who is superior between Viṣṇu and Śiva. There they found Viṣṇu enchanting the following hymn:

ब्रह्माणं सर्वभूतेषु परमं ब्रह्मरूपिणम् ।  
सदाशिवं च वन्दे तौ भवेतां मङ्गलाय मे ॥

This caused them no less. Baffled they then went over to the mountain Kailāsa. In a surprise was awaiting them, when they heard Śiva high praising the greatness of Brahmā and Viṣṇu before Pārvatī:

एकादश्यां प्रनृत्यामि जागरे विष्णुसद्मनि ।  
सदा तपस्यां सञ्चरामि प्रीत्यर्थं हरिवेधसोः ॥

Ultimately, the sages came to know that the differences between these three gods were superficial and essentially they were one and the same.

Another important deity associated with the triad is SŪRYA or the Sun god. Sūrya is the only eye of the world, the cause of the origination, preservation and destruction of the world, the very embodiment of the three *Vedas*, and who, according to the three different *guṇas*, manifests Himself in the three forms of Brahmā, Viṣṇu and Śiva:

नमः सवित्रे जगदेकचक्षुषे जगत्प्रसूतिस्थितिनाशहेतवे ।  
त्रयोमयाय त्रिगुणात्मधारिणे विरञ्चिनारायणशङ्करात्मने ॥

In the *Mārkaṇḍeya Purāṇa* also, Sūrya is worshipped as having the three forms of Brahmā, Śiva and Viṣṇu;

ब्राह्मी माहेश्वरी चैव वैष्णवी चैव ते तनुः ।  
त्रिधा यस्य स्वपरुन्तु भानोर्भास्वान्प्रसीदतु ॥

—*Mārkaṇḍeya P.*, 106, 71.

In the *Vāmana Purāṇa*, we are informed that when Indra, the king of the Devas, was defeated by the *Asura* king Bali, his mother Aditi worshipped Viṣṇu<sup>1</sup> with a *Stotra* in which epithets to both Sun and Viṣṇu are combined. She also offered Viṣṇu sandal and red flowers, which are generally used in the worship of the Sun:

1. See for details our paper, 'Vāmana And Viṣṇu.' in the *PURĀṆA*, Varanasi, VIII, 2, July 1966, pp. 246 ff.

जयस्व दिव्याम्बुजकोशचौर जयस्व संसारतरोः कुठार ।  
 जयस्व पापेन्धनजातवेदस्तमौघसंरोध नमो नमस्ते ॥  
 नमोऽस्तु ते भास्कर दिव्यमूर्ते त्रैलोक्यलक्ष्मीतिलकाय ते नमः ।  
 त्वं कारणं सर्वचराचरस्य नाथोऽसि मां पालय विश्वमूर्ते ॥  
 त्वया जगन्नाथ जगन्मये शक्रो निजराज्यहानिम् ।  
 अवाप्तवान् शत्रुपर भवन्तं शरणं प्रपन्ना ॥

—Vāmana P., 76, 33-35

The *Śiva Purāṇa* also recommends the worship of the Sun :

एवं मण्डलमालिख्य नियतात्मा यतिः स्वतः ।  
 सौरपूजां प्रकुर्वीत स हि तद्वस्तुतत्परः ॥

*Śiva P., Kailāsa Sam., 5, 36*

It also mentions the unity and oneness between Śiva and Sūrya :

आदित्यं च शिवं विद्याच्छिवमादित्यरूपिणम् ।  
 उभयोरन्तरं नास्ति ह्यादित्यस्य शिवस्य च ॥

*Śiva P.<sup>1</sup>*

Many of the *Purāṇas* have conceived the association of Śiva and ŚAKTI also as one. In the *Śiva Purāṇa* (*Vāyavīya Saṁhitā, Uttara Khaṇḍa*), a beautiful description is given and it is said that neither Śiva can live without Śakti nor Śakti can live without Śiva:

चन्द्रो न खलु भात्येष यथा चन्द्रिकया विना ।  
 न भाति विद्यमानोऽपि तथा शक्त्या विना शिवः ॥  
 प्रभया हि विना यद्वद्भानुरेष न विद्यते ।  
 प्रभा च भानुना तेन सुतरां तदुपश्रया ॥  
 एवं परस्परापेक्षा शक्तिशक्तिमतोः स्थिता ।  
 न शिवेन विना शक्तिर्न शक्त्या च विना शिवः ॥

—4, 10-12.

1. The unity between Śiva, Viṣṇu and Sūrya has been referred to in the *Upaniṣads*:

एष ब्रह्मा च विष्णुश्च रुद्र एव हि भास्करः ।

त्रिमूर्त्यात्मा त्रिदेवात्मा सर्वदेवमयो रविः ॥

—*Sūryatāpinī Upaniṣad, 1, 6.*

In the *Umā Samhitā* of the same *Purāṇa*, Umā speaks to the thousand eyed Indra about herself thus:

परं ब्रह्म परं ज्योतिः प्रणवद्वन्द्वरूपिणी ।  
 अहमेवास्मि सकलं मदन्यो नास्ति कश्चन ॥  
 निराकारापि साकारा सर्वतत्त्वस्वरूपिणी ।  
 अप्रतर्क्यगुणा विद्यानिर्णयकारणरूपिणी ॥  
 कदाचिद्द्वयिताकारा चतुर्गुणचतुष्पाकृतिः ।  
 कदाचिदुभयाकारा सर्वकाराहमीश्वरी ॥  
 विरञ्चिः सृष्टिकर्ताऽहं जगद्धाताहमच्युतः ।  
 रुद्रः संहारकर्ताहं सर्वविश्वविमोहिनी ॥

—49, 27-30.

In the *Devī Bhāgavata*, goddess Bhagavatī tells to Brahmā that they are one and the same and there is no difference between the two:

सदेकत्वं न भेदोऽस्ति सर्वदैव ममास्य च ।  
 योऽसौ साहमहं यासौ भेदोऽस्ति मतिविभ्रमात् ॥  
 आवयोरन्तरं सूक्ष्मं यो वेद मतिमान् हि सः ।  
 विमुक्तः स तु संसारान्मुच्यते नात्र संशयः ॥

—*Devī Bhāgavata*. 3, 6, 2-3.

Parvatī, the consort of Śiva also had great devotion for Viṣṇu, and for this she has been highly praised by Śiva:

धन्यासि कृतकृत्यासि विष्णुभक्तासि पार्वति ।  
 दुर्लभा वैष्णवी भक्तिर्भागधेयं विनेश्वरि ॥  
 राम रामेति रामेति रमे रामे मनोरमे ।  
 सहस्रनाम तत्तुल्यं रामनाम वरानने ॥  
 रकारादीनि नामानि शृण्वतो मम पार्वति ।  
 मनः प्रसन्नतां याति रामनामाभिश्ङ्कया<sup>1</sup> ॥

Padma P., utt., 281. 20., 22-23.

The *Śiva Purāṇa*, which is a Śaiva work, calls Durgā as both *Vidyā* and *Avidyā*, absolute *Brahman* and the Creator of the universe.

1. For more details see the same *Purāṇa*, Uttara, 281, 27-28, 54-55.

It regards her the mother of the gods, omnipresent, eternal, without prop, serene, manifest and unmanifest and also the Supreme Brahman:

विद्याविद्यात्मिकां शुद्धां परब्रह्मस्वरूपिणीम् ।  
 स्तौमि देवीं जगद्धात्रीं दुर्गां शंभुप्रियां सदा ॥  
 सर्वत्र व्यापिनीं नित्यं त्रिमुखां निराकुलाम् ।  
 त्रिदेवजननीं त्रिस्थूलस्थूलात्मरूपिणीम् ॥  
 त्वं चितिः परब्रह्मा परमात्मस्वरूपिणी ।  
 प्रसन्ना भव देवेशि मत्कार्यं कुरु ते नमः ॥

The composite form of Śiva and Pārvatī, known as Ardha-nārīśvara Śiva has been described both in the *Purāṇas* and the classical literature<sup>1</sup>.

The religious tolerance in the *Purāṇas* reached to such a high degree that even Lord Buddha, who was the founder of the Buddhism, was also included in the list of the ten incarnations of Viṣṇu. Several *Purāṇas* pay their obeisance to Buddha in the following words:

वादैर्विमोहयति यज्ञकृतोऽतदर्हान् ।  
 शूद्रान् कलौ क्षितिभुजो न्यहनिष्यदन्ते ॥

—*Śrīmad Bhāgavata*. 11, 4, 22.

नमोऽस्तु बुद्धदेवाय कल्किने च नमो नमः ।  
 नमः सर्वात्मने तुभ्यं शिरसेत्यभिपूजयेत् ॥

—*Padma Purāṇa*.

The *Agni Purāṇa* gives some more details about Buddha avatāra of Viṣṇu:

वक्ष्ये बुद्धावतारं च पठतः शृण्वतोऽर्थदम् ।  
 पुरा देवासुरे युद्धे दैत्यैर्देवाः पराजिताः ॥  
 रक्ष रक्षेति शरणं वदन्तो जम्बुरीश्वरम् ।  
 मायामोहस्वरूपौऽसौ शुद्धोदनसुतोऽभवत् ॥

1. See my paper, *Religious Tolerance and Intolerance As Reflected in Indian Sculptures*. Mahamahopadhyaya Dr. Umeśa Misra Commemoration Volume, Ganganath Jha Research Institute, Allahabad, (Under print).



मोहयामास दैत्यांस्तांस्त्याजिता वेदधर्मकम् ।  
ते च बौद्धा बभूवुर्हि तेभ्योऽन्ये वेदवर्जिताः ॥

—*Agni P.*, 16, 1-3.

The *Devībhāgavata Mahāpurāṇa*, which is mainly devoted to the glorification of the goddess Bhagavatī, also refers to this incarnation along with other *avatāras* of Viṣṇu:

दुष्टयज्ञविघाताय पशुर्हिसानिवृत्तये ।  
बौद्धरूपं दधौ योऽसा देवाय ते नमः ॥

—10, 5, 13.

### *Limitations To Religious Tolerance*

The other side of the picture is also represented by the *Purāṇas*, where the god of one sect is represented as higher to the gods of the other sects. One *Purāṇa* speaks slightly of the non-Śaivas

विष्णुदर्शनमात्रेण शिवद्रोहः प्रजायते ।  
शिवद्रोहान्न सन्देहो नरकं याति दारुणम् ॥  
तस्माच्च विष्णुनामापि न वक्तव्यं कदाचन ।  
यस्तु सन्तप्तशंखादिलिङ्गाङ्गिततनुर्नरः ॥

and the other of the non-Vaiṣṇavas

शिवार्चनाद् ब्राह्मणस्तु शूद्रेण समतामियात् ।  
तिर्यक्पुण्ड्रधरं विप्रं चाण्डालमिव संत्यजेत् ।  
वैष्णवः पुरुषो यस्तु शिवब्रह्मादिदेवताः ।  
प्रणमेदचर्येद्वापि विद्याया जायते कृमिः ॥

Not only this, Śiva could be shown as worshipping Sūrya. He could also be represented Viṣṇu's grandson and worshipper in one *Purāṇa*; in another, he could be made the ancestor of Brahmā and Viṣṇu.

The *Viṣṇu Purāṇa* claims the superiority of Viṣṇu over Brahmā and Śiva. Similarly, the *Brahmavaivarta Purāṇa* says that Śiva was born out of Viṣṇu and himself was a worshipper of Viṣṇu. On the contrary, the *Saura Purāṇa*, a pro-Śaiva work, says that Śiva gave the *Sudarśana Cakra* to Viṣṇu :

देवकार्यमिदं ज्ञातमिदानीं मधुसूदन ।  
दिव्यं ददामि ते चक्रमद्भुतं तत्सुदर्शनम् ॥

हितार्थं सर्वदेवानां निर्मितं यन्मया पुरा ।  
 गृहीत्वा तद्गुणैर्देत्याञ्जहि विष्णो ममाऽऽज्ञया ॥  
 एवमुक्त्वा ददौ चक्रं सूर्यायुतसमप्रभम् ।

—Saura P., 41, 150-152.

The *Vāmana Purāṇa* also supports the above statement and says that *Sudarśana Cakra* which is similar to *Kāla Cakra* or Time-Wheel was conferred by Śiva to Viṣṇu :—

ततः प्रीतः प्रभुः पद्माद्विष्णवे परमं पदम् ।  
 प्रत्यक्षतेजसा युक्तं दिव्यं चक्रं सुदर्शनम् ॥  
 कालचक्रनिभं चक्रं शंकरो विष्णुमब्रवीत् ॥

—*Vāmana P.*, 82, 23-24.

The *Saura Purāṇa* further goes to such an extent that it claims Śiva as the originator of life and the ancestor of both *Brahmā* and *Viṣṇu* and says that the silly persons deceived by the *māyā* of *Viṣṇu* do not know this :

जन्मादिकारणं शंभुं विष्णुब्रह्मादिपूर्वजम् ।  
 न जानन्ति महामूर्खा विष्णुमायाविमोहिता ॥

—*Saura P.*, 38, 66.

and that due to Śiva's blessings *Viṣṇu* acquired the divine kingdom of *Vaikunṭha* :

कश्चाण्डालः शिवं ब्रूयात्साधारण्येन विष्णुना ।  
 यस्य प्रसाद्वैकुण्ठः प्राप्तवानीदृशं पदम् ॥

—*Saura P.*, 38, 66.

The same *Purāṇa* speaks in bad terms about the non-Śaivas :

शिवभक्तान्वर्जयित्वा सर्वेषां शासको यमः ।

—*Saura P.*, 64, 44.

and goes to the extent of declaring that neither a *Cārvāka*, nor a *Bauddha*, *Jaina*, *Yavana*, *Kāpālika*, *Kaulika*, should be allowed to enter in a kingdom :

न चार्वाको न वै बौद्धो न जैनो यवनोऽपि वा ।  
 कापालिकः कौलिको व तस्मिन्राज्ये विशेषवचित् ॥

—*Saura P.*, 38, 54.

The *Śiva*, the *Vāyu* and the *Līṅga*<sup>1</sup> *Purāṇas* relate an interesting story of Liṅgodbhava-Maheśvara, in which the superiority of Śiva is clearly established over the two other members of the triad, namely, Brahmā and Viṣṇu. This story as narrated by Nandikeśvara in the *Śiva Purāṇa* is that once there was a hot discussion between Brahmā and Viṣṇu for superiority over each other, which turned into a fierce battle between them for a long period. In the meantime, they saw a *Jyotirlinga* (Pillar of Light) transmitting light and <sup>radiating</sup> ~~and~~. The two gods enchanted by the glow of this column decided to find its two ends. Hence, Brahmā seated on his *vāhana*, a goose, went upwards to find the upper end of the *linga*, while Viṣṇu went downwards to trace its lower end. But neither of them could reach at the top or the bottom of the immeasurable *linga*. Brahmā seeing no good result uttered a lie that he had found out the top of it, and consequently, he was cursed by Śiva not to receive any worship on earth :

1. प्रलयार्णवमध्ये तु रजसा वद्वैरयोः ।  
 एतस्मिन्नन्तरे लिङ्गमभवच्चावयोः पुरः ॥  
 विवादशमनार्थं हि प्रबोधार्थं च भास्वरम् ।  
 ज्वालामालासहस्राद्यं कालानलशतोपमम् ॥  
 क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितम् ।  
 अनौपम्यमनिर्देश्यमव्यक्तं विश्वसंभवम् ॥  
 तस्य ज्वालासहस्रेण मोहितो भगवान् हरिः ।  
 मोहितं प्राह मामत्र परीक्षावोऽग्निसंभवम् ।  
 अधो गमिष्याम्यनलस्तंभस्यानुपमस्य च ।  
 भवानूर्ध्वं प्रयत्नेन गन्तुमर्हसि सत्वरम् ॥  
 एवं व्याहृत्य विश्वात्मा स्वरूपमकरोत्तदा ।  
 वाराहमहमप्याशु हंसत्वं प्राप्तवान्मुराः ॥  
 तदाप्रभृति मामाहुर्हंसं हंसो विराडिति ।  
 हंसहंसेति यो ब्रूयान्मां हंसः स भविष्यति ॥

—*Linga P.*, 17, 32-38.

and

एवं वर्षसहस्रं तु त्वरन्विष्णुरधोगतः ।  
 नापश्यदल्पमप्यस्य मूलं लिङ्गस्य सूकरः ॥  
 तावत्कालं गतो ह्यूर्ध्वमहमप्यरिसूदनः ।  
 सत्वरं सर्वयत्नेन तस्यान्तं ज्ञातुमिच्छया ॥

—*Linga P.*, 43-44.

अथ ब्रह्माच्युतौ वीरौ हन्तुकामौ परस्परम् ।  
 माहेश्वरेण चाऽस्त्रेण तथा पाशुपतेन च ॥  
 अस्त्रज्वालैरथो दग्धं ब्रह्मविष्णवोर्जगत्त्रयम् ।  
 ईशोपि तं निरीक्ष्याथ ह्यकालप्रलयं भृशम् ॥  
 ...महानलस्तम्भविभीषणाकृतिर्बभूवतन्मध्यतले स निष्फलः ॥  
 ते अस्त्रे चापि सज्वाले संहरणक्षमे ।  
 निपतेतुः क्षणेनैव ह्यासिन् महानले ॥  
 दृष्ट्वा तदद्भुतं चित्रमस्त्रमशातिकरं शुभम् ।  
 किमेतदद्भुताकारमित्यूचुश्च परस्परम् ॥  
 अतीन्द्रियमिदं स्तम्भमग्निरूपं किमुत्थितम् ।  
 अस्योर्ध्वमपि चाधश्च आवयोर्लक्ष्यमेव हि ॥  
 इति व्यवसितौ वीरौ मिलितौ वीरमानिनौ ।  
 तत्परौ तत्परीक्षार्थं प्रतस्थातेऽथ सत्वरम् ॥  
 आवयोर्मिश्रयोस्तत्र कार्यमेकं न संभवेत् ।  
 इत्युक्त्वा सूकरतनुर्विष्णुस्तस्यादिमीयिवान् ॥  
 तथा ब्रह्मा हंसतनुस्तदन्तं वीक्षितुं ययौ ।  
 भित्त्वा पातालनिलयं गत्वा दूरतरं हरिः ।।  
 नापश्यत्तस्य संस्थानं तं भस्मानलवर्चसः ।  
 श्रान्तः स सूकरहरिः प्राप पूर्वरणाङ्गणम् ॥  
 अथगच्छंस्तु व्योम्ना च विधिस्तात पिता तव ।  
 ददर्श केतकी पुष्पं किचिद्विच्युतमद्भुतम् ॥

—Śiva. P., Vidyeśvara Sam., 7, 9-19

The *Vāyu*<sup>1</sup> *Purāṇa*, which is also a pro-Śaiva work, relates this story in a slightly different way, thus :

ततो मामब्रवीद् ब्रह्मा सर्वलोकनमस्कृतः ।  
 कस्त्वं कुतो वा किञ्चेह तिष्ठसे वद मे विभो ॥  
 अहं कर्ताऽस्मि लोकानां स्वयम्भुर्विश्वतोमुखः ।  
 एवमुक्तस्तदा तेन ब्रह्मणाहमुवाच तम् ॥

1. See *Agni Purāṇa*, *Śiva Purāṇa*, (Bombay ed. and), and *Vāmana Purāṇa* (ed. by Sri A.S. Gupta), Varanasi.

अहं कर्त्ता च लोकानां संहर्त्ता च पुनः पुनः ।  
 एवं सम्भाषमाणाभ्यां परस्परजयैषिणाम् ॥  
 उत्तरां दिशमास्थाय ज्वाला दृष्टाप्यधिष्ठिता ।  
 ज्वालां ततस्तामालोक्य विस्मितौ च तदानयोः ॥  
 तेजसा चैव तेनाथ सर्वं ज्योतिः कृतं जलम् ।  
 वर्द्धमाने तथा ब्रह्मवत्यानिहोदभुते ॥  
 अतिदुद्राव तां ज्वालां ब्रह्मा चाहञ्च सत्वरः ।  
 दिव्यं भूमिञ्च विष्टभ्य तिष्ठन्तं ज्वालमण्डलम् ॥  
 तस्य ज्वालस्य मध्ये तु पश्यावो विपुलप्रभम् ।  
 प्रादेशमात्रमव्यक्तं लिङ्गं परमदीपितम् ॥  
 न च तत्काञ्चनं मध्ये न शैलं न च राजतम् ।  
 अनिर्द्देश्यमचिन्त्यञ्च लक्ष्यालक्ष्यं पुनः पुनः ॥  
 महौजसं महाघोरं वर्द्धमानं भृशं तदा ।  
 ज्वालामालायतं न्यस्तं सर्वभूतभयङ्करम् ॥  
 अस्य लिङ्गस्य योऽन्तोऽधो गच्छते मन्त्रकारणम् ।  
 घोररूपिणमत्यर्थं भिन्दन्तमिव रोदसी ॥  
 ततो मामब्रवीद् ब्रह्मा अधो गच्छ त्वतन्द्रितः ।  
 अन्तमस्य विजानीमो लिङ्गस्य तु महात्मनः ॥  
 अहमूर्ध्वं गमिष्यामि यावदन्तोऽस्य दृश्यते ।  
 तदा तौ समयं कृत्वा गतावूर्ध्वमधश्च ह ॥  
 ततो वर्षसहस्रंतु अहं पुनरधो गतः ।  
 न च पश्यामि तस्यान्तं भीतश्चाहं न संशयः ॥  
 तथा ब्रह्मा च श्रान्तश्च न चान्तं तस्य पश्यति ।  
 समागतो मया सार्द्धं तत्रैव च महाम्भसि ॥  
 ततो विस्मयमापन्नावुभौ तस्य महात्मनः ।  
 मायया मोहितौ तेन नष्टसंज्ञौ व्यवस्थितौ ॥  
 ततो ध्यानगतं तत्र ईश्वरं सर्वतोमुखम् ।  
 प्रभवं निधनञ्चैव लोकानां प्रभुमव्ययम् ॥

At the end of the story in this *Purāṇa*, Śiva shows some regard to Brahmā and Viṣṇu

तदोवाच महायोगी प्रीतोऽहं सुरसत्तमौ ॥

and

—*Vāyu P.*, 37, 56.

अयं मे दक्षिणो बाहुर्ब्रह्मा लोकपितामहः ।

वामो बाहुश्च मे विष्णुर्नित्यं युद्धेषु तिष्ठति ।

प्रीतोऽहं युवयोः सत्तमं ददामि यथोप्सितम् ॥

—*Vāyu P.*, 37, 58

But even in this *Purāṇa*, the superiority of Śiva is extolled at the end, when Brahmā and Viṣṇu are said to have prostrated before the Lord with the request that they should be blessed by Śiva for having their devotion at his feet:

ततः प्रहृष्टमनसौ प्रणतौ पादयोः पुनः ।

ऊचतुश्च महात्मानौ पुनरेव तदानघौ ॥

यदि प्रीतिः समुत्पन्ना यदि देयो वरश्च नौ ।

भक्तिर्भवतु नौ नित्यं त्वयि देव सुरेश्वर ।

—*Vāyu P.*, 37, 59-60.

The status of Brahmā has further been degraded in the *Śiva Purāṇa* as he falsely claimed to have reached the top of the *Jyotir-linga*. Śiva was annoyed and he ordered Bhairava to strike with a sword on Brahmā. Bhairava then, caught Brahmā by his hair, clipped of his fifth head and was about to cut his other heads when the latter fell trembling at his feet:

ससर्जाथ महादेवः पुरुषं कंचिद्द्रुतम् ।

भैरवाख्यं भ्रुवोर्मध्याद् ब्रह्मदर्पजिघांसया ॥

स वै तदा तत्र पतिं प्रणम्य शिवमङ्गणे ।

किं कार्यं करवाण्यत्र शीघ्रमाज्ञापय प्रभो ॥

वत्स योऽयं विधिः साक्षाज्जगतामाद्यदेवतम् ।

नूनमर्चय खड्गेन तिग्मेन नवसा परम् ॥

स वै गृहीत्वैककरेण केशं तत्पञ्चमं दृप्तमसत्यभाषणम् ।

छित्त्वा शिरांस्यस्य निहन्तुमुद्यतः प्रकम्पयन्खड्गमतिस्फुटंकरैः ॥

पिता तवोत्सृष्टविभूषणां वरःस्रगुत्तरीयामलकेशसंहतिः ।

प्रवातरम्भेव लतेव चंचलाः पपात वै भैरवपादपङ्कजे ॥

—*Śiva Purāṇa (Prathama Vidyeśvara Sam., 8, 1-5)*

But such statements are the exceptions rather than the rules. the celebrated writers of the *Purānas* cared little about them. Moreover, a closer study of the problem would convince one that the Hindus had fully realised the unity of the God-head. Lord Kṛṣṇa declares:

सौराश्च शैवा गाणेशा वैष्णवाः शक्तिपूजकाः ।  
मामेव प्राप्नुवन्तीह वर्षासागरं यथा ॥

Padma P., Uttar, 90.63

Sometimes, they deliberately chose the path of apparent polytheism, because it not only permitted their belief in the essential unity underlying all diversity but also permitted them to bring within their own system many diverse sects and to permit as well as harmonise their claims. This is the main reason that the various important sects and schools of philosophy have been variously described in the *Purānas*:

पुराणेष्वेषु बहवो धर्मास्ते विनिरूपिताः ।  
ब्राह्मं शैवं वैष्णवं च सौरं शाक्तं तथाऽऽर्हतम् ॥  
षड्दर्शनानि चोक्तानि स्वभावनियतानि च ।  
एतदन्यच्च विविधं पुराणेषु निरूपितम् ॥

—*Vāyu Purāṇa*, 104, 11 15-16.

THE SYMBOLISM OF ASHES IN THE MYTHOLOGY  
OF ŚIVA

BY

WENDY DONIGER O'FLAHERTY

[इतिहासपुराणेषु भगवन् शिवेन भस्मधारणं प्रथितं वर्तते । तस्य शिवस्वरूपं योगिरूपं च प्रसिद्धमेव । अत्र विदुष्या लेखिकया भस्मनः स्वरूप-प्रतीकविषये नानाविधप्रमाणानामालोडनं कृतम् । भस्मनः विषये ये ये विचारा वर्णिताः सन्ति तेषां सम्यक् विवेचनं कृत्वा प्रदर्शितं यत् भस्मधारणं योगिस्वरूपस्य कामुरूपस्य च प्रदर्शकमस्ति । कामस्य दग्धशरीरतः समुत्थितात् भस्मतः भण्डनिशाचरस्योत्पत्तिः प्रजासर्गस्य परिचायिका वर्तते । शिवेन भस्मधारणं कामुकत्वभावनाया विशोधनार्थमपि भवितुमर्हति । संक्षेपतो भस्म योगिस्वरूपस्य कामुकस्वरूपस्य च प्रतीकं वर्तते ।]

The god Śiva plays an ambivalent role in Hindu mythology: he is simultaneously the ascetic god of all yogis and the phallic god of fertility. Iconographically, certain qualities are appropriate to one aspect or the other; his third eye, tiger skin, snake-ornaments and the funeral ashes on his chest belong to the ascetic Śiva, while the crescent moon in his hair and his androgynous form are part of his erotic aspect.<sup>1</sup> When Śiva abandons his asceticism in order to marry Pārvatī, the daughter of Himālaya, many of his yogic accoutrements are exchanged or transformed into more conventional, erotic ones; thus the third eye becomes a *tilaka*, the bloody elephant skin becomes a silk garment, and the snakes become golden ornaments.<sup>2</sup> But the ashes are themselves ambiguous, and their transformation is complex.

The conventional counterpart of the ashes of Śiva is the fragrant sandalwood paste which is traditionally smeared upon the breasts of lovers, ostensibly to cool the fever of love in them. On an explicit, superficial level, Śiva's ashes are ascetic, disgusting (being the ashes of corpses), and simply anti-erotic. Pārvatī criticises Śiva for the ashes which are an obstacle to love, and Śiva in

1. I have discussed this paradox at length in "Asceticism and sexuality in the Mythology of Śiva" (*History of Religions* [University of Chicago], Vol. 8, No. 4 and Vol. 9 No. 1, May and August 1969)

2. Cf. My article, "The Symbolism of the Third Eye of Śiva in the Mythology of the Purāṇas," *Purāṇa*, January, 1970.



disguise mentions them as a deterrent to her passion.<sup>3</sup> The *Śūnya Purāna* attributes Śiva's wearing of ashes to a lack of the funds to buy oil,<sup>4</sup> and the particularly anti-erotic result of this economy may be inferred from the statement in the *Mahābhārata* that Nakula plastered dust and ashes over his body when he went into banishment, as he did not wish his great beauty to excite the women on the way;<sup>5</sup> Śiva smeared ashes upon his body when he entered the Pine Forest, but this failed to prevent the women there from falling in love with him.<sup>6</sup> An interesting passage in a tale of Lingo, a Muria folk-god who corresponds in many ways with Śiva, sheds light on the symbolism of the ashes: according to one version, when Lingo emerged from a cauldron wherein his chastity had been put to the test, the white ash from his body flowed over the *saja* tree, making it white and holy; but in another version of this same episode, Lingo kicks the *saja* tree and turns it, white, and it is said, "Today we call it impotent—it is impotent as Lingo was with his brothers' wives."<sup>7</sup> The ash of one version is replaced by the impotence of the second, both associated with Lingo and the *saja* tree.

But for all their loathesomeness on a conventional level, the ashes have a metaphysical beauty. Pārvatī says that the funeral ashes of Śiva cannot be impure, for the gods smear their heads with the ashes that fall from him when he dances;<sup>8</sup> similarly, Śiva

3. *Matsya Purāna* (Ānandāśrama Sanskrit Series 24, Poona, 1907) 155.22; *Subhāṣitaratnaśoḥa* of Vidyākara (Harvard Oriental Series 42, 1957); *An Anthology of Sanskrit Court Poetry [Subhāṣitaratnaśoḥa]*, trans. by Daniel H. H. Ingalls (Harvard Oriental Series 44, 1965) 35; *Skanda Purāna* (Bombay: Venkaṭeśvara, 1867) 1. 1. 22. 53; *Śiva Purāna* (Benares: Puṇḍita Pustakālaya, 1964) 2. 3. 27. 27.
4. T. W. Clark, "Evolution of Hinduism in Medieval Bengali Literature: Śiva, Caṇḍī, Manasā" (*Bulletin of the School of Oriental and African Studies*, London, XVII, 1955) p. 506.
5. *Mahābhārata* (Poona, Bhandarkar Oriental Research Institute, 1933--), II. 71. 5 and --.16.
6. cf. *Brahmāṇḍa Purāna* (Bombay: Venkaṭeśvara, 1857) 2. 27. 1-127; *Haracaritacintāmaṇi* of Jayaratha (Kāvya-mālā Series 61, Bombay, 1897) 10. 3-188; *Kūrma Purāna* (Bibliotheca Indica, Calcutta, 1890) 2. 37. 1-151; *Śiva Purāna* (Bombay. Ganpat Krishnaji Press, 1884) *Dharmasaṃhitā*, 10. 79-215; *Ibid.*, *Jñānasamhitā* 42. 1-51; *Skanda Purāna* 5. 2. 8. 1-45; 5. 3. 38. 6-68; *Tāgīśvara Māhātmya* 24-34, India office MS. 3719. etc.
7. Verrier Elwin, *The Muria and their Ghotul* (Oxford, 1947), pp. 243 and 246.
8. *Kumārasambhava* of Kālidāsa (Bombay, Nirṇaya Sāgara Press, 1955) 5. 79; *Śiva Purāna* 2. 3. 28. 21.

purifies the whole universe with ashes after he has burnt it.<sup>9</sup> Moreover, the ashes are productive as well as purificatory, a function which brings them closer to the erotic role that they play in the Śaiva myths. As early as the *Śatapatha Brāhmaṇa*, ashes are said to be thrown into water from the pan in order to reproduce from out of the water what there was of Agni's nature;<sup>10</sup> the ashes are the faeces of Agni.<sup>11</sup> This last image is illuminated by a statement by V. S. Agrawala:

On the body of Śiva is besmeared dust or the ashes (*bhasman*). It signifies that fire is always accompanied by its ashes refuse or dross. When food is eaten and processed through the energy of digestive fire (*jaṭharāgni*), some kind of surplus is thrown out and only then the process of assimilation remains balanced with that of elimination. Brahman eats his food called *Brahmaudana* the boiled rice of Brahman, and when his bowl of food is consumed and properly assimilated the surplus refuse that follows is the cosmos<sup>12</sup>.

This theory is related to the concept of eating as a method of disposing of any excess<sup>13</sup>, but it takes that concept one step further and regards the excess that results from eating as the cosmos itself. The ashes are the last trace of destruction and the building blocks of creation. An obscure myth further illustrates this concept:

One day all the sages and gods went to worship Śiva; there they saw a great flame, which they entered; the flame burnt them and reduced them all to ashes. Virabhadra chanced to come to that mountain and saw the condition of the gods. He himself was covered with ashes, calm and alone; when he heard the cries and smelled the odour of burning corpses he went to the fire, and, though it began to burn him too, he put it out as a grass fire is put out with water.

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9. *Brahmāṇḍa Purāṇa* 2. 27. 105.
  10. *Śatapatha Brāhmaṇa* (Chowkhamba Sanskrit Series 96, Benares, 1964. 2nd ed.) 6. 8. 2. 1-2 and 6.
  11. *Id.* 6. 2. 1. 15.
  12. V. S. Agrawala, *Śiva Mahādeva, The Great God* (Benares: Veda Academy 1966) p. 4.
  13. *Mahābhārata* XII. 278. 1-38; *Śatapatha Brāhmaṇa* 9. 1. 1. 1.; *Śiva Purāṇa* 2. 5. 19. 30-50; *Padma Purāṇa* (Ānandāśrama Sanskrit Series, 131, Poona, 1893) 5. 26. 91-125 and 6. 11. 36-43; *Varāha Purāṇa* (Bibliotheca Indica, Calcutta, 1893) 96. 1-43; Agrawala, *op. cit.*, pp. 1-2.

Then he saw another great fire reaching to the sky, destroying all creatures, and he tried to swallow it as if it were water, though a voice warned him, "Be careful; there is quite a difference between normal thirst and fire-eating. Fire does not assuage thirst as water does." Nevertheless, Virabhadra drank the fire, and then, realizing that the ashes of the gods were their life, he sprinkled those ashes with ashes and spoke the spell of revival, and the gods arose and went away.<sup>14</sup>

Virabhadra, a manifestation of Śiva, revives the gods from their ashes as Śiva recreates the universe from ash; the relationship between fire and water is here derived from the basic image of the cosmic flame submerged in the cosmic ocean<sup>15</sup>, an image which also underlies the *Śatapatha Brāhmaṇa* injunction to throw the ritual ashes into water<sup>16</sup>; the ashes represent the forces of life suspended temporarily in death, as fire is suspended but not extinguished in water. In this way, the ashes of Sagara's sons are revived by the water of the Ganges<sup>17</sup>, and the ashes of Kāma are revived by a chance rain of Soma<sup>18</sup>.

This phoenix symbolism underlies the identification of ashes with the seed of Śiva; Śiva says, "I am Agni and Ambikā (Devī) is Soma. The ashes are my *vīrya* (seed) and I bear my *vīrya* on my body.....I am Agni the maker of Soma, and I am Soma who takes refuge in Agni. When the universe is burnt by my fire, and reduced to ashes, I establish my *vīrya* in ashes and sprinkle all creatures<sup>19</sup>." The relationship between ashes and seed is illustrated by this passage:

[The yogī] should mix with the ashes of cow-dung the seed discharged in this practice [of yoga]. It should be

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14. *Padma Purāṇa* 4. 103. 1-26.
  15. Cf. my article, "The Sub-Marine Mare in the Mythology of Śiva," in a forthcoming issue of the *Journal of the Royal Asiatic Society*.
  16. *Śatapatha Brāhmaṇa* 6. 8. 2. 8.
  17. *Śiva Purāṇa* 5. 38. 48-57; *Liṅga Purāṇa* (Calcutta: Baṅgabāsī Press, 1890) 1. 66. 1'-20; *Vāyu Purāṇa* (Bombay: Venkaṭeśvara, 1867) 2. 26. 143-178; *Brahmāṇḍa Purāṇa* 3. 46-53; *Viṣṇu Purāṇa* (Gorakhpur, Gītā Press, 1962) 4. 4. 1-33; *Rāmāyaṇa* (Bālakāṇḍa, Baroda, Oriental Institute, 1960) 1. 38-44; *Mahābhārata* III. 104-108; *Bhāgavata Purāṇa* (Gorakhpur, Gītā Press, 1962) 9, 8-9.
  18. *Abhijñānaśākuntala* of Kālidāsa (Bombay: Nirṇaya Sāgara Press, 1958), 3. 20, alternative verse.
  19. *Brahmāṇḍa Purāṇa* 2. 27. 112 ff.; *Liṅga Purāṇa* 1. 34. 1-3.

rubbed on the most honourable parts of the body. Magic sight then arises.<sup>20</sup>

Alain Danielou elaborates upon the association of ashes and seed in yoga:

In Yoga the ashes are a symbol of the sublimated power of procreation. The semen of the man who observes perfect chastity is consumed inside his body. This burned energy is believed to give a peculiar beauty and radiance to his body. This brilliance of the yogī is spoken of as the glow of the ashes of his semen. As the lord of continence, Śiva, who burned Kāma, the god of lust, to ashes, himself appears smeared with ashes<sup>21</sup>.

This last statement becomes more complicated in the mythology, where the ashes themselves become provocative of Śiva's desire, but even in their "sublimated" form they may be actually procreative: when Śiva had burnt Kāma to ashes, the Gaṇeśvara named Citrakarman took the ashes and made them into a man; Śiva looked at him and brought him to life, like Kāma reincarnate, and the man became the demon Bhaṇḍa, who troubled the earth until he was killed by the Goddess<sup>22</sup>. In other myths, Śiva uses the ashes from other conflagrations in order to create, when he had destroyed the demons, the fire of his anger continued to burn up all the forests on earth, turning them to ashes; from those ashes various potent herbs arose<sup>23</sup>. Here the ashes are symbolic of sublimated anger rather than lust, for they produce the herbs after Śiva has been begged by the gods to control his violent flame of anger.

In another myth, the fire of Śiva's jealous anger reduces a lustful demon to ashes, from which he creates a new demon, just as he resurrects Kāma:

The demon Dundubhi conquered all the gods. He saw Śiva and Devī united in their androgynous form and was overcome by lust. He tried to take Devī, but Śiva immediately burnt him to ashes with the fire from his eye; then Śiva took some of the white ashes and shook them upon Devī. The ashes of various colours became a blazing fire in

20. *Haṭhayogapradīpikā* of Svātmārāmayogīndra (Bombay: Bombay Theosophical Publication Fund, 1815) 393.

21. Alain Danielou, *Hindu Polytheism* (London, 1964), p. 218.

22. *Brahmaṇḍa Purāṇa* 4. 11. 30-31 and 4. 16-29 *passim*.

23. *Śiva Purāṇa* 4. 21. 45-49; *Śiva Purāṇa*, *Jñānasāhitā* 48. 86-89.

the form of a demon, demanding Devī. She cursed him to be born on earth and to conquer all the gods; Śiva, being angry that Devī had revived a conquered enemy, proclaimed that the demon would die when he asked Devī to be his wife.<sup>24</sup>

This myth is reminiscent of a version of the Kāma myth in which the god of love is burnt because he himself makes love to Devī<sup>25</sup>. Like Kāma, Dundubhi is resurrected and the ashes turn back into flame in order to be productive; in other myths they remain ash and are used by Śiva in place of his seed:

A devotee of Śiva, desiring offspring, received, at Pārvati's intercession, ashes from Śiva's *dhūnī*. The devotee's wife was to swallow them. She did not, but threw them upon a dunghill. Eventually a child was found there who was taken to Śiva, and, by him, named Gorakhanātha<sup>26</sup>.

The woman here sees only the conventional, disgusting qualities of the ashes and discards them; the dunghill on which she throws them the "creative refuse" of the universe, a multiform of the ashes themselves enhances the power of the ashes, which, like the seed of Śiva, are never unproductive, even without a female vessel to bear the child.

Śiva's ashes are the basis of an important myth alluded to in Nilakaṇṭha's commentary on the *Mahābhārata*: glossing Śiva's epithet "Bhasmabhūta" ("made of ashes") he says:

The sage Mañkaṇaka, seeing some vegetable sap fallen from his hand, was dancing; to stop his dancing, Mahādeva broke off his own finger, and it became ashes. Seeing this the sage realized, "One's own body is only made of ashes"<sup>27</sup>.

The myth is told in greater detail in several Purāṇas<sup>28</sup>, and is given a less metaphysical and more typically Śaiva explanation in the *Skanda Purāṇa*:

24. *Devī Purāṇa* (Calcutta: Baṅgabāsi Press, 1896), 4.

25. Nur O. Yalman, personal communication based on field work undertaken in central Ceylon in 1954-55; cited in Edmund R. Leach, "Pulleyar and the Lord Buddha: An Example of Syncretism" (*Psychoanalysis and the Psychoanalytic Review*, Summer, 1962, pp. 89-90).

26. *Tahqiqāt-i-Chishtī*, cited by George Weston Briggs, *Gorakhnāth and the Kānpata Yogīs* (Oxford, 1938), pp. 132-3.

27. *Mahābhārata* XIII. 17. 92; Nilakaṇṭha on XIII, 17. 95 in the Bombay edition, 1862.

28. *Padma Purāṇa* 1. 27. 1-15; 5.18.132; *Vāmana Purāṇa* (Bombay: Venkateśvara, 1851) 62.40, 38. 7-23,

The sage Mañkaṅaka, having performed *tapas* for many years, cut his hand on a blade of grass one day and saw vegetable sap flowing from the wound. He danced for joy, and the dance disturbed the universe until Śiva, at the request of the gods, took the form of a Brahmin and approached the sage, saying. "It is against the *dharmā* of sages to dance with the lust of passion or to sing and dance as is pleasing to young women, for this breaks the *tapas* of a Brahmin". Mañkaṅaka explained the reason for his dance, showing Śiva the sap flowing from his hand, but Śiva merely laughed and struck his own thumb with his other thumb. Ashes pale as snow flowed from his wound, and when the sage saw this, he was ashamed, seeing such a miracle of asceticism, and he said. "I think you must be Śiva, for no one else has such a power. Then forgive me for what I did in ignorance dancing and destroying thus the *tapas* done for many years". Śiva was pleased and told Mañkaṅaka that as a special boon his *tapas* would be increased rather than destroyed, if he worshiped the *liṅga*<sup>29</sup>.

In this myth Śiva acts as the anti-erotic ascetic, opposing the dance which symbolises the breaking of Mañkaṅaka's vow, in another myth, Mañkaṅaka breaks his vow of chastity when he sheds his seeds at the sight of the *apsaras* Rambhā<sup>30</sup>, an action which supports Śiva's contention that he here dances "as is pleasing to young women." This erotic dance, however, is the very dance which Śiva himself performs in the Pine Forest<sup>31</sup> or before Menā, the mother of Pārvatī<sup>32</sup>, in his erotic, anti-ascetic aspect. And even in the *Skanda Purāṇa* myth, the ashes represent the blood of Śiva, his life force, more fertile than the vegetable sap of Mañkaṅaka, rather than the funeral pyre from which they superficially derived.

A closely related version of this myth in the *Kathāsaritsāgara* expands upon the role of the Śiva-figure but omits entirely the motif of the ashes:

One day Vararuci saw on the banks of the Ganges a vegetarian (*śakāśīnam*) hermit who, at that moment, pricked

29. *Skanda Purāṇa* 5. 2. 2. 2-37; *Mahābhārata* III. 81. 98-118.

30. *Vāmana Purāṇa* 38. 1-6.

31. *Brahmāṇḍa Purāṇa* 2. 27. 1-127; *Haracaritacintāmaṇi* 10, 3-188; *Kūrma Purāṇa* 2. 37. 1-151; *Mahābhārata* XIII, Appendix i, 4, lines 55-77.

32. *Śiva Purāṇa* 2. 3. 30. 26-54; cf. *Brahmavaivarta Purāṇa* (Ānandāśrama Sanskrit Series 102; Poona, 1935) 4. 40 71-111.

his hand with a blade of sacred grass. Out of curiosity, and in order to test the true nature of the sage, Vararuci turned the sage's blood into vegetable sap as it flowed out. Seeing this, the sage said, "I have achieved perfection!" and he became puffed up with pride. Then Vararuci laughed and said to him, "I turned your blood into sap in order to test you; you have not yet lost your egotism. Without knowledge, liberation cannot be attained even by a hundred vows." Having thus instructed the ascetic, who prostrated himself before Vararuci, Vararuci went to Badarikā hermitage and, with the help of the Goddess, destroyed his body with the meditation of fire<sup>33</sup>.

Instead of producing ashes in his own blood, Vararuci produces a verbal argument to demonstrate his superiority; over the vegetarian sage; the ashes reappear at the end in the fire meditation of the true ascetic. Here the myth takes the form of a test of the devotee, who proves to have inadequate knowledge and control, as Mañkaṇaka is implied to have.

The use of ashes in rites of expiation serves also to illustrate their erotic connotation. Ashes were the traditional remedy for a fever, especially the fever of love<sup>34</sup>, and ashes of burnt cow dung were to be used in place of sandalwood paste upon the bodies of a couple who had performed Tantric ritual intercourse<sup>35</sup>. In part, this is one of many Tantric reversals, in part perhaps an imitation of Śiva, but the fact that the ashes were to be used *after* the ritual act implies a cure or expiation rather than stimulant. This is supported by the use of ashes in several other myths:

Formerly the gods lusted for Gautama's wife and raped her, for their wits were destroyed by lust. Then they were terrified and went to the sage Durvāsas [an incarnation of Śiva], who said, "I will remove all your defilements by means of the Śatarudrīya Mantra." Then he gave them ashes which they smeared upon their bodies, and their sins were shaken off<sup>36</sup>.

Read in the light of the concept of expiation, the ashes upon Śiva's body may bear witness to his past sexual rather than to his

33. *Kathāsaritsāgara* of Somadeva (Bombay, Nirṇaya Sāgara Press, 1930), 1. 5. 32-39.

34. Johann Jakob Meyer, *Trilogie der Altindischer Mächte und Feste der Vegetation* (Zurich, 1937), I, 208.

35. *Hathayogapradīpikā*, 3. 82-96.

36. *Padma Purāna* 4. 101. 174-9

steadfast asceticism. This is substantiated by Nilakaṇṭha's gloss on another epithet of Śiva. "Bhasmaśaya (lying on ashes)": "The *Vṛddhaśātātapaś* says: 'When one has committed a theft, seduced his teacher's wives, drunk wine or killed a Brahmin, he should cover himself with ashes.....and lying on a bed of ashes, meditating upon Rudra, he is released from all sins<sup>37</sup>.' It is clear from the glossed epithet that Śiva himself is considered to lie upon ashes in such an expiation.

But the ashes on his body are indicative of present and future lust as well as of past sins. For they are the ashes of the burnt Kāma, and once placed upon Śiva's body they act as Kāma himself does, to burn Śiva and stir his desire.<sup>38</sup> Śiva says to Pārvatī, "Kāma who was burnt by me lives in form of ashes on my body; acting against me he wishes to burn me in your presence. Draw me out of Kāma as out of a fire, and save me with the Soma of your body."<sup>39</sup> Thus the very anti-erotic (ascetic) practices that supposedly make Śiva immune to Kāma make him eventually susceptible to him in another form; the ashes of the ascetic are literally the ashes of Eros, the burnt love god, just as they are ashes of the seed. In another myth, the ashes have a different but related source: when Satī has burnt herself, Śiva smears his limbs with her ashes,<sup>40</sup> just as Viṣṇu rubs his body with the ashes of Vṛndā when he is overcome by passion and remorse after her immolation.<sup>41</sup> In another version of the latter episode, Viṣṇu is cured of his mourning for Vṛndā by Śiva, who instructs the gods to throw some of the sandalwood powder from Umā's body into the pyre where Viṣṇu is lying,<sup>42</sup> thus re-reversing the image (for the ashes have replaced normal sandalwood powder) and thereby reversing the emotional force behind it. The model for all of these episodes is probably the mourning of Rati, who takes the ashes of her husband Kāma and smears them upon her body,<sup>43</sup> preserving

37. *Mahābhārata* XIII. 17. 92; Nilakaṇṭha on XIII. 17. 95 (Bombay).

38. *Bṛhadharma Purāṇa* (Bibliotheca Indica, Calcutta, 1888-1897) 2. 53. 45; *Kālikā Purāṇa* (Bombay: Venkaṭeśvara, 1891) 44. 125; 45. 107 and 115; *Mahābhāgavata Purāṇa* (Bombay: Gujurati Printing Press, 1913) 24. 1-3.

39. *Kālikā Purāṇa* 45. 117-118.

40. *Brahmavaivarta Purāṇa* 4. 43. 27, 4. 38. 12.

41. *Śiva Purāṇa* 2. 5. 23. 51.

42. R. Dessigane, P. Z. Pattabiramin, Jean Filliozat, *Les Legends Civaites de Kāncīpuram* (Pondichery: Institut Francais d' Indologie, Publication 27, 1964), 43. 17-22.

43. *Kumārasambhava* 4. 34, 4. 27, *Matsya Purāṇa* 154. 259.



them in order to revive him later,<sup>44</sup> and at last presenting them to Śiva himself,<sup>45</sup> so that he can produce Kāma from them as he produced the demon Bhaṇḍa.

The image of the ash as seed, as the essence of the dead lover, the funeral pyre as a wedding bed, and the ascetic ash as erotic sandalwood—all of this is present in a verse expressing the erotic longing for union with god :

Let me become a pyre of sandalwood;  
light it with your hand.  
And when (it) burns to a heap of ashes,  
apply (it) to your body.<sup>46</sup>

Nor need the transfer take place after the death of the lover; two classical verses take the transfer one step further, describing the ashes of Śiva's body—originally taken from the body of Kāma or Satī, or merely used as a contrast to the sandalwood paste on Pārvatī's breasts—placed in turn upon the breasts of Pārvatī :

Upon the morrow noticing  
that the son-in-law bears kohl upon his lip  
and the bride's young breasts are sealed with ash,  
the women smile with rising joy.  
Long live the many words they speak,  
sweet to the ear of Gaurī's mother.  
May the breasts of the mountain daughter save you,  
swelling like the temples of Indra's elephant,  
coated with ashes for cosmetic  
from the pressure of her tight embrace of Śambhu.<sup>47</sup>

The erotic use of Śiva's ashes is more than a late poetic fancy; it is inherent in the nature of the ash itself. As early as the *Mahābhārata*, Śiva was worshipped as the god upon whose erect phallus ashes were smeared (*bhāsmadigdordhvaliṅgāya*).<sup>48</sup> Clearly, the ashes furnish an example of the ascetic symbol which can easily serve an erotic use, both in spite of and because of its primary anti-erotic symbolism.

44. *Śiva Purāṇa* 2. 3. 19. 27.

45. *Brahmavaivartya Purāṇa* 4. 45. 20.

46. Parasuram Caturvedi, *Mīrāmbāī kī Padāvalī*, pada 46, cited by S. M. Pandey, "Sūrdās and his Krishna Bhakti," in Milton Singer (ed.) *Krishna: Myths, Rites and Attitudes* (Honolulu: East-West Center Press, 1966), p. 199.

47. *Subhāṣitaratnakosa* 80 and 72, Ingalls translation.

48. *Mahābhārata* XII, 47. 52.

# JĀLANDHARA—AN ANCIENT CITY OF PUNJAB

By

DEVENDRA HANDA

[अस्मिन् निबन्धे विदुषा लेखकेन जालन्धरनगरस्योत्प-  
त्यवस्थिति-विस्तारादिविषयाणां विवेचनं कृतम् । पुराणेषु-महा-  
भारते-पाणिनीये व्याकरणे बृहत्संहितादिग्रन्थेषु च जालन्धर-  
नगरस्य वर्णनं प्राप्यते । पद्मपुराणानुसारतः समुद्रपुत्रेण  
जालन्धरदैत्येन जालन्धरनामकं नगरं स्थापितम् । तत्र अस्य  
नगरस्य विस्तृतं मनोहारि वर्णनं प्राप्यते । वायुपुराणे एतन्नगरं  
वेदपुरुषस्य वक्षःस्थलमिति वर्णितं वर्तते । महाभारतादि-  
ग्रन्थेषु एतन्नगरं त्रिगर्तस्याङ्गभूतं वर्णितं वर्तते । राजत-  
रङ्गिण्यां प्राप्तवर्णनानुसारतः एतन्नगरं काश्मीराधिपानामधीने  
जातम् । चीनदेशीयात्रिणा युवानच्चाङ्गमहोदयेनापि अस्य वर्णनं  
कृतम् । संक्षेपतो लेखकमहोदयेन उत्पत्तिविवरणं दत्त्वा प्राचीन-  
ग्रन्थेषु वर्णनस्य उल्लेखः कृतस्तदनन्तरं विविधकालेषु अस्य नगरस्य  
किं स्वरूपं कस्याधीनत्वमित्यपि प्रदर्शितम् ।]

JĀLANDHARA (Latitude 31°19' North and Longitude 75°28' East) is the famous city of Punjab situated about 80 km. south-east of Amritsar and nearly 55 km. north-west of Ludhiana on Amritsar-Ambala section of the Northern Railway.

The city derives its name from the demon Jālandhara who is popularly said to have founded it. Padma Purāṇa<sup>1</sup> gives us

1. *Padma Purāṇa* (Calcutta, 1958), Uttara-Khaṇḍa, chapter 3, vv. 41-53:

तदा बभूव राजेन्द्र गङ्गासागरसङ्गमः ।  
महानदी तदा प्राप्य रेमे चात्मबलेन च ॥  
अत्रान्तरे समुद्रस्य बभूव सुभटस्ततः ।  
सूनुस्तस्यां महानद्यां समुद्रादभवद्बली ॥  
महार्णवतनूजेन जातमात्रेण पार्थिव ।  
रुदतोत्कम्पिता पृथ्वी त्रिलोका नादिताभवत् ॥  
समाधिबद्धमुद्रां च सन्तत्याज चतुर्मुखः ।  
अत्रान्तरे परित्रस्तां तां संवीक्ष्य जगत्त्रयीम् ॥  
धाता सुरेन्द्रवाक्येन प्रजगाम महार्णवम् ।  
आश्चर्यमिति सञ्चिन्त्य हंसारूढो जवाद्ययौ ॥

a very interesting story of the origin of this name and the foundation of the city. It is stated that a child was born to Gaṅgā by the Ocean, the master of rivers, and "at his birth the Earth trembled and wept, and the three worlds resounded; and Brahmā having broken the seal of meditation and having perceived the universe lost in terror, mounted his *hamsa*, and reflecting on his prodigy proceeded to the sea\*\*\*. Then Brahmā said 'why, O Sea dost thou uselessly produce such loud and fearful sounds?' Ocean replied—'It is not I, O Chief of gods ! but my mighty son, who thus roars'. When Brahmā beheld the wonderful son of Ocean he was filled with astonishment and the child having taken hold of his beard, he was unable to liberate it from the hand of his son. Brahmā admiring the strength of the infant then said 'From his holding so firmly let him be named Jālandhara, and further with fondness bestowed on him this boon—'This Jālandhara shall be unconquered by the gods and shall through my favour enjoy the three worlds.'"<sup>2</sup>

ब्रह्माणमागतं वीक्ष्य सपर्यां विदधेऽर्णवः ।  
 तमुवाच ततो ब्रह्मा किं गर्जसि वृथाऽम्बुधे ॥  
 समुद्र उवाच —  
 नाहं गर्जामि देवेश मत्सुतो बलवान्प्रभो ।  
 शिशोर्वै कुरु रक्षां च दुर्लभं तव दर्शनम् ॥  
 संदृश्यतां च तनयो भार्यां प्राहातिशोभनाम् ।  
 ययौ सा भर्तुं रादेशात्सपुत्रा ब्रह्माणोऽन्तिके ॥  
 उत्सङ्गदेशे चतुराननस्य विधाय पुत्रं चरणौ ननाम् ।  
 तदा समुद्रात्मजमद्भुतं तां दृष्ट्वा विधातुः किल विस्मयोऽभूत् ॥  
 गृहीतकूर्चस्य शिशोः करं च यदा विरञ्चिर्न शशाक मोचितुम् ।  
 तदा समुद्रः प्रहसन् प्रयातः कूर्चं प्रगृह्णार्भकरं विमोचयत् ॥  
 तादृशं तस्य बालस्य दृष्ट्वा विक्रममात्मभूः ।  
 प्रीत्या जालन्धरेत्याह नाम्ना जालन्धरोऽभवत् ॥  
 वरं ददावथोतस्य प्रणयेन प्रजापतिः ।  
 अग्रं जालन्धरो देवैरजेयश्च भविष्यति ॥  
 पातालसहितं नाकं मत्प्रसादेन भोक्ष्यति ।  
 इत्युक्त्वाऽन्तर्दधे ब्रह्मा हंसमारुह्य सत्वरः ॥

2. The English translation is by Colonel Vans Kennedy (*Researches in Mythology*, Appendix, p, 457) as quoted by Sir Alexander Cunningham in *Archaeological Survey Report*, Vol. V, p. 145.

Further it is stated that “when the boy was grown up, Śukra, the preceptor of the Daityas, appeared before his father and said to Ocean, ‘Thy son shall through his might firmly enjoy the three worlds; do thou, therefore, recede from Jambudvīpa, the sacred abode of holy men; and leave unwashed by thy waves an extent of country sufficient for the residence of Jālandhara. There, O Sea ! give a kingdom to this youth, who shall be invincible !’ Śukra having thus spoken...the sea sportively withdrew his waves and exposed, devoid of water, a country extending 300 *yojanas* in length, which became celebrated under the name of the holy Jālandhara.”<sup>3</sup> Alexander Cunningham saw in this legend a very distinct geological illusion of the recession of the sea from this area.<sup>4</sup>

The story of Jālandhara’s life and feats has been described in details in the Padma Purāṇa but that does not shed any light on the life-history of the city. It is, however, the Jālandhara Purāṇa which gives an account of the demon’s death that has got some historico-geographical significance also. It refers to the invincibility of the demon which was derived from the spotless purity of his wife Vṛndā who was defrauded by Viṣṇu impersonating her husband. The demon was then conquered by Śiva

3. अनन्तरं दैत्यगुरुः समुद्रं भार्गवो गतः ।  
 तमागतं विलोक्याब्धिविधिना समपूजयत् ॥  
 .....  
 तदा दैत्यकुलाचार्यः प्राह तं सागरं कविः ।  
 किं तेन जातु जातेन मातुर्यौवनहारिणा ॥  
 प्ररोहति न यः स्वस्य वंशस्याग्रे ध्वजो यथा ।  
 तवात्मजो विक्रमेण त्रैलोक्यं भक्षयति ध्रुवम् ॥  
 जम्बूद्वीपे महापीठं योगिनीगणसेवितम् ।  
 आप्लावितं त्वयेदानीं मुञ्च जालन्धरालयम् ॥  
 तत्र राज्यं प्रयच्छास्मै तनयाय महार्णव ।  
 अजयश्चाप्यवश्यश्च तत्रस्थोऽयं भविष्यति ॥  
 एवमुक्तोऽर्णवः प्रीत्या भार्गवेणाथ लीलया ।  
 अपासर्पत्सुतप्रीत्यै जले स्थलमदर्शयत् ॥  
 शतयोजनविस्तीर्णमायतं च शतत्रयम् ।  
 देशं जालन्धरं पुण्यं तस्य नाम्नैव विश्रुतम् ॥

*Padma Purāṇa*, op. cit, ch. 4, vv. 9-17.

4. *CASR*, V, p. 145.

who cut off his head again and again as the severed head repeatedly joined the trunk and ultimately buried his body under ground to prevent the continuous resuscitation.<sup>5</sup> The demon's body, it is stated, was so huge that it covered a circuit of about 64 miles, with his head north of the Beas, his back lying immediately beneath the district of Jālandhara and his feet at Multan.<sup>6</sup>

Cunningham also refers to another legend that Jālandhara would not allow the Doab, now called after him, to be located and as a consequence was killed by Viṣṇu in the form of a dwarf. The demon fell upon his face and it was on his back that the city of Jālandhara was built.<sup>7</sup> The Padma Purāṇa, however, tells us that the city was got built by the Ocean through Maya, the architect of the demons, for his son Jālandhara, on the inspiration of the preceptor Śukra. The description of the city built by Maya is worth noticing—"Being thus ordered by the Ocean, (he, Maya), built a city studded with gems, having large fortresses with gates and mansions adorned with staircases;

Where dancing peacocks strolling on the terrace of mansions studded with lapis-lazuli took them for clouds;

Where the rays emanating from mansions studded with rubies and emeralds were resorted to by birds under the delusion that they were the bright sprouts of mango-trees;

Where peacocks, which dread fire, ran away from the resplendent golden houses under the delusion that they (the houses) were abloze;

Where the atmosphere, blending with the brightness issuing forth from the crystal mansions, shone like the ocean full of foam raised by the Mandara (mountain) at the time of its churning;

Where Brahmā caused worldly infetuation in homes through damsels whose faces resembled the full moon at dusk;

Where breezy gardens fragrant with Indra, Nīpa and Kādamba trees captivated the minds of women and inflamed them with love;

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5. Ibid.

6. Ibid.

7. Cunningham thought that the legend was known to Akbar who seems to have partially adopted it by naming the doab between the Sutlej and the Beas as Doab-i-Bist Jālandhara, while he named all other doabs after their enclosing rivers, e.g. Bari and Chaj Doabs (Ibid).

Where seeing the pictures of amorous plays of couples people feel their inclination for amour towards their wives doubled;

Where the (blue) sky blended with the stream of smoke of the incense rising through the ventilators resembled (the scene of) the mingling of the river Gaṅgā with Yamunā;

Where the entire sky, illumined by the hues emanating from different kinds of houses, shone like the elevated winter clouds resplendent with the rainbows;

Where the steeds of the sun, suffering and fatigued by their long travel, rested at mid-day on the turrets of its lofty mansions;

Where at night, courtesans (sitting on the terraces of mansions) wearing wreaths of Mālatī flowers (on their heads) shone as if decked with stars;

Where the damsels caused the rending of gold by straining at the chains of their golden swings;

There, (in that city), along with the rivers and helped by Uśanasa (śukra), the Ocean performed the installation of his son, the music (for the occasion) being supplied by the rumbling of its own (waves).”<sup>8</sup>

8. अम्भोधिनैवमुक्तस्तु चक्रे रत्नमयं पुरम् ।  
 प्राकारगोपुरद्वारं सोपानगृहभूमिकम् ॥  
 यत्रेन्द्रनीलाम्बुदप्रसादतलसंस्थिताः ।  
 मेनिरे जलदोद्योगं ताण्डवस्थाः शिखण्डिनः ॥  
 यत्र प्रवालमाणिक्यभवनोत्था मरीचयः ।  
 सेव्यन्ते शकुनैश्चूतश्चिराङ्कुरशङ्कया ॥  
 यत्र काञ्चनहर्म्येषु त्विषो वल्लिषु कातराः ।  
 विलोक्य प्रपलायन्त दावशङ्काः शिखण्डिनः ॥  
 यत्र स्फटिकशालोत्थप्रभासं मिश्रिता दिशः ।  
 विभान्ति मन्दरोद्भ्रान्ताः स्फेणार्णवसन्निभाः ॥  
 यत्र मोहं स्वहर्म्येषु विभाता लोकसंस्थिताः ।  
 चक्रिरे ललनाः पूर्णं सान्ध्यचन्द्रोपमाननाः ॥  
 यत्रेन्द्रनीपकादम्बपवनोद्यानमोदिताः ।  
 चित्तं विशन्त्यो नारीणां चक्रिरे मोहनज्वरम् ॥  
 यत्र लेख्यगतं नृणां विलोक्य सुरतं जनः ।  
 संयाति द्विगुणं नूनं निजकान्तरतोद्यमम् ॥

Pāṇini mentions Jālandharāyaṇa in the Rājanyādi group.<sup>9</sup> He also refers to Trigarta as an Āyudhajīvi Saṅgha and a confederation of Six States known as Trigarta-Ṣaṣṭha.<sup>10</sup> The name Trigarta denotes "the region drained by the three rivers Rāvi, Beas and Sutlej and corresponds to the (former) Jālandhara group of States."<sup>11</sup> In ancient time, therefore, Jālandhara and Trigarta had become synonymous.<sup>12</sup>

The Mahābhārata refers to the Trigartas, their country,

यत्र वातायनोद्घूतधूपधूमस्य लेखया ।  
 नभो बभूव तद्गङ्गाकालिन्दीसङ्गमोपमम् ॥  
 यत्रानेकगृहोद्भूतप्रभया सकलं नभः ।  
 विभातीन्द्रायुधाकीर्णः शरन्मेघ इवोन्नतः ॥  
 यत्रानिशं भ्रमभ्रान्ताः सूर्यवाहाः प्रपीडिताः ।  
 विश्रामं यान्ति मध्याह्ने प्रासादशिरसि स्थिताः ॥  
 यत्र कुत्र च हर्म्येषु विभ्रत्यो मालतीस्रजः ।  
 रात्रौ सम्भूतनक्षत्रा इव रेजुर्वराङ्गणाः ॥  
 यत्र हाटकहिन्दोलशृङ्खलाघर्षणोद्भवः ।  
 चकार सुन्दरीशब्दः स्फुटं मेरुभुवो भुवम् ॥  
 साकं सरिद्धिः पुत्रस्योशनसा सह सागरः ।  
 तत्राभिषेकमकरोद्वादित्रैनिजगर्जतैः ॥

*Padma Purāṇa*, Uttara-Khaṇḍa, ch. 4, vv. 19-32. I am highly thankful to Shri K. V. Sarma (Hoshiarpur) for the English translation of these verses.

9. Pāṇini, IV. 2, 153.

10. *Ibid.*, V. 3. 116. The Kaśikā supplies as the names of the six members of the confederacy as—(1) Kauṇḍoparatha, (2) Dāṇḍaki, (3) Krauṣṭaki, (4) Jālamāni, (5) Brāhmagupta and (6) Jānaki. Of these names, Brāhmagupta may be Bhramor and the Jānakis have been mentioned in the Mahābhārata (*Gītā Press edition*), Ādi Parva, 61.17; Udyoga Parva, 417 as the helpmates of king Suśarmā of Trigarta (V. S. Agrawal, *India as known to Pāṇini*, Lucknow, 1963 p. 447).

11. *Ibid.*, pp. 54-5.

12. "जालन्धरास्त्रिगर्तः स्युः" Hemacandra, *Abhidhānacintāmaṇi*, IV. 24. Also see CASR, V., p. 148, Sir Aurel Stein's note in his translation of the *Rājatarāngiṇī*, III, 100; B. C. Law; *Historical Geography of Ancient India*, Paris, 1954, p. 131; *Tribes in Ancient India*, Poona, 1943, p. 73; N. L. Dey, *A Geographical Dictionary of Ancient and Medieval India*, London, 1927, p. 205; D. C. Sircar, *Studies in the Geography of Ancient and Medieval India*, Delhi, 1960, p. 37 fn. 1.

kings, princes etc. at many places<sup>13</sup>. They have been described in the great epic as courageous people who fought against Arjuna, Nakula, Yudhiṣṭhira, Karṇa, Sātyaki, Kṛṣṇa and Paraśurāma and were vanquished and slain by all of them<sup>14</sup>. They were opposed to the Pāṇḍavas since their defeat that ensued the abduction of Kine belonging to Virāṭa. They fought against the Matsya warriors also and their chief Suśarmā had captivated Virāṭa, but Bhīma came to his rescue and overpowered Suśarmā who was let free through Yudhiṣṭhira's benignity<sup>15</sup>. In the Great War the Trigartas sided with Duryodhana and fought stiff battles with the Pāṇḍava brothers. A Trigarta warrior killed the horses of Yudhiṣṭhira's chariot but was later done to death by the latter<sup>16</sup>. A Trigarta king Suratha was killed along with his elephant by Nakula<sup>17</sup>. The Trigartas had many occasions to fight against the Pāṇḍavas and their allies. The five Trigarta princes were set against the five sons of Draupadī and they had also resolved to kill Arjuna or die. In Bhīṣma's Garuḍa-array of the army, they occupied an important position and attacked Arjuna and Abhimanyu. Ultimately all the five of them—Satyaratha, Satyavarmā, Satyavrata, Satyeṣu and Satyakarmā—were slain by Arjuna.<sup>18</sup> The famous Trigarta king Suśarmā too, along with his forty-five sons was killed by Arjuna.<sup>19</sup> The Trigartas were also subjugated by Arjuna while protecting the horse of the Horse-Sacrifice.<sup>20</sup> Along with the Śibis and Yaudheyas, they are described to have brought tributes to Yudhiṣṭhira.<sup>21</sup> The Trigarta country had been visited by the Pāṇḍavas on their way to Ekacakrā town.<sup>22</sup> A king of the

13. S. Sorensen, *An Index to the Names in the Mahābhārata* Delhi, 1963, pp. 680-1; V. S. Agrawal, *Mahābhārata kā Nāmānukramaṇikā*, Gitā Press Gorakhpur, pp. 132-3.

14. *Mbh.* Sabhā Parva, 27. 18; 32. 7; Bhīṣma Parva, chapters 61, 72 and 102; Droṇa Parva, 4. 8; 11. 17; 70. 12; 141. 2-8; 157. 28, Karṇa Parva, 8, 18, Śalya Parva, 27. 31-45.

15. *Mbh.*, Virāṭa Parva, chapters 30-33.

16. *Mbh.*, Vana Parva, 271. 12-14.

17. *Mbh.*, Vana Parva, 271. 18-22.

18. *Mbh.*, Udyoga Parva, 164, 8-11; Bhīṣma Parva, chapters 61, 72 and 102; Droṇa Parva, chapters 17-19.

19. *Mbh.* Śalya Parva, 27. 31-48.

20. *Mbh.*, Āśvamedhika Parva, chapter 74.

21. *Mbh.*, Sabhā Parva, 52. 14.

22. *Mbh.*, Ādi Parva, 155, 2



Trigartas named Kṣemaṅkara has also been referred to in the Mahābhārata.<sup>23</sup>

Jālandhara and Trigarta have been mentioned in the Purāṇas also. In the Matsya Purāṇa, Jālandhara has been referred to as the name of a hill on which was located the temple of Devī Viśvamukhī<sup>24</sup>. It has been called Piṭṛ Tīrtha also.<sup>25</sup> According to the Kālikā Purāṇa, the goddess on the Jālandhara mountain is known as Caṇḍī and her shrine is said to be located on the spot where the breast of *satī* fell while Śiva was taking away her dead body.<sup>26</sup> Jālandhara has been mentioned as a Pīṭha on the chest of 'Veda-puruṣa' in the Vāyu Purāṇa.<sup>27</sup> It was probably one of the Lalitā-pīṭhas.<sup>28</sup> The Bhāgavata Purāṇa refers to the country of the Trigartas as Trigartaka.<sup>29</sup> The Trigartas have been reckoned amongst the mountain tribes in some of the Purāṇas<sup>30</sup> and the marriage of a Trigarta princess Jijñāsā with Śiśirāyaṇa has been referred to in the Brahma Purāṇa<sup>31</sup>

At the time of Alexander's invasion which terminated on the banks of the river Beas, the region beyond that river is stated to have been ruled by Phegelas.<sup>32</sup> Kylandrine of the Greek geographer Ptolemy has been identified by Cunningham with the province of Jālandhara and its inhabitants Kulinda (which according to Cunningham should be corrected to Sulindra as the Greek letters K and Σ are frequently interchanged in manuscripts) with those of Jālandhara.<sup>33</sup>

By the first half of the second century B. C., the Trigartas had begun minting their own coins for circulation in their province.

23. Sorensen, op. cit., p. 680.

24. *Matsya Purāṇa*, 13. 46.

25. *Ibid.* 22. 64.

26. *Kālikā Purāṇa*, 15. 51.

27. *Vāyu Purāṇa*, 104. 80.

28. *Padma Purāṇa*, VI. 4, 19-20; *Brahmāṇḍa Purāṇa* 4. 94-5.

29. *Bhāgavata Purāṇa*, X. 79, 19

30. *Matsya Purāṇa*, 114. 56; *Māraṅḍeya Purāṇa*, 57. 57; *Garuḍa Purāṇa* 55. 19; *Vāmana Purāṇa*, 13. 58.

31. *Brahma Purāṇa*, 14. 46.

32. J. W. Mc. Crindle, *Invasion of India by Alexander the Great*, Westminster, 1896, pp. 221 and 401.

33. *CASR*, V, op. cit.; Alexander Cunningham, *Ancient Geography of India*, Varanasi, 1963 (CAGI), p. 116.

A copper coin of the tribe bearing the legend *Trakata janapadasa* in Brāhmi characters ascribable to the date mentioned above, has been described by John Allan.<sup>34</sup>

Jālandhara finds mention in the *Yoginī-tantra*<sup>35</sup> and *Bṛihat-samhitā*<sup>36</sup> also, giving an evidence of the occupation of the area by the Trigartas and the existence of the city of Jālandhara in the first century before and after Christ. At the end of the first century A. D., Kaniṣka is said to have called the fourth Buddhist Council here at the Kuvana monastery.<sup>37</sup> After the Kuṣāṇas, it seems to have come under the supremacy of the Guptas for some time. Towards the end of the fifth century, the kingdom of Trigarta was presented to Pravaresa by the king of Kashmir, we are told in the *Rājatarāṅgiṇī*<sup>38</sup> and it suggests that the kingdom of Trigarta had gone under the rule of the Kashmirian kings sometime during the Gupta period, but no Gupta record corroborates this evidence.

In the beginning of the seventh century, however, it formed part of Harṣa Vardhana's empire. The Chinese pilgrim Yuan Chwang who visited this part of the country in 634 A. D. has described the Shelantalo (Jālandhara) country as more than 1000 li (1662 miles) east to west and 800 li (nearly 1330 miles) north to south, with its capital twelve or thirteen li in circuit.<sup>39</sup> According to the pilgrim's record "the region yielded much upland rice with other grains, trees were widely spread, and fruits and flowers abounded; the climate was warm; the people had truculent ways and a mean contemptible appearance, but they were in affluent circumstances."<sup>40</sup> Yuan Chwang tells us that there were above 50 monasteries here with more than 2000 Brethren who devoted themselves to the study of the scriptures of the Great and Little Vehicles as they pleased.

34. John Allan, *A Catalogue of Coins of Ancient India in the British Museum*, London, 1936, pp. cxxxix-cxl and 212, p. xxix.10.

35. *Yoginī-tantra*, I. 11; II. 2 and 9.

36. *Bṛihat-samhitā*, X. 11.; XIV. 25; XVI. 22; XVII. 16.

37. P. V. Bapat (General Editor), *2500 Years of Buddhism*, New Delhi, 1965, p. 176. Some people think that council met in Kashmir (Ibid).

38. Sir Aurel Stein, *Kaṭhāna's Rājatarāṅgiṇī*, vol. I (Delhi, 1961), p. 138.

39. Thomas Watters, *On Yuan Chwang's Travels in India*, Delhi, 1961, pp. 296 and 335.

40. Ibid., p. 296.

He also refers to 'three Deva-Temples with more than 500 professed non-Buddhists of the Pāśupata sect.'<sup>41</sup> It was at the Nagaradhana Convent, one of the fifty monasteries referred to above, that the Chinese pilgrim himself spent four months studying the 'Prakaraṇa-pada-Vibhāṣā' with the learned priest Candravarma who was thoroughly acquainted with the Tripiṭaka.<sup>42</sup>

Yuan Chwang refers to a former ruler of Jālandhara who was 'a patron of non-Buddhistic system' but was inclined and initiated to Buddhism by an *arhat* and later became its ardent believer. This king is said to have been given the 'sole control of matters relating to Buddhism in India' by the sovereign of "Mid India."<sup>43</sup>

The Chinese pilgrim is stated to have passed through the Jālandhara territory again, halting at the capital city Jālandhara for about a month, when it was ruled by king Wu-ti-to (Udita), a subordinate of Harṣa Vardhana. It was this very king Udita who had treated courteously and entertained hospitably, another Chinese pilgrim Hsüan-chao.<sup>44</sup>

Trigarta has been mentioned as a janapada in connection with Mitragupta's travels in the Daśakumāracaritam<sup>45</sup> also ascribable to the seventh century. The Baijnath Temple inscription<sup>46</sup> dated A.D. 804, refers to king Jayacandra of Jālandhara, the seventh in descent from Adima who may have been the same king Udita as mentioned above.<sup>47</sup> An inscription of Somavarman and Āsaṭa also mentions along with a Kulūta king, the king of Trigarta as a friend and neighbour of Sāhilla, the founder of the Chamba line.<sup>48</sup> Avantā, king of Kashmir from 1028 to 1081 A.D. is said to have married two daughters of Indu Chandra, king of Jālandhara.<sup>49</sup>

41. Ibid.

42. Ibid.; Samuel Beal, *Si-Yu-Ki*, vol. I, p. 176fn.

43. Watters, op. cit.

44. Ibid.; *CAGI*, op. cit., p. 117.

45. *Daśakumāracaritam* (Nirṇaya Sāgara Press edition) Bombay, 1906, Book VI, p. 206.

46. *Epigraphia Indica*, I, pp. 102 and 106.

47. *CASR*, V, pp. 150-1.

48. J. P. Vogel, *Antiquities of Chamba State*, pp. 193-5; *Epigraphia Indica*, I, pp. 102 and 116. also see *Indian Antiquary*, vol. XVII, p. 8.

49. Stein, op. cit., p. 279; *CAGI*, op. cit.

The District Gazetteer states that the two tanks named Gufa and Brahmakuṇḍ are the only known remains of the ancient city and that the *Samadh* of Jālandharanāth, a *yogi* reputed by tradition to have founded the city, was destroyed to make room for the mosque of Imam Nasir-ud-din.<sup>50</sup> But the ancient town doubtlessly lies under the part of the city now known as Qila Mohalla.<sup>51</sup>

Cunningham has referred to a few sculptured stones found about Jālandhara.<sup>52</sup> He, however, has given neither the name of the locality from which they were found nor the date of the sculptures. In all probability these were medieval sculptures found from the suburbs of Jālandhara.

The province of Jālandhara after being ruled over for some time by the descendants of king Avanta came under the supermacy of the Muslims in 1088 A.D. when Jālandhara city was taken by Ibrahim Shah Ghorī. Since then it remained under the Muhammadan rule till 1766 when it fell into the hands of the Faizullahpuria *misl*, the Sikh confederacy led by Kushal Singh. It was annexed by the British in 1846 A.D. at the close of the first Sikh War.<sup>53</sup>

50. *Jalandhar District Gazetteer*, 1884, p. 65.

51. Y. D. Sharma "Exploration of Historical Sites," *Ancient India*, no. 9. (New Delhi, 1953), p. 131.

52. *CASR*, op. cit.

53. *Imperial Gazetteer of India*, (Calcutta, 1908), pp. 411-2.

THE MAGAS SUN--WORSHIP AND THE  
BHAVIṢYA PURĀṆA

BY

R. K. Arora

[अस्मिन् निबन्धे मगानां सूर्योपासनायाः तत्सम्बन्धेन भविष्यपुराणस्य तद्विषयाणां च विवेचनं कृतम् । मगानां तद्भूदो-पभेदानां तेषां निवासस्य भारतागमनस्य च विषये नानामत-तान्तरं वर्तते । अत्र लेखकमहोदयेन तत्तद्विषये प्राप्तानां विभिन्न-मतानामेकत्राकलनं कृत्वा तेषां समीक्षाऽपि प्रस्तुताऽयं निबन्धः द्वादशखण्डेषु विभक्तो वर्तते तद्यथा—१—‘ससानिड’ वंशस्योत्कर्षः, २—भारतदेशस्य ईरानदेशस्य च मध्ये प्रारम्भिकसंपर्कः, ३—शाकद्वीपः । ४—मगाः, ५—भोजकाः, ६—अग्निपूजका मगाः, ७—वैदेशिकप्रभावाः, ८—भारते ईरानदेशे च मगानां महत्त्वं प्रभुत्वं च, ९—मगब्राह्मणानां विषये भारतीयसाक्ष्यम्, १०—भारते मगब्राह्मणानामितिहासः । एषु शीर्षकेषु तत्तद्विषयाणां विस्तृतं सप्रमाणं मतमतान्तरं विनिर्दिश्य विवेचनमस्ति । निबन्धस्यान्ते निष्कर्षरूपेण प्रदर्शितं यत् रिब्रष्टीयसंवत्सरस्य आरम्भकाले ईरानदेशीयानां पश्चिमोत्तरप्रदेशे संपर्कत्वाद् भारतीयसंस्कृतौ प्रभावो जातः । ईरानदेशीयानां पुरोहिताः मगाः भारतस्य निवासिनो जाताः सूर्योपासनायाः प्रचारं च कृतवन्तः । भविष्य-पुराणे एषां संस्कृतेः इतिहासस्य च विवरणं प्राप्यते ।]

**1. The Rise of the Sassanids.**

The Sassanid dynasty played an important role in the history of Persia. For us the study of this dynasty is very essential, because there was close cultural contact between India and Iran in this period. The rulers of this dynasty established their supremacy over the Śakas<sup>1</sup> and Kuṣāṇas in India in the third century A. D.

1. "Darius had established two satrapies in the basin of the Indus from the end of the 6th century B. C. and the annexation of a part of Indian territory of the west could have taken place even in Cyrus time. After the destruction of the Persian empire by Alexander and the short occupation of these satrapies by the latter, India won them back. Yet the relations between India and the Iranian regions continued to be unbroken. The Iranian people of upper Asia and of Iran itself, the Śakas, the Parthians and the Kuṣāṇas

and even before. They became the overlords of the Scythian chiefs of western and northern India and continued to be so till the Guptas conquered these regions. Their political influence remained intact in India from that time upto the campaigns of Samudragupta in northern India. This long contact between India and Iran was not fruitless. Even after that though the political influence was completely wiped out, its cultural impact remained. The *Bhaviṣya Purāṇa* was the literary vehicle of this impact.

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- conquered vast territories of India several times and stayed there as rulers for long period the Sassanids also penetrated into the country or maintained regular relations with its sovereigns". (J Pliozad the Classical Doctrines of Indian Medicine, p. 35)
2. We learn from Farishtā (*Tārīkh-i-Farishtā* Urdu Translation by Mohammad Fida Ali Vol. 1, page 38) that Ardashīr attacked the king Junah, ruling the frontier of India and got gold, jewels, pearls and elephants.
  3. Shāhpūr I attacked the frontier provinces and placed it under the governor of Khurāsān (*American journal of Semetic Languages and Literatures*, 1940, pp. 353-58)
  4. E. Her-zfeld (*Paikuli* Vol. 1, p. 119) states that under Behrām the Sassanian empire extended to Kāthiāwād and Mālwa.
  5. Jarl Charpentier. 'The Sassanian conquest of Indus Region', (*Krishna Swami Aiyangar Commemoration Vol. pp. 12-17*) has shown that the Sassanids held sway over the greater Sakasthan until about 390-400 A. D. when Kāthiāwād, Gujrāta and Mālwa were conquered by Candragupta II, but the lower Indus valley, atleast the regions to the west of river, was probably held by the Sassanids until their downfall by the middle of the seventh century, when the Arabs arrived as their successors.
  6. There was an "Iranian colony in the vicinity of Jūnāgadh State. As observed by Campbell the trade connection between Persian Gulf and the western Indian sea-board must have led to the settlement from the very early times of the Pahlvas in Gujrāt and Kāthiāwād. Curiously enough, the Sudarśana lake in Jūnāgadh whose construction was ordered by Chandragupta was completed by a Yavanraja Tusapa on behalf of Ashoka. Tusapa, as his name indicates, must have been an Iranian, The case of minister, Sviśākha the son of Kulaia, a Pahlava, who was the governor of Anarta and Saurāṣṭra in the time of Mahāksatrapa Rudradāman (1<sup>st</sup>0 A. D.), and was personally responsible for stopping the beach in the Sudarśana tank shows that the Pahlava community wielded considerable influence in Kāthiāwād. It is interesting to note further the connection of the officials of Iranian extraction with Kāthiāwād even in the Gupta age. Prof. Jarl Charpentier of the Upsala University has shown that Parṇadatta mentioned in the Girnar inscription (453-456 A. D.)

Zoroastrianism was the state religion during the Sassanid dynasty. Zoroaster maintains that Ahura Mazda is the creator of the world. All things originate from Him and also merge in Him. He manifests himself in 6 forms. He has created two opposite forces in this world: the force of good represented by light and the force of evil represented by Darkness. The progress of man and the evolution of nature is due to the struggle of these forces. The battle between these forces is eternal. According to Zoroaster, the actions of human beings will weigh the scales in favour of one side or the other. It is the duty of man to stop evil actions and follow virtuous deeds. For this purpose Zoroaster has laid much emphasis on three things: good thoughts, good words and good actions. Welfare of all and harm to none is implied in these three things. It is the duty of man to befriend a foe, educate a fool and make an evil minded man a virtuous man. Zoroastrianism has been well explained by various writers.<sup>2</sup>

## II. Early Points of contact between India and Iran

The Vedic Aryans, worshippers of the powers of nature through the agencies of rituals and offerings, held the sun in great esteem. He was worshipped under different names. "Sūrya, the visible celestial luminary was being worshipped in India from very early times. The Vedas refer to him and his various aspects as Savitr, Pūṣan, Mitra, Viṣṇu etc.....Most of these deities along with others came to constitute, in different groupings and

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was the governor of Jūnāgadh in Skandagupta's time. The inscription glorifies the deeds of Parṇadatta and his son Cakrapalita when once again the embankment of the Sudarśana lake gave way. Prof. Charpentier advances argument to prove that Parṇadatta was simply an indianisation of the Iranian word Farnadata. The name of Cakrapalita resembles with Chakharapata. To prove the existence of an ancient Iranian colony in India Mr. Hodiwala gives a novel explanation of Raghū's conquest of the Paris (Raghuvamsa, 4, 61ff). According to him the conquest in question was of Anarta and Saurāṣṭra where the Parsi colony in western India was situated." Quoted from Moti Chandra *Geographical and Economic Studies in the Mahābhārata*. (ed. 1945), pp. 104-105.

During the period of Nausherwan (531-579) we come across the climax of cultural contacts between India and Iran.

2. i. I. J. S. Taraporewala, *The Divine Songs of Zarathustra*.
- ii. H. Himbach, *Die Gathas des Zarathustra*.
- iii. Darmasteter. *The Gathas*.

contexts, the class of gods called Ādityas. Their number, indefinite in early Vedic texts, was later fixed at 12. The Epic and Purāṇa Literature sticks to this number<sup>3</sup>." A dispeller of darkness and giver of life, warmth etc. was an object of great devotion not only in India, but also in various other parts of the world. The Indo-European tribes played a prominent part in spreading this cult. There is considerable evidence, both literary and archaeological, to prove the prevalence of sun-worship in Iran, Babylon, Rome, Northumberland and other places under various names....." every student is familiar with the evidence that proves the historic relationship between the Hindus and the Persians, brought ties of common Āryan blood close kinship in language and tradition, and through near affinities in the matter of religious beliefs, ritual observances, manners and customs<sup>4</sup>. The *Avesta* and the *Rg-Veda* the earliest literary records of Iranians and Indians respectively, contain sufficient data of close relationship. "The religion (Mithraism).....enjoyed a wide-spread popularity in the centuries immediately preceding and following the Christian era, centred in the worship of Mithra, a divinity worshipped in the Indo-Iranian period by the two most easterly branches of the Āryan race, as is shown by the fact that his (Sun's) name appears in the form Mitra among the gods of the Vedic pantheon and in that of Mithra in the early religious poetry of Persia<sup>5</sup>." "One of the most ancient cults, perhaps the most ancient of all, is under the name of Mitra, the Persian Mithras; whence some have conjectured that India derived her solar religion from the west. If borrowing took place on either side, it is probable that in those early days the indebtedness was Persian<sup>6</sup>." "He (Zoroaster) taught a new religion rooted in the old Iranian or Āryan folk-religion, of which we can form some representation by comparison with the religion of Veda. The Āryan religion was polytheistic, worship was paid to popular divinities, such as war god, dragon-slayer, Indra, the natural forces and elements such as fire, but the Āryans also believed in the ruling

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3. J. N. Bannerji, *The Development of Hindu Iconography* (ed. 1936) p. 428.
  4. A. V. William Jackson, 'The Persian Dominion in Northern India Down to the Time of Alexander's Invasion'. *The Cambridge History of India* (ed. 1956) Vol. I, p. 235.
  5. H. Sturatt Jones, 'Mithraism'. *Encyclopaedia of Religion & Ethics*, Vol. VIII, p. 752.
  6. A. S. Geden, 'Sun, Moon and Stars, Hindu' *Encyclopaedia of Religion & Ethics*. Vol. XII, p. 83.



of moral powers of an eternal law in nature. On solemn occasions the inspiring drink Soma (Hoama) was consumed by the devout. Numerous coincidences with the Indian religion survive in Zoroastrianism, side by side with astonishing diversities.<sup>77</sup> There is a great resemblance between Asura Varuṇa of the *R̥g-Veda* and Ahura Mazda of Zoroastrianism. The dethronement of Varuṇa from his much exalted place in the *R̥g-Veda* also finds echoes in the Zoroastrian religion. "After the great split, however, Varuṇa was dethroned from his place of pride by the Hindus who assigned the ascendancy to Indra (*R̥g-Veda* X-124, 4.). As Griswold observes, it is the tragedy of the *R̥g-Veda* that Varuṇa, thus dethroned from his lofty ethical pedestal to the inferior position of a petty godling of water, was divested of his moral significance (*R̥g-Veda* VII, 34, X. 11). It was after the great split that Asura came to be deliberately invested with the vicious significance it now bears, for instance, in *R̥g-Veda* X. 53. 4. the Zoroastrians retaliated for in their later scriptures, Bundehishn XXVIII 9 and Dadstan.i-Dini XXXVI 23, 89 and 120 and XCII 31, Varuṇa is used in a disparaging sense as typifying selfishness, misdirection and lust<sup>88</sup>".

We also come across great similarity between Sanskrit and Iranian languages. "The dialects of Iran, the language of the earliest Gāthās (Songs) which are attributed to Zoroaster himself, the later dialect of the other surviving parts of the sacred literature of the ancient Persians—the Avesta,—and the inscriptions beginning with Darius I about 520 B. C. and best represented in his time but continuing to the last Darius in 338 B. C. are all closely related to the eldest dialect discovered in India, which appears in the hymns of the *R̥g-Veda*. Not only single words and phrases, but even whole stanzas may be transliterated from the dialect of India into the dialect of Iran without change of vocabulary or construction, though the appearance of the words is altered by the changes which time and isolation have brought about between the dialects of East and West of Afghanistan<sup>99</sup>". A few examples may be cited here. In Sanskrit, there is a word Sapta, in Iranian Languages it is Hapta, in the former it is Yajña, in the latter it is Yasna, the Sanskrit Hima corresponds to Avestan Zyam etc. Various references to India in ancient Persian literature show

7. *Encyclopaedia Britannica*, Vol. 23, p. 967.

8. F. C. Davar, *Iran and India through the Ages*, p. 8.

9. P. Giles, 'The Aryan', *The Cambridge History of India*, Vol. 1, (ed. 1962), p. 66.

beyond doubt that there existed cultural relation between these countries. "The name for India in the Avesta is Hindu, which, like the old Persian Hi (n) du, is derived from the river Indus, Sanskrit Sindhu, the designation of the stream being transferred to the territory adjacent to it and to its tributaries. The first chapter of the *Avestan Vendīdād* (Whatever may be the age of the chapter) contains an allusion to a portion of northern India in a list which it gives of sixteen lands or regions, created by Ahura Mazda and apparently regarded as under Iranian sway. The fifteenth of these domains, according to Vd 1, 18, was Hapta Hindu, "Seven rivers", a region of 'abnormal heat', probably identical with the territory of Sapta Sindhavas, 'Seven Rivers' in the Veda (See especially *Rg-Veda* 8. 24, 27)<sup>10</sup>". Clement<sup>11</sup> Huart maintains that "It can, therefore, easily be understood that they (Magi) preserved through the centuries down to the formation of the Avesta, a mass of beliefs and traditions which are obviously closely akin to those of India". It is also a fact that many rites and sacrifices are common among the Brāhmaṇas and the Parsis. "The Darśa Pūrṇamāsa iṣṭi (new and full moon sacrifice) seems to correspond with the Daruṇ ceremony of the Parsis. Both are very simple; the Brāhmaṇas use chiefly the Purodāśa or sacrificial cakes, the Parsis the sacred bread (Daruṇ) which corresponds to the Purodāśa. The cāturmāsya iṣṭi, or the sacrifice offered every four months or two seasons, correspond to the Gahanbar ceremony of the Parsis, which is celebrated six times a year<sup>12</sup>". The great purification ceremony, by means of cow's urine, as practised by the Parsis to this day, may be compared with a similar observance of the Brāhmaṇas<sup>13</sup>".

G Fillionat in his 'The classical doctrines of Indian Medicines' throws light on many aspects of Indo-Iranian medicines, their use and various things connected with that. He (p. 79) says "We will limit ourselves to draw two conclusions from the comparison of the Vedic idea relating to medicine with the corresponding ones in Iran. In the Indo-Iranian period, there does not seem to have existed any medical system which the Vedic Āryans could have

10. A. V. William Jackson, 'The Persian Dominions in Northern India Down to the time of Alexander's Invasion'. *The Cambridge History of India*, Vol. 1. (ed. 1942), pp. 289-90.

11. *Ancient Persia and Iranian Civilisation*. p. 85

12. Martin Haug, *Essays on the Sacred Language, writing and Religion of the Parsis*, p. 285.

13. *Ibid.*, p. 285.

brought with them into India. On the other hand, right from the Indo-Iranian period, several general notions concerning the cosmic role of natural elements, such as the waters, the fire, the wind, had come into being. At the same time an idea of the correspondance between these elements and the constituent principles of the body had been developed and this must have prepared the latter day development of the two parallel physiologies and cosmologies".

It is difficult to state the exact time of the migration of Iranians to India. Various scholars agree that the cult of sun worship was well known during the time of and even before the Kuṣāṇas. "A small figure of Sūrya in black slate found in one of the sites of Gandhāra shows along with other things, the god wearing boots, and that of Mathura the god is dressed in heavy tunic and with traces of top boots in his partially visible legs.<sup>14</sup>" Most probably the Śakas or the Scythians brought the distinctive Iranian sun cult along with them to India. The coins of the Kuṣāṇa kings bear the name and figure of "Miro" or Mihira the ancient Iranian Sun god (Whitehead Catalogue etc. Vol. 1 pp. 188-89, 194-95, 198, etc.). The name 'Mihira' as is well known, has been derived from 'Mithra' the name of one of the Avestan Sun-gods of Iran. It therefore appears that the Iranian sun-god was a familiar deity in the north western regions of India from the time of Kaniṣka 1, who was the first to display him on his coins. According to most scholars Kaniṣka reigned in the first century of the Christian era. It is therefore, permissible to believe that Mihira worship entered India from Iran at least sometimes before this period and along with the new mode of worship, the new priests of the cult—the sun worshipping Magi sect of Iran also entered this country. "On the coins of Kaniṣka there occurs a figure with the name=Mihira. It is the Sanskritised form of Persian Mihr, which is a corrupt form of Mithra. The cult must have penetrated to India about the time of that Kuṣāṇa prince."

### iii. Śākadvīpa

The word Iran is not found in the geographical lists of some of the Purāṇas including the *Bhaviṣya Purāṇa*. Instead of this word,

14. J. N. Banerji, *Development of Hindu Iconography* (ed. 1936), p. 434.

15. R. B. Whitehead, *Catalogue of Indian coins in the Panjab Museum*, Vol. 1, pp. 187

we come across the name, Śākadvīpā, in many Purāṇas, the Mahābhārata etc. Śākadvīpa not only includes Iran proper but it also applies to greater Iran. The legend of Sāmba going to Śākadvīpa to fetch priests to appoint them in the temple of sun, which he constructed on Candrabhāgā, has been mentioned in many texts. The *Bhaviṣya*<sup>16</sup> Purāṇa states that Śākadvīpa is situated away from Jambudvīpa on the other side of the salt ocean, and is said to be surrounded by the sea of milk. Gereni<sup>17</sup> has indentified Śākadvīpa with Siam, Kamboja and lower Cochin-china. Various other writers<sup>18</sup> identify it with different regions. Buddha<sup>19</sup> Prakash holds the view that Śākadvīpa cannot be located in the Far East as Gereni has done, but stands for the regions to the east, north and west of the Caspian sea upto southern Russia. Moreover, Śākadvīpa is a country to which is connected the closer and which is Sakasthan, the modern Seistan in Iran (cf Foucher, *La vieille route de l'inde de Bectres a Taxile*, Paris, 1942-47). The name Seistan of a region in Afghanistan remind, one of the migration of the Śakas in that part of the world.

The population of Śākadvīpa, according to the *Bhaviṣya*<sup>20</sup> Purāṇa was grouped into four classes viz; Maga, Magaga, Gānaga and Mandaga. In the Mahābhārata<sup>21</sup> these people are enumerated as Maga, Masaka, Manasa and Mandaga. Similar references are also available in the *Brāhma Purāṇa*<sup>22</sup>, the *Agni Purāṇa*<sup>23</sup> and the *Kūrma*<sup>24</sup> Purāṇa. The first tribe called Maga corresponds to Saga or Mada. Maga represents, meaning an Iranian priest. The second and the third tribes are Magaga and Gānaga, the variants being Masaka, Majaka and Ganaka. The words Ganaka or Gana and Magaga are identical with the names Gog and Magog occuring in the old Testament or Yajuja & Majuja figuring in the Qoran. These are the nomadic people of Iranian affinity,

16. I. 139. 71b, 72a.

17. G. E. Gereni, *Researches on Ptolemy's Geography of Eastern Asia*, pp, 164.65

18. S.C. Vidyabhushana identifies it with Sogdiana (*Journal of the Asiatic Society of Bengal*, 1902 part 1, p. 154. H. C. Ray Chaudhary equates it with Seistan (*Studies in Indian Antiquity*).

20. i. 139. 73a.

21. VI, 12, 33

22. XX. VV. 71-72.

23. 119, 21.

24. 1.48, 36-37

the Cimmericians, the Scythians and the Sarmatians. The fourth tribe is Mandaga, the variants of which are Nandaka, Madaka, Mandaka and Manaka. It stands for the Iranians, both sedentary and nomadic, which lived in what is known as Iran or greater Iran. The *Bhaviṣya Purāṇa*<sup>25</sup> mentions that the four classes, mentioned above, correspond to the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras of India.

In the *Bhaviṣya Purāṇa* as we have noted above the four divisions of the Iranian society have been stated as corresponding with the fourfold division of the Indian social system. Accordingly, the Maga, Magaga, Gānaga and Mandaga are equated with Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively. There can be no doubt that this is an over simplification and even misinterpretation of the social system of a foreign society in terms of Indian ideas. Doubtlessly it reflects the tendency to bring about a rapprochement of outlooks between the social thinkers of two different peoples. At best it is an attempt to understand Iranian society in terms of Indian conception. It may be motivated by the desire to bridge over the gulf separating the two peoples. But it may also be observed that in India there is a tendency to use the fourfold classification not only in describing Indian peoples but also in describing other beings, as well as the elephants, the horses, the trees etc. When the Iranians or the Magas settled in India, became part and parcel of Indian society, the need to emphasize the common points and to disregard the differences became keen. Though it involves a scientific solecism and a sociological misrepresentation yet it is possible to see it clearly through the motive behind this distortion of facts. This motive was to find a basis of understanding and eventual absorption. In this way, though, we cannot but dismiss the aforesaid Purāṇic parallelism as incorrect and untenable, we can ill-afford to ignore the underlying spirit of discovering a *via media* between two peoples. It may also simply be the result of the tendency evidenced, for example, by Manu when he considered several foreign peoples as untruthful Kṣatriyas (X. 43-44).

A comparative study of the social system of the Indo-Iranians is one of great complexity. Different branches of these peoples developed different patterns of social organization but scholars have traced some fundamental similarities behind them. In the

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25. 1. 139. 73b and 74a.

main the Indo-Iranian society centered round a tripartite classification of priests, warriors and husbandmen as Dumézil<sup>26</sup> has shown. This tripartite system is in line with the trinitarian principle of nature which underlies early Indo-Iranian and specially Vedic thought. Subsequently these three divisions of society became rigid and crystallised into virtual castes. With the addition of a servile caste their number became four, but to say that the four castes of Śākadvīpa are exact counterparts of the four castes of India cannot but be dubbed as a superficial and even forced resemblance concocted by the Purāṇic writers.

The above discussion shows that Śākadvīpa, the home of the Magas and their cult of sun worship, represents the Iranian world.

#### IV. Magas :

The Magas originally belonged to Media. They were a tribe or a branch of that tribe of that place. "The net result is that linguistic probabilities tend to reinforce the inference drawn above on stronger grounds, that the Magi were part of the indigenous population of Media<sup>27</sup>." They settled in Persia and made that country their home. "The Magi were known to the Greeks principally after Alexander as the priests of the Iranians, and later to Romans and Greeks as specially Zoroastrian priests. Zoroaster was known as one of the Magi at least as early as Xanthos of Lydia in the fifth (?) century B.C., but the Avesta does not know the word, rather using Athravan and other terms for priests. All of this would indicate that Herodotus was correct in calling the Magi a Median Tribe<sup>28</sup>." "The Magian are frequently singled out in classical sources as the representatives of the religion of the Persian, par excellence, and it would not be a miss to suppose that their influence was very strong. Origen (Against Celsus, VI. 80.693) said that the word magic was derived from their name, and as magicians and sorcerers they were known in the West, we may suppose that in Iran they were the priests, who took care of any rites of marriage, burial and the like, and thus they served

26. George Dumézil, *Ideologie tripartite des Indo Européens* (Brussels 1958)

27. J. H. Moulton, *Early Zoroastrianism*. (ed. 1913), p. 235.

28. R. N. Frye, *The Heritage of Persia* (1962), p. 75.

various deities, the most important of whom, after Ahura Mazda or Ghrmizd, being Mithra and Anahita<sup>29</sup>." "It is supposed that the Magi were a non-Āryan and possibly a Turanian tribe which was absorbed by the Āryan conquerors. In historical times we see that they became the levites of Zoroastrianism, and it was they alone who slew the victim, prepared the sacred haoma, and held the bundle of Baresma (bundle of twigs). Moreover, they were deeply versed in astrology, and through this science are connected in the legend of the wise Men from the East, with the birth of Christ. Their influence, as the generations passed, became supreme and it is possibly owing to this fact that the pure beliefs taught by Zoroaster, who was, however himself believed to be of Magian descent, were overlaid with superstitions and rigid formalism. The Persians do not seem to have readily adopted the observance of the Magi, and it was apparently not till the Sassanian period that the religion was embraced in its entirety<sup>30</sup>." During the Sassanid period they had attained a very honourable position in society. 'They were appointed to high posts.'.....on who has the right of judicature, has his tkesa (judge) about him. Those are Magi. Krasapa, had a brother Rvaxsaya, who was also tkesa and moreover datarasa, judge and legislator. All these were and always remained Magi; judges, administrators of finance, priests. In all these functions the Greek call them Magoi, as superficially as Europeans call all Mohammadan preachers, judges and scholars-Mulla<sup>31</sup>". By an austere and monogamous life, by a thousand precise observances of sacred rituals and ceremonial cleanliness, by absence from flesh food, and by a simple and unpretentious dress, the Magi acquired, even among the Greeks, a high reputation for wisdom, and among their own people an almost boundless influence. The Persian kings themselves became their pupils, and took no step of consequence without consulting them<sup>32</sup>." "The Magi were considered to be philosophers, they were the teachers of the Acheemenian kings, they were the best of Persians and strove to lead a holy life, and so on.<sup>33</sup>" "The power of these Magi over the people, or as a social element, must have been

29. R.N. Fry, *The Heritage of Persia* (1962), p. 200

30. Percy Sykes, *A History of Persia*. Vol. 1 (ed. 19<sup>51</sup>), p. iii.

31. E. Herzfeld, *Zoroaster and his world*. Vol. 1, p. 124.

32. Will Durant, *The Story of Civilization*. Vol. 1. p. 124.

33. R.C. Zaehner, *The Dawn & Twilight of Zoroasterianism*. p. 164

maintained at its height during this whole period, since the revolution of Arpeshīr was evidently an uprising of the Persian masses in the name of Ahura; and their representatives, the Mobads (Magi), were assigned the foremost place in the new order of things, and became the functionaries of a compulsory state religion<sup>34</sup>.” After some time due to some circumstances their political, judicial and financial powers dwindled away, but they could maintain their religious powers. It is quite possible that the story of struggle between Brāhmaṇas and Kṣatriyas in India to attain supreme powers of the state might have been repeated in Iran also. “As early as the travels of Herodotus, they had compensated for their failure to regain political ascendancy by making themselves indispensable to the ritual of the Parsian religion.” “They could easily use general similarities between their religion and that of the native Iranians so as to prove to the latter their fitness to serve their altars: and the people to whom they ministered, including a large portion of their own kin, would be slower to realize how much change the proselytes were bringing to the religion which they so zealously adopted<sup>35</sup>.” “While the Magi were thus a distinct caste of Medians, and apparently the recognised leaders of the subject population in the time of Āryan (Persian) dominion, there is no reason for doubt that their ascendancy was essentially religious, like that of the Brāhmaṇas in India.” It would appear that, having failed in their hold bid for political supremacy, leaders of the people against Āryan invaders, they began to build up power upon their popular vogue as shamans. It was easy to insinuate themselves into the open place of priest in the unreformed Iranian nature-worship, as described most accurately by Herodotus (i. 131 ff.), they had only to emphasize certain clear points of resemblance between their own religion and that of the Āryans, veneration of the sun and of fire being the chief<sup>36</sup>.” “The position would seem to correspond to that of the Lavites among the Jews or, even more closely, to that of the Brāhmaṇas in India, they were a hereditary caste entrusted with the supervision of the national religion, whatever form it might take and in

34. Samuel Johnson, *Oriental Religions and their relation to Universal Religion*, pp. 398-99.

35. James Hope Moulton, ‘Magi’ *Encyclopaedia of Religion and Ethics*. Vol. VIII p. 244

36. *Ibid.* p. 243



whatever part of the empire it might be practised<sup>37</sup>". Their religious functions, as stated above, were taken by them to India. They were quite successful or were made successful in eliminating their racial difference, but they did not allow their religious traditions to dry up. They adjusted themselves quite successfully to the new conditions and made their own contribution, with changes here and there, to the prevalent Purāṇic religion. It is quite true that the sun worship was a part of Vedic religion, but the Maga Brāhmaṇas gave it a new orientation. This cult was organised, systematised and made a vehicle of the popular religious aspirations of the people. An organised priesthood came into being for the propagation of this cult. Its effect was felt in art, literature, coins and various aspects of life

There is simple evidence, literary and archaeological, indigenous and foreign, to prove that the Maga Brāhmaṇas came from Iran along with other foreign people. Brāhmaparvan, chapter 139 of the *Bhaviṣya Purāṇa*, gives us an account of the Magas who were brought from Śākadvīpa by Sāmba in order to install them as priests in the temple of sun. Varāhamihira (Bṛhatamśiā, chapter 60 19 tells us that the installation and consecration of the images and temples of sun should be caused to be made by the Magas. The name 'Mihira' as is well known, has been derived from Mithra, the name of the Avestan sun-god of Iran. "There is an inscription at Govindpur in the Gaya district, dated Śaka 137-38 A. D. in the opening stanza of which the Magas, who sprang from the sun, are represented to have been brought into the country (Iran) by Sāmba<sup>38</sup>". "From Iran there were probably Mazdean infiltrations in Christian times confined to a limited area. They have left traces in the 'Mithra' or 'Mihira' of the Kuśāṇa coins, in the Magas or priests described in some of the Purāṇas, in the Sūrya of the Bṛhatsamhitā, who is dressed in Iranian costume and in a few other facts of similar kind<sup>39</sup>". "Various works of Varāhamihira distinctly point to the fact that he was a devotee of Sun". "Scho-

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37. R. C. Zaehner, *The Dawn and Twilight of Zoroastrianism*, p. 163. Also see:

- I. E. E. Benveniste—*Les Magas dans l'ancien Iran* (Paris 1938)
- II. H. S. Nyberg—*Die Religionen des Alten Iran* (German Trans).
38. R. G. Bhandarkar, *Vaiṣṇavism. Śaivism and other Minor Religious Systems* (ed. 1928) p. 219.
39. Louis Renou, *Religions of Ancient India* p. 53.

lars have long since come to the conclusion, that the sun-worshipping, Magas, mentioned in ancient Indian Literature and inscriptions, were originally the same as the Magi priests of ancient Iran. A section of these foreign priests migrated to India at some early date". "The Magi priests of ancient Iran were noted for their sun worship<sup>40</sup>".

### The Doctrines and Qualifications of the Magas

According to the Bhaviṣya Purāṇa<sup>41</sup> a sun worshipper is called a Maga, because he meditated on the syllable ऋ. This syllable was regarded as the symbol for the sun. The religion of the Magas is the worship of sun. He is the supreme lord and the highest centre of worship for the Magas. They believe both in knowledge and action. They must grow beards because their seers grew them. All munis of Śākadvīpa take meals silently, therefore, it is enjoined upon them to remain silent while dining. They must wear avyanga. They should not touch unclean object like a dead body or a woman in menses. Brāhma parvan, chapter 171 of the Bhaviṣya Purāṇa describes in detail the qualities of Maga Brāhmaṇas. These are summarised below :

They should eat after worshipping sun. They cook for the sake of children and earn for the sake of giving donation. They should earn money with justice, have control over passions, overpower sensual instinct, remain unmoved and firm in difficulties, eat fruits and vegetables etc.

F. C. Davar<sup>42</sup> also mentions similar qualities and customs of the Magi of Iran. "The great Guru and law giver of the Maga Brāhmaṇas was named Jarshasta (It is needless to say that this word is the same as Zarathushtra, the prophet of ancient Iran). The Maga Brāhmaṇas tied the Avyanga or the sacred cord round their waiste. (This Avyanga is known as Aivyaongha in the *Avesta* and as Kushti in Persian; The Brāhmaṇas tie their sacred thread on their shoulders, the Parsis, round their waiste). The Maga Brāhmaṇas were sun worshippers. (From ancient times to the present age this characteristic is common to the Parsi and the

40 D. K. Biswas, "The Maga Ancestry of Varāhamihira", *Indian Historical Quarterly*, No. 3, September, 1949, Vol. XXV, pp. 175, 177 and 178,

41. 1. 144. 25a.

42. *Iran and India through the Ages*, pp. 63-64

Gāyatrī chanting Hindu). The Maga Brāhmaṇas in their ceremonies used the twig known as 'Baresma'. (The Parsies used the same twig while the Hindus used a kind of grass "Darbha"). The Maga Brāhmaṇas observed silence during their meals... The Maga Brāhmaṇas used to grow beards .....The Maga Brāhmaṇas tied the Padaṇ on their mouths. (Even today the Parsi priests tie a kerchief called Pada, known in the Avesta as paitidan, on their mouths to prevent the spray of saliva from falling into the sacred fire during prayer). The Maga Brāhmaṇas during their ceremonies held a long handled ladle. They attached a great importance to personal cleanliness and took regular baths. Their women during their menses secluded themselves from society.

The practice of growing beards<sup>43</sup> followed by the Magas is shared by the Iranians in general to which many references are found in literature. "The attention of Kālidāsa is particularly fixed on the beards of the Persians. In this connection a legend mentioned in the 'Harivaṃśa Purāṇa is very interesting. King Sagara, who was bent upon destroying the Śakas, Yavanas, Kambojas, Pāradaṣ and Pahalavas, relented and released the first after having half of their head shaved, the second and the third after having the whole of head shaved, the fourth after compelling them to keep their hair dishevelled and the fifth after forcing them to keep their beard. A pointed mention of the beards of the Pahavas or Persians is also found in the *Vāyu Purāṇa* and the *Viṣṇu Purāṇa* (iv. 3). In the *Mahābhārata* (xii. 65) the Pahlavas are described as 'hairy'. The art of that period attests the prominence of beard in the representation of the faces of the Persians. In a picture of a four armed Bodhisattva dressed in the guise of a Persian knight found at Dandan Oiliq, the black beard and whiskers are prominently displayed. Kālidāsa refers to the beards of the Persians as honey-combs. The Sassanian monarchs are shown as having curly beards passed through rings. The coins of Pero and Varahran reveal such beards. Such beards were the exclusive privilege of the Sassanian monarchs (Paruck, *Sassanian Coins* p. 350)"<sup>44</sup>. A fragment of a relief found at the village of Ergili,

43. Will Durant, *The Story of Civilisation*, Vol. 1, p. 356.

"The men wore long beards and hung their hair in curls, or, late, covered it with wigs."

44. Buddha Prakash, *Studies in Ancient Indian History & Civilisation* (ed. 1962), pp. 340-41.

near the lake of Maniyas, in the neighbourhood of Dascyleion in Asia Minor, represents a scene of sacrifice. Two figures, one of whom is bearded and seems to be a Magus, stand on the right of a kind of architectural niche, the visible upright of which is surmounted by the protome of bull<sup>45</sup>.”

#### v. Bhojakas

Their origin:—Many references about the origin of the Bhojakas are found in the *Bhaviṣya Purāṇa*. A story of their origin, as given in this Purāṇa, Brāhma parvan, chapter 117, is summarised below :

The son of king, Priyavrata, built a temple of sun in Śākadvīpa. A golden image of sun was also established. There was nobody to perform the duties of worship. The son of the king approached sun and told him about the problem of worship in the temple. The sun concentrated his mind and eight men came out of his body. Two came out of his forehead, two emerged out of his arms, two from his rays and two from his feet. The sun advised them to perform the duties of worship in the temple, which the king had built in Śākadvīpa. “A sun worshipper is called a bhojaka because he worships the sun with incense, garland, and other things.”<sup>46</sup> “They are the descendants from those 10 of the 18 sun worshipping Magas who were married to the girls of the Bhoja family by Sāmba.”<sup>47</sup> R.C. Hazra<sup>48</sup> is of the opinion that with the passage of time the sun worshipping Magas were divided into two groups known as Magas and Bhojakas.

In various passages in the *Bhaviṣya Purāṇa* their qualities, duties, powers and privileges are discussed. They must study Vedas, take bath thrice, remember sun five times a day and refuse to accept meals from the house of a Śūdra. They give me (sun) food (Bhojana) daily, therefore, they are called Bhojakas. “As a wife serves her husband, a pupil his teacher, so Bhojakas serve me.”<sup>49</sup> “There is no Śāstra like Veda, no river like Gaṅgā, no good like the performance of Aśvamedha, no pleasure like the

45. Clement Huart, *Ancient Persia and Iranian Civilisation* (ed. 1927) pp. 83-84.

46. *Bhaviṣya Purāṇa* 1. 44. 35-36.

47. *Ibid.*, 1. 140. 7-19; 1. 141. 4-10.

48. *Studies in the Uppurāṇas*. (ed. 1958), p. 97.

49. *Bhaviṣya Purāṇa*. 1. 147, 33.

birth of a son, no god like sun, similarly there is nothing like Bhojakas before sun."<sup>50</sup> After stating various other qualities of the Bhojakas the Bhaviṣya Purāṇa adds whatever has been done by Bhojakas should be treated as done by the sun.<sup>51</sup>

A comparative study of the qualities of the Magas and Bhojakas, mentioned above, goes to prove that the Bhojakas came to enjoy a better status and position in society than the Magas. According to the Bhaviṣya Purāṇa<sup>52</sup> the Bhojakas came to be first regarded as holy Brāhmaṇas, as much as or even more than, the Magas." None attains final emancipation without becoming a Bhojaka."<sup>53</sup> "After cutting the wood of tree for making an idol of sun, the Brāhmaṇas and the Bhojakas should be given dakṣiṇā."<sup>54</sup> (Here the authors do not mention the Magas). From the evidence of inscriptions we also come to know that Bhojakas enjoyed a respectable position at least down to the 8th century A.D. Narasimhagupta Bālāditya and Jivitagupta II, who reigned in Magadha in the 5th and 8th centuries A. D. respectively, are said to have shown respect to the Bhojakas of Magadha and to have made donations of land to them. The reason for their gaining dominant position cannot be properly ascertained in the present state of knowledge. One of the reasons may be that the Bhojakas did not associate with themselves the idea of foreign origin, whereas the Magas were clearly connected with a foreign origin (Reference to this fact has already been made). Thus they proved their Indian origin and got themselves fit easily and comfortably in the religious movements, and in the eyes of the Brāhmaṇas, who were the chief exponents of religion. It is just possible that the foreign influence of Magas may not have been felt at the earlier stages, but the people might have objected to it in later times. Keeping this thing in view, the Bhojakas got rid of the foreign influence about their origin and brought it in close conformity with the Indian religious current so as to maintain the spokesmen of their sectarian views and continued to influence the lives of the people.

50. *Ibid*, 1. 147, 37. 38.

51. *Ibid*. 1. 151. 28a,

52. 1. 141. 9a.

53. *Bhaviṣya Purāṇa*. 1.144. 7a.

54. *Ibid*., 1. 131, 35a.

55. Fleet, *Corpus Inscriptiōnis Indicarum*, 111, (Gupta Inscriptiōnis) p. 217.

### vi. Fire Worshipping Magas

Besides the sun-worshipping Magas and the Bhojakas, mentioned above, a new class of priests, who were the fire-worshipping followers of Zoroaster, also came to India. Their contribution to the *Baaviṣya Purāṇa* is quite meagre. Only a few stanzas have been devoted to them which are scattered here and there in our text. It is stated that they should always be ready for the service of Agni. They should perform their duties towards Agni, daily.

### vii. Evidences of Foreign Influence

The birth of the Magas as stated in the *Bhaviṣya Purāṇa* leaves us no doubt about Iranian influence on them. The gist of the story of their birth given in *Brāhma parvan*, chapter 139, of the *Bhaviṣya Purāṇa* is summarised below :—

Nikṣubhā, the daughter of ṛṣi Rijihva, used to worship Agni. Once the sun happened to see her and was powerfully attracted towards her beauty. He could not control himself. Their physical union led to the birth of a child who was known as Jarasabda.

At this Nikṣubhā was greatly ashamed of herself. She gathered courage and approached her father. In sorrowful mood and repentant heart she spoke every thing before him. The father was much displeased to hear the childish and objectionable behaviour of his young daughter. He cursed her saying that her son would be unworthy of worship. She was her daughter and he loved her. But the disgraceful act, which she had done, required proper punishment. She began to weep at this because such punishment was going to effect her considerably. She remembered sun and he appeared before her. She related to him the curse of her father. The sun said, "Your father is a ṛṣi. His curse cannot go in vain. I can only say that the descendants of your son will read Vedas and become worthy of worship. They will wear sacred girdle (Avyanga)".

The above mentioned Jarasabda, the son of sun, is the famous Zoroaster, one of the prophets of Iran, whose religion was the state religion during the time of the Sassanid dynasty. The sacred girdle (Avyanga) is known as Aivyangha in Iran. That the Iranians regarded the wearing of Avyanga as a sacred thing has been mentioned above. The *Bhaviṣya Purāṇa* enjoins upon the Bhojakas to wear it. A Bhojaka becomes pure after wearing it. The sun bestows his benevolences on him. A Bhojaka, who does not wear

it becomes impure. He is not entitled to the worship of sun. He who worships sun and moves without wearing it, goes to hell. He becomes devoid of progeny and health<sup>56</sup>". Speaking about the greatness of Avyanga the *Bhaviṣya Purāṇa* states that, "This (Avyanga) is made of all Vedas, all gods, all beings, all the worlds. In its middle stays Brahmā, in its basis stays Viṣṇu and in its top Śiva<sup>57</sup>". So it is a cosmic girdle, a fact which shows the greatness of Avyanga in the Iranian religion as practised by the Magas.

The Maga Brāhmaṇas were staunch worshippers of the sun in Iran. Under the Sassanid dynasty this cult had a large number of followers. "One thing which attracts our attention after studying Christian sources is the fact that under the Sassanid dynasty the sun has been given a very prominent place. Yazdagird says, 'I swear by sun who lightens the world with his rays and gives warmth to all creatures'. This king has recalled sun thrice or four times very seriously. When the Christian priests were called to leave their religion they were told that the worship of sun meant the abandonment of their religion. Shapur II commuted the death sentence of Saimen Bar Sabbei on the condition that he should be ready to worship sun<sup>58</sup>. "To Mitra, the lord of wide pastures, we sacrifice, the truth speaking, eloquent in assembly, the thousand-eared, the shapely, the myriad eyed, the exalted (lord of) the broad lookout, the strong, the sleepless, the vigilant<sup>60</sup>.

Sāmba, the son of Kṛṣṇa, had brought Maga Brāhmaṇas from Śākadvīpa. His purpose of bringing them was to appoint them as priests in the temple of sun which he had erected for the removal of his disease i. e. leprosy. The idea of the treatment of this disease by the grace of sun bears Iranian influence. "The ancient Persians considered the disease of leprosy, a product of the curse of the sun. According to Herodotus (Herodotus i. 1.38) 'if one of the citizens has leprosy or the white (leprosy), he should neither come to the city, nor mingle with the other Persians. They say that they contact these (diseases) because of having committed some sin against the sun<sup>61</sup>' "The treatment of sick-

56. *Bhaviṣya Purāṇa* I. 142. 5b-8

57. *Ibid.* I. 142. 20b-21-22a.

59. Arthur Christensen, 'Iran Under the Sassanids (Urdu Trans. from French by Mohammad Iqbal) ed. p. 186.

60. H. Stuart Jones, 'Mithraism', *Encyclopedia of Religion and Ethics*. Vol. VIII, p. 753.

61. D.K. Biswas, 'Maga Ancestry of Varāhamihira', *Indian Historical Quarterly*, No. 3. September, 1949, Vol. 25. p. 1788.

ness indeed, and the disgusting ablutions and purifications with the urine of cows are among the weak features of this wonderful religion.<sup>62</sup>” Some of the Indian writers have also noted this thing. “In the seventh century, Mayūra, who lived at the court of Harṣavardhana, composed 100 stanzas to obtain relief from the white leprosy from which he suffered”.

The cult of fire worship occupied a unique position in the religion of Zoroaster, “The fire worshipping Magas were not allowed to extinguish the fire of their hearths. Water and fire should not touch each other<sup>64</sup>.” Reference to five kinds of Agni in the *Bhaviṣya Purāṇa*<sup>65</sup> also betray traces of foreign influence. “Fire has been given an important position in Zoroastrianism. In the Avesta it has five different kinds, (i) which is used in daily use; (2) which is present in human and animal bodies; (3) which is present in trees; (4) which is in clouds; and (5) which burns in the heaven before Ahura Mazda.<sup>66</sup>”

“Yasna invokes successively 5 kinds of fire. Neryosengh translates the first name as ‘udagrajyotis’, ‘eminent light’, and explains that this is ever luminous fire found near Ahura Mazda, but the Pahlvi version renders it as ‘of great utility’. The second kind ‘who aims the good’ is according to Neryosengh who agrees with the tradition, ‘the excellent friend,’ one who finding itself permanently in the body, eats and drinks. The third, becomes Vanaspaties in Sanskrit meaning one who lives on the trees’ ‘one who always drinks but never masticates. The fourth is the fire in the form of lightning which never drinks nor eats and the least one is the fire found in milk. (J. Fillozat, *The Classical Doctrines of Indian Medicines*. p. 58).

Chapter 69, Brāhma parvan of Bhaviṣya Purāṇa deals with the interpretation of dreams. The inclusion of this chapter in our Purāṇa is not without significance. The Maga Brāhmaṇas were expert in such matter and they also added one chapter

62. Percy Sykey *A History of Persia* Vol. 1 (ed. 1951), p. 110

63. R.G. Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems*. (ed. 1928), pp. 216-17.

64. Arthur Christensen, *Iran under the Sassanids* (Urdu trns. from French by Mohammad Iqbal) ed. 194, p. 155.

65. *Bhaviṣya Purāṇa* 1.160. 19.

66. Arthur Christensen, *Iran under the Sassanid*. (Urdu Trans. from French by Mohammad Iqbal) ed. 1941. p. 190



to this Purāṇa. "These Mags were renowned for their skill in divining by dreams<sup>67</sup>." The higher ranks among them were sages, the lower were diviners and sorcerers, readers of the stars and interpreters of dreams, the very word magic is taken from their name<sup>68</sup>." References to the use of Baresma have already been made. Chapter 193, Brāhma parvan of the *Bhaviṣya Purāṇa* is devoted to the importance of twing got from different kinds of trees. The twing used from such trees is going to bring different kinds of rewards to the person. It has also been stated that the Maga Brāhmaṇas tied the Padan on their mouths to maintain cleanliness. The authors of the *Bhaviṣya Purāṇa*<sup>69</sup> also recommend to the Magas to cover their mouths.

The Magas were quite proficient in the science of astronomy. It has been stated above that they were expert in the knowledge of star-lore. "Astronomy received much attention in ancient Persia, as is obviously implied by the current tradition of the Magi, the sacerdotal class of the Medes and Persians. They were highly skilled in divination, an art which depended largely upon a knowledge of the heavenly bodies, astsology and astronomy being sister sciences in antiquity"<sup>70</sup>... "There are kindred allusions in Sassanian literature<sup>71</sup> to the calculation of the astronomers or to 'the computations made by astrologers'" with regards to observing favourable or unfavourable conjunctions of the stars". Similar ideas have also been expressed by other writers as well. It is also a well known fact that at the time of the birth of Christ, the three Magais priests predicted that a great man was born.

The above mentioned qualities of the Magas found their full expression in India. The *Bhaviṣya Purāṇa* was utilised by them

67. James Hope Moulton, 'Magi'. *Encyclopaedia of Religion & Ethics*, Vol. VIII, p. 243.

68. Will Durant, *The story of Civilisation*. Vol. 1, p. 372.

69. *Bhaviṣya Purāṇa*. 1. 171. 5b.

70. A. V. Williams Jackson, 'Sun, Moon and Stars' *Iranians*, *Encyclopaedia of Religion and Ethics*. Vol. XI, p. 85.

71. *Ibid*, p. 86-87 (Ardavān, the last of the Parthians and predecessor of Ardāshīr Pāpkān, who founded the Sassanian dynasty in the third century A. D. is represented as consulting on grave matters with his wise men and constellation knowers, (dānakān vaxtar-mārān, in the Pahlavi text *Kārnamā-1 Artakshī-1 Pāpakān*, 11, 4-5 111. 5-6 ed. Darab Peshotan Sanjana, Bombay, 1896, pp. 10, 11.15-16), and their knowledge of the position of the stars at moment enabled them to predict to him future events.

for foretelling prophecies. The sun, the centre of the whole planetary system, is of supreme importance for astronomers and thus its praises were sung by them. D. K. Biswas (The Maga Ancestry of Varāhamihira, Indian Historical Quarterly Vol. XXV, 1949, pp. 175-83) has tried to establish that Varāhamihira was a Maga Brāhmaṇa. He concludes by stating that the astronomer (Varāhamihira) was in so many ways connected with the Maga Brāhmaṇas. In this respect a shrewd argument has been advanced by S. E. Sanjana, who invites our attention to a certain verse of a Zarathushtrian scripture named the Meher Yasht (Yasht X), according to which, while Meher (the sun) advances, he is accompanied by Verethraghna (Vṛtrahana or Behram) in the form of a Varas (Varāha or Boar). From this Avestan passage one can see the close connection between Varāha (Boar) and Mihir (Sun) which words go to form the name of Hindu Brāhmaṇa (F. C. Davar, Iran and India through the Ages, p. 66). In the *Bhaviṣya Purāṇa*, Chapters 6,7,8 of Madhyama Parvan, part 11, have been devoted to the science of astronomy. It is quite possible that the activities of the Magas in India might have given a sufficient impetus to the popularisation of the science of astronomy. Another point of resemblance between the cult of sun practised by the Maga Brāhmaṇas, according to the *Bhaviṣya Purāṇa*<sup>73</sup> and that professed and followed by Magi of Iran, is that, in both of them the sun is said to have produced from his body emanations which came to be regarded as distinct divine beings.

In the *Bhaviṣya Purāṇa* the Bhojakas are said to have emanated from the body of the sun as stated above. In Iran the 8 Magas—Mihira, Nīkṣubhā, Strausa, Irsa, Garumpat, Rājnā, Rājñi, Piṅgalas, Daṇḍanāyaka are emanations from the body of Mithra. When during the rule of Parthians, Scythians etc. Buddhism was introduced into the north west, it also adopted many features of the religion of the Magas prevalent there. For instance, in the art of Bamiyan, 8 Buddhas are represented as 8 Magas as shown by Godard. Another point of contact between the Indian and Iranian cult of sun worship is about the God, Śroṣa mentioned in the *Bhaviṣya Purāṇa*. It is quite true that the

72. i--E. E. Benveniste, *Les Magas dans L'ancien Iran* (Paris 1938).

ii--H. S. Nyberg, *Die Religion des Alter Iran* German translation.

73. *Bhaviṣya Purāṇa*. 1. 117. 25b. 26a.

spellings of this word are not the same at the different places in this *Purāṇa*. At one place this god is written as Śroṣa in the *Bhaviṣya Purāṇa*<sup>74</sup> and at another place<sup>75</sup> it is written as Srauṣa. R. C. Hazra is of opinion that in the *Avesta* Sraosha (obedience) has been mentioned as a divine being and companion of Mithra. Nārada describes this god as an attendant of sun along with other gods like Viṣṇu, Brahmā, Rudra etc. when he visited the Sūryaloka. "Sraosha is the bond of obedience that unites man to God: he is the intermediary between them and can thus be spoken of as the path to God or his throne (gatu). No sacrifice to the wise Lord is valid unless he is present at it, for it is he who carries upto heaven the sacrifice of himself that Haoma makes to his father". (R. C. Zaehner, *The Dawn and Twilight of Zoroastrianism*, p. 95). But Talati is of opinion that Sracsha implies the spiritual faculty of mentally hearing words of God, or receiving divine revelation of Truth, coming from the highest spiritual level of Life through our personal mind with the Higher Divine Mind. (*The Light on the Zoroastrian Mazdayaspiian Religion*, p. 56). Another reference is about the god, Māthara in the *Bhaviṣya-Purāṇa*<sup>77</sup>. According to R. C. Hazra the name Māthara may have been derived from the Avestan Māthra.

### viii. Comparative study of the Powers and Privileges enjoyed by the Magas in Iran and India.

A cursory study of the powers and privileges enjoyed by the Magas in Iran will reveal beyond doubt that they enjoyed great supremacy. "The Magas gave a sacred and religious colouring to their worldly supremacy. And due to this they could interfere in the important problems of every day life of the people. We can say that the life of every person from the cradle to the grave passed under their supervision.....They decided mutual feuds of the people after deliberations. The influence of the Magas was not due to the fact that they enjoyed spiritual supremacy or the government had granted them abundant facilities, or they performed ceremonies at the time of birth, marriage etc. but it was due

74. 1.76, 18b.

75. 1.124, 13b.

ii. 1. 130, 52b.

76. *Studies in the Uṣapurāṇas* Vol. 1, p. 39

77. 1.53.1.

78. *Studies in the Uṣapurāṇas* Vol. 1, p. 45

to the fact that they had vast riches drawn from jagirs and properties. They had complete political liberty. We can say that they had made a state within a state".<sup>79</sup> "The influence of the priest was the greater because they owned large landed estates, chiefly in Adharbayjah, the ancient Media Atropatence, and religious fines, tithes, and voluntary gifts supplied them with abundant resources. The Magi lived by their own laws. Ammianus Marcellinus tells us; that is, they are accepted as a state within a state having canonical institutions different from the laws of the Kingdom."<sup>80</sup> "The Elam cuneiform tablets of Persepolis teach that the Magi like the Mohammadan Qazis had the judicial and financial administration in their hands".<sup>81</sup> From this we can easily say that the Magas in Iran, in the real sense of the word, ran the administration of the country. The secular and spiritual powers were enjoyed by them. It was the result of Zoroastrianism being the state religion in the Sassanid period,

The above-mentioned powers and privileges of the Magas were restricted to a considerable extent when they came and settled in India. They had to face the entrenched power and monopoly of the Brāhmaṇas and Kṣatriyas in India. Thinking them foreigners, the people of India were quite reluctant to follow them in the matters of religion. The *Bhaviṣya Purāṇa* nowhere states anything about their financial, judicial and political powers. But during the Parthian rule in the north-west and Sassanid influence later on, they must have enjoyed considerable prestige.

There can be various reasons for the decline of their power and prestige in India. These are stated as under:—

1. Sun-worship was not the official religion in India and hence, they could not carry much weight with the rulers of this country.

2. The Brāhmaṇas and the Kṣatriyas, who had been enjoying vast powers and privileges in India since long, could not tolerate a new class of people to usurp their supremacy.

3. The foreign people, who exercised political authority in India for some time over some portions of the country, were

79. Arthur Christensen, *Iran Under the Sassanids* (Urdu trans. from French by Mohammad Iqbal (ed. 1941), pp. 150-51.

80. Clement Huart, *Ancient Persia and Iranian Civilisation*, p. 153.

81. E. Herzfeld, *Zoroaster and his world*,

ultimately defeated and absorbed into the Hindu fold. The priests of the defeated people could not hope to exert much influence.

4. The people of India were used to the supremacy of the Brāhmaṇas, since the time of the Vedas. Their customs, ceremonies and rituals etc. were shaped and propagated by the Brāhmaṇas. The people had full faith in them. They had no liking for the foreign priests, and therefore, they did not follow them unless they brought their sectarian religious views in line with the religious currents of the time.

#### ix. Indian Evidences about the Maga Brāhmaṇas

An important evidence that Sāmba, the son of Kṛṣṇa, built a temple of sun at Candrabhāgā river at Multan and went to Śākadvīpa to fetch priests, has been mentioned above. In the *Mahābhārata* we have numerous references to Iranian cults. In particular the mention of Harimedhas and his maiden daughter, Dhvajavatī, reminds one of Hurmuz, the Sassanian form of Ahura Mazda and his daughter Hverenah. In the *Mahābhārata* there is also a reference that when Nārada learnt the cult of Bhakti in Śākadvīpa near Kṣīra-sāgara, he observed that the god was being worshipped with offerings of corn and flowers rather than animal sacrifices. According to the *Kathāsaritsāgara* (IX, 4, 20) Narvāhanadatta worshipped the god Viṣṇu in Śākadvīpa, who was pleased to give him nymphs. Śākadvīpa is also mentioned in the *Harṣacarita* (ed. Parab, 5th ed. pp. 59, 216 and 558) and the *Kādambarī* (ed. Vaidya, p. 259) of Bāṇabhaṭṭa and the *Vāsavadattā* (ed. Hall, p. 103) of Subandhu. These references show that the Maga Brāhmaṇas were known in India.

#### x. History of Maga Brāhmaṇas in India.

The Magas, with their own political and cultural traditions, seem to have been quite active in India. The *Bhaviṣya Purāṇa* is the result of their activities in this country. Due to their organised and continuous activities a special school to preach the worship of sun came into being. This school came to be known as Saura<sup>82</sup>. "Saura or Saurya is the name of a small sect in central and southern India, whose special object of worship is the sun. According to the manual of the administration of the Madras presidency, (Madras, 1889-93, 111, 863) those of the south Drāviḍa Brāhmaṇa,

82. R. G. Bhandarkar, *Vaiṣṇavism, Śaivism & Minor Religious Systems*. (ed. 1928), p. 217.

form a sub-tribe of that caste, and are very few in number. According to Wilson, they scarcely differ from other Hindus in their general observances<sup>83</sup>. "There seems no reason to reject or doubt the statement of Śaṅkara in the tenth century, that in his time there existed distinct sects of sun-worshippers, Sauryas<sup>84</sup>". This school must have come into existence when the Maga had been absorbed into the Hindu fold, adopted the Indian traditions and had given up their foreign traits. Various inscriptions, seals, copper plate grants and temples prove beyond doubt that the cult of sun worship was widely prevalent in India. It was followed by kings and common people alike. The Mandasor stone inscription dated 473-74 A.D. and engraved during the reign of Bandhuvvarman a feudatory of Kumāragupta I, states that a guild of silk weavers built a temple of sun. In course of time, under other kings, part of this temple fell into disrepair, therefore, this noble house of sun was repaired by the wealthy same guild. The Deo Barnark inscription of Jīvitagupta mentions the Bhojaka Brāhmaṇas who were in charge of sun temple. The Jainad inscription of king Jagadeva refers to a Paramara minister, Lolārka, hailing from the Dāhīma family, whose wife Padmāvati constructed the Nīmāditya temple.

Among the sealings found at Rajghat, in Benaras, one bears the name of Śri Lolakāditya and a representation of a fire altar over which a solar disc is placed. Another seal makes reference to Gabhasteśvara. These facts show the popularity of sun worship in ancient India.

It appears from the coins of Toramāṇa and his son Mihirakula that both of them were worshippers of the sun. There is a symbol of wheel on the coin of the former. On the reverse of the coin pertaining to the reign of his son, Mihirakula, there is the figure of a fire altar and an attendant, an emblem probably adopted from Sassanian coinage (Rapson. Indian coins, Plate 4, Nos. 19-20. 1897). The former is a symbol of sun and the latter of fire worship. Under the protection of Mihirakula, a sun temple was built on the Gopa mountain, during his reign as stated in an inscription from Gwalior which commences with an invocation to the sun and which is stated to have been composed by a person named Keśava, devoted to the sun.

83. George A. Grierson, Saurapatas, Sauras, or Sauryas'. *Encyclopaedia of Religion and Ethics*, Vol. VI, p. 213.

84. A. S. Geden, 'Sun, Moon and Stars (Hindu)'. *Encyclopaedia of Religion and Ethics*. Vol. XII, p. 84.

The Indore Copper Plate grant of Skandagupta, dated 465-466 A.D. records how a Brāhmaṇa, named Devaviṣṇu, granted a perpetual endowment to a temple of Sun at Indrapura, a deserted village about five miles to the north west of village Dibhai in Anupshehr Tahasil of Bulandshehr district. The Khoh copper plate grant of Mahārāja Sarvanāth, dated 512-13 A.D. reveals how he granted a village named Āśramaka on the north bank of the river Tamasā, the modern Thana, in the Mahiyar State. Four persons were appointed for the repair and maintenance of the temple and to provide corn, perfumes, incense, garlands and lamps in a temple of Viṣṇu (Bhāgavata) under the name of the sacred Sun.

Among the rulers of Valabhi, perhaps the only Mitraka ruler, who was a sun worshipper, was Maharaja Dharapaṭṭa, the younger brother and successor of Dhruvasena I. He is called in the Maliya copper plate of Maharaja Dhruvasena II, as a most devout follower of sun. Rājyavardhana I, his son Ādityavardhana, his grand son Prabhākaravardhana and his great grand son Rajyavardhana are also declared in the Sonpat copper seal inscription of Harṣavardhana, to have been the most devout worshippers of the sun (Paramāditya Bhakta.).

These seals, copper plate grants and inscriptions show the influence of the activities of the Maga Brāhmaṇas on the people. When we find that the kings, ministers and other great persons built temples for the worship of sun we can have an idea of the prevalence of this cult among the ordinary people. Its popularity not only among the ordinary people but also among the kings upto medieval times can be easily seen from the fact that Akbar, the great, was profoundly influenced by it. Hirānanda Śāstri in Indian Historical quarterly, Vol. 9, Calcutta 1933, shows that Akbar was the worshipper of sun.

It appears that the Maga Brāhmaṇas devoted their energies and capacities for the propagation, through the *Bhaviṣya Purāṇa* of their old religion keeping in view the changed conditions and country. They were successful to a considerable extent in making a large number of people their followers. Thus we can safely arrive at the conclusion that the sun worship continued to exist in this country with varying fortunes. Its history has been beautifully given by A. Barth. He states "But the most powerful of all these religions, the only one which has really been able to rival

those of Viṣṇu and Śiva, the only one withal concerning which we have numerous and positive testimonies, is that of the sun. Ever since Vedic times the sun has not ceased to figure prominently in the pantheon, as well as in the poetic and religious literature of India. A great part of the *Bhaviṣya Purāṇa* is specially consecrated to him. Traces of his worship are found on the coins of the Satrap kings who ruled over Gujarat towards the Christian era, as well as on those of the Indo-Scythian princes. At a later date in the same region, one at least of the kings of Valabhi is designated in the inscriptions Ādityabhakta, worshipper of the sun. A little more towards the north, at Multan, in the Punjab, a temple was erected to this god, the most celebrated in India, the splendours of which have been described by Hiuen. T' sang and the Muslim writers, and which was finally destroyed under Aurangazeb. There were other sanctuaries at Gwalior in Rajasthan, in Kashmir, and in Orissa. Perhaps Iranian influences had something to do with the organisation of this worship during the middle age, at any rate, a great array of Indian proper names would by itself show how much this cult was in vogue throughout India. In fact, the sun has always been in a way the professional and family god of astronomers and astrologers, who rarely fail to invoke him at the commencement of their writings. In our days there are no Ādityabhaktas or Sauras except in the south, and even there they are far from numerous. But the sun has not ceased to fill a large space in the prayers of the Hindus. Very few Brāhmaṇas especially commence their daily duties without saluting him, with the old salutation now scarcely understood, of the Sāvitrī, and in the imagination of these people he has remained as it were, the very symbol of the deity.<sup>85</sup> R.C. Majumdar<sup>86</sup> has assigned three reasons for the continuation of the sun worship. He says "Of the vast Vedic pantheon, Sūrya alone formed the god of a particular sect, and many temples were erected for his worship." This seems to be due to three reasons. In the first place the Gāyatrī-mantra, daily repeated by the Brāhmaṇas, kept alive the memory of the sun-god. Secondly, the orb of the sun being daily visible, the idea of his worship could not be dropped altogether. Further, the Magis of Persia brought a cult of the sun into India about the

85. A. Barth, *Religions of India* (ed. 1932), pp. 256-58.

86. 'Evolution of Religio-philosophic Culture of India', *The Cultural Heritage of India*, Vol. 111, p. 33'



third century of the Christian era. The two streames mingled and saved the sun-god from the fate of the other Vedic deities." Similarly R. C. Hazra maintains that "fortunately, the Magas came forward to remove this long felt want, (non-provision for the construction of any image or temple) and it was to this contribution of these foreigners that their remarkable success in speedily popularising their faith was due to a very great extent.<sup>87</sup>" There was another cause for the wide popularity of the Magian method of sun worship. It was that the Magas allowed great privilege in religious matters to women and members of the lower castes.<sup>88</sup>

The greatest and the most life giving of heavenly bodies claimed the fervent homage of the Indo-Iranian people, as seen in the prayer offered to Khurshid and Meher (Persian equivalent of the sun), in the Zorathushtrian faith, and to Savitar (the sun) in Gāyatrī Mantra (Ṛg-Veda III, 62, 10), which is as sacred among the Hindus as the Ahurava Mantra is among the Parsis. (F. C. Davar, *Iran and India through the Ages*, pp. 9-10).

#### xi. Causes of Popularity of Sun Worship

During the times, when the Purāṇas were written many cults and religions struggled hard to gain ascendancy in the Hindu society. Buddhism, Jainism and Brāhmaṇic religions were the main contestants. Buddhism was a powerful reaction against the supremacy of Brāhmaṇas as a self-contained caste based on the principle of birth and heredity, the authority of the Vedas and the sacrificial nature of their religion. The Brāhmaṇas wanted to counteract the attacks of this religion and prescribed easy and cheap means to attain the goal. This led to the growth of popular Hinduism represented by the Purāṇas. In the *Bhaviṣya Purāṇa* we come across many references to the effect that the lighting of an earthen lamp in the temple of Sun or sweeping the temple or the mere offering of flowers there, bestow on devotee, dharma, artha, kāma, and mokṣa. The Brāhmaṇas perhaps knew, that as in other walks of life so in religion, people like to choose the line of least resistance. They want to draw maximum benefit with minimum efforts. In this way the Brāhmaṇas were success-

87. *Studies in Uḥapurāṇas*, Vol. 1, p. 31

88. *Ibid.* p. 2.

ful in two ways, they could wean people away from Buddhism and were successful in maintaining their hold on the Hindu society.

## xii. Conclusion

It is clear from the above discussion that as the result of the impact of the Iranians on western and northern India, after the beginning of Christian era, the rule of the Bactrians, Parthians and Scythians, who later passed under the overlordship of the Sassanians, Iranians had some influence on Indian cults and rituals. The Magas, the priests of the Iranians and the carriers of their religious traditions, settled and domiciled in various places in India and contributed their peculiar system of sun worship and their beliefs, dreams, omens and necromancy and particularly their science of astronomy and astrology to the Indian religion and cultural milieu. In course of time their mixture with the local people became so pronounced as to necessitate a special body of literature to serve as its vehicle. This literature which must have been fairly vast in ancient times, has some dominant characteristics, namely, the emphasis on sun worship of Iranian pattern and the pre-occupation with hells and heavens corresponding to the dichotomy of darkness and light. It was also concerned with omens and dreams and the art of making forecasts. Its outlook on such matters as caste was liberal and catholic. Its trend of fore-casting enabled a succession of writers to keep it up-to-date by including subsequent historical developments. This has inevitably led to its becoming the basic corpus of historical prophecies and resulted in the inevitable corruption of its text. Thus the *Bhaviṣya Purāṇa*, so-called, because of its essentially prophetic character, reflects the atmosphere of the Indo-Iranian cultural synthesis in the sphere of religious rituals and doctrines and of other arts, sciences and way of life. From this standpoint the study of its contents is of absorbing interest, as the subsequent chapters will reveal.

## NOTES AND COMMENTS

### THE KAPĀLAMOCANA TĪRTHA

Following the note of Devendra Handa (*Purāṇa* X. 2 July 1968 pp. 148-153) on a Kapālamocana Tīrtha in Kurukṣetra and mine (*Purāṇa* XI. 1 Jan. 1969. pp. 169-170) on the Tīrtha of the same name in Kashmir, Sri A. Ghosh drew attention (*Purāṇa* XI. 2 July 1969, p. 325) to the Tīrtha of that name in Vārāṇasī mentioned in the Copper plates of Govindacandra and *Vāmana Purāṇa* (I. Ch. 2.18 to 3.51, *AIKRT* Edn.). Sri Ghosh referred to Dr. Motichandra's Hindi Book on the History of Kāśī giving Purāṇic references to this Tīrtha in Vārāṇasī. I have no access to the last mentioned book but I may draw attention here to the description of this Kapālamocana Tīrtha in Vārāṇasī in the *Kūrma Purāṇa*.

While Śiva as *Kapālin*, bearer of the Kapāla or *Brahma-kapāla* is well-known, it is surprising that there are several divergent accounts explaining the myth behind it. One of the stories explaining the 'Kapāla' has nothing at all to do with Śiva. E. g. in the *Vāmana* itself, which speaks of the Tīrtha of that name in Vārāṇasī in 2. 18-3.51, later, in the Saromāhātmya section, it speaks of the Kapālamocana otherwise called 'Auśanasa' in Kurukṣetra (18.3-13) where Rāma is connected with the Kapāla-story. In the stories which connect 'Kapāla-mocana' with Śiva's severance of one of Brahmā's heads and resorting to a Tīrtha to cleanse Himself of the sin of Brahmā-hatyā, the sub-story of why and how the necessity to sever Brahmā's head arose and the origin and nature of the confrontation between Brahmā and Śiva are told somewhat differently, with less details in one place and more in another. The story in *Kūrma* ch. 31 differs in this manner from that in *Vāmana* Chs. 2 & 3.

In both the process of Creation is introduced as the basis of the dispute between Brahmā and Śiva as to who is the real Creator and who of the two is above the other. In the *Vāmana*, Śiva himself, infuriated at Brahmā's impudence, clips one of his heads with just His nails; in the *Kūrma*, Śiva gives rise to Kālabhairava to

subdue Brahmā and it is said that the former waged a long and strenuous war with Brahmā before he could sever one of His heads. Also in the *Kūrma*, the glory and supremacy of Śiva is pronounced before Brahmā serially by the four Vedas and Praṇava. The war-motif is not discarded by the *Vāmana* but it brings it on as the next stage and as being waged by a *Puruṣa* created by Brahmā and another created by Śiva. In both versions, Nārāyaṇa is brought in at a stage, but not in the same way Śiva, culpable of Brahma-hatyā (*Vāmana*), and followed by the shadow of Brahma-hatyā (*Kūrma*) goes to Badarī in *Vāmana* but to Vaikuṇṭha (!) in the *Kūrma*. In the *Kūrma*, Viṣṇu asks Brahma-hatyā to quit Śiva and She in turn asks Śiva to go to Vārāṇasī to be free from her. The *Vāmana* has a detail to explain the name 'Kapāla-mocana': The crux of the matter is not merely becoming free from Brahma-hatti; but it is the release (*mocana*) from 'Kapāla' clinging to Śiva's hand (Ch. 3.44 ff.); it is on the bathing in the *Tīrtha* of that name in Vārāṇasī at the instance of Hari, that the Kapāla leaves Śiva's hand.

—V. RAGHAVAN

## THE EARTH-COW AND PṚTHU'S DART

The legend of Pṛthu, the son of Vena, occurs in the epics and the purāṇas<sup>1</sup>; and in short, it is as follows—

Pṛthu was born from the body of Vena, as the sages churned it.<sup>2</sup> As Pṛthu got settled in his throne, the subjects approached him one being tormented by hunger; for, they said earth had stopped yielding produce. Pṛthu pondered over the entreaties of his distressed subjects for a while; and, so says the legends, finally took hold of his bow. He stretched it with determination as he fixed his eye upon the niggardly earth. Afraid of this attitude of the mighty lord, the earth changed herself into a cow and ran away out of his sight. But Pṛthu chased her with his bow fixed and stretched, in full knowledge of what he was at. Helpless at finding any quarter that could afford her shelter, the Earth turned to Pṛthu himself and entreated upon him to provide her with a calf, out of love for which she would yield her treasures. This Pṛthu did. He also made the whole surface of the earth even with the end of his bow, as the hidden treasures came out on the surface. He also divided the earth in various regions. Prior to him this was never done.<sup>4</sup> The name of the bow of Pṛthu is said to be *ājagava*. All these details are not found in all sources; but putting the sources together, we get what we have noted above.

The main points to be noted are as follows—

- i. Pṛthu assumed the bow so the earth may yield;
- ii. With the end of it he divided the earth into various regions—cities etc.
- iii. The Earth-cow yielded her treasures when a calf was provided;

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1. Mb. Droṇa. 69.4-13; Śānti 29.137-143; Śānti 59.113 ff.; Brahma P. Ādisargavarṇanam. 2.25-27; 4.70ff. 114; Agni P. 18.14-18; Viṣṇu P. I 13-39 ff-9?; Vayu P. 62.126ff; Matsya P. 10.10-35; Bhāga. P. IV. 15, 16, 17-18 chps

2. For Pṛthu's unnatural birth see Smt. S. S. Dange-Folkelement in the Bhāgavata Purāṇa. (Thesis Nag. Uni. 1967). P. 126-129.

3. Bhāg. P. IV. 18.12ff, Here a long description follows, giving the names of various persons as they performed the function of a calf,

4. Bhāg. P. IV 18.31 & 32.

The point of the earth assuming the form of the cow has firm roots in the tradition; and one of the names of the earth is *gauḥ* (*Nirukta*, II. 2.1).<sup>5</sup> The concept of the cow with thousand streams obtains in the Ṛg Veda to denote the earth with her manifold produce, as also the sky with the fructifying showers<sup>6</sup>. The tradition is followed up by the Purāṇas, when it is said that the earth took the form of the cow being tormented by the burden of the dwellers' sins, and approached Viṣṇu<sup>7</sup>. When the earth is said to have yielded the produce when she was provided with a calf, it is clear that we have a sex-symbol; and her calf is the produce. The accounts noted above agree on the point of the king ready with his shaft and the bow.<sup>8</sup> It is with the end of the bow that the earth was levelled; and, not only the cities but also the fields were well marked. This brings out the fact that Pṛthu was considered to be the first of the ancients who started systematic agriculture. This has been alluded to in the *Atharva Veda*, which says "the son of Vena *milked* that Earth; and *milked* (also) agriculture and the corn."<sup>9</sup>

This means that Pṛthu Vainya systematized agriculture, and not that he actually started it; or, to put it in other words, he established agriculture as a system; for the reaping of corn was known from the Neolithic times. This would also mean that Pṛthu first brought the plough and the bullocks into practice. Prior to the plough the tilling of the land was accomplished by means of a hoe or a flattened horn or some such thing. In this light the bow of Pṛthu, with the arrow, is only symbolic; in fact it is the share of the plough that cuts the furrow in tilling giving the earth its calf in the form of the corn. The name of the bow is given as *ājagava*<sup>10</sup>, which indicated its association with

5. cf. *gaur iti pṛthivyā nāmadhryam*.

6. ṚgV. X. 74.4 पुरुपुत्रां महीं सहस्रधारां दुधुक्षन्— see Sayana महीं भूमिं यद्वा...X. 101.9 सा नो दुहीयद्यवसेव गत्वा सहस्रधारा पयसा मही गौः ॥

7. *Viṣṇu*. P. 5.1.59, 60. Earth taking the form of the cow. Bhāg. P. I. 16 & 17.

8. *Viṣṇu* P. 1.13.82; *Vāyu* P. 62.167; *Matsya* P. 10.31; *Bhāg*, P. 4.18,29; *Mb*. Śānti, 59.115-6; *Brahma* P. 4.90.

9. Ath. V. VIII. 10.24—तं पृथो वैन्योऽधोक्तां कृषिं च सस्यं चाधोक् ।

10. *Viṣṇu*. P. 13.40 ; the variants are *ajakāva*, *ajakava*, *ajagāva*, *Ajagava* derived by the Dictionary (Apte) as

अजकं (छागं) वाति (प्रीणाति) ।

अजगं (विष्णु) अवति (रक्षति) ।

the goat and the cow, as also the earth (cow). It will be interesting to note how the plough is associated with the goat and the cow in the Vedic tradition. It is not only sharp and pointed, but is also expected to "sow" the goat and the cow<sup>11</sup> the latter standing both for the cow and the earth-cow. There is another interesting point. The word *dhanu* comes in the ṚgV. in the sense of clouds and the grain of treasures of heaven<sup>12</sup>; and is associated with the smashing of Vṛtra. The word *dhanu*, in later Sanskrit, indicates the bow as also the "store of grains" (granary). The word *dhanus* is comparable with *dhanu*, both being from the root *dhan*<sup>13</sup> which means "to bear fruit". It seems that there was a fusion of the ideas of *dhanus* and *dhanu*, which got settled in belief; and this fusion (or, we may now say, confusion) entered the legend in the form of the bow, which symbolized fructification. This seems to lie at the back of the customs which employ the *dhanu* at marriage<sup>14</sup>, and in all probability, this was the propriety of placing the *dhanu* in the hand of the dead person, and taking it away, in the Vedic rite.<sup>15</sup> This could not be only as a mark of valour; for it is not stated that it was placed in the hands of only the kṣatriya or a warrior. The root *dhan* gives also the words *dhana* and *dhanya*.

The dart and the *dhanus* of Pṛthu has, thus, a two-fold significance. Firstly, it is the symbol of the plough-share; and secondly, it is the "giver of Fruit", which has been so faithfully imbibed by the tradition that identifies the Earth and the Cow.

—SMT. SINDHU S. DANGE

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11. cf. *Tāngalampāvīravat.. ud id vapatu gām avim* etc. See *Vāj. Sam.* X, 71; *Atharva* III. 17. 3.
  12. Maedonell and Keith, *Vedic Index*, under *dhanu*.
  13. Sanskrit-Eng. Diet. Apte.
  14. Compare the shooting-context in the 'Svayamvara' Marie Delcourt-legend of Serpedon and the Saga of the Archer'. *History of Religions*. vol. II. Summer. 1962.
  15. *Vedic Index*, under *dhanus* Ṛg. X. 18.9.

IS DEVAHŪTI NOT MENTIONED IN THE PURĀNAS  
OTHER THAN THE BHĀGAVATA ?

Viṣṇupurāṇa I. 7. 16 says that Svāyambhuva Manu had two sons, viz. Priyavrata and Uttānapāda, and two daughters named Prasūti and Ākūti.

On this verse the learned scholar H. H. Wilson remarks : The Bhāgavata adds a third daughter, Devahūti : for the purpose apparently of introducing a long legend of the Ṛṣi Kardama, to whom she is married, and of their son Kapila : *a legend not met with any where else.*<sup>1</sup>

It appears that the said remark is incorrect, for the marriage of Devahūti to Kardama, the birth of Kapila, the promulgator of Sāmkhya and his instructions on Sāmkhya Yoga to his celebrated mother are occasionally mentioned in the following Purānas :

The Skandapurāṇa<sup>2</sup> (Kārtikamāsa mähātmyā ch 28) clearly mentions Kardama, his wife Devahūti and their third son Kapila the great yogin. However, Devahūti is said there as the daughter of Trṇabindu.

The Śiva Purāṇa (II. 1. 16. 15-18) mentions Prasūti, Ākūti and Devahūti as the three daughters of Manu and says that Manu married Devahūti to Kapila and many sons and daughters (sutāḥ) were born to them (*Devahūtyām Kardamāc ca bahuyo jatāḥ sutāstvimāḥ*).

The Śiva Purāṇa (II. 5. 16. 13) contains a salutation to Viṣṇu in the form of Kapila, the great teacher of Sāmkhya, who taught Śāmkhya Yoga to Devahūti.

1. (Italics mine). (Translation of the Viṣṇu Purāṇa, p. 47 ed. Punthi Pustak, Calcutta).

2. तृणबिन्दोस्तु कन्यायां देवहृत्यां पुरा द्विज ।  
कर्मस्य तु दृष्टयैव पुत्रौ द्वौ सम्बभूवतुः ॥२॥  
ज्येष्ठो जयः कनिष्ठोऽभूद्विजयश्चैव नामतः ।  
तस्यामेवाऽभवत्पश्चात्कपिलो योगधर्मवित् ॥३॥  
जयश्च विजयश्चैव विष्णुभक्तिरतौ सदा ।  
तौ तन्निष्ठेन्द्रियग्रामौ धर्मशीलौ बभूवतुः ॥४॥

(Kārttika. 28. 2-4).



The Devī Bhāgavata mentions that Kapila took his mortal Coil from Devahūti and Kardama (VIII. 3. 13). It further states that the great yogin Kapila after imparting transcendental knowledge to Devahūti went to the hermitage of Pulaha (VIII. 3. 17-20)<sup>1</sup>.

The extant Brahma Vaivarta (Undoubtedly an apocryphal Purāṇa) also designates Kapila as the *Guru* of the *Gurus* of the *Siddhas* and informs us of his imparting knowledge to his mother in IV. 22. 47 (Māṭṛjñānapradātā Ca siddhānām Ca Gurorguruḥ).

The Brahma Vaivarta recalls the relation of Devahūti to Kardama while it speaks of the āśīrvāda verses spoken by Yama to Sāvitrī in II. 26.5 (Kardame Devahūte Ca Vasiṣthe' rundhatī yathā). The printed "ē" in Devahūti is either a mistake or an alternative form of "hūti."

The Brahma Vaivarta I. 9. 6. clearly speaks of Kapila as the son of Devahūti and Kardama (Devahūtim Kardamāya yat putraḥ Kapilaḥ svayam).

It must be considered that in the aforesaid Purāṇic passages, the Devahūti episode is alluded to only; elaborate description as found in the Bhāgavata are wanting in these Purāṇas. But it should be noted that the episode was known to the Śākta, Vaiṣṇava and Śaiva sects as can be inferred from the Purāṇas noted above.

—Jyotirmayi Misra

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1. कपिलोऽपि महायोगी भगवान् स्वाऽऽश्रमे स्थितः ।  
 देवहृत्यै परं ज्ञानं सर्वाविद्यानिवर्तकम् ॥१७॥  
 सविशेषं ध्यानयोगमध्यात्मज्ञाननिश्चयम् ।  
 कपिलं शास्त्रमाख्यातं सर्वज्ञानविनाशनम् ॥१८॥  
 उपदिश्य महायोगी स ययौ पुलहाश्रमम् ।  
 अद्याऽपि वर्तते देवः सांख्याचार्यो महाशयः ॥१९॥  
 यन्नामस्मरणेनाऽपि साङ्ख्ययोगश्च सिद्धति ।  
 तं वन्दे कपिलं योगाचार्यं सर्ववरप्रदम् ॥२०॥

## Book-Review

PADMA-PURĀṆA—A STUDY. By Dr. Asoke Chatterjee. Published by the Principal, Sanskrit College, Calcutta. 1967. Roy. Oct. PP. xviii+268. Price Rs. 20.00

For a proper understanding of the Purāṇas in their correct chronological set-up, critical editions of the Purāṇas are an urgent necessity, and a right step in the direction is Dr. Asoke Chatterjee's *Padma-Purāṇa—A Study*, which deals with the intricate textual problems presented by the *Padma-Purāṇa*. The work has been prepared under the able guidance of Dr. R. C. Hazra, who initiated the author into the subject, and the inspiring influence of Dr. Gaurinath Sastri, who enabled the author to achieve his objective.

In the present work, Dr. Chatterjee has "tried to discuss the problems of the reconstruction of the *Padma-purāṇa* which is known in two recensions, the Devanāgarī and the Beṅgālī, the latter of which is available only in MSS, and Dr. Chatterjee had to ransack MSS Libraries and made through a mass of MSS material for a critical study of the recension. He has subjected the texts of both recensions to a critical scrutiny, and his conclusions deserve careful consideration.

Dr. Chatterjee's study shows that the *Padma Purāṇa* was originally divided into five *Parvans* and contained 12000 ślokas. The *Khaṇḍa* division came later. As against six *Khaṇḍas* of the Devanāgarī recension, there are five in the Beṅgālī recension. There is practically no difference in the *Sṛṣṭi-khaṇḍa* but the *Bhūmi-khaṇḍa* in the Beṅgālī recension appears to be earlier, and the *Uttara-khaṇḍa* later, than their counterparts in the Devanāgarī recension. The *Spargakhaṇḍa* is peculiar to the Beṅgālī recension.

One chapter is devoted to the critical examination of eleven works claiming to belong to the *Padma-purāṇa*, and it is shown that none of them could have formed part of the *Padma Purāṇa*. In connection with the last chapter dealing with "Śāntā's Parentage", we would suggest to Dr. Chatterjee to reconsider the entire problem in a light of the material supplied by the Critical Edition of the *Vālmiki Rāmāyaṇa* published by the M. S. University of Boroda.

The book will amply repay perusal, and we commend it to those interested in Purāṇic Studies.

—A. D. Pusalker

## रामोक्ता नीतिः

न्यायेनार्जनमर्थस्य वर्धनं रक्षणं चरेत् ।  
सत्पात्रप्रतिपत्तिश्च राजवृत्तं चतुर्विधम् ॥१॥  
नयस्य विनयो मूलं विनयः शास्त्रनिश्चयात् ।  
विनयो हीन्द्रियजयैस्तैर्युक्तः पालयेन्महीम् ॥२॥  
शास्त्रं प्रज्ञा धृतिर्दाक्ष्यं प्रागरभ्यं धारयिष्णुता ।  
उत्साहो वाग्मितौदार्यमापत्कालसहिष्णुता ॥३॥  
प्रभावः शुचिता मैत्री त्यागः सत्यं कृतज्ञता ।  
कुलं शीलं दमश्चेति गुणाः संपत्तिहेतवः ॥४॥  
प्रकीर्णविषयारण्ये धावन्तं विप्रमाथिनम् ।  
ज्ञानाङ्कुशेन कुर्वीत वश्यमिन्द्रियदन्तिनम् ॥५॥  
कामः क्रोधस्तथा लोभो हर्षो मानो मदस्तथा ।  
षड्वर्गमुत्सृजेदेनमस्मिंस्यक्ते सुखी नृपः ॥६॥  
आन्वोक्षिकीं त्रयीं वार्त्ता दण्डनीतिं च पार्थिवः ।  
तद्विद्यैस्तत्क्रियोपेतैश्चिन्तयेद् विनयान्वितः ॥७॥

Agni Purāṇa 237.2-8.

## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST.

(July-December, 1970)

### KŪRMA-PURĀṆA

#### Critical Edition of the Kūrma-Purāṇa

It had been planned to present the Critical Edition of the Kūrma-Purāṇa in the Canberra (Australia) Session of the International Congress of the Orientalists held there from January 6th to 12th January, 1971. Hence, during the period under review most of our staff remained engaged in preparing the critical apparatus of the constituted text. Some of our scholars were in charge of the printing of this edition and had to put up hard labour in correcting the proofs. The press also co-operated to its utmost. Introduction and the Constituted Text with its Critical Apparatus were printed by the last week of December and the Volume was immediately sent to Canberra by air, but unfortunately owing to the local postal strike it could not be delivered there in time. The Secretary-General of the Congress in his letter dated 9 Feb., 1971 has suggested that if an official of the Indian High Commission to Australia, a Secretary for Cultural Affairs or the High Commissioner himself, makes the presentation to Professor Basham, President of the Congress, the work then may be lodged with the Library of the Australian University. He has also very kindly offered to arrange that the presentation is properly attended and advertised. We are now in correspondence with the Indian High Commissioner in Australia through the Ministry of Education and Youth Services, Government of India. We hope that this Volume of the Kūrma-Purāṇa will shortly be duly presented to the President of Congress. We are very much thankful for the kind suggestion and co-operation of the Secretary-General, Dr. R. R. C. Crespigny.

Besides the Introduction and the Critical Text which have already been printed as mentioned above, we have also prepared the verse-index of the constituted text. A list of Kūrma-purāṇa quotation found in the various Nibandhas and the Smṛti-ṭīkāś has also been prepared and arranged according to the topics and the Adhyāyas of the Kūrma-Purāṇa text. A Subject-Concordance

# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७०)

## कूर्मपुराणस्य पाठसमीक्षात्मकं संस्करणम्

आस्ट्रेलियामहाद्वीपस्य कैनवरानगरे १९७१ वर्षस्य जनवरीमासस्य ६-१२ दिनाङ्केषु क्रियमाणे प्राच्यविद्याविदुषामन्तर्राष्ट्रीयसम्मेलने कूर्मपुराणस्य पाठसमीक्षात्मकं संस्करणं उपस्थातुं योजनाऽऽसीत् । अतोऽस्मिन् कार्यावधौ पुराणविभागस्य प्रायः सर्वे कार्यकर्तारः पाठसमीक्षोपकरणस्य लेखने व्यस्ता आसन् । केचन कार्यकर्तारः प्रफसंशोधने व्यस्ता आसन् । मुद्रणयन्त्राधिकारिणोऽपि उचितसहयोगं दत्तवन्तः । भूमिकायुक्तं पाठसमीक्षोपकरणसहितं च समीक्षितसंस्करणं दिसम्बरमासस्य चरमे सप्ताहे प्रकाशितं जातम् । सद्य एव वायुयानेन कैनवरानगरं प्रति प्रेषितं च । किन्तु कैनवरानगरे पत्रालयविभागस्य कर्मचारिणां कार्यावरोधनेन पुस्तकमिदं समयेन सम्मेलने उपस्थापितं न जातम् । सम्मेलनस्य प्रधानमन्त्रिणा ९ फरवरी १९७१ दिनाङ्किते स्वपत्रे प्रस्तावितं यत्—भारतीयदूतावासस्य कोऽपि अधिकारी—संस्कृतिविभागस्य कोऽपि मन्त्री अथवा स्वयमेव उच्चायुक्तः सम्मेलनस्याध्यक्षाय प्राध्यापक-बाशममहोदयाय यदीमं ग्रन्थं समर्पयतु; तदा अयं ग्रन्थः आस्ट्रेलियनविश्वविद्यालयस्य पुस्तकालये निहितो भविष्यति । तेन कृपया इदमपि सूचितं यद् इदं समर्पणम् उचितसमारोहे भविष्यति । तथाऽस्य विज्ञापनमपि भविष्यति । वयं भारतीयशिक्षामन्त्रालयस्य माध्यमेन उच्चायुक्तेन सह पत्राचारं कुर्मः । आशास्महे शीघ्रमेवायं ग्रन्थः प्राच्यविद्यासम्मेलनस्य अध्यक्षमहोदयाय समर्पितो भविष्यति । वयं सम्मेलनस्य प्रधानसचिवं डा० आर० आर० सी० क्रेस्विगनीमहोदयं प्रति तस्य सहयोगार्थं परामर्शार्थं च कृतज्ञा स्मः ।

यथापूर्वं सूचितं भूमिकासहितः समीक्षितपाठस्तु प्रकाशितः । तदरिक्तं समीक्षितपाठस्य श्लोकार्धसूची अपि निर्मिता वर्तते । विविधनिबन्धग्रन्थेषु स्मृतिटीकासु चोपलब्धानां कूर्मपुराणस्योद्धरणानां सूची अपि निर्मिता जाता तथा कूर्मपुराणस्य विषयाणामध्यायानां च क्रमेण व्यवस्थिता कृता वर्तते । कूर्मपुराणस्य

of the Kūrma-Purāṇa with the Mahābhārata, Harivaṁśa and the other Purāṇas has also been prepared. All this matter is being added in the form of the Appendices. Besides these Appendices, a detailed concordance of the Adhyāyas and the Ślokas of the constituted text with the text of the Veṅkaṭeśvara Press edition and the Critical Notes on the Constituted text will also be added.

### **English and Hindi Translation of the Constituted Text.**

English and Hindi translations of the constituted text have also been prepared. They are proposed to be printed in separate volumes along with the Sanskrit text and will contain useful Appendices and Indexes, as in the case of our Vāmana-Purāṇa Edition.

### **Īśvara-Gītā text of the Kūrma-Purāṇa.**

The Īśvaragītā of Kūrma-Purāṇa is a very important and famous text enjoying almost the same status as the Bhagavad-gīta text of the Mahābhārata. There are several old Commentaries on the Īśvaragītā, but they are in manuscript form and have not yet been published. We have procured a photo-stat copy of a manuscript of the Vijñānabhikṣu commentary in Bengali script from the Asiatic Society, Calcutta. Many portions of this manuscript are, however, illegible, as lines after lines have been blotted and disappeared. A transcript-copy in Devanāgarī of a Grantha Manuscript of the Yajñeśvara Sūri's Commentary on the Īśvaragītā has also been procured from the Sarasvatī Mahal Library, Tanjore. We are in search of the other commentaries and manuscripts of the Īśvaragītā. One Śāradā Manuscript of the last Adhyāya of the Īśvaragītā has also been procured from the B.H.U. Library, Varanasi; another manuscript, of the complete text of the Īśvaragītā has been procured from Sarasvatī Bhavana Library of the Sanskrit University, Vārānasi.

### **Varāha-Purāṇa**

After the critical editions of the Vāmana and the Kūrma-Purāṇas it has been planned to prepare the critical edition of the Varāha-Purāṇa, in order to complete the Critical editions of those Mahā-Purāṇas first which are named after an Avatāra of Viṣṇu.

विषयाणां महाभारतेन, हरिवंशेन अन्यैश्च पुराणैः सह विषयसंवादकार्यमपि सम्पूर्णं वर्तते । इदं सम्पूर्णं विषयजातं परिशिष्टरूपेण प्रकाशितं भविष्यति । एषां परिशिष्टानामतिरिक्तं समीक्षितसंस्करणस्य श्लोकानामध्यायानां च वैकटेश्वर-मुद्रणालयस्य पाठेन सह विस्तृतं संवादकार्यं तथा समीक्षितपाठोपरि समीक्षात्मिकाः टिप्पण्योऽपि प्रकाशिता भविष्यन्ति ।

### कूर्मपुराणस्य आंग्लभाषा-हिन्दीभाषानुवादौ

समीक्षितपाठस्य आंग्लभाषानुवादः हिन्दीभाषानुवादश्च निर्मितौ वर्तते । वामनपुराणस्येव इमौ अनुवादौ अपि मूलसंस्कृतपाठेन सह पृथक् पृथक् उपयोगिपरिशिष्टैरनुक्रमणिकाभिश्च सह प्रकाशितौ भविष्यतः ।

### कूर्मपुराणान्तर्गता ईश्वरगीता

कूर्मपुराणान्तर्गता ईश्वरगीता अतिप्रसिद्धा महत्त्वपूर्णा च वर्तते । अस्यास्तदेव वर्तते या महाभारते भगवद्गीताया अस्ति । ईश्वरगीताया बह्व्यः टीका वर्तन्ते । किन्तु ताः सर्वा अद्यावधि अप्रकाशिता हस्तलेखेषु स्थिताः सन्ति । कलकत्तानगर्या एशियाटिकसोसाइटीसंस्थातः विज्ञानभिक्षोर्भाष्यस्य फोटो प्रतिः अस्माभिर्लब्धा वर्तते । अस्याः प्रतेः बहवः अंशा अपाठ्या वर्तन्ते । बह्व्यः पंक्तयश्च धूमिला जाताः । सरस्वतीमहलपुस्तकालय, तंजोरतः ईश्वरगीताया यज्ञेश्वरसूरिकृताया टीकायाः ग्रन्थलेखस्य देवनागरीप्रतिलिपिः अपि उपलब्धा वर्तते । ईश्वरगीताया अन्यटीकानां हस्तलेखानां चावास्ये वयं प्रयत्नशीलाः स्मः । शारदालिप्याम् ईश्वरगीताया अन्तिमाध्यायस्य एको हस्तलेखः हिन्दूविश्वविद्यालयपुस्तकालयतो लब्धः । बंगालील्लिप्याम् ईश्वरगीताया एका संपूर्णा प्रतिः वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः प्राप्ता वर्तते ।

### वराहपुराणम्

‘प्रथमं तेषां महापुराणानां समीक्षितानि संस्करणानि कर्तुमिष्टानि येषां विष्णोरवतारान् अधिकृत्य नामकरणं वर्तते । योजनानुसारतः वामनपुराणस्य, कूर्म-पुराणस्य समीक्षितसंस्करणानन्तरं वराहपुराणस्य समीक्षितं संस्करणं प्रस्तावितं वर्तते ।

The Varāha-Purāṇa contains about the ten thousand Ślokas, almost double to the extent of the Vāmana and also of the Kūrma.

Writing of the Ādhāra-Pāṭha of the Varāha Purāṇa from its printed edition of the Veṅkaṭeśvara Press has been completed. Several manuscripts and a microfilm of a Bengali MS. from Serampur College, W. Bengal, have already been procured, and we are now in correspondence with different Institutions and Libraries both of India and abroad, for procuring more manuscripts, microfilms and photo-stats.

### 'Purāṇa' Bulletin

For the last twelve years the Purāṇa Bulletin has always been published at its scheduled time, i.e. in January and July each year, on the occasions of the Vasanta-Pañcamī and Guru-Pūrṇimā. But owing to the publication of the Kūrma-Purāṇa in December last, we could not be able to bring out this present issue in January, for which we are very sorry. We hope our readers will forgive us for the unusual delay this time.

Further, owing to the increased cost of paper and printing we have been forced to raise the rate of the subscription from Rs. 12 to 18 (£. 1 to 1.5) from the current issue. But those who have already paid the subscription for 1971 in advance will receive both the issues of 1971 at the previous rate.

### Purāṇa-Pāṭha and Pravacana

During this period the Varāha-Purāṇa was recited from November 7 to Nov. 13, in the bright half of the month of Kārtika, in the Padmanābha temple of Ramanagar. The pravacana was given daily in the evening by Pt. Visvanatha Sastri Datar of Varanasi.

### Vyāsa-Utsava

#### 1. Veda-Pārāyaṇa

The Veda-Pārāyaṇa was held as usual during the bright half of the month of Āṣāḍha, from July 4 to 18, in the Śiva-Temple of Śivalā Palace on the bank of the Ganges. The whole of the text of the Śukla Yajurveda Samhitā was recited by memory by Pt. Gajanana Godase in the traditional *Svara Pāṭha*. The reciter was given the *dakṣiṇā* after the completion of the Pārāyaṇa on the Vyāsa-Pūrṇimā (18th July).



वराहपुराणे प्रायेण दश सहस्रश्लोका वर्तन्ते । यत्तु कूर्मपुराणापेक्षया वामनपुराण-  
पेक्षयाऽपि च द्विगुणितम् । वैकटेश्वरमुद्रणालयस्य मुद्रितग्रन्थतः वराहपुराणस्या-  
धारपाठस्य लेखनं पूर्णम् । बहवो हस्तलेखास्तथा पश्चिमबंगालस्य सेरामपुर कालेजतः  
एका माइक्रोफिल्मप्रतिः उपलब्धा वर्तन्ते । संप्रति वयं देशस्य विदेशस्य च  
विविधसंस्थाभ्यः हस्तलेखानां माइक्रोफिल्मप्रतीनां, फोटोप्रतीनां च प्राप्तये पत्राचारं  
कुर्मः ।

### ‘पुराणम्’ पत्रिका

गतद्वादशवर्षेषु ‘पुराणम्’ पत्रिका सदैव नियतसमये (अर्थात् प्रतिवर्षे  
वसन्तपञ्चमीसमये-व्यासपूर्णमासमये च जनवरी-जुलाई मासयोः) प्रकाशिता  
अभवत् । किन्तु अस्मिन् अवसरे गतदिसम्बरमासे कूर्मपुराणस्य प्रकाशनवशात्  
वयं जनवरी मासस्य अङ्कं समयेन प्रकाशितुम् असमर्था जाताः । तदर्थं वयं  
भृशं दुःखिताः । अस्मिन्नवसरे विलम्बार्थं पाठकानां क्षमां याचामहे ।

मुद्रणस्य पत्रस्य च मूल्यवृद्धिवशात् वयं पत्रिकायाः वार्षिकं शुल्कं अस्मात्  
अङ्कात् द्वादशरूप्यकाणां स्थाने अष्टादश रूप्यकाणि (१॥ पौण्ड) कर्तुं विवशाः  
स्मः । किन्तु यैः १९७१ वर्षस्य वार्षिकं शुल्कं प्रागेव प्रदत्तं तेभ्यः १९७१  
वर्षस्य उभावपि अङ्कौ पूर्वशुल्कानुसारतः एव प्रदेयौ भविष्यतः ।

### पुराणपाठः प्रवचनं च

अस्मिन् कार्यावधौ कार्तिकमासस्य शुक्लपक्षे ७ नवम्बरतः १३ नवम्बर  
दिनाङ्कं यावत् रामनगरस्य पद्मनाभमन्दिरे वराहपुराणस्य पाठोऽभूत् । प्रतिदिनं  
सायंकाले पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

### व्यासोत्सवः

#### १. वेदपारायणम्

गङ्गाकूले शिवालाप्रासादस्य शिवमन्दिरे पूर्ववद् आषाढशुक्लपक्षे  
४ जुलाईतः १८ जुलाई यावत् वेदपारायणमभूत् । शुक्लयजुर्वेदस्य संपूर्णायाः  
संहितायाः पण्डितगजाननगोडसेमहोदयेन स्वरपाठसहितं पारायणं कृतम् ।  
व्यासपूर्णमासवसरे (१८ जुलाई) पारायणसमाप्तौ पारायणकर्त्रे दक्षिणा प्रदत्ता ।

2. *Purāṇa-Goṣṭhī.*

A Purāṇa Goṣṭhī was held on the 17th July, 1970, which was presided by His Highness Maharaja Dr. Vibhuti Narain Singh and was attended by a number of prominent Sanskrit scholars of Varanasi and the local Universities. After the maṅgalācaraṇa and the Vyāsa-stuti, the Vyāsa Pūrṇima issue of the Purāṇa Bulletin was presented to His Highness, and the Varṣāśana (a kind of bi-annual scholarship) of Rs. 600 was given by His Highness to Pt. Krishnamurti Srauti who is memorising the Sāma Veda and the Brāhmaṇas. A report of the work done during the year by the Purāṇa Department was then read. Some problems of the constitution of the text of the Kūrma Purāṇa were then placed in the Goṣṭhī by the Editor, and discussed. Pt. Rajesvara Shastri Dravid, Pt. Hariram Shukla, Pt. Ramkuber Malaviya, Dr. Asoke Chatterji, Principal V. V. Deshpande and Dr. Reva Prasad Dvivedi took part in the discussion. The *Prasāda* was distributed to the audience after the Goṣṭhī.

**Vāmana Jayantī**

The Vāmana Jayantī was celebrated in the office of the Purāṇa Department on 12th September, 1970 (Vāmana-Dvādaśī-day). His Highness also attended.

**Meeting of the Purāṇa-Committee**

A meeting of the Purāṇa Committee was held on December 9, 1970 in the Nadesar House and was presided by His Highness. Dr. V. Raghavan also attended the meeting. Presentation of the Kūrma Purāṇa Edition at the Canberra Session of the International Congress of Orientalists was approved. It was also decided that after the Kūrma Purāṇa the work of preparing the Critical Edition of the Varāha-Purāṇa should be taken up. Dr. V. Raghavan was also requested to resume and expedite the work of the Matsya Purāṇa edition.

**Scholars who visited the Purāṇa Department.**

1. Sri Shrikrishna Misra, Member of the Rājyasabha, Kathmandu, Nepal. (27. 7. 70).

## २. पुराणगोष्ठी

१७ जुलाई १९७० दिनाङ्के तत्रभवतां काशिनरेश डा० विभूतिनारायणसिंहमहोदयानाम् अध्यक्षतायां पुराणगोष्ठी आयोजिता आसीत् । यस्यां वाराणस्याः तथा स्थानीयविश्वविद्यालयानां बहवः संस्कृतविद्वांस उपस्थिता आसन् । मङ्गलाचरणानन्तरं व्यासस्तुत्यनन्तरं च 'पुराणम्' पत्रिकायाः व्यास-पूर्णमाङ्कः तत्रभवद्भ्यः काशिनरेशेभ्यः प्रदत्तः । तदनन्तरं तत्रभवद्भिः काशिनरेशैः डाक्टर विभूतिनारायणसिंहमहोदयैः वेदाध्यायिने पण्डितकृष्णमूर्ति-श्रीतिमहोदयाय ६०० रूप्यकाणां वर्षाशनं (षाण्मासिका वृत्तिः) प्रदत्तम् । तदनन्तरं पुराणविभागस्य वार्षिकं कार्यविवरणं प्रस्तुतम् । कूर्मपुराणस्य पाठनिर्धारणविषये सम्पादकमहोदयेन केचन प्रश्ना उपस्थापिताः । तद्विषये विमर्शश्च कृतः । पण्डितराजेश्वरशास्त्रिद्रविडमहोदयः, श्रीहरिरामशुक्लमहोदयः, श्रीरामकुबेरमालवीयमहोदयः, श्रीअशोकचटर्जीमहोदयः, श्री वी. वी. देशपाण्डे-महोदयः श्रीरेवाप्रसादद्विवेदिमहोदयश्च अस्मिन् विमर्शे भागिनोऽभवन् । गोष्ठीसमाप्तौ प्रसादवितरणं जातम् ।

### वामनजयन्ती

१२ सितम्बर १९७० दिनाङ्के (वामनद्वादशीदिने) पुराणविभागे वामनजयन्ती आयोजिता आसीत् । श्रीमन्तः काशिनरेशमहोदया अपि अस्मिन्नु-त्सवे उपस्थिता आसन् ।

### पुराणसमितेः सम्मेलनम्

६ दिसम्बर १९७० दिनाङ्के नदेसरभवने श्रीमतां काशिनरेशमहोदयानाम्-अध्यक्षतायां पुराणसमितेः सम्मेलनं सम्पन्नम् ! डा० वी० राघवन्महोदया अपि उपस्थिता आसन् । कूर्मपुराणस्य पाठसमीक्षितसंस्करणस्य अन्तर्राष्ट्रीयप्राच्य-विद्याविदुषां कैनवरानगरे जायमाने सम्मेलने उपस्थापितुं निश्चयो संजातः । इदमपि निश्चितं यत् कूर्मपुराणस्य कार्यसमाप्तौ वराहपुराणस्य पाठसमीक्षित-संस्करणस्य निर्माणकार्यं भविष्यति । मत्स्यपुराणस्य कार्यं शीघ्रं समापयितुं डा० राघवन् महोदया अपि प्रार्थिता आसन् ।

### पुराणविभागे आगता विद्वांसः

१. श्री श्रीकृष्णमिश्रमहोदयः, नेपालदेशस्य राज्यसभायाः सदस्यः ।

(२७-७-७०)

2. Prof. K. S. Janert, Cologne University, Germany.—(26. 8. 70).
3. Mrs. Henna Ghosh, Vienna, Austria.—(12. 10. 70)
4. Prof. John Putman, National Geographic Society, Washington D. C., U. S. A.—(25. 10. 70).
5. Dr. Raghunath Singh, Varanasi.—(23. 12. 70).

### ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST.

#### Vedic Bālak-Vasanta Pūjā.

On the auspicious occasion of the birthday ceremony of Maharaja Kumar Shri Anant Narain Singh, which was celebrated from 3rd to 6th December, the *Bāla-Vasanta-Pūjā* was performed in the morning of 4th December in the Devī temple of the Ramnagar Fort. 16 Vaidika bālakas (children who have memorized a portion of a Vedic Saṁhitā) recited the Vedic mantras. Dakṣiṇā was given to them after the pūjā.

#### Kīrtana.

Kīrtana or recitation and singing of God's names was held on the same day at night, in which the Sādhus of the Ramkrishna Mission also took part. Prasāda was distributed.

#### Bāla-Śāstrārtha.

A śāstrārtha or debate in Sankrit on Nyāya and Vyākaraṇa was organized under the supervision of Panditarāja Shri Rajeshwar Shastri Dravid on December 6 in the afternoon. Maharaja Kumar also participated. Prizes were given to those who participated in this Śāstrārthā.

#### Drama-Show.

On Dec. 6 a short drama was organized at night by the P. A. C. children. Some local distinguished persons were also invited to witness it.

### ACTIVITIES OF MAHARANI DHARMAKĀRYA NIDHI

#### Bāla-Melā

A Bāla-Melā (children's fair and baby show) was also organized on this occasion on Dec. 5. Sports were held in the Diwan-khana of the Fort. The selected children of all the local schools took part under the supervision of their teachers. Prizes were given to the winner.

२. प्रो० के० एस० जेनर्ट महोदयः, जर्मनीदेशस्य कालोन विश्वविद्यालयस्य । (२६-८-७०)
३. श्रीमतीहेनाघोषमहोदया, वियेना, आस्ट्रियावासिनी । (१२-१०-७०)
४. प्रो० जानपुटमैन महोदयः, नेशनल ज्योग्राफिकल सोसाइटी वाशिंगटन इत्यत्रत्यः । (२५-१०-७०)
५. डा० रघुनाथसिंह महोदयः । (२३-१२-७०)

### महाराजबनारसविद्यामन्दिरन्यासस्य कार्यविवरणम्

#### वैदिक-बालक वसन्त-पूजा

३ दिसम्बरतः ६ दिसम्बरं यावत् संपाद्यमाने महाराजकुमार श्रीअनन्त-नारायणसिंहस्य जन्मोत्सवावसरे रामनगरदुर्गस्य देवीमन्दिरे ४ दिसम्बर दिनाङ्के बालवसन्तपूजा संपादिता बभूव । षोडश वैदिक-बालकाः (वैदिक संहिताया अध्येतारो बालकाः) वैदिकमन्त्राणां पाठं कृतवन्तः । पूजनोपरान्तं तेभ्यो दक्षिणा प्रदत्ताः ।

#### कीर्तनम्

तस्मिन्नेव दिने रात्रिसमये हरिनामसंकीर्तनं कृतम् । अस्मिन् कीर्तने 'रामकृष्णमिशन' संस्थाया संन्यासिनोऽपि सम्मिलिता आसन् । कीर्तनान्ते प्रसादवितरणं जातम् ।

#### बालशास्त्रार्थम्

६ दिसम्बर दिनाङ्के मध्याह्नोत्तरकाले पण्डितराजराजेश्वरशास्त्रिद्रविडमहो-दयानां निर्देशने न्यायविषये व्याकरणविषये च शास्त्रार्थमायोजितमासीत् । अस्मिन् शास्त्रार्थे महाराजकुमारः श्रीअनन्तनारायणसिंहोऽपि सम्मिलित आसीत् । शास्त्रार्थे सम्मिलितेभ्यश्छात्रेभ्यः प्रसादवितरणं कृतम् ।

#### नाट्याभिनयः

६ दिसम्बर दिनाङ्के रात्रिकाले प्रान्तीयरक्षकदलस्य छात्रैः लघुनाटकस्य प्रदर्शनं कृतम् । अस्य दर्शनार्थं स्थानीया विशिष्टा अतिथयोऽपि आहूता आसन् ।

#### महारानीधर्मकार्यनिधेः कार्यविवरणम्

#### बाल-मेला

अस्मिन्नवसरे ५ दिसम्बर १९७० दिनाङ्के बालकानां मेला प्रदर्शनी च आयोजितासीत् । दुर्गस्य दीवानखानानामके स्थाने क्रीडाऽऽयोजिता

Sweets were distributed to all the children of Ramnagar and neighbouring villages, below the age of 12 years, and clothes and toys were distributed to the children below the age of four years by the Rajakumaris. The staff of Purāṇa Department also helped in this function.

### Chitra-Kalā Competition

A citra-kalā (Drawing) competition was also organized on the same day in the afternoon under the supervision of Shri Amar Nath Singh, lecturer in the P. N. Govt. Intermediate College. The Head of the Department of Art of the Banaras Hindu University was also invited. Prizes were given to the children who participated.

### Activities of Maharaja Kashinaresh Dharma Kārya Nidhi

The Trustees of Maharaja Kashinaresh Dharma Kārya Nidhi have sponsored a scheme for memorising the complete Saṁhitā of the Śukla Yajurveda and the Śatapatha-Brahmaṇa. The scheme is given in Purāṇa XI. 2., p. 338. The three students who are memorising the Śatapatha Brāhmaṇa under the guidance of Pt. Sakhā Rāma gave demonstrations by reciting from the memorised portion of this Brāhmaṇa on the occasion of Veda-Pārāyaṇa on the 17th July before the scholars who had assembled there to attend the Purāṇa goṣṭhī.

#### *Distinguished Guests At NADESAR House of His Highness*

The following distinguished persons have been the guests of His Highness at the Nadesar House in Varanasi during this period :—

1. Sri Daroga Prasad Rai, Then chief Minister of Bihar	19.7.70
2. Mahant Sri Mahadevanand Giri	19.7.70
3. Smt. Sucheta Kripalani	26.7.70
4. Sri Surati Narain Mani Tripathi	26.7.70
5. Sri Braj Narain Brajesh	26.7.70
6. Pt. Srikrishna Mishra, Kathmandu	28.7.70
7. Sri Chandra Shekhar Singh, Minister of Bihar	16.8.70
8. Justice S. K. Verma, Allahabad	15.9.70
9. Justice B. Mullik, Allahabad	3.10.70
10. M. K. Dr. Raghubir Singh	3.10.70
11. Sri Jagdish K. Munshi	2.10.70
12. Justice C. S. P. Singh, Allahabad High Court	1.11.70

आसीद् यस्यां स्थानीयानां पाठशालानां विशिष्टाः छात्रास्तेषामध्यापकानां निर्देशने सम्मिलिता बभूवुः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः । रामनगरवास्तव्येभ्यः संमीपवर्तिग्रामवास्तव्येभ्यः द्वादशवर्षादूनेभ्यः सर्वेभ्यो बालेभ्यो मिष्टान्नानि प्रदत्तानि तथा राजकुमारीभिः चतुर्थवर्षादूनेभ्यः बालेभ्यो वस्त्राणि क्रीडनकानि च प्रदत्तानि । पुराणविभागस्य कर्मचारिणोऽपि अस्मिन् उत्सवे सहयोगं दत्तवन्तः ।

### चित्रकलाप्रतियोगिता

तस्मिन्नेव दिने अपराह्नकाले पी० एन० राजकीयइन्टरकालेज इत्यस्य अध्यापकस्य श्रीअमरनाथसिंहस्य निर्देशने चित्रकलाप्रतियोगिता आयोजिता आसीत् । हिन्दूविश्वविद्यालयस्य कलाविभागस्याध्यक्षमहोदयोऽपि आमन्त्रितः आसीत् । सम्मिलितछात्रेभ्यः पुरस्कारवितरणं कृतम् ।

### महाराजाकाशिनरेशधर्मकार्यनिधेः कार्यविवरणम्

महाराजाकाशिनरेशधर्मकार्यनिधेः न्यासधारिभिः शुक्लयजुर्वेदस्य संपूर्णां संहितां शतपथब्राह्मणं च स्मृतिगोचरं कर्तुं एका योजना स्वीकृता । अस्या योजनाया विवरणं 'पुराणम्' पत्रिकायाः ११.२ अङ्के ३३८ पृष्ठे वर्तते । पं० सखाराममहोदयस्य निर्देशने शतपथब्राह्मणं स्मृतिगोचरं कुर्वन्तो त्रयो विद्यार्थिनः १७ जुलाई दिनाङ्के वेदपारायणावसरे पुराणगोष्ठ्यां उपस्थितानां विदुषां पुरतः पाठस्य प्रदर्शनं कृतवन्तः ।

तत्र भवतः काशिनरेशस्य नन्देश्वर भवने विशिष्टा अतिथयः

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| १. श्री द्रोगापसादरायमहोदयः, बिहारप्रदेशशासनस्य तत्कालिकमुख्यमन्त्री | १९.७.७०  |
| २. महन्तश्रीमहादेवानन्दगिरिमहोदयः                                    | १९.७.७०  |
| ३. श्रीमती सुचेता कृपालानी महोदया                                    | २६.७.७०  |
| ४. श्रीसुरतिनारायणमणित्रिपाठिमहोदयः                                  | २६.७.७०  |
| ५. श्रीब्रजनारायणब्रजेशमहोदयः  | २६.७.७०. |
| ६. पं० श्रीकृष्णमिश्रमहोदयः, सदस्यः राजसभा, काठमाण्डू                | २८.७.७०  |
| ७. श्रीचन्द्रशेखरसिंहमहोदयः, बिहारशासनस्य मन्त्री                    | १६.८.७०  |
| ८. न्यायाधीशः श्री एस० के० वर्मा महोदयः                              | १५.९.७०  |
| ९. न्यायाधीशः श्री बी० मल्लिकमहोदयः                                  | ३.१०.७०  |
| १०. महाराजकुमार डा० रघुबीरसिंहमहोदयः                                 | ३.१०.७०  |
| ११. श्री जगदीश मुन्शीमहोदयः  | ३.१०.७०  |
| १२. न्यायाधीशः श्रीचन्द्रशेखरप्रसादसिंहमहोदयः                        | १.११.७०  |





**GARUDA PURĀṆA—A STUDY**

(Thesis approved for M. Litt. of Madras University)

BY

**N. GANGADHARAN**



## A DETAILED ACCOUNT OF 'THE CONTENTS OF THE GARUḌA-PURĀṆA (GP)

As an Introduction to our study of the GP we shall give first detailed survey of the subjects covered by the GP.

### Chapter 1 :

The text opens with salutations to Hari (अजमजरमनन्तं ज्ञानरूपं महान्तं (Śl. 1) and invocations to Hari, Rudra, Gaṇādhīpa and Sarasvatī. (Śl. 2).

Sūta is requested by Śaunaka and other sages of the Naimiṣa forest to clear their doubts regarding the nature and form of the Supreme Deity responsible for (1) the creation, protection of the world (2) maintenance of *dharma* and the destruction of the wicked and the mode of worshipping Him. He is also asked about (3) the creation of the world, (4) the religious observances which could propitiate the Supreme, (5) the incarnations of the Lord, (6) the genealogy of the gods and sages, (7) the duties of various castes (*varṇa*) and different stages in life (*āśrama*) and (8) the stories of Lord Nārāyaṇa. (Śls. 3-10).

Sūta resolves to narrate the Garuḍapurāṇa dealing with the stories of Viṣṇu. The Purāṇa is called Garuḍa, because Garuḍa narrates it to Kaśyapa and Kaśyapa to Vyāsa and finally Vyāsa to Sūta. (Śl. 11).

Lord Nārāyaṇa is stated as the one God, master of all Gods. (Śl. 12).

For the protection of the world, Vāsudeva, who is beyond decay and death assumes various incarnations, forms as Kumāra and others (Sl. 13) (Cf. *Bhāg.* I. Ch. 3. Śls. 6-23).

Hari assumed the form of Kaumāra and practised the most difficult vow of celibacy without break (Śl. 14).

Secondly, the Lord of sacrifice assumed the form of a *boar*, rescued the earth taken into the nether region. (Sl. 15)

Thirdly, assuming the form of a devarṣi (in order to create the ṛṣis) performed sāttvic deeds, from which alone proceeded desireless actions. (Śl. 16).

Fourthly, assuming the form of Nara-Nārāyaṇa worshipped by *Sura* and *Asura* for the maintenance of *dharma*, performed penance. (Śl. 17).

Assuming the form of Kapila as the fifth Siddheśa expounded to Sage Āsurī<sup>1</sup> the doctrines of Sāṅkya, lost in course of time, and dealing with the tattvas. (Śl. 18).

He assumed the form of Datta (i.e. Dattātreya) son of Atri and Anasūyā, and expounded the metaphysics (Āṅvikṣiki) to Alarka, Prahlāda and others. (Śl. 19)

As the 7th, He was born to Ākūtī and Ruci on account of latter's sacrifice, and was worshipped by celestials and ministers devoted to truth. (Śl. 20).

In the 8th incarnation, He appeared as son of Nābhi and Merudevī, showed the code of conduct for women and was worshipped by all; this refers to Ṛṣabha. (Śl. 21).

Ṛṣabha was born as son of Nābhi and Sudevī (Merudevī according to *Vi.*, *Vā* and *Brahma P.*) An avatāra of Viṣṇu, eldest of all Kṣatra. A Paramahaṁsa. Had a 100 sons of whom Bharata was the eldest.<sup>2</sup> Nine of them became rulers of the nine dvīpas of the world. 81 of them became addicted to Karmatantra, and the remainder became sages.<sup>3</sup> Indra grew jealous of him and stopped rains in his country. But Ṛṣabha invoked rains by his yogic powers.<sup>4</sup> As king, married Jayantī, bestowed on him by Indra, who gave birth to 100 sons. Under Ṛṣabha, the kingdom flowed with milk and honey. He proclaimed the importance of self-control and discipline to his sons and to the world at large. He installed Bharata on the throne, renounced life and became a wandering mendicant. Finding the world opposed to his yoga practice he adopted the vow of a python (ājagaram

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1. Venk. and Chowk. edns. read प्रोवाच सूरये which should be प्रोवाच आसुरये Cf. *Bhāg.* I. Ch. 3. Śl. 10.
  2. *Brahma.* II. Ch. 14. Śls. 60-62; *Bhāg.* II. Ch. 7. Śl. 10; XI. Ch. 4. Śl. 17; *Vi.* II. Ch. 1. Śl. 27; *Vā.* 33.50-51.
  3. *Bhāg.* XI. Ch. 2. Śls. 15-20.
  4. *Bhāg.* V. Ch. 3 (whole), ch. 4. Śl 1-3.

vratam) by which he ate, chewed, drank and passed water all lying down. By his yogic powers, he wandered through Koṅka, Veṅka, Kuṭaka, S. Karṇāṭa, and was consumed by forest-fire<sup>1</sup>. Ṛṣabha took to the third āśrama at Pulaha's hermitage and lived there until his death.<sup>2</sup> By listening to his story, devotion to Hari was increased. His path was followed by Sumati.<sup>3</sup>

At the request of the sages He was born as Pṛthu in His 9th incarnation. (Śl. 22).

Brief references to Pṛthu being made earth yield manifold things for the benefit and welfare of humanity.

Pṛthu was the son of Veṇa, son of Aṅga. He was called the first king, from whom the earth received her name Pṛthvī. The Viṣṇupurāṇa (I. 13.38-92) relates that when Veṇa who was wicked by nature and prohibited worship and sacrifice, was removed by the pious sages and when consequently robbery and anarchy prevailed in the absence of a king, the sages churned the right arm of the king to produce a son, and from it sprang the majestic Pṛthu glowing like Agni. He was immediately declared king, and his subjects who had suffered from famine, besought the monarch for the edible fruits and plants which the earth withheld from them. In anger Pṛthu took up his bow to compel her to yield the supply, needed by his subjects. She assumed the form of a cow and began to flee, and was chased by the king. At last she yielded and requested him to spare her life, and promised to restore all the needed fruits, plants etc., 'if a calf were given to her through which she might be able to secrete milk.' Pṛthu thereupon made Svayambhuva Manu the calf, milked the earth and received the milk into his own hand, from which proceeded all kinds of corn, vegetables, fruits etc. for the maintenance of his subjects. The example of Pṛthu was afterwards followed by a variety of milkers gods, men, ṛṣis, mountains, Nāgas, Asuras etc. who found out the

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1. The story of Ṛṣabha here and the other Purāṇas like *Bhāg.* runs parallel to the story of Ṛṣabha in Jain tradition. Cf. Ṛṣabha the first Tīrthaṅkara of the Jain tradition; he is also described as son of Nābhi and Marudevī. His life is described by Jinasena in his *Ādipurāṇa* (*Mahāpurāṇa*) (Ch. 15) and other Jain works.
  2. *Vi.* II. ch. 1. Śls. 28-31.
  3. *Bhāg.* V. Ch. 4. Śls. 8-19. Ch. 5 (whole); Ch. 6. Śls. 6-19; ch. 15. Śl. 1; *Vā.* 33.51.

proper milkman and the calf from their own number, and milked the earth of whatever they wanted.<sup>1</sup>

He then assumed the form of the *Fish* as the tenth, and rescued Vaivasvata Manu with the boat. (Śl. 23).

In his 11th incarnation the Lord assumed the form of a *Tortoise*, held on his back the Mandara mountain, as the *Suras* and *Asuras* churned the ocean. (Śl. 24)

He assumed the form of *Dhanvantari* in his 12th incarnation. Assumed the form of a *Mohinī* as his 13th incarnation and attracted the *Suras* etc. (Śl. 25).

Assuming the form of *Narasimha* as his 14th incarnation, he killed the lord of demons. (Śl. 26).

As his 15th incarnation, He assumed the form of *Vāmana*, requesting for three feet space at Bali's sacrifice, (put him down) and reinstated Indra. (Śl. 27).

Finding the Brahmins subjected to the tyranny of Kings, He assumed His 16th incarnation (*Paraśurāma*) and divested the earth of Kings for 21 generations. (Śl. 28).

In his 17th incarnation He was born to Satyavati and *Parāśara* and seeing men become poor in intellect, arranged the Vedas in its different *Śākhās*. (Śl. 29).

Assuming the form of a King (*Rāma*) as his 18th incarnation, intent on doing the work of celestials, accomplished building a bridge over the ocean etc. (Śl. 30).

In His 19th and 20th incarnations, He was born in the lineage of *Vṛṣṇi*, as *Rāma* (*Bala*) and *Kṛṣṇa* and relieved earth of her burden. (Śl. 31).

And at the junction of *Kaliyuga*, for confounding the enemies of celestials, He will be born as *Buddha*, the son of *Jina*, in the *Kīkaṭadeśa* (21). (Śl. 32).

In the period of the eighth junction of cycles, when the kings are on the verge of destruction, He will be born as *Kalki*, son of *Viṣṇuyaśas*. (22). (Śl. 33).

1. Cf. *Bhāg.* IV. Ch. 15, Śl. 4 to Ch. 18, Śl. 32. Vi. I. Ch. 14. Śls, 7-95 and *KS.* I. Śl. 2.

The incarnations<sup>1</sup> are really innumerable. The prime Manus, knowers of the Vedas, are all partial manifestations of Viṣṇu. (Śl. 34).

From them proceeded the work of creation. They are to be worshipped with religious observances etc. (Śl. 35).

After setting forth the incarnations of Viṣṇu, the *GP* gives its own extent as 8,800 verses.

## Chapter 2

In reply to the query of the sages Sūta recounts his visit to Badarikāśrama. There Vyāsa was contemplating on the Supreme (Pareśvara). Vyāsa narrated to Sūta the Purāṇa which he had heard from Brahmā, who along with Śiva had heard it from Viṣṇu. (Śl. 1-11).

Rudra's *Stotra* of Viṣṇu. This is discussed later. (Śls. 12-28).

Rudra asks Hari about the nature of the Supreme Deity. Hari describes the glory of Himself the great Lord, how He is the object of worship of all, of how He bestows salvation, and how He is the creator, protector and maintainer of the World, the protector of the good and destroyer of the evil ones and guardian of Dharma, He of whom Matsya etc. are incarnations, how He is Himself the Mantras and the Deity adored by the Mantras and infact everything. He is of the form of all knowledge. (Śls. 29-46).

Viṣṇu propitiated by Garuḍa's penance, grants him boons. Garuḍa requests that as an effect of his success over the Devas and his bringing nectar, his mother Vinatā, taken as a slave by the Nāgas may become free from captivity and he may become the carrier of Viṣṇu, be valiant and be known as the author of the *Purāṇasamhitā*. (Śls. 47-49).

Viṣṇu grants Garuḍa's requests. (the Purāṇa will be well-known as Garuḍa). (Śls. 50-53).

Garuḍa is asked to relate the Purāṇa after meditating on Viṣṇu. Kaśyapa, hearing the Purāṇa from Garuḍa, revived a burnt tree (Śls. 54-55).

The Gāruḍīvidyā (Mantra) by which Kaśyapa revived other things. (Śl.56).

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1. Cf. *Bhāg.* I. ch. 3. Śls. 6-26a,

### Chapter 3

The Purāṇa was told by Viṣṇu to Brahmā and Rudra, by Brahmā to Vyāsa and by Vyāsa to Sūta. (Śl.1)

Sūta's statement about the topics dealt with in the Purāṇa. They are : 1. primary creation, 2. worship of deities, 3. sacred places on earth, 4. Cosmography, 5. the ages of manus (Manvantaras), 6, duties of the castes and in different stages of life (*varṇāśramadharmā*), 7. codes relating to gifts (*dāna*), 8. Duties of a king, 9. judicial procedure (*vyavahāra*), 10. religious observances, 11. lineage of Gods (*vaṁśa*), 12. the medical science including the diagnosis of the diseases, 13. *vedāṅgas*, 14. dissolution, 15. the supreme knowledge of the three ends of human existence (*puruṣārthas*), 16. manifest and unmanifest deeds of Viṣṇu. As everything is in this Garuḍa purāṇa, Garuḍa is the Lord Himself (Śls. 2-4).

On account of the blessings of Vāsudeva, Garuḍa was endued with great strength. Having become the vehicle of Hari, he becomes cause of creation etc., wins the Devas and brings the nectar and propitiates the hungry universe within the Lord's body. Seeing him, the Nāgas get destroyed by the mere remembrance of Garuḍa. (Śls. 5-6).

On account of (hearing) the Garuḍapurāṇa, Kaśyapa revived a burnt tree<sup>1</sup> (Śl.7).

This is the Gāruḍa, most holy, as Hari told Rudra (Śl.8).

### Chapter 4

Hari narrates to Rudra account of the primary creation (*sarga*), secondary creation (*Pratisarga*), genealogy of Gods and sages (*vaṁśa*), the ages of Manus (*Manvantaras*) and history of the dynasties (*Vaṁśānucarita*). (Śls. 1-2).

The Lord Vāsudeva, void of passion, Nara-Nārāyaṇa is supreme Brahman, the creator and destroyer. All these rest in Him and both manifest and unmanifest. He remains in the form of *Puruṣa* as well as *Kāla*. (Śls. 3-4).

All these deeds of His are like that of a child in sport (*Cf. Vi. I. Ch. 2. Śl. 18*) Creation from Him of the unmanifest and the soul, the intellect mind, sky, wind, light, water and the earth. Appearance of the Golden Egg; becoming the four-faced Brahmā,

<sup>1</sup> See also Gp I Ch. 2 Śl. 55



with the quality of *Rajas* predominant, creates the movable and immovable, becoming Brahmā, He creates the world and as Hari protects it and as Rudra at the end of a Kalpa destroys it. (Śls. 5-11).

At the time of creation, Brahmā in the form of a boar, lifts with the tusk the earth from water surrounding it. (Śl. 12).

The creation of devas etc. The *Mahat* (the Intellect) is first created. (Śls. 13-17).<sup>1</sup>

The second creation is that of the subtle elementary elements (*tanmātrās*), known as *bhūta sarga*; the third is of the organs called evolutes (*vaikārika*); then the creation known as *Prākṛta* from intellect. The fourth is called *mukhyasarga* and is of the stationary bodies, *sthāvaras*. The fifth is of the lower orders (*Tiryaksrotas*) the sub-human creation; the sixth one is of the higher orders (*Ūrdhvasrotas*), the divine creation. The seventh is of the middle order (*Arvaksrotas*), human beings. The eighth is the creation of *anugraha*<sup>2</sup>, as a combined creation of *Sāttvika* and *Tāmasika* qualities.

Of these, 5 are *Vaikṛta* and 3 *Prākṛta*. The 9th is *Kaumāra*<sup>3</sup>. (Śls. 14-18).

The creation is of four kinds commencing with *suras* and ending with *sthāvara* (immovable) (Śl. 19). In the course of Brahmā's creation the mind-born sons came into being<sup>4</sup> (Śl. 19).

Then were born the gods, demons, manes and men.<sup>5</sup>

*Demons* were born out of His hips. Then He discarded the body pervaded by darkness and it became the night. Having assumed another body, He became desirous of creating and felt delighted; the *suras* were now born from His mouth with the quality of *sattva*. The body pervaded by *Sattvaguna* being discarded

1. Cf. *Vi.* I. Ch. 5. Śls. 19 b-53 b.

2. Śrīdhara's commentary on *Vi.* Ch. 5. Śls. 24-2 स्थावरादिष्वत्यन्तविपर्ययादि स्वभावेषु सत्त्वभावानुग्राहको देवतावर्गोऽनुग्रह शब्देनोच्यते | and *Vāyu.* Ch. 6. Śl. 6†.

3. Sanatkumāra and other semi-divine mind born sons. See *Sūtasamhitā.* I. Ch. 10. Śls. 18-20 and Śrīdhara's Commentary on *Bhag.* I. Ch. 3. Śl. 6.

4. This refers to the birth of Sanaka, Sanandana, Sanātana and Sanatkumāra. Cf. *Vi.* Ch. 1. Sl. 29.

5. 'Apūjayat' in the text is wrong. It should read 'Ayūjayat'.

by Him became the day. That is the reason why the demons are powerful in the night and gods in the day. He then assumed a person composed of the *sattva* quality and the manes (*pitaraḥ*)<sup>1</sup> were born. That body being discarded became the twilight in between the day and night. Pervaded by *raja*, He created the men (*manuṣya*); when that body was discarded, it became the moonlight (*jyotsnā*). Moonlight (*iyotsnā*), night (*rātrī*), day (*ahani*) and twilight (*sandhyā*) are His bodies. Taking a form composed of *rajas* alone, hunger (*kṣudh*) and anger (*kopa*) came into being. (Śls. 21-27).

Brahmā created the *Rakṣasas* from *rakṣaṇa* (protection) and the *yakṣas* from *jakṣaṇa*<sup>2</sup> (devouring) and serpents from the movement of hair (Śl. 28).

The *Bhūtas* (goblins) were born out of wrath. The *Gandharvas* were born then. The *Gandharvas* are so called because they come out singing. (Śl. 29).

He created the sheep and goat from his chest and mouth, the kine from His belly and sides (Cf. *Puruṣasūkta Rv. X. 90. 14*). The horses, elephants, asses, camels etc. were created from His feet. The herbs, roots and fruits were created from His hair. Cow, sheep, ram, horses, mules and asses are called domestic animals (*grāmyāḥ*). The wild animals are beasts of prey (*śvāpada*) cloven-hoofed, (*dvikhura*), elephants, monkeys, birds, aquatic animals and reptiles. (Śls. 30-33).

From His eastern and other mouths He created the *Rv.* and other Vedas. The brahmins were born from the face, the warriors (*kṣatriyas*) from the arms, the traders (*Vaiśyas*) from the thighs and the last class (*Śūdras*) from the feet. (Śl. 34).

Brahmaloka is for the Brāhmaṇas, Indraloka for Kṣatriyas, the Mārutaloka for Vaiśyas, Gandharvaloka for Śūdras. (Śl. 35).

For those who follow the path of celibacy Brahmaloka is secured and those who follow the injunctions for a householder reach the region of Prajāpati. (Śl. 36).

Those living in the forest reach the place of the seven sages and the Yatis reach a place where they can move about always at their will. (Śl. 37).

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1. Venk. and Chowk. edns. read *Parataḥ* wrongly.  
2. The text wrongly reads *yakṣaṇa*.

## Chapter 5

Lord's creation of mind-born sons to multiply after His creation of the world and the orders of beings.<sup>1</sup> (Śl.1).

Creation of Dharma, Rudra, Manu and sages Sanaka, Sanātana, Bhṛgu, Sanatkumāra, Ruci, Marīci, Atri, Aṅgīrasa, Pulastya, Pulaha, Kratu, Vaśiṣṭha, Nārada.

Creation of manes called Barhiṣada, Agniṣvāttaḥ, Ājyapāḥ, Sukālins, Upahūtas, Dīpyas and three devoid of form and four others with forms.

Creation of Dakṣa from His right thumb and his wife from His left thumb (Śls.2-5).

Birth of daughters to them ; except Satī given in marriage to Rudra, others were given in marriage to sons of Brahmā. Numerous and powerful were the sons of Rudra.

Khyāti the beautiful daughter of Dakṣa was given to Bhṛgu. Śrī was born as a daughter of Bhṛgu and was married by Nārāyaṇa. Bala and Unmāda were born to them. Dhātā and Vidhātā, sons of Dakṣa married Āyati and Niyati the daughters of Manu and Prāṇa and Mṛkaṇḍu were born to them. Mārkaṇḍeya was born to Mṛkaṇḍu. (Śls.6-9).<sup>2</sup>

Sambhūti was married by Marīci, and Paurṇamāsa, Viraja and Sarvaga<sup>3</sup> were born to them. To Smṛti and Aṅgīras were born sons and daughters of whom the daughters were Sinivālī, Kuhū, Rākā, Anumati. Similarly to Anasūyā and Atri were born Soma, Dūrvāśas and the Yogin Dattātreyā (Śls.10-12).

To Prīti and Pulastya was born Dattoli. To Kṣamā and Pulaha were born Karmaṇa, Arthavīra<sup>4</sup> and Saḥiṣṇu. (Śl.13).

To Kratu and Sumati<sup>5</sup> were born 60,000 sons called Vālakhilyas, of the size of a thumb, radiant and perfect celebrates. (Śl.14).

To Ūrjā and Vasiṣṭha were born Raja, Gātra, Ūrdhvaabāhu, Śaraṇa<sup>6</sup>, Anagha, Sutapāḥ, Śukra who were all<sup>7</sup> seven sages. (Śl.15).

1. Cf. Vi. I. Ch. 7. Śl. 4b.

2. Cf. Vi. I. Ch. 10. Śls. 2-4 a, 6.

3. Cf. Vi. I. Ch. 10. Śls. 7 b-9 reads Virajā and Parvata.

4. Cf. Vi. I. Ch. 10. Śls. 10-11a - Kardama, Urvarūpa.

5. Cf. Vi. I. Ch. 10. Śls. 11b-12 - Santati.

6. Vi. reads Savana. Cf. Vi. I. Ch. 10. Sl. 14.

7. Cf. Vi. I. Ch. 10. Śl. 14. reads amalāḥ for matāḥ.

Dakṣa gave Svāhā to Vahni having a body. Three sons Pāvaka, Pavamāna and Śuci were born to them. They were generous, energetic and sustaining on water. (Śl.16).

To Svadhā and Pitaras were born Menā and Vaitaraṇī<sup>1</sup> who were both Brahmavādinīs (expounders of Philosophy). Menā was given to Himācala. (Śl.17).

Then Brahmā became Himself<sup>2</sup> the Svāyambhuva Manu for protecting the progeny and married Śatarūpā, to whom Priyavrata, Uttānapāda, Prasūti, Ākūti and Devahūti were born. Ākūti was given in marriage to Ruci, Prasūti to Dakṣa and Devahūti to Kardama. To Ruci were born Yajña and Dakṣiṇā and to them were born 12 valourous sons known as Yamas.<sup>3</sup> (Śls.18-22).

Dakṣa's creation of 24 maidens<sup>4</sup>, of whom Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Ṛddhi, Kīrti the 13 were given in marriage to Dharma. i.e. Dākṣāyaṇa. (Śls. 23-24)

The other 11 daughters Khyāti, Sati, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati<sup>5</sup>, Anasūyā, Ūrjā, Svāhā, Svadhā, were married respectively by the most excellent sages Bhṛgu, Bhava, Marīci, Angiras, Pulastya, Pulaha, Kratu, Atri, Vasistha, Vahni, Pitaras. (Śls. 25-27).

Śraddhā gave birth to Kāma, Calā (Lakṣmī) to Darpa, Dhṛti to Niyama, Tuṣṭi to Santosa, Puṣṭi to Lobha, Medhā to Śruta, Kriyā to Daṇḍa, Naya<sup>6</sup> and Vinaya, Buddhi to Bodha, Lajjā to Vinaya, Vapus to Vyavasāya, Śānti to Kṣema, Ṛddhi<sup>7</sup> to Sukha, Kīrti to Yaśas are all born to Dharma. (Śls. 28-30).

Rati was wife of Kāma and Harṣa was their son. (Sl. 30).

The story of Dakṣa's sacrifice. Dakṣa performed the horse-sacrifice. All his sons-in-law being invited, attended with their wives. One of his sons-in-law Rudra was not invited. His wife Satī attended uninvited and was insulted by Dakṣa. She discarded her body and was born again as Gaurī, daughter of Menā and Himavān, She was married by Śiva (Śambhu). To them were born Vināyaka and Kumāra. Earlier the infuriated Rudra destroy-

1. Cf. Vi. I. Ch. 10, Śls. 18b-19a. read Dhāriṇī.

2. Vi. I. Ch. 7. Śls. 16-21.

3. Yāmāḥ Venk. Press.

4. Cf. Vi. I ch. 7. Śls. 22-24a.

5. Santati. See Vi. I, Ch. 7. Śls. 25b-31.

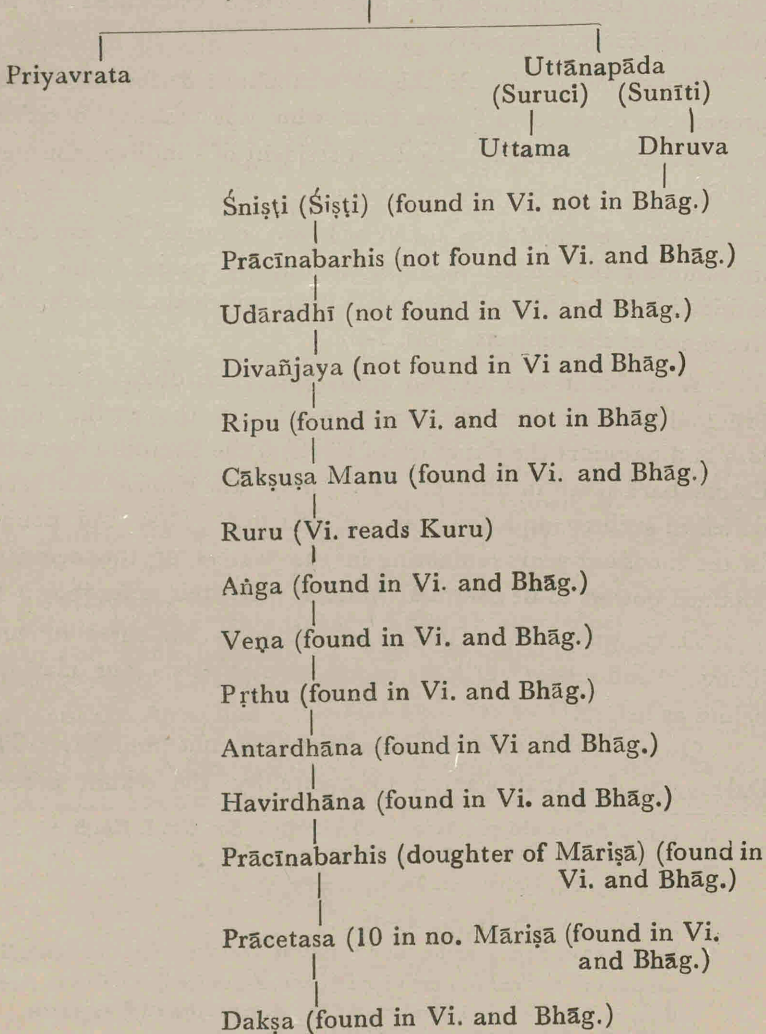
6. Laya wrong in GP. See Vi., I. Ch. 7. Sl. 29.

7. Siddhi. See Vi I. Ch. 7. Sl. 13a.

ed the sacrifice and cursed<sup>1</sup> Dakṣa that he would be born as human in the line of Dhruva. (Śls. 31-34).

Table showing the line of Uttānapāda upto Dakṣa compared with *Vi.* and *Bhāg*

*GP.* I. Ch. 5. Śls. 19-20. Ch. 6. Śls. 1-13. (Cf. *Vi.* I. ch. 11. Śls. 1-3. Ch. 13. Śls. 1-7. 38. 39. Ch. 14. Śls. 1-4. 6. 73. 74. *Bhāg.* IV. Ch. 8. Śls. 6-9. Ch. 10. Śls. 1-3. & Ch. 13. Śls. 6. 12-20)-  
Svāyambhuva Manu (Śatarūpā)



1. विध्वंस्य यज्ञं दक्षं तु तं शशाप पिनाकधृक् ।

ध्रुवस्यान्वयसंभूतो मनुष्यस्त्वं भविष्यसि ॥

See also *GP.* I. ch. 6. Śl. 13 (Cf. *Bhāg.* IV. ch. 2. Śls. 17-32).

## Chapter 6

Uttānapāda<sup>1</sup> had through Suruci, a son Uttama and through Sunīti, Dhruva. Dhruva attained eminent position on account of the blessings of the sages and his devotion to Lord Janārdana. Sniṣṭi<sup>2</sup> (the mighty) was, born to Dhruva (Śls. 1-2).

Prācīnabarhis, was his son and in his line successively were born Udāradhīḥ, Divaṅjaya, Rīpu, Cākṣuṣa Manu, Ruru, Aṅga, Veṇa (an atheist and devoid of dharma) who was killed by sages with their *kuśas*. (Śls. 3-5)<sup>3</sup>

When one of Veṇa's thighs was churned for the sake of progeny, a dark dwarf was born who was asked 'to sit' and hence known as Niṣāda. He was a resident of Vindhya mountain.<sup>4</sup> (Śl. 6).

When the right arm (of Veṇa) was churned, a son sprang up assuming the mental form of Viṣṇu, by name Pṛthu. Veṇa attained heaven through that son. Pṛthu milched the earth for the livelihood of the subjects. (Śls. 7-8).

Antardhāna was his son. His son Havirdhāna had a son Prācīnabarhis who became the single ruler on the earth. And to him and Sāmudrī the daughter of Lavaṇa, the Samudra were born Prācīnabarhis, ten in number, who were all known as Prācetas skilled in archery and followers of dharma. They did penance for ten thousand years remaining in the waters of the ocean and obtained powers to be creators. Māriṣā<sup>5</sup> was their wife. (Śls. 9-12).

Dakṣa was born to them, according to the curse of Rudra (Bhava)<sup>6</sup> and again Dakṣa created mentally four classes of beings as before.

Owing to the curse of Hara they did not multiply. Then Dakṣa, the Prajāpati wanted to create by the sexual process.<sup>7</sup>

1. Son of Svāyambhuva Manu and Śatarūpā. See GP. I. Ch. 5. Śl. 20.

2. Wrong. Śiṣṭi - See Vi. I. Ch. 13. Śl. 1a.

3. Cf. Bhag. IV. Ch. 14. Śl. 34. निजघ्नतुङ्घ्रुतैः ।

4. Cf. Bgāg. IV. Ch. 14. Śls. 43-46.

5. Daughter of Sage Kaṇḍu, and Apsaras Pramlocā, born as *ayoniḥ* on account of her request to Viṣṇu in one of her former births. According to His blessings she became the wife of the 10 Prācetasas. Cf. Bhāg. Ch. IV. Śls. 30-48. Vi. Ch. 1-15. Śls. 11-74.

6. अभवद्दुवशापेन तस्यां दक्षोऽभवत्ततः ।

7. Cf. Vi. I. Ch. 15. Śls. 87-102.

He then married Asiknī<sup>1</sup> the daughter of Viraṇa Prajāpati and had a thousand sons through her. As directed by Nārada they travelled to the ends of the world to gain knowledge and did not return. On their loss Dakṣa again created 1000 sons, Śabalāśvas<sup>2</sup>, who also suffered the same fate as their brothers. (Śls. 13-17a).

The enraged Dakṣa cursed Nārada to take a birth. Nārada was born as the son of Kaśyapa<sup>3</sup>. (Śls. 17b-18a).

The sacrifice being destroyed, Dakṣa cursed Mabeśvara (Rudra) that the twice-born will discard those used in His worship after the worship and the enmity will not end even in another birth.<sup>4</sup> (Śls. 18b-19).

Then Dakṣa<sup>5</sup> had 60 daughters through Asiknī. Of them he gave 2 to Aṅgīrasa, 2 to Kṛśāśva (Suprajā, Jayā), 10 to Dharma (Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marudvatī, Saṅkalpā, Muhūrttā, Sādhyā, Viśvā), 13 to Kaśyapa (Aditi, Diti, Danu, Kālā, Anāyus, Sindhikā, Kadrū, Prādhā, Irā, Krodhā, Vinatā, Surabhi, Khagā), 27 to Indu, Suprabhā, and Bhāminī to Bahuputra, 4 to Ariṣṭanemi (Manoramā, Bhānumatī, Viśālā and Bahudā). (Śls.20-25).

Then were born Viśvedevāḥ to Viśvā (wife of Dharma), Sādhyāḥ to Sādhyā, Marudvantaḥ to Marudvatī, Vasus to Vasu, Bhānus to Bhānu, Muhūrtajāḥ to Muhūrtā, Ghoṣa to Lambā, Nāgavithi to Yāmī. (Śls.26-27).

All that belonged to earth were born of Arundhatī. Saṅkalpa was the son of Saṅkalpā. The Vasus are known by the names Āpa, Dhruva, Soma, Dhava, Anila, Anala, Pratyūṣa, and Prabhāsa. (Śls.28-29).

Vaituṇḍya, Śrama, Śrānta, Dhvani, were the sons of Āpa (one of the Vasus). Kāla (called Kālana) was the son of Dhruva, Varccas of Soma from whom Varccasvī was produced. Dhava and Manoharā got sons Druhiṇa, Hutahavyavaha, Śīśira, Prāṇa and Ramaṇa. Anila had a wife Śivā and they had two sons Pulomaja and Avijñātagati. Kumāra the son of Agni was born among the reeds (Śara). Śakha, Viśākha Naigameya, were also born to Agni. As Kumāra was the child of Kṛttikās, he was known as Kārttikeya. (Śls.30-33).

1. Cf. Bhāg. VI. Ch. 4. Śls. 51-52.

2. Cf. Bhāg. VI. Ch. 5. Śl. 24.

3. दक्षः क्रुद्धः शशापाथ नारदं जन्म चाप्स्यसि ।  
नारदो ह्यभवत् पुत्रः कश्यपस्य मुनेः पुनः ॥

4. यष्ट्वा त्वामुपचारैश्च अपस्रक्ष्यन्ति हि द्विजाः ।  
जन्मान्तरेऽपि वैराणि न विनश्यन्ति शङ्कर ॥

5. Cf. Vi. I. Ch. 15. Śls. 103-117a.

6. See Vi. I. Ch. 15 Śls. 119-123a.

The names of the 11 Rudras occurring in the Purāṇas and *MBh.* are always not the same.

Hence we give here in a tabular form the names of those as we find in *MBh.*, *Viṣṇu*, *GP.*, *Agni*, *Matsya*, *Bhāg.*, and *Brahmāṇḍa Purāṇas*.

<i>MBh.</i> (Gītā Press)	<i>Viṣṇu GP.</i>	<i>Agni (ASS. Edn.)</i>	<i>Matsya</i>	<i>Bhāg. VI. 6-17 (Gītā Press)</i>	<i>Brahmāṇḍa (Venk. Press)</i>
<i>Adi. 66.1-3</i>	<i>I. 6. 35b-36</i>	<i>Ch. 18.43a-44.</i>	5.30-2 Agrees	Aja	IV. 33.84-96 34.4-52.
Ajaikapāt Ahirbudhnya	I. 15. 122 Agrees with <i>GP.</i> Aparājita Kapardi	Agrees with <i>GP.</i> except Śarva; we have Sarpa here	completely with the <i>MBh.</i>	Ajaikapāt Ahirbudhnya, Ugra	Ajaikapāt Aṅgaraka
Īsvara Kapāli Dahana Nirṛti Pinākī Bhava	Kapāli Tryambaka Bahurūpa, Mṛgavyādha Raivata Viṣākapi		Śānti. 208.19-20a	Bahūrūpa Bhava Bhīma Mahān Raivata Vāma	Ahirbudhnya Īsvara, Urdhvaketu Kapāli Jvara Nirṛti
Mṛgavyādha Sarpa, Sthāṇu Śānti. 208. 19-20a	Śambhu Śarva, Hara (Following Viṣṇu, <i>GP.</i>			Viṣākapi (all born to Bhūta and	Bhuvana Mṛtyu Sadāsapati Sarpa



Aparājita,	gives Ajaikapāt,	Sarūpā
Ahimbudhnya,	Ahibradhna,	(given as
Jayanta,	Tvaṣṭhā and	sons of
Tryambaka,	Rudra as sons	Kaśyapa
Pināki,	of Viśvakarma)	and Surabhī)
Bahurūpa,	(Cf. VI. I.15. 122	
Raivata,	and GP. I. 6.	
Virūpākṣa,	34b-35a)	
Sāvitra, Hara.		
also <i>Anuśāsana</i>		
150. 12-13.		
Ajaikapāt,		
Aparājita,		
Ahimbudhnya,		
Īśvara, Ṛta,		
Tryambaka, Pitṛ-		
rūpa, Pināki,		
Vṛṣākapi, Śāmbhu,		
Havana		

Sage Devala was the son of Pratyūṣas. The celestial architect Viśvakarmā was the son of Prabhāsa. His sons were Ajaikapāt, Ahirbradhna, Tvaṣṭā and Rudra. Tvaṣṭā was father of Viśvarūpa. (Śls. 34-35).

The 27 wives of Soma are known as the stars. To *Aditi*, and *Kaśyapa* were born the 12 Ādityas (Suns) namely Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Amśumān, Bhaga.<sup>1</sup> (Śls. 37-38).

To *Diti* were born Hiraṇyakaśipu, Hiraṇyākṣa and Śimhikā. Śimhikā married Vipracitti. Hiraṇyakaśipu's sons were Anuhlāda, Hlāda, Prahlāda, Saṁhlāda of whom Prahlāda was devoted to Viṣṇu<sup>2</sup>. Āyusmān, Śibi and Bāṣkala were sons of Saṁhlāda. Virocanawas the son of Prahlāda and Bali was the son of Virocana. Among the 100 sons of Bali, Bāṇa was the eldest. The sons of Hiraṇyākṣa were Utkura, Śakuni, Bhūtasantāpana, Mahānābha, Mahābāhu, Kālanābha<sup>3</sup> (Śls. 39-42).

To *Danu* were born Dvimūrdha, Śaṅkara, Ayomukha Śaṅkuśirāḥ, Kapila, Śambarā, Ekacakra, Mahābāhu, Tāraka, Mahābala, Svārbhānu, Vṛṣaparva, Puloma and Vipracitti. Svārbhānu had a daughter known as Suprabhā and Vṛṣaparva had daughters called Śarmiṣṭhā, Aupadānavī and Hayaśirā.<sup>4</sup> (Śls. 43-45).

Viśvānara had two daughters called Pulomā and Kālakā ; both married Marīci. They had 60,000 sons (demons) known as Paulomās and Kālakāñjas.<sup>5</sup> (Śls. 46-47).

To *Śimhikā* and Vipracitti were born Vyamśa, Śalya, Nabha, Vātāpi, Namuci, Ilvala, Khasrma, Añjaka, Naraka, Kālanābha. In the family of Prahlāda were born the demons known as Nivātakavacas.<sup>6</sup> (Śl. 48).

*Tāmrā* had six good daughters, Śukī, Ulūkī, Śyeni, Bhāsī, Sugrīvī, Śuci, Gṛdhrikā. *Śukī* generated Śukas (parrots), *Ulūkī-Ulūkakas* (owls etc.), *Śyeni-Śyenās* (vultures), *Bhāsī-Bhāsas* (cocks) (kites), *Gṛdhri-Gṛdhras* (eagles), *Śuci*-water fowls and *Sugrīvī*-horses, camels and asses. This is the line of *Tāmrā*.<sup>7</sup> (Śl. 49).

1. Cf. Vi. I. Ch. 15. Śls. 131a-133,

2. Cf. Vi. I. Ch. 5. Śls. 141-144.

3. Cf. Vi. I. Ch. 21. Śls. 1-3.

4. Cf. Vi. I. Ch. 21. Śls. 4-7a.

5. Cf. Vi. I. Ch. 21. Śls. 7b-9.

6. Cf. Vi. I. Ch. 21. Śls. 10-13.

7. Cf. Vi. I. Ch. 21. Śls. 14-17a.

*Vinatā* had two sons *Garuḍa* and *Aruṇa*. To *Surasā* were born thousands of serpents. Of the thousands of serpents born to *Kadrū*, *Śeṣa*, *Vāsuki*, *Takṣaka*, *Śaṅkha*, *Śveta*, *Mahāpadma*, *Kambala*, *Aśvatara*, *Elāpatra*, *Nāga*, *Karkoṭaka*, *Dhanañjaya* were all dreadful.<sup>1</sup> (Śls. 50-55)

*Krodhā* generated the *Piśācas* (spirits). *Surabhi* produced the cows and buffaloes and *Irā* the trees, plants, creepers and all grasses. *Khagā*<sup>2</sup> produced the *Yakṣas*, *Rākṣasas*, sages and celestial nymphs. *Ariṣṭā* generated the *Gandharvas*, very good in nature.<sup>3</sup> (Śls. 56-57).

### Maruts

<i>GP.</i>	<i>Bd.</i>	<i>Vāyu.</i>
I. Ch. 6.	III. Ch. 5.	Ch. 67
Śls. 58-64	Śls. 78-81.	Śls. 123-129.
1. Ekajyoti	Śakrajyoti	Sattvajyoti (Sakr <sup>o</sup> )
Dvirjyoti	Satya	Āditya
Trijyoti	Satyajyoti	Satrajyoti (Satya <sup>o</sup> )
Caturjyoti	Citrajyoti	Tiryagjyoti
Ekaśukra	Jyotiṣmān	(Caturjyoti)
Dviśukra	Sutapāḥ	Sajyoti
Triśukra	Caitya	Jyotiṣmān (Harita)
2. Īdṛk	Ṛtajit	Ṛtajit
Anyādṛk	Satyajit	Satyajit
Sadṛk	Suṣeṇa	Suṣeṇa
Pratisadṛk	Senajit	Senajit
Mīta	Sutamitra	Satyamitra
Samita	Amitra	Abhimitra (Amitra)
Sumita	Suramitra	Harimitra (Dure- mitra)
3. Ṛtajit	Dhātu	Ṛta (Kṛta)
Satyajit	Dhanada	Satya
Suṣeṇa	Ugra	Dhruva
Senajit	Bhīma	Dhartā
Atimitra	Varuṇa	Vidhartā
Amitra	Abhiyuktākṣika	Vidhāraya
Dūramitra	Sāhvaya	

1. Cf. *Vi. I. Ch. 21. Śls. 17b-23a.*

2. *Vi. I. Ch. 21. Śl. 25a reads Khasā.*

3. Cf. *Vi. I. Ch. 21. Śls. 23b-25.*

4. Ajita		Dhvānta
Ṛta		Dhuni
Ṛtadharmā		Ugra
Vihartā		Bhīma
Varuṇa		Abhiyus
Dhruva		Sākṣija
Vidhāraṇa		Āhvaya
5. Īdṛkṣa	Īdṛk	Īdṛk
Sadṛkṣa	Anyādṛk	Anyādṛk
Etādṛkṣa	Sasarit	Pratikṛt
Mitāśana	Druma	Ṛk
Etana	Vṛkṣaka	Samiti
Prasadṛkṣa	Mita	Samrambha
Surata	Samita	
6. Tādrugugra	Īdṛk	Īdṛk
Dhvani	Puruṣa	Puruṣa
Bhāsa	Anyādṛk	Anyādṛk
Vimukta	Samacetana	Cetasa
Vikṣipa	Sammita	Samitā
Saha	Samavṛtti	Samidṛkṣāḥ
Dyuti	Pratihartā	Pratidṛkṣāḥ
7. Vasu		(Marutid
Balādhṛśya		Rasarata
Lābha		Deva
Kāma		Diśa
Jayā		Yajus
Virāṭ		Anudṛkṣāma 1
Udveṣaṇa		Mānūṣīviṣa )

All these are forms of *Hari*. Manu and others worshipped *Hari* in the company of the Sun and others.

### Chapter 7. Ślokas 1-11.

On the worship of Sun and other planets, Śiva, Viṣṇu, Sarasvatī etc. together with mantras. Sarasvatī is called the *Śakti* of Viṣṇu (Śl. 7) and is given 8 *śaktis* -1) *Śraddhā*, 2) *Ṛddhi* 3) *Kalā*, 4) *Medhā*, 5) *Tuṣṭi*, 6) *Puṣṭi*, 7) *Prabhā*, 8) *Mati*.

1. Only in Ānand. edn.

**Chapter 8. Ślokas 1-16.**

On the worship of Viṣṇu—one has to bathe in the *maṇḍapa* and worship Viṣṇu in a *maṇḍala* (Circular figure). This *maṇḍala* called *Vajranūbha* is drawn with powders of five colours. Division of it into 16 compartments is described then and placing of the different forms of Viṣṇu in different apartments.

**Chapter 9. Ślokas 1-12.**

The procedure in the rite connected with initiation (*Dīkṣā*).

The *dīkṣita* the pupil should offer 108 times *homa*, with *mūlamantra* with his eyes covered with a piece of cloth.

Details of the *dīkṣā* are then described.

The preceptor, keeping his disciple's eyes covered should make him stand in front of the deity, and throw his flowers on the deity. That part of the deity where the flower has fallen is given as the name to the pupil. For *śūdras* the word *dāsa* is added.

**Chapter 10. Ślokas 1-4.**

The worship of Śrī, Durgā, Sarasvatī etc.

**Chapter 11. Ślokas 1-42.**

The worship of the *navavyūhas* as set forth by Kaśyapa.

Cleaning one's self by yoga and *dhyāna*; *mantranyāsa*, worship, contemplation of lord's seat in one's heart and over it the lotus and the *maṇḍalas* above that and the contemplation of the 8 śaktis of Keśava etc. viz. *Vimalā* etc. on the petals of the lotus facing the directions and the ninth of the śakti on the pericarp; invoking of Hari on the *pīṭha*; the placing of Viṣṇu's *astrams* and of Lakṣmī in different points.

The different *mudrās* *Añjali*, *Vandanī*, *Ūrdhva* and 8 other *mudrās*, *mudrā* of *Narasimha*, *Varāha*, *Aṅgamudrā*, *mudrās* of 10 guardian deities of the world and 10 *aṅgas*; the *mantras* of *Vāsudeva*, *Saṅkarṣaṇa* etc. and also of His *astrams* with their *mantrākṣaras*. The colours and forms of the attendants and other *aṅgas* of the lord.

**Chapter 12. Ślokas 1-17.**

Sequence of details about worship : thoughts on the Lord, *Kāyaśuddhi*, *nyāsa*, *yogapīṭha* within the heart, *japa*, *arghya*,

homa, dhyāna, pūrṇāhuti, manolaya, mudrāpradarśana, visarjana, worship of Lord's weapons. In śloka 15, 9 vyūhas are uttered with reference to Saṅkarṣaṇa who is also said to be of 10 forms. Similarly Aniruddha is of 12 forms.

**Chapter 13. Ślokas 1-13.**

The hymn called Vaiṣṇavapañjara addressed to Viṣṇu and His weapons. It was imparted to Śaṅkara hearing from whom Kātyāyanī destroyed Mahiṣa and other Asuras.

**Chapter 14. Ślokas 1-12.**

It deals with yoga comprising its aṅgas like dhyāna.

**Chapter 15. Ślokas 1-160.**

Rudra asks the means of deliverance and Viṣṇu imparts to Him the hymn of His own names.

This has the Viṣṇusahasranāma other than the well-known one; but with which there are several common names. This is separately dealt with elsewhere in the thesis.

**Chapter 16. Ślokas 1-19.**

The dhyāna of Viṣṇu. (Śls. 1-8).

On the worship of Sūrya as told formerly to Bhṛgu (Śl. 9).

**Chapter 17. Ślokas 1-9.**

Sūrya worship continued as told formerly to Kubera.

**Chapter 18. Ślokas 1-18.**

The worship of Mṛtyuñjaya or Amṛteśa as told by Garuḍa to Kaśyapa together with the Amṛteśamantra in three syllables.

**Chapter 19. Ślokas 1-32.**

Serpent bite and the mantras for curing oneself of it.

**Chapter 20. Ślokas 1-19.**

A collection of mantras uttered by Śiva.

**Chapter 21. Ślokas 1-6.**

On the worship of the five-faced Śiva-Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna.

The Kalās of each are also given. Sadyojāta has 8 kalās :— (1) Siddhi, (2) Ṛddhi, (3) Dhṛti, (4) Lakṣmī, (5) Medhā, (6) Kānti, (7) Svadhā, (8) Sthiti.

Vāmadeva has 13 kalās :—(1) Rājā, (2) Rakṣā, (3) Rati, (4) Pālyā, (5) Kānti, (6) Tīṣṇā, (7) Mati, (8) Kriyā, (9) Kāmā, (10) Buddhi, (11) Rātri, (12) Āsanī, (13) Mohinī.

Aghora has 8 kalās :—(1) Manonmaṇī, (2) Aghorā, (3) Mohā, (4) Kṣudhā, (5) Kalā, (6) Nidrā, (7) Mṛtyu, (8) Māyā.

Tatpuruṣa has 4 kalās :—(1) Nivṛtti, (2) Pratiṣṭhā, (3) Vidyā, (4) Śānti.

Īśāna has 6 kalās :—(1) Niścala, (2) Nirañjana, (3) Śāsinī, (4) Aṅganā, (5) Marīci, (6) Jvālīnī.

#### Chapter 22. Ślokas 1-15.

On the worship of Śiva in the pericarp of a lotus of the heart with all the elements of worship gone through mentally.

#### Chapter 23. Ślokas 1-54.

Bhasmasnāna etc. with the mantras (Śls. 1-5)

Worship of Sūrya together with the Śaktis and other planets (Śl. 6).

Śiva worship continued (Śls. 13-26).

Another form of Śiva worship (Śls. 27-54).

#### Chapter 24. Ślokas 1-9.

The worship of Gaṇas of Śiva, Durgā and the Saptamāṛkās.

The Aṣṭabhairavas are (1) Asitāṅga, (2) Ruru, (3) Caṇḍa, (4) Krodhā, (5) Unmattabhairava, (6) Kapāli, (7) Bhīṣaṇa, (8) Saṁhāra. (Śl. 7)

#### Chapter 25. Ślokas 1-11.

Adoration of the feet of the Yogapīṭha and their presiding deities and of the āsana of Śiva.

#### Chapter 26. Ślokas 1-4.

Śiva worship continued; karanyāsa, aṅganyāsa etc. interim mantras and adoration of Kubjikā.

#### Chapter 27.

Invocation of the śaivite female deities with special reference to snakes and snake poison.

#### Chapter 28.

The worship of Gopāla (Kṛṣṇa)—description of the shrines, His mantras, cakra etc.

**Chapter 29. Ślokas 1-7.**

The worship of Puruṣottama with the mantra called Trailokyamohana.

**Chapter 30. Ślokas 1-18.**

The worship of Śrīdhara (Viṣṇu) in detail with His mantras. A stotra of Śrīdhara is given at the end. (Śls. 13-18).

**Chapter 31. Ślokas 1-30.**

The Viṣṇu-worship continued with mantra, aṅganyāsa, mudrā etc.

The stotra is also given at the end. (Śls. 22-28).

**Chapter 32. Ślokas 1-41.**

The worship of the five tattvas namely the five forms of Viṣṇu—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, with their respective mantras.

Vāsudeva (Viṣṇu) is described as unchanging, calm, supreme soul, eternal, fixed, pure, all pervasive and unstained. He is the benefactor of the world and is the destroyer of all wicked. He remains in the above five forms by his *māyā*. (Śls.1-5)

Description of the mantras for these five and their efficacy (Śls.6-7).

Now follows the description of the worship of the five Tattvas which has to be done as prescribed. (Śl.8).

Bath, purification, Sandhyā—worship and contemplation of the Lord, description of the form of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Nārāyaṇa to be meditated upon (Śls.9-13).

Aṅganyāsa, Karanyāsa etc. as part of meditation. (Śls.14-15).

Salutations to Acyuta surrounded by all attendants, to Dhātā, Vidhātā, Ādhāraśakti etc. (Śl 17).

Worship is to be done in maṇḍalas of the form of Svastika etc. After aṅganyāsa all the mudrās are to be shown. Then the Seat of the Lord is to be worshipped. Then dvārapūjā of Garuḍa, Lord's vehicle; then of Śaṅkha and others which the Lord bears in His arms. (Śls.18-21).

Dharma, Jñāna, Vairāgya and Aiśvarya, as also Adharma, Ajñāna, Avairāgya and Anaiśvarya (forming the feet of the seat) are then worshipped. In the midst of the two maṇḍalas is the



place for the āsana. Starting from the petal of lotus in the east, Saṅkarṣaṇa etc. are worshipped therein. Vāsudeva the supreme Lord is worshipped on the pericarp of the lotus. Then the worship of the Conch, the Śaktis and the Serpent below. (Śls.22-26).

The Lord is invoked in a maṇḍala and nyāsa, being done, showing mudrās, offering pādyā etc, snāna vastra, ācamana, namaskāra and pradakṣiṇā and japa is offered with the mūla-mantra. (Śls.27-28).

The stotra on Vāsudeva to be recited remembering Vāsudeva is then given (Śls.38-41).

### Chapter 33. Ślokas 1-16.

The worship of the Discus Sudarśana which destroys all afflictions and diseases. The mūlamantra of the discus is "Om Sahasrāram hum phaṭ namaḥ." (Śl.1-3).

Contemplation and worship of the Discus; repetition of its mantra 108 times; a hymn to Sudarśana to be recited is then given (Śls.4-16).

### Chapter 34. Ślokas 1-55.

The worship of Hayagrīva with the mūlamantra "Om haum kṣraum śīrase namaḥ" with Praṇava. This 9 syllabled mantra yields all vidyās. (Śls.1-4).

The aṅgas of the mantra are "Om kṣrām hrdayāya namaḥ. Om hrī śīrase svāhāyuktam śīraḥ proktam kṣrūm vaṣaṭ" (Śls.5-7).

The mode of worship of Hayagrīva, description of the form of Hayagrīva to be contemplated, mūlamantra, mudrā and other details of worship.

The places of the parivāradēvatās and the presiding deities of the seat etc. Further details about the worship of Hayagrīva. (Śls. 8-47).

After worship, a hymn is to be offered to Hayaśīras and the hymn is then given. (Śls. 48-52).

Having praised so, one has to think of the Lord in the lotus of the heart (Śls. 53-55)

### Chapter 35. Ślokas 1-10.

Gāyatrī-worship. The nyāsa, Ṛṣi, chandas and devatā of Gāyatrī. One has to recite Gāyatrī 12 lacs time.

The Gāyatrī of the 3 feet is 'Aṣṭākṣara' and that of 4 feet is 'Saḍākṣara'; for japa the former and for arcana, the latter is to be taken.

The efficacy of Gāyatrījapa.

### Chapter 36. Ślokas 1-17.

On the procedure of worshipping the Sandhyā.

After doing prāṇāyāma thrice, one has to take the sandhyā bath. The form of Prāṇāyāma and the effect of doing it.

Then the mantra for bath and the further sequence of the Arghya etc. (Śls.1-8).

The morning sandhyājapa is done standing and the evening is done sitting, with the Gāyatrī along with the Vyāhṛtis and Praṇava.

Whatever wicked deed has been done in 10 births and 100 in previous birth and in 3 yugas is destroyed by 1000 Gāyatrī. (Śls.9-10).

Colours of Gāyatrī, Sāvitrī and Sarasvatī is red, white and black respectively. (Śl.11).

The assignment of Vyāhṛtis on the limbs, after which one has to recite the Gāyatrī. (Śls.12-14).

Gāyatrī the tripadā is the form of Brahmā, Viṣṇu and Maheśa. The fourth foot of the Gāyatrī is then given: 'Parorajasi' etc. and its Ṛṣi is Nirmala, the chandas is Gāyatrī and the devatā is paramātmā. (Śls.15-17).

### Chapter 37. Ślokas 1-8.

Supreme importance of Gāyatrījapa.

The Gāyatrīkalpa on doing japa homa of the Gāyatrī is then setforth. A japa is made 108, 800 or 1000 times. (Śls.1-2).

The goddess is invoked and worshipped at Sandhyā with mantras and 12 names—salutations to 1) Gāyatrī, 2) Sāvitrī, 3) Sarasvatī, 4) Vedamātā, 5) Saṅkṛtī, 6) Brahmāṇī, 7) Kauśikī, 8) Sādhvī, 9) Sarvārthasādhinī, 10) Sahasrākṣī. She may be worshipped in Fire with samit, ājya and havis. (Śls.3-6).

Worshipping an idol (of Gāyatrī) made of sandal or gold with a lakh of times japa. By doing Gāyatrī homa 2 lakh times one obtains all desired things. Gāyatrī upasthāna and the verse for the same.

उत्तरे शिखरे जाता भूम्यां पर्वतवासिनि ।

ब्रह्मणा समनुज्ञाता गच्छ देवि यथासुखम् ॥ (Śls.7-8).

### Chapter 38. Ślokas 1-12.

The worship of Durgā and the other 11 female goddesses commencing from the 3rd day in *Mārga* (Mārgaśīrṣa) (Śls. 1-4).

The mantramālā for japa is given, as also the number of times the japa and homa is to be made with the mantra (Śls. 5-6).

She is conceived of as having 28, 18, 12, 8 or 4 hands, holding different things in Her hands and is requested to receive the *bali* and protect (Śls.7-12).

### Chapter 39. Ślokas 1-20.

The worship of Sūrya. After āvāhana, sthāpana, sannidhāna, mudrā etc., Sūrya is contemplated upon with the mūla-mantra. The other planets are worshipped in different directions with mantras (Śls. 1-20).

### Chapter 40. Ślokas 1-14.

The worship of Maheśvara.

After purification and nyāsa, the Lord is worshipped together with his attendants and also the deities of His seat (Śls. 1-5).

The worship of the kalās of the five faces, Satya (Sadyojāta) (8), Vāmadeva (13), Tatpuruṣa (4), Aghora (6), and Īśāna (5) of the Lord along with his attendants (Śls.6-11).

The other āngas of worship follow (Śls. 12-14).

### Chapter 41. Ślokas 1-3.

A very short chapter. The different vidyās with which different other deities are to be mastered for specific objects : e. g. the Gandharva named Viśvāvasu, the master of maidens, for obtaining women; Kālarātri to destroy one's enemies.

### Chapter 42. Ślokas 1-21.

The *Pavitrārohaṇa* rite (investiture of sacred thread) for Śiva is set forth, to be performed in the months of Āṣāḍha, Śrāvaṇa, Māgha or Bhādrapada. (Śls. 1-2).

The procedure for preparing and sanctifying the thread which may be made of gold, silver, tāmra or cotton. The deities of the 9 component threads are then given. The distance between the knots and the names of the 10 knots are then given. (Śls. 3-9).

The procedure for the ceremony is then described. The worship of Śivaliṅga with bath etc. before offering the Pavitra. It ends with the offer of the Pavitra in the five and giving of dakṣiṇā to the preceptor and the offer of bali and feeding of the brahmins; 'Visarjana' is made after the worship of Caṇḍa. (Ślokas 10-21).

#### Chapter 43. Ślokas 1-38.

The Pavitrārohaṇa rite for Hari.

The story of Graiveyaka given as Dhvaja to Devas by Viṣṇu at the time of the war between the Devas and Asuras, when Brahmā and others sought refuge under Him. The words of Nāga, the younger brother of Vāsuki, about the greatness of the Pavitra rite. The text is cryptic and obscure here. (Śls. 1-3).

The best time for the observance of this festival is then given. (Śls. 4-6).

The materials out of which the thread can be prepared and the Lords of the 9 threads are described then. The classification of the knots according to their size and distance from each other, and the number of knots. (Śls. 7-15).

Then follows the procedure for the observance of the rite more or less on the same line as in the case of Śiva described above. (Śls. 16-38).

#### Chapter 44. Ślokas 1-14.

The procedure for contemplating on Brahman; the yogic practices and states from Yama upto samādhī. (Śls. 1-10).

One may contemplate Viṣṇu with a form. There are 24 forms of Viṣṇu resident in Śalagrāma stones. Contemplation may be done with desire or without desire, the latter leading to Deliverance. (Śls. 11-14).

#### Chapter 45. Ślokas 1-33.

The detailed description of the characteristics of the sacred Śalagrāma stones, as embodying different forms of Viṣṇu. A stotra to Viṣṇu in His different forms is also given here. (Śls. 1-33).

**Chapter 46. Ślokas. 1-36.****Vāstupūjā.**

The direction and disposition of the Vāstupuruṣa in 81 squares (padas)<sup>1</sup>. The 23 deities to be worshipped outside and 13 inside the building; the list of these deities; Brahmā to be worshipped at the centre with eight around Him. (Śls. 1-12).

The directions in which the different apartments of the temple are to be located. (Śls. 13-18)

The Vāstupuruṣa of 64 squares (padas)<sup>2</sup> as comprising Brahmā (4 padas) and his attendant deities (each in 2 padas). List of such deities. (Śls. 19-23).

Astrological details regarding the building according to Devala; the setting up of doorways; portents for good and bad. (Śls. 24-35.)

The direction and places for the garden and what trees are to be grown in what directions. (Śl. 36).

**Chapter 47. Ślokas 1-43.****The characteristics of temples.<sup>3</sup>**

The general plan of the construction of a temple<sup>4</sup>, the division of the ground, the number of doors, the walls to be raised, the dimensions of the pedestals and pillars (*jaṅghā* and *śukāṅghri*) the projections of the pedestal (*nirgama*) proportionate with sanctum, Sanctorum the base pedestal (*vedibandhana*), quadrangular moulding (*kaṅṭha*).

Another way by dividing into 16 parts and the dimensions of the *garbha* of walls of the top proportionate with that of the wall, of the verandah or circumambulating path (*pradakṣiṇa*), projection proportionate with the sanctum, and of the pavilion in front of the sanctum (*mukhamaṇḍapa*). (Śls. 1-10).

1. See Dr. H. Kern, *Br. Saṁ.* Eng. Transl. *JRAS.* VII. (1875) pp. 286-288. (A diagram is also provided); *Bib. Ind.* Vol. II. pp.17-20; and *Vāstuvidyā*, pp. 49 ff.

2. See Dr. H. Kern, *Br. Saṁ.* Eng. Transl. *JRAS.* VII. (1875). pp. 289. (A diagram is also provided); *Bib. Ind.* Vol. II. pp. 19-20.

3. Cf. Agni, Chs. 42 and 104; Matsya Ch. 269; Bhaviṣya (Brahmaparva) Ch. 130 and *Br. Saṁ.* Ch. 55.

4. Cf. Matsya, Ch. 269. Śls. 1-7.

The construction of temples porportionate with the length of the images of the deities. (Śls. 11-13a).

The construction of temples proportionate with the length of the door. (Śls. 13b-16).

Description of a different type of structure from making the dimensions of the temple in proportion with that of the ground. (Śls. 17-18).

The five types of temples according to their dimensions, the yonis or the model types, and sub-divisions<sup>1</sup>.

I. The 9 kinds from the yoni-type Vairāja (Caturasra-square)—1) Meru, 2) Mandara, 3) Vimāna, 4) Bhadraka, 5) Sarvato-bhadra, 6) Rucuka,<sup>2</sup> 7) Nandana<sup>3</sup>, 8) Nandivardhana, 9) Śrīvatsa.

II. The 9 from the Puṣpaka type (āyata—rectangular).

1) Valabhī, 2) Gṛharāja, 3) Śālāgṛha, 4) Mandira, 5) Vimāna<sup>4</sup>, 6) Brahmamandira, 7) Bhavana, 8) Uttumbha,<sup>5</sup> 9) Śivikā.

III. The nine of the Kailāsa type (Vṛtta-round) :

1) Valaya, 2) Dundubhi, 3) Padma, 4) Mahāpadma, 5) Mukulī<sup>6</sup> 6) Uṣṇīṣī, 7) Śaṅkha, 8) Kalāśa, 9) Guvāvṛkṣa<sup>7</sup>.

IV. The nine of the Mālika (Mālaka)<sup>8</sup> type (Vṛttāyata—oval).

1) Gaja, 2) Vṛṣabha, 3) Haṁsa, 4) Garuḍa, 5) Simha,<sup>9</sup> 6) Bhūmukha<sup>10</sup>, 7) Bhūdhara, 8) Śrījaya, 9) Pṛthivīdhara.

V. The nine types of the Triviṣṭapa<sup>11</sup> type (aṣṭāsra-octangular).

(1) Vajra, (2) Cakra, (3) Muṣṭika<sup>12</sup>, (4) Babhru<sup>13</sup>, (5)

1. For a description of 17 out of the following 45 see Matsya, Ch. 269 and P. K. Acharya Mānasāra VII. pp. 347-48.

2. See Kāmikāgama. Ch. 35. Śls.87-91; Cf. Agni. Ch. 104. Śl. 15. Cāruka.

3. Cf. Agni. Ch. 124. Śl. 15. Nandaka or Nandika.

4. Agni. : Ch. 104. Śls. 16. Visāla, better as there is another Vimāna in the first type.

5. Cf. Agni. Ch. 104. Śl. 17. Prabhava.

6. Cf. *ibid.* Śl. 18. Varddhani.

7. Cf. *ibid.* Śl. 18. Svavṛkṣa

8. Cf. *ibid.* Śl. 20. Manika.

9. Cf. *ibid.* Śl. 18. Ṛkṣanāyaka.

10. Cf. *ibid.* Śl. 19. Bhūṣaṇa.

11. Triṣṭapa in text wrong.

12. Cf. Svastika. Agni. Ch. 104. Śl. 20.

13. Cf. Vajrasvastika. *ibid.* Śl. 20.

Vakra<sup>1</sup>, (6) Svastikakhadga, (7) Gadā, (8) Śrīvrkṣa<sup>2</sup>, (9) Vijaya or Śveta. (Śls. 19-27).

The benefits of building maṇḍapas of different shapes such as triangular, lotus-shaped etc.; instructions pertaining to the construction of maṇḍapas. (Śls. 28-33).

The details about the Meru type of temple. (Śls. 34-35).

According to the image of the deity the temples may have some special features but there is no difference in the main construction. There are no special regulations in the construction of temples for the deities who are self-manifested. (Śls. 36-38).

Instructions for the different parts of the construction and for the maṇḍapas and halls for dances, for keeping vāhanas and so on are set forth. The maṭhas for the monks are located at some distance from the temple. There should also be provision in the temple-grounds for flower and fruit trees and for supply of water. (Śls. 39-43).

#### Chapter 48. Ślokas 1-91.

The installation (*Pratiṣṭhā*)<sup>3</sup> of images of all deities on an auspicious day.

After sanctification and mantranyāsa, the installation commences with the preparation of five homa kuṇḍas of the form of a square, bow, circle and lotus in the yāgamaṇḍapa; erection of toraṇa; the erection of figures of a lion, horse, cow and suraśārdūla at the quarters, with the mantras ordained for each quarter.

Flags of varied colours are placed in the different directions.

After placing two decorated pitchers and the worship of the guardian deities, the homa dravyas are kept in the north-west.

Conches are placed within eye-sight.

The sanctification of the materials for worship, with the kuśa grass. (Śls. 2-23).

After the purification of the yāgamaṇḍapa, the installation of the pitcher representing the deity to be consecrated, the worship of the *vardhanī* (a beaked vessel or jar), all these are placed on a seat and the decorated pitcher into which fragrant herbs and jems have been put is worshipped. (Śls. 24-27).

1. Cf. Citra. *ibid.* Śl. 21.

2. Cf. Srīkaṇṭha. *ibid.* Śl. 21.

3. See Jayākhyasamhitā. pp. 198-229. and *Br. Saṃ.* ch. 59.

The deity is to be worshipped with the *varddhanī* and pitcher and the two are revolved and the pitcher is sprinkled with the flow of water from *varddhanī*, and held in front. Then the *varddhanī*, *kumbha* and the deity are worshipped. (Śls. 28-29).

The pot is carried to the north-west and the mantras *gaṇānām tvā* for the *gaṇas* and *vāstospati* for the removal of *vāstu-doṣa* are then recited. (Śl. 30).

To the east of the *kumbha*, bali is offered to the Lord of *gaṇas*. The mantras to be used are mentioned. (Śls. 31-32).

The deity is placed on the bathing altar. With various mantras recited and the deity on the *Brahmaratha*, the Brahmans start. The deity is brought to the north-east, placed at the *maṇḍapa*, and bath etc. with the mantras are done.

The eyes of the deity are wiped with a golden stick and they are opened<sup>1</sup> reciting the mantra *agnirjyoti*. The following mantras are recited for the appropriate acts.

<i>Imam me gāṅge</i> <sup>2</sup>	...	Cooling the eyes.
<i>agnirmūrdhā</i>	...	offering of earths from ant-hill.
<i>yajñāyajña</i>	...	Offering the juice of five trees ( <i>pancaka śyāyaka</i> ).
<i>yā ośadhī</i> } <i>yāḥ phalīnī</i> }	...	For bathing with <i>pañcagavya</i> , herbal waters ( <i>sahadevī</i> , <i>bala</i> etc.) and fruits.
<i>drupadādiva</i>	...	rubbing with fragrant pastes.

After putting into the pots jewels, grains and the herb *śatapuspikā* and symbolically the oceans, in different quarters, reciting the related mantras, the pots are to be consecrated and worshipped.

After the bathing, dress, *dhūpa* (fragrant smoke), then again bath, *arghya*, *gandha*, *vastra* etc. are offered and the deity is to be brought to the *maṇḍapa* and set on the seat. (Śls. 33-47).

With the mantra *Viśvataścakṣuḥ*, the deity with and without form is to be invoked, establishing oneself in the Supreme Truth. (Śl. 48).

The consecrated and duly worshipped pot is to be placed at the head of the seat. (Śls. 49-51).

1. See Jayākhya Samhitā, p. 211.

2. Vśāk. Press reads 'imam me gāṅge'



Standing near the kuṇḍa the fire is to be established and the following mantras are to be recited :

1. Śrīsūkta, Pavamāna, Vṛṣākapi, Mitra by a Bahvṛca;
2. Rudra, Puruṣasūkta, Sukriyā, Brāhmāṇa, Pitṛmaitra by an Adhvaryu;
3. Vedavrata (?) (Devavrata), Vāmadevya, Jyeṣṭhasāma, Rathanta, Bheruṇḍasāma by a Chāndoga;
4. Atharvaśiras.

The five is to be further worshipped with due procedure and mantras and revolving the pot over it should invoke the supreme light (being) in it. Brahmā, Viṣṇu and Śiva are then to be worshipped. Praise of the worship of Agni. Then homa in the fire with ghee which has been duly purified.

Indra and other Gods, with their mantras are offered 100 stutis, the Pūrṇāhuti being offered at the end. (Śls. 52-70).

Then *bali* is offered to the guardian deities of the directions, to Bhūtas, Nāgas and other gods. The materials for the homa, seasamum seeds, Samit (twigs) and ghee and the mantras to be used for doing homa are given then. Such homas are to be performed as different parts of the deity's form as invoked, head, centre and feet. (Śls. 71-76).

After homa mantranyāsa is made with the mantras *agnimīle, isetvā, agna āyāhi, śanno devīh, bṛhadrathantara Sāmans* and so on for the different limbs of the diety. The diety is then to be raised with mantras and taken round the temple. Then the diety is to be established in the sanctum. The installation of the diety is after putting minerals, gems, metal pieces, herbs etc. (Śls. 77-81).

The diety is installed not exactly at the centre but a little to the north, with the mantras *sthiro bhava, śivo bhava prajābhyaśca, namo namah, devasya tvā saviturvah*. The diety is then bathed with the *sampāta kalaśa* (the main kalaśa of the diety in which some thing is left over) and other offerings are made (Śls. 82-86).

Gifts are then made to the priest (Śl. 87).

The observances of Caturthīkrama (the 4 days after a maṇḍala 40 days) : offering of hundred *ahutis* and *pūrṇāhuti* at the end. Then the *bali* is offered outside to the guardian deities. A kapilā cow and other things are to be offered to the ācārya. A feast is to be held at the end (Śls. 88-91).

**Chapter 49 Ślokas 1-39.**

On the four castes and four orders of life (*aśramas*) and their dharmas. (Śls. 1-28)

The definition of the 8 limbs of yoga—yamas (5), niyamas (10), āsana, prāṇāyāma, pratyāhāra, dhyāna, dharaṇā, and samādhi and the yogic contemplation on the Brahman are then given (Śls. 29-39).

**Chapter 50. Ślokas 1-79.**

The daily code of conduct.

The morning bath, its necessity, merits etc. and the different kinds of bath.

The names of the trees, the twigs of which are to be used in cleaning the teeth. The general observances connected with bathing. (Śls. 1-16).

The worship of morning sandhyā. (Śls. 17-29).

The observances on returning home after bath—such as homa, study and recitation of veda. (Śls. 30-35).

The bathing in midday is described then. After finishing the worship of Sun and doing study, tarpaṇa is given to devas, ṛṣis and pitṛs. The deities are then worshipped. (Śls. 36-62).

The five kinds of yajñas (to Devas, Pitṛs, Bhūtas, Manuṣyas and Brahmayaajña). The definition of Nityaśrāddha follows then.

The definition of *bhikṣā*, one morsel, 'anna' (four morsels) and *puṣkala* (four times that or what is contained in a whole hand). (Śls. 63-75).

On pollution (*āśauca*). (Śls. 76-79).

**Chapter 51. Ślokas 1-31.**

Dānadharma.

The definition of dāna (gifts), its kinds: Nitya, Naimittika, Kāmya, (for some desire), Vimala (given to men of knowledge for the propitiation of God), (Śls. 1-8).

Bhūdāna is commended.

The merits of different dānas and learning etc. is then described. (Śls. 9-15).

Feeding the brahmins, as part of worship. The deities whom one has to worship for the fulfilment of different desires. (Śls. 16-19).

The merits of offering different *dānas*, the appropriate time when the gift is to be made are then set forth. Merits of *dāna* at holy places like Prayāga and Gayā (Śls. 20-29).

The sin one accrues, preventing another from giving a gift and the sin one accrues by not making a gift at the time of famine. (Śls. 30-31).

#### Chapter 52. Ślokas 1-26.

Deals with Prāyaścittas (expiations).

The five worst sinners (*Mahāpātakins*) *brahmahā surāpa*, *steyi*, *gurutalpaga*, and their associates) and the atonement for these (Śls. 1-12).

The atonements for other sins are then set forth (Śls. 13-22).

How *pativratā*-women are capable of rescuing their husbands from sins. (Śls. 23-25).

The chapter concludes with a praise of bath in *Phalgutīrtha*<sup>1</sup> (Śl. 26).

#### Chapter 53. Ślokas 1-13.

The 8 *nidhis* (treasures) as told by Hari to Brahmā, namely (1) Padma, (2) Mahāpadma, (3) Makara, (4) Kacchapa, (5) Mukunda, (6) Nanda, (7) Nīla, (8) Śaṅkha are given here (Śls. 1-2)

(Usually *nidhis* are counted as Nine (*Nava Nidhis*) with the addition of *Kharva*. However, there seems to be a tradition of 8 *nidhis*. Mārka<sup>2</sup>. Ch. 65 Śl. 5. Omits *Varcca* and lexicon *Haravali* reads *Varcca*).

The characteristics of people bearing one of these marks (Śls. 3-13)

#### Chapter 54. Ślokas 1-16.

*Priyavrata*'s demarcation of the world in to 7 *dvīpas* (namely *Jambū*, *Plakṣa*, *Śālmala*, *Kuśa*, *Krauñca*, *Śāka*, *Puṣkara*) and making 7 out of his 10 sons ((1) *Agnīdhra*, (2) *Agnibāhu*, (3) *Vapuṣmān*, (4) *Dyutimān*, (5) *Medhā*, (6) *Medhātithi*, (7) *Bhavya*, (8) *Śabala*, (9) *Putra*, (10) *Jyotiṣmān*) rulers of these and the 7 oceans (*Lavaṇa*, *Ikṣu*, *Surā*, *Sarpis*, *Dadhi*, *Dugdha*, *Jala*) surrounding these.

1. river flowing near Gayā.

2. यत्र पद्ममहापद्मौ तथा मकरकच्छुपौ ।  
मुकुन्दो नन्दकश्चैव नीलः शङ्खोऽष्टमो निधिः ॥

The extent of these dvīpas, of Mt. Meru; and the other mountains around (Śls. 6-8).

The people living in *Plakṣa* and other dvīpas not affected by the change in yuga (Yugāvasthās). (Śl. 9)

The nine sons of Agnīdhra, King of Jambūdvīpa (1) Nābhi, (2) Kimpuruṣa, (3) Harivarṣa, (4) Ilāvṛta, (5) Ramya, (6) Hirānvān, (7) Pṛṣṭha, (8) Kuru and (9) Bhadrāśva who gave their names to the different parts of the dvīpa. (Śls. 10-11).

Rṣabha was son of Nābhi and Merudevī. His son was a *vratī* at Śālagrāma. Then were born Sumati, Tejas, Indradyumna., Parameṣṭhī, Pratiḥāra, Pratihartā, Prastāra, Vibhu, Pṛthu, Nakta, Gaya, Nara, Buddhiraṭ, Mahātejā, Bhauvana, Tvaṣṭā, Virajā, Raja, Śālajit, Viśvagjyoti. (Śls. 12-16).

### Chapter 55. Ślokas 1-18

The names of regions around the Meru and except Bhārata other have natural perfection. (Śls. 1-3).

The 9 dvīpas surrounded by oceans—(1) Indradvīpa (2) Kaśerumān, (3) Tāmravarṇa, (4) Gabhastimān, (5) Nāgadvīpa, (6) Kaṭāha, (7) Sīmhala, (8) varuṇa, (9) Aya. (Śl.4).

The name of the peoples living in the regions around (Kuru varṣa) and at the central region. Kirātas, Yavanas, Āndhras, Turuṣkas, and the castes-brahmins etc.), the names of the 7 mountains (Mahendra, Malaya, Sahya, Śuktimān, Rkṣaparvata, Vindhya, Pāribhadra) and the names of the 24 rivers flowing at the central region. (Śls. 5-9).

The names of different people inhabiting the different directions (Śls. 10-18).

### Chapter 56. Ślokas 1-20.

The names of the rulers of the other 5 dvīpas (*Plakṣa*, Śālmala, Kuśa, Krauñca, Śāka), their sons, the names of the rivers in the region. (Śls. 1-15).

The name of the ruler of Puṣkara dvīpa, the name of the 2 regions of Puṣkara, their extension; the nature of ocean surrounding that dvīpa and of the region in front of it and how the region is devoid of any inhabitant (Śls. 16-20).

**Chapter 57. Ślokas 1-9.**

The measurements of the Earth and the 7 worlds and their colours, The Daitya and serpents dwell in these nether worlds.<sup>1</sup> (Śls. 1-3),

The names of the *Narakas* (hells) in the Puṣkaradvīpa, where the sinners suffer<sup>2</sup> (Śls. 4-7).

The worlds above of the different elements, water, fire, wind, and sky (ether). The egg or shell comprising these bhūta worlds is surrounded by *mahat*; and the extent of all this which is pervaded by Nārāyaṇa<sup>3</sup> (Śls. 8-9).

**Chapter 58. Ślokas 1-30.**

The extent and nature of the Sun's car, its plough, axis, hubs, and the six circumferences (of the form of the six seasons). The wheel makes a round in one year. The whole cycle is thus fixed. The second axis of the Sun as also the five and a half more. (Śls. 1-5).

The horses of the Sun are the 7 chandas (Śl. 6).

The particular Āditya, Ṛṣi, Gandharva, Apsaras, Yakṣa, Sarpa and Rākṣasagaṇa presiding over the Sun's car each month from Caitra, to Phālguna. (Śls. 7-19).

How the deities sages etc. residing in the region of the Sun accompany and adore the Sun. (Śls. 20-21).

The Nature of the chariots of the other planets Soma etc. and the number and nature of their horses. (Śls. 22-30).

1. Cf. Vi. II. Ch. 5. Śls. 1b-4a.

2. Cf. Vi. II. Ch. 6 Śls. 2-5a.

3. Cf. Vi. II. Ch. 7, Śls. 23a-26a.

Table showing the particular Āditya Ṛṣi etc. presiding over Sun's chariot during each month Caitra etc. of the year. (Cf. Vi. II. Ch. 10. Śl.2-19)

Name of the month,	Name of Āditya	Name of Ṛṣi	Name of Gandharva	Name of Apsaras.	Name of Yakṣa	Name of Sarpa	Name of Rākṣasagaṇa
Caitra	Dhātā	Pulastya	Tumburu	Kratusthalā	Rathakṛt <sup>1</sup>	Vāsuki	Heti
Vaiśākha	Aryamā	Pulaha	Nārada	Puñjikāsthalā <sup>2</sup>	Rathaujā	Kacchavira	Praheti
Jyeṣṭhā	Mitra	Atri	Hāhā	Menakā	Rathasvanā	Takṣaka	Pauruṣeya
Āṣāḍha	Varuṇa	Vasiṣṭha	Kuhū <sup>3</sup>	Sahajanyā	Rathacitrā	Budha	Śukra
Śrāvaṇa	Indra	Aṅgirāḥ	Viśvāvasu	Pramlocā	Srota	Elāputra	Sarpa (pi ? <sup>4</sup> )
Bhādrapada	Vivasvān	Bhṛgu	Ugrasena	Anumlocā	Āpūraṇa	Śaṅkhapāla	Vyāghra
Āśvina	Pūṣā	Gautama	Suruci <sup>5</sup>	Ghṛtācī	Suṣeṇa	Dhanañjaya	Dhātā
Kārttika	Parjanya	Bhāradvāja	Viśvāvasu	Viśvācī	Senajit	Airāvata	Āpa
Mārgaśīrṣa	Amśu	Kaśyapa	Citrasena	Ūrvaśī	Tārṣya <sup>6</sup>	Mahāpadma	Vidyut
Pauṣa	Bhaga	Kratu	Ūrṇāyu	Pūrvacittī	Ariṣṭanemi	Karkoṭaka	Sphūrja
Māgha	Tvaṣṭā	Jamadagni	Dhṛtarāṣṭra	Tilottamā	Ṛtajit	Kambala	Brahmopeta
Phālguna	Viṣṇu	Viśvāmitra	Sūryavarcā	Rambhā	Satyajit	Āśvatara	Yajñāpeta <sup>7</sup>

(1) Rathabhṛt Vi. II. Ch. 10. Śl. 3. (2) Puñjikāsthalā. Vi. II. Ch. 10. Śl. 5. (3) Huhu. Vi. II. Ch. 10. Śl. 8. (4) See. Vi. II. Ch. 10 Śl. 9. (5) Vasuruci, Vi. II. Ch. 10. Śl. 11. (6) Tārṣya. Vi. II. Ch. 10. Śl. 13. (7) Yajñopeta, *Ibid.* Śl. 18.

**Chapter 59. Ślokas 1-45.**

The 27 constellations and their deities. (Śls. 1-9)

The 8 female deities stationed in particular directions on particular days (tithis) of the fortnight causing *yoginī* which is prohibited for commencing journey (in that direction). (Śls. 10-13).

The 8 stars good for making a journey and the 13 stars auspicious for wearing clothes. (Śls. 14-15).

The division of stars as (1) Adhovaktra, (2) Pārśvamukha, (3) Ūrdhvamukha, and the things for doing which they are commended (Śls. 16-23).

The tithis inauspicious, and those made auspicious in combination with certain planets; the stars causing *mṛtyuyoga* and *amṛtayoga* (Śls. 24-37).

The periods of the yogas, called *Viṣkambha*, *Śūla*, *Gaṇḍa*, *Atigaṇḍa*, *Vyāghāta*, *Vajra*, *Vyatīpāta*, *Parigha*, *Vaidhṛti* which produce disastrous results<sup>1</sup> (Śls. 38-39).

The combination of the stars and days which give rise to Siddhi and Viṣa yogas. The stars recommended for performing *Jātakarma* and other rites. The stars not auspicious for commencing a journey (Śls. 40-45).

**Chapter 60. Ślokas 1-22.**

The *dasa* periods of the 9 planets, their consequences, the 12 zodiacal positions governed by the respective planets (7). (Śls. 1-9).

*Dvirāṣāḍha*, caused by the occurrence of two full-moon and two *pūrvāṣāḍhas*. Viṣṇu then sleeps in the house Cancer (Karkaṭa) (Śl. 10).

The stars good for decoration (Śl. 11).

Omens auspicious indication of the sight and movements of certain animals and persons, for making a journey; inauspicious indications of the sight of certain persons (Śls. 12-14).

The omen relating sneezing (*hikkā*) (Śls. 15-16).

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1. Cf. B. V. Raman, *Muhūrta or Electional Astrology* pp. 13-19.

Drawing of the figure of Sun in the form of a man and assigning the stars at the different limbs and prognostication based on this (Śls. 17-22).

### Chapter 61 Ślokas 1-17.

Good and bad indications based on moon's movements. (Śl. 1).

The 12 avasthās of moon (comprising three stars in each) :— (1) pravāsa, (2) naṣṭa, (3) mṛta, (4) jāya, (5) hāsyā, (6) krīḍā, (7) pramoda, (8) viṣāda, (9) bhoga, (10) jvara, (11) kampa, (12) svastha and their consequences in order (Śls. 2-5).

The consequences of the positions of the moon in the 12 houses in order (Śls. 6-8).

The stars favourable for undertaking journey, decoration, kanyādāna, installation etc. (Śls. 9-11).

The effects of the positions of the planets in particular zodiacal signs (Śls. 12-15).

The benefits of the *ṣaṣṭhāṣṭaka* positions of the zodiacal signs. (Śls. 16-17).

### Chapter 62. Ślokas 1-17.

The division of a day of 60 ghaṭikās and the duration periods of each of the 12 zodiacal signs (Mīna, Meṣa—5 each) (Śls. 1-3).

The different lagnas starting with Meṣa and the nature of women born in each of these 12 lagnas (Śls. 4-7).

The classification of the zodiacal signs as movable, immovable and both movable and immovable and the things one can do each (Śls. 8-10).

The auspicious tithis (Śls. 11-12).

The characteristics of the planets, and what one can do under each of these (Śls. 13-17).

### Chapter 63. Ślokas 1-18.

Sāmudrikalakṣaṇa (Physiognomy). Characteristics of a king. (Śls. 1-4), of a paṇḍita, a poor man and an invalid (Śl. 5).

Indications from the male organ, and the discharge of urine, of serpentine line on the belly and other lines on the body, of a trident (*patīśa*) on the forehead, of a lifeline in the said manner. (Śls. 6-18).



**Chapter 64. Ślokas 1-16.**

Characteristics of a woman bringing prosperity to the family, of a pativrata, of an unfortunate woman, of a woman getting happiness. (Śls. 1-4).

On the nature and number of lines (Śl. 5).

On the diverse functions of a woman. (Śl. 6).

Marks of *aṅkuśa*, *maṇḍala* or *cakra* figures on the palm of a woman, of having hairs at particular places and having raised lips, of a line on the palm like to *torāṇa*, of a black raised line of hair on the abdomen, and if the last two fingers do not rest on the ground and if the earth shakes as one walks, of oily eyes, teeth, skin and feet. (Śls. 7-13).

The characteristics of the limbs of a good woman (Śls. 14-16).

**Chapter 65. Ślokas 1-112.**

Characteristics of men and women as spoken by *Samudra*.

Benefit of knowing this (Śl. 1).

Characteristics of a good or bad king (Śls. 2-5).

Characteristics of unfortunate men, women and kings (Śls. 6-7).

Indications for one's longevity, being devoid of family, having poverty and other things, known from the nature of the male organ; of testicles of a different nature, indications obtained from the nature of discharge and smell of urine. (Śls. 8-19).

Indications seen from the nature of the limbs—waist, abdomen, shoulder etc., of the folds in the abdomen, of the male organ, heart and chest, collar bones, the neck, shoulder, arms, fingers, wrist and of some marks on the finger-nails. (Śls. 20-43).

Indications of having some special marks on the body and on the arms. (Śls. 44-47).

Indications of lines on the palm (Śls. 48-49a).

Indications of the nature of the face and the indriyas, of the forehead, head, moustache, eyebrows etc. and of the laughter. (Śls. 49b-73).

Indications of the lines on the forehead. (Śls. 74-76).

Indications from the nature of the head, hair and of the body in general. (Śls. 77-80).

The characteristics of the limbs of a king. (Śls. 81-85).

The characteristics of women (*princess*) is taken up for description.

The characteristics of the feet, leg, knee, thigh and other limbs, certain signs on the person marking a princess. (Śls. 86-99).

The indications of lines on the palm. (Śls. 101-103).

After dealing with good indications, the others which are bad, are then dealt with (Śls. 104-111).

Whatever is a good characteristics in women becomes a doṣa in the case of ugly. (Śl. 112).

### Chapter 66. Ślokas 1-21.

The different Śalagrama stones as embodying the different forms of Viṣṇu and the merits of worshipping them. (Śls. 1-5).

The tīrthas (Śalagrāma, Dvārakā, Naimiśa, Puṣkara, Gayā, Vārāṇasī, Prayāga, Kurukṣetra, Sūkara, Gaṅgā, Narmadā, Candra-bhāgā, Sarasvatī, Purusottama and Mahākāla) which remove one's sin. (Śls. 6-7).

The names of 60 years of the Hindu calendar; the auspicious or inauspicious nature of the names themselves suggest whether they are good or bad. (Śls. 8-13).

The *svarodaya śāstra* (using the 5 vowels) to find the nature of the moment as good or bad (Śls. 14-19).

The effect of wearing certain charms written on leaves. (Śls. 20-21).

From the latter part of ch. 66 the *GP* begins the topic called Svarodaya or Pañcasvarodaya or Pavanavijaya for prognostication based on five vowels ā, ī, ū, e and o. The subject is dealt with in the next ch. also (67). This is found in separate texts called Svarodaya or Pañcasvarodaya and is sometimes found also as a part of texts dealing with war e. g., the Saṅgrānavijayodaya, *TSS* 123 deals with the subject in chs. 4 ff. In Agni, there is a section dealing with this subject beginning with ch. 124 where the treatment is said to be taken from Yuddhajayārṇava<sup>1</sup>—jyotiṣaśāstra. These svaras are related to breath certain deities presiding over these, and also to give birds (whereby the subject is also called Pañcapakṣi) and the movement of the breath is related to the

1. See e. g 10. 3040 Yuddhajayārṇavatāntra following Svarodaya

इति युद्धजयार्णवे तन्त्रे उमामहेश्वरसंवादे स्वरोदयानुसारेण युद्धजयार्णवतन्त्रं  
संपूर्णम् ।

planets and tithis and the system of interpretation evolved for the purpose of victory and other kinds of success in undertakings. It includes also the propitiation of deities with mantra and japa. At the conclusion of ch. 66 is mentioned the inscribing of certain Bhūrja leaves with mantras and bearing them for victory etc.

### Ch. 67 Śls. 1-31

The next ch. (67) called in the colophon Pavanavijaya deals with the prognostication of the course of winds in the Nāḍīs which also come under the same subject of Svarodaya and it has reference to victory or defeat in battle and several other activities and the prediction of good or bad, profit, loss, death etc.

The course of wind in the body through the left or right nostrils, the planets or elements governing them, their good or bad effects according to the course of the wind through left or the right nostril (Śls. 1-6a).

The number of nerves in the body, their location and the nature of three important nerves (left, right and middle), their functions, the result of the concerted flow of wind in the left and the right and what one can undertake to do according to the indications are dealt with in this chapter (Śls. 6b-7).

The division of the Nāḍīs into right or left, steady and moving are dealt with here.

### Chapter 68. Ślokas 1-52.

#### Testing of Gems (*Ratnaparīkṣā*)<sup>1</sup>

The legendary account attributing the origin of gems to an Asura Bala. (*Diamond* from his bones, *Pearl* from teeth) *Ruby* from blood, *Emerald* from biles, *Sapphire* from eyes, *Lapis lazuli* from his roar, *Topaz* from skin, *Karketana* from nails, *Bhīṣmamaṇi* from energy, *Pulaka* from finger nails, *Rudhira* from rūpa (colour), *Crystal* (Sphaṭika) from medas, *Coral* from intestines) is given at the beginning of each chapter of this section (Śls. 1-8).

The good and bad aspects of jewels. One must therefore take care in the acquisition of these. Experts in testing gems must first examine the shape, colour, quality, and defect of the gems and know the value. The cause of defect in a diamond, the kind a king should wear, the men who alone know its value are then dealt with (Śls. 9-14).

1. In the beginning of this section *Var.* mentions 23 ratnas but he gives treatment only to Vajra, Muktāphala and Marakata.

On account of its importance the testing of *Vajra* (diamond)<sup>1</sup> is first described. Its 8 varieties—Hema, Mātāṅga, Saurāṣṭra, Paunḍra, Kaliṅga, Veṅvātaṭa, Sauvīra and their characteristics. The characteristics of a good diamond, its natural colours and the colours to be worn by different castes. The two colours a king can wear. A king can wear any colour, but not all people. The one with double shade portends evil (Śls. 15-25)<sup>2</sup>

Diamonds possessed of auspicious characteristic bring welfare and others the opposite. The qualities of a mined diamond, the type which is difficult to find, and the one which is beneficial (Śls. 26-33).

Its value proportionate with its weight. (20 taṅḍulas). A quality diamond which becomes defective by reason of its setting should not be worn by a king (Śls. 34-42).

No kind of diamond shall be worn according to some authorities by women desirous of progeny. But according to others some kinds of diamonds whose characteristics are, specified, might be worn by these women.<sup>3</sup> (Śl.43).

To look out for imitations and tests to find them; the individuality of a diamond (Śls. 44-50).

The effects of wearing a quality diamond (Śls. 51-52).

### Chapter 69. Śokas 1-43.

#### Muktāphala (Pearl)<sup>4</sup>

1. See Finot pp. XXIV-XXXI.

2. Cf. *Br. Saṁ.* p. 985

3. Cf. for *Var.* and *Utpala*, who say the same thing, *Br. Saṁ.* p. 988.

Var. वज्रं न किञ्चिदपि धारयितव्यमेके  
पुत्रार्थिनीभिरबलाभिरुशन्ति तज्ज्ञाः ।

शृङ्गाटकत्रिपुटधान्यकवत् स्थितं य-

च्छ्रोणीनिभं च शुभदं तनयार्थिनीनाम् ॥

Utpala सुतार्थिनीभिर्धन्याभिर्न धार्यं वज्रसंज्ञकम् ।

यञ्च शृङ्गाटकाकारं त्रिपुटं धान्यवत्स्थितम् ॥

श्रोणिनिभं सुवर्णं च स्निग्धं किरणसंयुतम् ।

तच्छस्तं धारणे स्त्रीणां पुत्रवृद्धिप्रदं स्मृतम् ॥

The text differs from that reproduced by *Yukti.* p. 102

4. Cf. *Br. Sam.* pp. 989-998.

Their 8 kinds obtained from elephant, cloud, boar, conch, fish, serpent oyster and bamboo<sup>1</sup>. The one from oyster is available in plenty; their qualities and the merits of wearing these. (Śls. 1-9).

The 8 kinds of pearls—1) Samhalika, 2) Pāralaukika, 3) Saurāṣṭra, 4) Tāmraparṇa, 5) Pāraśava, 6) Kauvera, 7) Pāṇḍya-hāṭaka,<sup>2</sup> 8) Hemaka. (Śl. 23).

Pearls of oyster obtained from Varddhana, Pārasika *Pātālalokāntara* are not inferior. All types are obtained everywhere. There is no rule concerning their quality or defect. (Śls. 24-25).

The value of a pearl is proportionate with its weight (of māṣa). A table of measures of weight. (Śls. 26-34).

The purification of pearls according to Vyāḍi. (Śls. 35-37).

The manner in which the people of Siṃhala set these and wear (Śl. 38).

Tests to find imitation and genuine pearls. (Śls. 39-42.)

The effect of pearl having all the qualities enumerated in this chapter. (Śl. 43).

#### Chapter 70. Ślokas 1-34.

Padmarāga (ruby<sup>3</sup>)

Available at Rāvaṇagaṅgā in Siṃhala. (Śls. 1-5).

Its different types (Saugandhikottha, Kuruvindaja, and Sphāṭika),<sup>4</sup> their qualities, the effect of wearing one of bad quality. (Śls. 6-19).

The imitations and tests to find them. A Ruby and Sapphire cannot be scratched by any others except a Diamond and Ruby. Prohibition of wearing imitation stones and the merits of wearing one of goods quality. (Śls. 20-32).

The value of Ruby in relation to that of a Diamond. Value increases or decreases according to qualities or their absence. (Śls. 33-34).

1. *Ibid.* p. 989.

2. *Ibid.* p. 989 reads Pāṇḍyavāṭaka. It should be Pāṇḍya kavāṭaka. Cf. Arthaśāstra Adhi. 2. Prakaraṇa 11. Śl. 2.

3. See Finot, pp. XXXVII-XLI.

4. See Finot, pp. XXXVII.

**Chapter 71. Ślokas 1-29.**

Marakata (Emerald)<sup>1</sup>.

Obtained from the regions around Māṇikyagiri and elsewhere of which the former is difficult to get and possesses good quality. The description of a good and bad quality Emerald (Śls. 1-19).

The ways of identifying a bad quality stones. (Śls. 20-24).

The occasions when it is to be worn. (Śls. 25-27).

Value of Emerald in comparison with that of Ruby. (Śls. 28-29).

**Chapter 72. Ślokas 1-19.**

Indranīla (Sapphire)<sup>2</sup>

Obtained from Sīrṃhaladeśa. Their different varieties, the likely defects in the gems, the variety spoken high by the learned. (Śls. 1-7)

The benefit of wearing them; its 3 kinds; the test of true Sapphires as in the case of Ruby. It has more heat-bearing capacity than Ruby of same size and weight. But it should not be subjected to the heat test. The bad effect of fire on Sapphire. (Śls. 8-13).

The imitations to be tested (Śls. 14-15).

The kind to be preserved and the definition of the variety called Mahānīla. The value of Sapphire in relation to that of Ruby (Śls. 16-19).

**Chapter 73. Ślokas 1-19.**

Vaiḍūrya (Lapis lazuli)<sup>3</sup>

Its usual provenance, the region of the Vidūra Mt. and the river on the border of Kāmabhūtika (Śls. 1-5).

Vaiḍūrya has the quality of reflecting the colours of the gems. (Śl. 6).

The variety not commended (Śl. 7).

Good and bad varieties (Śl. 8).

The different varieties and tests to find their quality. (Śls. 9-10).

1. See Finot, pp. XLIII-XLV.

2. See Finot, pp. XLI-XLIII.

3. See ibid. pp. XLV-XLVII.

Its value in relation to that of Sapphire (Śl.11).

Test for the genuineness of gems apparently resembling it (Śls.12-13).

Their value depends on how they have been set and their other features.

The special price of Vaiḍūrya at its source as well as at sea-ports (Śls.14-16).

A table of weights and measures. (Śls.17-18).

#### **Chapter 74. Ślokas 1-5.**

Puṣparāga (Topaz)<sup>1</sup>

Its mythological origin. It is obtained from Himalayas and is classified with the Ruby or Sapphire according to its colour; its value and effect of wearing are same as in the case of Lapis lazuli. Its good effects. (Śls.1-5).

#### **Chapter 75. Ślokas 1-7.**

Karketana.

The legendary story of its origin. Available from *Padmavana*. Its natural colours, description of a good variety and of the benefits of wearing it; its valuation. (Śls.1-7).

#### **Chapter 76. Ślokas 1-8.**

Bhīsmamaṇi.

An account of the origin. Found in the northern snow-bound regions. The natural colours, the benefits of wearing it either with gold or on the finger, the defects and the valuation. (Śls.1-8).

#### **Chapter 77. Ślokas 1-4.**

Pulaka.

Legendary account of its origin. Obtained from the northern region. Description of a good variety and its merits and valuation. (Śls.1-4).

#### **Chapter 78. Ślokas 1-3.**

Gem called Rudhira.

Mythological account of its origin. The place of its availability is the beds of Narmadā river. A good quality gem is described. (Śls.1-3).

1. See Finot, p.XLV.

**Chapter 79. Ślokas 1-3.**

Sphaṭika (Crystal).<sup>1</sup>

Story of its origin. It is found in Kāvera, Vindhya, Yavana and Cīna. A description of its colour, the benefit of wearing it and its value. (Śls. 1-3).

**Chapter 80. Ślokas 1-3.**

Vidruma (Coral).<sup>2</sup>

An account of its origin. It is obtained from Kerala and other places. Its quality, value and the benefits of the main variety are then given.

**Chapter 81. Ślokas 1-30.**

The *Tīrthas* (Sacred places).

The greatness of Ganges at Haridvāra, Prayāga, Vārāṇasi and at the confluence with the ocean. (Śls. 1-3).

The other places which are sacred—Kuruḡsetra, Prabhāsa (Somanātha), Dvārakā, Kedāra, Śambalagrāma<sup>3</sup>, Badarikāśrama, Śvetadvīpa<sup>4</sup>, Naimiśa, Puṡkara, Ayodhyā, Āryatīrtha, Cītrakūṭa, Gomatī, Vaināyaka<sup>5</sup>, Rāmagiryāśrama, Kāñcīpurī, Tuṅgabhadrā, Śrīśaila, Setubandha, Rāmeśvara, Kārttikeya, Bhṛgutuṅga<sup>6</sup>, Kāmatīrtha, Kāmara, Kaṭaka, Ujjayinī (Mahākāla), Kubjaka, (Śrīdhara), Kubjāmraka, Kālasarpis, Mahākeśī, *Kāveri*, Candrabhāgā, Vipāśā, Ekāmra, Brahma-tīrtha<sup>7</sup>, Devakoṭaka, Mathurā, Śoṇa, Jambūsarasa. (Śls. 4-12a).

The greatness of making a gift, bathing, *jaṭa* and *taṭa* at places where Sūrya, Śiva, Gaṇa, the Goddess and Hari are consecrated. (Śls. 12b-13).

Śālagrāma (tīrtha of Paśupati) (Kathmandu<sup>2</sup>), Kokāmukha (of Vārāha)<sup>8</sup>, Bhāṇḍira,<sup>9</sup> Mohadaṇḍa (Mahāviṡṇu at), Mandāra<sup>10</sup>

1. See Finot pp. XLVII-XLVIII.
2. See Finot pp. XLVIII.
3. Identified with Sambal in U.P. See Kane, HDS. IV. pp. 799-80.
4. A mythical country to the north of Kṡīrodadhi, *ibid.* p. 811.
5. See also Matsya ch. 22. Śl. 32.
6. See Kane IV, p. 739.
7. See *ibid.*, p. 741.
8. On the Trivenī, See Kane HDS IV. pp. 768-9.
9. Near Mathurā, Kane IV. p. 738.
10. On the Vindhya, on the Southern bank of Ganges. See Kane p.779.



(Madhusūdana at), Kāmarūpa (Kāmākyā at), Puṇḍravarddhana (Kārttikeya at), Viraja (Puruṣottama at), Mahendraparvata *Kāveri*, *Godāvari*, *Payoṣṇī*, Vindhya, Narmadā, *Gokarna*, Mahiṣmatī, Purī, Kālāñjara, Śukratīrtha, Viraja, Svarṇākṣa, Nanditīrtha, Nāsikya, Govarddhana, *Kṛṣṇavenī*, *Bhīmarathā*, Gaṇḍakī, Irāvati, Bindusaras (Śls. 14-21).

The higher conception of a tīrtha as virtues and other qualities and practice conducive to purification. Yamas and Niyamas are described as the real tīrthas. The greatest tīrtha, for purification is contemplation on Supreme being. (Śls. 22-23).

The pilgrimage to sacred places is for those who see the difference between holy and the unholy. He who sees everything as the undifferentiated Brahman has no more tīrtha to visit (Śl. 24).

The places noted above as tīrthas and the merit of bath, gift, śrāddha etc. at these places. (Śl. 25).

Merits of bath at *Śrīraṅga*, *Tāpī*, *Mahānadi*, *Saptagodāvari*, *Koṇagiri* where *Mahālakṣmī* is enshrined, *Sahyādri*, *Ekavira*, mouth of Ganges, *Kuśāvartta*, *Vindhya*, *Nilaparvata* and *Kanakhala*. (Śls. 26-28).

Gayātīrtha is dealt with in the next chapter. (Śls. 29-30).

### Chapter 82. Ślokas 1-17.

The greatness of Gayā extending up to chapter 86.

The story of Gayāsura and his destruction by Hari. From the time of Viṣṇu destroying Gaya, He is established as *Gadādhara* at Gayā. (Śls. 1-7).

The merits of religious observances at Gayā. The creation of the great river, the wells, edibles and fruits etc.

The land extending to 5 krośas<sup>1</sup> at Gayākṣerta given to brahmins, their acts of greediness and how they were cursed.<sup>2</sup> Their appeal to Brahṁā and the latter's blessing that people performing śrāddha etc. at Gayā would worship them. (Śls. 8-13).

The four means of getting emancipation—knowledge of Brahman, śrāddha at Gayā, death in cow-shed, living at *Kuru-kṣetra* (Śl. 14).

The greatness of Gayā and performance of śrāddha there. (Śls. 15-17).

1. For extent of different parts of Gayā Cf. *Vāyu* II Ch 43 Śls. 74-76

2. For a detailed account Cf. *Vāyu* II Ch 44 Śls. 73-84

**Chapter 83. Ślokas 1-70.**

The sacredness of Gayā and Rājagṛha in Kikāṭa (Magadha).

With the Muṇḍapṛṣṭha (hill) in the middle, the Gayākṣetra extends to five Krośas of which Gayāśiras comprises one krośa. The efficacy of visiting Gayā and offering piṇḍa to manes where Janārdana is in the form of the manes. (Śls. 1-4).

The merits of visiting Rathamārga, Rudrapada, Kāleśvara, Kedāra, and worshipping Brahmā, Gadādhara and Kanaka (river), Arka (Sun). (Śls. 5-8)

The greatness of worshipping Gāyatrī and the three sandhyās at Gayā (Śls. 9-10).

The benefits of visiting different places at Gayā and observances as bath, śrāddha, tarpaṇa etc. at different parts of Gayā as follows:—

Nāgeśvara (hill), Dharmāraṇya (wood), Gṛdhreśvara (liṅga on Okūṭa hill), Dhenuvana (wood), Prabhāsa (hill), Koṭīśvara (tīrtha), Aśvamedha (Daśāśvamedha, tīrtha) svargadvāreśvara (deity), Rāmeśvara (deity), Gadāloka (tīrtha), Brahmeśvara (deity), Muṇḍapṛṣṭha (Mahācaṇḍī at), Phalgvīśa (deity), Phalgucaṇḍī (deity), Gaurī (deity), Gomaka, Gopati, Mārkaṇḍeyeśvara (deity), Phalgutīrtha, Kanaka (river north of Phalgutīrtha), Nābhītīrtha (in the middle of Phalgutīrtha), Brahmasadas (saras) (tīrtha), Kūpa (tīrtha), Akṣayavaṭa (tree) (most important), Hamsatīrtha, Koṭītīrtha, Gayāloka (spot), Vaitaraṇī (river), Brahmatīrtha, Rāmatīrtha, Āgneyatīrtha, Somatīrtha, Rāmahrada (tīrtha), Uttara and Dakṣiṇa Mānasa (tīrtha), Kūṭa (?), Dhenukāraṇya (wood), Aindra-Nara-Vāsava-Vaiṣṇava tīrthas, Mahānadī (Phalgutīrtha), Gāyatrī, Sāvitrī and Sarasvatī tīrthas, Kākajaṅghā (?), Dharmāraṇya, (wood), Mataṅgavāpī (tīrtha), Dharmayūpa and Kūpa (tīrtha), Rāmatīrtha, Svapuṣṭhā (?), Dharmapṛṣṭha (spot) Gayāśīrṣa (spot), Brahmāraṇya (wood), (south of Mahanadī), Nāgādri (hill), Bharatāśrama (spot) (both east of Brahmasadas (saras), Campakavana (wood) (south of Gayāśiras and west of Mahānadī) (Pāṇḍuśilā at), Niścirā (north of Krauñcapāda), Mahāhrada (river), Kauśika (deity), Tṛṭiyā (lake) (north of Krauñcapāda). (Śls. 11-44).

Merits of residing for both the Pakṣas at Gayā and the greatness of the three places—Muṇḍapṛṣṭha, Aravindaparvata and

and Krauñcapāda and offering piṇḍas when Sun is in Capricorn and at the time of Solar and Lunar eclipses (Śls. 45-48).

Special benefits of observances at Mahāhrada (for Kauśiki), Ḡḍhrakūṭaguhā, Māheśvaridhārā, Viśālā river, Somapada, Ravipāda (Śls. 49-51).

The benefits accruing to the manes by śrādhha etc. at other places. The sanctity of Vaitaraṇī river (Śls. 52-57).

Only those brahmins instituted by Brahmā are to be fed at Gayā (Śls. 58-59).

The benefits of different observances at Gayā and its different holy spots : Rāmatīrtha, Mātaṅgavāpī, Niściraśaṅgama, Vaśiṣṭh-āśrama, Mahakauśī, Brahmaśaras, Agnidhārā, Kumāradhārā, worship of Kumāra, Somakuṇḍa, Vāpī (Sainvarta), Pretakuṇḍa, Devanadī, Lelihāna, Mathana, Jānugartaka.

#### Chapter 84. Ślokas 1-44

Description of the pilgrimage to Gayā and the observances there for a period of 5 days.

Tonsure and fasting is prescribed to be followed at all tīrthas except Kurukṣetra, Viśālā, Virajā and Gayā.

Comparative value of śrādhha at Gayā and Vārāṇasī etc. (Śl. 5)

The details of the 5 days observances at Gayā. (Śls. 6-31).

Then follows the stories of preta's address to a merchant and an account of the latter's son meeting three different pretas, explaining the importance of offering piṇḍas to manes. (Śls. 32-39)

The different departed souls which are gratified by the observances at Gayā. (Śls. 40-44).

#### Chapter 85. Ślokas 1-23.

After bath in Pretaśilā and other places one has to offer piṇḍas for the sake of different persons departed in the manner given here.

One more enumeration of the sacred spots at Gayā. (Śls. 1-23)

#### Chapter 86. Ślokas 1-38.

The Pretaśilā at Gayā is in three forms :—

Prabhāsa, Pretakuṇḍa and Gayāsuraśiras; the purpose of its presence and the benefits of performing śrādhha there. (Śls. 1-3).

The reason for Muṇḍapṛṣṭha and Krauñcapāda being called so and their location. (Śls. 4-6).

Reference to Viṣṇu's avatāras including the Buddha. (Śls. 7-11).

The greatness of Ādi Gadādhara and His worship. (Śls. 12-17).

The fruits of the worship of different deities at Gayā (Śls. 18-32).

### Chapter 87. Ślokas 1-62.

Table of the names of 14 Manus, their sons, Ṛṣis, Devatāgaṇas, Indra and the Demons killed by Viṣṇu in each of the Manvantaras. Cf. *Vi.* I. Ch. 7 Śls. 7-21 and III Ch. 1-2 and *Bhāg.* VIII. Chs. 1.5.14.

Manu	Sons	Ṛṣis	Devatāgaṇas	Indra	Demon	Viṣṇu's forms
1. Svāyambhuva	Agnīdhra <sup>1</sup> and others	Marici, Atri, Aṅgīrasa, Pulastya, Pulaha, Kratu, Vasiṣṭha	Jaya, Amita, Śukra. Yama (12 gaṇas)	Vāmadeva	Bāṣkali	Viṣṇu with Cakra.
2. Svārociṣa	Caitraka, Vinata, Karṇānta, Vidyuta, Ravi, Brhadguṇa, Nabha.	Ūrja, Stamba <sup>2</sup> Prāṇa, Ṛṣabha <sup>3</sup> Nicula, Dambholi, Arvavīra	pārāvata and Tuṣita (the 12)	Vipaścit	Purukṣtsara Hasti	
3. Uttama	Āja, Paraśu, Vinīta, Suketu, Sumitra, Subala Śuci, Deva, Devāvṛdha, Mahotsāha, Ajita.	Rathaujā, Ūrdhvabāhu, Śaraṇa, Anagha, Muni Sutapāḥ, Śaṅku.	Vaśavarti, Svadhāma, <sup>4</sup> Śiva, Satya, Pratardana, (each numbering 12).	Svaśānti <sup>5</sup>	Pralamba	Matsya
4. Tāmasa	Jānujaṅghā, <sup>6</sup>	Jyotirdhāna,	Surāga and			

1. Cf. *GP.* I. Ch. 54. Śl. 1 Sons of Priyavrata. 2. *Vi.* reads Stambha. 3. *Vi.* reads Pṛṣabha. 4. *Vi.* reads Sudhāma.  
5. *Vi.* reads Suśānti. 6. Cf. *Vi.* III. Ch. 1. Śl. 19..

Manu	Sons	R̥sis	Devatāgaṇas	Indra	Demon	Forms of Viṣṇu
	Nirbhaya, Nava- khyāti, Naya, Priyabhṛtya Vivikṣīpa, Havuṣkadhi, Prastalākṣa, Kṛṭabandhu, Kṛta	Dhṛṣṭakāvya, Caitra, Ceta, Agni, Hemaka. <sup>1</sup>	Svadhīya (each consist- ing of 25).	Śibi	Bhīmaratha	Kūrma
5. Raivata	Mahāprāṇa, Sādhaka, Vana- bandhu, Nira- mitra, Pratyāṅga, Parahā, Śuci, Dṛḍhavrata, Ketuśṛṅga	Devaśī, Veda- bāhu, Ūrdhva- bāhu, Hiraṇya- toma, Parjanya, Satya, Svadhā- ma	Abhūtarajas Devāśvamedhas Vaikuṇṭha, Amṛta, <sup>2</sup> (each consist- ing of 14).	Vibhu	Śāntaśatru	Harṁsa
6. Cākṣuṣa	Ūru, Puru, Śatadyumna, Satyabāhu, Kṛti, Agniṣṇu Atirātra, Sudyumna	Haviṣmān, Sutañu, Sva- dhāmā, Viraja, Abhimāna, Sahiṣṇu, Madhuśrī	Āryā, <sup>3</sup> Prasūta <sup>4</sup> Bhavya <sup>5</sup> Lekha, Pṛthuka (each consisting 8)	Manojava	Mahākāla	Aśva

1. Cf. *ibid.* Śl. 18. 2. Cf. *Vi* III. Ch. 1. Śl. 21. 3. *Vi* reads Āpya. 4. *Vi* reads Prasūta. 5. *Vi*. Bhavya.

Manu	Sons	R̥sis	Devatāganas	Indra	Demon	Form of Viṣṇu
7. Vaivasvata	Ikṣvāku, Nābha, Viṣṭi, Sarjāti, Lajīṣyanta, Pāṁśu, Nabha, Nediṣṭha, Karūṣa, Pṛṣadhna, Sudyumna <sup>1</sup>	Atri, Vaśiṣṭha, Jamadagni, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra.	Āditya, Vasu, Sādhyā <sup>2</sup> (each numbering 12).	Tejasvī	Hiraṇyākṣa	Varāha
8. <sup>3</sup> Sāvarṇi	Vijaya, <sup>4</sup> Arvavīra, <sup>5</sup> Nirdeha, Satyavāk, Kṛti, Variṣṭha, Gariṣṭha, Vāca. Saṅgati.	Arvatthāmā, Kṛpa, Vyāsa, Gālava, Diptimān, R̥ṣyaśṛṅga, Rāma	Sūtapa, Amṛtābha <sup>6</sup> Mūkhyā (each numbering 20)	Bali (son of Virocana)		Vāmana
9. Dakṣa Sāvarṇi	Dhr̥ṣṭiketu <sup>7</sup> Dīptiketu, Pancahasta, Nirākṛti <sup>8</sup> , Pṛthuśrava, Bṛhad-dyumna, R̥cika	Medhātithi, Dyuti, Śābala <sup>9</sup> , Vasu, Jyotiṣmān, Havya <sup>10</sup> Kavya <sup>11</sup>	Para <sup>12</sup> , Marīcigarbha, Svadharmā <sup>13</sup> (consisting of 12 each).	Vibhu <sup>14</sup>	Kālakākṣa	Padmanābhā
10. Dharmaputra <sup>15</sup>	Sukṣetra, Uttamamuja, Bhūriśreṇi, <sup>16</sup> Śātānika, Niramitra, Vṛṣasena, Jayadratha, Bhūridyumna, Suvarcā	Ayomūrti <sup>17</sup> Haviṣmān, Sukṛti, Avyāya, Lābhaga <sup>18</sup> , Apratima, Saurābha.	Prāṇa (Consisting of 100 devatās)	Śānti	Bali	Viṣṇu with Gadā

1. Cf. *Vi.* III. Ch. 1. Śls. 33-34. 2. *Vi.* Rudra. 3. From Manus 8 to 12. Cf. *Vi.* III. Ch. 2, Śls. 14ff. 4. *Vi.* reads Viraja. 5. *Vi.* Nirmoka. 6. Cf. *Vi.* Amitābha. 7. *Vi.* Dhṛtaketu, 8. *Vi.* Nirāmaya. 9. *Vi.* Savana. 10. *Vi.* Bhavya. 11. *Vi.* Satya. 12. Cf. *Vi.* Pāra. 13. *Vi.* Sudharma. 14. *Vi.* Adbhuta. 15. *Vi.* Brahmasāvarṇi. 16. *Vi.* Bhūriṣaṇa. 17. *Vi.* Tapomūrti. 18. *Vi.* Nābhāga.

Manu	Sons	Rṣis	Devatāgaṇas	Indra	Demon	Form of Viṣṇu.
11. Rudraputra <sup>1</sup>	Sarvatraga, <sup>2</sup> Sū- sarmā, Dēvānika, Puru, Guru, Kṣetравarna, Dṛ- ḍheṣu, Ādraka, Putraka	Haviṣmān, Havi- ṣya, Varuṇa, Viśva, Vistara, Viṣṇu, Agniteja.	Vihaṅgama, Kāmagama, Nirmāṇaruci <sup>3</sup> (Consisting of 30 each)	Vṛṣa	Daśagrīva	In the form of Śrī
12. Daksaputra	Devavān, Upa- deva, Devaśreṣ- ṭha, Vidūratha, Mitravān, Mitra- deva, Mitrabindu, Mitravāha, Pravāha.	Tapasvī, Sutapāh, Tapomūrti, Tapo- rati, Tāpcdhṛti, Tapodyuti, Tapo- dhana.	Svadharmā, Sutapasa, Harita, Rohita, Surāri. (Each numbering 10).	Ṛtadhāmā <sup>4</sup>	Tāraka	Napumsaka.
13. Raucya	Citrasena, Vicitra, Dhṛti, Sunetra, Kṣetравṛtti.	Dṛḍha, Dhṛtimān, Avyaya, Niśārūpa Nirutsuka, Nir- māṇa <sup>5</sup> , Tattva- darśī	Svaromā, Svadhar- mā, Svakarmā <sup>6</sup> (each numbering 33).	Divaspati	Iṣṭibha	Mayūra
14. Bhautya <sup>7</sup>	Uru, Gabhīra, Tarasvī, Grāha, Abhimāni, Pravī- ra, Jiṣṇu, Sam- krandaṇa, Tejasvī Durlabha.	Agnīdhra, Agni- bāhu, Magadha, Śuci, Ajita <sup>8</sup> , Mukta <sup>9</sup> , Śukra.	Cākṣuṣa, Karma- niṣṭha, Pavitra, Bhrāji, Vācavṛtha (each numbering 7).	Śuci	Ripu	Hari.

1. Vi. Dharmasāvarṇi.  
Sukarmā, Sudharmā.

2. Vi. Sudharmā.  
7. Vi. Bhauma.

3. Vi. Nivrāṇarati.  
8. Vi. Jita.

4. Vi. Ṛtudhāmā.  
9. Vi. Yukta

5. Vi. Nirmoha.

6. Vi. Sutrāmā,

**Chapter 88. Ślokas 1-28; Chapter 89 Ślokas 1-83;  
Chapter 90. Ślokas 1-7.**

After describing the Manus, the narration of the story of Ruci, father of Raucya. the 13th Manu is taken up now extending to the next two chapters.

The story of wandering Ruci addressed by his manes to get married for his own emancipation; his penance towards Brahmā and the latter's advice to him to worship the manes.

Ruci's stotra on his ancestors. Their blessings to ask him a favour and he requests for a wife. They blessed him that his son known as Raucya would be the lord of a Manvantara.

The merits of reciting Ruci's stotra on the pitṛs.

The story of Apsaras Pramlocā offering her daughter Māninī to Ruci and the marriage of Ruci and Māninī.

**Chapter 91. Ślokas 1-18.**

The worship of Lord Hari by Svāyambhuva and others.

The Advaitic form (aham brahmāsmi—Śl. 16) with which the contemplation should be done.

**Chapter 92. Ślokas 1-18.**

The two ways of contemplation on Viṣṇu; with form and without form.

**Chapter 93. Ślokas 1-13.**

Now begins a section relating to Dharmaśāstra which extends from here to chapter 107. This section has already been noticed by P. V. Kane<sup>1</sup> and R. C. Hazra<sup>2</sup>. The former<sup>3</sup> has pointed out that this material represents a stage intermediate between Viśvarūpa and Vijñāneśvara. Having this as one of the basis, R. C. Hazra<sup>4</sup> fixes the date of *GP.* or atleast its Dharmaśāstra section between 850-1000 A. D.

The names of the expounders (18) of Dharmaśāstra are first given—Manu, Viṣṇu, Yama, Aṅgiras, Vasiṣṭha, Dakṣa, Saṁvarta, Śātātapa, Parāśara, Āpastamba, Uśanas, Vyāsa, Kātyāyana, Bṛhaspati, Gautama, Śaṅkhalikhita, Hārīta, Atri. (Śls. 4-6).

1. *HDS.* I. pp. 173-175.

2. *Stud. PRHRC.* pp. 143-44.

3. *HDS.* I. p. 175

4. *Stud. PRHRC.* pp. 143-144.



The different acts of *dharma* (Śls, 7-9).

The appropriate periods for different Samskāras. (Śls. 11-13).

#### Chapter 94. Ślokas 1-32

The proper period for the initiation (*upanayana*); the daily observances of an initiated: the definition of an *ācārya*; the period when the *upanayana* is to be performed for the three higher castes; the meaning of the word (*dvija*); the way of worshipping the ancestors.

#### Chapter 95. Ślokas 1-33.

The dharmas of the house-holder (*Gṛhastha*).

After completing the *Snātakavrata*, the type of girl one has to marry, the definitions of the 8 kinds of marriages and for whom they are prescribed, the details pertaining to the conduct of marriage in general and how the married women are to be treated and the code of conduct for them.

#### Chapter 96. Ślokas 1-72.

The origin of the different castes and their relative position in society. (Śls. 1-7a).

The duties of a householder as well as of a *Kṣatriya*, *Vaiśya* and *Śudra*; details of *Upākarma*; the periods when there is no *adhyayana*; rules regarding taking food. (Śls. 7b-73).

#### Chapter 97. Ślokas 1-10.

On the purification of the vessels, water, and other food. The occasions when *ācamana* is done as a purification.

#### Chapter 98. Ślokas 1-19.

On making gifts (*dāna*).

The persons to whom gift is to be made and the proper time for it. (Śls. 1-4).

The type of cow to be given.

Gift of an 'Ubhayatomukhī' cow, with the calf just being delivered; in this form, the cow is equal to earth itself.

the merits of such a gift (Śls. 5-10).

The other gifts and the benefits of giving them. (Śls 11-14a).

The merits of copying and making a gift of *Vedas*, *Itihāsas* and *Purāṇas*. (Śls. 14b-16).

A dvija should not hear—heretic schools perverse discussions, Prākṛta and the speeches of the Mlecchas. (Śl. 17).

The occasions when one can receive a gift (Śls. 18-19).

#### Chapter 99. Śls. 1-39.

The periods for performing a śrāddha (Śls. 1-2).

The person who is fit to be invited to conduct it (Śls. 3-7).

The procedure for performing it and the benefits. (Śls. 8-39).

#### Chapter 100. Ślokas 1.6.

The evil effects of being visited by the evil spirit called Vināyaka and the observances to remove them.

#### Chapter 101. Ślokas 1-12.

Grahayāga, the purpose of doing it (Śl. 1).

The nine planets, the metals representing them, the colours, the mantras for doing homa to them (Ākṣṇena, Imam devā, Agnirmūrdhā Udbudhyasva, Bṛhaspate paridīyā, Annāt pariśrutorase, Śanno devī, Kayānaśca, Ketum kṛṇvan), the twigs (samit) used for the homa and the particular food-offering for each planet and the observances connected with their worship.

#### Chapter 102. Ślokas 1-6.

The duties of a Forest-dweller (Vānaprastha). (Śls. 1-6).

#### Chapter 103. Ślokas 1-5

The duties of a Recluse (Bhikṣu).

#### Chapter 104 Ślokas 1-4.

Now a section dealing with Karmavipāka, fruits of acts, especially sinful acts, fruits like bodily malformations etc. (Śls. 1-4).

#### Chapter 105. Ślokas 1-70.

The necessity and benefits of expiatory observances (Śls. 1-6a)

The major sins (Mahāpātakas) and minor sins (Upapātakas) and the expiation (prāyaścitta) for minor sins and other sins; the sins pertaining to women (Śls. 6b-48)

Expiation for other sins and the greatness of doing the five yajñas (Śls. 49-55).

The enumeration of the *yamas* and *niyamas*. (Śls. 56-7).

The definitions of expiatory observances called Sāntapana, Mahāsāntapana, Parṇakṛcchra, Taptakṛcchra, Prājāpatya, Atikṛ-

cchra, Kṛcchrātikṛcchra, Parāka, Śāma (Saumya),<sup>1</sup> Tulāpuruṣa,<sup>2</sup> Cāndrāyaṇa of two different kinds and benefits of the observances of Cāndrāyaṇa (Śls. 58-70).

### Chapter 106. Ślokas 1-25.

On pollution due to death.

The details of obsequial rites (Śls. 1-11).

The periods of pollution according to the age of the dead and the dead person (Śls. 12-19).

The general means of purification. (Śl. 20).

Now follow five ślokas on the means of livelihood in different situations (āpaddharma) (Śls. 21-25).

### Chapter 107 Ślokas 1-38

In this chapter the whole text of Parāśarasmr̥ti is condensed in 38 ślokas:—

How Veda is considered as dharma; the dharma for Kaliyuga; how the sinner gets the fruits of his action; the importance of doing—sandhyā, snāna, japa, homa, deva and atithipūjana, daily; the duties of different castes; periods of pollution due to death of different kinds and purificatory observances in certain other cases; the result of abandoning one's good and chaste wife; the occasions for the observances as Kṛcchra, Atikṛcchra and Cāndrāyaṇa; the circumstances (5) when a woman is permitted to take another husband<sup>3</sup>; and the merits of dying along with the husband (sahamarāṇa); purifications, when one is polluted by dog-bite; mode of cremation for different kinds of death; the impurity caused by killing birds and animals which is of the durations of a day; the expiatory observances in case of homicide of different kinds. (Śls. 1-38).

### Chapter 108 Ślokas 1-28

Now begins a section on morals (nīti), known as Bṛhaspatinītisāra extending upto chapter 115. This was already noticed

1. See *Tāj.* p. 483. Śl. 321.

2. Cf. *Tāj.* p. 483. Śl. 322 and Mitākṣara's C. —पिण्याकादीनां पञ्चानां क्रमेणोक्तस्य त्रिरात्राभ्यासेन पञ्चदशाहव्यापी तुलापुरुषाख्यः कुच्छ्रो वेदितव्यः ।

3. न विद्यते ; in the text wrong ; it should be विधीयते.

by Johan van Manen<sup>1</sup>, Chintāharaṇ Chakravarti<sup>2</sup> (on its date), Ludwik Sternbach<sup>3</sup> and R.G. Tiwari<sup>4</sup>, and A.P. Karmarkar<sup>5</sup>.

Of these Johan van Manen has noticed the similarity of the Br. n.s. with the Cāṇakya śloka. On the basis of the verse found in *GP*. 112.16 in Bāṇa's Kādambarī, Chintāharaṇ Chakravarti proceeds to show<sup>6</sup> that the Nītisāra if not the whole of *GP*, at least in its present form cannot be earlier than the 9th or 10th Cent. A.D. It may be even later if it was based on Bhojarāja's collection. Ludwik Sternbach<sup>7</sup> has attempted to prove that the Nītisāra is an imitation of other Subhāṣita collections. He<sup>8</sup> has also shown that of the 390 śloka comprising the Bṛhaspati saṁhitā, 334 have been identified with one of the texts of different manuscripts of Cāṇakya-rājanītiśāstra, 11 are found in other versions of the same, 5 others are found in other Sanskrit works and only 56 śloka which have not been traced elsewhere remain as *GP*'s own. According to same writers<sup>9</sup>, two more śls. from *GP*. have been identified. R.G. Tiwari has made a Social, Political, and Cultural Study of this section<sup>10</sup>.

General maxims such as making friendship with pious men; the things one has to avoid; the things which bring one's decline; the role played by time. (Śls. 1-9).

The greatness of this nītisara uttered by Bṛhaspati. (Śl. 10).

The necessity for doing worship; the actions which do not bring one's decline; the things which one has to avoid always; how a relative may not be beneficent and an outsider may be beneficent; the definitions of a relative, father, friend, country, servant etc. (Śls. 11-17).

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1. Foreword to Cāṇ. Rāja Niti Śāra, Cal. Ori. Ser. No. 2. p. XIV.
  2. JASB. No. XXIV. (1928) pp 461-62.
  3. ABORI. XXXVII, pp. 58-110 and Purāṇa VI. I. pp. 114. 129. and Cāṇakya-Nīti Text-Tradition Vol. I. pt. ii. pp. XXXVIII-LVII.
  4. J. Indilic. XXXVIII (1960) pp. 139-165. 5. Sidaabhārati, I. pp. 236-238.
  6. JASB. No. XXIV. (1928) p. 462.
  7. ABORI. XXXVIII. pp. 58-110.
  8. Purāṇa, VI. i. pp. 114-129.
  9. Cāṇakya Nīti-Text-Tradition Vol. I. Pt. ii. Intro. pp. XXXVIII-LVII.
  10. J. of Ind. Hist. XXXVIII. (1960). pp. 139-65

The characteristics of a good and bad wife (Śls. 18-27).  
The things which make one unfirm. (Śl. 28).

**Chapter 109. Ślokas 1-54.**

Similar verses of nīti and Subhāṣita continued.

**Chapter 110. Ślokas 1-30.**

Nīti verses continued.

**Chapter 111. Ślokas 1-33.**

Nīti verses continued. Characteristics and duties of a King.

**Chapter 112. Ślokas 1-25.**

Nīti verses continued. On royal officials and servants.

**Chapter 113. Ślokas 1-62.**

Nīti verses continued. General topics relating mainly to the King.

**Chapter 114. Ślokas 1-75.**

Nīti verses continued, on general topics.

**Chapter 115. Ślokas 1-83.**

Nīti verses continued. on general topics.

The greatness of knowledge (Vidyā).

Viṣṇu told Śaunaka the nītisāra and also all vratas. Śaṅkara heard them from him and from him Vyāsa heard them and told them to others.

**Chapter 116. Ślokas 1-8.**

Vratas are described from this chapter onwards upto chapter 137. These are described in the sequence of the Tithis, Prathamā etc.

Prathamā	— Vaiśvānara, Kubera, Brahmā, Aśvinī
Dvitiyā	— Yama; Lakṣmī, Nārāyaṇa.
Tṛtīyā	— Gaurī, Vighneśa, Śaṅkara.
Caturthī	— Caturvyūha (Viṣṇu)
Pañcamī	— Hari.
Ṣaṣṭhī	— Kārttikeya, Ravi.
Saptamī	— Bhāskara.
Aṣṭamī	— Durgā.
Navamī	— Mātṛs. (the 7 divine mothers), diśā (quarters).
Daśamī	— Yama, Candra.
Ekādaśī <sup>1</sup>	— Sages.

1. See also GP. I. Ch. 135. Śl: 4.

Dvādaśī	— Hari.
Trayodaśī	— Kāma.
Caturdaśī	— Maheśvara.
Pañcadaśī	— Brahmā.
(Paurṇamī, Amāvāsyā)	— Pitaras.

### Chapter 128. Ślokas 1-18.

Some acts pertaining to all vratas like bath, continence etc. (Śls. 1-7).

The ten *Sāmānya-dharmas* applying to all vratas : kṣamā, satya dayā, dāna, śauca, indriyanigraha, devapūjā, aghihavana, santoṣa, asteya. (Śl. 8).

The purificatory *Brahmakūrca*<sup>1</sup> prepared with ghee, curd, the water sanctified with Darbha etc. (Śls. 10-11).

Observances to be avoided in Malamāsa (intercalary month): Agnyādhāna, Pratiṣṭhā, Yajña, Dāna, Vrata, Vedavrata, Vṛṣṭot-sarga, Cūḍākarāṇa, Mekhalā, Māṅgalya, Abhiṣeka. (Śl. 12).

Sāvana (a period of thirty days from darśa to darśa (new Moon)), and Saura (based on the rising and setting of the Sun); *Yajña* is done according to the former and *Vivāha* according to the latter. (Śls. 13-14a).

Combination of certain tithis as meritorious and others the contrary.

After commencing a vrata, if a woman has her menstrual period, she can cause gifts to be made by others and herself do the physical works. (Śl. 16).

Course to be followed in case of *vratabhāṅga* due to anger, error, greed and in the case of one's physical inability. (Śls. 17-18)

### Chapter 129. Ślokas 1-28.

The Śikhivrata observed in prathamā and giving a cow at the end.

Worship of, Brahmā in Caitra; offering of garlands in Śukla-aṣṭamī in Kārttika; worship of Śrīdhara in Śrāvaṇa, Kṛṣṇa Tṛtīyā; and the observance on Tṛtīyā in Phālguna.

The 12 goddesses to be worshipped in order commencing from Tṛtīyā in Mārgaśīrṣa : Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Maṅgalā, Vaiṣṇavī, Lakṣmī, Śivā, Nārāyaṇī.

Observance on the Śukla Caturthī in Māgha etc. completed in 2 years.

1. Brāhmakūrca in the text is wrong. Cf. Hemādri, Vrata, pp. 147. 238. 931-940.

List of Vratas. Chapters 117-125, 127 and 130-137. (See also Kane, HDS. V. pp. 255-462).

Month	Tithi	Name of Vrata	Deity worshipped	Other details
Caitra	Śukla Saptamī	Anodana (nā) Saptamī (I. Ch. 130. Śls. 5-6).	Sun	Fasting on Śaṣṭhī and worship on Saptamī Odana comprising of bhojya and lehya be avoided.
—do—	Śu. Aṣṭamī	Aśokāṣṭami (I. Ch. 133. Śls. 1-2).	Durgā	Drinking of water mix- ed with 8 Aśoka buds.
—do—	Śu. Navamī	Daman (ākhyā) navamī (I. Ch. 135. Śl. 2.)	Devī <sup>1</sup>	Worship with Damanaka
Āṣāḍha	Ekādaśī or Paurṇamāsyā	Cāturmāsyā (I. Ch. 121. Śls. 1-9).	Hari	Merits of avoiding cer- tain things; benefits; of some other obser- vances for 4 months (such as Cāndrāyana, Parāka etc).
Śrāvṇa		Agastyārghya (I. Ch. 119 Śl. 1-6)	Agastya	Before Sun's transit into Virgo; to be offered for 3 days; a gift is to

1. Mahiṣamardini, Cf. Hemādri, Vrata pp. 453-55.

				be made at the end of the <i>Kumbha</i> used in this connection.
		Kṛṣṇāṣṭamī <sup>1</sup> or Rohiṇy- āṣṭamī. (I. Ch. 131. Śls. 3-19).	Hari (Kṛṣṇa)	
Bhādrapada	Śukla Saptamī	Phalasaptamī (I. Ch. 130. Śl. 4)	Sun.	After the worship, dates, coconuts and <i>mātuluṅga</i> fruits are given to brahmins to satisfy Sun and for the fulfillment of all desires.
—do— <sup>2</sup>	Śu. Saptamī	Marīcasaptamī (I. Ch. 130. Śls. 1-2).	Sun	Feeding brahmins and making them eat pepper on Saptamī, one eats food after the fast on Aṣṭamī; the separated people once again come together.
—do—	Śu. Dvādaśī with Śravaṇa star	Śravaṇadvādaśī. (I. Ch. 136. Śls. 1-11).	Hari	The conjunction of the Ekādaśī and Dvādaśī called Vijayā. Fast, and

1. See Kane, HDS. V. pp. 396-7; to be done in Bhādrapada, Kṛṣṇa Aṣṭamī with Rohiṇī star.

2. To be observed on Caitra Śu. Saptamī, Bhaviṣya. I. Ch. 214. Śls. 40-47. See Kane *ibid.* p. 371.



Bhādrapada	Śu. Aṣṭamī	Dūrvāṣṭamī (I. Ch. 131. Śls. 1-2).	Dūrvā, Gaurī, Gaṇeśa, Śaṅkara.	The type of food one can eat and the benefits of the observance.
Āśvina	Śu. Aṣṭamī (in Uttarāṣāḍha star)	Mahānavamī (I. Ch. 133. Śls. 3-17; Ch. 134. Śls. 1-6).	Durgā	Worship of golden or silver image of Durgā together with the weapons; other observances; the mantra known as Mahākauśika in connection with this vrata.
do Āśvina	Śu. Navamī Śu. Ekādaśī.	Vīranavamī <sup>1</sup> (I. Ch. 135 Śl. 1) Māsopavāsa (I. Ch. 122 Śls. 1-7).	Devī <sup>2</sup> Hari	On the merits of eating once daily and the observances of Cāndrāyaṇa, Prājāpatya, Parāka etc. for a month.

1. Given as Vīravrata in Hemādri, Vrata, p. 958.

2. Seems to be Śiva or Umā or both. See Kane, HDS. V. p. 415.

Kārttika	Śu. Ekādaśī	Bhīṣmapañcaka	Hari	Tarpaṇa to manes and worship of Viṣṇu from Ekādaśī to Caturdaśī and what one should eat on each of these days and a feast is held for the brahmins on the 5th day. The greatness of this observance.
Mārgaśīrṣa	Śu. Tṛtīyā	Rambhātṛtīyā (I. Ch. 120. Śls. 1-11).	Devī	Commencing here Devī is worshipped in Her different forms—in the succeeding 11 months, with different offerings.
do	Śu. Caturthī	(I. Ch. 129. Śls. 11-22).	Gaṇa	Separately given.
Mārgaśīrṣa	Śu. Dvādaśī	Akhandadvādaśī (I. Ch. 118. Śls. 1-5)	Viṣṇu	Fasting on Ekādaśī, worship on Dvādaśī, making gifts of vessels for 4 months—Saktupātra in Caitra etc., and filled with ghee in Śrāvaṇa etc. and the merits of this observance.

—do—	Śu. Trayodaśī	Anaṅgatrayodaśī <sup>1</sup> (I. Ch. 117. Śls. 1-15).	Śambhu	Worship of Anaṅga (identified with Śambhu) every month under a different name Anaṅga, Naṭeśvara, Vireśvara, Surūpa, Śambhu, Pradyumna, Umābhadra, Sadyojāta, Surādhipa, Rudra; and the offer of homa.
Pauṣa	Śu. Aṣṭamī (On Wednesday)	Budhāṣṭamī (I. Ch. 132. Śls. 1-20)	Budha	Merits of observing on both the pakṣas; benefits of eating the prescribed quantity of food in the said manner; Story of Vīra, a brahmin at Pāṭaliputra and the benefits derived by his daughter-in-law (Vijayā) by the observance of this Vrata. The greatness of this vrata; worship of golden image of Varāha and
Māgha	Śu. Ekādaśī	Bhīmadvādaśī (I.Ch.127. Śls. 1-20)	Viṣṇu	

1. Cf. GP. I. Ch. 137. Śl. 1 Madanatrayodaśī, worship of kāmadeva with Damanaka.

Phālguna	Kṛṣṇa, Caturdaśī (between Māgha and Phālguna)	Śivarātri (I. Ch. 124. Śls. 1-22)	Śiva (Rudra)	other procedures connected with it.
<b>Month of observance optional and unspecified</b>				
Śrāvaṇa, Bhādrapada Āśvina, or Kārttika or especially in Śrāvaṇa or Bhādrapada.	Śu. Pañcamī	Daṣṭoddharaṇa <sup>1</sup> Pañcamī <sup>2</sup> (I. Ch. 129. Śls. 23-28)	Vāsuki, Takṣaka and other serpents	This observance for the removal of all poisons.

1. Also called Nāga.

2. These verses quoted by Kṛtyatattva p. 437 and Tithitattva p. 33.

(Caitra ?)

Śu. Daśamī

Digdaśamī,  
(I. Ch. 135. Śl. 3)

Benefits of eating once a day (since Caitra) and making a gift of 10 cows and gold at the end of the year.

Ekādaśī of both pakṣas  
(I. Ch. 125 Śls. 1-7 and  
Ch. 127 Śl. 20)

Viṣṇu

Merits of fasting on, as in the case of Māndhātā and Rukmāṅgada; and bad results of fasting at the meet of Daśamī and Ekādaśī, as in the case of Gandhārī; the benefits of observances when trayodaśī is also present.

Vijayasaptamī<sup>1</sup>  
(I. Ch. 130. Śls.  
7-8)Caturdaśyāṣṭamī<sup>2</sup>  
in Śu. & Kṛ. Pakṣas.  
(I. Ch. 137. Śl. 2).

Śiva

Merits of the observance for one year.

1. Vijayasaptami Cf. Hemādri, Vrata pp. 717-720 and 662-664.

2. Cf. (Vratakośa pt. I. no. 1138). Hemādri, Vrata, pp. 158-9 (Bhaviṣyottara)

Chapters 138-141 deal with the genealogies of the Solar and Lunar races. As already mentioned by Pargiter<sup>1</sup>, the account in the *GP* is a mere list of kings without any further details.

#### Chapter 138. Ślokas 1-58.

Account of the sons of Vaivasvata Manu and their successors (Śls. 1-4). The descendants of Nābhāga (Nābhānediṣṭa)<sup>2</sup> were known as Vaiśālaka dynasty (Śls. 5-13). The Śaryātas<sup>3</sup> were the descendants of Śaryāti, son of Manu (Śl. 14). The Nābhāgas<sup>4</sup> were the descendants of Nābhāga (son of Manu Śls. 15-16). The Solar race<sup>5</sup> the descendants of Ikṣvāku, a son of Manu is then given. (Śls. 17-44a). The Videha<sup>6</sup> dynasty, descendants of Ikṣvāku's son Nimi follows. Here the list in *GP*. omits the first two Nimi and Mithi Janaka and adds this to the line of Vikukṣi, son of Ikṣvāku (Śls. 44b-57).

#### Chapter 139. Ślokas 1-74.

After describing the Solar dynasty, *GP*. introduces the Lunar race. Conforming to the purāṇic tradition the text traces the divine origin and gives the dynasty<sup>7</sup> (Śls. 2-7) descended from Purūravas' son Amāvasu. Then the list takes up the Kāśī dynasty<sup>8</sup> (Śls. 8-14). The list continues with the kings of Aila race<sup>9</sup> (Śls. 15-17). To Yayāti were born Yadu and Turvasu through Devayānī and Druhyu, Anu and Pūru through Śarmiṣṭhā (daughter of Vārṣapārvaṇī) (Śl. 18). Now Haihaya dynasty<sup>10</sup> of the Yādavas is taken up (Śls. 19-24). The following verses deal with the Yādavas in the line of Kroṣṭu upto Sāttvata<sup>11</sup> (Śls. 25-35), continuing with the sons of Sāttvata-Bhajina, Bhajamāna etc., and their descendants (Śls. 36-37). The Śaiveyas<sup>12</sup> sons of Vṛṣṇi

1. AIHT. p. 80.

2. See AIHT pp. 88, 96-97, 14-47.

3. See *ibid.*, pp. 97-98.

4. See *ibid.* p. 98.

5. The list stops with Prasuśruta. see *ibid.*, p. 94-95.

6. See *ibid* pp. 95-96, 145, 147, 149.

7. See *ibid.* pp. 99. 144-45.

8. See AIHT pp. 10-145.

9. Omits Anenas and attributes this lineage to Kṣatrayiddha wrongly. See AIHT pp. 85-86.

10. See *ibid.* pp. 102, 144, 146, 148.

11. The list afterwards shows much confusion. See AIHT p. 103.

12. See AIHT. p. 107 named as Śainyas.

and his brothers are then described (Śls. 38-40). Then follows the names of the descendants of Anamitra<sup>1</sup> (in the line of Vṛṣṇi) (Śls. 41-43a). The Kukuras<sup>2</sup> are then described (Śls. 43b-48a). The descendants of Bhajamāna, known as Andhakas<sup>3</sup> are then given (Śls. 48b-50). Then it furnishes the names of kings in the line in which Kṛṣṇa was born later (Śls. 51-62). The lines of Turvasu<sup>4</sup> (Śls. 63-64), Druhyus (Śls. 64-5), Ānavas (Śls. 65-67), Titikṣu<sup>5</sup> (Śls. 68-74).

#### Chapter 140. Ślokas 1-40

The genealogy of the Pauravas<sup>6</sup>, descendants of Puru. Starting with Janamejaya it gives the genealogy upto Ajamīḍhaka (Śls. 1-8). Then follow the names of kings<sup>7</sup> of South Pāñcāla (Śls. 10-13) names of Dvimīḍhas (Śls. 14-16) kings of North Pāñcāla (Śls. 17-24), of kings of Cedi and Magadha (Śls. 25-30), other kings from Janamejaya to Pāñḍavas (Śls. 30-40).

#### Chapter 141. Ślokas 116.

This chapter continues the Paurava line upto Śl. 4 here and describes the Aikṣvākus (Śls. 5-8), and Bārhadrathas<sup>8</sup> (Śls. 9-11).

The chapter then says that the future kings would be unrighteous. Śūdras would be the rulers.

Concluding verses describe the course of final deluge.

On the language of this account in *GP.*, Pargiter<sup>9</sup> observes that the condensed account was apparently composed in Sanskrit.

The important fact<sup>10</sup> that we may note here is that the *GP.* does not include the historical dynasties which the other *Purāṇās* describe.

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1. See *ibid.*, (AIHT) p. 106.
  2. See *ibid.*, p. 104.
  3. See *ibid.*, pp. 104, 105, 148.
  4. *GP.* omits the last part here. See AIHT p. 108.
  5. *GP.* omits Jayadratha's descendants here. See AIHT p. 109.
  6. See AIHT p. 110.
  7. See *ibid.*, pp. 117, 115, 113 and 118.
  8. See *Purāṇa Texts of the Dynasties of the Kali Age*, pp. 3-8, 8-12, 13-17.
  9. See *ibid.* intro. p. xi.
  10. See *ibid.* intro. p. 13.

**Chapter 142**

Another enumeration of the avatāras of Viṣṇu, including Dhanvantari. The stories of Rāma and Āṅi Māṅḍavya in connection with the superiority of Sītā in respect of chastity are briefly given (Śls. 1-29).

**Chapter 143**

The account of Rām āyaṅa in 51 ślokas here does not show any deviation from the original.

**Chapter 144**

The story of Kṛṣṇavatāra or Harivaṅśa in 11 ślokas.

**Chapter 145**

The narration of Mahābhārata story in 42 ślokas.

We have a long section on medicine comprising chapters 146-202 treating the diagnosis (nidāna) and treatment of different diseases. Chapters 146-55 have been examined by Surabhi H. Trivedi<sup>1</sup> comparing with 1-6 adhyāyas of Nidānasthāna of the Aṣṭāṅgahṛdaya. It is known that W. Kirfel<sup>2</sup> has written on the Nidānasthāna in *GP*. But we could not use it in our thesis.

**Chapter 146.**

*Roga* (disease) and its synonyms; its five-fold division *nidāna* (diagnosis), *pūrvārūpa* (symptom of occurring disease), *rūpa* (symptoms developing during the course of the disease), *Upaśaya* (homologatory signs), *samprāpti* (pathogenesis), *rūpa* (symptoms developing during the course of the disease) its synonyms, *upaśaya* (homologatory signs), *anupaśaya* (non-homologatory sign), *samprāpti* (pathogenesis) and their definitions.

The 8 divisions of fevers according to the period, severity etc. the ascendancy and period of disease. Usage of unbeneficial things causes irritation of the humours of the body. The individual reasons for the irritation of the three humours and the combined cause of the derangement of all humours. (Śls. 1-24)

**Chapter 147**

Jvara (fevers), its synonyms; the names of the fevers which an elephant, horse, dog, cloud, water, herb and earth have.

Fever due to phlegm, āmajvara (symptoms existing), nirāmajvara (symptoms nonexistent) and fevers due to any two of the three humours and their symptoms. (Śls. 1-11).

1. *J. Ori. Inst.* M.S. Uni. Baroda, XV. 3-4 (1965), pp. 488-508.

2. Richard Garbe Com, Vol. pp. 102-108.



Sannipātajvara (fever arising from a vitiated state of the 3 humours) its symptoms, when it is curable or incurable. (Śls. 12-31).

Besides the 8 fold division of the fevers, there is also a two-fold division of six kinds (viz. śarīra-mānasa, saumyatīkṣṇa, antarbahirāśraya, prākṛta-vaikṛta, sādhyā-asādhyā, sāmānirāmaka) and their explanation. (Śls. 32-40).

Pacyamānajvara, symptoms of. (Śl. 41).

The five-fold division of fever. (Santata Satata, Anyedyu, Tṛṭīyaka, Caturthaka). (Śls. 42-3). (Malarial Remittent, Double Quotidian, Quatidian, Tertian and Quartan fever).

The views of Agniveśa and Hārītasṃṛti regarding fevers. (Śls. 44-49).

The five kinds of jvaras, their systems and observances during these. (Śls. 50-61).

The way in which fevers develop. (Śls. 62-66).

Fevers due to special developments and their symptoms. (Śls. 67-82).

#### Chapter 148.

Raktapitta (haemorrhage), its symptoms. (Śls. 1-7).

The way to control it. (Śls. 8-16a).

#### Chapter 149.

The five types of cough one severe than the preceding (caused by wind (vāta), biles, phlegm, injury, consumption).

The symptoms and the control of these. (Śls. 1-21).

#### Chapter 150.

Śvāsakāśa (asthma), its symptoms and cause. (Śls. 1-18).

#### Chapter 151.

Hikkā (hiccough) and its symptoms. (Śls. 1-13).

#### Chapter. 152.

Yakṣman (consumption); why it is known as rājayakṣmā. (Śls. 1-2).

Symptoms of it. (Śls. 3-26).

#### Chapter 153.

Arocaka (loss of appetite); its symptoms. (Śls. 1-10).

#### Chapter 154.

Hṛdroga (heart disease); symptoms of. (Śls. 1-20).

**Chapter 155**

Madātyaya (any distemper such as headache resulting from drunkenness); its symptoms. (Śls. 1-34).

**Chapter 156**

Arśas (piles); their two kinds; their cause and symptoms. (Śls. 1-58).

**Chapter 157**

Atisāra (dysentery), symptoms (Śls. 1-12); two kinds of Atisāra—(1) sāma (with fever) (2) nirāma (without fever) (Śl.13).

The difference between Atisāra and Grahaṇī. Grahaṇī (diarrhoea) symptom of (Śls. 14-26).

The six other incurable diseases besides Atisāra and Grahaṇī (Śl. 27).

**Chapter 158**

Mūtraghāta (urinary disease) and its symptoms (Śls. 1-39).

**Chapter 159**

Prameha (an urinary disease) (diabetes)—their different kinds and their symptoms (Śls. 1-37).

The ten kinds of pimples with reference to Prameha—Śarāvīkā, Kacchapīkā, Jālinī, Vinatā, Ālaji, Masūrikā, Sarṣapīkā Putriṇī, Savidārikā, Vidradhi.

**Chapter 160**

Vidradhi (abcess) and its symptoms (Śls. 1-60).

**Chapter 161**

Diseases of the stomach and their symptoms (Śls. 1-45).

**Chapter 162**

Pāṇḍu (jaundice) and Śoṭha (swelling) and their symptoms (Śls. 1-40).

**Chapter 163**

Visarpa (Erysipelas) (dry spreading itch) and its cause and symptoms (Śls. 1-24).

**Chapter 164**

Kuṣṭha (leprosy), its cause, different varieties whether curable or incurable and the symptoms of the disease (Śls. 1-41).

**Chapter 165**

The two kinds of insects—outside and inside the body; of which the outside insects are of four kinds. The outside insects of particular types are of 20 kinds.

On the nature, forms and growth of different insects. (Śls. 1-14).

**Chapter 166**

Vātavyādhi (gout, rheumatism) of different kinds and the symptoms (Śls. 1-53).

**Chapter 167**

Vātarakta (acute gout) of different kinds and their symptoms (Śls. 1-61).

**Chapter 168**

The description of yogasāra (essence of therapy) for the removal of all diseases.

The causes for the excitement of the three humours, the symptoms of disease caused by the derangement of all the humours, two or one of them (Śls. 1-14).

The seven essential ingredients of the body. (dhātu), the three doṣas (humours) and the other impurities, the characteristics of the three humours, the things which excite these (Śls. 14-19).

The effects of different tastes madhura (sweetness), amla (soartaste), dīpana (digestive), tikta (bitter), pittala (causing piles), Kaṣāya (astringent). The characteristic of an excellent dravya; the two kinds of rasapāka (change in taste): the four parts (aṅgas) of treatment; the things one has to consider before commencing the treatment (Śls. 20-27); the method of treating different kinds of people in sickness; the ways to find the strength of a man; the definition of harmony (sāmya). The predominance of particular humour in one according to the nature of food eaten by the pregnant mother; the characteristics of men according to the predominance of one of the humours or of all the three humours. (Śls. 28-35). The 4 kinds of digestive fire-manda (weak), tīkṣṇa (strong), viṣama (irregular), sama (regular) according to the predominance of one of the three humours of their equal proportion and the course of action in each.

Indigestion, its four kinds, their symptoms and the course of action in each (Śls. 36-45). The five digestive (dīpana) roots and the five aphrodisiac (vṛṣya) roots (Bilva, soma, Gambhārī, Pāṭalā, Gaṇikārikā, Śālaparṇī, Pṛṣṇiparṇī the two Bṛhati, Gokṣura) which set right phlegm and wind and biles and sannipāta fever and other diseases (46-49a). The definition of kvātha (decoction), sneha (obetion), kalka (residue), Pāka (dissolvent) basti (enemata), khara (hard), mṛdu (soft). (Śls. 46-51),

No treatment is to be undertaken by the doctors in certain cases (Śls. 52-54).

### Chapter 169

The qualities of different grains. (Śls. 1-65).

### Chapter 170

Prescription for different kinds of fevers, dysentery, diarrhoea, piles, jaundice, raktapitta (haemorrhage), coughs, loss of appetite, hiccough, vomiting, epilepsy, vātarakta (rheumatism), dropsy, rheumatism, painful discharge of urine (mūtrakṛcchra), enlargement of the spleen (plihodara), inguinal hernia (antravṛddhi), inflammation of the glands of the neck, abscess (vidradhi), wounds. (Śls. 1-78).

### Chapter 171

Remedy for fistula (nāḍivraṇa), venereal disease, leprosy and certain fevers. (Śls. 1-37).

Remedy for small pox (masūrikā) use of ground galic to destroy mosquitos. Prescription for dental, ear, afflictions, colds and eye diseases (Śls. 38-68).

### Chapter 172

Treatment for diseases of women; prescription for easy confinement; remedy for atisāra (Śls. 1-18).

Mantra to remove children's affliction (Śl. 19).

Prescription for the removal of poisons (Śls. 20-22).

The five kinds of medical treatment (Śl. 30).

When they are to be made use of (Śls. 31-53).

### Chapter 173

The things sweet (madhura), and their effect. (Śls. 1-5); sour (amla) and their effect (Śls. 6-11); pungent (kaṭu) and their effect (Śls. 14-18); astringent (kaṣāya) and their effect (Śls. 19-20); the

things which remove wind (Śls. 21-22), phlegm and biles (Śls. 23-24), phlegm (Śls. 24-25).

Use of some other dravyas for certain other things. (Śls. 26-33).

#### Chapter 174

The use of things in ghṛtas and tailas (preparation of ghee and oil) for all diseases (Śls. 1-23).

#### Chapter 175

Prescription for different kinds of fevers (Śls. 1-17).

#### Chapter 176

Treatment for baldness (Śls. 1-5).

Prescription to destroy loush in the hair etc. (Śl. 6).

Preparation which makes the hair black (Śls. 7-9).

Remedy for disease in the head (Śl. 10), ear-disease (Śls. 11-16); for the growth of the male organ (Śl. 17).

#### Chapter 177

Eye diseases and their treatment (Śls. 1-17). Remedy for the following diseases—piles, wounds, facial diseases, swelling of glands in the neck, head diseases (Śls. 18-31).

Prescription to make one beautiful. (Śls. 32-33).

Remedy for increasing digestive power, for vātaśūla, pittajvara, heart disease, cough, poisonous fever, to get sleep, to cure burning sensation, for biles, wind, śūla, epilepsy, ūrustambha (paraplegia), different kinds of wind complaints, for burning sensation on the feet; ointments for feet and for burns; remedy for heartache, wounds, indigestion, eye trouble; preparation to smear with on the body (Śls. 34-64).

The use of nasya which frees ḍākinīs, piṭṛs and brahma-rākṣasas.

Prescription to control, women, to make men strong (Śls. 65-68).

Abhicāra to destroy one's enemies (Śls. 69-74).

Remedy for growth of hair (Śl. 75), to remove heat (Śl. 76).

Prescription to destroy one's enemies, serpents, flies and mosquitos (Śls. 77-84).

#### Chapter 178

The combination of certain things to control men and women, to bring quarrel in a house to make one invisible (Śl. 1-23)

Prescriptions for obtaining excellent conception for women and for the removal of puṣpagarbha (Śls. 24-27).

### Chapter 179

Remedy for the following—to have white teeth, ear pain, women's afflictions, srāva (out flow), indigestion, cholera and eye diseases (Śls. 1-11).

### Chapter 180

Prescriptions to make one passionate to control women, make women strong, to destroy *ḍakinījvara* (dengue) on dhūpa for destruction of mosquitos; preparation to cause bhagastambha. (Śls. 1-12).

### Chapter 181

Remedy for eye pain, cough, hiccough, raktavikriyā the combination giving *kokilasvara*, (pleasing voice) lomaśātana (fall of hair) to make the teeth white (Śls. 1-10).

### Chapter 182

On taking curds; the things which develop the intellect, make one strong, and beautiful (Śls. 1-5)

Remedy for pariṇāmaśūla (painful colic) and indigestion, to make weak into stout, to make one strong and intelligent, for consumption, for lomaśātana (fall of hair). (Śls. 6-10).

To achieve agnistambhana, ambhasaḥ stambhana and control over men (Śls. 11-20).

Remedy for heartpain, preparation for various kinds of poisons Śls. 21-26), for the easy confinement of women (Śls. 27); for dysentery (Śl. 28).

### Chapter 183

Prescription for diarrhoea, dysentery, kamalā (Jaundice); the things which act as purgative; remedy for ūrustambha (paraplegia), dyspepsia, wind in muscles, epilepsy, acute gout, vomiting, biles, phlegm, fever, scabies, spleen, piles and leprosy. (Śls. 1-19).

### Chapter 184

Treatment of *Kaṭiśūla* (pain in the hip), piles, fistula, painful discharge of urine, burns, fever; prescription which keeps away thieves and tigers; remedy for hiccough, cough, for causing pregnancy, increasing the semen, for mutual pleasure in a couple; for weakness;

Procedure to make things silver-like or gold-like.

Certain combinations which accomplishes one to do certain extra-ordinary things.

Treatment of jaundice, indigestion, dental disease, poison, wind in the body, headaches, sterile woman, inflammation of the glands of the neck, spleen, pain due to wind and biles, heart disease (Śls. 1-37).

### Chapter 185

The efficacy of chanting the Gaṇapati mantra, of homa and worship of Gaṇapati on aṣṭamī and caturdaśī (8th and 14th). (Śls. 1-5)

Prescription for controlling woman and to get rejuvenation for colic, heart ache and all pains, dysentery, diarrhoea, cholera, urinary disease, eye diseases, fevers etc., dental affections (Śls. 1-37).

### Chapter 186

Remedy for urinary disease, hiccough, diabetes, inflammation of glands in the neck, hydrocele, goitre, male diseases, fistula, waste of blood, piles, to increase digestive power. (Śls. 1-15).

### Chapter 187

The things which make one free from all diseases, intelligent etc.; the food which makes one long-lived and young; the combination of things which increases one's retentive power, improves the eye sight, makes the hair black, makes one strong and long-lived (Śls. 1-14).

### Chapter 188

Remedy for inflicted wounds, fistula, impurities in blood, abscess, swelling and hardening of the vessels of the body.

Prescription to drive away goblin and demon (Śls. 1-12).

### Chapter 189

Treatment of eyes, teeth, ear, enlargement of spleen; or prescription for easy confinement; remedy for all fevers (inflammatory fever, quotidian), for all poisons, consumption, acute gout;

Prescription to drive away, goblins, demon, lion, crocodile etc. (Śls. 1-16).

**Chapter 190**

Remedy for inflammations of the glands on the neck, pains.

Prescription to make breast of women beautiful.

Remedy for spleen (enlargement), abscess, stomach ailments, leprosy, skin disease, scabies.

Prescription to get well proportioned body, to remove bad smell from the body, for afflictions of summer.

Preparation of a fragrant unguent.

Remedy for acute gout, jaundice, *raktapitta* (haemorrhage) catarrh, cough, thirst in fever, vomiting. (Śls. 1-32).

**Chapter 191**

Prescription to prevent snakes entering houses and remedy for snake-bites, dog-bites and all poisons and making of a gift of a lamp in this connection. Remedy for intoxication (Śls. 1-24).

**Chapter 192**

Remedy for indigestion, jaundice, dysentery, spleen affliction, heart pain, inflammation of glands in the neck, epilepsy, acute gout, diseases due to wind, deafness and other ear affections, for bad smell in the body and to make one strong, piles, enlargement of spleen, swelling, abscess, itch skin diseases, white leprosy.

Preparation of *Brāhmīghṛta* which makes one intelligent; prescription to have sweet voice, to make one wise.

Remedy for eye diseases etc. (Śls. 1-48).

**Chapter 193**

Prescription for the following :—to make one's mind clear; for epilepsy, fever etc. and to remove fear from goblins ; for scab, leprosy, and itching ; for colic etc. ; increasing appetite ; for cough; to act as purgative ; *dhūpa* for insanity.

Contemplation of Viṣṇu as a curative of all ills. (Śls. 1-17).

**Chapter 194**

Five chapters now follow setting forth some mantras said to be efficacious in the curing of certain diseases.

First Viṣṇukavaca in which the Lord is prayed to in His different manifestations and incarnations to protect oneself from illness and death. The Kavaca is to be borne as a talisman (Śls. 1-29)



**Chapter 195.**

The mantra for realisation of all desires within a week, addressed to Viṣṇu (Śls. 1-6).

**Chapter 196**

The mantras known as Viṣṇudharma for gaining victory over all enemies. He who bears this mantra will not only captivate others but will be freed also from all diseases (Śls. 1-16).

**Chapter 197**

Gāruḍīmantra told by Garuḍa and by Sumitra to Kaśyapa and its efficacy in removing poison.

The procedure for using this mantra.

With this mantra one not only masters all others and gains the power to move in the skies but becomes free from diseases like cāturthika (quastan) (fever etc. recurring every 4th day). (Śls. 1-55).

**Chapter 198**

Tripurāmantra and mantras relating to attendant deities like Bhairava, Śkanda etc. By this mantra also one can remove poison. (Śls. 1-10)

**Chapter 199**

Praśna Cūḍāmaṇi to be used for finding out by question (*praśna*) good and bad. Prognostication from (1) dhvaja (flagstaff) (2) dhūmra (smoke) (3) simha (lion) (4) śvā (dog) (5) vṛṣa (bull) (6) khara (ass) (7) dantīn (elephant) (8) dhvāṅkṣa (crow) (Śls. 1-35).

**Chapter 200**

On vāyu or vāta, one of the three humours of the body and its control; flowing upwards is called Agni; downwards, Varuṇa (Jala) and middling, Śakra or Mahendra. The behaviour of vāta according to the days; indications of other good and bad from the movement of Vāyu (Śls. 1-9).

**Chapter 201**

Now begins a short section on Hayāyurveda, (Aśvāyurveda).

Horses, their defects and merits of superior, middling and inferior quality.

Some treatments relating to horses (Śls. 1-32).

The same chapter has a few verses at the end on Gajāyurveda. (Śls. 33-39).

### Chapter 202

The names of herbs as told by Dhanvantari to Suśruta are now set forth (Śls. 1-86).

### Chapter 203-204

The next section is on Kātantra grammar taught by Kumāra to Kātyāyana. This section is discussed elsewhere in this thesis.

### Chapter 205

The dharmaśāstra is again taken up with chapter 205 which begins a description of sadācāra for four varṇas, the sources of dharma, the two kinds of dharma : śrauta and smārta, the eight universal dharmas, the importance of dharma, Dharma for four varṇas, and the four āśramas, the daily routine from the early hours of the morning. Under svādhyāya are mentioned all the four vedas, itihāsas, purāṇas and vedāṅgas. The division of the day into 7 parts and the apportion of the daily routines in the different parts.

### Chapter 206

Rules regarding snāna (bath) with the recitation of mantras. (Śls. 1-39)

### Chapter 207

On tarpaṇa to manes and the mantras used in this connection (Śls. 1-8).

### Chapter 208

The vaiśvadeva (Śls. 1-2).

### Chapter 209

On the worship of sandhyā (Śls. 1-9).

### Chapter 210

The procedure for performing śrāddha (pārvaṇa) (Śls. 1-34)

### Chapter 211

The procedure for performing nityaśrāddha (Śls. 1-8).

### Chapter 212

The procedure and proper period for performing (sapinḍi-karaṇa) rite. (Śls. 1-10).

**Chapter 213**

In this chapter is given succinctly a treatment in 24 verses of the essential virtues called *dharmaśūra* dealing with the avoidance of dejection, fate, charity and gifts, practice of dharma, avoidance of avarice, and other attendant evils, *Iṣṭāpūrta* or digging of wells and tanks, setting up of garden; finally treats truth, self-control, penance, purity, contentment, forbearance, straight forwardness, knowledge, quietitude, compassion, gifts all of which are referred to as constituting the eternal dharma.

**Chapter 214**

Expiations and purifications for different kinds of pollutions.

The 7 things which are always pure—flies, minute particles escaping from the mouth (*vipruṣa*), a lady, water, fire, cat, mangoose (Śl. 1).

Later in the chapter again the purāṇa reverts to the eternally pure things which require no purification (Śls. 22-24)—falling water, dust blown by wind, ladies, boys, oldmen, fruits fallen through the agency of birds, calf at birth, dog employed in the hunt, things in water, things grown on ground.

Mention is made in this chapter of the following *ṛcchras*—*Cāndrāyaṇa*, *Parāka*, *Prājāpatya*, *Ṛcchra*, *Ṛcchrārdha*, *Kṛcchrāpāda*, *Sāntapana*, *Aindhana*. (Śls. 25-65).

**Chapter 215 Ślokas 1-37**

The narration of the *Pralaya* (deluge) and the four yugas and the characteristic features of each of the latter.

In the same chapter the eighteen *Mahāpurāṇas* are enumerated (Śls. 15-16), as also the *Upapurāṇas* in Śls. 17-20. Attached is a table of *Upapurāṇas* as given here. (Śls. 1-37).

Names of *Upapurāṇas* as in *GP. I Ch. 215. Śls. 17-20.*<sup>1</sup>

Sanatkumāra (Spoken by)

Nārasimha

Skanda<sup>2</sup> (spoken by Kumāra)

- 
1. Same in *Kūrma I. Ch. I. Śls. 17-20*. See R. C. Hazra, *Studies in the Upa. Purāṇas Vol. I. pp. 4-13*; A. D. Pusalker, *Studies in the Epics and Purāṇas*, intro. p. xlvi. (gives Nanda for Skanda and Mānava for Brahmāṇḍa).
  2. Śl. 20a: 'evam sarvārthasañcayam' is read as 'sauram sarvārthasañcayam' as found in *Kūrma*.

Śivadharma (spoken by Nandiśvara)

Āścarya (spoken by Durvāsas)

Nārada (spoken by)

Kapila

Vāmana

Uśanas (uttered by)

Brahmāṇḍa.

Vāruṇa

Kālikā

Māheśvara

Sāmba

(Saura)

Parāśara (spoken by)

Mārīca

Bhārgava

In a similar connection reference to other branches of Sanskrit Literaturer-Veda, dharmaśāstra, Vedānta, Upavedas etc. are also found in this chapter.

### Chapter 216

Dissolution continued Śls 1-37)

### Chapter 217

The description of the transmigration cycle or the passage of men after death through heaven and hell and rebirth according to his acts.

The acts which will lead to heaven and those that lead to hell. (Śls. 1-37).

### Chapter 218. Ślokas 1-39

Yoga and the way to release as taught by Dattāreya to Alarka.

The five Yamas and the Niyamas and other details of Aṣṭāṅgayoga.

### Chapter 219. Ślokas 1-39

This and the following seven chapters deal with devotion towards Viṣṇu.

The eight kinds of Bhakti

Sl. 26 same as *Vi.* III. ch. 7, Śl. 14,

Reference to *mukti* attained by Śiśupala, Suyodhana etc. by the mere remembrance of His names, even though they were opposed to Him.

**Chapter 220.**

Devotion to Viṣṇu continued (Śls. 1-20).

**Chapter 221.**

On the worship (ārādhana) of Viṣṇu, Puruṣasūkta is referred to (Śls. 1-9) Śl. 3. 1st half is Bhagavad gītā. XVIII. 46.

**Chapter 223**

Śaṅkara's stotra on Narasiṁha, an incarnation of Viṣṇu. At the request of Śaṅkara, Viṣṇu is said to have assumed the Narasiṁha-form to control the hungry Mātṛgaṇas, when the latter desired to devour the world on account of their hunger and Śaṅkara could not control them. (Śls. 1-25).

**Chapter 224**

Stotra called Kulāmṛta or Jñānamṛta on Viṣṇu uttered by Śiva, proclaiming the supremacy of Viṣṇu over other gods (Śls. 1-224).

**Chapter 225**

Stotra called Mṛtyvaṣṭaka on Viṣṇu made by Mārkaṇḍeya, to ward off death. This has been treated elsewhere in this thesis. (Śls. 1-11).

**Chapter 226**

Stotra known as Acyuta stotra or Cakradharastotra spoken by Brahmā to Nārada (Śls. 1-56).

**Chapter 227**

In this and the next two chapters knowledge (jñāna) according to Śāṅkhya and Vedānta is dealt with. With this section of Pūrva-khaṇḍa also comes to an end.

Śl. 4 is an echo of Gītā.

Treatment of Yama and Niyama of Yoga.

Again verses 23.35 and 41 are echos of Gītā

**Chapter 228 Śls. 1-15**

On the supremacy of advaitic way of identifying the soul with the Brahma (सोऽहमस्मि) in attaining release from bondage.

Here also there are echos of Gītā including some reproductions.

**Chapter 229 Śls. 1-30**

This chapter is called Gītāsāra. The teachings of Gītā given in a succinct manner together with Aṣṭāṅgayoga.

Śl. 15. is Manu. Adh. IV. Śl. 138.

## UTTARAKHAṆḌA

Now begins a section which is styled the Uttarakhaṇḍa<sup>1</sup> and Pretakāṇḍa Dharmakāṇḍa<sup>2</sup>. It consists of chapters 1-35, in Chowk. Chapters 1-49 in Veṅk. and chapters 1-45 in Vaṅga editions, consisting of 1401, 2895 and 2691 verses respectively in the three editions. Of the ślokas in chapters 1-10 of the Veṅk. edition and chapters 1-11 of the Vaṅga editions some are repeated later and the others are additional. The matters common to all the three editions are not often found at the same place. In the Chowk. edition, based on Jivananda. However there is not so much difference between the other two editions.

This section is devoted to the subject of death and after life. The state of this section in the text of *GP.* is discussed elsewhere in this thesis. We shall now give a brief resume of these chapters forming the Uttarakhaṇḍa.

The three editions have been fully compared and a table showing the verses common to these, common to only two editions, and found in only one edition has been provided elsewhere.

**Chapter 1.**

After the opening verse in all the three editions, the Vaṅga and Veṅk. editions have 22 additional verses beginning with the query of Śaunaka and other sages to Sūta regarding the correct position about rebirth whether it is after death or only after experiences in hell. Sūta's reply based on what Kṛṣṇa told Garuḍa.

Garuḍa's desire to have a look at different worlds and his arrival at Vaikuṅṭha after visiting Pātāla, Bhava and Svarga and the description of Vaikuṅṭha. (Veṅk. Śls. 2a-22b, Veṅga 2a-23b).

The further portion is common to these two editions and the Chowk. edition (Veṅk. Śls. 23-32a, Vaṅga 24a-34a, Chowk. Ch. 1. śls. 3-8. Ch. 18. Śls. 6-7).

Garuḍa's query regarding observances after death, how one dies and what happens to the elements in the body and the organs and how one enjoys the fruits of one's actions and also about the expiations. These are found only in the Vaṅga. (Śls. 34b-69b) and Veṅk. (Śls. 32b-69a) editions.

- 
1. Chowk. and Vaṅga editions.
  2. Veṅk. edition.

The last verse (No. 20 in Chowk.) is found in all the three editions.

### Chapter 2.

The beginning ślokas are common to all the three editions. (Veñk. and Vaṅga Śls. 1-32a, Chowk. Ch. 19) except 5 ślokas and then follows in the Venk. and Vaṅga. editions a description of how death takes place in general and the results of one's actions in his past life (Śls. 34-92 except few in between not found in Chowk. edition).

### Chapter 3.

From Śl. 1 to Śl. 90 are found only in Veñk. and Vaṅga editions dealing with the extent and nature of sufferings one undergoes in each of the important Narakas—Raurava, Mahāraurava, Atiśīta, Nikṛntana, Apratiṣṭha, Asipatravana, Taptakumbha among 1000 Narakas.

The following portion is common to all the three editions. (Veñk. Śls. 91-105, Vaṅga 91-106a, Chowk. Ch. 21. Śls. 23-41).

The concluding pāda is found in Veñk. and Vaṅga editions only.

### Chapter 4.

In Vaṅga edition Śls. 1-35a (repeat again *ibid.* in Ch. 32) and is found to correspond to Chowk. (Ch. 22. Śls. 1-36; 40; 42-43; 47-9; 70-2) and Veñk. (Ch. 32) editions. Then it has verses treating about the sufferings one has to undergo before one's birth and of the cycle of birth and death and the rites after death found only in this edition. (Śls. 35b-72a; 73a; 75a; 78-82). The other ślokas in between the above are found in Chowk. edition.

Chapter 4 in Veñk. corresponds to Chapter 5 in Vaṅga edition dealing with the 10 expiatory gifts and their benefits; obsequial rites, Satī, obsequial rites for unnatural death. (Śls. 1-115).

Then there are verses common to all the three editions. (Veñk. Śls. 116-151a; Vaṅga Śls. 113b-148a; found again in Veñk. Ch. 4 and Vaṅga Ch. 38 corresponding to Chowk. Ch. 30. Śls. 16-62).

The Veñk. and Vaṅga editions then speak of the importance of cleanliness while performing obsequial rites; then the expiatory

observances-Kṛcchra, Taptakṛcchra, Sāntapana and their explanation follow. (Śls. 115-165).

The two verses following these are common to all editions found in Chowk. Ch. 30. Śl. 63.

The further portion (Śls. 168-175) found only in Venk. and Vanga editions is devoted to rites one has to perform on his return after obsequial rites have performed for him that he was dead; obsequial one who has not returned from abroad after; 12 or 15 years; for women dying in their menstrual courses and after delivery.

The concluding verses (176-185) are common to all the three found in Chowk. Ch. 25. Śls. 17-27

### Chapter 5

In Venk. is Chapter 6 in Vanga edition which is absent from Chowk. edition.

Rules pertaining to eating, sleeping and spending time in house after cremating a person dead in the house; the observances during the days of mourning.

The three varieties of Ṣodaśa (16) śrāddhas<sup>1</sup>-Malina, Madhya and Uttara.

The periods for the nine śrāddhas (Śls. 1-80).

How pretas reach the city of God of Death, and their suffering on their way (Śls. 86-93).

The names of the 16 places (Yāmya, Sauripura etc.) on their way. This is found in all the editions (Chowk. Ch 5. Śl. 80). Then follows a description of these and of the food the departed takes on his way to particular place in particular month. This is found only in the Venk. and Vanga editions. (Śls. 94-154).

1. Cf. GP. Sāroddhāra, pp. 50-51. *Malina-śrāddhas* one each at the following places-at the place of death, entrance to the house, half the way to the cremation ground, on the funeral pyre, on the hands of the dead body, at the time of collecting the bones after cremation (asthisāñcayana) and one on each of the ten 10 days after death.

*Madhya*-offer of piṇḍas to Viṣṇu, Śiva, Yama, and his attendants Soma, Havyavāha, Kavyavāha (fires), Kāla, Rudra, Puruṣa, Preta, Viṣṇu, Brahmā, Viṣṇu, Śiva, Yama and Tatpunesa.

*Uttama*-12 monthly śrāddhas, sapinḍikaraṇa, śrāddha after three fortnights, Six months and after the completion of one year.

Incidentally it may be observed somewhat surprisingly that contrary to its name GP. sāroddhāra explains the text of GP.



**Chapter 6.**

In Venk. is Chapter 7 in Vaṅga, and not found in Chowk. edition.

In connection with the greatness of Vṛṣotsarga rite, narration of the story of King Viravāhana, in the city of Virādha.

His visit to the hermitage of Vasiṣṭha, where the sage in reply to his query describes the Vṛṣotsarga and directs him to perform it for the removal of fear from Yama and his followers. Vasiṣṭha's narration of the story of a brahmin Dharmatrāta in the city of Videha, his visit to a forest to gather Kuśa grass for the sake of his father's ceremony and the sudden appearance of four men who carry him from place to place and finally to a king who receives the brahmin courteously. The brahmin's query as to what is that country, who are the people and why he is brought there. King's reply that whoever is bent on righteous living and is devoted to Hari is to be worshipped by the king and pray's for excuse for forcibly bringing him. The minister narrates the past life of the king.

In the city of Virādha he was formerly a Vaiśya named Viśvambhara, leading the life of a householder. Once when he was on a pilgrimage, he met sage Lomaśa and told him of the places visited by him.

The following holy places are mentioned : Gaṅgā, Sarasvatī, Kāśī, Pulahāśrama, Phalguṭīrtha, Gaṇḍakī, Cakra-  
tīrtha, Naimiṣa, Śivatīrtha, Anantaka, Gopratāra, Nāgeśa, Ayodhyā (Rāma at), Āgneya, Vāyu, Kaubera, Kaumāra, Bhūruha (?), Saukara, Mathurā, Puškara, Satyatīrtha, Jvālātīrtha, Indra-  
tīrtha, Kurukṣetra, Tāpī, Payoṣṇī, Nirvindhya, Malaya, *Kṛṣṇavenī* Daṇḍaka, Tāmracūḍa, Dyāvābhumiśvara (?), Śrīśaila, *Venkaṭādri*, *Śrīraṅga*, Candratīrtha, Bhadravata, *Kāverī*, Kuṭilācala (?), Avaṭoda, *Tāmraparṇī*, Trikūṭa Kollaka, Vasiṣṭha, Brahma-  
tīrtha, Jñānatīrtha, Mahodadhi, Hṛṣikeśa, Virāja, Viśāla, Nilaparvata, Bhīmakūṭa, Śvetagiri, Rudratīrtha, Umāvana, Vāruṇa, Sūrya-  
tīrtha, Haṁsatīrtha, Mahodaya, Viśvaiṭpa. Banditīrtha, Ratneśa, Kuhakācala (Naranārāyaṇa at), Dṛṣadvatī, Narmadā, Nilakaṇṭha, Mahākāla, Amarakaṇṭaka, Candrabhāgā, Vetravatī. Viśva-  
bhadrā, Gaṇeśvara, *Gokaṇṭha*, Bilvatīrtha, Karmakuṇḍa, Śatāraka (Śls. 59-75).

The king adds that inspite of his pilgrimage he has not got control over the mind.

Then the sage narrates him the story of Nārada<sup>1</sup> in his past life.

Nārada was the son of a brahmin and a female slave. He was taught very well in his boyhood and had the association of pious men and the good fortune to serve them during rainy season in his house. The sages explained him how people are bound by their Karmas and enjoy the fruits of their actions, how by propitiating Hari, one gets Release; the stages expatiate on the Ātman in the body, Lord's manifestations and the transitoriness of the world. The minister also added that Nārada practised as directed and reached Hari after death and was born again as the son of Brahmā and by his blessings roams about without any desire.

The sage (Lomaśa) continued that sins committed in different births get removed by the contact of pious men, and explained him the importance of performing Vṛṣotsarga and asked him to perform it.

The minister continued that the Vaiśya observed the rite as prescribed in the month of Kārttika at holy Puškara. On account of the merits of his actions he was born as King Vīrasena. After this the brahmin Dharmatrāta is taken to his own home by the servants of the King (Śls. 85-128).

Vasiṣṭha concludes his narration and directs Vīravāhana to perform Vṛṣotsarga and the King follows his injunction. After his death he is received by the God of Death saying that he deserves to dwell in Devaloka because of his merits (Śls. 129-44).

### Chapter 7

Ch. 7 in Venk. edition is Chapter 8 in Vaṅga edition on the conversation between a brahmin Santaptaka and the 5 Pretas.

Besides the account here the same story occurs in chapter 22 in Venk. and Vaṅga editions in brief, corresponding to Ch. 12 in Chowk. edition as a dialogue between Bhīṣma and Yudhiṣṭhira.

Once a brahmin named Santaptaka wandered in the forest knowing the worthlessness of saṁsāra. He lost his way and came across a dead body tied to the banyan tree with 5 pretas. The

1. Cf. Bhag. I. Ch. 5. Śl. 23, Ch. 6. Śl. 39,

pretas ran at him each saying that it will eat first and each caught hold of a particular part of the body of the brahmin and flew in the sky. The brahmin getting terrified prayed to Viṣṇu. Viṣṇu hurried to his rescue. The Yakṣa Maṇibhadra was ordered by Him to destroy the pretas. A scuffle followed between the Yakṣa in the form of a preta and the other pretas resulting in a lot of confusion between the pretas and Maṇibhadra. Finally because of the presence of Viṣṇu the pretas recollected their past lives and saluted the brahmin. They prayed excuse and narrated their story.

The five were called Paryuṣita, Sūcī mukha, Śīghraga, Rodhaka, Lekhaka deriving their name according as how they conducted themselves on different occasions.

Regarding Paryuṣita the story is told how the śrāddha food was consumed before the śrāddha by himself and the remainder served to the brahmin. On account of this sin he became a preta after death.

Sūcī mukha is the story of one who waylaid an old woman and divested her of her belongings and drank water from the vessel her son had. After his death he became a preta.

Śīghraka is the story of a Vaiśya who went for trade along with his friend, killed him while he was asleep, misappropriated all his possessions and enjoyed them. He reported that his friend was killed and robbed by thieves. He became a preta after his death.

Rodhaka is the story of the preta of a śūdra born in a rich family who drove away his brother, imprisoned his parents so that he may take the whole property and eventually himself died.

Lekhaka was a brahmin temple priest who robbed the temple idols of the jewels, killed the king, ran away to the forest where he was claimed by a tiger.

Then the pretas continued their narrative about the life they were leading then. Viṣṇu appeared before them and they were all redeemed.

## Chapter 8

Ch. 8 in Venk. is Chapter 9 in Vaṅga edition, occurring only in these two editions.

Kṛṣṇa's narration about the proper persons eligible to do aurdhvadehika rites, and what one has to do himself in case of uncertainty that someone will do śrāddha for him and the ātma-śrāddha. (Śls. 1-33).

### Chapter 9

Ch. 9 in Veṅk. is Ch. 10 in Vaṅga, not found as it is in Chowk. But Chowk. Ch. 17 corresponding to Ch. 27 in Veṅk. and Vaṅga, has the story of Babhruvāhana, king of Mahodayapura (in Tretāyuga) giving the story of Vaiśya Sudeva at Vaidiśa occurring here.

King Babhruvāhana (Vāṅga) in Kṛtayuga went to the forest, followed a deer and got separated from his retinue. He slept on the banks of a tank and then was accosted by a preta followed by 100 other pretas. On the King's questioning it the preta narrates its story of its pretahood. The preta requests the king to perform aurdhvadehika rite for the sake of those who had obtained pretahood. (Śls. 1-39).

This story (Śls. 40-51) is found in Chowk. edition (Ch. 17. Śls. 21-32).

Answering the king's question as to how to find how one is in the form of preta<sup>1</sup> in one's family, and how to get release from it, the preta also enumerates to the king the following as indications of pretas infesting a house, and concludes that the performance of Vṛṣotsarga releases one from the state of pretahood.

The performance of the rite by the king and the release of the preta from its pretahood. (Śls. 52-74).

### Chapter 10

Chapter 10 in Veṅk. is Ch. 11 in Vaṅga found only in these two editions.

On the necessity of performing śrāddhas etc. and how the food offered reaches the pretas, (Śls. 1-30).

Then begins the narration as to whether any one has seen the pitaras coming to the world to partake of the offering. The story of the performance of śrāddha by Rāma while

1. Another version of this is found in Chowk. Ch. 10. Corresponding to Ch. 20 in Vaṅga and Veṅk. editions.

Rāma and Sītā were in exile and how Sītā was able to see Daśaratha coming to partake of the offerings. (Śls. 31-50).

The reason why a śrāddha is to be performed on the Amāvāsyā day. The merits of performing śrāddha on the proper day. The rites for the manes are more important than for the deities. (Śls. 51-72).

How, the dead obtains a new body is then described. (Śls. 73-86). (Veṅk. 85-Gītā 2.23).

### Chapter 11-16

Ch. 11-16 in Veṅk. corresponds to Chs. 12-17 in Vaṅga and Chs. 1-6 in Chowk.

The course of the Karma and the passing away of the life breath. The obsequial rites must be performed the whole year.

The four kinds of beings in the world (aṇḍaja, Svedaja, Udbhijja, jarāyuja) and an estimate of their number. The rarity of human birth and its obligations. Dharma alone follows man after his death. The importance of dharma.

The obsequial rites; the importance of Vṛṣotsarga, the most important of gifts (dāna) to be done for the benefit of the dead; the importance of a son for the performance of obsequial rites; the sufferings undergone if the obsequial rite is not performed.

The merits of gift made by one before his death.

The appropriate period and other details for performing the Vṛṣayajña and the other rites done prior to it.

This is entitled a description of the world of Yama or the God and Death.

The observances immediately after death.

Before that the text deals with the course of Karma which determines the future life. The meritorious acts which could be done before death are described; acts which would bring about salvation of the departing soul. The actual process of death and what would happen at the hands of the emissaries of death who pull out the spirit of the size of thumb out of the body is then mentioned.

The offerings to be made after the departure of the soul. The rites to be done for cremating the dead body. The rites to be done during the 10 days of the death. The departed soul taking the next body. The inexorable nature of Karma.

The pretas reach the Yāmyapura on the 18th day; the description of the place—Puṣpabhadra, river; Nyagrodha tree there.

The places mentioned in the previous chapter crossed by the preta on particular months after death and the hardships undergone at these places are then dealt with.

### Chapter 17

Ch. 17 in Venk. is found in Chowk. Ch. 7 which is absent in Vaṅga.

It describes the beings called Śravaṇas who watch men's actions and duly report them to the Lord of Death. (Dharmarāja).

### Chapters 18-20

Chs. 18-20 in Venk. and Vaṅga agree with Chowk. Chs. 8-10.

The purpose of the 7 gifts of umbrella, shoe etc. for the help of the departing spirit on its way to the abode of Dharmarāja.

Different Narakas or hells are now described.

84 lakhs of Narakas are mentioned, out of which 21 are mentioned as being the most prominent ones and the names of the latter are given: Tāmisra, Lohaśaṅku, Mahāraurava, Śālmali, Raurava, Kuṇḍala, Pūtimūrtika, Kālasūtrak, Santata, Lohatoda, Saviṣa, Sapratāpana, Mahānaraka, Kokola, Sañjiva, Mahapatha, Avīci, Andhatāmisra, Kumbhīpāka, Asīpatravana, Patana.

New birth according to one's Karma.

Citragupta's scrutiny of the good and bad acts of people.

The merits of mahādānas and of observing dharma in this connection.

How the pretas returning from hell dwell in the world and afflict people.

The afflictions due to pretas and the people who could be free from these by virtue of their good deeds.

### Chapter 21.

Ch. 21 in Venk. and Vaṅga corresponds to Chowk. Ch. 11. The opening verse is found only in Venk. and Chowk. The next two verses are common to all the three editions. The verses then following are found only in Venk. and Vaṅga. Then the three editions agree almost till the end except for the last verse, found only in Chowk. and Venk. editions.

The way to find the condition of birth of a soul in its preta state and the observances to get the soul released from the preta state.

### Chapter 22

Ch. 22 in Veṅk. and Vaṅga correspond to Ch. 12 of the Chowk. edition. The first two editions have few additional verses. (8b-12a, 15-17) on the same subject.<sup>1</sup>

In connection with the narration of the causes for remaining in the state of preta, the conversation between Yudhiṣṭhira and Bhīṣma is given here which deals with the story of the four pretas Paryuṣita, Sūcī mukha, Śighraga and Rohaka and how they obtained their names and forms; the kinds of food they eat and the places where they eat the food.

Those who do not become pretas : those who fast, observe Cāndrāyaṇa, perform sacrifices, charities and Iṣṭāpūrta and help in the marriage of brahmins, and maidens, those who give education, security from fear).

Those who become pretas—(those who conduct sacrifices for those who are unfit to perform sacrifices and fail to officiate to those who are fit to perform; and is addicted to evil; he who appropriates the property of gods, brahmins and teachers and gives a dowry at the marriage of daughter and who abandons without reason wife, mother, sister daughter-in-law and daughter; appropriates the deposit kept with him, treacherous to a friend, takes to other's wife, betrayer, deceitful, harms one's own brother, the one who kills brahmines or a cow, a drunkard, takes to elder's wife, one who has left of his family tradition and has taken to evil ways, one who steals gold and land).

### Chapter 23-24

Ch. 23 in Veṅk. and Vaṅga are found in Ch. 11 of Chowk. except śloka 9-10a and 14b-15b in Veṅk. and Vaṅga edition on the same subject.

Ch. 24 in Veṅk. and Vaṅga is found in Chowk. as Chapters 13-14.

Different causes consisting of sins of omission and commission in respect of ordained duties, of the shortened lives of people in

1. See also Ch. 7.

Kali age. A list of these sins of omission and commission for the different castes is given.

The premature death of children; obsequial rites for children who die like this.

The importance of making gifts.

### Chapter 25.

Chapter 25 in Veñk. and Vaṅga correspond to Ch. 15 in Chowk.

In addition to the continuation of the matter dealt with in the previous chapter, the obsequial rites of those who die above 5 years is also given.

The importance of making gifts for the release of the preta form.

The importance of a son in obtaining release for one's father.

### Chapter 26.

Ch. 26 in Veñk. and Vaṅga is found in Chowk. as Ch. 16.

Sapiṅḍikaraṇa to be performed on the 12th day, in three fortnights or after 6 months or one year.

Either one's son, wife, brother, brother's son, a kinsman (sapiṅḍa), or a pupil can do this.

The greatness of anumaraṇa (satī) for the ladies and merits of serving the husband.

### Chapter 27

Ch. 27 in Veñk. and Vaṅga is found in Chowk. as Ch. 17 except few ślokas (10) not found in Chowk.

The story<sup>1</sup> of the king Babhruvāhana, ruler of Mahodayapura in the Tretāyuga, going for hunting and seeing a preta at the foot of a Nyagrodha tree. In reply to the King's question the preta told his story as to how he was a Vaiśya called Sudeva at Vaidiśa and how in spite of his good deeds he has become a preta because he had no progeny. Hearing the preta, the King learns the way to secure the release of the preta, does accordingly returning home.

### Chapter 28.

The opening verses in Veñk. agree with the first two verses in Chowk. Ch. 18 not found in Vaṅga. The next verse is

1. Cf. Ch. 9.



common to all. Then the text in Veñk. agrees with Vaṅga. Then again we have verses common to all the three editions.

On the gift which secures release from the state of preta.

Garuḍa's query to Kṛṣṇa on the necessity for certain observances such as dīpadāna, recitation of Viṣṇusūkta and the worship of Viṣṇu in a maṇḍala on the ground, after death.

All these are explained by Kṛṣṇa in the next chapter. Later ślokas 13a-34b in Veñk. agreeing with ślokas 14a-32b of Vaṅga are not in Chowk. edition. These are Garuḍa's query regarding certain observances after death, how one dies, what happens to indriyas etc.

The last pāda is same in all the three editions.

### Chapter 29.

Ch. 29 in Veñk. and Vaṅga is almost same in Chowk. Ch. 19. Kṛṣṇa's narration of all matters pertaining to aurdhvadehika.

The importance of a son; the reasons for placing 5 ratnas at the face of dead, the drawing of a maṇḍala for doing a homa; the greatness of darbha grass, brahmīns, mantras, fire, tulasī; the 6 things which give emancipation (mukti) Viṣṇu, Ekādāśī, Gaṅgā, Tulasī, Vipra, Dhenus; the importance of lavaṇa (salt) and its use in gifts.

### Chapter 30-32

Ch. 30. The opening pāda is found in all the three editions. The next two verses are found only in Veñk. and Vaṅga editions. The succeeding portion is found in all the three editions forming Ch. 20 in Chowk. edition, on the merits of making dānas and mahādānas.

Ch. 31. in Veñk. and Vaṅga is same as in Chowk. Ch. 21.

This chapter describes first the benefit of making different gifts after death and the best period for making a gift of a lamp.

The way in which death takes place and what happens to the different matters within the body.

### Chapter 32.

Ch. 32 in Veñk. and Vaṅga agree with Chowk. Ch. 22 upto śloka 57 in Veñk.

The details about the formation and growth of the embryo in the womb in the course of 9 or 10 months.

The enumeration of the 10 important nāḍīs or nerve-centres and also of the 10 vāyus (vital breath) in the body.

But Veñk. Edition has additional verses 58-105a on the growth of the embryo, the resolution it takes that it should never be born again and how Vaiṣṇavī māyā envelops him and he is tossed in the cycle of saṁsāra. Then we have an account of observances at the approach of death.

The further portion is common to all the three editions. (Śls. 105-130 in Veñk, 55-75 in Vaṅga, 51-74 in Chowk.)

A replica of the composition of the body is found in the universe (brahmāṇḍa).

The five things which are pre-determined by the destiny of the new-born child—span of life, Karma, wealth, learning and debt.

### Chapter 33.

Ch. 33 in Veñk. and Vaṅga is found in Chowk. as Ch. 23.

Now begins a sub-section on the world of Yama (God of Death).

Its location, extent etc.

The description of Dharmarāja.

The torments in His world.

### Chapter 34.

Ch. 34 in Veñk. and Vaṅga agrees with Ch. 24. Śls. 1-39 in Chowk. upto. Śl. 45.

The definition of dharma and adharma.

Those who do the following have no suffering on the way to the world of Yama—adhering to dharma according to smṛti, doing Iṣṭāpūrta, making gifts of land and other necessities.

The merits of having a son.

The offer of water on the days following death.

Other austerities to be observed during the days of mourning: eating some *nimba* leaves, using mud-vessel and reciting Yama-gāthā.

The succeeding six ślokas deal with the growth of the preta in the course of ten days after death. The further matter is common to all the three editions. (Veñk. Śls. 52-59). (Chowk. Śls. 40-46).

On the performance of śrāddha on the 11th day after death and of the ūnamāsyā and other rites, Discussions in this connec-

tion of the tithis called Riktā (4th, 9th or 14th day of the lunar fortnight).

Then the text describes the necessity of a gift of vessel with water (udakumbhadāna) and incidentally deals with the periods of pollution for four castes and how the above gift frees one from pollution (Śls. 60-68) found only in Veñk. and Vaṅga editions.

Then there are verses found in all the editions (Veñk. 69-107, Vaṅga 69-107, Chowk. 47-83). On the merits and rules relating to *dānas* (gifts) of *śayyā* (bed) etc.

The chapter then ends in Chowk. edition and the Veñk. and Vaṅga. editions have 39 additional verses on the importance of Sapiṇḍikaraṇa in relation to the other rites.

### Chapter 35.

Ch. 35 in Veñk. and Vaṅga agrees with Ch. 25 in Chowk. except two verses (11-13a) not found in Vaṅga.

On the sapiṇḍikaraṇa again.

The five inauspicious stars (Dhaniṣṭhā-Revatī) and the expiations for death occurring in this.

The number of śrāddhas to be performed in a year.

On the manner of preserving the dead body and obligations to be observed till the body is removed.

### Chapter 36.

Ch. 36. in Veñk. and Vaṅga. is almost the same as in Chowk. ch. 26.

Death while one is fasting (upavāsa), death of a sannyaṣin on pilgrimage.

Duties following fast, pilgrimage etc.

### Chapters 37-39.

Chs. 37-39 in Veñk. and Chowk. Chs. 27-29 correspond to Ch. 37 in Vaṅga edition.

The gift of udakakumbha (vessel filled with water) for the welfare of the pretā. The proper time and merits of making the dāna.

The 7 holy places—Ayodhyā, Mathurā, Māyā, Kāśī, Kāñci Avantikā, Dvārāvati (Dvārakā).

The visit to sacred places yields mokṣa. Mental purification is more important than pilgrimage.

The benefits of dying while fasting or in sacred places like Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Śrīphala, Arbuda, Tripuṣkara, Bhūteśvara.

The benefits of conducting the marriage of a maiden, of making mahādānas, doing Iṣṭāpūrtas, providing a house to a wise brahmin and other dānas and good deeds.

The merits of anumaraṇa (satī) for a lady.

On pollution.

The things to be abstained from doing during the ten days of pollution from death.

The periods of pollution by reason of birth and of occurrence of death caused under different circumstances.

The absence of pollution for the death of certain persons.

The occurrence of death in the midst of happy celebrations like marriages and the absence of pollution for certain things under these circumstances.

#### Chapter 40.

Ch. 40 in Veṅk. corresponds to Ch. 38 in Vaṅga and Ch. 30 in Chowk.

The fate of people who die unnaturally; no other rites for their sake except the offer of Nārāyaṇabali and tarpaṇa with Viṣṇu mantras like 'Puruṣasūkta'.

The details about the procedure for the observance-making an effigy out of darbha, offer of piṇḍas with mantras, making 8 kinds of gifts and the performance of Vaiṣṇava śrāddha for those who have an unnatural death.

Few verses of these are found only in Veṅk. and Vaṅga editions.

#### Chapter 41-42

Ch. 41 in Veṅk. is found only in Vaṅga edition as Ch. 39 dealing with the Viṣṇotsarga rite.

Ch. 42 in Veṅk. and Ch. 40 in Vaṅga agree completely. Except śloka 7 here the other ślokas are found in Chowk. 31.

In praise of various kinds of gifts.

The sins accruing to one who takes back something given as a gift; from destruction of the property of Gods, brahmasva-haraṇa and disrespect to brahmins.

**Chapters 43-45**

Ch. 43. in Veñk. corresponding to Ch. 41 in Vaṅga has only 5 verses, found also in Chowk. ch. 32. Ślokas 1-5 on the observance of expiatory rites.

Ch. 44 in Veñk. is found only in Vaṅga as Ch. 42 on the performance of rites for sinners whose death is due to serpents, animals, out-castes or suicide. Incidentally it treats of the worship of serpents.

Ch. 45 in Veñk. and Ch. 43 in Vaṅga agree completely corresponding to Ch. 32. Ślokas 6-15.

The rules regarding the observance of annual śrāddha (pārvaṇa), ekoddiṣṭa and in case if pollution due to death occurs in the middle, and if several persons die at the same time.

Here Ślokas 13-24 in Veñk. are not found in Chowk. These are on performing śrāddhas when the day or month of death is not known; the pollution of a man abroad who returns home after the pollution period and the things in the house not being affected by pollution.

The problem of the news of pollution while a śrāddha is going on.

The further material in Veñk. (Śls. 25-34) and Vaṅga editions corresponds to Ch. 33 in Chowk. On performing śrāddha everyday during the year of death. (Nityaśrāddha).

**Chapter 46-47**

Chs. 46-47 of Veñk. edition agreeing with Ch. 44 in Vaṅga, are found in chapters 34-35 of the Chowk. edition with which the Chowk. edition ends.

Karmavipāka and the taking of bodies in re-birth according to one's previous Karma. The kind of birth which the sinners take and the form of punishment for the past sins. Accordingly defective bodies, diseases and sufferings are traced to particular sin of the past life.

The extent of the Vaitariṇī river in Yama's place and the torments present there. The kinds of sins which cause suffering to one in the Vaitariṇī river. The best gifts namely godāna which helps the departed soul to cross over it.

**Chapters 48-49.**

Ch. 48 and 49 in Veñk. edition agree completely with Ch. 45 in Vaṅga edition and not found in Chowk. edition.

Of these Ch. 48 deals with the lamentation of the preta after death; the sins of omission and commission; the meritorious deeds which brings one emancipation (Mokṣa).

Ch. 49 with which this section concludes, deals with the means of getting Spiritual Salvation (Mokṣa). This chapter therefore deals with the Vedānta and the nature of the Supreme Brahman (Parabrahman) and this is advaita in tone and treatment. Supreme Being is devoid of form, qualities etc., is of the form of Sat, Cit and Ānanda. Jīvas are its amśas, as sparks from fire. Through knowledge alone one gets liberation. There are number of verses on sādhanās which are found in other texts also.

Śloka 108 is Gītā VIII. 13.

Śloka 123 describes how this Purāṇa was succesively told by Hari to Tārksya, Tārksya to Bhṛgu, Bhṛgu to Vasiṣṭha, Vasiṣṭha to Vāmadeva, Vāmadeva to Parāśara and Parāśara to Vyāsa.

The last few verses describe the merits of hearing this Purāṇa.

With the above, the text ends in Jivananda, Vangavasi and Chowk. editions. But in Veñk. edition alone there is a third section called Brahmakāṇḍa.

**BRAHMAKĀṆḌA****Chapter I. Śls. 1-92.**

This section which is called Brahmakāṇḍa gives an account of Viṣṇu considered as supreme related to Philosophy and the worship of the personal God namely Viṣṇu.

In this connection three Purāṇas are singled out as most important for people of the Kali age. The foremost is *Bhāg.* and then come *Vi.* and *GP.* Mention of three parts (amśa) of *GP.* first Karmakāṇḍa, second Dharmakāṇḍa, third, Brahmakāṇḍa,<sup>1</sup> the last namely the present one being the most important.

Then follows the names of other Purāṇas in which Viṣṇu's glory is dealt with. Matsya, Kūrma, Vāyu all the three of which called Sāttvika. The Skand, Padma, Vāmana, Varāha,

Āgneya, Bhaviṣya are mentioned as Rājasa. Brahmāṇḍa, Liṅga, Brahmavaivartaka, Mārkaṇḍeya, Brāhma, Āditya are Tāmasa.

The 18 Upapurāṇas are mentioned—Viṣṇudharmottara, Bhāgavata tantra<sup>1</sup>, Tattvasāra, Narasimha, Vāyu, Haṁsa referred to as Sāttvika Upapurāṇas, Bhaviṣyottara, Bṛhannārada, Laghunnārada, Vināyaka, Bṛhadbrahmāṇḍa are mentioned as Rājasa. Śaiva, Nandi, Pāśupata, Reṇuka, Bhairava, and also another Bhāgavata are mentioned as Tāmasa. Bhārata is also mentioned and the Bhagavadgītā is said to be important along with Viṣṇusahasranāma in Bhārata (Śls. 1-92).

## Chapter 2

The account of sṛṣṭi (creation of the world) by Lord Viṣṇu and narration of bimbapratibimbavāda (Jīva cannot be a pratibimba of Viṣṇu; it is only a subordinate and similar to Viṣṇu).

The status of Lakṣmī (Śls. 31-45) and the order in which the Gods came into being. (Śls. 46-52).

A stotra on Viṣṇu (Śls. 62-70).

## Chapter 3 Ślokas 1-58.

The different forms through which Viṣṇu manifests Himself by his power imparted to *Māyā*. Discussion of how the Lord takes these forms. Elucidation of the real nature of *Māyā*.

The creation of the three guṇas out of Prakṛti.

## Chapter 4 Ślokas 1-77.

How Lakṣmī takes the three forms of Śrī, Bhū and Durgā composed of Sattva, Rajas and Tamas.

How Viṣṇu takes the forms of Viṣṇu, Brahmā and Śiva. Brahmā and Rudra are not to be identified with these forms and are only 'āveśas'.

Criticism of the view that the three are identical.

The *sāmya* and *vaiśāmya* of guṇas explaining the process of creation. The proportion of three guṇas involving different kinds of *sṛṣṭi*.

1. One of the authorities quoted by Madhva. Śrī, Jīvagosvāmī informs that according to Hayaśirṣa Pāñcarātra' Tantrabhāgavata is a sort of Commentary on Bhāṣya.

**Chapter 5. Śls. 1-58.**

Continues the account of evolution of the tattvas beginning with *ahamkāra* born of *Mahat* and the gods presiding over each. viz. *ahamkāra* — Śeṣa.

**Chapter 6**

The tattvas and the Gods beginning with Śrī created as above praise Viṣṇu.

**Chapter 7**

The same series of stotra is continued.

**Chapter 8**

The same continued.

**Chapter 9**

The creation of divine beings called *Ajānas* which class includes Vidyādhara and others and of another class of beings born of *Ajānajas* or *Karmadevatās* the latter includes *Yakṣas*, *Apsaras*, *Rṣis* and from them the *pitaraś*.

**Chapter 10.**

The universe surrounding the egg and the 8 circles (*āvaraṇa*) in which they exist.

The Gods presiding over the *āvaraṇas* and the Gods and the tattvas which they represent. The crossing of the 8th *āvaraṇa* is *Mokṣa* (liberation).

The number and nature of living beings and their characteristics. Śls. 53, 54, 55 criticism of the philosophy of the universe being *Mithyā* and that everything being real.

The description of the *Vaikṛtik sṛṣṭi* continued.

**Chapter 11**

The praise of Viṣṇu by *Lakṣmī* and the nature and role of *Prakṛti* (*aja*) in the evolution of the different order of beings and the way in which *aja* subserves the real nature of the *jīva*.

**Chapter 12.**

Garuḍa's praise of Viṣṇu. Viṣṇu directing *Brahmā* to perform penance. *Brahmā* seeing the Lord at the end of His penance. There is some echo of some expressions from *Bhāg. X. Ch. 3. Śl. 9*,



description of Kṛṣṇa in the prison chamber soon after His manifestation. Brahmā's stotra on Viṣṇu. Greatness of Viṣṇubhakti. Reference to the servants or devotees of Vāyu (Śls.79) destroying Śivalingas.

The origin of Asuras and their conflict with the Lord.

All these above are dealt with as part of the stotra of Brahmā on Viṣṇu.

### Chapter 13.

Viṣṇu's response to Brahmā's praise and blessing Him the powers of creation. Description of the further creation.

### Chapter 14

The avatāra (manifestation) of Viṣṇu. The Lord is described, as not only the author of everything and destroyer but as enjoyer of the best in everything and in this connection a number of things which are excellent in each class are mentioned and the Lord is said to be its enjoyer (śārabhoktā).

### Chapter 15

The avatāras of Viṣṇu-Vāsudeva, Saṅkarṣaṇa, Aniruddha, Sanatkumāra, Sanandana and others, Varāha, Nārāyaṇa, Kapila the expounder of philosophy (Sāṅkhya) to sage Āsurī, Dattātreya (the expounder of Ānvikṣikī to Alarka) Svāyambhuva Manu, Kūrma, Dhanvantari, Mohinī (Śrī), Nṛṣimha, Vāmana, Paraśurāma, Vyāsa, Rāghava (Rāma), Kṛṣṇa, Buddha and Kalki.

### Chapter 16

The nature of Lakṣmī and Her manifestations as Māyā (Consort of Vāsudeva), Jayā (consort of Saṅkarṣaṇa), Śāntā (consort of Aniruddha), Kṛti (consort of Pradyumna), Śrī (Consort of Viṣṇu), Durgā or Kanyakā (who manifested Herself in Kṛṣṇāvatāra as the sister of Kṛṣṇa), Bhūdevī (consort of Varāha), Annapūrṇā, (presiding deity of the Vedas) (Śl.10), Lakṣmī (consort of Nārāyaṇa), Dakṣiṇā (consort of Yajña), Jayantī (consort of Vṛṣabha) Sītā (consort of Rāma), Rukmiṇī and Satyabhāmā (consort of Kṛṣṇa) (Śls. 1-14).

Brahmā born of Vāsudeva and Māyā, known also as Puruṣa and Viriñca and the origin of his different forms—Viriñca, Vidhi and Caturmukha (Śls. 15-19).

The different forms of Vāyu—Pradhāna (to Saṅkaraṣaṇa and Jayā), Dhṛti (to worship Nārāyaṇa), Sthiti (remains in the heart of people), Smṛti remembers Hari at Śvetadvīpa, Mukti (because He liberates people), Citta, Mahāprabhu, Bala, Yaṣṭr (sacrificer) (Śls. 20-33).

The benefit of Kāmyapūjā (worshipping for getting the desires fulfilled). (Śls. 34-45).

Other forms of Vāyu—Prajña (always sees Hari), Jñāna (always sees Hari), Mahādhyāta (the great meditator of Viṣṇu), Vijñā (capacity to know the true nature of all), Virāga (produces detachment in the hearts of yogins), Sukha (cause of happiness), Kali (cause of unhappiness). On the whole there are 19 aṁśas all manifestations of Vāyu. (65).

Manifestations of Māruti—Virocana (one of 14 moons), Rocana, Hanumāna, Bhīmasena, Śankara (an asura named Maṇiman) (Śls. 66-72).

The 3 avatāras (manifestations) of Vāyu are for the establishment of dharma and for subduing the wicked (Śls. 73-74).

In Kṛtayuga the twins Vāṇī (Brahmāṇī or Sāvitrī) and Sarasvatī were born to Pradyumna (Śls. 81-83).

The avatāras (manifestations) of Bhāratī—consort of Vāyu in the forms of Mahādhyāta, Jñānarūpa, Sukhasvarūpa, Mahāguru, Dhṛti, and Mahāprabhu (Śls. 84-89).

She is also known as Bhujī, consort of Vāyu as Citrarūpa. Her form Śradhā, consort of Vāyu as Rocanendra (Śl. 91).

Hanumān was then born in Tretā when Bhāratī took the form of Śiva (Śl. 92).

Other forms of Bhāratī—Damayantī, Kālī and Draupatī.

## Chapter 17

The story of how Bhāratī assumed different forms and consorted the God in these forms.

The story of Brahmā's curse is narrated in this connection and the following forms of Bhāratī are mentioned—Pārvatī, Sacī, Śyāmalā (consort of Yama), Uṣā (Aśvins), Draupatī. (Śls. 1-42).

## Chapter 18

Śeṣa, Garuḍa and Rudra (Ahaṅkārātmaka) are described as equal to one another,

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