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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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वसन्तपञ्चम्यङ्कः

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महेश्वरकृता देवीस्तुतिः

(वराहपुराण, वेङ्कटे. संस्क., अ. २८)

[हते वृत्रासुरे भीमे तदा सर्वे दिवौकसः ॥२९
प्रणोमूर्जय *युद्धे त्वमित्थमीशः स्तुतिं जगौ ।]

महेश्वर उवाच ॥

जयस्व देवि गायत्रि^१ महामाये महाप्रभे ॥३०

महादेवि महाभागे महासत्त्वे महोत्सवे ।

दिव्यगन्धानुलिप्ताङ्गि दिव्यस्रग्दामभूषिते ॥३१

वेदमातर्नमस्तुभ्यमक्षरस्थे^२ महेश्वरि ।

त्रिलोकस्थे त्रितत्त्वस्थे त्रिवह्निस्थे^३ त्रिशूलिनि ॥३२

त्रिनेत्रे^४ भीमवक्त्रे च^५ भीमनेत्रे^६ भयानके ।

कमलासनजे देवि सरस्वति नमोऽस्तु ते ॥३३

नमः पङ्कजपत्राक्षि महामायेऽमृतस्रवे^७ ।

सर्वगे^८ सर्वभूतेषु स्वाहाकारे^९ स्वर्धेऽम्बिके^{१०} ॥३४

सम्पूर्णे पूर्णचन्द्राभे भास्वराङ्गे^{१०} भवोद्भवे ।

महाविद्ये महावेद्ये^{११} महादैत्यविनाशिनि ॥३५

महाबुद्ध्युद्भवे देवि वीतशोके किरातिनि^{१२} ।

त्वं नीतिस्त्वं महाभागे गीष्ट्वं^{१३} त्वं गौस्त्वमक्षरम् ॥३६

त्वं धीस्त्वं श्रीस्त्वमोङ्कारस्तत्त्वे चापि परिस्थिता ।

सर्वसत्त्वहिते देवि नमस्ते परमेश्वरि ॥३७

(Var.-P. 28,30-37)

विशिष्टपाठान्तराणि

(Important variant readings from collated Mss.)

* युद्धे (v. 1. कृत्ये, कृष्णे) ति स्वयमीशः (Mss.; also Bib edn.).

1. (Sl. 30c)—गायत्रे (Majority of the Mss., also Biblioth. edn.).

2. (32 b)—अक्षरे त्वं; अक्षरस्थे. 3. (32 d)—त्रिवाचिनि; त्रिलोचने. 4. (33 a)—

भीमनेत्रे. 5. (33 a)—भीमवक्त्रस्थे. 6. (33 b)—भीमयुद्धे. 7. (34 b)—नमो

महाऽमृतस्रवे. 8. (34 c)—सर्वाङ्गि. 9. (34 d)—स्वर्धे ध्रुवे; स्वधात्मिके; सुधात्मिके.

10. (35 b)—भास्कराभे. 11. (35 c)—महावैद्ये (Beng. Mss.). 12. (36 b)—

किरातिनि; पुरातिनि; वरप्रदे. 13. (36 d)—त्वं गीस्. 14. (37 b) तस्वेति परिकीर्त्तिता.

NOTE ON THE DEVĪ-STUTI

The brief context in which this *stuti* of the Goddess occurs in the *Varāha-Purāna* is as follows :—

King Sindhudvīpa, who in his previous birth was the son of Tvaṣṭṛ and was killed by Indra by means of sea-foam, performed severe penances for procuring a son who might be able to kill Indra. During the time of his penances the presiding Goddess of the river Vetravatī approached him in human form for begetting a son from him. A son was consequently born to them, who was known as Vṛtrāsura. He became the king of Prāgjyotiṣa country and vanquished Indra and other gods. The gods resorted to Lord Śiva for help ; God Śiva took them to Brahmā, who at that time was engaged in reciting the *Gāyatrī*, standing in the waters produced from Viṣṇu's feet. The gods cried to Brahmā for help. Brahmā then pondered over the matter, when a divine girl with eight hands and wearing white garments, garland and diadem rose from the waters and riding on a lion came out. She fought with the demon Vṛtrāsura for a thousand divine years and killed him. The gods were overjoyed and bowed to her and God Śiva (Maheśvara) praised her with the above *stuti* (“स्वयमोशः स्तुतिं जनौ”).

From this context it appears that this Goddess might be *Gāyatrī*, the presiding deity of the *gāyatrī* verse which Brahmā had been muttering. But in the beginning of the Adh. (28.1) the interlocutor King Prajāpāla puts the question to sage Mahātapas how the formless Goddess *Māyā* called also as *Durgā* or *Kātyāyanī* was born in a form :—

कथं माया समुत्पन्ना दुर्गा कात्यायनी शुभा ।
आदिक्षेत्रे स्थिता सूक्ष्मा पृथङ् मूर्त्या व्यजायत ॥

From this question it is clear that this *stuti* relates to Goddess *Durgā* ; such epithets in this *stuti* as त्रिशूलिनि, त्रिनेत्रे etc. also confirm it. According to the Purāṇic conception, however, the different Goddesses—*Sāvitrī*, *Gāyatrī*, *Sarasvatī*, *Kamalā*, *Pārvatī*, *Durgā* etc.—are the female divine manifestations of the same Absolute Reality which is devoid of all names and forms, yet all

the conceivable names and forms including those of Gods and Goddesses may also be said to belong to this Highest Absolute Reality, which has been called in the *Var.-P.* (17.73f.) as Viṣṇu, Vedānta-puruṣa, Nārāyaṇa and Janārdana, from which all Gods and Goddesses originate (17.23-25) and are also identical with It (17.59-61) :—

त्वमग्निस्त्वं तथा प्राणस्त्वमपानः सरस्वती ।
 त्वमाकाशं धनाध्यक्षस्त्वं शरीरस्य धातवः ॥
 अहंकारो भवान् देव त्वमादित्योऽऽटको गणः ।
 त्वं माया पृथिवी दुर्गा त्वं दिशस्त्वं मरुत्पतिः ॥
 त्वं विष्णुस्त्वं तथा धर्मस्त्वं विष्णुस्त्वं पराजितः ।
 अक्षरार्थस्वरूपेण परमेश्वरसंज्ञितः ॥

Thus, being the manifestations of the same Reality, different Gods and Goddesses are also often treated and described as identical with each other, and hence in the *Purāṇas* the same epithets are often found used for the different Gods and Goddesses.

In Śl. 30 in the *stuti* the epithet *Gāyatrī* is used for *Durgā*. The *Devī-Purāṇa* (Adh. 45) explains this epithet of Goddess *Durgā* or *Devī* as—“गायनाद् गमनाद्वापि गायत्री त्रिदशाचिता”. In the *Devī-Bhāgavata* (VIII. 30.81) and also in the *Matsya-Purāṇa* (13.51) we have ‘गायत्री वेदवदने पार्वती शिवसन्निधौ’. The epithet *Mahāmāyā* (Śl. 30d) is generally used for *Durgā*, as in the *Devī-Mahātmya* of the *Mārkaṇḍeya-Purāṇa*.

The epithet *Veda-mātrī* (वेदमाता) (Śl. 32a), though generally used for Goddess *Gāyatrī* (cf. *Kūrma-P.*, cr edn., II. 14.55 ; *Padma-P.*, Sr.-Kh., 17.309; etc.), is also cited as one of the 1008 names of *Pārvatī* or *Durgā* in the *Kūrma-P.* (I. 11. 149). The epithets *gīr.*, *gau*, *dhī*, *akṣara* and *Omkāra* (Śl. 38) are also generally used for *Gāyatrī*, *Savitṛī* or *Sarasvatī*, but here in this *stuti* and also elsewhere these epithets have also been used for Goddess *Durgā*. The epithet *Sarasvatī* (33d) is used here for *Durgā*, as in the *Durgā-stotra* by *Arjuna* in the *Bhīṣma-Parvan* (23.12) of the *Mahābhārata* :—

स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।
 सावित्री वेदमाता च तथा वेदान्त उच्यते ॥

The epithets *Svāhā* and *Svadhā* (Śl. 34 d) in this *stuti* of the *Varāha-P.* for Goddess *Durgā* also occur in the above quoted Śl. of the *Bhīṣma-Parvan*.

Not only the epithet *Sarasvatī* is used here (Śl. 33 d) for Goddess Durgā, but she has been eulogised in the same tone of the metaphysical and philosophical description as Goddess Sarasvatī in the *Sarasvatī-stotra* of the *Mārkaṇḍeya-Purāṇa* (23.30-47) and the *Vāmana-P.* (cr. edn., स. मा. 11.6-22). Thus the description of Goddess Durgā in our *stuti* as त्रिलोकस्थे, त्रितत्त्वस्थे, अक्षरस्थे (v. 1. त्र्यक्षरे, त्र्यक्षरस्थे, त्रिवह्निस्थे) is to be compared with the following description of Goddess Sarasvatī in the *Sarasvatī-stotra* referred to above :—

उंकाराक्षरसंस्थानं यत्र देवि स्थिरास्थिरम् ।
तत्र मात्रात्रयं सर्वं, अस्ति यद् देवि नास्ति च ॥
त्रयो लोकास्त्रयो वेदास्त्रैविद्यं पावकत्रयम् ।
त्रीणि ज्योतीषि वर्गश्च त्रयो धर्मादयस्तथा ॥
त्रयो गुणास्त्रयो वर्गास्त्रयो देवास्तथा क्रमात् ।
एतन्मात्रात्रयं देवि तव रूपं सरस्वति ॥

(*Mārka.-P.*, Śls 34-37;
Vām. P. Śls. 10-12).

The epithet *Mahāvidyā* (śl. 35c) may mean here Durgā or a form of Durgā. In the Tantra-works ten Mahāvidyā-s ('a class of personifications of the Śakti or female energy of Śiva') are mentioned, and they are also mentioned as identical with the ten Avatāra-s of Viṣṇu, for Viṣṇu has been identified with *Prakṛti* and Śiva with *Puruṣa* :—

प्रकृतिविष्णुरूपा च पुरुरूपश्च महेश्वरः ।
एवं प्रकृतिभेदेन भेदास्तु प्रकृतेर्दश ॥
कृष्णरूपा कालिका स्यात् रामरूपा च तारिणी ।
बगला कूर्ममूर्तिः स्यान्मीनो धूमावती भवेत् ॥
छिन्नमस्ता नृसिंहः स्याद्द्वाराहश्चैव भैरवी ।
सुन्दरी जामदग्न्यः स्याद्द्वामनो भुवनेश्वरी ॥
कमला बौद्धरूपा स्याद् दुर्गा स्यात् कल्किरूपिणी ।

—(मुण्डमालातन्त्र, as q. in शब्दकल्पद्रुम)

Thus, Durgā as one of the ten Mahāvidyā-s has been identified with Kalki, a would-be avatāra of Viṣṇu in Kaliyuga.

Kirāti(-a-)nī (śl. 36b) is also an epithet of Goddess Durgā (Umā or Pārvatī), for Goddess Umā also assumed the form of a Kirāti (a female mountaineer belonging to a Kirāta tribe)

when she accompanied Śiva, who had already assumed the form of a Kirāta, at the time of his fight with Arjuna ; cf. *Mbh*, Vana-Parvan, Chitrasala Press edn. 39.1-4 :—

पिनकपाणिर्भगवान् सर्वपापहरो हरः ।
 कैरातं वेषमास्थाय काञ्चनद्रुमसन्निभम् ॥
 निष्पपात महावेगो दहनो देहवानिव ।
 देव्या सहोमया श्रीमान् समानव्रतवेषया ॥

Variant readings

Some of the variant readings given in footnotes above deserve our notice—

2. The v. l. व्यञ्जरस्थे for अञ्जरस्थे connotes the same sense, for the *Akṣara Omkāra* is also said to be consisting of three *akṣara*-s—अ, उ, म्.
7. The v. l. नमो महाऽमृतस्रवे for महामायेऽमृतस्रवे is a good reading, for the epithet महामाये has already been used in śl. 30.
8. The v. l. सर्वाङ्गि for सर्वगे—Both these readings bring out the cosmic aspect of the Goddess; the v. l. सर्वाङ्गि (having all the created beings and elements as Her limbs) denotes a concrete or physical conception of Durgā, while the reading सर्वगे (pervading everywhere) stands for the mental or subtle conception of the Goddess.
12. The v. l. पुरातनि and वरप्रदे for किरातिनी might have been the results of an effort for substituting an easier reading for the original किरातिनि. The reading किरातिनि might be due to metrical exigency, the correct reading is किराति (Vocative of किराती). The epithet *Kirāṭī* for Durgā has already been explained above.
14. The v. l. तरवेति परिकीर्त्तिता for तरवे चापि परिस्थिता makes the Goddess as identified with the *Tattva* or *Reality*, and not merely as residing in the *Reality*, as the reading in the text would mean.
- Śl. 36c. The reading महाभागे is uniformly given in all the collated Mss, and also in the Bib. edn. But महाभागा perhaps would have been a better or correct reading here ; or, still better the word त्वं preceding the word महाभागे may be taken as redundant.

SOCIETY AND SOCIO-ECONOMIC LIFE IN THE BRAHMAVAIVARTAPURĀṆA

By

Anantray J. Rawal

SOCIETY

I. SOCIAL ORGANIZATION

[अस्मिन् निबन्धे विदुषा लेखकेन ब्रह्मवैवर्तपुराणे वर्णितस्य सामाजिक-आर्थिक-विवरणस्य साङ्गोपाङ्गं विस्तृतं विवेचनं कृतम् । ब्रह्मवैवर्तपुराणे वर्णश्रमविवरणे कासां जातीनां वर्णनं तासामुत्पत्तिश्च कथं जाता तद्विषये साम्प्रतिक विदुषां कानि मतानीत्यादिविषया विस्तारेणोपनिबद्धाः । आश्रमव्यवस्थायाश्च का स्थितिरित्यपि विस्तरेण विवेचितम् । तत्प्रसङ्गे ब्रह्मचारि-गृहस्थवानप्रस्थसंन्यासाश्रमाणां विस्तृतं विवरणं च प्रदत्तम् । विवाहविषये विवाहस्य के के भेदाः कथं च प्रत्येकं भवति इत्यपि विवेचितम् । एवं हिन्दुजीवनपद्धतेर्विविधसंस्काराणां विधिरपि प्रदर्शिताः । आर्थिकजीवनस्य का स्थितिः तदासीत् इत्यस्यापि साङ्गोपाङ्गं विवरणमस्ति । संक्षेपेण तात्कालिकजीवनपद्धतेः ये ये विषया ब्रह्मवैवर्तपुराणे आगताः सन्ति तेषां संक्षेपेण सप्रमाण-मत्र विवरणं प्रस्तुतम् ।]

Introduction

In the study of cultural history, social structure is important and for it, one studies the caste-system, the behaviour of the different units of the society in their inter-relationship, their belief, superstitions, customs, conventions, systems of marriage, family etc.

In the study of the Indian social structure, the study of the caste is very important.¹ The terms used to denote the caste are generally Varṇa, Jāti and Jñāti. The word Varṇa occurs as early as the RV, where in most of the passages² it means³ 'colour' or 'complexion' or 'light'. The four Varṇas viz. Brāhmaṇa, Rājanya, Vaiśya and Śūdra are mentioned in the Puruṣasūkta,⁴ but the word Varṇa does not occur therein.

It is significant to note that the word *Varṇa* does not occur in the BVP, to denote a *Varṇa* system. It, however, occurs in the word *Varṇasamkarāḥ* (1.10.14). The word used in the BVP (1.10.16) to denote the main four castes viz. *Vraṇas*—is '*Jāti*'. The word *Jāti* in the sense of caste can be traced back at least to the time of *Nirukta* (12.13), but it hardly occurs in the sense of caste in the Vedic literature⁵.

The word *Jāti* implies the heridity connotatione, while the word *Varṇa* implies the colour connotation, which was so strong that when the classes came to be regularly described as *Varṇas*, four different colours were assigned to the four classes, viz. white to the Brahmin, red to the *Kṣatriya*, yellow to the *Vaiśya* and black to the *Śūdra* by which their members were supposed to be distinguished.⁶ The BVP does not refer to the idea of the ascription of colour to the castes.

Theory of the Origin of the Four Social Orders

Various theories have been propounded by the scholars regarding the origin of the caste-system, viz. Risley's Racial Theory,⁷ Nesfield's Occupational Theory,⁸ etc.

According to the Indian tradition⁹ the oldest reference about the origin of the four *Varṇas*, as noted above, is found in the *Puruṣasūkta*, which is regarded on the ground of language and matter to be one of the late hymns of the RV.¹⁰ It states that "the *Brāhmaṇa* was his mouth, his arms were made into the *Rājanya*, his thighs were the *Vaiśya*, from his feet the *Śūdra* was born". The same account is repeated in later works with slight modifications. The BVP uses the word *Jāti* instead of the word *Varṇa*.

Varṇa-System

Brahmins :

The *Brāhmīns* formed the first and the foremost order of the Hindu society. They not only claim almost divine honour as their birth-right, but also in general the other three classes submit readily to their authority, and hence the *Brāhmīns* claim superiority over all.¹¹ It is stated that the four *Jātis* proceeded from the limbs of *Brahmā* that is to say from *Brahmā's* mouth *Brāhmaṇa*, from his arms *Kṣatriya*, from his thighs *Vaiśya*

and from his feet Śūdra was born, and the intermingling of these four main Jātis led to the formation of the Varṇasaṅkara jātis (1.10.14-16).

The early Hindu literature dwells much on the pre-eminence of the Brāhmins.¹²

On the earth all holy-places are said to dwell in the feet of the Brāhmins (1.11.26). The BVP directs that not only among all the Varṇas but also among all the gods the Brāhmin should be considered as the highly respectable man (1.11.10-15, 2.26.24, 4.21.54, 4.83.33, 4.85.210) and hence a Brāhmin whether literate or illiterate is respected as Viṣṇu (1.11.30). The Brāhmins are further glorified by observing that the Brāhmins are the very life breath of Kṛṣṇa (4.83.40). The Brāhmins are said to have a birth in the divine family. The BVP states that they were born in the family of Brahmā and his sons (1.11.36). The duties and privileges of the Varṇas are dealt with at length in the works on Dharmaśāstras. The study of the Vedas, performing sacrifices, are enjoined on all the first three Varṇas,¹³ whereas teaching of the Vedas, officiating as priests at sacrifice and receiving the gifts are the special privileges of the Brāhmins.

The BVP emphasises the importance of not only the Vedic studies but also of Snāna, Tarpaṇa, Śrāddha, worship of gods, Āhnika and saṁdhyā (2.41.4-6).

The Brāhmin lost his social status under certain circumstances. In this connection the comparison of Brāhmin with a poisonless serpent is very significant, because nobody fears it and hence it gets no recognition from the people; the same applies to a Brāhmin if he follows the following mode of life :—if he does not perform saṁdhyā, takes dinner from a washerman and śūdra, cooks for śūdra, is asijivī or masijivī, is Kanyāvikrayin¹⁴ or Vidyāvikrayin, eats fish and takes dinner at the time of rising the sun (1.11.40, 2.23.23-36). The Brāhmins also observe some vratas like Ekādaśī, Janmāṣṭamī, Śivarātri and Rāmanavamī (4.59.71-72).

The BVP states that the Brāhmins should not eat fish and meat in their food (4.85.25). They should take haviṣyānna (4.43.53). They should not use milk, curd, ghee and navaṇīta got from buffaloes (4.85.20). If one Brāhmin takes pādodoka of

another one he gets religious merit of Rājasūya sacrifice (1.11.32). A Brāhmin may accept gift from a Kṣatriya, but he can not give it to a Kṣatriya (3.24.43). A Brāhmin who acts badly and eats the food of Śūdra becomes a Śūdra (1.26.4) and also if he marries with a Śūdra woman, he becomes a Cāṇḍāla (1.20.28).

Kṣatriyas

They form the next order of society. The BVP provides the following information regarding the Kṣatriyas. A Kṣatriya should give a gift to the Brāhmins and should worship Nārāyaṇa. He should take care of the people of his state like his own son. He should not return from the battle field and should either win or die (4.83.68-73, 4.59.54). The BVP defines the concept of king as follows :—if a Kṣatriya performs his duty with 'rāga' (affection) he is called a rājā (King). The BVP directs the king that he should look upon women of his state as his mother (4.59.75). This ideology is in consonance with that of the MS (7.35). The BVP gives the definitions of the rājan, maṇḍaleśvara and rājendra as follows :

A king is who has a kingdom having an extent of four yojanas. A king who possesses a kingdom hundredfold more in extent than that of a king is called a maṇḍaleśvara (4.46.18). The king Caitra was a maṇḍaleśvara (2.61.94). A man who has a kingdom tenfold more in extent than that of a maṇḍaleśvara is called a rājendra. In the assembly of Kedāra who was a son of Nandasāvarṇi who was the grand son's grandson of Brahmā, there were five lacs of such rājendras (4.16.18-2).

Army is necessary for the king to protect the state from enemies. The BVP mentions that the Kṣatriyas should maintain elephant army, cavalry, chariots and foot soldiers (4.83.72). Śaṅkhaçūḍa had three lacs of horses, five lacs of Elephants, one crore of chariots and three crores of foot soldiers in his army (2.17.10-14).

Vaiśyas

The BVP mentions only the functions of the Vaiśyas who constitute the third order of the society. It states that trade, agriculture, worship of the Brāhmins and god and observing of the vows are the functions of Vaiśyas (4.83.74). This is in accordance with the rules of Dharmaśāstras.¹⁵ The BVP permits a

co-dinner of a Kṣatriya and a Vaiśya, and this reflects upon the flexibility in the caste-rules about the joint dinner (4.115.85).

Śūdras

They form the fourth order of the society and their special duty is the service of the Brāhmins (3.35.73, 3.35.87, 4.59.66, 4.83.75). This is also in accordance with the rules of the Dharmasāstras.¹⁶

Sub-castes

There were other professions and crafts even in the times of the Saṁhitās. MM. Dr. P. V. Kane observes that owing to the cultural development, division of labour arose and numerous arts and crafts came to be developed and they were in process of contributing to the complexity of the system by creating numerous sub-castes based upon such occupations and in the times of the Saṁhitās and Brāhmaṇas there were groups founded on occupations that had become castes or were in the process of developing into castes.¹⁷ The BVP gives a list of such groups based on the occupations and moreover, sometimes, it also throws light upon their evolution.

As numerous professions developed and as it became difficult to assign any particular origin for such groups of people, Manu¹⁸ and the Mbh. (13.148.29) laid down that men's sub-caste was to be known from their actions and occupations. This shows, as MM. Dr. P. V. Kane observes, that according to writers, castes in the times of the Smṛtis were predominantly occupational.¹⁹

Some of the occupational castes as noted in the BVP are the progeny of Viśvakarman and a Śūdra-woman, whereas the other castes owe their origin to inter-caste relations. The names of the castes mentioned in the BVP are as follows in alphabetical order :—

1. Amba-
ṣṭha —He is the offspring of a Vaiśya from a Śūdra woman (1.10.48). In the MS (1.108) and YS (1 90) it is said that Ambaṣṭha is an *anuloma* child sprung from the marriage of a Brāhmin with a Vaiśya woman. Manu²⁰ prescribes the profession of medicine for him.

2. Asijivī —They followed the occupation of sword-making. He could sanctify himself by seeing Kṛṣṇa's devotee (2.6.97).
3. Aṭṭalikā- —He is the offspring of a Citrakāra from a Śūdra kāra harlot. He is degraded due to his parentage (1.10.96). According to John Wilson, he is an architect.²¹
4. Āgari —He is the offspring of a Karaṇa from a Rājaputra woman (1.10.110). John Wilson explains him as a maker of salt.²² In the census report of India of 1951, it is mentioned that their claim is to be returned as Kṣatriya or Ugrakṣatriya.²³
5. Bhaṇḍa —He is the offspring of a Leṭa from a Tivara woman (10,10.101).
6. Bhaṭa —He is the offspring of a Sūta man and a Vaiśya woman (1.10.136).
7. Bhilla —It is a hybrid caste and considered as a Sat-Śūdra (1.10.17-18) but according to Dharma-śāstras²⁴ he is one of the Antyajās.
8. Carma- —He is the offspring of a Tivara man and a kāra Cāṇḍāla woman (1.10 ; 103). According to several Smṛtis he is one of the Antyajās.²⁵
9. Cāṇḍāla —In accordance with the Dharmaśāstras and several Smṛtis,²⁶ the BVP states that he is the offspring of a Śūdra from a Brāhmin woman and he is considered as low and impure (1.10.102). He is classed with dogs.²⁷
10. Citrakāra—He is a painter. He is the offspring of Viśva-karman and a Śūdra woman. He is said to be degraded by the curse of a Brāhmin for drawing Brāhmin's caricatures (1.10.21).
11. Dasyu —He is the offspring of a Tivara man and a Taila-kāra woman (1.10.100, 114).
12. Dhanur- —It is a mixed caste by the union of a Kṣatriya man dhara and a Vaiśya woman on the first day of menstruation (1.10.117).

13. Dhīvara —He is the offspring of a Tīvara man and a Vaiśya woman (1.10.111). According to MM. Dr. P. V. Kane he is same as Kaivarta and Dāsa.²⁸
14. Gaṇaka —A man who takes wealth belonging to a god or to a Brāhmin is known as Gaṇaka—after having his births in animal and bird-creation (2.31.56). He is a Brāhmin reborn as a Gaṇaka because of his counting the money (1.10.132).
15. Gaṅgā-putra —A son born on the bank of the river Gaṅgā by a Leṭa man and a Tīvara woman is known as a Gaṅgāputra (1.10.107).
16. Gopa —He is a hybrid caste known as Sat-śūdra (1.10.107). It is one of the castes of Bengal and the claim of the Gopa is to be returned as Yādava.²⁹
17. Haḍḍi —He is a sweeper. He is the offspring of a Leṭa man from a Cāṇḍāla woman (1.10.105). The claim of the Haḍḍi is to be returned as Haihaya-Kṣatriya.³⁰
18. Jolā —He is a weaver. He is the offspring of a Mleccha and a Kuvindaka woman (1.10.121). In Bengal he is returned as a scheduled caste.³¹ According to Pt. Baladeo Upadhyay the word Jolā is Bengali form of the word Julāhā.³²
19. Kaivarta—He is a fisherman. He is the offspring of a Kṣatriya man from a Vaiśya woman (1.10.111). According to Śaṅkara the Dāsas and Kaivartas are the same.³³
20. Kalandara—He is the offspring of a Leṭa man from a Tīvara woman (1.10.101).
21. Karaṇa —He is the offspring of a Vaiśya man from a Śūdra woman. He denotes a group of officers like Kāyasthas and Adhyakṣas.³⁴
22. Karma-kāra —He is the offspring of Viśvakrman from a Śūdra woman (1.10.20). He is a blacksmith.³⁵

23. Kartāra —He is the offspring of a Kaivarta man from a Koñca woman (1.10.104). It may be noted that John Wilson³⁶ reads Kāndāra instead of Kartāra as a lection of the BVP but no edition of the BVP has this reading.
24. Kāmsya-kāra —(V.1. Kāmsakāra-Ga). He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). John Wilson explains him as a braizer.³⁷
25. Kum-bhakāra —He is the offspring of Viśvakarman from a Śūdra woman (1.10.20). Uśanas³⁸ says that he is the offspring of the clandestine union of a Brāhmin man with a Vaiśya woman.
26. Kuvindaka —He is a weaver. He is the offspring of Viśvakarman from a Śūdra woman (1.10.20).
27. Kūbara —It is a Hybrid caste and designated as Satsūdra (1.10.17).
28. Kūdara —He was born of Rṣi from a Brāhmin woman, as a result of the sexual relation on the first day of the menstrual period (1.12.115).
29. Kola —He is the offspring of a Leṭa man from a Tivara woman (1.10.101). According to Monier Williams, this is a mixed caste, a barbarian, a tribe inhabiting the hills.³⁹ It is an aboriginal race.⁴⁰
30. Koñca —He is the offspring of a fisherman and a flesher woman (1.10.104). John Wilson reads it as Koca.⁴¹ They are found mostly in Northern Bengal.⁴²
31. Koyālī —He is a coarse weaver. He is the offspring of a Tivara man and a Rajaka woman (1.1.112).
32. Koṭaka —He is a house-builder.⁴⁴ He is the offspring of an Aṭṭālikākāra and a Kumbhakāra woman (1.10.97).
33. Leṭa —It is a hybrid caste by the union of a Tivara man and a Tailakāra woman (1.10.100). John Wilson reads Leṭa as Naṭa.⁴⁵ MM. Dr. P.V. Kane⁴⁶ mentions as Naṭa and states that he is a scheduled caste in Bengal, but he does not note Leṭa.

34. Malla —He is a wrestler. He is the offspring of a Leṭa man from a Tivara woman (1.10.101). It is another name of Jhalla.⁴⁷
35. Mantra —He is the offspring of a Leṭa man from a Tivara woman (1.10.101).
36. Mālakāra—He is a gardener. He is the offspring of Viśvakaraman from a Śūdra woman (1.10.20).
37. Māmsa-
ccheda —He is a flesher. It is a mixed caste by the union of a Cāṇḍāla man and a Carmakāra woman (1.10.103).
38. Mātara —He is the offspring of a Leṭa man from a Tivara woman (1.10,101).
39. Mleccha —He is the offspring of a Kṣatriya man from a Śūdra woman. The BVP informs that Mlecchas have unbored ears, are fealess 'invincible in fight and do not observe the rules of purification and religious observances (1.10.119-120). According to the Rāmāyaṇa (1.55.3) he is the offspring of the clandestine union of a Brāhmin woman and a Vaiśya man.
40. Nāpita —He is a barber. It is a hybrid caste and considered as Sat-Śūdra (1.10.17-18). Uśanas⁴⁸ says that he is the offspring of a clandestine affair between a Brāhmin male and a Vaiśya female. Further Uśanas remarks that he is so called because he shaves the body above the navel of a person. The claim of the Nāpita is to be returned as—"Nā-ibrāhmin."⁴⁹
41. Pauṇḍ-
raka —He is the offspring of a Vaiśya man from a Śuṇḍi woman (1.10.109).
42. Rajaka —He is a washerman. He is the offspring of a Dhīvara man and a Tivara woman (1.10.112). Dhobi is a scheduled caste in Bengal, called Dhobā.⁵⁰
43. Rājaputra--He is the offspring of a Kṣatriya man and a Karaṇa woman (1.10.110).

44. Sarvasvī —He is the offspring of a Nāpita man and a Gopa woman (1.10.113).
45. Svarṇa- —He is a gold-smith. He is the offspring of
kāra Viśvakarman and a Śūdra woman and is said to be degraded for stealing Brāhmins' gold (1.10.19-20). The claim of the Svarṇakāra is to be returned as Viśvakarmā-brāhmin.⁵¹
46. Śābara —The BVP mentions them (2.31.55). It is an aboriginal jungle tribe like the Bhilla.⁵² In the Mbh (13.53.17) the Śābaras are mentioned.
47. Śaṅkha- —(V.1. raṅgakāra—ka). He is a shell-dresser.
kāra He is the offspring of Viśvakarman from a Śūdra woman (1.10.19-20).
48. Śarāṅka —He is the offspring of a Jolā man from a Kuvindaka woman (1.10.122).
49. Sūtra- —(v. 1. Sūtrakāra-kha). He is a carpenter. He is
dhāra the offspring of Viśvakar man from a Śūdra woman (1.10.19-20). The claim of the Sūtradhāra is to be returned as a Viśvakarmā-brāhmin.⁵³
50. Sūta —The BVP mentions that he was born from a Yajña (1.10.134). Kauṭilya is careful to add that the Sūta who figures in the Purāṇas as the reciter is different from this.⁵⁴
51. Śūṇḍī —He is the offspring of a Vaiśya man and a Tīvara woman (1.10.109).
52. Tailakāra—He is an oil man. He is the offspring of a Kumbhakāra man and a Koṭaka woman (1.10.98).
53. Tāmbulī —It is a hybrid caste and considered as a baniya caste (1.10.17).
54. Tīvara He is a fisherman. He is the offspring of a Kṣatriya man and a Rājaputra woman (1.10.99).
55. Yuṅgi —He is the offspring of a Veśadhārī man from a Gaṅgāputra woman (1.10.108). John Wilson⁵⁵ reads it as Yogī. Sri N. K. Dutta remarks that "a peculiar caste is the Yogi, which is neither functional nor tribal. It is sectarian caste. They

are believed to be the degraded descendants of a class of Buddhist ascetics, followers of Gorakhanath; many of their local customs, their divergence from Brahmanical rites, their adoption of priests from their own caste, their worship of the Buddhist deity Dharma confirm this view.”⁵⁶

56. Vanacara—He is the offspring of a Cāṇḍāla man and a Haḍḍi woman (1.10.106).
57. Vaidya —He is a physician. He is the offspring of Aśvinikumāra from a Brāhmin woman (1.10.123). N. K. Dutta remarks that “it is difficult to say when Vaidya which was at first a functional name became the name of a caste, but it is certain that the caste was not formed in the same way and at the same time in different parts of India. Even now a Vaidya caste as we find it in Bengal does not exist in Upper India, but the tendency towards the formation of a medical caste, can be traced as early as the time of the Mbh (13.49.9). There is a mention of a caste by name Vaidya, which is said to be formed by the union of a Śūdra male and a Vaiśya female”.⁵⁷ Dr. Baladeva Upadhyay informs that the Vaidya caste is believed to be socially some-what lower than the Brahmins in Bengal.⁵⁸
58. Vaiṣṇava —The BVP states that there is one independent and separate caste on this earth named Vaiṣṇava over and above the main four Varṇas viz. Brāhmin, Kṣatriya, Vaiśya, and Śūdra (1.11.43). The claim of the Vaiṣṇavas is to be returned as Sātvata Brahmins.⁵⁹
59. Vāgatīta —He is the offspring of a Kṣatriya man and a Vaiśya woman “begotten without the consent of the mother and forbidden by the voice.”⁶⁰
60. Vyādha —He is a hunter. He is the offspring of a Kṣatriya man and a Sarvasvī woman (1.10.113).
61. Vyāla- —He is a serpent-seizer. He is the offspring of a grāhī Vaidya man and a Śūdra woman (1.10.124).

The above mentioned description regarding the origin of castes and sub-castes can be shown in a tabular form as below :—

<i>Resultant's Caste</i>	<i>Father's Caste</i>	<i>Mother's Caste</i>
1. Ambaṣṭha	Vaiśya	Śūdra
2. Asijīvi	—	—
3. Aṭṭalikākāra	Citrakāra	Śūdra
4. Āraī	Karaṇa	Rājaputra
5. Bhaṇḍa	Leṭa	Tivara
6. Bhaṭa	Sūta	Vaiśya
7. Bhilla	—	—
8. Carmakāra	Tivara	Cāṇḍāla
9. Cāṇḍāla	Śūdra	Brāhmin
10. Citrakāra	Viśvakarman	Śūdra
11. Dasyu	Tivara	Tailakāra
12. Dhanurdhara	Kṣatriya	Vaiśya
13. Dhivara	Tivara	Vaiśya
14. Gaṇaka	—	—
15. Gaṅgāputra	Leṭa	Tivara
16. Gopa	—	—
17. Haḍḍi	Leṭa	Cāṇḍāla
18. Jolā	Mleccha	Kuvindaka
19. Kaivarta	Kṣatriya	Vaiśya
20. Kalandara	Leṭa	Tivara
21. Karaṇa	Vaiśya	Śūdra
22. Karmakāra	Viśvakarman	Śūdra
23. Kartāra	Kaivarta	Koṅca
24. Kāmsyakāra	Viśvakarman	Śūdra
25. Kumbhakāra	Viśvakarman	Śūdra
26. Kuvindaka	Viśvakarman	Śūdra
27. Kūbara	—	—
28. Kūdara	Rṣi	Brāhmin
29. Kola	Leṭa	Tivara
30. Koṅca	Dhivara	Māmsaccheda
31. Koyālī	Tivara	Rajaka
32. Koṭaka	Aṭṭalikākāra	Kumbhakāra
33. Leṭa	Tivara	Tailakāra
34. Malla	Leṭa	Tivara
35. Mantra	Leṭa	Tivara

<i>Resultant's Caste</i>	<i>Father's Caste</i>	<i>Mother's Caste</i>
36. Mālākāra	Viśvakarman	Śūdra
37. Māmsaccheda	Cāṇḍāla	Carmakāra
38. Mātara	Leṭa	Tīvara
39. Mleccha	Kṣatriya	Śūdra
40. Nāpita	—	—
41. Pauṇḍrakā	Vaiśya	Śuṇḍi
42. Rajaka	Dhīvara	Tīvara
43. Rājaputra	Kṣatriya	Karaṇa
44. Sarvasvī	Nāpita	Gopa
45. Svarṇakāra	Viśvakarman	Śūdra
46. Śabara	—	—
47. Śaṅkhakāra	Viśvakarman	Śūdra
48. Śarāṅka	Jolā	Kuvindaka
49. Sūtradhāra	Viśvakarman	Śūdra
50. Sūta	—	—
51. Śuṇḍī	Vaiśya	Tīvara
52. Tailakāra	Kumbhakāra	Koṭaka
53. Tāmbūli	—	—
54. Tīvara	Kṣatriya	Rājaputra
55. Yuṅgī	Veśadhārī	Gaṅgāputra
56. Vanacara	Cāṇḍāla	Haḍḍi
57. Vaidya	Aśvinīkumāra	Brāhmin
58. Vaiṣṇava	—	—
59. Vāgatīta	Kṣatriya	Vaiśya
60. Vyādha	Kṣatriya	Sarvasvī
61. Vyālagrahī	Vaidya	Śūdra

Āśrama-system

Varṇa as well as āśrama systems are also the important features of Indian social organization. The word āśrama is derived from the root *śram* to exert oneself and therefore it may mean a place where exertions are performed and the action of performing such exertion.⁶¹ Literally an āśrama is a halting or a resting place; the word, therefore, denotes a halt, a stoppage or a stage in the journey of life, just for the sake of rest, just for preparing oneself for further journey. The Mbh (12.234.15) says that the four stages of life form a ladder or a flight of four steps.

Such a scheme of āśrama organization helps towards the realisation of Brahman. The āśramas are four in number, and each of the āśramas constitutes a stage of life in which the individual has to train himself for a certain period, and exert himself within the circuit of the same to qualify himself for the next.⁶²

Different views have been held regarding the number of āśramas in the initial stages of its development. Dr. P. M. Modi quoting the CHU (2.23.1) and the MS (2.230, 7.78) says that in the beginning there were three āśramas.⁶³ MM. Dr. P.V. Kane⁶⁴ finds a somewhat obscure reference to the four āśramas in the AB (33.11) and Prof. Deussen⁶⁵ states that the oldest passage which names all the four āśramas in their correct order is Jābāla-upaniṣad (4). Prof. Altekar concludes that "the system of the four āśramas, Brahmacharya, Gṛhastha, Vānaprastha and Saṁnyāsa, is no doubt now regarded as very early and ancient feature of Hinduism but its early history is shrouded in mystery. It is extremely doubtful whether the system was developed in the Vedic age."⁶⁶ According to Dr. N. N. Law who substantiated Dr. Jacobi's view, 'the four stages of life were well developed at the time of the older Upaniṣadas and the mutual relations between them had been fixed before that period.'⁶⁷

Like the dharmasāstra writers, the BVP also mentions the four-fold system of the āśramas. The nomenclature as found in the BVP to denote the persons in the different stages of life is as follows :—

- | | |
|----------------------|------------------|
| 1. Brahmachārin | —A student. |
| 2. Gṛhastha | —A householder. |
| 3. Vanaprastha | —A forest hermit |
| 4. Saṁnyāsīn or Yati | —An ascetic. |

The Stage of Student

The Performance of the upanayana ceremony provides an entrance to the first stage of life. The upanayana ceremony marked the beginning of his vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing and wandering about for alms and always eating food after informing his teacher and obtaining his permission.⁶⁸

The BVP does not mention in detail the rules and regulations governing the life of a braamacārin. It is interesting to note that according to the BVP Kṛṣṇa's Vedic studies were started before the performance of his Upanayana ceremony by his teacher Sāndīpani (1.24.7, 4.101.3-5).⁶⁹

The BVP states that first of all a student should get Viṣṇumantra from his teacher and then he should serve his teacher to gain knowledge (4.83.9), and he should obey his teacher's order (1.23.6). The braamacārin should observe the purificatory rules for four-times more than those observed by the Gr̥hastha (1.26.32).

It is in the braamacaryaśrama especially and in—general, that a teacher plays a great role in the life of a pupil and the BVP has some eulogistic stanzas in honour of a teacher.

Since the earliest times, India has attached great importance to the teacher. Before starting any work one should pray to his teacher, because the teacher is more respectable than any deity. The teacher symbolises in him Brahmā, Viṣṇu, Maheśa, Prakṛti, Chandra, Ravi and Anala (1.26.6-12). If anyone worships any deity without worshiping his teacher, he incurs a sin of hundred brahmanicide (1.26.16) because the teacher is respected a hundred times more than one's own mother (2.30.193, 3.40.88).

The worship of a teacher is capable of destroying sin, removing disease and giving good things and joy (2.61.25). If the teacher is satisfied, all deities are satisfied (2.61.26, 3.40.88).

In case of one's own deity becomes angry with one, one's teacher can save one, but if a teacher becomes angry with one, none can save one (1.26.14-15, 4.35.62, 4.59.153). The teacher on his part was under the sacred obligation to fulfil his duties towards pupils. He was to love his students as his own son and should not withhold any part of the teaching of the sacred lore from him.⁷⁰

The teacher should impart knowledge to the student whether he is asked or not, and such a teacher is styled in the BVP as a "Sadguru" (1.1.39).

A teacher who shows a right path to his son, daughter, student and servant obtains a permanent *Sadgati*. If he shows

a wrong path to them he goes to a hell called Kumbhīpāka (1.8.59-60).

The stage of a House Holder

After completing the period of studentship and giving fees to his teacher, the man entered upon the stage of a house-holder (1.24.8-9). The BVP states that among four āśramas, the Gṛhas-thāśrama is the best, because, a wife, a son or a grandson are the fruit of penance (1.23.8). All the manes and deities remain at the home of a householder (1.23.9).

A householder should marry a good girl and he should procreate a son from her and then should go to forest for practising penance (1.24.14). A man should be first a householder and then a forest hermit (1.24.20), because a householder gets fame, wealth and religious merit (1.23.11). Pleasure and happiness of intercourse with a woman are equivalent with those of heaven so the Gṛhas-thāśrama is the best (1.24.25).

Thus the importance of the Gṛhas-thāśrama is emphasised with an accent on sex by the BVP. in the scheme of the āśrama organization. Incidentally it may be mentioned that the Mbh (13.11.2, 21) also states the superiority of the Gṛhas-thāśrama over all. The Smṛtis also bestow the highest praise upon this āśrama and states that all the āśramas subsist by receiving support from the householder and since men in the three other āśramas are daily supported by the householder with sacred knowledge and food, his is the leading āśrama.⁷¹

Some rules are laid down in Smṛtis for the householder, among these the concept of the Pañcamahāyajñas is very important. According to the MS (3.70) these five Mahāyajñas were offered to sages, manes, gods, beings and men, and sages were satisfied by the Vedic studies, manes by offering Tarpaṇa or Śrāddha, gods by the burnt oblations, beings by Bali offerings and men by reception of guests. This concept of the Pañcamahāyajñas widened the field of social duties by reorienting the purpose of Yajña and incorporating new Yajñas to men and to the beings in the older concept of three debts viz. that to sages, gods and manes.⁷²

The BVP does not mention these Pañcamahāyajñas but it states some duties for a householder. In response to Nanda's

query as to the rules and regulations governing the life of a householder Kṛṣṇa informed him as detailed below :—

One should take one's bath in early morning, after the bath one should observe saṁdhyā and then one should worship Śālagrāma-maṇi, Yantra and image of devaṣaṭka and then one can do one's daily routine work (4.75.5-19). A household should take his meals after his dependents have taken it (4.84.9).

The BVP also states the duties of a householder's wife as follows :—

She should get up in early morning, after doing her obeisance to her husband, she should take a bath. She should worship the domestic deities. She should take her meals after her husband and guests have taken it (4.84.15-17).

The Stage of a Forest Hermit

The man enters upon the stage of a forest hermit for securing the liberation of the soul after having seen the offspring of his sons and the decaying of his body. In this stage of life, as the name itself suggests he has to go to the forest and live on wild fruits.⁷³ In accordance with the Dharmasāstra rules⁷⁴ the BVP states that a person should go to the forest after he has a son to whom he should hand over his wife (2.53.26) for looking after her by him.

The Stage of an Ascetic

The person entered upon the last stage, viz that of an ascetic casting of all attachments to the world.⁷⁵

He had to lead a celibate life and practise abstinence from anger and pleasures of the senses.⁷⁶ He should have an equal mental attitude towards dust and gold etc. He should carry with him a staff and a water-pot, and wear red clothes. He should pray to Nārāyaṇa and not touch any woman. He should not long for a life of longer period and abandon all the actions⁷⁷ He should not sit on any vehicle and not possess a house. He should recite merely the name of Nārāyaṇa (2.36.116-124, 4.41.18, 4.59.78-82, 4.83.91-92). If anybody offers food to an ascetic he achieves the fruit of the Aśvamedha Sacrifice (4.83.85).

Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and many other nations of Europe.⁷⁸

The word 'dāsa' which is of Ṛgvedic antiquity, is met with in the BVP. The Ṛgvedic passages⁷⁹ make it clear that the dāsas or dasyus formed the opposite camp against the āryans. The CHU (5.13.2) and the Brup (6.2.7) and other Vedic passages refer to dāsīs and on these passages MM. Dr. P. V. Kane comments that 'these passages show that in the Vedic period men and women had become the subjects of gifts and so were in the conditions of slaves.'⁸⁰

The Mbh frequently refers to the gifts of dāsas and dāsīs.⁸¹ In the BVP the male and female slaves are referred to. Drunila gave one lal of dāsas and dāsīs to the Brāhmins as gift (1.20.54)

At the time of the marriage of Vasudeva and Devakī, Śiva and Pārvatī, Baladeva and Revatī and Kṛṣṇa and Rukmiṇī, Devaka, Himālaya, Kakudmī and Bhīṣmaka gave elephants, horses, chariots, cows, camels, many male and female slaves, clothes, ornaments and other vessels in their dowery. This suggests that male and female slaves were also items of gifts. (1.20.51-54, 4.7.10, 4.44.59-60, 4.106.5, 4.109.39).

II MARRIAGE.

Introduction

The institution of marriage is very important for the study of society. Married life covers one of the important periods of one's life and it has significant influence on the society. Hence the study of the institution of marriage and married life enables one to understand and appreciate the spirit of its culture and civilization in as much as repercussions and percolations of it are very felt on the various facets of the social organization.⁸²

Westermarck defines marriage as "a relation of one or more men to one or more women which is recognised by custom or law and involves certain rites and duties both in the case of the parties entering the union and in the case of the child born of it."⁸³

The following terms are used in the BVP to denote the idea of marriage viz. vivāha, var and grh. (4.105.12, 4.44.55, 2.12.18, 2.16.113, 2.61.93) out of several terms like Udvāha, Vivāha, pariṇaya, pariṇayana, pāṇigrahaṇa etc.⁸⁴

Purpose of Marriage.

From the Vedic times marriage was considered as obligatory for man as it enables him to become a householder, to perform sacrifices in honour of the gods and to procreate sons. According to Smṛtis and Digests, dharmasampatti, prajā and rati are the aims of marriage.

The importance and necessity of the marriage in one's life is beautifully pointed out in the BVP by bringing out the importance and the need of a son as follows :—

The house is bereft of its beauty without a son, in short, it is no house without a son. The penance of an ascetic who has no son is futile like the water in trickling out from the sieve. Briefly, the childrenlessness is indeed a great misery (3.2.23, 3.5.5, 2.46.58). Thus the BVP brings out the prajā aspected connected with marriage.

The rati-aspect is pointed out when it is said that the pleasures of sexual intercourse with a rasikā (lustful woman) are difficult to be had (4.30.75). The Dharmaśāstra also supports the rati—aspect of marriage.⁸⁶

Qualifications of the Bride and the Bridegroom.

The ancient law-givers enumerated the following necessary qualifications of a bridegroom, viz. good family, good character bodily appearance, fame, learning wealth, support of relatives and friends caste, youth, strength, health, and ambition.⁸⁷

One should marry one's daughter with a man having a peaceful mind, who is virtuous, young, learned, wealthy, vaiṣṇava, jolly, beautiful and amicable (2.16.95, 3.20.40, 4.23.57-60). He should not marry his daughter with a man having a bad character, who is vicious, old, weak, diseased, illiterate, poor, stupid, deaf, blind, dumb, lame, sinful, undiscerning blameworthy, devoid of good qualities, short tempered, extremely ugly, defective in limb, dull, impotent and miserly (2.16.93-94, 3.20.41.48.50).

Himālaya denied to marry his daughter Pārvatī with Śiva, because Śiva was unwealthy, brotherless and friendless. A person who married his daughter with a man, devoid of the above mentioned qualifications, goes to hell (4.41.48).

The BVP states that one should marry a girl coming from a noble family (1.24.14). The Bp (167.25) also supports the above view of the BVP.

Marriageable Age

According to VSD (S.1), GDS (4.1), and Ys (1.52) the bride should be younger than the bridegroom. As stated in the Bp (1.07,47) a young maiden for an old man is as dangerous as poison and a younger man for an old woman is as beautiful as nectar.

The BVP gives some glimpses of the marriageable ages by some cases. Buddha married, Kubera's daughter, Retasā who was sixteen years old (2.61.93), Rādhā married at the age of twelve with Rāyaṇa (2.49.37), Sāvitrī also married at the age of twelve (2.26.2). As stated at another place, one gets Durgādāna-phala by giving one's eight years old daughter to a Brāhmin (4.76.54, 4.77.58).

Thus according to the BVP the age limit for marriage in the case of a girl was from eight years to sixteen years. But the BVP does not throw any light on the age limit of the bridegroom.

Types of Marriage

There are various types of marriage based on a humaric variation in the partners, while others the traditional eight ones are distinguished from each other from the point of view of ritual and mode.⁸⁸

Monogamy

"Monogamy is not only the most important form of marriage not only that which predominates in most communities, and which occurs, statistically speaking in an overwhelming majority of instances, but it is also the pattern and photo type of marriage."⁸⁹

The BVP provides the following instances of monogamy.

1. Upabarhaṇa—Mālāvati, (2) Maṅgala—Medhā, (3) Kubera—Manoramā; (4) Kāma—Rati; (5) Agni—Svāhā; (6) Vāyu—Vāyavi; (7) Satyavāna—Sāvitrī;—(8) Manu—Śatarūpā, (9) Ākūti—Ruci; (10) Dakṣa—Prasūti; (11) Kardama—Devahūti; (12) Śiva—Satī.

Polygamy⁹⁰

“Monogamy has been the cherished ideal and also the legalised form of the Indian institute of marriage and this form also seems to have been the ideal and was probably the rule, in the vedic period but the vedic literature is full of references to polygamy.⁹¹

The following is the list of polygamists as mentioned in the BVP.

<i>Name of the polygamists</i>	<i>Name/Number of the consorts,</i>
1. Kṛṣṇa	—(1) Rādhā; (2) Rukmiṇī; (3) Kāliṅdī; (4) Lakṣmaṇā; (5) Nagnajiti; (6) Satyabhāmā; (7) Śai-byā; (8) Mitravindā; (9) Ratnamālā; (10) Suśilā; (11) Jāmbavatī; and sixteen thousand one hundred daughters of Mura. (4.122.33-35).
2. Nanda	—(1) Yaśodā; (2) Rohiṇī; (4.14.27).
3. Nārāyaṇa	—(1) Lakṣmī; (2) Gaṅgā; (3) Tulasī; (4) Sarsvatī; (2.12.1).
4. Dharma	—(1) Śānti; (2) Puṣṭi; (3) Dhṛti; (4) Tuṣṭi; (5) Kṣamā; (6) Śraddhā; (7) Mati; (8) Smṛti; (9) Mūrti; (1.9.9.-10).
5. Kaśyapa	—(1) Aditi; (2) Diti; (3) Kadru; (4) Vinatā, (5) Surabhi; (6) Saramā; (7) Danu, (1.9.16-18).
6. Candra	—27 Nakṣatras (1.9.48).
7. Upabarhaṇa	—50 Women (4.130.3).

These are the examples of several polygamy i.e. marriage with two or more sisters.

Polyandry⁹²

There is a difference of opinion regarding the existence of polyandry in vedic times. MM. Dr. P.V. Kane⁹³ and Dr. A. S.

Altekar⁹⁴ deny the existence of polyandry in the Vedic Society while Dr B. S. Upadhyaya⁹⁵ mentions that it existed in the Vedic Society.

The most glaring example of polyandry in Sanskrit literature is that of Draupadī as the wife of five Pāṇḍavas. In the BVP there is also a reference to the Polyandrous marriage of Draupadī (2.14.60). The BVP also mentions one more instance of polyandry. It is the instance of Svadhā who was the wife of manes (2.1.103). It may be noted that these are the instances from the mythological domain.

Thus it is clear that the BVP favours monogamy and disapproves polygamy. It has nothing to say about polyandry. Nārāyaṇa said to Gaṅgā, Lakṣmī and Sarasvatī that the monogamists are happy and polygamists are never happy. The BVP further also observes that many co-wives cannot have dignified life together. (2.6.56, 2.6.54).

Forms of Marriage

From the times of GS, DS, and Smṛtis the ancient Indian law recognised the eight forms of marriage which differ in ritual and mode.⁹⁶

1. Brāhma —In this form, the father gives his daughter decked with ornaments and jewels to a learned man of good conduct invited by him.
2. Daiva —In this, the father gives his daughter with ornaments to a priest who duly officiates at a sacrifice during the course of its performance.
3. Ārṣa —In this form, the father gives his daughter after receiving from the bridegroom a cow or a bull or a pair.
4. Prājāpatya —In this the father gives his daughter after addressing the couple with the text-Sahobhau caratām.
5. Āsura —In this the bridegroom receives a maiden after having given as much wealth, as he can afford to give to the kinsmen and the bride herself.
6. Gāndharva —In this form, the union of the girl and the bridegroom is by mutual consent.

7. Rākṣasa —This form of marriage involves the forcible abduction of a maiden from her home, while she cries out and weeps after her kinsmen have been slain and wounded and their houses and fortresses have been broken upon.
8. Paisāca —In this a man by stealth seduces a girl who is sleeping, intoxicated or intellectually disordered.⁹⁷

As regards the first four forms all the law-givers approve of them and agree also to the fact that the last is the worst but opinion is divided as to which of these are the approved ones for the members of the different Varṇas.⁹⁸

The BVP has the following instances of the Brāhma-vivāha as well as the Gāndharva-vivāha.

Brāhma-vivāha

Vasudeva	—Devakī (4.7.9).
Vṛṣabhānu	—Kalāvati (4.17.141).
Śiva	—Pārvatī (4.44.57).
Baladeva	—Revati (4.106.4).
Kṛṣṇa	—Rukmiṇī (4.109.38).

Gāndharvavivāha

Hari	—Gaṅgā (2.16.113).
Budha	—Retasā (2.61.93).
Kṛṣṇa	—Rādhā (4.15.118).
Aniruddha	—Uṣā (4.114.90).

It may be noted that the marriage of Aniruddha and Uṣā shows the features of the Rākṣasa and Gāndharva forms of marriage. It has the feature of the Rākṣasa type of marriage to the extent that the sleeping Aniruddha was kidnapped and taken to the abode of Uṣā. The condition of the Rākṣasavivāha is reversely fulfilled here that the bridegroom is kidnapped and not the bride (4.114.79-80).

The BVP does not mention any case of either an intercaste marriage or a Svayamvara form of marriage. It is silent on the question of the limitations of marriage.

Art of Sexual Life

“As the practical side of life is never rigidly excluded in the glory of spiritual exaltation, there is an early and frank recognition of the sex impulse as one of the most powerful impulses of the human mind”.¹⁰⁰ The knowledge of sex-psychology was considered as an important science in ancient India.¹⁰¹ The Kāmasūtra of Vātsyāyana is the best and an authentic work on the sex-psychology¹⁰² and the BVP also throws a flood of light on this problem.

The Kāmasūtra describes various techniques for sexual pleasure, e.g. kissing, embracing, nail-marking and teeth-marking etc.¹⁰³, but the BVP mentions kissing, embracing, nail-marking and teeth-marking.

Kṛṣṇa gave four types of kisses to Rādhā in their Śṛṅgārakṛīḍā (4.15.149) and he gave eight types of kisses to Gopīs (4.28.111). Nalakūbara, the son of Kubera saw Rambhā and he gave to her six types of kisses (4.14.33). Thus the BVP states some number of kisses that were given, but it does not name them. Vātsyāyana mentions seven types of kisses, amongst them the first four are main¹⁰⁴. The four types of the kisses mentioned here in the BVP may probably refer to its four main varieties as given in the Vātsyāyana's Kāmasūtra. Kokkoka, the author of the Rati-rahasya mentions thirteen types of kisses, amongst them the seven types mentioned by Vātsyāyana are included therein.¹⁰⁵ Likewise kissing is also important in Kāmakṛīḍā.¹⁰⁶ Kṛṣṇa had embraced in nine different ways the Gopīs in his kṛīḍā (4.28.111). Nalakūbara gave three types of embracing to Rambhā (4.14.33). The twelve types of embracing mentioned here in the BVP may probably refer to those twelve types mentioned in the Rati-rahasya.¹⁰⁷

Over and above kissing and embracing, nail-marking and teeth-marking are included in the Kāmakṛīḍā.¹⁰⁸ The BVP refers to the nail-marks and teeth-marks also (4.14.33-34, 4.28.111-112) in the context of Rādhā, Gopīs and Kṛṣṇa. Generally in copulation posture the man is more active than the woman. Vātsyāyana states that to achieve sexual pleasure a woman should also take part as the man and it is for this

reason, he mentioned “Viparīta-rati” and this technique is necessary to achieve highest pleasure from intercourse.¹⁰⁹ Jayadeva also, in his Ratīmañjarī mentions the Viparīta-rati.¹¹⁰ He has described the Viparīta-rati śṛṅgāra between Kṛṣṇa and Rādhā in his Gītagovinda.¹¹¹

The BVP also notes the following instances of Viparītarati between—

- | | |
|---------------|--------------------|
| 1. Śiva | —Pārvatī (3.1.16). |
| 2. Indra | —Rambhā (3.20.46). |
| 3. Kṛṣṇa | —Virajā (4.3.16). |
| 4. Kṛṣṇa | —Rādhā (4.21.73). |
| 5. Nalakūbara | —Rambhā (4.14.33). |

Kanyāvīkṛaya

The practice of the Kanyāvīkṛaya is a very ancient one, going back to the Vedic period.¹¹² Such pieces of evidence show that in ancient times girls were purchased for marriage as was the case in many other countries.¹¹³

Gradually the public feeling changed and the sale of daughter by the father or brother was not only severally condemned but even taking of a present by them was looked down.

But, in spite of such an unfavourable attitude towards Kanyāvīkṛaya, the practice has not died out entirely even in modern times.

The BVP has a reference with this practice when it lays down a prescriptive statement that one should not take any sum of money from the husband of one's daughter, and further adds that if anyone takes money from one's daughter's husband, one goes to hell (2.16.96, 4.83.64).

Marriage Ceremony.

“Among all people, savage as well as civilized, the legal marriage is usually accompanied by some form of ceremony which expresses the sanction of the group on the act of the couple concerned. This ceremony is of a magical or religious character, though in a few people it is apparently purely social.¹¹⁴”

The BVP gives in detail the account of the marriage ceremony mainly in the cases of the following ones :—

1. Marriage of Kṛṣṇa with Rādhā (4.15).
2. Marriage of Kṛṣṇa with Rukmiṇī (4.44).
3. Marriage of Śiva with Pārvatī (4.44),

Out of these three, the marriage of Kṛṣṇa and Rādhā is a case of the Gāndharvavivāha and Brahmā only was present at that time as a purohita. The marriage of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī are the cases of the Brāhma-vivāha. At the time of the marriage ceremony of Kṛṣṇa with Rukmiṇī and Śiva with Pārvatī all relatives of the concerned were present. The bridegroom goes to the bride's house where the marriage takes place (4.44, 56.4, 108.7).

Agnisthāpana and Homa

It means establishing the fire and offering of ājya oblation in the fire. Brahmā, was a purohita at the time of the marriage of Kṛṣṇa with Rādhā he kindled the sacred fire and then he performed homa (4.15.121). The fire was enkindled according to Vedic injunctions and the sacrifice was performed at the time of marriage of Śiva with Pārvatī (4.45.1-4).

Pāṇigrahaṇa

The BVP states that Kṛṣṇa took Rādhā's hand in his hand and then Kṛṣṇa and Rādhā recited the Vedic mantras (4.15.25-27).

Abhiṣeka

During the marriage ceremony of Kṛṣṇa and Rukmiṇī they both did the abhiṣeka with water on each other's head (4.108.7-8).

Saptapadī

This is the most important rite in the whole Saṁskāra. This is done is north of the sacred fire. There are seven small heaps of rice and the bridegroom makes the bride step on each of these seven with his right foot beginning from the west.¹¹⁵

The BVP states that Kṛṣṇa and Rādhā (4.15.123) and Kṛṣṇa and Rukmiṇī (4.108,7) had this Saptapadī rite performed during this marriage ceremony.

Marriage Celebration

The graphic description of the marriage of Śiva and Pārvatī evidences the fact that the occasion of marriage was then even as now an occasion of great joy and festivity. This description gives an idea of the great pomp with which the ceremony was celebrated.

Himālaya had invited all the gods, demons, and Siddhas for the marriage-ceremony of his daughter. Several dishes were prepared. Pārvatī and other ladies had put new clothes and ornaments. The front portion of the house of Himālaya was decorated with banana trees and paṭṭasūtras. Śiva was received by Himālaya, his wife Menakā and their other relatives. Himālaya gave many gifts to Śiva after his marriage. Śiva and Pārvatī entered the Vāsagrha¹¹⁶ for their honey-moon.

They passed their first night at Himālaya's place and on the next day Śiva and Pārvatī went to Kailāsa where both of them were received by Śiva's attendants, and other gods, demons and Siddhas (4.44 & 45). Here, the description pertains to the mythological domain still the human elements are easily discernible.

Promiscuity

The BVP notes the instances of monogamy, polygamy and polyandry as well as the instances in which sexual laxity was taken. They are as follows—

Candra and Tārā

Candra saw Tārā, Bṛhaspati's wife, on the bank of the river Gaṅgā and he raped her. Candra got the shelter of Śukrācārya with Tārā. Brahmā, Bṛhaspati and other demons requested Śukra to give back Tārā. After their request, Śukra returned them Tārā enciente. Brahmā asked her to disclose the name of the impregnator. After much hesitation she declared that Candra was the impregnator and at the same time she gave birth to a son known as Budha (2.61).

Indra and Ahalyā

Once Indra came to take a bath at the bank of the river, where he saw Ahalyā, the wife of Gautama. He raped her.

The sage Gautama came there, saw them and cursed Indra to be a "Sahasra-yonī" who afterwards was converted into "Sahasrākṣa" (4.47.6-31).

Upendra and Vasundharā

Once, the wife of Hari, Vasundharā, attracted Upendra. Upendra had intercourse with her and she gave birth to Maṅgala (1.9.23-24).

Viśvakarman and Ghṛtācī

Viśvakarman saw Ghṛtācī, a Śūdra woman and he carried away her on the bank of the river Sarasvatī where he had intercourse with her and she gave birth to nine sons as follows—

(1) Mālākāra; (2) Karmakāra; (3) Śaṅkhakāra; (3) Kum-bhakāra; (5) Sūtrakāra; (6) Svarṇakāra; (7) Citrakāra; (8) Kāṁśyakāra; (9) Kuvindaka. (1.10.18-20).

Kāśyapa and Kalāvati

The king Drumila and his wife Kalāvati were living in Kānyakubja. They had no child and Drumila was unable to procreate a child, so he permitted his wife to have sex-relation with the sage Kāśyapa, but Kāśyapa denied. At that time Menakā happened to pass by that way. Kāśyapa saw Menakā and his semen fell down on the earth. Kalāvati took it and then she was pregnant (1.20.13-46).

III. FAMILY

Introduction

"The family is the backbone of the society. It provides a background and furnishes opportunities for a healthy and all-round development of an individual. It designates that portion of human experience which has resulted from the enlarging, refining and lengthening of the behaviour that among the higher animals gathers about reproduction and care of offspring.¹¹⁷"

In this section the information of the BVP about the concept of the family, the different members of the family, the status and position of the father and son are examined.

The Concept of the Family

The BVP does not state directly the concept of the family, but it can be reconstructed by placing together various sentiments expressed about it.

It is observed in the BVP that a man or a woman felt miserable and unhappy if he/she had no issue (3.2.23, 3.5.5.) and this incidently reminds one of the sociological concept of family, viz. that even an elementary family is said to be complete, if there is a child.

Kinship Terms

The BVP does not throw more light on the mutual relations amongst the different members of the family, but it notes only the terms of kinship. According to the BVP there are three types of relations. viz. Vidyāja, Yonija, and Pṛitija (1.10.164).

In the society one has relations with others in different ways and these are designated as—

1. Vidyāja —a relationship by learning or teaching some one.
2. Yonija —a relationship which is obtained by birth. It is the principal relation.
3. Pṛitija —an ordinary relationship with others.

The BVP also states one more type of relationship, viz. “nāmasambandha” which denotes a man’s sexual relationship with a woman other than his wife or a woman’s sexual relationship with a man other than her husband (1.10.166).

The BVP mentions the terms of kinship as follows :—

<i>Term of kinship</i>	<i>Description</i>
1. Pitā, Tāta, Janaka	— Father.
2. Amba, Mātā, Jananī	— Mother.
3. Pitāmaha	— Father’s Father.
4. Prapitāmaha	— Grandfather’s father.
5. Mātāmaha	— Mother’s father.
6. Pramātāmaha	— Mother’s Grandfather.
7. Vṛddhapramātāmaha	— Mother’s Grandfather’s father.
8. Vṛddhaprapitāmahī	— Father’s Grandfather’s mother.
9. Pitāmahī	— Father’s mother.
10. Prapitāmahī	— Grandfather’s mother.
11. Mātāmahī	— Mother’s mother.

- | | | |
|--|---|--|
| 12. Pramātāmahī | — | Pramātāmaha's wife. |
| 13. Vṛddhapramātāmahī | — | Vrddhapramātāmaha's wife. |
| 14. Pitṛvya | — | Father's brother. |
| 15. Mātula | — | Mother's brother. |
| 16. Pitṛsvasā | — | Father's sister. |
| 17. Māṭṛsvasā | — | Mother's sister. |
| 18. Putra | — | Son. |
| 19. Vadhū | — | Son's wife. |
| 20. Jāmātā | — | Daughter's husband. |
| 21. Devara | — | Husband's brother. |
| 22. Nanānḍī | — | Husband's sister. |
| 23. Śvaśura | — | Husband's/Wife's father. |
| 24. Śvaśrū | — | Husband's/wife's mother |
| 25. Bhāryā, Jāyā, Priyā,
Kāntā, Patnī | — | Wife. |
| 26. Bhartā, Svāmī, Priya,
Kānta, Pati | — | Husband. |
| 27. Śyālaka | — | Wife's brother. |
| 28. Śyālikā | — | Wife's sister. |
| 29. Bhrātā | — | Brother. |
| 30. Bhagini | — | Sister. |
| 31. Bhrātā | — | Wife's sister's husband. |
| 32. Bhrātṛja | — | Brother's son. |
| 33. Bhāgineya, Bhaginīja | — | Sister's son. |
| 34. Āvutta | — | Sister's husband. |
| 35. Pautra | — | Grandson |
| 36. Prapautra | — | Grand son's son. |
| 37. Kulaja | — | Grand son's Grandson. |
| 38. Dauhitra | — | Daughter's son. |
| 39. Bāndhava | — | Daughter's Grandson, Sister's son |
| 40. Bandhu | — | Son's/daughter's father-in-law.
(1.10.139-160). |

The genealogy of kinship can be shown as follows :—

A man as Ego

Vṛddhaprapitāmaha $\triangle = O$ Vṛddhaprapitāmahī

Prapitāmaha $\triangle = O$ Prapitāmahī

Pitāmaha $\triangle = O$ Pitāmahī

—|—————|
 $=O$ Pitṛsvasā $=\triangle$ Pitṛvya Pitā $\triangle = O$ Mātā
 Vṛddhapramātāmaha $\triangle = O$ Vṛddhapramātāmahī
 Pramātāmaha $\triangle = O$ Pramātāmahī
 Mātāmaha $\triangle = O$ Mātāmahī

—|—————|
 Pitā $\triangle = O$ Mātā $=\triangle$ Mātula $=O$ Mātṛsvasā
 Pitā $\triangle = O$ Mātā

—|—————|
 Āvutta $\triangle = O$ Bhaginī $=\triangle$ Bhrātā \triangle Pati
 $=\triangle$ Bhāgineya $=\triangle$ Bhrātṛja
 Śvaśura $\triangle = O$ Śvaśru

—|—————|
 $=O$ Patnī $=\triangle$ Śyālaka $=O$ Śyālikā $=\triangle$ Bhrātā
 Bhartā $\triangle = O$ Bhāryā

—|—————|
 Putra $\triangle = O$ Vadhū Putrī $O = \triangle$ Jāmātā
 Pautra $\triangle =$ $=\triangle$ Dauhitra
 Prapautra $\triangle =$ $=\triangle$ Bāndhava
 Kulaja $\triangle =$

A woman as Ego

Śvaśura $\triangle = O$ Śvaśru

—|—————|
 $=O$ Nanāndṛ $=\triangle$ Devara Pati $\triangle = O$ Patnī

Kinds of Son

The ancient Indian law recognised thirteen kinds of sonship. viz. (1) Aurasa; (2) Putrikāputrā; (3) Kṣetraja; (4) Datta; (5) Kṛita; (6) Kṛitrima; (7) Gūḍhotpanna; (8) Apavidhha; (9) Kāmīna; (10) Sahoḍha; (11) Paunarbhava; (12) Svayam-datta; (13) Śaudra.¹¹⁸

The BVP mentions with the different terminology, following seven kinds of sonship (2.59.70, 3.8.49). (1) Varaja; (2) Vīryaja; (3) Kṣetraja; (4) Pālaka; (5) Vidyāja; (6) Mantraja; (7) Gṛhita,

These may be identified as follows :—

1. Vīryaja = Aurasa.
2. Kṣetraja = Kṣetraja.
3. Gṛhita = Datta.
4. Pālaka = A son who is dependent on some other person who treats him as his own son
5. Vidyāja = A student.
6. Mantraja = A son who can be get by a mantra of any deity. (As stated at another place, a servant, a pupil and a man who comes to shelter were also treated as a son.)
7. Varaja = A son who is obtained by practising penance to please any deity. Bṛhaspati was the Varajaputra. (2.59,69).

Status and Position of the Son

The yearning for a son especially the valient ones is as old as the Ṛgveda.¹¹⁹ In BVP the yearning for the son is also mentioned, for the sons are said to be saviours from *pum* hell.¹²⁰

The birth of a son was an event of joy and welcome in glazing contradition to that of a daughter which was an event of sorrow and misery. A son is equated to a hundred sacrifices.

One should not go to practise penance without having a son; if he goes his penance becomes fruitless and he goes to hell (2.46.58, 4.113.6).

A son was considered as dear as hundred wives combined (1.24.28). It was considered as an event of joy for the father who desired that his son should surpass him (1.24.29).

Father

The BVP does not throw any special light on the status and position of the father but according to it the following ones; viz Janmadātā, Annadātā, Vidyādātā, Kanyādātā, Bhayatrātā; are to be looked upon as a father. And also one's elder brother is looked upon as one's father (1.10.153, 1.23.4, 3.8.47, 4.35.57).

Thus the word “pitā” has an extension in meaning from the point of view of the social conditions and the familiar one reflecting thereby the reverential position held by the elder brother in the family.

IV. Position of Women

The attitude of a community to women has a great social significance in any society. Some of the aspects of their position have already been discussed under “marriage” and “family”. Some further aspects are discussed here.

Women and Higher Studies

Women were permitted for higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women’s education suffered a good deal after 300 B. C. when the practice of early marriage came into vogue. Even the Upanayana ceremony was now reduced to a mere formality and then it was dropped altogether putting an end to her education.¹²¹ Lopāmudrā, Viśvavārā, Siktānivāvarī and Ghoṣā are the renowned Vedic poetesses.¹²²

The names of Maitreyī and Gārgī of the Upaniṣads are too well known to need any mention. The ancient grammarians were also familiar with woman teacher.¹²³

The BVP throws light neither on their education nor on their educational system. It does not record any instance regarding education in their case, but it notes the following instances regarding women and Yogic practice :—

Vedavati gave up her life by Yoga when Rāvaṇa tried to molest her (2.14.19). Manoramā the wife of Kārtavīrya also gave up her life by Yoga (3.35.5) and the wives of Gandharva also gave up their lives by Yoga (1.13.4). Mahālakṣmī assumed various forms by the power of Yoga (2.35.16).

Woman as wife

The dignity of a woman as a wife which was survived in the mother, the progenitor of the Ārya and a member of unique importance in the Āryan family, was recognised as early as the Rgvedic Society.¹²⁴

She symbolised to him everything i. e. to say she was the friend, philosopher and guide to her husband.¹²⁵ Manu¹²⁶ states that continuation of the family depends on her and for this she was called the Jāyā.¹²⁷ The BVP also expresses the same sentiment when it says the function of the wife is to beget sons (1.24.28).

According to ancient Indian ideals, the wife is the better half (ardhāṅganā) of man and he completed himself by taking a wife and continued the thread of the family through her.¹²⁸ The BVP expresses the similar feelings when it states the function of a wife is to procreate a child (1.24.28).

The BVP has an eulogy of the husband when it states that to a woman, her husband is her very eyes, path, life, wealth God, religious merit, penance, duties, author, creator, ruler, and protector in short, the husband is every thing to her (1.15.13-15, 1.9.63-65, 2.42.21-23, 4.57.18).

A wife should consider her husband more than a hundred sons (1.9.68, 2.46.82, 3.44.11). A wife should not insult her husband, if she does her penance, religious gifts and vows bear no reward (2.46.33), even if a woman has her husband who is blameworthy, degraded, stupid, poor, imbecile she should consider him as Viṣṇu (3.44.11-13). If the husband was satisfied with her, all the gods were satisfied. For a wife, the husband is Janārdana. The gods even wish to touch a woman who eats the remnant of her husband's meal (4.57.20-21).

For a wife, 'Patisevā' is all in all (4.57.10). All the vows, gifts, penance, muttering, worshipping and offerings do not form even one sixteenth part of the 'Patisevā' (4.17.70-73, 4.24.34-36). If a husband is at fault, his wife should tolerate it, if she can not tolerate she should die (4.57.17).

Pativrata

The Mbh. and the Purāṇas contain hyperbolic descriptions of the power of the pativrata.¹²⁹

The BVP has some references bringing out the importance of a pativrata woman. The power of pativrata is the highest among all the powers (1.13.77). To have a pativrata wife is to have the happiness of heaven (2.6.66). The pativrata woman

should not talk to him with anger. All the holy places are said to reside in the feet of the pativrata and the earth is sacred with the feet of the pativrata. Pativrata can burn the three worlds also (4.83.117.130). The pativratya is the penance for a pativrata woman (4.59.73). Fire and not even the sun can be compared with the pativrata (2.44.14).

Woman as Mother

Motherhood has been the cherished ideal of every Hindu woman and the apotheosis of mother has reached a greater height in India than anywhere else.

The MS (2.145) says that one Ācārya excels ten upādhyāyas in glory, a father excels a hundred ācāryas in glory, but a mother excels even a thousand fathers in glory.

According to the BVP a mother excels a hundred fathers in glory (2.30.193, 4.59.144, 4.72.10). The mother is the form of earth (4.72.11).

The BVP states that the following should be looked upon as one's mother :—

(1) A food-giver's wife; (2) A sister; (3) A wife of one's teacher (4) One's own mother, (5) A step-mother; (6) A daughter; (7) A son's wife; (8) Mother's mother, (9) Fathers mother; (10) Mother-in-law; (11) Father's sister, (12) Uncle's wife, (13) Maternal uncle's wife, (14) Father's wife, (15) A pregnant woman, (16) The female counterpart of one's favourite deity (1.10.154-155, 3.15.41-43, 3.8.48, 4.35.53-56, 4.59.55-57).

Position of the Widow

The attitude towards a widow was very pitiable.¹³⁰ The BVP is silent about the remarriage of a widow. It directs that a widow should take her meal only once a day; she should avoid fragrant substances, oil and extremely beautiful clothes, vehicle, pilgrimage, dance, song, cot, tobacco and fried food. She should observe Ekādaśī and Janmāṣṭamī Vratas (4.83.93-104) and should do double the purification than that done by any other Brahmin (1.26.31).

The Custom of Suttee

The custom of suttee was widely prevalent in ancient times and the custom existed among the Āryanas in the Indo-European

period. The Vedic period, however, shows that the custom of suttee had died down long ago.

There are stray references to the custom of suttee from about 300 B. C. by about 400 A. D. the custom gradually came into general vogue and began to become popular in Kṣatriya circles and from about 700 A. D. Fiery advocates began to come forward to extol the custom of suttee in increasing numbers¹³¹

The BVP records an instance of Reṇukā becoming a suttee. Jamadagni died in battle, fighting with Kārtavīrya. At that time Bhṛgu advised Reṇukā to become suttee, after her husband, and further added that if a woman became a Suttee after her husband she got religious merit and if her dead husband was a vaiṣṇava, she went to the Vaikuṅṭha (3.28.15-17).

Paraśurāma, the son of Reṇukā, enkindled the fire and thereby Reṇukā went to the Vaikuṅṭha by becoming suttee after her husband (3.28.42-48). Bhṛgu said that if any one of the following i.e. girl, child, pregnant woman, pre-menstruated woman, unchaste, diseased lady, becomes a suttee, she cannot gain her husband after becoming suttee (3.28.11-62).

Prostitution

From early times prostitution has existed in all the countries.¹³² The RV refers to women who were common to many men and in the Mbh it is an established institution.¹³³ In the BVP, while defining a prostitute Kṛṣṇa said to Nanda that a woman who enjoys—goes for intercourse with four men—is a prostitute (4.75.64). Mohinī was the prostitute (4.33.17). A prostitute was considered as a good omen (3.16.23).

Attitude Towards Women in General.

“The degree of freedom given to women to move about in society and to take part in public life gives an idea of the nature of its organisation and enables us to know how far it had realised the truth that women too can make a contribution of their own to make to its development and progress.¹³⁴

The BVP states that all the women are the parts of primordial matter (Prakṛti) (2.1.146, 4.84.24). Women have a very soft heart (2.11.44). Manu (9.3) as well as the BVP also state that a woman does not deserve freedom. In her childhood the

father should protect her, in the young age her husband should do it whereas in old age her son should do it (3.4.6, 4.17.81).

The BVP gives three-fold classification based on their moral conduct viz.—Sādhvī, Bhogyā and Kulaṭā (1.23.21). Among these a Sādhvī serves her husband because she gets fame by serving him (1.23.22, 1.24.10), while a bhogyā serves him because of clothes, ornaments, sexual pleasures and sumptuous dinner (1.23.23-24) and a Kulaṭā serves her husband with a fraud and not through genuine devotion. Moreover she destroys her husband's family and she is a burning charcoal to the family (1.23.25-27, 4.84.31-32).

At another place the BVP states that asādhvī women are of three kinds viz :—Mukhaduṣṭā, Yoniduṣṭā and Kalahapriyā (3.2.27). Ladies of these types are said not to make a happy home and the husband is advised to resort to the forest (2.6.68).

Once Kṛṣṇa told Nanda that none should trust upon women, because they destroy the path of salvation (4.75.2); Brahmā also told Nārada that women should not be trusted, because they destroy men. The girls born in an ignoble family, spoiled because of some paternal fault and immodest in nature are naturally free i. e. uncontrolled in all their actions and hence a man should not marry such a girl but he should marry a girl born in a good family (1.24.11-14).

If a man insults a woman he insults the Prakṛti. If he worships a woman who is having a husband and a son or if he worships a girl eight years old, with clothes and ornaments, he worships the Prakṛti (2.1.143-145).

If a woman approaches her householder husband for intercourse, he should not deny it (4.30.88). BVP also says elsewhere that none can know the character of a woman (4.32.83) and a woman is a basket of all the faults (4.18.109). Women's heart is like an edge of a sword,¹³⁵ her face is like a lotus and her speech like nectar. Women have eight times more sex-urge, double the hunger, four times more cruelty and six times more anger than those of men.¹³⁶ (1.23.29-33).

A man can control a woman so far as he has wealth (1.23.36). So wealth is a controlling factor for woman according to the

BVP. If a woman controls a man, i. e. if he is a henpecked one, he is trustless i. e. miserable. Manes and gods do not accept offering from such a man (2.16.85-89). If a person gives his handsome and serviceable wife with ornament to any Brahmin, he is said to go to Candraloka (2.27.27).

The BVP has some deprecatory stanzas for women, when Nārada points out the superiority of devotion over the married life. Once Śaṅkara said that woman's nature is fidel and wavering and exciter and increaser of passion, obstructive to religious devotion, a Brahmāstrā of Kāmadeva, destroyer of indifference to wordly objects, a bunch of fault, a fraud incarnate (1.6.6-9) and a bolt to the gateway to liberation (3.6.54-59).

Elsewhere Gaṇeśa and Durvāsas also express a similar sentiment that marriage is hardship and misery, destroyer of penance, noose of the wordly bondage, a bunch of several faults and destroyer of knowledge and wisdom (3.46.23-26, 4.24 17-18).

SOCIO-ECONOMIC LIFE

A study of social and economic life of the people is important in the cultural history, and a picture of the same can be had by a study of food and drink, dress and ornaments, sports and pastimes, customs and conventions etc.

Food and Drinks

In the BVP. some eatables are mentioned as gifts to Brāhmins (2.4 38-44) and some times they are also mentioned in the context of religious or medicinal purposes. (2.4.39, 2.39.35, 1.16.61). Eatables which are mentioned for—medicinal purpose are noted in the section on "Science of medicine".

In the BVP food is classified into four varieties i.e. coṣya, carvya, lehya and peya. The king Suyajña gave these four types of food to six crores of Brāhmins (2.50.4, 2.54.49). Rādhā had also given these four types of food to Gaṇeśa (4.123.38).

The BG. also mentions that Kṛṣṇa, becoming—Vaiśvānara digests four types of food,¹³⁷ i.e. bhojya, bhakṣya, coṣya and lehya.¹³⁸

Fruits

Fruits were used as an article of food in good proportion. Those who practised penance used fruits as their food.¹³⁹ In religious rites also fruits were used.¹⁴⁰ The roots and fruits were considered as food for Yogins.¹⁴¹ As mentioned in the BVP fruits were used as an article of food.

The discussion of the eatables can be done under the following heads :—

Vegetable, cereals, pulses, oil and oilseeds, spices, food-preparation, dairy products, sweets, betels and nuts, non-vegetarian, and drinks.¹⁴²

Vegetables

- Bṛhatī** —(Eggplant)¹⁴³. It is prohibited as an article of food to the Brāhmins, on the second day of a month (1.27.29).
- Jīvaka** —(v. l. Jīraka). It is a plant growing on the Himalayas having a bulbus root and round and long leaves¹⁴⁴ It is one of the spices.¹⁴⁵ It is mentioned as an antidote against phlegm (1.16.70).
- Kalambī** —(It is Kadama tree). It is prohibited to Brāhmins at night. (1.27.26).
- Karkaṭī** —(A variety of cucumber). A well-ripened Karkaṭī causes phlegm (1.16.66).
- Kūṣmāṇḍa** —(pumpkin gourd). It should not be taken on the first day of a month; if taken one loses wealth (1.27.29).
- Lāṅgalī** —(Cocoanut Tree). It is mentioned as an antidote against rheumatism (1.16.77).
- Nimba** —(Margosa Tree). Its use is prohibited on the sixth day of a month. It is further stated that if it is taken, it leads to a birth in the animal kingdom (1.27.31).
- Mūlaka** —(Radish). Phlegm is caused by the use of Mūlaka in rainy season (1.16.67). Its use is prohibited in the month of Māgha (1.27.26). It is one of the items in the Sarasvatīpūjā (2.4.42).

- Paṭola —(A kind of snake gourd). It is prohibited to all (1.27.30).
- Piṇḍāraka —(Guj. Ratālu). Phlegm is cured by the use of the unripened Piṇḍāraka (1.16.69).
- Pūtikā —(A kind of herb). If taken one's son dies (1.27.34). According to the Śabdakalpadruma it is a brahmaghātikā on the twelfth day of a month.¹⁴⁶
- Sindhuvāras —(V. 1. Sindhuramanā, Vitex negundo).¹⁴⁷ Phlegma can be cured by its use (1.16.69).
- Śimbi —(It is a plant). It is prohibited on the eleventh day of a month. It is further stated that if it is taken, one's son dies (1.27.34).
- Vāningaṇa —(V. 1. Kalingaṇa). It is prohibited to Brāhmins in the month of Kārtika and it is considered as beef (1.27.26).
- Vārtākī —(An egg plant). It is prohibited to all on the thirteenth day of a month and if taken one's son dies (1.27.34).

Cereals

- Akṣata —(It is unhusked and pounded rice washed with water and used as an article of worship in all religious and sacred ceremonies)¹⁴⁸ It is recommended as an article of gift in certain rites (2.4.39, 2.39.25, 4.123.42).
- Śāli —(It is a kind of rice growing in winter which is replanted and called "Jaḍahana" and it is mentioned by Pāṇini).¹⁴⁹ It is mentioned as an article of gift (3.6.38, 4.13.154) and ritual (2.39.25, 3.13.25).
- Tandula —(Rice). It is recommended as an article of gift in certain rites and social ceremonies (3.6.38, 4.13.154, 4.44.6).

Pulses

- Caṇaka —(Guj. Caṇo). It is prescribed as an antidote against bile (1.16.61).

- Māṣa —(Guj-aḍada). It is prohibited on the fourteenth day of a month. It is said that Mahāpāpa is caused by the use of Māṣa (1.27.35).
- Masūra —(Guj-masūra). It is prohibited to Brāhmins (1.27.27, 4.75.61).
- Mudga —(Guj-maga). Bile is cured by its soup (1.16.62).

Oil and Oil Seeds

- Sarṣapa —(Brassica campesbri).¹⁵⁰ It is mentioned as an article of good omen. Paraśurāma saw it on his right side at the time of his pilgrimage (3.33.25).
- Sarṣapataila —(Guj. Sarasiyū). Taking of sarṣapataila on the day of Saṁkrāntī, Caturdaśī and Aṣṭamī is praised (1.27.37).
- Tila —(Guj. Tala) It is recommended as an article of gift. One enjoys at Viṣṇumandira who gives Tila to Brāhmins (2.27.25).
- Taila —(Guj. Tela). It figures as an article of gift on certain occasions (4.13.152, 4.44.6, 4.105.53). Rheumatism can be cured by its use (1.16.77).

Spices

- Ārdraka —(Guj. Ādu). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.42); It is also mentioned as an antidote against bile and phelgm (1.16.62, 1.16.70) It is prohibited to take on Sunday (4.75.61).
- Dhānyaka —(Guj. Haladara). It is stated as an antidote against phelgm (1.16.68).
- Karpūra —(Guj. Kapūra). It is recommended as an article of ritual in the Durgā Pūjā (2.64.75); and gift on the occasion of Nāmakaraṇavidhi of Kṛṣṇa (4.13.175).
- Kesara —(Guj. Kesara). It is mentioned as an article of ritual in the Sarasvatī Pūjā (2.4.42).
- Lavaṇa —It is recommended as an article of gift on certain occasion (4.13.159, 4.44.7).

- Marīca —(Guj. Marī). It is mentioned as an antidote against phlegm (1.16.70).
- Pippala —(Guj. Pipara). It is recommended as an antidote against Phelgm (1.16.70).
- Saindhava —(Rock-salt). It is recommended as an article of ritual in the Sarasvatī Pūjā (2.4.40).
- Vesavāra —There are two varieties of Vesavāra i.e. vegetable and non vegetable condiments.¹⁵¹ The BVP mentions the vegetable condiments only. It is mentioned as an antidote against Phlegm (1.16.69).

Food Preparation

- Apūpa —It is a cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us.¹⁵² It is recommended as an article of gift to Brāhmīns (2.61.97, 3.6.40).
- Bhr̥ṣṭadravya —(fired grains). Caraka mentions that parched grains as Mudga, Masūra and Kālāya were in common use.¹⁵³ It is mentioned as an antidote against phlegm (1.16.68).
- Haiyañ-gavīna —It is butter churned out of the curds prepared from the previous day's milk.¹⁵⁴ The old age does not visit one who takes it (1.16.45). It is also recommended as an article of gift on the occasion of marriage of Pārvatī (4.44.7).
- Laḍḍuka-Modaka —(Sweet ball). The BVP mentions Laḍḍuka made of Tila. It is recommended as an article of gift in certain rites or ceremonies (3.13.23, 3.24.20, 4.4.39, 2.64.74, 4.9.68, 4.13.155, 4.21.16, 4.44.8, 4.123.40).
- Lāja —(Parched grain or parched rice). It is recommended as an article of gift in certain rites (2.4.38, 3.6.37, 3.13.23). It was also made by mixing Guḍa and was called Guḍalāja. It symbolized good omen (3.33.21).

- Madhuparka —A mixture of certain delicious substances offered to deities in religious rites or to distinguished guests¹⁵⁶. Generally it is a mixture of five ingredients viz. curd, clarified butter, water, honey and sugar.¹⁵⁶ According to Br. Up. (6.4.46) it is a mixture of curd, honey and clarified butter. It was offered to the distinguished guests by Yaśodā and Himālaya (4.13.10, 4.38.29).
- Navanīta —In the time of Suśruta, it meant fresh butter churned out of milk. Later on the word was used in the sense of butter in general.¹⁵⁷ In the BVP it is recommended as an article of gift on certain occasions and in rites (4.9.69, 4.13.153, 2.4.38).
- Pāyasa —(Rice cooked with milk and mixed with Sugar).¹⁵⁸ It is recommended as an article of gift in certain rites (2.44.17, 2.64.74, 3.6.40, 4.123.43). It is one of the good omen (3.33.20, 4.70.13).
- Piṣṭa —Probably cakes made of powdered rice. It is recommended as an article of gift (2.39.30, 4.105.58). A Piṣṭa made of Tila is mentioned as an antidote against bile (1.6.62).
- Piṣṭaka —A cake made of flour of any grain.¹⁵⁹ The BVP describes it as made of barley and wheat flour. It is recommended as an article of gift in certain rites (2.4.38, 2.39.31, 2.44.17, 2.64.74, 3.6.40, 3.13.25, 4.18.14, 4.123.41). In the BVP piṣṭaka is recommended as a gift in the Śrāddha.¹⁶⁰ It is mentioned as an antidote against rheumatism (1.16.75).
- Pūpa —S. V. Apūpa
- Śaktu —Flour of parched barley or rice grains.¹⁶¹ It is said that a giver of Śaktu to Brahmins in the month of Vaiśākha remains in the Viṣṇumandira (2.27.73).
- Svastika —A kind of cake prepared with barley flour.¹⁶² It figures as an article of gift in certain rites (2.4.39,

2.39.26, 3.13.24). It is one of the good omens (3.33.23).

Takra —It contains three parts of curds with one part of water.¹⁶³ It is recommended as an article of gift in certain rites (3.6.35, 4.8.33, 4.13.15³).

Dairy-Products

Dugdha —(Milk). It is recommended as an article of gift in several rites or ceremonies (2.4.38, 3.6.34, 3.24.19, 4.8.33, 4.9.67, 4.13.152, 4.18.24, 4.105.57).

Dadhi—(Curd) It is recommended as an article of gift in certain rites (2.4.38, 3.13.26, 4.8.25, 4.13.152, 4.123.43). It is one of the good omens (3.33.31). It is prohibited at night (1.16.47).

Ghṛta —(Ghee). It is mentioned as an article of gift in ceremonies (3.6.34, 3.13.27, 4.13.152, 4.44.6, 4.105.57).

Kṣīra —S. V. Dugdha.

Sarpis —S. V. Ghṛta.

Sweets

Madhu —(Honey). It is recommended as an article of gift in certain rites (2.4.38, 3.13.17, 4.9.33, 4.13.151). It is one of the good omens (3.33.23).

Guḍa —(Guj. Gola). It is mentioned as an article of gift in certain ceremonies (3.6.34, 4.13.152, 4.44.7).

Ikṣu —(Sugarcane). It is recommended as an article in the Sarasvatīpūjā (2.4.38).

Śarkarā = (Sugar). It is mentioned as an article of gift in certain rites and ceremonies (2.4.39, 3.6.36, 4.13.153, 4.44.8). It is one of the good omens (3.33.20).

Betels and Nuts

Gūvākapaṇṇa- —The negritos used Gūvāka as a betel-nut.¹⁶⁴ According to Rājanighaṇṭu and Bhāvaprakāśa it is Pūga or Pugiphala.¹⁶⁵ It is recommended as an article of gift in certain rites (2.64.76).

- Tāmbūla —The leaf of piper betel, which together with the arecanut, catechu, chunam and spices is usually chewed after meals. It was taken with Karpūra (3.6.42, 3.24.21). It is recommended as an article of gift in certain rites (2.23.63, 2.64.76, 4.8.36). It is prohibited to the Yatis, widows and Brahmācārins (1.27.19, 4.83.99).
- Pūga —(Guj. Sopārī—S.V. Gūvāka). It is one of the good omens (3.33.23).

Non-Vegetarian food

Meat eating is mentioned as early as the Ṛgvedic period. Many animals were slaughtered at the Sacrifice and the flesh of these sacrificial animals were eaten by the participants.¹⁶⁶ The MS (3.268) states that meat-eating was permitted in the Śrāddha rite. The BVP also mentions it (4.75.51, 4.85.26). The BVP states that it can be taken as an article of food except on the full moon day (1.27.35). The body becomes healthy by the eating of fresh meat (1.16.43). Flesh of deer, rabbits, tortoise, goat, etc. were used as the non-vegetarian articles of food (4.105.60-62).

According to the BVP one should not take the flesh of buffalo, bird, serpent, pig, donkey, cat, jackal, cock, tiger, lion, leech, crocodile, frog, elephant, cow, horse, man, mosquito, bee, ant, bear, deer monkey, etc. (4.85.14-20).

The MS. (5.11-19) also gives a permission to take flesh of these animals as food :

- Matsya —(Fish.) Fish were also used as an article of food. Generally the eastern people used fish as their food.¹⁶⁷ The BVP permits every one to eat fish except Brahmins and Vaiṣṇavas (1.27.27, 4.75.52). All except Brahmins and Vaiṣṇavas, are permitted to eat fish at the time of Śrāddha (4.85.25). It is considered as a good omen, if anyone sees a live fish on his way at the time of leaving his house (3.33.20)

Drinks

- Āsava —An extract of Kappittha in spirrated juice of sugar-cane and honey with some spices.¹⁶⁸ It is

mentioned as a drink served at the time of the marriage ceremony of Pārvatī (4.44.6).

Aikṣava —(Juice of Sugar-cane). It figures as an article of gift in certain rites (2.4.38, 2.39.29).

Ikṣurasa —S. V. Aikṣava.

Mādhvika —(An intoxicating drink prepared from Mādhvika flowers.¹⁶⁹ It is mentioned as an article of gift in certain rites (2.46.70, 3.6.35). Kṛṣṇa and Rādhā both had taken Mādhvika together (4.35.49).

Dress and Ornaments

The study of dress and ornaments is very important in cultural evaluation of any country. Position of the sex-division is familiar in society. The sex can be distinguished through dresses and ornaments.¹⁷⁰

The religious and social significance of dress is an index to psychological education. Along with the dress, came into being the art of spinning and weaving, dyeing, washing and purification of clothes giving rise to several classes of persons engaged in these occupations.

Nudity

In modern times there are primitive tribes who move naked e.g. the Nuer of Nilotic Sudan. Even there are most civilised societies in which persons prefer to remain nude. And they also prefer to attend striptty dances which are absolutely nude. Perhaps people might have preferred to remain nude in ancient India, however such references are not found. Generally nudity is connected with Śiva. In Hindu religion, Śiva is described as 'digvāsas' i.e. having the garments in the form of quarters i.e. nude.¹⁷¹ In the BVP. Śiva is also described as naked.¹⁷² In the BVP Śiva is described as 'digambara'. i.e. directions were his garments (1.3.18). Bhairavas are also described as digambaras (1.5.71).

Bark and Skin Garments

Generally bark and skin garments were used as a dress in ancient India. In the R̥gvedic period, such dresses were in

vogue.¹⁷³ The BVP also notes the use of bark garments in the Kali age.¹⁷⁴ Bark garments and skin garments are referred to in the BVP. Jamadagni and his colleagues are said as *Vṛkṣacarma-paridhānāḥ* and *Kṛṣṇacarmaparidhānāḥ* (3.24.27). *Iśānadigpāla* wore tiger's hide (1.5.73).

Kinds of Cloth and Garments

- Amśuka** —It is a type of silk, made from cocoons.¹⁷⁵ *Rādhā* and *Sarasvatī* had worn the *Amśuka* (1.3.55, 1.4.28, 1.13.85, 4.3.49).
- Kārpāsaja** —The use of cotton clothes is as old as the period of Indus valley civilization.¹⁷⁶ The word *Kārpāsa* does not occur in the *Saṁhitās* and the *Brāhmaṇas*. The earliest reference to it is found in the *Āśvalāyana śrautasūtra* and in the *Lāṭyāyanaśrautasūtra*.¹⁷⁷ The *Mp.* (85.18) and the *MKP* (15.28) mention *Kārpāsa* and *Kārpāsika* respectively in the sense of cotton clothes but in the BVP, by the vocable *Kārpāsaja* the cotton clothes are referred to and is mentioned as a gift in certain rites (2.23.65, 2.39.36).
- Kṣauma** —Linen cloth. It is probably a silken cloth prepared from the fibers of bark of *Atāsī* tree.¹⁷⁸ It was spread on the bed of *Nalakūbara* (4.14.32) *Rādhā's* ratha was decorated with the various coloured and painted *Kṣaumavastra* (2.49.17).
- Nīvi** —A cloth worn round a woman's waist or more probably the end of the cloth tied into a knot in front.¹⁷⁹ *Gaṅgā* and *Rādhā* wore the clothes along with the *nīvi* (2.11.14-20).
- Paṭṭasūtra** —The patta cloth was made from *Paṭṭasūtra*. According to the commentary on *Ācārāṅga* the definition of *paṭṭa* is given as—cloth made up of *paṭṭasūtra*.¹⁸⁰ The hair of *Pārvatī's* head were tied with the *Paṭṭa-sūtra* (4.44.14).
- Yogapaṭṭa** —It figures as an article of gift (3.13.7). It is also referred to in the *MKP* (32.57).

Dyeing and Washing of Clothes

The art of dyeing was known during the period of the later *Saṁhitās*, the *Brāhmaṇas* and the *Gṛhyasūtras*.¹⁸¹ The BVP refers

to the origin of the Rajaka and Raṅgakāra (V. 1. Śaṅkhakāra) permitting thereby one to surmise about the professional occupations viz. washing and dyeing (1.11.112, 2.31.59). Kṛṣṇa, Rādā, Nārāyaṇa and Lakṣmī are said to have Pitāmbara—a yellow garment (1.2.17, 1.3.6, 1.3.66, 2.11.20). The Pitāmbara, was also considered as a good omen (3.33.26).

Durgā and Kālapurūṣa put on red clothes (1.3.72, 1.15.22). Sanyāsī should wear raktavastra (2.36.117). The Gopī's had put on various coloured clothes i. e. yellow, red, white etc. (4.27.53). This suggests thereby that the clothes were dyed differently, but the BVP does not mention the process of dyeing. Various designs were printed on the clothes, Pārvatī had put on two clothes of having such designs at the time of her marriage ceremony (4.44.50). One who stole such dabbled clothes was born as peacock thrice (4.85.176). After getting such references it can be said that the art of dyeing was very well-known and well-developed in the time of the BVP. The BVP does not mention various dresses but it refers to the dress either of a male or female in duel e. g. Vasasi—two garments (1.26.49, 2.10.92, 2.18.2, 3.7.3).

Footwear

Foot-wear were in common use in ancient India both as a matter of luxury and as a necessity.¹⁸²

Foot-wear were of two types. viz. one those made of wood called "Pādukā" and another those made of grass or leather are called "Upānaḥ". One had to wear foot-wears made of leather of a hog at the time of attending Yajña.¹⁸³

In the BVP Pādukā is mentioned as an object of gift. (3.28.52). One who gives Pādukā to a Brāhmin enjoys in Vāyuloka (2.27.11). A person should not wear the shoes worn already by others.¹⁸⁴

Chatra (Umbrella)

In the Gupta period, Brāhmins used a Chatra.¹⁸⁵ It figures as an article of gift (3.28.52). One who gives an umbrella in gift, enjoys in Varuṇaloka (2.27.10). The Brhatsamhitā (72.922-924) and the Kṛtyakalpataru (43.62-67) also devote a chapter on dāna of the umbrella.

Ornaments

The names of various ornaments occur in the BVP without their details. These ornaments were made of gold and jewels. The following ornaments are referred to in the BVP.

- Aṅguliyaka** —(A finger ring).¹⁸⁶ It was made of jewel (2.16.34). It is recommended as an article of gift (2.16.134) (3.13.9). Rādhā wore a ring studded with a gem.
- Gajamauktika** —(It is a pearl to wear in front of nose). Durgā and Gopīs wore it (2.64.16, 4.4.100).
- Hāra** —(Necklace). It was made of gold (1.5.37). It is recommended as an article of gift (3.13.11)
- Kankaṇa** —(A bracelet). The Gopīs and Rādhā wore it made of jewel (1.5.37, 4.4.98).
- Kaṇṭhabhūṣā** —(It is a short necklace). It is mentioned as an article of gift (3.13.11).
- Kiṅkiṇī** —(A small bell or a tinkling ornament). Virajā and other Gopīs wore it (4.13.14, 4.5.57)
- Kirīṭa** —(A crown). Kṛṣṇa wore it made of jewel, on his head. (1.2.19, 2.13.32). It figures as an article of gift (3.13.18).
- Kaustubha** —(It is a celebrated gem obtained with 13 other jewels at the churning of the ocean). Nārāyaṇa wore it (1.3.7, 1.28.56). Kṛṣṇa gave it to Rādhā (2.10.148).
- Keyūra** —(A bracelet worn on the upper arm or an armlet). Rādhā and Gopīs wore it made of jewel (1.5.37, 4.4.95). It figures as an article of gift (3.13.10).
- Kuṇḍala** —(An ear-ring). Kṛṣṇa wore it made of jewel, (1.28.58). It is also mentioned as an article of gift. (2.10.149, 3.13.8).
- Māṅkīyamālā** —(A garland of Māṅkīya). It is mentioned as an article of gift (3.13.8).
- Mañjira** —(An anklet). Rādhā and Durgā wore it, made of jewel (1.4.38, 2.64.19). It figures as an article of gift (3.13.10).

- Mukūṭa —(A crown). It is made of jewel. Gods and Goddesses wore it (1.2.19, 2.55.115, 4.4.100).
- Nūpura —(An Anklet). It was made of jewel (4.4.95). A Nūpura made with Maṇi are mentioned as an article of gift. (2.10.151).
- Mayūrapuccha—(A feather of peacock). It is connected with Kṛṣṇa. He always wore it on his head. (1.28.57).
- Pāśaka —(A chain). Rādhā and Gopīs wore it, made of jewel. (1.5.37, 4.4.99).
- Valaya —(An armlet). It is recommended as an article of gift (3.13.10).
- Vanamālā —(A garland of wood flowers). Rādhā and Kṛṣṇa wore it (1.2.20, 1.5.36).

Haircoiffure

It is well known that in modern times various styles of hair-dressing are being developed and in ancient times various styles of hair dressing were developed.¹⁸⁷ Long hair were considered to be a sign of beauty.¹⁸⁸ The BVP mentions the mirror and a comb, as the means of hair coiffure. A mirror was given to Pārvatī in her marriage ceremony (4.44.12).

The flowers were used by the women in their dressing¹⁸⁹ Rādhā, Gopīs and Pārvatī had made hair-coiffure beautifully with the Mālatī flowers (1.5.34, 4.4.104, 4.44.14).

The Parvatastrī had made Pārvatī's hair-coiffure with Mālatī flowers and tied it beautifully with the paṭṭasūtra. (4.41.14). The Mālākāra is also referred to in the BVP (1.10.90).

Śiva states that Kṣaurakarma should not be observed by Brāhmins on the day of Amāvāsyā and Kṛttikā. One should not do Tarpaṇa after Kṣaurakarma (1.27.46).

Toileting and Cosmetics

The perfumed substances were used as article of toileting and cosmetics in ancient India¹⁹⁰ and it is matter of common knowledge that puff, powder and lipsticks are in common use in modern times.

A perfumed oil was used to keep body sweet-smelling. An aromatic oil was also used (4.63.25). At the time of bath the perfu-

med oil was used. Viṣṇu-taila which was made by the Svarvaidyas was in vogue (3.13.19). The women used Candana, Aguru, Kastūrī, Kumkuma and Sindūra to make a tinkling on their forehead (1.4.33.1.20.20, 2.10.100, 2.11.23, 2.16.27, 2.55.17, 4.3.12, 4.4.101, 4.9.28, 4.15.151, 4.28.96).

Śaṅkhacūḍa made a tinkling with Sindūra, having the shape of burning lamp on Tulasī's fore-head (2.16.136) possibly this tinkling may refer to a long flame shaped tinkling popular now-a-day also. Rādhā also made such a tinkling with Sindūra on her fore-head (2.11.23). Widows were prohibited to use the perfumed oil, garlands and Sindūra (4.83.94).

The mixture of collyrium and musk was used for anointing the eyes at the time of marriage (4.4.107, 4.44.13). Both the cheeks were pointed with streaks probably with musk and other fragrant substances (2.16.32, 2.16.136, 2.64.19, 4.28.96, 4.44.13, 4.13.16).

The Sīmantalekhā was drawn with the streak on the head of women by them.¹⁹¹ (2.16.27, 2.55.18). The Alaktaka was also used for painting feet and nails (1.20.20, 2.16.139, 2.64.21, 4.29.22, 4.44.13, 4.53.24).

Perfumes Incense etc.

The BVP mentions Gorocana, Aguru and Dhūpa as the perfumed substances. The Gorocana and the Aguru were used to made body sweet-smelling. ((4.93.22). The gorocana was used for a tinkling on the fore-head.¹⁹²

Weights and Measurements

In the BVP, there are references to various terms referring to different units of weights and measurements. In the absence of the description and detailed information regarding them a comparative study is not undertaken here as it can not throw any special light on the problem of its contribution by the BVP, hence the data available in the BVP is noted here.

Units of Weights

The BVP mentions two words denoting the units of weight as follows :—

1. Kulyā —The BVP mentions it as a denomination of a weight of food (4.13.152, 4.105.57, 4.123.43). It is equal to eight Droṇas¹⁹³, and a Droṇa is equal to 34 seers.¹⁹⁴

2. Pala —It is a weight equal to four kārṣās = $\frac{1}{100}$ Tul ā¹⁹⁵

It is referred in the BVP (4.85.99).

Units of Measurement of Distance

The references to yojana are very common. Several works including Purāṇas e.g. the MP. and the VYP. also refer to Yojana.¹⁹⁶

The BVP mentions the words Yojana, Gavyūti and Hasta. (4.17.167, 4.4.161, 4.17.160, 4.19.9, 4.103.59). The BVP does not give any detail about these words but detail can be found from other references. The MKP (46.137-140) gives the following table of the various units of measurements of distances as follows :—

8 Paramāṇus	=	1 Trasareṇu.
8 Trasareṇus	=	1 Vālāgra.
8 Vālāgras	=	1 Likṣā
8 Likṣās	=	1 Yūkā
8 Yūkās	=	1 Angūla.
6 Aṅgulas	=	1 Pāda.
2 Pādas	=	1 Vitasti.
2 Vitastis	=	1 Hasta.
4 Hastas	=	1 Dhanu
2000 Dhanus	=	1 Gavyūti.
4 Gavyūtis	=	1 Yojana.

Units of Measurement of Time

The BVP gives in detail the measurement of time and it is as follows :—

Aṇu —(4.96.49) It is a minute division of time.

Daṇḍa —(2.54.27-28, 4.96.52-53). It is a division of time. The BVP mentions this division of time very particularly. To get this division, one should take a pot made of gold weighing six palas and having depth of four fingers. Then one should make four holes with the help of four pegs made of gold having the length of four fingers. After that the pot should be put on water and the time

taken by it for being filled up with water, is called Daṇḍa.

- Kāṣṭhā. —(4.96.51). It is a general measure of time.
- Kṣaṇa. —(4.96.51). It is a certain division of time.
- Laghu. —(4.96.151). It is a measure of time.
- Lava. —(4.96.50). It is a minute division of time. According to the MKP (96.50). It is a 60th of nimeṣa, while the BVP states that it is one third of a nimeṣa.
- Muhūrta. —(4.96.53). It is a particular division of time. It is a 30th part of a day. It is a period of 48 minutes.¹⁹⁷
- Nimeṣa. —(4.96.51). It is a minute division of time. The Bp. (231.4) and the BVP state that 15 nimeṣas=1 kāṣṭhā but the MS (1.64-65) and the NP. (2.5) state that 18 nimeṣas=1 kāṣṭhā.
- Pala. —(2.36.168). It is a particular division of time.
- Paramāṇu —(4.96.49). It is a measure of time. A twinkling of an eye is a paramāṇu
- Trasareṇu. —(4.96.49). It is a minute division of time. The SS¹⁹⁸ states this division as a unit of weight and states that 30 paramāṇus make one trasareṇu.
- Truṭi. —(4.96.50). It is a measure of time.
- Vedha. —(4.96.50). It is a minute division of time.
- Vipala. —(2.36.168). It is a particular division of time.

The above matter can be put in the tabular form as follows :—

2 Paramāṇus	=	1 Trasareṇu.
3 Trasareṇus	=	1 Truṭi.
100 Truṭis	=	1 Vedha.
3 Vedhas	=	1 Lava.
3 Lavas	=	1 Nimeṣa.
3 Nimeṣas	=	1 Kṣaṇa.
5 Kṣaṇas	=	1 Kāṣṭhā.
10 Kāṣṭhās	=	1 Laghu.
15 Laghus	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.

60 Daṇḍas	=	1 Tithi.
15 Tithis	=	1 Pakṣa.
2 Pakṣas	=	1 Māsa.
2 Māsas	=	1 Ṛtu.
6 Ṛtus	=	1 Vatsara (4.96.49 57).

At another place —

2 Daṇḍas	=	1 Muhūrta.
4 Muhūrtas	=	1 Yama or Prahara.
8 Yamas	=	a Vāsara or tithi. (2 54.27).

Again at another place one comes across the following table :—

60 Vipalas	=	1 Pala.
60 Palas	=	1 Daṇḍa.
2 Daṇḍas	=	1 Muhūrta.
30 Muhūrtas	=	1 Tithi (2.36.67).

The BVP states that there are seven week days, sixteen tithis, and twelve months viz. Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Mārga, Pauṣa, Māgha, Phālguna and Caitra. The Month of Caitra is the last month of the year.

There are six Ṛtus.

1. Vasanta covers Caitra and Vaiśākha.
2. Grīṣma covers Jyeṣṭha and Āṣāḍha.
3. Varṣā covers Śrāvaṇa and Bhādra.
4. Śarad covers Āśvina and Kārtika.
5. Hemanta covers Mārga and Pauṣa.
6. Śiśira covers Māgha and Phālguna (4.95.59-62).

The BVP mentions the name of Nakṣatras, Yogas and Karaṇas. The twenty seven Nakṣatras are metaphorically spoken as the wives of Candra (4.96.72).

The BVP also mentions the name of Yogas and Karaṇas. The system of Yogas is an ancient one.¹⁹⁹ There are 27 Yogas viz.—(1) Viṣkumbha; (2) Prīti; (3) Āyusmān; (4) Saubhāgya; (5) Śobhana; (6) Atigaṇḍa; (7) Sukarmā; (8) Dhṛti; (9) Śūla; (10) Gaṇḍa; (11) Vṛddhi; (12) Dhruva; (13) Vyāghāta; (14) Harṣaṇa; (15) Vajra; (16) Siddha; (17) Vyatipāta; (18) Variyāna; (19) Parigha; (20) Śiva; (21) Siddhi; (22) Sādhyā; (23) Śukla;

(24) Śubha; (25) Brahma; (26) Aindra; (27) Vaidhṛti. (4.96.77-79).

The Karaṇa is the fifth item in Pañcāṅga and half of a Tithi is Karaṇa and thus there are two Karaṇas in a Tithi and 60 Karaṇas in a lunar month.²⁰⁰

“The Karaṇas are only of astrological use and must have been named many centuries before 400 A. D.”²⁰¹

The BVP states the following Karaṇas :—

(1) Bava; (2) Bālava; (3) Kaulava; (4) Taitila; (5) Gara; (6) Vaṇij; (7) Viṣṭi; (8) Śakuni; (9) Catuspād; (10) Nāga; (11) Kīṁstughna. (4.46.79-80).

The BVP mentions the five kinds of year (Vatsara) Viz— (1) Saṁvatsara; (2) Pravatsara; (3) Ilāvatsara; (4) Anuvatsara; (5) Vatsara. (4.96.57-58).

In the Vedāṅga-Jyotiṣa,²⁰² a Yuga is considered of five Vatsaras.²⁰³

Yuga, Manvantara and Kalpa

The word “Yuga” has probably several meaning viz. a short period of time, a cycle of five years, a long period and a period of thousand of years. Prof. D R. Mankad assigns as many as ten meanings to the word.²⁰⁴

In the Mbh, MS and Purāṇas, the theory of Yugas, Manvantaras and Kalpas has been elaborated at great length.²⁰⁵ The four Yugas are named Kṛta, Tretā, Dvāpara and Tiṣya or Kali. Pargiter²⁰⁶ thinks that the division into four ages had a historical basis.

The BVP also mentions this system of chronology. It refers to the four Yugas viz.—Satya, Tretā, Dvāpara and Kali. It does not mention the length of each Yuga in form of years. It states that after the end of Kali there would be again Kṛta or Satya Yuga.

In Satyayuga each and every member of the society would observe his/her duty and Dharma would be with the four pādas (2.7.63-67).

The Tretā Yuga is the second in this chronology. In this Yuga Dharma has three pādas, in the Dvāpara it has two pādas

while in the Kaliyuga it has only one pāda and people do not observe their prescribed duties, religious rites and regulations (2.7.68, 4.90.23).

Manvantara

The BVP mentions the following measurements of Chronology.

Kṛta + Tretā + Dvāpara + Kali yugas = 1 Caturyuga.

360 Yugas = 1 Divyayuga.

71 Divyayugas = 1 Manvantara.

14 Manvantaras = 1 day of Brahmā. (1.5.5-9).

The BVP also refers to the names of fourteen Manvantaras as follows :—

(1) Svāyambhuva; (2) Svārociṣa; (3) Tapasa; (4) Uttama;
 (5) Raiivata; (6) Cākṣuṣa; (7) Śrāddhadeva; (8) Sāvarṇi
 (9) Dakṣasāvarṇi; (10) Brahmaśāvarṇi; (11) Dharmasāvarṇi;
 (12) Rudrasāvarṇi; (13) Devasāvarṇi; (14) Indrasāvarṇi;
 (2.54.57-65, 4.41.104-111).

Kalpa

The word "Kalpa" is traceable to the RV, but it does not occur in the sense of time-computation.²⁰⁷ In the later works e.g. Viṣṇupurāṇa (6.3.11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. The BVP mentions two types of Kalpas. One Kalpa is equal to a day of Brahmā and it is called Samvarta or Kṣudra Kalpa. Mārkaṇḍeya lived for a period of seven Kṣudra Kalpas, while the duration of another Kalpa is a full span of life of Brahmā, and its measurement is as follows :—

14 Manvantaras = 1 day of Brahmā.

Brahmā's 360 days = 1 year of Brahmā.

Brahmā's 108 years = 1 Kalpa (Brahmā's life)

(1.5.7-12).

The BVP mentions three Kalpas viz. :—

1. Brāhmakalpa 2. Vārāhikalpa;

3. Pādmakalpa. (1.5.4).

In the Brāhmakalpa the creator created the world from the fat of Madhu and Kaiṭabha while in the Vārāhikalpa; Viṣṇu

uplifted the Earth from Rasātala in his Boar-incarnation. In the Pādmakalpa, Brahmā created the world from Viṣṇu's the navel-lotus (1.5.13-15).

Dr. A.S. Gupta gives the following table regarding the Kalpas and Yugas and Manvantaras as mentioned in the Purāṇas.²⁰⁸

360 human years	=	1 divine year
4000 divine years	=	Kṛta (Satya) Yugā
400 divine years	=	Kṛta-Sandhyā.
400 divine years	=	Kṛta-Sandhyāṁśa.
3000 divine years	=	Tretā Yuga.
300 divine years	=	Tretā-Sandhyā.
300 divine years	=	Tretā-Sandhyāṁśa.
2000 divine years	=	Dvāpara Yuga.
200 divine years	=	Dvāpara-Sandhyā.
200 divine years	=	Dvāpara-Sandhyāṁśa.
1000 divine years	=	Kali Yuga.
100 divine years	=	Kali-Sandhyā.
100 divine years	=	Kali-Sandhyāṁśa.
4 Yugas combined	=	1 Mahāyuga, or 1 Divine Yuga
1 Mahāyuga	=	12,000 divine years.
	=	43,20,000 human years.
$71 + \frac{6}{14}$ Mahāyugas	=	1 Manvantara.
14 Manvantaras or		
1000 Mahāyugas	=	1 Day of Brahmā OR
		The period of a Kalpa
	=	4,320,000,000 human years.

Music and Dancing

Music is considered as an important element in one's life. It is connected with religious and social activities since the Vedic period. The Sāmaveda is famous for music. Some Purāṇas e. g. Harivaṁśa, Mārkaṇḍeyapurāṇa, Vāyupurāṇa and Viṣṇupurāṇa also give some references about music.²⁰⁹

The various rāgas, rāgiṇīs and instruments are important in music. The origin of music is considered to be divine. Brahmā had sex relations with Sāvitrī and she bore six Rāgas, various Tālas and thirty six Rāgiṇīs (1.8.3).

They are not mentioned in the BVP but the Saṁgīta-Darpaṇa²¹⁰ states six rāgas and their thirty six wives rāgiṇīs were born from Mahādeva and Pārvatī.

Music and dancing were played on the occasions of social and religious ceremonies. Different musical instruments were played upon at the time of Kṛṣṇa's naming ceremony (4.13.167).

The Gandharvas and Apsarās are connected with music and dancing (1.29.4, 2.13.35, 2.16.171, 3.28.35, 4.4.5, 4.4.44).

Ladies knew music and dancing. Rādhā's female friends were experts in music and dancing (4.3.54). Music was also considered as a good omen (3.16.29, 3.33.12). One who dances at the feet of Śiva, goes to the Śivaloka (2.27.79).

Musical Instruments

Music—Vocal and instrumental, and dancing were quite well-known in Vedic times.²¹¹

The various musical instruments and their names are met with in the Vedic literature.²¹²

The BVP also mentions various names of musical instruments as follows :—

- Ānaka —It is a large military drum beaten at one end.²¹³
It was played at the time of giving farewell to Kṛṣṇa from Gokula to Mathurā (4.70.77).
- Ḍamaru or —A sort of small drum shaped like an hour glass.
Ḍamaruka —Śiva played it, which was in his right hand when he came to see Menakā, the mother of Pārvatī (4.40.72).
- Dhakkā —A large or a double drum. It was played at the time of anna-prāśana ceremony of Kṛṣṇa. (4.13.153).
- Dundubhi —It is a sort of large kettle drum. It was beaten at the time of farewell of Kṛṣṇa from Gokula to Mathurā (4.70.77).
- Ghaṇṭā —(A bell). The Ghaṇṭānāda is considered a sign of good omen (3.16.29).
- Kāmsya —(Guj. Kāmsījoḍā). It was played at the time of Kṛṣṇa's naming ceremony (4.13.166).

- Kāmsyatāla —It was played upon at the time of Kārtikeya's consecration ceremony (3.17.2).
- Kartāla —V. S. Apte Translates it as "cymbal" but cymbal is "musical instrument of two brass plates clashed with ruigning sound. The Kartāla is a musical instrument played upon with the help of fingers and by shaking it. Normally it is a pair.
- Mardala —A kind of drum. It was also played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā, and on the occasion of Kṛṣṇa's naming ceremony (4.70.78, 4.13.166).
- Mṛdaṅga —A kind of drum. It was played at the time of Kṛṣṇa's farewell from Gokula to Mathurā and on the occasion of his naming ceremony (4.70.78, 4.13.166).
- Muraja —A kind of drum. It was played upon by Gopīs to please Rādhā (4.3.53), and at the time of Kṛṣṇa's farewell from Gokula to Mathurā (5.70.77).
- Muralī —A flute or pipe. Kṛṣṇa is called "Muralīdhara". (3.42.42).
- Paṇava —It is a small drum used to accompany singing. It was beaten at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.77).
- Paṭaha —It is a kettle drum or war drum. It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.165).
- Śaṁkha —It is a conch-shell used for offering libation of water or as an ornament for arms or for the temples of elephant. A conch-shell perforated at one end is also used as a wind instrument in the battles of epic poetry, and is held very sacred.²¹⁴ Śaṁkha dhvani was considered as an article of good omen (3.16.29).
- Sannahānī —It was played upon at the time of Kṛṣṇa's farewell from Gokula to Mathurā (4.70.78).

- Śarayantra —It was played upon at the time of Kṛṣṇa's naming ceremony (4.13.156).
- Śṛṅgavādya —It was in the left hand of Śamkara and with playing it he came to Menakā, the mother of Pārvatī (4.40.72).
- Svarayantra —It was played upon in the Rāsakriḍā by Gopīs (4.53.45).
- Vamśī —A flute or pipe. "The reed flute, Vamśa of the ancient books or Bāṅsurī is one of the commonest instruments in the musical tradition of India.²¹⁵ It was played upon at the time of Kṛṣṇa's naming ceremony. (4.13.166).
- Veṇu —A flute. It was played upon by Gopīs to please Rādhā (4.3.51),
- Vīṇā —The Vīṇā or Indian flute is an instrument of the guiter kind and is supposed to have been invented by Nārada.²¹⁶ Nārada was expert to play Vīṇā (1.8.44). He was having a Vīṇā with three wires i. e. Tritantrīvīṇā (1.13.19).
- Yantra —A band. The various types of yantra were played upon at the time of Kārtikeya's consecration (3.17.2).

Reception of Guests

Every householder should perform five Mahāyajñas every day. Among these five daily sacrifices, the Nryajña or Manuṣyayajña or atithisatkāra i. e. reception of the guests is the main and important one.²¹⁷ The worship of the guests gives wealth, fame, long life and heaven.²¹⁸

The BVP also emphasizes on the atithisatkāra. All holy places reside in an atithi, so the house-holder should well-come him (3.8.35). One who worships atithi, worships three worlds (3.8.34). If anyone does not worship atithi, he is considered a Mahāpāpī and he goes to Kālasūtra hell (3.44.54, 4.84.2).

One should give a seat to a guest when he comes and also should inquire how he does. Sauti was offered a seat by Śaunaka when the former came to latter in the Naimiṣaraṇya and requested

for the narration of the BVP. Manes, deities and fire do not go to the place of one who does not worship an atithi (2.51.7). If a guest returns without satisfaction, he takes the religious merit of the host and gives him his sins in return (2.51.10, 4.84.5). Reception of the guest is also praised in the Upaniṣad.²¹⁹

One who does not worship an atithi, gets sin of goghna, Striḡhna, Kṛtaghna, Brahmaghna and Gurutalpaga (2.51.9).

Art and Architecture

There are a number of independent texts on art and architecture and may be of a later period.²²⁰ The BVP supplies the information on art and architecture mainly while describing the Goloka, Kailāsa. Vrajamaṇḍala including the Rāsa maṇḍala, Vṛndāvana and elsewhere also. The information that is obtained here indicates its developed form and consequently its late date.

The BVP gives some technical terms about architecture describing the Goloka, Kailāsa, Dvārakā and Rāsamāṇḍala Elsewhere. These references are as follows :—

- Aṭṭālikā (4.17.8). "A house of two or more storyes, a lofty house, palace."²²¹
- Āśrama (4.10.150). "A temple, a hermitage, a dwelling. A religious establishment comprising the main temple, its attached tank, kitchen, alms house, guest-house, store-house, cow sheds, halls, dressing house for the deity, bed rooms, and other houses and flower gardens, orchards and the surrounding walls.
- Udyāna (4.17.9) "A pleasure garden".
- Kakṣā (4.73.30) "The arm-pit".
- Kapāṭa (4.4.134) "A door, the panel of a door.
- Kriḍāsarovara (4.4.109) "A pleasure-lake."
- Kuṭīra (4.91.48) "A hall, a cottage."
- Caturasra (1.28 41-47) "A type of building which is quadrangular in plan and has one storey and five cuploas".
- Taḍāga (4.17.10). "A tank, a pool".

- Parikhā (4.4.157, 4.13.16,30. 4.92.41). "A ditch, a moat, a trench round a fort or town".
(1.28.46-48, 4.4.94)
- Prākāra (4.4.157, 4.73.16, 30, 4.92.41. 1.28 46, 48, 4.4.94.) "A well, an enclosure, a fence, a rempart, a surrounding well elevated on a mound of earth".
- Bhoga (4.4 112). "A class of the single-storyed buildings".
- Vajra (4.17.185) "A damantine forked, zigzag, a diamond, the thunderbolt of Indra, a type of building, a type of column, a paste, plaster of cement.
- Vīthi (2.17.6) "A road, a way, a street, a market-place, a stall, a shop, a terrace".
- Vedī (4.4.151). "Originally a hall for reading the Vedas in, an altar, a stand, a basis, a pedestal, a bench, a kind of covered varandah or balcony in a courtyard, a moulding.
- Śībira(2.54.18) "A Camp, a royal residence, a fortified city.
- Sarvatobhadra (4.103.27) "A type of building pavilion, hall, entablature, window, phallus, a joinery a fourfold image one on each side of a four-faced column, a village, a town, having a surrounding road and entrances on four sides; a house furnished with surrounding terraces.
- Siṃha (4.92.46—3.29.18) "A type of pavilion, a class of oval buildings, a riding animal (lion) of gods."

Painting

The BVP refers to the art of painting. The pictures of war between Rāma and Rāvaṇa and daśavatāra war drawn on the wall of Rādhā's āśrama (4.92.58). There were drawn many pictures on Rādhā's chariot. viz. Kailāsa, Vṛndāvana, Rāsa-maṇḍala. (4.2.39, 56.4.45.48-50).

Pictures were also drawn on certain religious occasions and the BVP refers to the drawing of a picture of a doll on the occasion of Śaṣṭhīpūjā (2.43.49).

Puttalikās and Pratimās

The BVP refers to puttalikās and pratimās in the Chapters on the Vāstukalā. The Gopīs stood with puttalikās in their hands when Kṛṣṇa went to Vṛndāvana (4.16.166). Akṛūra also saw pratimās of Kṛṣṇa and Pārvatī in his dream (4.70.18).

Science of Medicine

The Āyurveda is considered as the fifth Veda. It was an important part of life of ancient India.

Some doctrines of Āyurveda are found in some Purāṇas, and some legends connected with the Āyurveda are also found in some Purāṇas. The PP mentions that the different Purāṇas are the different parts of body and according to it, the BVP is the left knee of Viṣṇu.²²²

Origin and Doctrines of the Āyurveda

The BVP mentions the origin and some doctrines of the Āyurveda. Prajāpati created first four Vedas and then he created the fifth Veda—The Āyurveda (1.16.9). After creating the Āyurveda, Prajāpati taught it to his pupil Bhāskara who composed then his own Āyurvedasāhitā (1.16.10).

Bhāskara taught the Āyurveda to his sixteen pupils and these pupils composed separately sixteen Āyurveda tantras as follows—

1.	Dhanvantari composed	Cikitsātattvavijñāna.
2.	Divodāsa "	Cikitsādarpaṇa.
3.	Kāśirāja "	Cikitsākaumudī.
}	4. Aśvin "	Cikitsāsāra &
	5. "	Bhramaghnatantra.
6.	Nakula "	Vaidyakasarvasva.
7.	Sahadeva "	Vyādhisiñdhuvimardana.
8.	Arki "	Jñānārṇava.
9.	Cyavana "	Jivadāna.
10.	Janaka "	Vaidyasañdehabhañjana.
11.	Budha "	Sarvasāra.
12.	Jābāla "	Tantrasāraka.
13.	Jājali "	Vedāngasāra.
14.	Paila "	Nidāna.
15.	Kratha "	Sarvadhara.
16.	Agastya "	Dvaidhanirṇaya.

(1.16.11-21).

As Dr. S. N. Das Gupta observes that "nothing is known of these works, and it is difficult to say if they actually existed. According to the BVP the Bhāskara Samhitā is the best (1.16.24). But, now-a-days, the Carakasamhitā, the Suśruta samhitā and the Aṣṭāṅga hrdaya are considered as the Vṛddhatrayī and hold an important place among the Indian people.

Name of Diseases

According to the BVP the fever is the main cause for other diseases. The fever is of four varieties :—i.e. Vāyuja, Pittaja, Śleṣmaja and Tridoṣaja and from these four types of fever other twenty-two diseases are produced viz. :—

<i>Name of Disease</i>	<i>Modern name</i> ²²³
1. Bhramarī —	—
2. Dāruṇī —	—
3. Galagaṇḍaka —	Tumour on the side of the neck.
4. Goda —	—
5. Grahaṇī —	Diarrhoea.
6. Gulma —	Hardening and swelling of the spleen.
7. Halimaka —	Jaundice due to anaemia.
8. Jvarātisāra —	Dysentery with fever.
9. Kāmala —	Jaundice due to intestinal-disorders.
10. Kāsa —	Chronic cough.
11. Kubja —	Hunch-back-condition.
12. Kuṣṭha —	Chronic skin disease.
13. Mūtrakṛcchra —	Dysuria.
14. Pāṇḍu —	Jaundice.
15. Plihā —	Splenic disease.
16. Raktadoṣa —	—
17. Śoṭha —	Oedema
18. Śūlaka —	—
19. Sannipāta —	Typhoid.
20. Viṣameha —	—
21. Viṣūci —	Choleraic diarrhoea.
22. Vraṇa —	Wounds, Sores.

(1.16.27.33).

The tridoṣavāda is very well known in the Āyurveda and this is the basis of the Āyurveda.²²⁴ Any disease is caused because of Vikāra of these three humours.²²⁵

According to the BVP any disease is rooted in these three humours (1.16.29). Mandāgni is the cause of fever and from the fever various diseases are produced. The Suśrutasaṁhitā (39.3) also states that all diseases are to be called by Jvara and this Jvara is the king of all diseases.

This Jvara is considered as Śivabhakta, Yogī, Niṣṭhura, Vikṛtākṛti, Bhīma, having three legs, three heads, six hands, nine eyes, raudra, bhasmapraharāṇa and Kālāntakayamopama (1.16.27-28).

The Bhp (10.63.22-23) also states that there are two types of Jvara. One is Māheśvara Jvara and another is Vaiṣṇava Jvara. The Māheśvarajvara is having three legs and three heads. The Māheśvara Jvara of the Bhp corresponds to the Śivabhakta Jvara of the BVP.

If anyone commits a sin he becomes victim of disease, so no one should do any sin and keep control over his senses.²²⁶ Sins and diseases are friends of each other and sins are pogenitors of old age and diseases. (1.16.51-55).

Definition of a Vaidya

The BVP defines the Vaidya thus—A person who knows the Āyurveda and diagnosis of the disease, who is religious minded, kind, and gives relief from a disease is the best of Vaidyas. (1.16.25-26).

In this definition the BVP follows the Carakasamhitā (1.136) which defines the Vaidya as follows :—

“A person who gives relief to his patient from a disease, is called the best of the Vaidyas”.

The BVP mentions three humours i.e. Vāta (rheumatism), Pitta (bile) and Kapha (Phlegm), and also states their remedy and residence in the body as follows :—

(1) Antidotes for Vāta (rheumatism) which takes his birth from Ājñācakra, Pakvarambhāphala, Sauvīra, water with Śarkarā, Mahiṣadadhi, Nārikelodaka, Pakvataila, Takra, Supiṣṭaka, Tilataila, Lāṅgali. Tāla, Kharjūra, Candana, (1.16.74-78).

(2) Antidotes for Pitta (bile) which takes his birth from Maṅḍipūracakra, Śarkarā, Dhānyaka, Piṣṭa, Caṇaka, Pakvabīvatālahala, Aikṣava, Ārdraka, Mudgasūpa, Tilapiṣṭa (1.16.58-63).

(3) Antidotes for Kapha (Phlegm) which takes his birth from Brahmaṇḍhracakra, Bāṣṭabhaṅga, Parvataila, Rocanācūrṇa, Śuṣkapākaharītakī, Apakvapiṇḍāraka. Apakvarambhāphala, Vesavāra, Sindhuvāra, Śarkarā, Marīca, Pippala, Śuṣkādraka, Jīvaka, Madhu, (1.16.67-71).

Custom and Conventions

Custom and conventions have their own importance in social life, because one can know from the study of the custom and conventions about the social states, a mode of socio-economic life and some other peculiarities.

One should offer a seat to a guest and embrace him and also offer him Madhuparka (1.29.7, 1.25.5, 2.61.8, 4.13.10, 4.41.16, 4.87.43). The reception of a guest with an embrace is still prevalent in some parts of India e.g. in Saurashtra.

A father worried about his daughter for her marriage and he tried to get a better bridegroom for his daughter.

Uṣas, the daughter of Bāṇa said to Aniruddha that she could not marry with him without her father's prior permission (4.114.36). The father was pelped in the problems connected with marriage by his priest (4.44.6, 4.17.140, 4.105.18). Sūrabhānu married his son Viṣabhānu with the daughter of Bhanaṇdana with the help of his priest Gargācārya. (4.17.140) Himālaya and Bhiṣmaka also had taken the advice from their priests for the marriage Pārvatī and Rukmiṇī respectively (4.44.6, 4.105.18). The guests were informed by invitation cards to remain present on occasions like the naming ceremony, and the marriage ceremony (4.13.151, 4.64.35, 4.99.9, 4.105.59).

The music was played at the time of marriage ceremony and the occasion of the birth of a son (4.15.132) Beggars were given gifts and dinners on such occasions (1.13.1, 1.20.47, 4.9.64).

The offering was given to village deity at the time of marriage ceremony. Such an offering was given on the occasion of marriage ceremony of Rukmiṇī (4.105.61).

The bride and the bridegroom wore variegated coloured rich garments (4.107.38-42). Before marriage a bridegroom was permitted to see and to talk with his fiance. Śaṅkara was permitted to talk with Pārvatī before their marriage (4.38-34), but the final right in the selection of a husband for a daughter rested with the bride's mother (4.39.19).

Ṣaṣṭhīdevī was worshipped at the time of a birth of a child for its welfare (2.43.45-50).

A bride was given a mirror after she was decorated at the time of the marriage ceremony. On the occasion of her marriage ceremony, Pārvatī was nicely dressed and decorated by the other ladies and was offered a mirror (4.44.12).

The house was decorated with the trunks of banana tree on the occasion of the marriage ceremony. (4.44.17).

After the marriage ceremony the bride and the bridegroom passed their first night at the house of the bride's parent. Śiva and Pārvatī passed their first night at Himālaya's house (4.45.5).

If a husband does coiffure of his wife, it was considered good for his wife (4.45.16).

Brāhmaṇas were given religious gifts at the time of the cremation of the dead person. Kārtavīrya and Bhṛgu gave such gifts after the death of Manoramā and Jamadagni respectively (3.28.50, 3.35.20) The custom of Suttee was familiar. Reṇukā became a suttee after her husband Jamadagni's death (3.28.1-4).

Beliefs and Superstitions

"As long as a society has a particular texture of custom and conventions woven around it and inherent in it, it would be idle to dream of a society immune from superstitions which in turn try to enforce the former's operations."²²⁷

This may be illustrated by a custom mentioned in the earlier section, viz. the mode of the reception of a guest etc. (4.13.10, 4.38.29).

The belief in the efficacy of mantra traceable to the Brāhmaṇa literature finds references in the BVP (1.3.15, 1.11.24, 2.43.67, 2.45.16).

The friendship with a good man was considered more than Vaikuṅṭha (1.13.33). Some of the rivers are believed to possess purifying powers,²²⁸ e.g. the Ganges is believed to purify a person by its very sight and to destroy the sins (1.10.83). The fame was considered much important than the life (1.23.12), and an ill fame was considered as death (2.60.85). If a husband abandoned his wife without any reason he was to go to hell (2.6.73).

The BVP holds that a woman is not guilty if she is raped by the adulterer against her wishes. But she is guilty, if she enjoyed by her paramour with her permission and desire. This is observed by the sage Gautama when Ahalyā was raped by Indra (4.61.53).

It is permissible to surmise that according to the BVP a lady would get her beloved husband in the next birth, if she committed suicide by entering into fire. Mālāvati committed suicide by falling into the Vahnikuṅḍa at Puṣkara for getting her beloved husband (1.20..8-12).

The number "three" was considered inauspicious (2.6.56). The violation of an oath leads one to the Kumbhīpāka hell (4.62.25).

Disturbance at the time of co-habitation, casting down of the semen and condition of childlessness are considered wretched (3.2.22).

Happiness and misery come in rotation like a wheel²²⁹ so unenlightened persons repent while the wise do not (2.17.70).

It was believed that one should speak first the name of a woman and then that of a man, because Prakṛti is the mother and Puruṣa is the father of the world (4.52.34-40).

One was believed to suffer from the disease of eyes and ears if one co-habits by day.²³⁰ (4.75.22).

One had to face diseases, if one were to see a sky when only one star is visible there, sunset, moon-rising, reflections of solar and the lunar in water (4.75.23-25)

On Sundays one should not eat fish, non-vegetarian food and lentil in the brazen vessel (4.75.71).

One should not see the moon on the fourth day of the bright half of the month of Bhādrapada, if one sees her, one has to face an allegation. Kṛṣṇa had seen the moon on the said

day and he was alleged for the theft of the Syamantaka gem²³¹ (4.78.60, 4.122.9). This belief is still prevalent and people throw stones and pieces of brickbats to avoid this evil, hence it is known as dagaḍācotha in Gujarat and Maharashtra.

If any one were to put muktā, sakti, Śivalinga, Śaṅkha, and ratna on the earth, he was to go to the Kalasūtra hell (4.4.33-39).

A menstruating woman was considered impure for the purpose of worship of a deity for five days and for any other purposes. After four days she was considered to be pure (3.28.1-4).

Kṛṣṇa says to Nanda that if anyone sees a holy place, a Vaiṣṇava etc. he gets religious merit and if he sees an iconoclast, a patricide, etc. he incurs sins or has to face misery (4.78.45-51).

The belief in good omens and bad omens was highly in vogue. Whenever anyone set out from his/her house for any work, he/she thought first about an omen good/bad. The following were considered as good omens :—

Pūrṇakumbha; Candana; Dvija, Śrgāla; Veśyā; Nakula, Darpaṇa, Śava, Madhu, Rājahaṁsa, Dūrvā, Mayūra, Akṣa, Khañjana, Vṛṣa, Śuka, Gaja, Pika, Turaga, Pārāvata, Agni, Cakravākas, Suvarṇa, Surabhi, Pradīpa, Camarī, Maṇi, Dhenu, Muktā, Pāṭaka, Mālā, Vādyā, Māṁsa and Saṁgīta. (3.16.23,29, 3.33.18-29).

The following were considered as bad omens—Muktakeśi, Viṣa, Chinnanāsā, Piṇḍa, Digambara, Moṭaka, Kṛṣṇavastraparidhāna, Śūdra, Vyādhiyukta, Śūnyakumbha, Kuṭṭīnī, Kacchapa, Dakinī, Kukṭūa, Punścalī, Vilāḍa, Kumbhakāra, Mahiṣa, Tailakāra, Gardabha, Vyādha, Vṛka, Nagna, Śūkara, Śyena, Sarpa, Bhallūka, Godhā, Vāyasa and Śaśaka. (3.35.25.45).

The BVP notes some matter about dreams also. If anyone sees herself/himself riding on a cow, elephant, horse or seated on a place, tree and mountain in one's dream, he/she is believed to get land. If he/she sees an elephant, gold in a dream he/she is believed to achieve fame (4.77.14-20). If one sees Pāyasa in a dream he/she is believed to become a king (4.77.2).

If anyone sees a widow, Śūdrapatnī, Nagna, Gardabha, Mahiṣa, Vṛṣa, Bhallūka, Śūkara, Kāka, Vānara etc. in a dream he/she is believed to die. Kaṁsa had seen such things in a dream so died. (4.77.70.80).

If anyone sees such a bad dream he should perform a homa with red sandal wood and should do a Japa of the name of Madhusūdana for hundred times (4.82.42-45).

A dream may take an effect within a period of an year, eight months, three months, half a month, ten days and immediately, if he dreams in the first Prahara, or second Prahara, or third Prahara or fourth Prahara or at the time of the morning break or in the early morning respectively. (4.77.5-7).

The dream bears no reward if it is with reference to a person who is ill, afraid of, naked and having dishevelled hair (4.77.8-9).

Daily and Periodical Duties

The daily and periodical duties and ceremonies form an important topic of the Dharmaśāstra. The BVP contains some information on the same topics. The date of the BVP as regards the daily duties of a house-holder, a forest hermit and an ascetic are discussed. The data not covered under the said section are discussed here.

Getting up from the Bed

From very early times, getting up before the sun rise is prescribed specially to a student and in general to one and all.²³² The BVP following this general dictum, states that one should get up from the bed in brāhmamuhūrta and after getting up, one should pray to one's deity (1.26.6-8).

Śauca

There are several laws laid down in the ancient Sūtra and Smṛti literature on the topic of śauca²³³

The BVP states them in detail. One should not defecate urine in water, near the hole in the ground, near animals, temples, at the root of any tree, on a road, on the plough field, in a garden and on the fire. One should defecate urine or stool in the north side by day, on the west side at night, and on the south side in the evening. One should first make a hold in the ground than he may defecate and it should be covered with clay (1.26.18-36). Some of the Purāṇas, Smṛtis and Dharmaśāstras contain similar rules.²³⁴

After defecating one should purify hands and feet with clay and that with water. At the time of purification one should apply once the clay to clean his penis, four times to his left hand, twice on both the hands. If he wants to purify after intercourse, he should do all these twice. If one wants to purify after nature's call, he should apply the clay once on penis, thrice on anus, ten times on the left hand, seven times on both the hands and six times on the feet (1.26.27-33)

One without an Yajñopavīta, a Śūdra and a woman should purify their above mentioned limbs till the bad smell is removed (1.26.33).

Widows should carry out these rules of purification twice and Yati, Vaiṣṇava, Brahmācārin and Brahmaṛṣi should carry out four time more than others (1.26.31-32).

Kṣatriya and Vaiśya should carry out these rules as they apply to a Brahmin (1.26.34-35).

One should not use clay for purification from an anthill, a hole of mouse, from the earth which is under the water and field (1.26.37-41).

Dantadhāvana

Dantadhāvana comes after śauca and ācamana and before snāna.²³⁵ The BVP states that one should do dantadhāvana after śauca. For dantadhāvana one has to take the twig of the following trees, crush the end of the twig with his teeth so as to make a brush of it and then to clean one's teeth with the brush so formed end. One has to take a twig of the following trees :— Apāmārga, Sindhuvāra, Āmra, Karavīra, Khadira, Śirīṣa, Jāti, Śāla, Punnāga, Aśoka, Arjuna, Kadamba, Kṣīravṛkṣa, Jambūka, Bakula, Tokma and Palāśa (1.26.41-46).

The BVP states also that one has not to take a twig of the following trees :—Badarī, Pāribhadra, Mandāra, Śālmālī, a tree having thorns on it trunk, latā, Pippala, Priyāla, Tāla, Tintiṭika, Kharjūra and Nārikela (1.26.46-48).

One who does not brush one's teeth, does not do any Śauca (1.26.48). It may be noted that some Dharma Sūtra texts²³⁶ state that one should not take a twig of the Palāśa tree for dantadhāvana whereas the BVP praises the Palāśa for dantadhāvana.

Snāna

After dantadhāvana comes snāna. The BVP mentions that one should remember the holy-rivers like Gaṅgā, Yamunā, Godāvarī, Kāverī, Narmadā Sindhu etc. at the time of the bath. One should first clean one's body with clay and then water (1.26.60-66). If one takes one's bath in a step-well, river (male or female), cave or holy place, he should first take up five balls of the clay from that place and then he should take a bath (1.26.57-58).

Saṁdhyā

Generally the Saṁdhyā comes after a bath²³⁷ The word Saṁdhyā literally means "a twilight" but it also denotes the action of prayer performed in the morning and in the evening. This act is generally styled "Saṁdhyopāsana" or "Sāṁdhyāvandana" or simply "Saṁdhyā".²³⁸

The BVP mentions three twilight devotions. One in the morning (pūrva), second in the noon (Madhyāhna) and third in the evening (Paścima).

The performance of three twilight-devotions in a day is considered as a bath taken in every holy-place and one who does not perform it, is considered as impure and is not eligible to do anything and has to remain the Kālasūtra hell for a period of one Kalpa (1.26.51-55).

Tilaka

The BVP states that after taking a bath one has to make a tilaka on the root of his arms, on the fore-head, on the neck and on the chest. One's Snāna, dāna, Tapa, homa, devakarman and Pitṛkarman become fruitless if one does not make tilaka (1.26.71-73).

Homa, Tarpaṇa, Yajña

The BVP suggests that one should perform Yajña, Śrāddha and dāna after devakarman (1.26,101).

Bhojana

Bhojana is one of the most important subjects treated of in the Dharmasāstra works and the greatest importance is attached to the numerous injunctions and taboos about food. Every one

should take meal twice a day. One should not take a meal at night. One should not take pāyasa, ghr̥ta, lavaṇa, svastika, guḍa, kṣīra, takra and madhu from another person directly from hand to hand (4.85.9-12).

At the time of taking the meal, if one touches the Pariveṣaṇa-kāra, one should not then take the food (4.85.13).

Food

The most elaborate rules are laid down in the Dharmaśāstra texts about what food and flesh should and should not be taken and from whom food may and may not be taken.²³⁹

Brāhmins should take haviṣyānnas (1.27.5). They should not take their meal on Haridina i.e. Ekādaśī, Śivarātri (1.27.8).

Brāhmin should not take ucchiṣṭabhojana, milk in a copper vessel, milk with salt, Nārikelodaka in Kāmsyapātra, honey and sugar cane-juice in a copper vessel (1.27.27-33, 4.85.1-3).

Brāhmins should not take fish in their food for sake of pleasure. If taken they should observe a fast for three days. (1.27.28, 4.85.25).

Brāhmin should not take milk, curd, ghee, butter and Svas-tika made of buffalo-milk (4.85.20).

Sleep

Numerous rules are laid down in the Smṛtis and digests about sleeping.²⁴⁰ The BVP, states that one should not sleep by day and at both the twilights. He should not have sexual relation with his wife by day as well as with a woman in her menstruation because it will lead one to hell (1.27.39-40). One should not have sexual relations on the day of Rohiṇī, Viśākhā and Uttarā Nakṣatras (1.27.45). It also lays down that a woman during menstruation should be avoided for all purposes, for she is considered impure for four days and after four days she can do Devakarman and Pitṛkarman (3.28.3-4). In menstruation, woman is treated as Cāṇḍālī, Mlechā and Rajakī, for the first, second and third day of menstruation respectively (4.59.12-13).²⁴¹⁻⁴³

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195. SS. P. 12.
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219. MS. 3.106.
220. Taittirīyopaniṣad 3.10.1.
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224. Dasgupta S.N., A History of Indian Philosophy, Vol. II P. 432-433.

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227. Mehata B. N., Āyurvedano Saṁkṣipta Itihāsa, P. 65.
228. Carakasāṁhitā, 8.20.
229. Kantawala S. G., Op. Cit. P. 252.
230. Kane P. V., HDS, Vol. V P. 560.
231. Cf. Meghadūtam 2.49.
232. Cf. MS. 11.174.
233. Cf. Brp. 10.56.
234. Kane P.V., HDS. Vol. II P. 647.
235. Ibid. P. 648.
236. Ibid P. 649.
237. Ibid P. 653.
238. Ibid. P. 655 ff.
239. YS 1.98.
240. MS 2.15.
241. Kane P.V. Op. Cit. P. 771
242. Ibid. P. 800.
243. Cf. MS. 3.47

Abbreviations

- AB : Aitareya Brāhmaṇa.
- ABORI : Annals of Bhandarkar Oriental Research Institute.
- A.I.O.C. : All-India Oriental Conference.
- Ap. : Agnipurāṇa.
- ASS : Ānandāshram Edition Poona.
- Bg. : Bhagavadgītā.
- Bru : Bṛhadāranyaka Upaniṣad.
- Bhp : Bhāgavatapurāṇa.
- BP : Brahmaṇḍapurāṇa.
- Brp : Brahmāṇḍapurāṇa.
- Bsp : Bhaviṣyapurāṇa.
- BVP : Brahmavaivartapurāṇa.
- CSS : Chowkhamba Sanskrit Series Office.

- Chu : Chāndogya Upaniṣad.
 Dbhp : Devībhāgavatapurāṇa.
 EA : Encyclopaedia Americana.
 EB : Encyclopaedia Britannica.
 ERE : Encyclopaedia of Religion and Ethics.
 GOS : Gaekewad Oriental series.
 GP : Garuḍapurāṇa.
 GDS : Gautamadharmasūtra.
 GGP : Gītā Press, Gorakhpur.
 HDS : History of Dharmasāstra.
 HOS : Harvard Oriental Series.
 HVP : Harivaṃśapurāṇa.
 IA : Indian Antiquary.
 JBORS : Journal of Bihar and Orissa Research Society.
 KP : Kūrmapurāṇa.
 LP : Liṅgapurāṇa.
 MB : Motilal Banarsidas Delhi.
 Mbh : Mahābhārata.
 MKP : Mārkaṇḍeyapurāṇa.
 MP : Matsyapurāṇa.
 MS : Maitrāyaṇīyasaṃhitā.
 NC : Naiṣadhacaritam.
 NP : Nārada-purāṇa.
 NSP : Nirṇaya Sāgar Press, Bombay.
 PP : Padmapurāṇa.
 RV : Rgveda.
 SB : Śatapatha Brāhmaṇa.
 SBVPA : Saṃkṣipta Brahmavaivarta Purāṇa Aṅka.
 SE : Śaka Era.
 SKP : Skandapurāṇa.
 SP : Śivapurāṇa.
 SP : Saurapurāṇa.
 SS : Śārngadhara Saṃhitā.
 SSV : Sastu Sāhitya Vardhaka Kāryālay.
 VMP : Vāmanapurāṇa.
 VP : Viṣṇupurāṇa.
 VRP : Vārāhapurāṇa.
 VS : Vikrama Saṃvat.
 YS : Yājñavalkyasmṛti.
 YVVS : Yajurveda vājasaneyīsaṃhitā.

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THE HOLY PLACES OF NORTH INDIA AS MENTIONED
IN THE SKANDA-PURĀṆA*

BY
UMAKANT THAKUR

[अस्मिन् निबन्धे विदुषा लेखकेन भारतदेशस्योत्तरभागे स्थितानां स्कन्दपुराणोक्तानां तीर्थानां संकलनं विधाय तेषां सांप्रतिकवस्थितिविषये सांप्रतिकविदुषां मतान्यालोच्य च विमर्शः प्रस्तुतः । अनेनैव लेखकेन 'पुराणम्' पत्रिकायाः १४.१ (जनवरी १९७२) अङ्के स्कन्दपुराणाधारेण भारतस्य पूर्वप्रदेशेष्वस्थितानां तीर्थानां विवरणम् प्रस्तुतम् । तीर्थानां विवरणमकाराक्षरक्रमेणास्ति ।]

This article deals with the holy places situated in the Northern Parts of India which comprise the present states of Uttarpradesh, Delhi, Himachal Pradesh. Most of the tīrthas are located in Kāśī, Ayodhyā, Prayāga, Mathurā, Badarikāśrama, Haridvāra. The Kāśīkhaṇḍa of the SK. P. deals with the tīrthas scattered in and around the holy land of Kāśī.

In this article the places of pilgrimage have been briefly dealt with and their identification and location have also been ascertained. They are arranged in alphabetical order.

Abhaya Vināyaka :—According to the Skanda Purāṇa¹ the temple of Abhaya-Vināyaka is situated to the north of Vakratuṇḍa-tīrtha in Vārāṇasī.

Acchodasara :—This sacred reservoir is located in Vārāṇasī.² Dr. P. V. Kane³ refers to a lake known as Acchodaka, which has been located by him at the foot of the mount Candraprabha.

Ādityakeśava :—The image of Ādityakeśava⁴ is placed to the east of Ādikeśava in Vārāṇasī. A mere visit to this God releases the visitors from different varieties of sins.

* An article 'The Holy places of east India in Skanda Purāṇa, by the same author has been published in Purāṇa XIV. 1 (Jan. 1972) pp. 40-57. ed.

1. SK. Kā. 57.89-90 20

2. Ibid 12.64

3. History of Dharma Śāstra, vol. IV. p. 730.

4. Sk. Ka. 5-850.

Agastīrtha :—The Sk. P.¹ mentions that Agastīśvara stands on the bank of this sacred place.

Ambarīṣatīrtha :—It is a reservoir situated in the vicinity of Prahlādatīrtha in Vārāṇasī.²

Ambikāgaurī :—This image of the Goddess Gaurī exists with the images of lord Śiva known as Ambikeśvara,³ and her son Ṣaḍānana in the middle of the two. A mere visit to them in Kāśī brings about cessation of rebirth.

Ambikeśvara :—This holy place⁴ is situated in the vicinity of Ambikāgaurī in Vārāṇasī.

Amṛteśvara :—The Phallus of lord Śiva known as Amṛteśvara⁵ stands on the bank of Amṛtakūpa. To the west of this image is situated the temple of Siddhalakṣmī.

Anantavāmana :—This is the name of Lord Śiva.⁶ The temple of Ananteśvara is situated adjacent to it.

Ananteśvara :—The temple of the phallus known as Ananteśvara⁷ is situated near the temple of Ananta Vāmana in Vārāṇasī.

Angiraseśvara :—According to the Sk P.⁸ the temple of Angiraseśvara is located in Harikeśava vana. A visit to this phallus has been highly eulogised. Dr. P. V. Kane also refers to it and places it in Vārāṇasī.

Antarvedīkṣetra :—The place⁹ lying between the river Gangā and Yamunā is regarded as a holy place. When Vṛttra was slain the sin engendered due to the killing of a Brāhmaṇa descended on the land between Gangā and Yamunā, and the place came to be known as Antarvedī. Dr. P. V. Kane¹⁰ refers to the SK. P. in this connection and agrees with the above statement. N. L. Dey¹¹ holds that Antarvedī is the Doab between the Gangā and the Yamunā. He alludes to the Bhaviṣya Purāṇa and the Hemakośa in this concern. Dr. B. C. Law¹² is inclined to mention two places

1. *ibid* 61.177.

3. *ibid* 68.219-220.

5. *ibid* 70.53-56.

7. *ibid*

9. Sk., Mā., Ke. 17.273-275,

11. Geog. Dict. 8.

2. *ibid* 58.49.

4. *ibid*

6. Sk. Ka. 61.191.

8. *ibid* 18.20.

10. Hist. of Dhs. IV. 733.

12. Hist. Geog. 66.141.

of this name. One of them is located in Northern India while the other is in the Southern India, which according to him is situated on Godāvārī. However, it finds mention in the Indore Copper-plate¹ Inscription of Skanda Gupta (466 A. D.) which evidences that it is the country lying between the Gangā and the Yamunā, and between Prayāga and Haridvāra.

Āryāvarta :—The name occurs two times in the Sk.P.² but as to the location of this country it remains silent. It is only referred as the holiest land in India. Again it is stated that Āryāvarta contained 5 Lakhs Villages³ during that period.

However, according to Manu⁴, Āryāvarta is bounded on the east by the East sea, On the West by the West sea, on the north by the Himalayas.

N. L. Dey⁵ agrees with this statement. Dr. Kane⁶ also refers to this holy land and is inclined to support the statement mentioned above.

Ayodhyā :—The Vaiṣṇavakhaṇḍa of the Skanda contains a chapter known as Ayodhyā mähātmya. It deals with the glorification of sanctity of Ayodhyā in ten chapters. Accordingly⁷ it is situated on the bank of the holy river Sarayū. The three letters viz. 'A', ya, and 'dha' of Ayodhyā symbolises Brahmā, Viṣṇu and Rudra respectively.⁸ It extends miles to the east and west of Sahasradhāra kṣetra⁹. It is called the antargṛha of Viṣṇu and has the shape of a fish. It is known as one of the seven main holy places of the Hindus. It is referred to by several modern scholars. N. L. Dey¹⁰ identifies it with the ancient Audh.

Agnitīrtha :—This holy place stands in between the five stones (Śilā Pañcaka) near the temple of God Hari in Badarikāśrama. It is also known as Vahnitīrtha or Pāvakatīrtha. It has been highly extolled in the Sk.P.¹¹ Dr. Kane¹² refers to Agnitīrtha locating it at several places, but he has not taken notice of the Sk.P. about its location in Badarikāśrama.

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| 1. Ibid. | 2. Sk. Vai Ka. Ma 4.28. |
| 3. Sk. Ma. Kau 39.157. | 4. Manu Smṛti 2.22. |
| 5. Geog. Dict. 12. | 6. Hist. Dhs. IV. 734. |
| 7. Sk. Vai. Ayo 1.31, | 8. ibid 1.60. |
| 9. ibid 1.64-65. | 10. Geog. Dict. 14. |
| 11. Sk., Vai. B.M. 3.14,18. | 12. Hist-Dhs. IV. 731. |

Analeśvara :—The Phallus of Śiva known as *Analeśvara* stands before the temple of *Naleśvara*¹ in *Vārāṇasī*.

Anuyoginī tīrtha :—This is a place of pilgrimage² situated near *Agnitīrtha* in *Vārāṇasī*. A bath in it has been highly eulogised.

Arkavināyaka :—The temple of *Arkavināyak*³ stands at the confluence of the river *Gangā* and *Asi* in *Vārāṇasī*. A visit to this God on Sunday removes all the wordly troubles.

Arundhatītīrtha :—The sacred place known as *Arundhatītīrtha*⁴ is situated near *Vasiṣṭhatīrtha* in *Kāśī*. It is auspicious mainly for chaste women.

Aruṇāditya :—The name occurs in association with the sub-tīrthas in *Vārāṇasī* and worshippers of this diety never face any trouble, sin or poverty.⁵

Āṣāḍhīśvara :—According to the *Sk. P.*⁶ it is situated to the north of *Bhārabhūtīśatīrtha* in *Kāśī*. It is said to have been worshipped by *Āṣāḍhī*.

Aṣṭavināyaka :—According to the *Sk.*⁷ *P.* there are eight temples of the diety *Gaṇeśa* in *Kāśī*, which are known as *Aṣṭavināyakas*. They are *Ḍhunḍhirāja* or *Arkavināyaka*, *Durgavināyaka*, *Bhīmacanḍa Vināyaka*, *Dehalī Vināyaka*, *Uddaṇḍa Vināyaka*, *Pāśapāṇi Vināyaka*, *Kharva Vināyaka* and *Siddhi Vināyaka*. *N. L. Dey*⁸ also refers to *Aṣṭavināyaka*, which has been located in the *Poona* district by him. Hence it is evidently different from that of *Skanda Purāṇa*.

Atriśvara :—The phallus known as *Atriśvara*⁹ is situated on the north bank of *Gokarṇeśa tīrtha* (reservoir) in *Vārāṇasī*. A mere visit to this holy place has been greatly ewogised.

*Dr. Kane*¹⁰ also refers to this tīrtha in *Vārāṇasī*.

Atyugra Narasiṃha :—The *Sk. P.* avers that the temple of *Atyugra Narasiṃha* stands to the west of *Kalaśeśvara* in *Vārāṇasī*. One who worships this God is released from great sins.¹¹

1. *Sk. ka.* 69.165.

2. *ibid* 61.176.

3. *ibid* 57.50.

4. *ibid* 61.16.

5. *ibid* 51.22.

6. *ibid* 55.28.

7. *ibid* 57.43, 59.67.

8. *Geog. Dic.* 12.

9. *Sk. Ka.* 18. 14-16.

10. *Hist. Dhs.* IV. 735,

11. *Sk. Ka.* 16.193.

Avimukta :—The name Avimukta is the synonym of Vārāṇasī. The extent of this sacred place is ten miles¹. The temple of God Viśveśvara stands therein. As the God Viśvanātha never leaves this place it is called Avimukta.² N. L. Dey³ and Dr. Kane⁴ also refer to it and identify it with Vārāṇasī.

Ayogandhīśvara :—The phallus of Ayogandhīśvara is situated to the north of Matsyodari in Vārāṇasī. There is a reservoir named Ayogandhakuṇḍa in the vicinity of this temple.

Badarikāśrama :—The Sk.P. deals with this holy place in a special chapter in Vaiṣṇava Khaṇḍa, known as Badarīmāhātmya, which contains eight chapters. It is known as *Muktiprada*⁶ in Kṛtayuga, *Yogasiddhida* in Tretā, *Viśālā* in Dvāpara and *Badarikāśrama* in Kaliyuga. A thought of pilgrimage to Badarī even in mind is equated with a severe penance in other holy places. According to Sk. P.⁷ there is no other holy place like Badarī in the three worlds. As it destroys the material body of soul by knowledge this place is called Viśālā.⁸ Regarding the origin of the name Badarī it is narrated that because nectar drops from the Badarī tree here this place is known as Badarī, where there is gathering of the sages. This is the place of God Viṣṇu, who never abandons this place, where as the other places are abandoned from time to time and from one Yuga to another Yuga.⁹ The mountain known as Gandhamādana stands to the south of Badarī. Garuḍa, according to the Sk. P. performed asceticism here on the Gandhamādana mountains to the south of Badarī.¹⁰ The hermitage of Nārāyaṇa (Nārāyaṇāśrama) and the river Gangā are situated on mount Gandhamādana¹¹. N. L. Dey¹² explains that the temple of Badarīnātha is situated in Garhwal (U. P.). It is a peak of the main Himalayan range, about a months journey to the north of Hardwar and 55 miles north-east of Srinagar. Dr. B. C. Law¹³ and Dr. Kane¹⁴ also agree with Prof. Dey.

1. Ibid 22.81-83.

3. Geog. Dic. P. 9.

5. Sk. Ka. 69.20-22.

7. Ibid 1.54-55.

9. Ibid 1.59-60.

11. Ibid 2.31-32.

13. Hist. Geog. p. 69

2. Sk. Vai, P. M. 12.41-42.

4. Hist. Dhs. IV. 736.

6. Sk. Vai. B. M. 1.56-57.

8. Ibid 1.58.

10. Sk. Vai. B. M. 4.3

12. Geog. Dic. 15.

14. Hist. Dhs. IV pp. 736-737.

Badarītīrtha:—Same as Badarikāśrama.

Badarivana:—The name occurs in the Venkaṭācalamāhātmya¹ but the location is not clear. However, it may be identical with Badarikāśrama as mentioned above. Dr. Kane² also refers to it but as its location he is silent.

Bālhikādeśa:—According to Sk. P.³ the country of Bālhika comprised four lacs of villages. Besides this no further information about this country is available in the Sk. P. However, as the name is associated with Lankādeśa it may be located in the south. Prof. N. L. Dey⁴ mentions Bālhika as a country and locates it between the Beas and the Sutlej, north of Kekaya. Further he identifies it with Madras whose capital was Śākala. This latter statement of Prof. N. L. Dey seems to be identical with that of the Sk. P. According to Kāvya-mīmāṃsā⁵ it is located in northern India.

Balivāmana:—The temple of Balivāmana is situated to the west of Balibhadreśvara in Vārāṇasī. It was worshipped by Bali.⁶

Bandikuṇḍa:—According to Sk. P. it is a pit in Vārāṇasī. North to this shrine stands the temple of Mahākāla known as Bandiśvaras.⁷

Bandīmahādevī:—The name of the Goddess known as Bandīmahādevī⁸ occurs in association with the names of the sub-tīrthas under Vārāṇasī.

Bandiśvaralīṅga:—Same as Bandikuṇḍa (Q. V.) See above.

Bāṇeśvaralīṅga:—The temple of Bāṇeśvara⁹ is situated to the west of Mayūreśa which stands to the west of Kuṇḍodareśvaralīṅga on the bank of the river Asi in Vārāṇasī. A mere visit to it removes all the sins. It was worshipped by Bāṇa¹⁰, who could attain thousand arms by the grace of this God. Dr. Kane¹¹ has rightly referred to Sk. P. in connection with this holy place.

1. Sk. Vai. Ven. 10 63

3. Sk. Ma. Kau. 39.1 5.

5. Kāvya-mīmāṃsā (Rājaśekhara)
8 (298, 308).

8. SK. Ka. P. 33.177.

10. ibid 33.139

2. Hist. Dhs. IV p. 737.

4. Geog. Dic. p. 19.

6. Sk. Ka. 61.201.

7. SK. Ka. 97.136.

9. SK. Ka. 53.79-80.

11. Hist. Dhs. IV p. 737

Bhadrakarṇeśalinga :—This is the temple of lord Śiva known as Bhadrakarṇeśa. The reservoir called Bhadrakarṇa¹ stands near this temple. The location of this tīrtha is to the east of the temple of Uddanḍa Gaṇapati in Vārāṇasī. Dr. Kane² has also referred to it and has located it on mount Arbuda, and hence it is not identical.

Bhagīratha Vināyaka :—According to the Sk. P.³ the temple of Bhagīratha Vināyaka stands near Hariścandra Vināyaka in Vārāṇasī.

Bhagīratha tīrtha :—This is a reservoir situated to the south of Brahmanāla in Vārāṇasī. A bath in this shrine releases one from the sin of slaying of a Brāhmaṇa.⁴

Bhārabhūtiśvara Linga :—The phallus of Lord Śiva named Bhārabhūtiśvara⁵ was worshipped by one of the Gaṇas known as Bhārabhūta in Vārāṇasī. Dr. Kane⁶ also mentions this tīrtha under Vārāṇasī.

Bhāradvājaśrama :—This is the hermitage of the sage Bhāradvāja. It has been dealt with by several modern scholars like Dr. Kane⁷, Dr. Law⁸, and N. L. Dey.⁹ All of them have located this place in northern India, but according to the Sk. P. it seems to be situated in south India. The Kauravas are said to have visited this hermitage. Plantain, coconut, mango and sandal trees are said to have been existing there.¹⁰

Bharatakunḍa :—This is a reservoir said to be situated in Nandigrāma.¹¹ The king Bharata of Raghu dynasty ruled over the kingdom residing at this place during the exile of Rāma and having established the image of Rāma made a reservoir there in. Hence it is named after his name. It is situated to the north of Bhairava Kuṇḍa. Nandigrāma has been identified with modern 'Nandagaon' in Oudh about eight miles to the south of Fyzabad.¹²

1. SK. Ka. 69.104-105.

3. SK. Ka. 57,124.

5. Sk. Ka 55.13.

7. Ibid.

9. Geog. Dic. 31.

11. Sk. Vai. Ayo. 9.46-50.

2. Hist. Dhs. IV. p. 738.

4. ibid 61.157.

6. Hist. Dhs. IV p. 738.

8. Hist. Geog. p. 71.

10. Sk. Vai. Ven. 30.23-24.

12. Hist. Dhs. IV p. 784.

Bhairavatīrtha :—This is the temple of the diety known as Bhairava. It is said to be situated to the south of Sitākunḍa¹ in Ayodhyā. A mere visit to this God is said to release one from all sins. Dr. Kane² refers to Bhairava but as to its location he is silent.

Bhārgavatīrtha :—It is a reservoir situated to the east of Bhrgu-keśava in Kāśī. A bath in it has been highly eulogised.³

Bhāskarādri :—According to the Sk. P.⁴ it seems to be the eastern part of Śoṇa mountain.

Bhavalinga :—This is one of the Phalli of Lord Śiva in Kāśī. It is said that the God Bhava of Vastrāpatha kṣetra came down near Bhīmacaṇḍī⁵ in Kāśī. It is also known as Bhaveśvara⁶ here in Kāśī.

Bhaveśvara Linga :—Same as Bhavalinga.

Bhīmacaṇḍa Vināyaka :—The temple of Bhīmacaṇḍa Vināyaka⁷ is situated to the south-west of Bhīmacaṇḍī in Kāśī. A mere visit to this diety is said to be the remover of great troubles.

Bhīmakunḍa :—It is a reservoir⁸ situated in the vicinity of Bhīmacaṇḍī in Vārāṇasī.

Bhīmeśvara :—This is a phallus of Lord Śiva known as Bhīmeśvara⁹. It is situated in front of the temple of the God known as Nakulīśa. A holy place¹⁰ of the same name, sacred to Pitṛs, is said to be situated under Narmadā also, which is not identical with this tīrtha.

Bhūrbhuvah Linga :—The name of this phallus known as Bhūrbhuvahlinga¹¹ finds mention in the Sk. P. in association with the phalli found in Vārāṇasī. The temple of this phallus is said to be situated to the west of Gaṇādhīpa. The contents aver that this phallus has come down from the mountain of Gandhamādana to Kāśī.

Bhūtanātha :—This is the temple of God Śiva near Dharmavāpī in Dharmāraṇya¹². This Dharmāraṇya¹³ is situated in Gayā.

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| 1. Sk. Vai. Ayo. 9.41. | 2. Hist. Dhs. IV. p. 733. |
| 3. Sk. Ka. 58.52. | 4. Sk. Ma. Ach. V. 4.27. |
| 5. Sk. Kā. 69.99. | 6. Sk. Ka. 69.99. |
| 7. Sk. Ka. 57.61. | 8. Sk. Ka. 70-73. |
| 9. ibid 69.120. | 10. Hist. Dhs. IV. 739 |
| 11. SK. Ka. 69.147. | 12. SK. Bra. Dh. Kh. 4.78 |
| 13. Hist Dhs. IV. 749 | |

Bindusara :—N. L. Dey¹ observes that Bindusara is a sacred pool situated (a) on the Rudra Himālaya, two miles south of Gangotrī (b) at the foot of the Gauḍa Parvata on the north of the Kailāsa range, which is called Mainākaparvata in the Mahābhārata (Sabhā. ch. 3), and (c) in Sitpur² (Siddhapura in Gujarat) north west of Ahmadabad. Dr. Kane³ observes that it is located (a) on mount Maināka, near Badarī (b) in Vārāṇasī, here Śiva is said to have bathed in it and the Kapāla of Brahmā that had stuck to his hand dropped and thus it became Kapāla-mocana tīrtha, (c) under Ekāmra :- it is so called because Rudra collected drops of water from all holy places and filled these with (d) in Kashmir⁴ it is Dikpāla in the east of the country.

However, according to the Sk. P.⁵ Bindusara tīrtha is a sacred and popular pool (lake) situated to the north east of mount Meru, which has already been located near the Hīmalayan region.

Binduvināyaka :—This is one of the important temples of the deity Gaṇeśa known as Vināyaka in Kāśī. A visit to this sacred place removes all sorts of troubles.⁶

Brahmakunḍa :—The name of this sacred pit finds mention in association with the sub-tīrthas under Badarītīrtha (q. v.). A visit to this sacred place has been highly eulogised in the Sk. P. The Sk. P. reveals the fact that even a great sinner gets rid of all the sins⁷ by a visit to it and attains the blessed region of Brahmā (Brahmaloka) too.

Brahmakunḍa :—This is another reservoir known as Brahmakunḍa⁸ which is situated in Ayodhyā. God Viṣṇu is said to reside here always.

Brahmakunḍa :—This is one of the three sacred pits⁹ (Kunḍas) known as Brahmakunḍa, Vaiṣṇavakunḍa, and Rudrakunḍa situated in Madhupurī i.e. Mathurā.¹⁰ Among these three reservoirs Brahmakunḍa is regarded as the great one. A bath in it,

1. Geog. Dic. 38.

2. *ibid*

3. Hist. Dhs. IV. p. 749

4. NM.-1116-1117-Q, by Hist Dhs. IV. p. 740.

5. Sk. Ava A. Kse. M. 70.5-8.

6. Sk. Ka. 57.123-125.

7. Sk. Vai. B. M. 6.22-3.

8. Sk. Vai. Ayo. M. 2.15-16.

9. Sk. Vai. Mā M. 17.53-54.

10. Sk. Vai. Mai. M. 17.

gift and Śrāddha here are said to be of great importance. The month of Mārgaśīrṣa is pointed out as more auspicious for all the religious activities to be performed here.

Brahmanālatīrtha :—This is one of the subtīrthas in Vārāṇasī. It is said to be situated to the north of Bhagīrathatīrtha¹ i.e. *Bhāgīrathīśvara līnga*. A bath in this holy reservoir has been extremely praised in the Sk. P. N. L. Dey² identifies it with Maṇīkarṇikā in Vārāṇasī.

Brahmapura Kṣetra :—This is a place of Pilgrimage where Indrajit is said to have established the phallus of Lord Śiva on the bank of Puṣkariṇī.³

Dr. Kane⁴ Locates Puṣkariṇī at Narmadā and again in Gayā. It finds mention in Bṛhatsaṃhitā⁵ also according to which it is identical with Garwal and Kumaon. Dr. B. C. Law⁶ refers to it as the ancient capital of the Chamba State in the Punjab. Dr. Cunningham identifies it with Vairāṭa Pattana. According to Hiuēn Tsang⁷ the kingdom of Brahmapura was 667 miles in circuit. Dr. Cunningham⁸ observes that Brahmapura existed in the districts of Garhwal and Kumaon. However, according to Sk. P. as it finds mention in A Ch. M. it should be located in south India.

Brahmāśramapada :—According to the Sk. P.⁹ the place known as Brahmāśrama pada is situated in the vicinity of the Himalayas. It contains several types of trees and animals like deer and elephants.

Brahmāvarta :—This is a well (Kūpa) situated in front of the Devadevalīnga existing to the north of Dhunḍhirāja in Vārāṇasī. One, who having taken bath from the water of this well worships the Lord Śiva, attains the fruit even crore times more than that of Naimiṣāraṇya.¹⁰ Again according to Badarikāmāhātmya of the Sk. P. this holy place is located in Badarikāśrama. A mere visit to this sacred place removes all the sins.¹¹ N. L. Dey¹² also refers

1. Sk. Ka. 61.155 and 157.

3. Sk. Ma. A. Ch. M. U. 2.53.

5. Bṛhatsaṃhitā Ch. 14.

7. Ibid.

8. Refused by B. C. Law vide History of Geog. p. 72.

9. Sk. Vai. Ven. Ma 19.22-24.

11. Sk. Vai. B. M. 8.49.

2. Geog. Dic. p. 40.

4. Hist. Dhs. IV. P. 794.

6. Hist. Geog. p. 72.

10. Sk. Ka. 69.11-13.

12. Geog. Dic. p. 40.

to one Brahmāvartta as a landing ghat on the Ganges at Biṭhur in the district of Kanpur. But it is not identical with that of Sk. P.

Brāhmyatīrtha :—This is a reservoir in the vicinity of Aruṇādriśa. It is said that the creator (Brahmā) himself comes here in the month of Mārga and having taken bath in this reservoir worships Aruṇācala. Again in the month of Pauṣa, Indra is said to come here and take bath in this shrine.¹

Bṛhaspati Kuṇḍa :—According to the Sk. P. this is a pit situated to the south west of Kṣīrodakasthāna in Ayodhyā.² Bṛhaspati is said to have resided here and performed sacrifice. A Pilgrimage to this place on the fifth day of the second half of Bhādra or on any thirsdays has been highly eulogised.

Buddhatīrtha :—The name occurs in association with the sub-tīrthas of Vārāṇasī. According to the Sk. P.³ there are one thousand Buddhas in Vārāṇasī.

Cakra Kṣetra :—In order to reveal the importance of Mathurā, the names of the other Tīrtha Kṣetras have been associated with it. In this connection the name of Cakra kṣetra also finds mention. But as to its location there is no clear indication in the Sk. P.⁴

Cakra Hari :—This is the temple of Lord Viṣṇu situated on the western bank of the Sarayū. It accomplishes all the desires.⁵

Cakratīrtha (1) :—According to the Sk. P.⁶ Cakratīrtha is a reservoir situated in Ayodhyā. It is said to have been founded by the Cakra (wheel) of the Lord Viṣṇu Himself and hence it is known as Cakratīrtha. A man who bathes and awards gifts here goes to the abode of Viṣṇu.

Cakratīrtha (2) :—This is another reservoir known as Cakratīrtha which is located in Vārāṇasī. A śrāddha to the ancestors here has been highly praised.⁷ Dr. P. V. Kane⁸ also mentions Cakratīrtha. He has assigned its location to eight different places.

1. Sk. Ma. A. Ch. M. P. 6 107-109.

3. Sk. Ka. 61.208.

5. Sk. Vai. Ayo. 6.10.

7. Sk. Ka. 58.36.

2. Sk. Vai. Ayo. 7.9.

4. Sk. Vai. Ka. M. 4 28-31.

6. Sk. Vai. Ayo. M. 1.95-97

8. Hist. Dhs. IV p. 742.

But as regards its situation at Ayodhyā he has preferred silence. Hence it is not identical. N. L. Dey¹ has also skipped over this point.

Caṇḍīśvara Liṅga:—The Phallus of Lord Śiva known as Caṇḍīśvara² Liṅga is situated near the temple of Paśāpāṇi Vināyaka in Vārāṇasī. A visit to this great phallus has been greatly eulogised.

Candroda Kuṇḍa :—The pit known as Candroda Kuṇḍa is said to be situated in Vārāṇasī. It is a sacred place fit for performing Śrāddha³ ceremony for ancestors. A person gets rid of all the ancestral debts if he offers piṇḍas here on the bank of Candroda Kuṇḍa.

Carmamuṇḍā :—The temple of the Goddess called Carmamuṇḍā is located near Dārukeśa in the eastern part of Vārāṇasī.⁴

Caturdanta Vināyaka :—The Sk. P.⁵ reveals that the temple of Caturdanta Vināyaka is situated to the north east of Kuṇṭīākṣa tīrtha in Vārāṇasī. A mere visit to this temple removes all troubles.

Caturmukheśvaraliṅga :—The phallus of Lord Śiva known as Caturmukheśvara was installed by a Gaṇa named Caturmukha in Vārāṇasī. It stands in the vicinity of the temple of Vṛddhakāleśa⁶ to the south of Kedāra tīrtha in Kāśī.

Caturvedīśvara Liṅga :—The phallus of Caturvedīśvara⁷ stands near the temple of Īhaśarva in Vārāṇasī. Dr. P. V. Kane⁸ also refers to it in Vārāṇasī but his reference to the Sk. P. seems to be wrong.

Chāgeśvarī Devī :—It is also known as Chāgavakreśvarī devī⁹. The temple of this Goddess stands to the south of Vṛṣabhadvaja in Vārāṇasī. The worship of this Goddess has been specially prescribed on the auspicious day of Mahā aṣṭamī.

Cintāmaṇi Vināyaka :—The temple of the God Cintāmaṇi Vināyaka is situated to the south east of Heramba¹⁰ in Vārāṇasī.

1. Geog. Dic., p. 43.

3. Sk. Ka., 14.54-55.

5. ibid 57.100

7. ibid 69.81

9. SK. Ka 70.74.

2. Sk. Ka. 69.58.

4. SK. Ka. 70.80-82.

6. ibid 55.8-9

8. Hist. Dhs. IV. p. 743.

10. SK. Ka. 57.93.

This God has been compared with Cintāmaṇi¹, a kind of gem with magic powers of conquering wealth.

Citraghantā :—It is situated near Citragupteśvara in Vārāṇasī.²

Citragupteśvara :—The temple of Citragupteśvara³ stands in the vicinity of Citrakūpa tīrtha in Kāśī. An immersion in and visit to this sacred place leads to material and spiritual gain.

Citrāngadeśvara :—According to the Sk. P.⁴ this is a phallus of Lord Śiva which exists in Vārāṇasī. It finds mention in other Purāṇas⁵ also. It also bears the designation of Citrāngadatīrtha.

Cuḍakitīrtha :—The Sk. P.⁶ mentions that Cuḍakī is a sacred place in Ayodhyā. One who remembers this Goddess at the time of adversity or fear receives speedy relief and remedy. The devotee has been directed to make noise with his thumbs and to offer lamps at this shrine.

Dadhivāmana :—The name of this shrine occurs in connection with the description of the sub-tīrthas of Vārāṇasī. The Sk. P.⁷ explains that a man who recollects the name of this deity is released from poverty.

Dakṣāyaṇīśvara Linga :—This is the phallus of Lord Śiva known as Dakṣāyaṇīśvara⁸ which is said to be situated to the east of the temple of Ratneśvara in Vārāṇasī.

Daṇḍa Puṣkariṇī :—This is a reservoir in Viśālā⁹, i. e. Badarī-nātha. An immersion in this pit is said to have superior spiritual efficacy in comparison with other identical holy reservoirs. The offering of Piṇḍas at this place confers spiritual benefit that surpasses what is to be gained by performing identical acts at Gayā by eight times. It is also known at Daṇḍodakatīrtha.

1. It is worthy to remark that the conception of Cintāmaṇi concurs with that of Cintārāja that finds mention in the sacred texts of Buddhism.

2. SK. Ka. 70.38-39.

3. *ibid*

4. *ibid* 70.43.

5. K. I. 35.11

Vam. 48.39

} ref. by Hist. Dhs. IV. p. 744.

6. Sk. Vai. Ayo. 8.29-31.

7. Sk. Ka. 61.199.

8. *ibid* 68.216, 218.

9. Sk. Vai. B.M. 8.33-40.

Daṇḍīśvara :—The phallus of Lord Śiva known at Daṇḍīśvara¹ is situated to the east of Sadehalī Vināyaka in Vārāṇasī. The Sk. P. explains that Daṇḍī, who chastises the sinners, comes from Devadāruvana to Vārāṇasī. He stays there in the form of a phallus. One who worships this phallus has not to undergo rebirth. Dr. P. V. Kane² also refers to it and agrees with the above location though he does not give any reference to the Sk.P.

Dantahasta Vināyaka :—This is the temple dedicated to lord Gaṇeśa³ standing in the south of Vighnarāja. According to the Sk. P. all the sins committed by the individuals in Vārāṇasī are noted down by Him.

Dāruvana :—The name of this forest finds mention in the Sk. P.⁴ It is also known as Devadāruvana. According to this Purāṇa Lord Śiva is said to have wandered in this forest for begging alms. But its location cannot be ascertained from the account given in this Purāṇa. According to N. L. Dey⁵ also Dāruvana and Devadāruvana are identical. It is said to have been situated on the Ganges near Kedāra in Garwal. It is further observed that Badarikāśrama was situated in this forest. Dr. P. V. Kane⁶ says that it is the Himalayas near Badarīnātha. An other section of scholars⁷ has located it near Vijayeshvara in Kasmir.

Dārukeśvaratīrtha :—This is a reservoir near the temple of the phallus known as Dārukeśa in Kāśī.

Daśahareśvara :—This is the temple of Lord Śiva known as Daśahareśvara situated to the west of Svardhuni⁸ tīrtha in Kāśī. A mere salutation to this God has been greatly eulogised.

Daśāśvamedha :—It is also known as Daśāśvamedhika. This is a renowned place of pilgrimage in Vārāṇasī. Previously it was known as Rudrasara and later on it came to be known as Svardhuni, after the arrival of Bhagīratha. A phallus of Lord Śiva was installed there by the creator Himself, which was named as Daśāśvamedheśa Linga. A holy dip in this tīrtha specially on

1. Sk. Ka. 69.102.

3. Sk. Ka. 57.94.

5. Geo. Dic. P. 54.

7. H. C 10.3 ref. by Hist. Dhs. p. 745.

9. *ibid* 52.95.

2. Hist. Dhs. IV, p. 745.

4. Sk. Ma. Ka. 6.284.

6. Hist. Dhs. IV. P. 745.

8. Sk. Ka. 70-8.

the first day of the second half of the month of Jyestha liberates one from all the sins.¹ Dr. Kane² also refers to this tirtha and locates it at eight different places including Vārāṇasī. But he has not cited the authority of Sk. P. in order to confirm his finding.

Dattātrayeśvara :—The temple of the Phallus known as Dattātrayeśvara³ is situated in the vicinity of Ādityakeśava in Vārāṇasī. It is a place of pilgrimage fit for performing śrāddha. It stands on equal footing with Gayā as a sacred place for offering piṇḍas to the departed ancestors. It may be identified with Dattātreya Linga as referred to by Dr. P. V. Kane.⁴

Dehalī Vināyaka :—According to the Sk. P. this is the temple of Gaṇeśa known as Dehalī Vināyaka in Vārāṇasī. It removes all the troubles of its devout worshipper.⁵

Dhanayakṣakuṇḍa :—This is a reservoir standing to the south west of Rukmiṇīkuṇḍa in Ayodhyā.⁶ This is the place where the great wealth of the renowned king Hariścandra was preserved.

Dharaṇī Varāha :—This is a place of pilgrimage situated near Prayāgeśvara in Vārāṇasī.⁷

Dharmakṣetra :—(a) This is a place of Pilgrimage⁸ situated to the north of Vārāṇasī. It is usually believed that Lord Viṣṇu resides in this place. (b) It has been further stated in the Sk. P. that the place south to the confluence of Gangā in Mānasa is called Dharmakṣetra. According to the Sk. P. this holy place is thought to be situated in the Himalayan region in the vicinity of Badarīnātha.⁹

Dharmakūpa :—This is a sacred well standing near Āśāvīnāyaka in Vārāṇasī.¹⁰ The offering of Piṇḍas to the ancestors here has been extolled owing to its great spiritual efficacy.

Dharmāraṇya :—The Sk. P. in its Brahmakhaṇḍa contains a separate chapter on Dharmāraṇya. It gives an account of the sub-tirthas included within the jurisdiction of it (Dharmāraṇya). But as regards the problem of the location of Dharmāraṇya, the Sk. P.¹¹ does not contain any allusion to it. According to the

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| 1. ibid 52.68.87. | 2. Hist. Dhs. IV. p. 745 |
| 3. Sk. Ka. 58.51. | 4. Hist. Dhs. IV. p. 745. |
| 5. Sk. Ka. 57.62 | 6. S. K. Vai. Ayo. |
| 7. Sk. Ka. 61.203. | 8. Sk. Ka. 58.7. |
| 9. S.K. Vai Vai. B.M. 8.42-44. | 10. Sk. Ka. 33.176. |
| 11. Sk. Bra. Dh. chapter 2. | |

Sk. P.¹ it is a holy place known as Ūṣara tīrtha. The trinity viz. Brahmā, Viṣṇu and Maheśvara resides in this place. N. L. Dey² refers to it and locates it at different places. First he says that it is a holy place situated at the distance of four miles from Buddha Gayā in the district of Gayā. A group of scholars including N.L. Dey³ considers that this kṣetra comprised the portions of the districts of Ballia and Ghazipur. Secondly it has been identified with Moharapura or ancient Moherakapura, 14 miles to the north of Vindhyācala (town), in the district of Mirzapur. Three miles to the north of Moharapura is the place where Indra performed austerities after being cursed by Gautama Ṛṣi, the husband of Ahalyā. Thirdly it has been asserted to be situated on the Himalaya⁴, on the southern bank of the river Mandākinī. According to the Mahābhārata⁵, it is identifiable with the hermitage of sage Kaṇva near Kota in Rajasthan. Dr. Kane⁶ locates it in Gayā and again near Mahākāla at Ujjayini.

Dhautapāpeśvara :—This is a phallus of God Śiva near Kiraṇeśvara in Vārāṇasī⁷. Dr. Kane⁸ also refers to this tīrtha and has quoted the relevant verses from the Sk. P.

Dhūṇḍhirāja :—According to the Sk. P.⁹ it is one of the temples of Gaṇeśa in Vārāṇasī. It is situated to the south of the lord Viśvanātha. This deity permits the devotees to stay at Vārāṇasī only after a thorough investigation. They ultimately attain the fulfilment of their cherished desires by means of his divine grace. Dr. Kane refers to the same deity by the name of Dhūṇḍhi Vināyaka. Both of them are identical.

Dīptamahāsakti :—This is the temple of Goddess Mahāsakti known as Dīpta situated near the temple of Sāmbāditya¹⁰. The worship of this Goddess bestows wealth on the worshippers.

Draupadāditya :—According to the Sk. P. this is one of the sacred temples of the sun as one of the supreme deities in Vārāṇasī.¹¹

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| 1. Sk. Bra. Dh. Kh. 2.3. | 2. Geog. Dic. p. 56. | 3. Ibid. |
| 4. Kūrma P. ch. 14-ref by N. L. Dey, p. 56. | | |
| 5. Mbh. Vana. ch. 82. ref. by. N L Dey p. 56. | | |
| 6. Hist Dhs. IV. p 747 | 7. Sk. Ha. 33.156. | |
| 8. Hist. Dhs IV. p. 747. | 9. Sk. Ka. 57.43. | |
| 10. Sk. Ka. 70.62. | 11. Sk. Ka. 49:25. | |

Dymicaṇḍeśvara :—In the text of the description of the sub-tīrthas of Vārāṇasī¹ the name of this phallus occurs in the Sk. P.

Dugdheśvara :—According to the Sk. P. this is one of the sub-tīrthas situated in Ayodhyā. This sacred place is the temple of Lord Śiva which stands near the famous reservoir known as Sitākuṇḍa.² The other pit known as Kṣīrakuṇḍa also exists in the vicinity of this holy place.³ Dr. Kane⁴ also refers to one Dugdheśvara which he locates in Sābhramatī. And again he has assigned its site to the south of Khaḍgadhāra. So it is evident that his statement is at variance with that of the Sk. P.

Durbharākhyasara :—This is a sacred reservoir in Ayodhyā.⁵ It stands to the south west of the Mahārātna tīrtha. An immersion and offering of gift at this sacred pit have been highly panegyricised.

Durgā Bhagavatī :—This is one of the Subtīrthas of Vārāṇasī.⁶ It is the temple of the Goddess Durgā and as such is held in deep reverence by her devotees. To it has also been accorded the holy name of Citraghanṭeśī.

Durga Vināyaka :—While describing the different names of Gaṇeśa⁷ the name of this sacred place has also been referred to by the Sk. P. The name that it bears is a significant one. Its adoration brings about the cessation of all sins and sufferings.⁸

Dvādaśāditya :—According to the Sk. P.⁹ there are twelve temples of the Sun, dedicated to his twelve divine forms. Their collective designation is Dvādaśāditya. Their names may be set down in the following order : Lolārka, Uttarārka, Sāmbāditya, Drupadāditya, Mayūkhāditya, Khakholkāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gangāditya, Yamāditya. All of them are situated in Vārāṇasī, and each of them has received separate treatment. Dr. Kane¹⁰ refers to another Dvādaśāditya Kuṇḍa in Badarī which is distinct from the one referred to above.

1. Sk. Ka. 49.25.

3. Sk. Vai. Ayo. 8.68.

5. Sk. Vai. Ayo. 8.38-39.

7. Sk. Ka. 57-60.

8. The temple of Durgavināyaka is situated in Vārāṇasī near the temple of Goddess Durgā in Durgākuṇḍa Mohalla.

9. SK. Ka. 46.45-47.

2. Sk. Vai. Ayo 9.39.

4. Hist. Dhs. IV p. 748.

6. Sk. Ka. 33.174-175.

10. Hist. Dhs. IV p. 748.

Dvicatuṣka Vināyaka :—The Sk. P.¹ has laid down that there are five distinct types of deities that go under the name of Dvicatuṣka Vināyaka. All of them are the guardian deities of the sacred land of Vārāṇasī. Upon them has been conferred the following names, viz. Sthūladanta, Kalipriya Vināyaka, Caturdanta Vināyaka, Dvituṇḍigaṇanāyaka, and Jyeṣṭha Vināyaka. According to the Sk. P. the temple of Sthūladanta is situated to the north of Abhayaprada, on the bank of the Ganges. The temple of Kalipriya Vināyaka stands to the north of Simhatuṇḍa, which is the celebrated shrine of Gaṇeśa. The temple of Caturdanta Vināyaka is located to the north east of the Kuṇṭitākṣatīrtha. A repair to this temple removes all the hindrances that stand in the way of realisation of desired ends of human life. The temple of the God known as Jyeṣṭha Vināyaka exists to the south east of Cintāmaṇi Vināyaka in Vārāṇasī.

Dvituṇḍa Vināyaka :— This is one of the five temples of God Gaṇeśa known as Dvicatuṣka in Vārāṇasī².

Gabhastīśa :—This is a great phallus of Lord Śiva in Vārāṇasī.³ The Sk. P. has narrated that the renowned sage Mārkaṇḍeya, the son of Mṛkaṇḍu, had performed severe penance at this place.

Dr Kane⁴ has mentioned the name of this phallus and has given chapter and verse quotation from the Sk P. in support of his observation. But the reference appears to be wrong. His allusion to chapter IV should be amended to chapter VI of the same Purāṇa. I think it is a case of misprint.

Gabhastīśvara :—According to the Sk. P.⁵ it seems to be identical with Gabhastīśa. The text about it reveals that chanting of “Śatarudrī” in the month of Kārtika, at this place brings about siddhi of Mantra.

Gadātīrtha :—This is a place of pilgrimage⁶ situated near the Cakratīrtha in Vārāṇasī. According to the Sk. P. it is also fit for performing Śrāddha and other allied obsequial rites.

1. SK. Ka. 57.97-103.

3. *ibid* 33.154.

5. Sk. Vai. Ka.6.44-45.

2. *ibid*.

4. *Hist. Dhs.* IV p. 757.

6. Sk. Ka. 58.37.

Gandhamādana :—The Sk. P.¹ holds that Badarīnātha is situated on the mountain of Gandhamādana. The celestial bird Garuda practised penance on the peak of this mountain in order to become the carrier of God Viṣṇu. It is mentioned as one of the important mountains of north India². It is on this mountain³ that the demon Vṛttra observed austere penance in order to receive grace of Lord Śiva. The forest known as Citrarathavana which is named after the king Citraratha stood before this mountain. As to its location the Sk. P.⁴ has observed that it is situated to the south of mount Meru,⁵ the site of which has been assigned to the middle of the Jambudvīpa. According to the text of the Sk. P. this mountain is regarded as one of the few mountains which are the representatives of the Phallus of Lord Śiva. Consequently these mountains are worshipped even by the supreme divinity, Viṣṇu and others. They are themselves the removers of the sins. Among these sacred mountains of India the names of the following⁶ mountains are mentioned, namely Śrīśaila, Mahendra, Sahyācala, Mālyavat, Malaya, Vindhyācala, Gandhamādana, Śveta Kūṭa, Trikūṭa and Dardura parvata. N. L. Dey⁷ observes that it is a part of the Rudra Himālayas. He has really thought that Badarikāśrama is located on this mountain. Further more he has stated that the portion of the mountains of Garwal through which Alakanandā flows is called Gandhamādana. Dr. Kane's⁸ view coincides with the account recorded in the Sk. P. Obviously he has not referred to the Sk. P. by name. It has also been endorsed by Dr. B. C. Law.⁹ It is remarkable that the Brahmakhaṇḍa¹⁰ of the Sk. P. has advented to another mountain bearing identical name. It is situated in southern India and is associated with Rāmeśvaraliṅga at Setubandha. N. L. Dey¹¹ also says that a portion of this mountain (Gandhamādana) was brought by Hanumān. It is pointed out near Rāmeśvara in south India.

Gandhamādanavana :—While describing the boundary¹² of the great mount Meru, it has been mentioned in the Sk. P. that to

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| 1. Sk. Vai. B. M. 43. | 2. Sk. Vai. Ven. M. 1.40-42. |
| 3. Sk. Ma. Ke. 17.93-94. | 4. Sk. Ma. Kau. 37.34. |
| 5. Sk. Ma. Kua. 37.29. | 6. SK. Ma. Ke. 31.92-94. |
| 7. Geog. Dic. p. 60. | 8. Hist. Dhs. IV. p. 752. |
| 9. Hist. Geog. p. 76. | 10. SK. Bra. Sc. M. 1.27. |
| 11. Geog. Dic. p. 60. | 12. SK. Ma. Kau. 37.34-37. |

the east of this mountain lies mt. Mandara and to the south of it stands mt. Gandhamādana. The mountain known as Vipula stands to the West of it whereas mt. Supārśva exists to the north. The flowers called Kadamba are found on Mandarācala and the fruits Jambu grow on Gandhamādana in abundant quantity. The Aśvattha tree is found on the Vipula mountain and the sacred tree known by the name of Vaṭa is to be found on mt. Supārśva. Besides it has been stated that there are four forests on the peak of these mountains. The name of those forests are-Caitraratha, Gandhamādana, Vaibhrāja and Citraratha.

Gandhamādana Kṣetra :—The name occurs in connection with the description¹ of the holy lands of India. This land was consecrated by Hanumān (Āñjaneya). In this place Lord Śiva is adored by the name of Mṛtyuñjaya. Later on, this land came to be designated as Goparvata, where the renowned grammarian, Pāṇini attained supernatural power through mercy of Lord Śiva.

Gangāditya :—This is one of the twelve temples of Sun-god. According to the Sk. P.² it is situated to the south of Lord Viśvanātha in Vārāṇasī. A mere visit to this holy place of pilgrimage brings about the purification of the visitor.

Gangādvāra :—It finds mention in connection with the description of the glory of Mathurā. The Sk. P. has observed that Gangādvāra is superior to Ayodhyā³ in point of sanctity. Its identification is not clear in the Sk. Purāṇa. However, N. L. Dey⁴ has rightly identified it with Haridvāra. Dr. B. C. Law⁵ has remarked that the united stream of the Bhāgīrathī and Alakanandā from Deva Prayāga is called the Ganges. It is from Dehra Dun that it has descended downwards. It has finally reached Haridvāra that passes under, the name of gate of the Ganges. So it is evident that Gangādvāra is identical with Haridvāra. Dr. Cunningham⁶ also holds identical views.

1. SK. Ma. A. Ch. M. U. 2.67-68.

3. SK. Vai. Ka. M. 4.30.

5. Hist. Geog. p. 31.

2. SK. Ka. 51.101.

4. Geog. Dic. p. 62.

6. Cunningham, p. 405.

Gangākeśavatīrtha :—This is one of the subtīrthas of Vārāṇasī¹. It stands to the south of Agastya tīrtha. This sacred shrine is the destroyer of all the sins.

Gangeśvara :—The phallus of God Śiva that has been inducted and established by the Goddess Gangā² herself in Vārāṇasī bears the designation of Gangeśvara. It is also called Gangeśa. It stands to the east of the supermost Lord Viśvanātha. The worship³ of this phallus leads spiritual edification particularly on the auspicious day of Daśaharā, i.e. the 10th day of the second half of Jyeṣṭha. Dr. Kane⁴ locates it under Vārāṇasī and on the bank of the Narmadā as well.

Gangeśa :—Same as Gangeśvara (V. 90).

Gaurīvana :—Its name occurs in connection with the glorification of Śoṇādri. According to the Sk. P. once the renowned king Nala entered into the forest known as Gaurīvana, which was inaccessible to all beings. Consequently he was converted into a woman. Thereafter he consulted his priest, Vasiṣṭha, who instructed him to worship the mountain called Śoṇādri. It is by observing an austere⁵ penance in that place that he succeeded to regain his former male form.

Gaurī Śikhara :—It has been related in the Sk. P.⁶ that it is on this mountain peak that Gaurī attained white complexion and pleased her consort by her hard penance. Dr. Kane holds that it is a tīrtha near Kasmir. Further more he agrees with the version of the Sk. P. He has not however, alluded to the authority of the Sk. P.

Gayākūpa :—This is a reservoir (well) situated to the South East of Jaṭākunḍa in Ayodhyā⁷. According to the Sk. P. this is a subtīrtha of Ayodhyā. It is particularly a sacred place for the purpose of taking bath, offering gifts and performing Śrāddha also. The performance of Śrāddha in this place specially on

1. Sk. Ka. 61.180.

3. ibid 91. 4-5.

5. Sk. Ma. Ach. M. P. 6. 71-75.

7. Hist. Dhs. IV. p. 752.

2. ibid 91. 4-5.

4. Hist. Dhs. IV p. 752.

6. Sk. Ma. Ac M.U. 17.22.

8. Sk. Vai. Ayo. 9. 1-10.

Monday and on the 15th day of the first half of a lunar month, has been highly panegyrised.

Ghargharā-Sarayū-Sangama :—This is the confluence of the holy rivers Ghargharā¹ and Sarayū in Ayodhyā. The holy junction of these two rivers is very near to Gupta Hari. It is situated at a distance of twentyfour miles to the south of Gopratāra tīrtha. N. L. Dey² identifies the river Ghargharā with the modern river Ghāgrā or Gogra, which flows from Kumaun and has entered into the river Sarayū. Dr. Kane³ opines that the accumulated water that flows due to the merger of Gogra and other rivers including Sarayū are called Gogra or Sarju from Bahrapur.

Ghoṣārka Kuṇḍa :—The sacred reservoir named Ghoṣārka is situated to the south of Urvaśī-kuṇḍa in Ayodhyā.⁴ A bath in and gift at this place assist one to attain the solar re ijon which has the Sun-god as its presiding diety. This pit was named after Ghoṣa, who was a king of solar dynasty.⁵

Giri Nṛsimha :—The temple of the God known as Girinṛsimha⁶ is situated to the east of the temple of Dehalī Vināyaka in Vārāṇasī.

Gokarṇeśahrada :—This is a reservoir in Vārāṇasī. The phallus of Lord Śiva called Atriśvara⁷ is situated on the western bank of this shrine. Dr. Kane⁸ refers to one Gokarṇahrada but as regards the question of its location he remains silent.

Gokarṇeśalinga :—The great phallus of Gokarṇeśa⁹ is located to the west of Antargeha in Vārāṇasī.

Gopāla tīrtha :—In the course of furnishing the description of the temples dedicated to the different forms of Viṣṇu the Skanda Purāṇa¹⁰ has stated that there are five hundred temples of Nārāyaṇa, one hundred temples of Jalaśāyī, thirty temples of tortoise (Kamaṭharūpa), twenty temples of fish, one hundred and eight temples of Gopāla, one thousand temples of Buddha, thirty temples of Paraśūrāma and one hundred and one temples of Rāma in Vārāṇasī.

1. ibid 6.67-69.

3. Hist. Dhs. IV. P. 753.

5. ibid 7.113 and 138.

7. ibid 18.15.

9. Sk. Ka. 53 81.

2. Geog. Dic. P. 65.

4. Sk. Vai. Ayo. 7.108-109.

6. Sk. Ka. 61.191.

8. Hist Dhs. IV. p. 754.

10. Ibid 61.207-208.

Gopratāra tīrtha :—This is a place of pilgrimage situated at the confluence of Sarayū and Ghargharā in Ayodhyā. The temple of the God known as Gupta Hari stands there.¹ N. L. Dey² identifies it with Guptāra a place of pilgrimage on the bank of the Sarayū at Fyzabad in Audh, where Rāmcandra is said to have cast aside his mortal body and left for celestial regions. Dr. Kane³ also refers to it in the same way as alluded to above.

Guptahari :—According to the Sk. P. this is holy land in Ayodhyā.⁴ Its importance from religious point of view has been repeatedly emphasised. The performance of sacrifice and other religious rites and ceremonies in this particular place yeild immense spiritual merit. N. L.⁵ Dey identifies it with Gopratāra as referred to above.

Hamsatīrtha :—It is a reservoir in Vārāṇasī⁶. It is situated near the Kṛttivāsa tīrtha. This tīrtha remains surrounded by innumerable⁷ lingas. Dr. Kane⁸ also refers to one Hamsa tīrtha. About as to its location he differs from the account given in the Skanda Purāṇa.

Hanumat Kuṇḍa :—This is a shrine situated to the west of Sugriva Kuṇḍa and to the east of Vibhīṣaṇa⁹ Kuṇḍa in Ayodhyā. An immersion in and offering of gifts at this holy place bring about the fulfilment of all the cherished desires of life.

Harasiddhi :—The temple of Harasiddhi¹⁰ is located to the east of the temple of Siddhi Vināyaka in Vārāṇasī. The adoration of this diety is productive of both material gain and spiritual elevation.

Hareśvara :—This is one of the sub tīrthas of Vārāṇasī. It is situated in front of the temple of Hariścandreśvara.¹¹

Harikesa Vana :—This is a place of pilgrimage¹² within the jurisdiction of Vārāṇasī. The temple of the phallus known as Angiraseśvara stands therein as an expression of divine majesty.

1. Sk. Vai. Ayo. 6.72.
3. Hist. Dhs. IV p. 754.
5. Sk. Ka. 68.65.
7. ibid 6.865.
9. SK. Vai. Ayo. 8.77-78.
11. SK. Ka. 69.80.

2. Geog. Dic. p. 71.
4. Sk. Vai. Ayo. 6.56-57.
6. SK. Ka. 68.57.
8. Hist. Dhs. IV p. 755.
10. SK. Ka. 70.45.
12. SK. Ka. 18,20.

Hari Kṣetra :—Immediately after the mention of the holy place, Kurukṣetra¹, the name of Harikṣetra has been referred in the Vaiṣṇava khaṇḍa of the Sk. P. According to this Purāṇa it is said that devotee who gets a glimpse of the image of Hari, and takes a holy dip in the water emanating from His feet (ie. the Ganges) becomes purged of all sins. This is the residence of the sages and birds. Fruits and roots are found here. A controlled wind blows over the jurisdiction of this Kṣetra. Though the location of this place is not obvious in the Sk. P. I propose to identify it with Badarikāśrama². Because the temple of Nara-Nārāyaṇa, in Badarikāśrama, was built on the west bank of Alakanandā near the source of the Viṣṇu Gangā (Alakanandā). This Harikṣetra is equidistant from the two holy mountains called Nara and Nārāyaṇa. It is corroborated by the testimony of the Sk. P. N. L. Dey³ refers to one Harikṣetra which he identifies with Harikantam seller on the river Pennar. This place of pilgrimage was visited by Caitanya.

Hariścandra Vināyaka :—According to the Sk. P.⁴ this is one of the sub tīrtha of Vārāṇasī. This image of Lord Geṇeśa known as Hariścandra Vināyaka was installed by the celebrated Paurāṇic king Hariścandra himself.

Hastināpura :—It is same as Hastināpur. The Sk. P.⁵ has narrated that the king Parīkṣita, the son of Abhimanyu ruled over the earth residing in Hastināpura. In other words Hastināpura was the capital of the king Parīkṣita one of the descendants of the Pāṇḍavas. It was completely engulfed by the deluge of the Ganges. However, it was located twenty two miles north east of Merrut district of United Provinces, and south west of Bijnaur on the right bank of the Ganges⁶. It is said to have been founded by the king Hastī on the bank of the Bhāgīrathī⁷. Even according to the Mahābhārata⁸ it bears the designation Hastināpura.

Hastipāleśvara :—This is the temple of the Phallus of Lord Śiva known as Hastipāleśvara. It is situated to the south of Ugra

1. SK. Vai. B. M. 1.38-41.
2. ibid p. 74.
3. SK. Vai. Ven. 11.6.
4. B. C. Law., p. 81.

5. Geog. Dic. p. 15.
6. SK. Ka. 57.124-125.
7. Geog. Dic. p. 74.
8. Hist. Dhs. IV.

kuṇḍa of Vārāṇasī.¹ The worship of this god bestows the fruit which is normally obtained by making a gift of an elephant. Dr. Kane² has referred to this tīrtha and has located it at Vārāṇasī. But he has not adduced any ground to support his finding.

Hāṭakeśalinga :—This is one of the phalli of Lord Śiva in Vārāṇasī. The phallus is associated with the Goddess known as Bhogavati³.

Hayagrīva tīrtha :—This is a reservoir (pit) located opposite to the Śankhamādhava⁴ tīrtha in Vārāṇasī. There stands the image of the God known as Hayagrīva Keśava on the bank of this reservoir. This is a very auspicious place fit for offering Piṇḍas to the departed ancestors.

Hayagrīveśvara :—This is a place of pilgrimage in Vārāṇasī.⁵ It is situated to the north of Lolārka tīrtha.

Hemakūṭa :—According to the Sk. P. the three mountain namely Niṣadha, Hemkūṭa and Himavān are situated to the south of Meru. These three mountains⁶ serve as the demarcation line of the earth. Hemakūṭa has been identified with Kailāsa mountain by the modern researchers like Dr. Kane⁸, Dey and others.

Hemakūṭa Sthāna :—While describing the several Kṣetras found in India, the Sk. P.⁹ has made specific mention of it. But its location is wrapt in mystery. The Sk. P. appears to have identified it with the Hemakūṭa mountain. One who practises penance here becomes immune from the fear of re-birth.¹⁰

Heramba Vināyaka :—This is one of the temples of Gaṇeśa in Vārāṇasī.¹¹ It is situated to the south east of Muṇḍa Vināyaka. It fulfills all the desires of the inhabitants of Vārāṇasī.

Himālaya :—According to the Sk.P.¹² the host of Gods headed by Bṛhaspati went to the Himālayas in order to devise ways and

1. Sk. Ka. 97.114 & 133.

2. Sk. Ka. 69. 149.

3. ibid 70 80.

7. Hist. Dhs. IV. p. 756.

9. Sk. Ma. A.C.M.U. 2.61.

11. Sk. Ka. V. 57.84.

2. Hist. Dhs. IV. p. 756.

4. ibid 59. 60-62.

6. Sk. Ma. Kan. 37.41-42.

8. Geog. Dic. p. 75.

10. ibid.

12. Sk. Ma. Ke. 20.45-47.

means for destroying the demon Tāraka. They sought the cooperation of the Lord of the mountains in the matter of achieving their objects. Besides, they requested him to offer shelter to the ascetics. In this way the importance of the Himālayas has been high-lighted by the Sk. P. This Purāṇa¹ holds that there are several rivers that have issued from the Himālayas : their names have been enumerated in the following order : (a) Gangā, (b) Yamunā, (c) Sarasvatī, (d) Dṛṣadvatī, (e) Gomatī, (f) Tāpī, (g) Kāveriṇī, (h) Narmadā, (i) Śarmadā, (j) Godāvārī, (k) Satadru, (l) Vindhya, (m) Payoṣṇī, (n) Varadā, (o) Carmaṇvatī, (p) Śarayū, (q) Gaṇḍakī, (r) Caṇḍapāpahā, (s) Candrabhāgā, (t) Vipāśā and (u) Śoṇa. One who takes bath in these rivers becomes liberated from sins and finds access to the heaven. In the Sk. P.² the Himālayas have been exalted to the rank of divinity. Even the members of the trinity approach them for succour during the period of emergency. It finds mention in the Vedic literature also. The Himālayan range extends from Assam to the Punjab, that is to say, it stretches from east to west, guarding the northern border of India. N. L. Dey³ has given a very brief description of it.

Himavān :—Same as Himālaya (q. v.).

Īśānatīrtha :—This is one of the reservoir situated in Vārāṇasī.⁴ A pilgrim has been exhorted to take bath in it and offer *tarpaṇa* to Gods, sages, and ancestors. It has been stated that Monday is singularly auspicious for the purpose alluded to above. On the bank of this reservoir stands the temple of the Phallus that bears the name of Śrīlinga.⁵ According to the Sk. P. it is reputed at the neighbourhood of Bhavānī tīrtha. There is a Phallus of Lord Śiva⁶ carrying identical name (i.e. Īśāna). Dr. Kane⁷ refers to a phallus called Īśāna linga at Vārāṇasī. He has not, however, referred to the Sk. Purāṇa.

Īśāneśvara :—The divinity called Īśāneśvara is said to have come Kedāra. The temple of the God is situated to the west of Prahlāda Keśava.⁸

1. Sk. Pra. V. Kse. M 1.36-39.

3. Geog. Dic. p. 75.

5. Ibid.

7. Hist. Dhs. IV p. 758.

2. Sk. Ma. Kedāra Khaṇḍka.

4. Sk. Ka. 33.42-43.

6. Ibid 61 139

8. Sk. Ka. 69.93-94.

Jaigīṣavyeśvara :—This is one of the Subtīrthas in Vārāṇasī.¹ It has been authoritatively laid down that its majesty should not be revealed to a heretic who fosters ill-will in his mind. An individual who has fallen a victim to the incubons of the Kali-age should be treated as unworthy of getting an access to its shrine. The Liṅga Purāṇa² also has lent countenance to this prohibitory utterance.

Janmasthanā :—This is the place of pilgrimage³ situated at Ayodhyā. It is the birth place of Rāma and as such is held in deep reverence by his devotees. The Skanda Purāṇa states that this holy place is situated to the east of Vighneśvara, to the north of Vasiṣṭha-tīrtha and to the west of Laumaśa tīrtha. A mere visit to this place brings about cessation of rebirth. It dispenses with the necessity of bestowal of any gift, performance of any sacrifice, and observance of austerities for the achievement of the objectives of human life.

Jalaliṅga :—This is the phallus standing in the middle of the Ganges⁴. It is more auspicious than the others existing on the surface of the earth. It is made of different varieties of metals.

Jaṭākunḍa :—This is a reservoir situated to the west of Bharata Kunḍa⁵ in Nandigrāma in Ayodhyā. It was in this sacred place that Rāma and others removed their matted hair. The images of Rāma with Sītā and Lakṣmaṇa are worshipped here. A pilgrimage to this place is to be undertaken on the 14th day of the first half of the month of Caitra. Dr. Kane⁶ refers to one Jaṭākunḍa and has located it in Sānandūra. He has again assigned its site to the south of mount Malāya and to the north of the Sea. Evidently this account is at variance with that of the Skanda Purāṇa.

Jayanteśvara :—This is one of the Phalli of Lord Śiva in Vārāṇasī.⁷ It is situated on the bank of the Ganges.

Jaṭīdeva :—The deity called Jaṭīdeva⁸ is said to have come from Rāmeśvara. It is situated to the north of Ekadanta tīrtha in Vārāṇasī.

1. Ibid 63 85.

3. SK. Vai. Ayo. 18-20.

5. SK. Vai. Ayo 9.55-57.

7. SK. Ka. 69.72.

2. Hist. Dhs. IV p. 758.

4. SK. Ka. 69 161-193.

6. Hist. Dhs. IV. p. 759.

8. Sk. Ka. 69.78

Jñānoda tīrtha or Jñāna Vāpī :—This is a sacred well situated in Vārāṇasī.¹ It is one of the most important tīrthas.² of that place. According to the Skanda Purāṇa it is said that when Śiva saw the phallus of Viśveśvara he wished to take bath with its cool water. Consequently he dug a pit (Kuṇḍa) with his trident to the south of the temple of Viśveśvara. He ultimately poured down its water on the Viśveśvara Liṅga. The diety granted him two distinct boons. By virtue of one of them this particular tīrtha became superior to all the tīrthas to be found on the surface of the earth. And by virtue of another this holy place came to be known as Jñānoda or Jñānavāpī. Obviously it has association with the idea of Śiva as knowledge incarnate.

Jyeṣṭha Vināyaka :—The temple of Gaṇeśa known as Jyeṣṭha-vināyaka is situated to the south east of Cintāmaṇi Vināyaka in Vārāṇasī. It is to be worshipped on the 14th day of the second half of Jyestha. (To be continued)

1. ibid 33.1.

2. ibid chapter 33.

पाञ्चरात्रात्मकं सांख्यम्

गणेश थिटे

[In the Bhāgavata-Purāṇa III. 26. 19ff, we get a exposition of the Sāṅkhya-Philosophy mixed with the concept of *Caturvyaḥa*, well-known in the Pāñcarātra-system. In the Sāṅkhya-Philosophy, there it hardly any scope for *bhakti* (devotion). But this passage from the Bhāgavatapurāṇa introduces *bhakti* in the Sāṅkhya-System with the help of Pāñcarātra. This mixture might have been done with the view of popularising the Sāṅkhya-System with the help of Pāñcarātra which is very popular particularly in South India.]

पाञ्चरात्रागमे चतुर्व्यूहकल्पना दृश्यते । तत्र वासुदेवः श्रेष्ठतत्त्वम् । स च परमात्मा । तस्मात् संकर्षणो नाम जीवः उत्पद्यते । संकर्षणात् प्रद्युम्न-रूपि मनः जायते । तस्मान् मनसः अनिरुद्धः इति अहंकारः प्रादुर्भवति । स एव ईश्वरः । एवं एते चत्वारो व्यूहाः नाम पाञ्चरात्रतत्त्वज्ञानपद्धतेः मूलाधारः । (दृश्यताम्—महाभारते १२.३२६.३८-३९) । सांख्यतत्त्व-ज्ञानपद्धतौ प्रकृतेः महत् नाम तत्त्वं, महतः एकादश इन्द्रियाणि पञ्च तन्मात्राणि च जायन्ते । तेभ्यः च पञ्च महाभूतानि जायन्ते एवं सृष्टिक्रमः ।

परं भागवतपुराणे (३.२६.१९ तः आरभ्य) द्वयोरपि अनयोः तत्त्वज्ञानपद्धत्योः संमिश्रणं दृश्यते । सः विभागः अधुना विचारार्थम् उपस्थाप्यते । स्वप्रकटनस्थानरूपायां प्रकृतौ परमात्मा स्वकीयां चैतन्य-शक्तिं स्थापयति । ततः महद् इति तेजोरूपं तत्त्वं जायते । इदं महत्त्वात्मकं तत्त्वं जगदुत्पत्तेः कूटस्थः अङ्कुर इव । तस्माच्च जगतो निर्मितिः । इदं विनाशरहितम् । तस्मिन् सर्वमपि विश्वं सूक्ष्मरूपेण वर्तते । अनेन महता तत्त्वेन प्रलयकालीनः अन्धकारः स्वकीयेन तेजसा पीतः (१९-२०) । इदं सर्ववेदप्रसिद्धं शुद्धं, सत्त्वात्मकं, निर्मलं, वासुदेवनामकं स्थानं परमात्मनः । तदेव च महत्तत्त्वात्मकं चित्तम् (यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥) । चित्तस्यैव अधिभूतरूपेण महत्तत्त्वम्, अध्यात्मरूपेण चित्तम्, उपास्यरूपेण च वासुदेवः इत्यादयः संज्ञाः भवन्ति । यथा पृथिव्याः स्पर्शात् प्राक् जलस्य

रूपं स्वच्छं शान्तं च वर्तते तथैव चित्तमपि मूलतः स्वच्छं, विकारहीनं, गभीरं च वर्तते । परं कालशक्त्या तस्मिन् विकारः संभवति । ततश्च त्रिविधः अहंकारः जायते १) सात्त्विकः (= वैकारिकः) २) राजसः (= तैजसः) ३) तामसश्च (एतस्माच्च त्रिविधादहंकारान्मनः इन्द्रियाणि, महाभूतानि च एतेषां निर्मितिः (२४) । अयम् अहंकारः एव सहस्रमुखः अनन्तः । भूतानि, इन्द्रियाणि, मनश्च तस्य स्वरूपभूतानि । स एव संकर्षणः (२५) । अयमेव अधिभूतरूपेण भूतानाम् इन्द्रियाणां मनसश्च समुदायः इति उच्यते । अध्यात्मरूपेण अहंकार इति कथ्यते । अधिदैवतरूपेण, उपासनार्थं स एव संकर्षणः इति उच्यते । तस्मिन् कर्तृत्वं, ज्ञानसाधनत्वं, गुणापेक्षया च शान्तत्वं, भयंकरत्वं मूढत्वं वा वर्तते (२६) ।

एवं वासुदेवसंकर्षणरूपं व्यूहद्वयं कथितम् । संकर्षणः अहंकारात्मकः । तस्य वैकारिकः, तैजसः, तामसश्च इति त्रयः प्रकाराः । यदा सात्त्विके अहंकारे विकारः जायते तदा तस्माद् अहंकारात् मनः संभवति । संकल्प-विकल्परूपिणी इच्छा च प्रादुर्भवति (२७) । इदं मनः सर्वेषु अपि इन्द्रियेषु प्रधानम् । तस्यैव अनिरुद्ध इति संज्ञा । तस्य वर्णः शारदीयस्य कमलस्य वर्ण इव । योगिजनैश्च तस्यैव आराधना कर्तव्या (२७) । अस्य व्यूहस्य अधिभूतरूपेण, अध्यात्मरूपेण च मन इति संज्ञा, अधिदैवतरूपेण च अनिरुद्ध इति ।

राजसाद् अहंकाराद् विक्रियमाणाद् बुद्धितत्त्वं जायते । द्रव्यस्वरूप-ज्ञानशक्तिः, इन्द्रियेभ्यः विषयाणां प्रदानं, संशयः, निश्चयः, स्मरणं, निद्रा इत्येतानि अस्य तत्त्वस्य लक्षणानि (२९-३०) । कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि च राजसस्य अहंकारस्यैव कार्याणि (३१) अयं व्यूहोऽधिभूतरूपेण अध्यात्मरूपेण च बुद्धिरिति उच्यते । यद्यप्यत्र प्रद्युम्न इति शब्दः नोच्चारितस्तथापि अधिदैवतरूपेण प्रद्युम्न इति संज्ञया उपासना कर्तव्या इत्यत्राध्याहृतम् ।

उपरि वर्णिते पाञ्चरात्रात्मके सांख्यतत्त्वज्ञाने यानि वैशिष्ट्यानि तानि कथ्यन्ते अघुना । अहंकाररूपस्य प्रकारत्रयं वर्तते । तत्र सात्त्विकाद-हंकाराद् अनिरुद्धः, राजसादहंकाराच्च प्रद्युम्नो जायते । पाञ्चरात्र-मतानुसारं संकर्षणादेव प्रद्युम्नः, प्रद्युम्नाच्चैव अनिरुद्धः परम् अत्र भागवत-पुराणोक्ते पाञ्चरात्रात्मके सांख्ये सात्त्विकः राजसः तामसः इति अहंकारस्य प्रकारक्रमः । तस्मात् प्रथमम् सात्त्विकादहंकाराद् अनिरुद्धस्योत्पत्तिः कथिता । ततः तैजसाच्च नाम राजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः केवलं सूचिता । तैजसः अहंकारः, प्रद्युम्नश्च इति द्वयोः शब्दयोः अर्थे “प्रकाश-

रूपस्य” तत्त्वस्य प्राधान्यम् । तस्मात् तैजसादहंकारात् प्रद्युम्नस्य उत्पत्तिः स्वाभाविकी एव । परं क्रमभेदः अत्र लक्षणीयः । तथैव पाञ्चरात्रागमे प्रद्युम्नाद् अनिरुद्धः भवतीति कथितम् । अत्र च संकर्षणस्य प्रकारद्वयम् । एकस्मात् प्रकारात् (= सात्त्विकाद् अहंकारात्) अनिरुद्धस्य उत्पत्तिः । द्वितीयात् प्रकारात् (= तैजसाद् = राजसाद् अहंकारात्) प्रद्युम्नोत्पत्तिः ।

भागवतपुराणे यद् इदं पाञ्चरात्रात्मकं सांख्यतत्त्वज्ञानं कथितं तस्य महत्त्वम् अधुना कथयामि । सांख्यतत्त्वज्ञानस्य, भक्तेश्च संबन्धः प्रायः न दृश्यते । सांख्यतत्त्वज्ञानस्य च एकः प्रकारः “निरीश्वरं सांख्यम्” इत्येवं रूपः अपि दृश्यते । यद्यपि सांख्यानां प्रकृतिः पुरुषः च इति कल्पनाद्वयं सामान्य-जनानां विचारमण्डले प्रादुर्भूतं स्यात् तथापि सांख्यतत्त्वज्ञानस्य अभिजात-काले तस्य सामान्येषु जनेषु प्रसारः नैव आसीत् । अस्य एकं कारणमिदं यद् अस्मिन् तत्त्वज्ञाने उपासनायाः भक्तेः, पूजापद्धतेः वा अभावः । ये सामान्याः अल्पमतयः अशिक्षिताः जनाः तेषां रुचिः तावत् सूक्ष्मतत्त्वज्ञाने नास्ति, किं तु पूजापद्धतौ, कर्मकाण्डे, आचाररूपधर्मे, उपासनायां वर्तते । तत्र च तेषां क्षमतापि वर्तते । पाञ्चरात्रागमे या व्यूहकल्पना, वासुदेवा-दीनां व्यूहानाम् उपासनापद्धतिः च सा अतीव लोकप्रिया । तस्याः व्यूहकल्पनायाः, उपासनापद्धतेः सांख्यतत्त्वज्ञाने समावेशः, उपयोगो वा कार्यः इति धिया कदाचिद् इदं पाञ्चरात्रात्मकं सांख्यं निर्मितं स्याद् इति मे मतिः । अनया दृष्ट्या पाञ्चरात्रात्मकं सांख्यम् अवलोक्यते चेत् तस्य महत्त्वं ज्ञातुं शक्यं भवेत् ।

TWO LEGENDS FROM THE SKANDA PURĀṆA—
A STUDY*

BY

R. N. MEHTA AND S. G. KANTAWALA

[अस्मिन् निबन्धे लेखकमहोदयाभ्यां स्कन्दपुराणस्थमाहेश्वर-
खण्डस्य कौमारिकाखण्डे वर्तमानस्य भरतपुत्रस्य शतशृङ्गस्य अजा-
मुखायाः पुत्र्याः उपाख्यानेन सह स्कन्दपुराणस्य प्रभासखण्डान्तर्गत-
वस्त्रापथमाहात्म्ये वर्तमानस्य एकस्या हरिणमुखायाः स्त्रियाः आख्या-
नस्य तुलनां कृत्वा उभयोराख्यानयोर्निर्माणे विकासे च साहित्य-
सम्बन्धिनां स्थानसम्बन्धिनां च केषांचित् तत्त्वानाम् आलोचनात्मकं
विवरणं प्रस्तुतम् ।]

Introduction

The doctrine of transmigration is "one of the most funda-
mental doctrines of Indian system of religion and philosophy."¹
Its acceptance leads to a corrolary in the transmutation of the
external morphs of the transmigrating souls. To illustrate and
emphasize the magnitude of this doctrine numerous legends are
recorded in Indian literature. This motif of metempsychosis is
common enough in folk-tales. This motif is also utilised in classi-
cal Sanskrit works, e.g. Bāṇa's Kādambarī, wherein the heroes
and not the heroines undergo three rebirths each.² This doctrine
has an interesting development into the depiction of a being with
both the anthropomorphic and theriomorphic characteristics.
The outstanding instances of such a composite character are
Gaṇapati, Nṛsiṃha, Nara-Varāha, Dakṣa etc. An inquiry into
the origin of such forms and their appraisal e.g. of Gaṇeśa, Dakṣa
etc. lead one to infer that the idea of transplantation of organs of

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khaṇḍa. This paper is an outcome of the study of the Prabhāsa-
khaṇḍa which is undertaken under the auspices, of the project.

1. Kane P. V., *History of Dharmaśāstra*, Vol. V, Part II, p. 1530.
2. Vide Dasgupta S. N. and De S. K., *A History of Sanskrit Literature*,
Classical Period, Vol. I, p. 232. fn. 1. For a study of these motifs as
literary devices vide Gray L. H. *WZKM* XVIII, (1904), pp. 53-54.

two different beings was accepted as a common phenomenon in Indian mythology. But with reference to the form of Nara-varāha it may be said that it seems to develop as a consequence of the acceptance of the idea that forms of different beings can co-exist in one place; but the study under consideration seems to suggest that a different set of principles was operative also in the development of composite characters. The SP "is the most extensive of Purāṇas and poses perplexing problems"¹. It is found in two forms :—(1) *Khaṇḍa* and (2) *Samhitā*. Its seven *khaṇḍas* are : (1) Māheśvara, (2) Vaiṣṇava, (3) Brāhma, (4) Kāśī, (5) Āvantya, (6) Nāgara and (7) Prabhāsa. The *Samhitās* are six :—(1) Sanat-kumāra, (2) Sūta, (3) Śāṅkarī, (4) Vaiṣṇavī, (5) Brāhmī and (6) Saura.²

In the present paper it is proposed to study two legends in which the main characters have therio-anthropomorphic features. One of them occurs in the KK, a part of the MK of the SP and the other one occurs in the VM of the PK of the SP³.

Summary of the legends

The legends from the KK and the VM are summarised as follows :—

KK : Chapter XXXIX

Bharata had a son, Śataśrṅga by name, who had a goat-faced daughter. The Purāṇa tries to explain why she came to have a goat's face.

In the region near the meeting of the Mahī river with the Gulf of Cambay there came once a herd of goats. One of them strayed away and got entangled into a thicket and it could not disentangle from it and ultimately it died of hunger and thirst. With the passage of time the carcass disintegrated and parts of its trunk were washed away, but its head remained dangling in the thicket.

1. Kane P. V., *op. cit.*, p. 911.

2. *Vide* Kane P. V., *op. cit.*, p. 911; Upadhyaya Baladeva, *Purāṇa-Vimarśa* (in Hindi), p. 155. He notes the Tāpikhaṇḍa and observes that it is the Nāgarakhaṇḍa. (*Op. Cit.*, p. 157).

3. *List of Abbreviations :*

SP=Skanda-Purāṇa,

KK=Kaumārika-khaṇḍa, Venkateshvara Press edition.

MK=Māheśvarakhaṇḍa, Venkateshvara Press edition.

VM=Vastrāpathamāhātmya, Venkateshvara Press edition.

PK=Prabhāsakhaṇḍa, Venkateshvara Press edition.

On account of the supernatural power of the holy place she was born as a beautiful daughter of the king Śataśṛṅga, the king of Sindhala with the human body and the face of a she-goat. All were struck with wonder and sorrow at the unusual physical appearance of the royal daughter. With the passing of time she attained her youth and once she happened to look into a mirror and thereupon she remembered her previous birth. She consoled her grieved parents and narrated her birth. She requested them to go where her body in her former birth had perished. After making liberal gifts she embarked on a voyage to Stambhatīrtha (modern Cambay). On coming there, after search, she found her own head there. She collected the bones, skin, *etc.* and burnt them there and then she threw the bones into the confluence of the river Mahī and the Gulf of Cambay. On account of the supernatural power of the holy place her face became moon-like and she came to have an excellent beautiful form. She practised severe penance there and at the end of one year Lord Śiva was pleased to grant her a boon. She begged Lord Śiva to reside there and Lord Śiva, Barkareśvara by name, was consecrated where the head of the she-goat was burnt.

VM : Chapters VI & VII

Near the Raivataka mountain is situated a holy place known as Mṛgikuṇḍa which is to the west of the temple of Bhavanātha. The following legend is given to explain the name of this *tīrthas* :—

There was a righteous king Bhoja by name, in Kānyakubja (6-20). Once he went to a forest, where a forest-ranger happened to tell him that in the forest there lived a woman with the deer's face and moved in the herd of deer.¹ The king instituted a search for her and at last he happened to trace her and brought her to Kānyakubja. She was received very warmly in the royal palace. The king asked her, once, in privacy what her name was and why she was reduced to such a strange form, but she replied nothing. Then he called for the ministers, astrologers and the best of the Brahmins and asked them how she could utter the human speech with a human face. There-upon the Brahmins told him that in Kurukṣetra there lived the best of Brahmins, Sārasvata, by name, who practised penance on the bank of the Sarasvatī and also that

1. Note that she is called a *nārī* in 6.23 and a *bālā* in 6.24.

being ordered by him she would tell everything. Accordingly the king approached Sārasvata who told him that she would tell him everything. That Brahmin came there and she bowed down to him and swooned. With due ritual she was brought back to consciousness and she narrated the past history of her seven births. The seven births are as follows :—(i) The king Bhoja is said to be the son of the king of Kaliṅga in his previous seventh birth and the *Mṛgī* (the doe) was the daughter of the king of Vaṅga. Both were married and she became the crown queen. (ii) Then both were born as Brahmins and she became his housewife. (iii) He was born as a *śvetasarpa* and she was born as the daughter of a Brahmin and was married at the age of eight. The very *śvetasarpa* bit her husband who, thereupon, died. The *śvetasarpa* was also killed then. (iv) He was born as a *makara* in the river Godāvārī at Bhimeśvara and the above-mentioned widow was killed by the above-mentioned *makara*. She was consigned to fire and then immersed in water. (v) Later on he was born as a *lubdhaka* and she was born as a *krauñcī*. The impassioned *krauñca* was killed by the *lubdhaka* during their dalliance. He was, therefore, cursed by a ṛṣi. (vi) Later on, the *lubdhaka* was born as a *siṃha* and she was born as a *mṛgī* who was killed by the very lion. (vii) Later on he was born as the king Bhoja and she was born as a woman with the deer's face as the young one of a deer.

The chapter VII tells us that once a doe happened to drink up the semen of the sage Uddālaka and this led to her such a birth. *En passant* she also said that she had burnt herself with the king, *i. e.* she had become a suttee. She, further, informed the king that if anyone let loose a head in the river Suvarṇparekhā in Vastrāpatha, she would assume a human form. When done accordingly, she was transformed into an exquisite beauty and the king Bhoja married her and she came to be renowned as *mṛgamukhī* (7.32).

Analysis

The following points emerge from a comparative study of the above two legends :—

1. Both the legends accept the doctrine of metempsychosis as a basic point in their narration.
2. Both the legends point out that the falling of the bones of the corpse of the character concerned results into a birth with a human body.

3. In this cycle of rebirth the persistence of a theriomorphic head is a result of the non-falling of the head of the character concerned in the holy waters of a *tīrtha*.

4. The complete human form is gained by visiting the same *tīrtha* again and by immersing the remnants of the head of the character concerned in the *tīrtha*.

These points of similarities indicate that the major framework of the two legends is similar in spite of the fact that the narrative in the VM is longer than the one in the KM. Hence it seems that they develop from a common ideological background. But there are also points of dissimilarity which are significant to note :—

1. The KK mentions a group of goats, whereas the VM talks about a herd of doe.

2. In the KK a grove of *jālī* (*Guj-pīlādī*) and other creepers are responsible for the death of the goat, whereas in the VM the bamboo—thicket is the cause of the death of the doe.

3. The KK brings the princess from Simhala via sea to Stambhatīrtha, whereas the sea does not figure in the VM.

4. The KK talks of only one birth, whereas the VM talks of seven births.

5. In both the legends the motif which leads to the kindling of the memory of the past birth is different. The KK utilises the theme of reflection in a mirror, whereas the VM relies on the t̄antric powers of S̄arasvata.

6. In the KK the *kumārī* does not marry, whereas the doe-faced woman marries the king after getting the human head.

7. The *tīrthas* in both the legends are naturally different. The KK talks of the Mahīsāgarasaṅgama, whereas the VM talks of the Suvarṇarekhā river.

Legend in the Jaina Work

Legends with similar motifs are also found in the non-Brahminical literature also. It would be interesting to compare a similar legend from the *Laghuprabandha sangraha* which is a Jain work.¹

1. Thaker J. P. (Ed), *Laghuprabandhasaṅgraha*, p. 91.

A goddess Śrīmātā by name was the daughter of the king Śrīpuñja. She was a monkey-faced woman. Once the children were singing the songs of Arbuda and thereupon she remembered her previous birth and told that on Arbuda there was a place called Kāyakuṇḍa where she was a she-monkey. Once on seeing a viper there, she jumped and got entangled in a bamboo-grove and died. Her body fell in the *kuṇḍa* and consequently it got the human form. But on the other side, her head was hanging in the bamboo-grove. The king saw it and threw it in the *kuṇḍa*. And thereupon she came to gain a human head. She did not marry and performed penance on the mountain. After her death she became the presiding goddess of the mountain near Rasivo-Vālam.

Discussion and Interpretation

From the above analysis of the two legends the most obvious and the important point that emerges is the belief in metempsychosis which is the corner-stone of the growth of extremely fascinating legends. They are used principally to eulogize the power and sanctity of a local *tīrtha*; while doing this, many diverse elements seem to enter into the make-up of the details of the legends and they develop further significant local features during the course of the development of the legend.

The legend in the KK relies on the local flora, migrating fauna and the local geographical features. Around Stambhatīrtha migrating herds of cattle, sheep and goat are almost an annual phenomenon. After the rains the people from Saurashtra and Kutch begin to migrate towards Gujarat and Malwa in search of pasture lands for their cattle and animals. They return to their home-villages after the summer. In these annual migrations the track around this place is used. The straying animals are also the well-known features in this region of Stambhatīrtha. Hence the motif of the goat is an outcome of the local peculiarities of this site.

Cambay is a well-known medieval port. It seems to be flourishing from at least 7th-8th century A. D., but the maritime activity of this region can be traced back to about the middle of the first millenium B.C. With such a long standing maritime activity and the continuous contact with Malbar and Siṃhala

in the south the author of the KK probably residing in this region would look naturally towards the Gulf of Cambay for some immigration in this region and therefore the goat-faced girl is brought to Cambay from Siphala by the sea-route. The legend sings the praise of the Mahīśāgarasaṅgama and Lord Śīva. The latter trait indicates the Śaivite leaning of the author who glorifies also the confluence of the Mahī with the Gulf of Cambay, because the confluent site is believed to be very holy. He notes further that the goat-faced girl got renovated many old temples. This significantly points to the fact that the wealth necessary for renovation poured from immigrants through the sea-route and this has a direct indication to the flourishing sea-borne trade of Cambay.

In contrast to the KK the VM gives an elaborate legend of seven births woven together. This motif of the relationship of two individuals through a series of births is a well-known one in Indian literature and the author of the VM draws inspiration from this well-known motif for the legend in the VM. The event of the death of the deer by the attack of the lion indicates a well-known usual phenomenon in the Gir forests. The Gir is the lions' sanctuary even today. Lions were and are found around Girnar and their natural food includes the deer also. A few varieties of deer were seen in this region and hence one will not be far wrong in concluding that the author of the VM utilises and weaves the local experience and happening in the narration of the legend. In this region bamboo-groves were well-known. It may be mentioned that some of the strong solid bamboo is also collected from the Gir forests. The dangling of the head of the deer on a bamboo as given in the VM has again a background of a common local phenomenon. The scene is laid near the Mṛṅgikuṇḍa and the Suvarṇarekhā river. Both of them are near the Raivataka *i. e.* Girnar. The Mṛṅgikuṇḍa is possibly the small *kuṇḍa* near the temple of Bhavanātha and it is amply supported by the text. The river Suvarṇarekhā is a small rivulet on which the famous Sudarśana lake built by Candragupta Maurya (324 BC- 300BC) and renovated by the Mahākṣatrapa Rudradāman in c. 150/151 A. D. as well as by Paṇḍadatta, Governor of Saurāṣṭra in 455/556 A. D. during the period of Skandagupta (455 AD-467 A. D.) stands. In the

epigraphic record by Rudradāman the river is noted as Suvarṇasikatā. The second member of the vocable "Suvarṇasikatā in the epigraphic record is replaced by-*rekhā* in the Purāṇa. This Suvarṇarekhā is identified with *śonrekh* by Bhagavanlal Indraji.¹

Locally the rivulet is known as Sonrekh even today. The vocable *sonarekha* is derivable from the vocable *suvarṇarekhā* and this indicates a local tradition of some longevity. If epigraphic reference preserves correctly one tradition, one can surmise that the other tradition was either consequent to or subsequent to the ephigraphical record. The Girnar and the location of the whole story are away from the sea and therefore naturally the sea is conspicuous by its absence in the legend in the VM.

The *mygī* discloses the knowledge of the previous births due to the intervention of a Sārasvata. This term i.e. *sarasvata* might refer to a *tāntrika* or it might refer to a Brahmin from the Sārasvata caste. Irrespective of the possible two interpretations of the word *sārasvata* as mentioned above, one fact that emerges from the situation of the incident in the legend is a belief in the *tāntrika* powers which would make an animal speak in human tongue, even though the human speech by animate and inanimate objects is a wide-spread motif in Indian literature. Here the motif is used to emphasise the power of a Sārasvata. Thus the legend from the VM betrays local colour which is distinct from that of the KK. Moreover, the semi-historical points in this legend are not bereft of interest.

From the Indian view-point the first birth-story which narrates the marriage of a prince from Vaṅga and the princess from Kaliṅga seems to fall on the ancient traditions which were accepted by the Mahāvamśa and the Dīpavamśa in Ceylon.² But the other legends will require further work. But in this work the girl is killed all the time by her husband, when both were born in different species. Probably this motif is introduced here to signify the ideals of chastity and fidelity of a woman.

1. Historical Inscriptions of Gujarat, Part I, edited by Acharya Giri. Jashanker, p. 21.

2. Mehta R. N., *Vijayanī kathānā keṭalāka Praśno* (in Gujarati),

At least the memory of Bhoja of Kanauj (836 AD—882AD) seems to reflect the reign of Bhoja, the 7th ruler in the Pratihāra dynasty ruling from Kanauj. He was the most powerful ruler having the titles of *ādivarāha*, *mihira*, and *prabhāsa*.¹ The last title '*prabhāsa*' associates very well with the name of the *khaṇḍa*, viz. *Prabhāsakhaṇḍa*. This raises an interesting problem whether he was alive for such a long period in folk-memory or it is sheer accident. Gujarat and Saurashtra were the border zones between the Pratihāras of Kanauj and Rāṣtrakūṭas of Mānyakheta (8th to 10th century AD). Possibly the tradition of Bhoja of Dhar with his patronage to learning might have been mixed up also in the texture of this legend. The practice of protecting forests by the forest rangers is also a fairly old practice. Thus the whole legend is a mixture of local as well as pan-Indic elements.

The study of both the legends indicates that certain pan-Indic legends were taken up by writers of different places to explain some local phenomena. While doing so, much local colour was given to the broad uniform outlines and thus it generated the pattern of unity in diversity in the cultural patterns of India.

The legend of Śrīmātā from the *Laghuprabhandha* as noted earlier is also interesting in this connection. It indicates that the Jains also seem to follow the same practice as the Purāṇakāras and impart the local and sectarian colour to certain wide-spread motifs and legends. These efforts by various sections of the Indian society appear to have been undertaken for establishing their pan-Indic interests as well as their correlation, however superficial they may be, to local conditions.

A perusal of the works like *Mallapurāṇa*, *Śrīmahāpurāṇa*, *Nāgarakhaṇḍa* of the *Skandapurāṇa*, *Dharmāraṇyapurāṇa* and others also seem to point to the similar treatment of the pan-Indic elements which were given local colours. These efforts seem to forge an element of Unity in diversity in Indian culture.

1. Majumdar R. C., Pusalker A. D. and Majumdar A. K. (ed. by), *Age of Imperial Unity*, p. 520.

VEDIC ŚĀKHĀS

BY

GANGA SAGAR RAI

[अस्मिन् निबन्धे वैदिकशाखाशब्दस्य कोऽर्थः शाखाशब्दस्य के पर्यायास्तेषां के मौलिका अर्थाः शाखानां कथमुत्पत्तिः के वाङ्मयाः शाखानामङ्गीभूताः शाखाभेदो कथं जातः, नाना-शाखानां लोपश्च कथं जातः इत्यादि प्रश्नानां संक्षेपेण सोदाहरणं विवेचनं कृतम् । शाखानामुत्पत्तिविषये पुराणानां किं मतं उत्पत्तिहेतुविषये च किं मतं इत्यपि संक्षेपेण दर्शितम् । अत्र टीकाकर्तृणां साचार्याणामाधुनिकविदुषां च मतान्यपि प्रदर्शितानि ।]

According to the Purāṇas and other literary records originally there was only one Veda¹ and later on it developed into many branches which were called as Śākhās. For the sake of convenience in learning and performance of sacrifices this one original Veda² was arranged into four Vedas. Though the Vedic Śākhās originated first from the original Vedic Samhitās, but later on other Vedic literature (such as Brāhmaṇas, Sūtras, etc.) also caused the beginning of a new Śākhā. For the word Śākhā other equivalents are Carāṇa and Bheda.

The word Śākhā stands for various sacred traditions preserved in different families of the priests. Śākhās originated from the original Vedas. Primarily the word Śākhā denoted a certain group of literary documents which formed the subject of study. That is why we frequently meet with the term *śākhā-madhīte*, (he reads the Śākhā). In this light it may be said that

1. cf. एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् । चातुर्होत्रमभूत्तस्मिन्स्तेन यज्ञमथाकरोत् ॥ Viṣṇu P. III. 4.11; आद्यो वेदश्चतुष्पादः शतसाहस्र-संज्ञितः Vāyu I. 61.7 ab; एको वेदश्चतुष्पादः संहृत्य तु पुनः पुनः ॥ Matsya 143.10 ab etc; Mahīdhara in the beginning of Yajurveda bhāṣya; Bhaṭṭa Bhāṣkara in the introduction of TS. Bhāṣya.
2. This traditional view is dissented by Max Müller. cf. History of Ancient Sanskrit Literature, p. 96. He thinks the three Vedas as independent.

within the Śākhā the Saṁhitā and allied literature was admitted¹. Mahādeva, a commentator of Hiraṇyakeśin's Gṛhya Sūtra, says that Śākhā means a part of *Svādhyāya* comprising of *Mantras* and *Brāhmaṇas*².

Besides the Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads, the Śākhā also includes within itself the Kalpasūtras, which were regarded as *Vedāngas*. In this connection the commentator Mahādeva says that as Veda means *Svādhyāya* along with the *Āngas*, a Śākhā may include *Āngas* and as such becomes different from another Śākhā owing to the difference in *Āngas*³.

Here Mahādeva pleads that *Āngas* are to be included in the fold of Vedas as well as of the Śākhās. But contrary to his view *Āngas* are not included in the Vedas. Whatever may be the argument it is certain that the Śūtras were included in the Śākhās.

From the evidence of Purāṇas it is clear that the Śākhās are the result of gradual development in the Vedic tradition. The Saṁhitās are the original literature and the Brāhmaṇas, Āraṇyakas and Upaniṣads are the later production. Earlier the school of the Vedas contained the Vedic Saṁhitās, but with the lapse of time the priests in Vedic schools also developed various treatises on the performance of sacrifices (the Brāhmaṇas and Sūtras) and the speculative thought on the ultimate reality (Upaniṣads).

Besides the words Śākhā, Carāṇa and Bheda, Purāṇas also refer to the name Anuśākhā⁴. This shows that some Śākhās are developed from other Śākhās. These subsequent Śākhās are termed as Anuśākhās or Upaśākhās. This is the view of commentator Śrīdhara on the passage of Viṣṇu Purāṇa.⁵

1. Max Müller, op. cit. p. 64.

2. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । Mahādeva on Hiraṇyakeśī sūtra.....

3. यथा साङ्गः स्वाध्यायो वेदशब्दवाच्य एवं शाखाऽपि साङ्गैव वेदैकत्वेन शाखान्तरत्वं लभते । Kumārila does not accept Kalpasūtras among the Vedas and clearly remarks वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनागपि ।

4. इत्येताः प्रतिशाखाभ्यो ह्यनुशाखा द्विजोत्तम । Viṣṇu P. III. 4.25 ab

5. ह्यनुशाखा अवान्तरशाखाः । Śrīdhara.

In short the word Śākhā denotes the sacred Vedic traditions which were learnt and taught among the followers of a certain tradition. In this connection Max Müller observes : Literary works, such as the Śākhās were, have assumed with us a much more tangible shape. They exist as a book and not merely as a body of thought handed down in schools or in families. To read a Śākhā means not only to go over it but to take possession of it, to gaurd it into memory and to enable others to read it by repeating it to others".¹ Here, it is to be noted that there were no written texts at that time, so the sacred traditions were kept alive among the followers through oral transmission. And in this way the followers and the tradition or literary works were inseparable. This is the reason why the various names such as Śākhā, Carāṇa, Bheda and Anuśākhā were confused together.

Carāṇa : This word is popularly used for Śākhā But it is to be noted that originally this word was used in a different sense. Jagaddhara, the commentator of the Mālatīmādhava drama of Bhavabhūti says that 'Carāṇa means a group of persons who have pledged to the reading of a certain Śākhā and have in this manner become one body.'² This definition of 'Carāṇa' forwarded by Jagaddhara is ancient one and Jagaddhara has only adhered to it. Kāśikā also mentions that Carāṇa means those persons who are related due to their adherence to one Śākhā³. Vārtika also says that Carāṇa means the students of Śākhā (Vārtika on Pāṇini IV. 1.63 . It is to be noted that the Carāṇas were named after their first founders. In this way the name of the Śākhā (sacred literary work), Carāṇa and the first founder used to be one⁴. The other word Bheda used in the sense of Śākhā has the simple meaning as division or part. This word is variously used in the Carāṇavyūhas.

1. History of Ancient ūkt Lit., p. 94.
2. चरणशब्दः शाखाविशेषाध्ययनार्थैकतापन्नजनसंघवाची
Jagaddhara on Mālatīmādhava.
3. चरणशब्दः शाखानिमित्तकः पुरुषेषु प्रवर्तते
Kāśikā II. 4.3
4. For details see V. S. Agrawala, India As known to Pāṇini, p. 216;
B. N. Puri India in the Time of Patañjali, p. 197; Max Müller,
History of Ancient Sanskrit Literature, p. 64.

Kinds of Śākhās

It is clear that the Śākhās consist of Vedic literature. Hence, the difference in the literature will necessarily lead to the difference in Śākhās. Mahādeva, the commentator of Hiraṇyakeśi Sūtra observes that any portion of the *Svādhyāya*, consisting of *Mantra* and *Brāhmaṇa* is called Śākhā and any difference in either the *Mantras* or the *Brāhmaṇas* will lead in the Veda to a difference in subordinate Śākhās¹. He also informs us about another class of the Śākhās which was founded on the Sūtras². In this way the Śākhās may be of three kinds: (1) the Samhitā-Śākhās (2) the Brāhmaṇa Śākhās and (3) the Sūtra Śākhās :

(1) The Samhitā Śākhās are those which are founded on the Samhitās. These arose from the differences in Samhitās. The Śākala, the Bāṣkala, the Kaṭha etc. are the Samhitā-Śākhās. We do not hear about the different Brāhmaṇas of the Śākala and Bāṣkala Samhitās. However, it may be noted that peculiarities in Brāhmaṇas and Sūtras do not affect the origin of Śākhās from the Samhitās. (2) The difference in Brāhmaṇas also leads to the establishment of a new Śākhā or Carāṇa. For instance, the Kauṣītaki and the Aitareya Śākhās which have no Samhitās of their own are separate Śākhās on the basis of their independent Brāhmaṇas. Prof. Max Müller says that when a new Śākhā was founded on the basis of its Brāhmaṇas the Samhitā too was slightly modified³. But this argument is hardly convincing primarily because it is not possible to accept that Samhitās originated later than the Brāhmaṇas. Moreover, various Brāhmaṇas are available which do not have their own Samhitās (3) There also exist various Śākhās which trace their origin to the Kalpasūtras. Many branches of the Taittirīyas have neither their own Samhitās nor Brāhmaṇas but only the Sūtras. Such Śākhās derive their origin from Sūtras and are called Sūtra-Śākhās. The Bharadvāja, the Āpastamba and the Hiraṇyakeśin are the Sūtra-Śākhās.

1. स्वाध्यायैकदेशो मन्त्रब्राह्मणात्मको शाखेत्युच्यते । तयोर्मन्त्रब्राह्मण-
योरन्यतरभेदेन वेदेऽवान्तरशाखाभेदः स्यादिति चेत् ॥ Mahādeva on
Hiraṇyakeśi Sūtra.
2. शाखाभेदोऽध्ययनभेदाद्वा सूत्रभेदाद्वा । आश्वलायनीयं कात्यायनीयं च
सूत्रं हि भिन्नाध्ययनयोर्द्वयोः शाखयोरेकैकमेव ॥ ibid.
3. Max Müller, History of Ancient Sanskrit Literature, p. 98.

The establishment of the Śākhās was for utilitarian purposes. No sacrifice can be performed merely with the help of Saṁhitās, so the Brāhmaṇas and the Sūtras were introduced to meet the practical needs. Kumārila observes that sacrifices can be performed even without the help of Saṁhitās but contrary to it the Mantras and the Brāhmaṇas alone cannot serve the ritual purposes.¹ However, Kumārila never gives that sanctity and authority to the Sūtras which hangs round the Vedas². He says that schools like Maśaka and Āpastamba are founded by human-beings and cannot be said as *anādi* (eternal) however long they may have been established.³ Contrary to it, Mahādeva is ready to accept the eternity of the Sūtra śākhās⁴. The number of the Sūtra Śākhās is fairly large.

Causes for the origin of different Śākhās

The origin of the different Śākhās was necessitated due to many reasons which may be summed up as follows :

(i) The Veda belongs to the most remote age when people were unaware of writing or if they were aware they did not write for keeping their knowledge sacred and secret from others. But when this knowledge was turned into black and white some discrepancies were inevitable, for a work memorised by many people is bound to assume differences. (ii) Basically the Veda was used for utilitarian purposes, because Mantras were recited at the time of performance of sacrifices. The sacrificial rites differed slightly or widely from family to family and thus Veda

1. वेदादृतेऽपि कुर्वन्ति कल्पैः कर्माणि याज्ञिकाः ।

न तु कल्पैर्विना केचिन्मन्त्रब्राह्मणमात्रकात् ॥

Kumārila

2. वेदत्वं कल्पसूत्राणां नो वक्तव्यं मनागपि ।

Kumārila

3. यथा च कथादिवरणैरनादिभिः प्रोच्यमानानामनादिवेदशाखानमनादिसमाख्यासंभवो नैवं नित्यावस्थितमशकादिगोत्रचरणप्रवचननिमित्तसमाख्योपपत्तिः । मशकबौधायनःपस्तम्बादिशब्दा ह्यादिमदेशद्रव्योपदेशिन इति न तेभ्यः प्रकृतिभूतेभ्योऽनादिग्रन्थविषयसमाख्याव्युत्पादनसंभवः ।

Kumārila

4. यथाऽव्ययनभेदाच्छाखाभेदोऽनादि एवं सूत्रभेदादपि । न हि सूत्राणां कर्तृसंज्ञाद्यतनी किं तु नानाकल्पगतासु तत्तन्नामकर्षिव्यक्तिषु नित्या तत्प्रणीतसूत्रेषु च नित्यां जातिमवलम्ब्य तिष्ठति यथा पुरुषनामाङ्कितशाखासु संज्ञा ॥ Mahādeva on Hiraṇyakeśisūtra

accordingly changed. (iii) Owing to individual peculiarities in vocal organs phonetic variations are unavoidable. Due to phonetic variations various Śākhās arose. In oral tradition no body can claim as to which was the most ancient and correct reading. (iv) Accentual differences constitute another ground for the establishment of new Śākhās. Though in later period even the accents were counted but originally in hoary past no such consideration can be claimed. (v) The origin of Kalpasūtras also caused the establishment of new Śākhās.¹

According to the Purāṇas the establishment of different Śākhās was due to the confusion or error in knowledge.

ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविभ्रमैः ॥ Matsya p. 143.11.

In Purāṇas it is stated that Brahmā seeing the people (of Kali-age) short in age, power and mental strength directed Manu Svāyambhuva to divide single Veda into many :

द्वापरे तु परावृत्ते मनोः स्वायम्भुवेऽन्तरे ।

ब्रह्मा मनुमुवाचेदं तद्वदिष्ये महामते ॥²

एवमुक्तस्तथेत्युक्त्वा मनुलोर्कहिते रतः ।

वेदमेकं चतुष्पादं चतुर्धा व्यभजत्प्रभुः ॥⁸

Vāyu I. 61. 2, 8

The reason given for this classification is the decay in the physical and mental power of human beings :

क्षीणायुषः क्षीणसत्त्वान् दुर्मेधान् वीक्ष्य कालतः

वेदान्ब्रह्मर्षयो व्यस्यन् हृदिस्थानच्युतोदिताः ॥

Bhāg. p. XII. 6 47²

and

वीर्यं तेजो बलं वाक्यं सर्वं चैव प्रणश्यति ॥ Vāyu p. I.61.5ab

Extinction of Vedic Śākhā's

At present many Śākhās which are mentioned in the Purāṇas and other treatises dealing with the Vedic Śākhās are

1. For elaborate discussion on these points see Suryakanta, Rkṭantram, Introduction, p. 7-9; Bloomfield : Religion of Veda, p. 21; Satyavrata Samaśrami, Trayī Paricayaśa.
2. Śrīdhara while commenting on this verse says : तत्र हेतुः । क्षीणायुषो जनान् । तर्हि पुरुषबुद्धिप्रभवत्वादनादरणीयं स्यादित्याशङ्क्याह । हृदिस्थिति ।

not extant. Then what happened to those Śākhās ? Are those lists not correct ? The lists referred to in those treatises cannot be regarded as wrong. Many of the Śākhās mentioned in the Purāṇas disappeared in the course of time. Some Śākhās however, mentioned in those treatises were extant at the time of the composition of the Purāṇas and other texts and some were preserved in tradition only even at that time. Gradually many of the Śākhās prevalent at that time also were lost. The reasons behind the extinction of those Śākhās may be summed up as follows :

The original passages were lost due to negligence of the students of those Śākhās,¹ In this connection Kumāṛila observes that it cannot be said that their destruction is impossible for it takes place every day either by negligence or by idleness or death of the followers of that school.² He further says that even today books are lost and subjects are forgotten³. If we consider how long the oral tradition which was the only means for preserving the Śākhās, continued in India, it is less surprising that many of these Śākhās should have been lost than that so many should still have survived. Probably due to these reasons a large number of the Vedic Śākhās were lost and even those available are in incomplete form.

Injunctions for adherence to one's own Śākhā

Though the general rules for sacrifices and domestic rites were mostly common yet there were certain differences in different families and at the different places. In these domestic rites and especially in marriage rites every one was expected to observe his family and village customs. In the commentary of Parāśara's Gṛhya Sūtra various authorities are cited who strongly recommend that it is wrong to give up the customs of one's own

1. Haradatta, commenting upon ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठाः प्रयोगादनुमीयते (Āpastanta sūtra Sec. 12) says उत्सन्नाः पाठा अध्येतृदोर्बल्यात्
2. न च प्रलयो न संभाव्यते । दृश्यते हि प्रमादालस्यादिभिः पुरुषक्षयाच्च
Kumāṛila
3. दृश्यते ह्यद्यत्वेऽप्यर्थविस्मरणं ग्रन्थनाशश्च ॥

Kumāṛila

Śākhā and adopt those of others.¹ Vasiṣṭha says that a wise man should never perform the duties prescribed in other's Śākhā ; if he does, he is traitor to his own Śākhā (Śākhāraṇḍa). In another law-book also it is said that who abandons his own Śākhā and adheres to other's whether out of ignorance or greed falls and perishes. This is the opinion of the Chāndoga Pariśiṣṭa also. But where there is no specific prescriptions for certain rites in one's own family it is proper to adopt those of other's Śākhās.² Āśvalāyana Gṛhya sūtra while narrating the general rules says that rules of countries (*janapadas*) and villages (*grāmas*) are manifold and one must know them as far as marriage is concerned.³ Here commentator of this Sūtra says that if there is contradiction between the rules prevalent in countries and those prescribed in the Gṛhya sūtras one should follow the rules of the Gṛhya Sūtra.⁴

1. शाखान्तरीयकर्मकरणे दोषमाह वसिष्ठः-

न जातु परशाखोक्तं कर्म बुधः समाचरेत् ।

आचरन् परशाखोक्तं शाखारण्डः स उच्यते ॥

यः स्वशाखोक्तमुत्सृज्य परशाखोक्तमाचरेत् ।

अप्रमाणमृषिं कृत्वा शाखारण्डः स उच्यते ॥

स्मृत्यन्तरेऽपि—स्वकर्म पर्युत्सृज्य तु यदन्यत् कुरुते नरः ।

अज्ञानादथवा लोभात् स हतः पतितो भवेत् ॥

छन्दोग परिशिष्टेऽपि—स्वशाखाश्रयमुत्सृज्य परशाखाश्रयं तु यः ।

कर्तुं मिच्छति दुर्मोधा मोघं तस्य च यत्कृतम् ॥

2. स्वशाखानुक्तमप्यविरुद्धं परशाखोक्तं ग्राह्यम् । तथा च कात्यायनः—

यन्नाम्नातं स्वशाखायां परोक्तमविरोधि च ।

विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥

सूत्रान्तरानुक्तमपि स्मृत्युक्तं ग्राह्यम्

3. अथ खलुच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्रतीयाद् यत्तु

सामानं तद्वक्ष्यामः ॥ Aśva. Sutra I. 7

4. जनपदादिधर्माणां वक्ष्यमाणानां च धर्माणां विरोधे सति वक्ष्यमाणं धर्ममेव कुर्यान्न जनपदादिधर्ममिति । Com. on above

“DID THE BHĀGAVATA KNOW KĀLIDĀSA?”

BY

V. RAGHAVAN

[गतजुलाईमासस्य 'पुराणम्' पत्रिकाया अङ्के श्रीशिवशंकर-
प्रसादमहोदयेन प्रतिपादितं यन्—भागवतपुराणकारेण केषुचित्स्थलेषु
कालिदासस्यानुकरणं कृतं, परन्तु शकुन्लोपाख्याने भागवतपुराण-
कारेण कालिदासस्य अभिज्ञानशाकुन्तलनाटकविषये स्वस्य परिचयो न
कुत्रापि प्रकटीकृतः । परन्तु अत्र डा० राघवन्महोदयेन भागवतीये
शकुन्तलोपाख्यानेऽपि अभिज्ञानशाकुन्तलस्य एकस्य श्लोकस्यानुकरणं
कृतमिति दर्शितम् ।]

In *Purāṇa*¹ XIV. 2. pp. 137-40, Sri Sheo Shankar Prasad asks 'Did the Author of the Bhāgavata know Kālidāsa?' and proceeds to show a few passages from the *Purāṇa* which echo expressions from the poet. He cites two verses from the *Bhāgavata* bearing the impress of two verses of the *Meghadūta* and adds that the sending of messages through the birds and the clouds to Kṛṣṇa in X. 90 is also due to the influence of the same poem of Kālidāsa.

Scholars, including myself, have pointed out the influence of Kālidāsa on the *Purāṇas*. The *Bhāgavata* being one of the late *Purāṇas*, there is no question of showing its posteriority to Kālidāsa or its borrowing from or imitation of Kālidāsa. A poet and exponent of Indian thought and culture of such paramount importance as Kālidāsa should have naturally formed part of the mental background of the author of the *Bhāgavata*.

The writer of the above-mentioned article says that the episode of Śakuntalā as dealt with in the *Bhāgavata* may however go against the assumption that the *Purāṇa* knew Kālidāsa; for on the story of Śakuntalā, the *Purāṇa* follows the older traditional account and not the version in Kālidāsa's play. The *Purāṇa* naturally feels obliged to follow the traditional version for the main story. But is it completely innocent of any knowledge of the immortal play of Kālidāsa?

1. All-India Kasiraj Trust, Fort, Ramnagar, Varanasi.

In the Mahābhārata text, as critically edited, Duṣyanta asks Śakuntalā whose daughter she was and Śakuntalā narrates the story of how she was born to Menakā and Viśvāmitra. Upon this, Duṣyanta says she is fortunately a Kṣatriya woman. The *Bhāgavata* however goes a little further and makes Duṣyanta say that it is clear that she is a Kṣatriya's daughter, for the heart of a Paurava will not be set on an unrighteous object. IX. 20.12:

व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे ।
न हि चेतः पौरवाणामघर्मं रमते क्वचित् ॥

The additional words of Duṣyanta in the *Bhāgavata* will not fail to recall the lines in Kālidāsa's *Abhijñānaśakuntala* :

असंशयं क्षत्रपरिग्रहक्षमा
यदार्यमस्यामभिलाषि मे मनः ।¹

There is perhaps another place also in the *Bhāgavata* where too there is an echo of Kālidāsa. In I. 19.8, the *Bhāgavata* speaks of the great souls who sanctify places by their visit and stay, and thereby contributing to the holiness of *Tīrthas*:

प्रायेण तीर्थाभिगमापदेशैः
स्वयं हि तीर्थानि पुनन्ति सन्तः ।

This may be after Kālidāsa's definition of *Tīrtha* in *Kumārasambhava* VI. 56 as the place where worthy souls had stayed :

यदध्यासितमर्हद्भिः तद्भि तीर्थं प्रचक्षते ।

1. The *Mahābhārata* text in the additional passages of the Southern recension, rejected by the Critical Edition, has patent echoes from the corresponding context in Kālidāsa's play.

THE DATE OF THE NARASIṂHA PURĀṆA

BY

V. RAGHAVAN

[डा० हाजरामहोदयेन नरसिंहपुराणस्य निर्माणकालः
ख्रीस्तीया पञ्चमी शताब्दीत्यवधारितः। डा० राघवन्महोदयेन अस्यां
टिप्पण्यां नरसिंहपुराणवर्तिनां केषांचिद् अंशानां कालिदासकृत-
रघुवंशस्य सुभटकृतदूताङ्गदनाटकस्य च तत्समानांशानामनुकृति-
मात्रत्वं दर्शयित्वा नरसिंहपुराणनिर्माणकालो नैतावान् प्राचीन
इति दर्शितम्]

In his *Studies in the Upapurāṇas*, Vol. I., (Calcutta Sanskrit College Research Series No. II), Dr. R. C. Hazra analyses the *Narasimha Purāṇa* and discusses its date. In addition to the published text (Gopal Narayan and Co., Bombay, 2nd edn. 1911), he uses a number of manuscripts of the Purāṇa. The Bombay edition is based only on three manuscripts and there is a clear case for a critical edition of the Purāṇa.

For arriving at a date for this Purāṇa, Hazra takes into account the contents of the Purāṇa, its indebtedness to some texts, its citation in Smṛti-nibandhas and its mention by Alberuni. He holds it to be one of the oldest and most important of the extant Vaiṣṇava Purāṇas (pp. 219, 235). It¹ has been cited by a number of Nibandha writers which shows that it must have been well known by the first half of the 11th cent. A. D. (pp. 235-7). The absence from it of Tantric orientation makes him take its date up to 700 A. D. and the absence of a regular account of the Buddha among the ten incarnations of Viṣṇu to a date not later than about 500 A. D. (pp. 238-9). He considers the Purāṇa also to be earlier than the Bhāgavata which he dates as early as the 6th cent. A. D.² (pp. 239-40) and later than the Viṣṇu and Vāyu (pp. 241-2), and

1. Hazra mentions that the Purāṇa was translated into Telugu in c. 1300 A. D. but it has been pointed out that this Telugu translation has nothing to do with our Purāṇa as such or its text in its Bombay edn. See Purāṇa IV. 2. (1962 July) pp. 388-9.
2. See his *Studies in the Purāṇic Records*, Dacca, 1940, pp. 52-55.

concludes that the *Narasimha* was written in the latter part of the 5th cent. A. D. (p. 242)

Hazra, however, points out (p. 243) that this date does not apply to all parts of the *Purāṇa* and that there are later interpolations in its text; and he proceeds to set forth a series of passages or sections of the *Purāṇa* not found in all the manuscripts of the *Purāṇa*.

I may draw attention here to some passages in the *Purāṇa* as presented in its Bombay edition mentioned above, which have a bearing on the date of the *Purāṇa in that edition*, which would go down very much from the date Hazra has shown. I will take the chapter narrating the manifestation of Viṣṇu as Rāma (*Rāma-Prādurbhāva*), beginning with ch. 47.

Ch. 47, v. 82 in a longer metre : ‘*Udyataika-bhuja-yaṣṭim āyatim*’ etc. is taken from Kālidāsa’s *Raghuvamśa*, IX. 17. One of the three manuscripts used by the Bombay edition does not have this verse.

Ch. 49, v. 40 Rāma’s words to Śūrpaṅkhā, *Kalatravān aham bāle Kanīyāṃsam bhajasva me*’ is also from the *Raghuvamśa*, canto XII. v. 34.

Hazra notes that the *Narasimha* has some portions in prose. It has also a portion which is in the drama-style. This is in ch. 52 where Rāma sends Aṅgada as a last minute messenger to Rāvāṇa. The lines here numbered 21-32 occur in the same sequence in the one-Act Rāma-play called *Dūtāṅgada* by poet Subhāṭa, published in *Kāvya-mālā* 28. Subhāṭa, of course, says expressly in the concluding verse (v. 56) that he has used in his play some verses of earlier poets, but even there the link-passages in prose are his own; and together with all these and in the same sequence as these prose and verse speeches are seen in Subhāṭa’s play, they are seen in the *Purāṇa*. See the play, p. 3 v. 4, *Tirṇor ṇavaḥ* etc. up to p. 4 v. 10 : *Sandhau vā vighrahe vāḥi* etc. Even the Stage-directions in the play are reproduced in the *Purāṇa* and there is no doubt that this portion is directly taken from Subhāṭa’s play. All the three mss. used by the Bombay edition have this portion, but it remains to be seen if other mss. have it.

Now, as has been pointed out,¹ the *Dūtāṅgada* was staged in 1243 A. D. at the court of *Cālukya Tribhuvanapāla*, in the celebration in honour of the former king *Kumārapāla*; also in the same period, the former part of the 13th cent. A. D., *Someśvara* praised poet *Subhaṭa* in his *Kīrti-Kaumudī*.

Assimilation of passages from the *Bhāgavata*, which is usually not assigned to the high date that *Hazra* gives it, could also be shown, but this may be taken up on another occasion.

1. Keith, *Sanskrit Drama*, p. 269.

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1972)

WORK ON THE PURĀṆAS

1. Releasing of the Kūrma Purāṇa Volumes

The Critical Edition of the Kūrma Purāṇa with Appendices and Critical Notes had already been printed in June last as noted in the account of the activities of the Trust in *Purāṇa* XIV. 2 (July, 1972). The two translation-Volumes of Hindi and English along with the constituted Sanskrit text and some important appendices (viz. name-index including the personal and geographical names, lists of flora and fauna, tīrthas, ākhyānas, stotras, vratas etc.) were also completely printed by August (1972).

The three volumes of the Kūrma-Purāṇa, Critical Edition and the two translation Volumes were formally released at a public function by the Chief Minister of Uttar Pradesh, (Pt. Kamalapati Tripathi) on September 2, 1972. The function was held in the Trust's Building Shivala Baradari, Varanasi, on the bank of the Gaṅgā, and was attended by the invitees including the distinguished gentry of the city, the Professors of the three Universities of Varanasi and other Sanskrit scholars and also the Press. The function was presided by His Highness Maharaja Dr. Vibhuti Narain Singh, the Chairman of the Trust. After the mangalācaraṇa and the welcome speech by Pt. Rajeshwar Shastri Dravid the copies of the three Volumes were presented to the Chief Minister by His Highness, and also to their editor and the translators by the Chief Minister, after which the General Secretary of the Trust, Sri Ramesh Chandra De, read the report of the literary and the cultural activities of the Kashiraj Trust. He also announced that the Trust proposes to set up a centre of Indian learning at Varanasi to guide specially the foreign scholars who come to India in quest of India's wisdom enshrined in her ancient literature. Pt. Kamalapati Tripathi in his speech stressed the need of the study of the Purāṇas and of the publication of their authentic editions. He praised the activities of the Kashiraj Trust in this direction and appealed to the scholars and the Government to co-operate in this important and sacred work undertaken by the Kashiraj Trust. His Highness Dr. Vibhuti Narain Singh in his concluding

सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७२)

कूर्मपुराणस्य प्रकाशनोद्घाटनम्

समीक्षात्मकटिप्पणीभिः परिशिष्टादिभिश्च सह कूर्मपुराणस्य पाठ-समीक्षात्मकसंस्करणस्य प्रकाशनं गतजूनमासे संपन्नम् (यथा 'पुराणम्' पत्रिकायाः जुलाई १९७२ अङ्के सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे सूचितम्) । अगस्त १९७२ मासे पाठसमीक्षात्मकमूलपाठेन सह, हिन्दी आंग्लभाषयोरनुवादभागावपि महत्त्वपूर्णविविधपरिशिष्टैः सह (यथा नाम-सूची, वनस्पतिसूची, पशुसूची, तीर्थसूची, आख्यानसूची, स्तोत्रव्रतादिसूची) प्रकाशितौ । कूर्मपुराणस्य त्रयाणां संस्करणानां (पाठसमीक्षात्मकसंस्करणम्, हिन्दीभाषानुवादसंस्करणम्, आंग्लभाषानुवादसंस्करणम् इत्येतेषां) प्रकाशनोद्घाटनं २ सितम्बर १९७२ दिनाङ्के भागीरथोत्ते काश्यां सर्वभारतीय-काशिराजस्य शिवालाभवने 'वारादरी'त्यमिधे स्थाने सार्वजनिकसभायामुत्तर-प्रदेशस्य मुख्यमन्त्रिणा पण्डितकमलापतित्रिपाठिमहोदयेन कृतम् । अत्रोत्सवे, नगरस्य विशिष्टा जनाः, त्रयाणां विश्वविद्यालयानां प्राध्यापकाः, संस्कृत-विद्वांसः समाचारपत्राणां प्रतिनिधयश्च उपस्थिता आसन् । उत्सवस्याध्यक्षता तत्रभवता काशिराजेन डा० विभूतिनारायणसिंहमहोदयेन कृता । मङ्गलाचरणानन्तरं पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयेन मुख्यमन्त्रिणे स्वागतभाषणं कृतम् । तदनन्तरं तत्रभवता काशिनरेशेन मुख्यमन्त्रिणे तथा च मुख्यमन्त्रिणा सम्पादकायानुवादकेभ्यश्च कूर्मपुराणस्य संस्करणानि उपहारी-कृतानि । तदनन्तरं न्यासस्य मन्त्रिणा श्रीरमेशचन्द्रदेव महोदयेन न्यासस्य सांस्कृतिकसाहित्यिककार्याणां विवरणं प्रस्तुतम् । तेनेदमपि विज्ञापितं यन्न्यासः काश्यां भारतीविद्याया एकमध्ययनकेन्द्रं स्थापितुमिच्छति । इदं स्थानं विशेषतस्तेभ्यो वैदेशिकाध्येतृभ्यः साहाय्यं प्रदास्यति ये काश्यां संस्कृतभाषायां निहिताया भारतीप्रज्ञाया अन्वेषणार्थं भारतमागच्छन्ति । तत्रभवान् काशिनरेश डा० विभूतिनारायणसिंहः स्वीये समापने-ऽभिभाषणे मुख्यमन्त्रिणे पण्डितकमलापतित्रिपाठिमहोदयाय उपस्थित-जनेभ्यश्च धन्यवादान् व्याजहार । पुराणानां संपादने ये क्लेशाः

speech thanked the chief guest, Pt. Kamalapati Tripathi, and the audience. His Highness also explained various problems and the difficulties that are being faced in carrying out this work and expressed the hope that the Government and the scholars would both be coming forward to help the Trust in the important project.

2. Varāha Purāṇa

For constituting the text of the Varāha-Purāṇa a number of manuscripts have been procured from different places, and efforts are being made to procure some more manuscripts, or their photo-copies.

The following MSS of the Varāha Purāṇa have been collated.

1. No 57/183 of the Sarasvatī Bhandara Library, Fort Ramnagar, Varanasi, Devanāgarī script.
2. No. 58/183 of the same Library, Script Devanāgarī.
3. No. 15766 of the Sarasvatī Bhavana Library, Vārāṇasīya Sanskrit University, Script Devanāgarī.
4. No. 1197 of the Visveshvarananda Vedic Institute, Hoshiarpur (Punjab). Dn.
5. No. 122 of 1881-82 of the Bhandarkar Oriental Research Institute, Poona. Script Dn.
6. No. 86 of 1875-76 of the B O. R. I. Poona Script Dn.
7. A Palm leaf MS from the Śringerī Maṭha, Mysore. Script Nandināgarī.
8. Microfilm of a Bengali MS, No. G2-42 from the Serampur College, W. Bengal.

The following MSS. are being collated :—

1. Transcript copy of the Devanāgarī MS. No. D10130, from the T. M. S. Sarasvatī Mahal Library, Tanjore.
2. Transcript copy of the Devanāgarī MS. No. D. 10134. from the same Library.
3. Bengali MS. No. 4410 from the Asiatic Society Library, Calcutta.
4. Microfilm of the Bengali MS. No. 1238, from the Sanskrit College, Calcutta.

समस्याश्च उपनिष्ठन्ति तेषामपि निर्देशः तत्रभवता काशिनरेशेन कृतः । तथा आशाऽपि प्रकटीकृता यदस्मिन् महति कार्ये शासनं विद्वांसश्च न्यासाय सहयोगं प्रदास्यन्ति ।

२. वराहपुराणकार्यम्

वराहपुराणस्य पाठनिर्धारणार्थं विविधस्थानेभ्यः अनेके हस्तलेखाः प्राप्ताः सन्ति तथा केषांचिद् अन्येषां हस्तलेखानामथवा तेषां फोटो-प्रतीनां प्राप्तये प्रयत्नः प्रचलति ।

वराहपुराणस्य अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं सम्पन्नम्—

१. ५७/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

२. ५८/१८३ संख्याकः सरस्वतीभण्डारपुस्तकालयस्य (रामनगर-दुर्गस्थस्य) देवनागरीहस्तलेखः ।

३. १५७६६ संख्याकः वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवनपुस्तकालयतः देवनागरीहस्तलेखः ।

४. ११९७ संख्याकः विश्वेश्वरानन्दवैदिकशोधसंस्थान (होशियार-पुर) स्य देवनागरीहस्तलेखः ।

५. १८८१-८२ ई० इत्यस्य १२२ संख्याकः पूनानगरवर्तिनः भण्डारकरप्राच्यविद्याशोधसंस्थानस्य देवनागरीहस्तलेखः ।

६. १८७५-७६ ई० इत्यस्य ८६ संख्याकः भण्डारकरप्राच्यविद्या-शोधसंस्थानस्य देवनागरीहस्तलेखः ।

७. मैसूरवर्तिशृङ्गेरीमठस्य नन्दिनागरीलिप्यां ताडपत्रे लिखितः हस्तलेखः ।

८. जी २-४२ संख्याकः पश्चिमवङ्गस्य सेरामपुरविद्यालयस्य वङ्गालीलिपिहस्तलेखस्य माइक्रोफिल्म प्रतिः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं प्रचलति—

१. डी० १०१३० संख्याकस्य टी० एम० एस० सरस्वतीमहल पुस्तकालयस्य देवनागरी हस्तलेखस्य प्रतिलिपिः ।

२. डी १०१३४ संख्याकस्य तस्यैव पुस्तकालयस्य देवनागरी-हस्तलेखस्य प्रतिलिपिः ।

३. ४४१० संख्याकः एशियाटिक सोसाइटी पुस्तकालय (कलकत्ता) इत्यस्य वङ्गीयलिपिहस्तलेखः ।

४. कलकत्तानगरस्थस्य-संस्कृतमहाविद्यालयस्य १२३४ संख्याकस्य वङ्गीयलिपिहस्तलेखस्य माइक्रोफिल्मप्रतिः ।

Besides these, the microfilm copy of a Devanāgarī MS. No. 111 from the British Museum, London, has also been received and will be collated shortly. Two Devanāgarī MSS. from Oriental Research Institute Jodhpur, two Devanāgarī MSS. and one Grantha MS from India Office Library, London, and Devanāgarī transcript copies of one Telugu MS. from Govt. MS. Library, Madras are shortly to be procured.

OTHER WORKS

Purāṇa Pāṭha and Pravacana

From 11.8.72 to 19.8.72 the complete text of the *Triṣurā Rahasya* was recited in the morning in the Bālādevī temple, Ramnagar by Pt. Lakshmana Pandey and discourses on it were given in the evening by Pt. Thakur Prasad Dvidvedi, Ramnagar.

From 14.11.72 to 20.11.72 in the bright half of the Kārtika month the text of the Viṣṇu-dharmottara-Purāṇa was recited by Pt. Gopal Sharma Dogate, and the discourses on it were given by Pt. Vishwanath Shastri Datar.

Veda-pārāyaṇa

During the bright half of the Āṣāḍha Month from 11th July to 26th July the whole text of the Śukla Yajurved Saṁhitā was recited from memory by Pt. Vinayak Bhatta Sharma Badala in the Śiva-temple of the Śivalā Palace, Varanasi. On the conclusion of the Pārāyaṇa the dakṣiṇā and the ratna-kaṅkaṇa was given to the reciter.

The scholars who were invited to the Purāṇa goṣṭhī on the 25th July, listened to the Veda recitation in the Śiva-temple. Stanzas from the Śatapatha Brāhmaṇa were also recited from memory by the three students of the Vidya Mandir who have been committing to memory the text of the Śatapatha Brāhmaṇa.

Purāṇa-goṣṭhī

On this occasion a Purāṇa-goṣṭhī was also arranged as usual on the 25th July, 1972, which was presided by His Highness Dr. Vibhuti Narain Singh and was attended by eminent Sanskrit scholars, such as Pt. Baldeva Upadhyaya, retired Professor of Sanskrit, B. H. U., Dr. Reva Prasad Divedi, Head of

अपि च ब्रिटिशम्यूजियम लण्डन इत्यतः १११ संख्याकस्य देवनागरी-हस्तलेखस्य माइक्रोफिल्मप्रतिः प्राप्ताऽस्ति । अस्याः प्रतेः शीघ्रमेव पाठसंवादो भविष्यति । प्राच्यविद्याशोधसंस्थान जोधपुर इत्यतो द्वौ देवनागरीहस्तलेखौ, इण्डिया आफिफ लाइब्रेरी लण्डन इत्यतो द्वौ देवनागरी-हस्तलेखौ तथा एको ग्रन्थलिपिहस्तलेखः तथा गवर्नमेण्ट ओरियण्टल लाइब्रेरी मद्रास इत्यतः एकस्य तेलगुहस्तलेखस्य तथा एकस्य ग्रन्थहस्त-लेखस्य प्रतिलिपिरूपौ हस्तलेखौ इत्येते हस्तलेखाः शीघ्रमेव प्राप्ता भविष्यन्ति ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

रामनगरस्थे बालादेवीमन्दिरे ११.८.७२ आरभ्य १९.८.७२ यावत् प्रातःकाले पण्डितलक्ष्मणपाण्डेयेन त्रिपुरारहस्यस्य सम्पूर्णः पाठः कृतः, तथा अस्मिन् विषये सायंकाले पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम् ।

कार्तिकमासे शुक्लपक्षे १४.११.७२ आरभ्य २०.११.७२ यावत् प्रातःकाले पण्डितगोपालशास्त्रिदोगटेमहोदयेन विष्णुधर्मोत्तरपुराणस्य पाठः कृतः । अस्य विषये सायंकाले पण्डितविश्वनाथशास्त्रिदातारेण प्रवचनं कृतम् ।

वेदपारायणम्

आषाढमासस्य सम्पूर्णे शुक्लपक्षे ११.७.७२ आरभ्य २५.७.७२ यावत् शुक्लयजुर्वेदस्य कण्ठस्थपारायणं काशिराजन्यासस्य शिवालाभवने शिवमन्दिरे कृतम् । पण्डित विनायकभट्टशर्मा पाठकर्ताऽसीत् । पारायण-समाप्तौ पारायणकर्त्रे दक्षिणा रत्नकङ्कणं च प्रदत्तम् । २५ जुलाई दिनाङ्के पुराणगोष्ठ्यामामन्त्रिता विद्वांसो वेदपारायणस्य श्रवणमकुर्वन् । शतपथब्राह्मणस्याध्येतारस्त्रयो विद्यामन्दिरस्य छात्रा शतपथब्राह्मणस्य अंशाना पाठं चक्रुः ।

पुराणगोष्ठी

२५ जुलाई १९७२ दिनाङ्के पुराणगोष्ठ्या आयोजनमासीत् । अस्यो-त्स्वस्याध्यक्षता तत्रभवता काशिनरेशेन डा० विभूतिनारायणसिंह-महोदयेन कृता । अस्यां गोष्ठ्यां पण्डित बलदेव उपाध्यायः, डा० रेवाप्रसाद द्विवेदी, डा० रघुनाथसिंहः इत्याद्याः प्रमुखाः संस्कृतविद्वांसः

the Sāhitya Dept., Sans. College, B. H. U., Dr. Raghunath Singh, etc. and a number of distinguished persons of the city. After the Vyāsa-vandanā the Vyāsa Pūrṇimā number of the *Purāṇa* Bulletin was presented to H. H. Dr. Vibhuti Narain Singh. The Varṣāsana (six monthly scholarship of Rs. 600) was also given to Pt. Krishnamurti Śrautī, the Sāmaveda scholar. He gave a demonstration of the various gānas of the mantras of Sāmaveda. The Editor then read the report of the work of the Purāṇa Department, placing certain problems of Purāṇic text edition and inviting suggestions there-on, which were discussed by the scholars and suggestions were given by them. Prasāda was distributed at the end of the Goṣṭhī.

Celebration of the Sanskrit Day

The Sanskrit Day, sponsored by the Ministry of Education, Government of India, was celebrated on 25 August, 1972 under the auspices of the Kashiraj Trust and the Maharaja Banaras Vidyā Mandir Trust. Dr. Reva Pd. Dwivedi of B.H.U., the scholars of the Purāṇa Department of the Kashiraj Trust and the teachers and students of the Vidyā Mandir and the local P. N. Intermediate College took part in the celebration. Antyākṣarī-competition in Sanskrit was held in which the students of the Vidyāmandir and of the P. N. Inter College took part. Prizes were awarded to the participants. A number of Sanskrit scholars from Ramnagar and students amongst the audience spoke in Sanskrit on the importance of Sanskrit and Sanskrit literature. The function was a great success.

Scholars who visited the Purāṇa Department.

During this period Prof. J. M. Mcknight, Mc Master University, Hamilton, Ontario, visited the Purāṇa Department on 13.11.1972 and appreciated its work.

Scholars who corresponded with the Purāṇa Deptt. on Purāṇic work and studies

1. Shrimati Jai Devi (of New York) c/o. Sri Siva Bāla Yogi Ashram, Bangalore, Mysore state, enquired about the availability of the English translation of the Devī-Bhāgavata Purāṇa. (Her letter dated 20.7.72)

उपस्थिता आसन् । व्यासवन्दनानन्तरं पुराणम् पत्रिकायाः 'व्यासपूर्णमा' अङ्कस्य समर्पणं तत्रभवते डा० विभूतिनारायणसिंहमहोदयाय कृतम् । सामवेदविदुषे पंडितकृष्णमूर्ति श्रोतिमहोदयाय ६००) रूप्यकाणां षण्मासिकी वृत्तिः प्रदत्ता । तेन सामवेदस्य विविधगानानि श्रावितानि । सम्पादकमहोदयेन पुराणविभागस्य कार्यविवरणं प्रस्तुतम् तथा पुराणपाठसम्पादनस्य काश्चित् समस्या अपि प्रस्तुताः । एतद्विषये विद्वद्भिः विचारविमर्शः सम्मत्यश्च प्रस्तुताः । गोष्ठीसमाप्तौ प्रसादवितरणं कृतम् ।

संस्कृतदिवसस्य आयोजनम्

भारतशासनस्य शिक्षामन्त्रालयेन प्रचारितस्य संस्कृतदिवससमारोहस्य आयोजनं सर्वभारतीयकाशिराजन्यासस्य तथा महाराजवनारसविद्यामन्दिरन्यासस्य तत्त्वावधाने २५ अगस्त १९७२ दिनाङ्के तत्रभवतो डा० विभूतिनारायणसिंहमहोदयस्य उपस्थितौ संपादितम् । अस्मिन् आयोजने हिन्दूविश्वविद्यालय-संस्कृतमहाविद्यालयस्य साहित्यविभागाध्यक्षः डा० रेवाप्रसादद्विवेदी, सर्वभारतीयकाशिराजन्यासस्य तथा महाराजवनारसविद्यामन्दिरन्यासस्य विद्वांसः रामनगरस्थप्रभुनारायणराजकीयविद्यालयस्य छात्रा अध्यापकाः तथा रामनगरस्था संस्कृतानुरागिणश्च उपस्थिता आसन् । विद्यामन्दिरस्य छात्राणां प्रभुनारायणराजकीयविद्यालयस्य छात्राणां च मध्ये संस्कृतान्याक्षरी प्रतियोगिता सम्पन्ना । प्रतियोगिभ्यः पुरस्कारवितरणं कृतम् । संस्कृत-भाषायाः साहित्यस्य च महत्त्वविषये विदुषां भाषणं संजातम् ।

पुराणविभागे आगता विद्वांसः

अस्मिन्नवधौ बहवो विद्वांसः पुराणविभागे आगताः । तेषु मध्ये प्रो० जे० एम० मैकनाइट, मैकमास्टर युनिवर्सिटी, ओन्टारियो अपि आसीत् । एष महाभागः १३.११.७२ दिनांके पुराणविभागे समागतः अस्य कार्यजातं च प्रशंसितवान् ।

पौराणिकाध्ययनविषये पुराणविभागेन सह संपर्कं

स्थापयितारो विद्वांसः

१. न्यूयार्कनगरीया श्रीमती जयदेवी महोदया, इदानीं शिववालयोगी आश्रम, बंगलोर, (मैसूरराज्यम्) स्थाने वर्तमाना—देवीभागवतपुराणस्य आंग्लभाषानुवादस्योपलब्धिविषये जिज्ञासितवती (तस्याः पत्रम् २४.७.७२ दिनाङ्कितम्) ।

2. Km. Santosh Bagai, East Patel Nager, New Delhi. Enquired about the date and authorship of the Viṣṇu Purāṇa and the works relating to these topics; (Reply to her, dated 8.8.72).

3. Prof. Maheshwari Prasad (of B. H. U. Varanasi), from Indologisches Seminar der University, Gottingen, West Germany. Required from the Purāṇa Deptt. some material consisting of the constituted text with the critical apparatus along with the concerned star passages and appendices from the Matsya-Purāṇa and the Kūrma-Purāṇa (His letter dated 14.8.72)

4. Dr. P. G. Lalye, Reader in Sanskrit, Osmania University Hyderabad (Andhra), requested permission to consult books and periodicals on the Purāṇas available in our Purāṇa Deptt. (His letter dated 30.11.72)

5. Mr. Cheever M. Brown, 70 Park St. 61, Somerville, Ma. U. S. A. Became interested in the *Purāṇa* Bulletin and inquired how he might obtain issues of all the past volumes. He writes. "I first became interested in your *Purāṇa* when I came across some articles by A. S. Gupta on the Brahmavai-varta Purāṇa and the referencing of Purāṇas in general. Since then I have browsed through all your Volumes to-date and would very much like to begin a subscription" (His letter dated Dec. 3, 1972)

Necessary replies and material have been sent to them.

Rāma-Lilā

The Rāmalilā of Ramnagar has acquired a unique importance and renown owing to its religious and cultural value. Distinguished visitors, both Indians and foreigners, who visit Varanasi during the month-long period of the Rāmalilā celebrations at Ramnagar also visit the Ramnagar Rāmalilā.

From this year the management of the Rāmalilā has been entrusted to the All-India Kashiraj Trust. Under its auspices the Rāmalilā was celebrated from Sept. 22 to Oct. 21. The Radio Authorities of the Allahabad Radio Station prepared a Radio-News-Real of this year's Rāmalilā of Ramnagar and broad-casted it under their 'Grama Panchayat' programme.

२. कु० सन्तोष बगौ, ईस्ट पटेलनगर, नईदिल्लीनगरस्था—विष्णु-पुराणस्य कालविषये ग्रन्थकारविषये तत्सम्बद्धेतरसाहित्यविषये च जिज्ञासितवती (तस्यै ८.८.७२ दिनांके उत्तरं प्रेषितम्) ।

३. डा० महेश्वरीप्रसादः (हिन्दूविश्वविद्यालयस्य प्राध्यापकः) इण्डोलाजेस सेमिनार डेर यूनिवर्सिटैट गोटिञ्जैन, वेस्ट जर्मनी इत्यत्र वर्तमानो मत्स्यपुराणस्य कूर्मपुराणस्य च पाठसमीक्षितसंस्करणयोः स्थल-विशेषस्य पाठविषयेन पाठसमीक्षाविषयेन तथा तत्सम्बद्धताराङ्कित्वाधिक-श्लोकविषयेन परिशिष्टेन च सम्बद्धं विवरणं जिज्ञासितवान् । (तस्य १४.८ ७२ दिनाङ्कितं पत्रम्) ।

४. हैदराबादस्य उस्मानियाविश्वविद्यालयस्य संस्कृतविभागस्य प्राध्यापक डा० पी० जी० लेल्ये महोदयः पुराणविभागे उपलब्धानां पुस्तकानां पत्राणां च अवलोकनार्थं प्रार्थितवान् । (तस्य ३०.११.७२ दिनाङ्कितं पत्रम्) ।

५. श्री चीवर एम० ब्राउन महोदयः, ७० पार्कस्ट्रीट ६१, सोमर-विले, यू० एस० ए० स्थानीयः—एष महोदयः 'पुराणम्' पत्रिकाविषये स्वरुचिं प्रदर्शितवान् । पुराणम् पत्रिकायाः सर्वेषां पूर्वाङ्कानां प्राप्तये जिज्ञासितवान् । एष महोदयः स्वीये (३.१२.७२ दिनाङ्किते) पत्रे लिखितवान्—अहम् भवतः पत्रिकायां आनन्दस्वरूपगुप्तस्य ब्रह्मवैवर्तपुराण-विषयकस्य लेखस्य तथा तस्य पुराणानां स्थलनिर्देशपद्धतिविषयकस्य लेखस्य च पठनानन्तरं उत्सुकः संजातः । तदन्तरं अहं सर्वेषांपूर्वाङ्कानाम-ध्ययनं कृतवान् अथ च ग्राहको भवितुमिच्छामि ।

सर्वेभ्यो पूर्वोक्तसज्जनेभ्यो अपेक्षिताः सूचनाः प्रदत्ताः ।

रामलीला

रामनगस्य रामलीलायाः अस्याः धार्मिकसांस्कृतिक-महत्त्ववशात् अद्वितीयं महत्त्वमस्ति । विशिष्टा देशीया वैदशिकाश्च सज्जना ये मासपर्यन्तं वर्तमानाया रामलीलाया अवसरे वाराणसीम् आगच्छन्ति रामनगरे रामलीलां द्रष्टुमपि आगच्छन्ति ।

अस्माद् वर्षाद् रामलीलायाः प्रबन्धः सर्वभारतीयकाशिराजन्यासाय समर्पितः । अस्मिन् वर्षे सर्वभारतीयकाशिराजन्यासस्य तत्त्वावधाने रामलीला २२ सितम्बर दिनाङ्कमारभ्य २१ अक्टूबर दिनांके यावत् सम्पन्ना प्रयागस्थाया आकाशवाण्या अधिकारिणः रामनगस्य रामलीलामधिकृत्य 'आकाशवाणी सूचना-रील' इतीदं मास्य स्वीये ग्रामपञ्चायतकार्यक्रमे

The Thailand Ambassador, His Excellency Dr. Owart Suthiwart Marueput, visited the Rāmalilā at Ramnagar during his visit to Varanasi.

ACTIVITIES OF THE SISTER TRUSTS

In order to propagate the Tulasī Literature, specially his Rāmacaritamānasa and to preserve the cultural heritage of India through the Rāmalilā, His Highness Maharaja Banaras thought it fit to establish a Trust (viz. Maharaja Udit Narain Singh Mānas Prachar Nidhi) for the above purposes. It is in the fitness of things that such a Trust should be established when the country is celebrating the quarter-centenary of the Rāmacaritamānasa of Gosvāmī Tulasīdāsa.

Another Trust (viz. Maharaja Prabhu Narain Singh Physical Culture Trust) has also been established for the propagation of physical culture and body-build with H.H. Maharaja Banaras as Chairman.

1. Maharaja Udit Narain Singh Mānas Prachār Nidhi

This Trust has been created by His Highness, Maharaja Dr. Vibhuti Narain Singh, on 24 March, 1971. Some of its main aims and objects are:—

1. Propagation and dissemination of Tulasī literature, specially the Rāmacarita Mānasa.
2. To prepare, complete, collect and edit different versions of Śrī Rāmacarita Mānasa and other Rāmāyaṇas.
3. To hold Rāmalilās and to maintain, support and develop Rāmalilā performances and Rāmalilā Bhūmis (Lands) and allied places connected with the Rāmalilā.
4. To award scholarships to the deserving candidates for researches on Rāmacarita Mānasa and other works of Tulasīdāsa.

The first Trustees of the Trust are :

1. His Highness Maharaja Vibhuti Narain Singh (Chairman).
2. Pt. Rajeshwar Shastri Dravid, Varanasi.
3. Sri Shankar Lal Mehta; Calcutta.
4. Dr. B. Malik; Allahabad.

श्रावितवन्तः । थाई देशस्य भारतस्थराजदूतो महामहिम श्री डा० ओवार्ट सुथिवार्ट मारुपुटमहोदयः स्ववाराणसीयात्रायां रामनगरमागत्य रामलीला-मपि दृष्टवान् ।

सहयोगिन्यासानां कार्यविवरणम्

तुलसीसाहित्यस्य विशेषतस्तस्य रामचरितमानसस्य प्रचारार्थं तथा भारतीयसंस्कृतेः रामलीलाद्वारा संरक्षणार्थं तत्रभवता काशिराजेन एकस्य न्यासस्य (महाराज उदित नारायण सिंह मानस प्रचारनिधि नामकस्य) स्थापनस्य आवश्यकताऽनुभूता । यदा देशः रामचरितमानसस्य चतुःशताब्दद्या आयोजनं करोति तदा अस्य न्यासस्य स्थापनमुचितमेव । तत्रभवतः काशिनरेशस्याध्यक्षतायां शारीरिकयोग्यतायाः प्रवर्द्धनार्थं शारीरिकशक्तिसंपादनार्थं च (महाराज प्रभुनारायण सिंह शारीरिक विकाससम्बन्धी) अपरो न्यासः स्थापितः ।

१. महाराज उदितनारायणसिंह मानसप्रचारनिधिः

एष न्यासः तत्रभवता काशिनरेशेन डा० विभूतिनारायणसिंहमहोदयेन २४ मार्च १९७१ दिनांके स्थापितः । अस्य न्यासस्य उद्देश्यानां केचिन्मुख्या इमे सन्ति :—

१. तुलसीसाहित्यस्य विशेषतो रामचरितमानसस्य प्रचारः समीक्षा च ।
२. रामचरितमानसस्य अन्येषां रामायणानां च विविधसंस्करणानां निर्माणं, पूर्णिकरणम्, संग्रहकरणं, संपादनं च ।
३. रामलीलानामायोजनं तथा रामलीलाभिनयस्य रामलीला-भूमिनां तथा रामलीलायां सम्बद्धानामन्येषां स्थानानां च संरक्षणं साहाय्यं विस्तारकार्यं च ।
४. रामचरितमानसस्य तथा तुलसीदासस्य अन्येषां ग्रन्थानां विषये योग्यशोधकर्तृभ्यो योग्यतावृत्तिप्रदापनम् ।

अस्य न्यासस्य अधोनिर्दिष्टाः सज्जनाः प्रथमन्यासधारिणः सन्तिः

१. तत्रभवान् महाराजो डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयः
३. श्रीशङ्करलालमेहतामहोदयः
४. डा० विधुभूषणमल्लिकमहोदयः

Tulasī jayanti was celebrated under the auspices of this Trust on August 19 and 20.

Pt. Gangadhar Shastri, the celebrated Varanasi scholar of Tulasī literature was felicitated and honoured by His Highness on behalf of the Maharaja Udit Narain Singh Mānas Prachār Nidhi on this occasion.

2. Maharaja Prabhu Narain Singh Physical Culture Trust

This Trust was also created on 24.3.71 by His Highness Maharaja Dr. Vibhuti Narain Singh. Its main aims and objects are:—

1. To establish Akharas, Gymnasiums, Stadeums, Shooting ranges, Swimming Clubs and Mountaineering Clubs.
2. To hold competitions and organise sports and athletic meets.
3. To promote, establish and support institutions for development of physical culture of both Indian and Western style.
4. To publish books and pamphlets for promotion of physical culture.
5. To establish and maintain playing grounds and recreation centres.
6. To establish and maintain clubs for providing physical training and for preparing teams of hockey, golf, tennis, football cricket, and allied games, especially hockey.
7. To contribute and help to send teams to compete in national and other routine meets.

The first Trustees of this Trust are :—

1. His Highness Maharaja Dr. Vibhuti Narain Singh (Chairman)
2. Brig. S. A. H Rizvi.
3. Sri Shankar Lal Mehta
4. Major S. L. Dar (Director)

Under the auspices of this Trust sports were held on the 10th December, 1972 on the occasion of the birthday celebrations

अस्य न्यासस्य तत्त्वावधाने १९, २० अगस्त १९७२ दिनांकयोः तुलसीजयन्तीमहोत्सवः संपन्नः, यस्मिन् स्थानीयविद्यालयानां विद्यार्थिनः सम्मिलितास्तेभ्यः पुरस्काराश्च प्रदत्ताः। वाराणस्यां तुलसीसाहित्यस्य प्रथितस्य विदुषः पण्डितगङ्गाधरशास्त्रिण अस्मिन् उत्सवे महाराज-उदितनारायणसिंह मानसप्रचारन्यासस्य प्रतिनिधिभूतेन न्यासस्याध्यक्षेण तत्रभवताकाशिराजेनाभिनन्दनं विहितम्। मई १९७२ मासे चकियानगरे नवभिः पण्डितै रामचरितमानसस्य पारायणं कृतः।

२. महाराज प्रभुनारायणसिंह शारीरिकविकास न्यासः

एष न्यास २४.३.७१ दिनाङ्के स्थापितः। अस्य मुख्योद्देश्यानि इमानि--

१. मल्लशाला, वेधशाला, क्रीडाशाला, संतरणसमिति, पर्वतारोहण-समिति, जिमनाजियम इत्येषां स्थापना।
२. क्रीडाप्रतियोगितानामायोजनम्।
३. भारतीयपद्धत्यानुसारेण पाश्चात्यानुसारेण च शारीरिक-योग्यतायाः विकासार्थं संस्थानां विकासः, स्थापनं साहाय्यं च।
४. शारीरिकयोग्यतायाः विकासार्थं पुस्तकानां पत्राणां च प्रकाशनम्।
५. क्रीडाभूमीनां मनोविनोदकेन्द्राणां च स्थापनम्।
६. हाकी, गोल्फ, टेनिस, फुटबाल, क्रिकेट इत्यादि क्रीडानां तत्सम्बद्धान्यक्रीडानां विशेषतो हाकीक्रीडायाः निमित्तं समितीनां स्थापनं संरक्षणं च।
७. राष्ट्रीयप्रतियोगितासु अन्यप्रतियोगितासु च प्रतियोगितार्थं प्रेषणाय प्रतियोगिभ्यः सहायताप्रदानम्।

अस्य न्यासस्य प्रथमन्यासधारिणः इमे सज्जनाः सन्ति--

१. तत्रभवान् महाराज डा० विभूतिनारायणसिंहमहोदयः (अध्यक्षः)
२. ब्रिगेडियर एस० ए० एच० रिजवीमहोदयः
३. श्रीशंकरलालमेहता महोदयः
४. मेजर शिवनन्दनलालदर महोदयः (निदेशकः)

अस्य न्यासस्याधिपत्ये १० दिसम्बर १९७२ दिनांके महाराज-कुमारस्य चि० अनन्तनारायणसिंहस्य जन्मोत्सवावसरे क्रीडानामायो-

of Maharajakumar Sri Anant Narain Singh. In these sports the children of the Vidya Mandir and local Basic and Junior High schools participated. The sports were supervised and guided by Prof. Arup De of the Banaras Hindu University, and the Security Officer of Ramnagar Fort. The prizes were given to the winners.

A sum of Rs. 1000 was given to Shri Balkishan, M.A. Final student of the Banaras Hindu University for going to Munich to give demonstrations in the Mallakham exercises on the occasion of the Olympic games. Shri Balkishan and his associates gave performances in Ramnagar Fort also on the 11th December, 1972 on the occasion of the birth day celebrations of Maharajkumar. A sum of Rs. 100/- was awarded to them.

3. Maharaja Banaras Vidya Mandir Trust

Under the auspices of this Trust the following functions were held as part of the birthday celebrations of the Maharajkumar.

(a) Vedic Bālaka Vasanta-Pūjā

On the 11th December Vedic Bālaka Vasanta Pūjā was performed in the morning.

Sixteen Vedic students under 15 years orally recited the Vedic mantras according to the prescribed rules with due ceremonial rites. Dakṣiṇās were given to them and they were fed.

(b) Kīrtana

In the evening of the same day a Kīrtana (recitation and singing of God's names) was held in which the inmates (Sādhus) of the Ramkrishna Mission, Varanasi, and some local people participated. Prasāda was distributed after the kīrtana.

(c) Painting Competition

A painting competition was held on the 12th December, in which the selected students of the Primary and Middle classes of the local schools took part. A number of girl students also took part. The paintings were judged by Prof. Kulkarni, Head of the Deptt. of Painting of the Fine Arts College of B.H U.

4. Kashinaresh Maharani Dharmakarya Nidhi

A *Bāla Melā* including the Baby show was arranged by this Trust on the 12th December at noon. The sweets were distributed

जनमासीत् । आसु क्रीडासु स्थानीयप्रारंभिक-कनिष्ठमाध्यमिकपाठशालानां विद्यार्थिनः सम्मिलिता आसन् । इमाः क्रीडाः काशिकहिन्दूविश्वविद्यालयस्य डा० अरुणदेवमहोदयस्य तथा दुर्गस्य सुरक्षाधिकारिणः निर्देशने संपन्नाः । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

ओलम्पिकक्रीडानामवसरे तत्र गमनार्थं हिन्दूविश्वविद्यालयस्य एम० ए० कक्षायाः छात्राय श्रीबालकृष्णाय एकसहस्ररूप्यकाणि प्रदत्तानि । ११ दिसम्बर दिनांके श्रीबालकृष्णेन तस्य सहयोगिभिश्च दुर्गेऽपि मलखम-क्रीडायाः प्रदर्शनं कृतम् ।

३. महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य तत्त्वावधाने अधोर्निर्दिष्टा उत्सवाः सम्पन्नाः ।

(क) वैदिकबालकवसन्तपूजा

११ दिसम्बर दिनांके प्रातःकाले वैदिकबालकवसन्तपूजा संपन्ना, यस्यां पञ्चदशवर्षादूनाः षोडशवैदिकविद्यार्थिनः विहितनियमानुसारं वैदिकमन्त्राणां पाठं कृतवन्तः । तेभ्यो दक्षिणा भोजनं च प्रदत्तम् ।

(ख) कीर्तनम्

तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनमायोजितमासीत् । यस्मिन् वाराणस्या रामकृष्णमिशनसंस्थायाः संन्यासिनः स्थानीयसज्जनाश्च सम्मिलिता आसन् । कीर्तनानन्तरं प्रसादवितरणं कृतम् ।

(ग) चित्रकलाप्रतियोगिता

१२ दिसम्बरदिनाङ्के चित्रकलाप्रतियोगिता आयोजिता आसीत्, अस्यां स्थानीयप्राथमिकपाठशालानां माध्यमिकपाठशालानां च छात्राः सम्मिलिता आसन् । काश्चित् कन्या-छात्रा अपि सम्मिलिता अभूवन् । चित्राणां परीक्षणं काशिहिन्दूविश्वविद्यालयस्य चित्रकलाविभागस्याध्यक्षेण श्रीकुलकर्णीमहोदयेन कृतम् । विजेतृछात्रेभ्यः पुरस्काराः प्रदत्ताः ।

४. काशीनरेशमहारानीधर्मकार्यनिधिः

१२ दिसम्बरदिनाङ्कस्य मध्याह्ने बालमेलाया बालकप्रदर्शन्याश्चान्-योजनमासीत् । रामनगरस्य पाठशालानां विद्यालयानां च छात्रेभ्यः

to the children of the local schools and colleges and also to the other children of Ramnagar and some neighbouring villages. The number of such children who were given sweets was about 3000.

The clothes were also distributed to about 1500 poor children, upto the age of 4 years, of Ramnagar and neighbouring villages.

5. Maharaja Kashiraj Dharmakarya Nidhi

Under the auspices of this Trust on the 13th December, 1972 from 1 P. M. a Bāla-śāstrārtha (children's Debate) on Navya Nyāya was held in the Vidya Mandir premises of Ramnagar Fort under the able guidance and supervision of Pt. Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala including the Maharaja-kumara took part in this Śāstrārtha. Prizes were given to the participants.

A Degree College, named Maharaja Balawant Singh Degree College, at Gangapur, Varanasi has been started by this Trust from July 1972. The appointment of its Principal and teachers and other employees has already been made. The work has started.

Distinguished Visitors at Nandesar House

During this period a number of distinguished persons were guests of His Highness at Nandeshvara house during their visit to Varanasi. Some of them are as follows:

1. Sri Jagajivan Ram, Union Defence Minister.
2. Sri S. K. Varma, Chief Justice, Allahabad High Court.
3. Dr. Suniti Kumar Chatterji, National Professor; Calcutta.
4. M. K. Dr. Raghbir Singh; Sitamau, Malwa.
5. Sri J. K. Munshi; Bombay.

इतरछात्रेभ्यश्च समीपवर्तिग्रामाणां बालकेभ्यश्च मिष्ठान्नवितरणं कृतम् ।
येभ्यो बालकेभ्यो मिष्ठान्नं वितरितं तेषां संख्या सहस्रत्रयमासीत् । राम-
नगरवासिभ्यः समीपवर्तिग्रामवासिभ्यः पञ्चदशशतेभ्यः चतुर्वर्षादूनेभ्यो
बालकेभ्यो वस्त्रवितरणमपि कृतम् ।

५. महाराजकाशिराजधर्मकार्यनिधिः

अस्य न्यासस्य तत्त्वावधाने १३ दिसम्बर १९७२ दिनांके रामनगर-
दुर्गे विद्यामन्दिरप्राङ्गणे पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने
मध्याह्ने १ वादनसमये बालशास्त्रार्थस्यायोजनं संपन्नम् । शास्त्रार्थे महा-
राजकुमारेण सह विद्यामन्दिरपाठशालाया विद्यार्थिनः सम्मिलिता अभूवन् ।
शास्त्रार्थकर्तृभ्यश्छात्रेभ्यः पुरस्कारप्रदानं कृतम् ।

अनेन न्यासेन महाराजब्रह्मवन्तसिंहमहाविद्यालयो नाम एको महा-
विद्यालयो गंगापुरनामके स्थाने स्थापितः । अध्यापकानां प्राचार्यस्य कर्म-
चारिणां च नियुक्तिः कृता । विद्यालये स्नातककक्षानां पाठनं प्रचरति ।

नन्देश्वरभवने विशिष्टा अतिथयः

अस्मिन्नवसरे काशिनरेशस्य नन्देश्वरभवने बहवो विशिष्टा जना
अतिथयो बभूवुः । तेषु केचन अधोनिर्दिष्टाः —

१. भारतदेशस्य सुरक्षामन्त्री श्रीजगजीवनराममहोदयः
२. प्रयागस्थोच्चन्यायालयस्य प्रधानन्यायाधीशः श्री शशिकान्त वर्मा
महोदयः ।
३. डा० सुनीतिकुमार चाटुर्ज्यामहोदयः ।
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः ।
५. श्री जगदीश क० मुन्शीमहोदयः ।

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The '*Purāna*' Bulletin has been started by the Purāna Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purānas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purānas. The editors invite contributions from all those scholars who are interested in the culture of the Purāna literature in which the religion and philosophy of the Vedas have found the fullest expression.