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VYĀSA PŪRṆIMĀ NUMBER

आत्मा पुराणं वेदानाम्



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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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पुराणम्—PURĀṆA

Vol. XV., No. 2]

व्यासपूर्णमाङ्कः

[July 15, 1973

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व्यासप्रशस्तिः*

1. द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वम्भरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ॥
2. एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥
3. स पुनर्द्वापरे चास्मिन् कृष्णद्वैपानाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥¹
4. तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धिं
चर्माम्बरं सुरमुनीन्द्रनुतं कवीन्द्रम् ।
कृष्णत्विषं कनकपिङ्गजटाकलापं
व्यासं नमामि शिरसा तिलकं मुनीनाम् ॥²

Glorification of Vyāsa

1. At the end of each Dvāpara Lord Viṣṇu, the soul and sustainer of the universe, incarnates Himself and moves on the earth as Vyāsa.
2. Thus, in each Dvāpara, O Brāhmaṇas, Vedas have been arranged, and the Purāṇas have been composed [by him] and after that other works also.
3. He (Viṣṇu in the form of Vyāsa) was born again of Satyavati by the name 'Kṛṣṇa-dvai-pāyana' like the sacrificial fire, the eater of oblations, produced from the *araṇi*.
4. I bow my head to Vyāsa, the greatest of the poets and the ornament of the sages, who has an intellect pure and skilled in the Veda-s and the Śāstra-s, who wears a hide-garment, who has a dark-complexion and a knot of matted hair of golden and tawny colour, and who is praised by gods and sages.

* From 'श्रीव्यासप्रशस्तयः' (*Homages to Vyāsa*) compiled by Dr. V. Raghavan, All India Kashiraj Trust, 1963.

1. शिवपु०, वायुसं० 1. 34-36.
2. ब्रह्माण्डपुराणान्तर्गतविराजक्षेत्रमाहात्म्ये (India Office Library Catalogue, MS, No. 6679).

नारदकृतं विष्णोर्ब्रह्मपारस्तवम्

(वराहपुराणम्, वेङ्क सं० ३. ११-२०)

नारद उवाच ॥

परं पराणाममृतं पुराणं पारं परं विष्णुमनन्तवीर्यम् ।
नमामि नित्यं पुरुषं पुराणं परायणं पारगतं पराणाम् ॥११
पुरातनं त्वप्रतिमं पुराणं परापरं पारगमुग्रतेजसम् ।
गम्भीरगम्भीरधियां प्रधानं नतोऽस्मि देवं हरिमीशितारम् ॥१२
परात्परं चापरमं प्रधानं परास्पदं शुद्धपदं विशालम् ।
परात्परेणं पुरुषं पुराणं नारायणं स्तौमि विशुद्धभावः ॥१३
पुरा पुरं शून्यमिदं ससर्ज तदा स्थितत्वात्पुरुषः प्रधानम् ।
जने प्रसिद्धः शरणं ममास्तु नारायणो वीतमलः पुराणः ॥१४
पारं परं विष्णुमपाररूपं पुरातनं नीतिमतां प्रधानम् ।
धृतक्षमं शान्तिधरं क्षितीशं शुभं सदा स्तौमि महानुभावम् ॥१५
सहस्रमूर्द्धनिमनन्तपादमनन्तबाहुं शशिसूर्यनेत्रम् ।
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त्रिवेदगम्यं त्रिनवैकमूर्तिं त्रिशुक्लसंस्थं त्रिहुताशभेदम् ।
त्रितत्त्वलक्ष्यं त्रियुगं त्रिनेत्रं नमामि नारायणमप्रमेयम् ॥१७
कृते सितं रक्ततनुं तथा च त्रेतायुगे पीततनुं पुराणम् ।
तथा हरिं द्वापरतः कलौ च कृष्णीकृतात्मानमथो नमामि ॥१८
ससर्ज यो वक्रत एव विप्रान् भुजान्तरे क्षत्रमथोरुयुगमे ।
विशः पदाग्रेषु तथैव शूद्रान् नमामि तं विश्वतनुं पुराणम् ॥१९
परात्परं पारगतं प्रमेयं युधाम्पतिं कार्यत एव कृष्णम् ।
गदासिचर्मण्यभृतोत्थपारिणा नमामि नारायणमप्रमेयम् ॥२०

—(Var.-P. 3. 11-20)

पाठान्तराणि

(Variant readings)

वराहपुराणस्य चतुर्दशसु कोशेषु प्राप्तानि विशिष्टोपयोगीनि पाठान्तराणि श्लोकक्रमेणात्र निर्दिश्यन्ते कोशत्परव्यापि तदग्रे निर्दिश्यते—

११. -ab) परायणं परात्परं 1, परात्परं परस्परं 1 (for पुराणं पारं परं).
-c) स्मरामि 2 (for नमामि). -d) नारायणं 3 (for परायणं).
१२. -a) पुराभवं 2 (for पुरातनं). -b) परात्परं, उग्रतेजं 2, उग्रवेगं 2 (for उग्रतेजसं). -d) परात्परं पारगतं नतोऽस्मि 1
१३. -a) परापरं 1 (for परात्परं); च धाम 1 (for प्रधानं).
-b) परामृधं 1, परात्परं 1 (for परास्पर्दं). -ab) परात्परं चापरापरं चापरमपदं 1, °रं धाम परं पुराणं परं पदं (for परात्परं.....परास्पर्दं).
-c) परापरेशं 2 (for परात्परेशं). -d) विशुद्धभावं 5 (for विशुद्धभावः).
१४. -a) परापरं 2 (for पुरा पुरं). -b) तदाश्रितत्वात् 1 (for तदा स्थितत्वात्). -b) प्रधानः 8, पुराणः 2 (for प्रधानं).
१५. -a) परस्परं 2 (for पारं परं); अपारपारं 2 (for अपाररूपं).
-b) पुराविदं 1 (for पुरातनं). -c) धृतिक्षमं 4 (for धृतः-); क्षान्तिधरं 6 (for क्षान्तिः-). -d) शिवप्रदं 2 (for शुभं सदा).
१६. -a) अनन्तमूर्धानं 1 (for सहस्र-). -b) अनेकबाहुं 8 (for अनन्त-).
-c) क्षराक्षरं 12, क्षरात्क्षरं 2 (for तमक्षरं). -d) सुरेशं 2 (for परेशं).
१७. -b) त्रिशुक्तसंस्थं 2, त्रिभुक्तसंस्थं 1, त्रिदशैकसत्त्वं 1 (for त्रिशुक्लसंस्थं);
-त्रिहुताशनस्थं 1 (for त्रिहुताशभेदं). -d) स्मरामि 1 (for नमामि).
१८. -a) शुक्लतनुं 1, श्वेततनुं 1 (for रक्त-). -b) पीततरं (for -तनुं).
-c) तनुं 2 (for हरिं). -d) कृष्णं कृतात्मानम 3, कृष्णाकृता° 3, कृष्णं महात्मानं 1 (for कृष्णाकृता°); अजं 2 (for अथो).
१९. -b) ऊरुयुग्मात् 3 (for ऊरुयुग्मे).
२०. -a) पारगमप्रमेयं 1 (for पारगतं प्रमेयं). -b) विष्णुं 1 (for कृष्ण).
°चर्माब्जरथाङ्गपाणि 1 (for °चर्मण्यभृतोत्थपाणि); -मार्ति 2 (for -पाणि).

NOTE ON THE STAVA

The word '*Brahma-pāra*' is often used in the Purāṇas as an epithet of the three Gods of the Purāṇic Trinity; it means 'highest object of sacred knowledge contained in the Veda'. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, and contain a number of *Brahma-pāra* eulogies of Śiva. One Śaiva *Brahma-pāra-stava* has already been given from the *Kūrma-Purāṇa* in the *Purāṇa* XIV. 2. A *Brahma-pāra-stava* of Viṣṇu uttered by sage Kaṇḍu is contained in the *Viṣṇu-Purāṇa* (I. 15.54-59), another *Brahma-pāra-stava* of Viṣṇu is given in the *Varāha-Purāṇa* (3.10-20) which is reproduced here. The same Purāṇa also contains another *stava* of this class, but calls it the *Puṇḍarikākṣa-pāra-stava* (6.9 ff.), which is uttered by King Vasu in the Puṣkara-tīrtha. A *Brahma-pāra-maya-stotra* of Prajāpati Brahmā or Nārāyaṇa in prose is also given in the *Varāha-P.* (20.27-31), which is uttered by the two Aśvins. *Pāra-stava*-s, generally contain such words as '*pāra*', '*para*' etc.

The present *Brahma-pāra-stava* of Viṣṇu or Nārāyaṇa is uttered by sage Nārada in his previous birth when he was a rich Brāhmaṇa named Sārasvata; he renounced the world and worshipped Nārāyaṇa (Viṣṇu) by uttering this *Brahma-pāra-stava* in the Puṣkara-tīrtha, which enabled him to be absorbed in Nārāyaṇa or Viṣṇu, and was reborn as Nārada.

This *Brahma-pāra-stava* of Viṣṇu is full of the devotional thoughts, and contains the philosophical description of the transcendent and the immanent aspects of impersonal Viṣṇu as well as the mythological description of the personal aspect of Viṣṇu. But Viṣṇu as the highest transcendent Reality is the main theme of this *Brahma-pāra-stava*.

Viṣṇu is conceived here, therefore, as the highest transcendent Reality, most ancient, eternal, of unlimited power, the highest resort, surpassing even the highest conceivable Reality (*pāra-gataṁ parāṇām*). He is unequalled (*apratima*), he is both transcendent and immanent (*parāpara*), He surpasses every thing, He is of mighty prowess, He governs the universe (*iśitā*), and destroys sins and miseries (*hari*), He is the highest, the greatest and the holiest being. He is to be worshipped and praised with a pure heart.--(11-13).

Viṣṇu-Nārāyaṇa created this stronghold (*pura*) (i. e. the universe) empty and filled it with his own being, whence He is known as *Puru-ṣa* (*(puri śete)*, He is free from every taint and darkness (*vīta-mala*). —(14). Viṣṇu is the highest Reality, surpassing everything ; no one can fathom his real nature (*apāra-rūpa*), He is the ancient Being, He is the most prudent, most capable, most peaceful, the Lord of the earth, the auspicious, the most noble-minded. —(15).

Viṣṇu has thousands of heads and innumerable feet and arms, the sun and the moon are His eyes ; He is imperishable (*akṣara*), He sleeps in the milky ocean (of cosmic waters), He is immortal and the highest Lord. —(16)

Viṣṇu is knowable by the three Vedas, He has three (Nārāyaṇa, Brahmā and Rudra)¹ and ten (*nava-eka*) forms (*mūrti-s*),² He is triply pure (in mind, in words and in actions), the three sacrificial fires also are His different forms. He is to be indirectly indicated as the three *tattva-s* (*Puruṣa*, *Pradhāna* and *Kāla*)³. He appears in the three Yugas,⁴ He has three eyes (sun, moon and fire), He is unknowable (*a-prameya*) in his real form. — (17).

1. The three forms may also be Ṛgveda, Yajurveda and Sāmaveda respectively identified with Nārāyaṇa, Brahmā and Rudra :—

एष ऋग्वेदनामा तु वेदो नारायणः स्वयम् ।
 वल्लिभूतो दहत्याशु पापान्युच्चारणादनु ॥
 एतस्य हृदये योऽयं दृष्ट आसीत्त्वयात्मजः ।
 स यजुर्वेदरूपेण स्थितो ब्रह्मा महाबलः ॥
 तस्याप्युरसि संविष्टो य एष शुचिरुज्ज्वलः ।
 स सामवेदनामा तु रुद्ररूपी व्यवस्थितः ॥

—(Varāha-P. 2.76-78)

2. The ten *mūrti-s* are the ten *Avatāra-s* of Viṣṇu ; cf. *ibid.* 4. 2-3.
3. For the three *Tattva-s* cf. *Kūrma-P.* (cr. edn.), I. 49.46
 प्रधानं पुरुषः कालस्तत्त्वत्रयमनुत्तमम् ।
 वासुदेवात्मकं नित्यमेतद् विज्ञाय मुच्यते ॥
4. The two *Avatāra-s* of Viṣṇu in Kaliyuga, viz. Buddha and Kalki are later additions to the list of the *Avatāra-s*; cf. Hopkins, *Epic Mythology*, under *Avatāra*.

Viṣṇu is of the white colour in the Kṛta Yuga, of red body in the Tretā-Yuga, of yellow body in the Dvāpara, and He makes Himself black-coloured in the Kaliyuga.¹

Viṣṇu (or Puruṣa) created Brāhmaṇas from His mouth, Kṣatriyas from His arms, Vaiśyas from his thighs and Śūdras from His feet, thus the whole universe is His body.² —(19)

Viṣṇu surpasses even the highest, He exists beyond everything, He is knowable (unknowable, with v.l. *pāragam aprameyam*), He is the Lord of the warriors (for He has defeated the Asuras in various battles), but He is beyond comprehension (*Kṛṣṇa*) in His actions or battles³. He holds a mace, a sword and a shield in His hands I bow to this unfathomable Nārāyaṇa —(20).

—Anand Swarup Gupta

-
1. cf. Bhāg.-P. XI. 5. 21 ff. The Vāyu. P. describes the four Yugas also as of the four colours—white, red, red-yellow, and black respectively (32. 14-20).
 2. The post-Vedic conception of the four *Varṇas* as sprung from the four limbs of the Cosmic Puruṣa is borrowed from the *Puruṣa-sūkta* of the Ṛgveda (X. 90).
 3. cf. Ṛg. (X.54.2) — “मायेत् सा ते यानि बुद्धान्याहुः”

NEW LIGHT ON IDENTIFICATION OF KĀLA-
PRIYANĀTHA

BY

SHYAM MANOHAR MISRA

[महाकवेर्भवभूतेर्नाटकेषु तस्य वंशस्य, पाण्डित्यस्य चोत्तरेषु वर्तते । इदमपि तेषुल्लिखितं यदिमानि नाटकानि कालप्रियनाथस्य यात्रोत्सवावसरे अभिनीतानि । कालप्रियनाथामिधो को देवो भवभूतिना निर्दिष्ट इतिविषये विदुषामध्ये वैमत्यं वर्तते । केचन उज्जयिन्या महाकालमेव कालप्रियनाथमामनन्ति अन्ये च विद्वांसः कालपीस्थाने स्थितस्य कस्यापि देवस्य निर्देशो भवभूतिना कृत इति आमनन्ति । अस्मिन् निबन्धे लेखकेन पूर्वमतानां परिचयं प्रदाय कालपीनगरस्थो देव एव भवभूतिना निर्दिष्ट इत्युहितं कालपीनगरस्थ कालपदेव-वावा का टीला इति प्रसिद्धे स्थाने कालप्रियनाथस्य मन्दिरमासीदिति च स्थापितम् । तत्स्थानस्य द्वे चित्रेऽपि लेखेन अत्र संयोजिते ।]

According to a tradition recorded in the *Varāha*,¹ *Bhaviṣya*² and *Skanda*³ Purāṇas, Kṛṣṇa's son Sāmba had erected three temples of the Sun god at three places viz., Sūtra, Mūlasthāna and Kālapriya. The plays of the poet Bhavabhūti (namely the *Mahāvīracarita*, the *Mālatīmādhava* and the *Uttararāmacarita*)⁴ are stated to have been staged on the occasions of the *Yātrā festival* held in honour of *Kālapriyanātha*. The identification of *Kālapriyanātha* as well as the location of his shrine is controversial.

1. Sāmbaḥ Sūrya pratiṣṭhāṃca Kārayāmāsa tatva vit—Yamunāyāśca dakṣiṇe *Kālapriyam devam* ..sthāpya cottamam (*Varāha Purāṇa*¹ Venk. Press, 177, vv 55-57). Also see *Purāṇam*, Vol. VIII, 1966, p. 39.
2. *Kālapriye* ca madhyānhe-aparānhe ca nityaśaḥ—Śaṅkarascāparānhe tu mām-pūjyati sarvadā. Iti-ukto-sau bhagvatā Bhāskareṇa sa yādavaḥ (*Bhaviṣya Purāṇa* Bombay, 199, I, 1259 vv. 16-18).
3. Tathānyadapi tatrāsti Bhāskarātritayam śubham. Mūṇḍ-irām prathamam tatra *Kālapriyam* tathāparam. Mūlasthānam tṛtīyam ca.....(*Skanda-Purāṇa*,
4. *Mahāvīracarita*, Nirṇayasāgara Press, 1910, Act, I, p. 5; *Uttararāmacarita* Nirṇayasāgara Press, Act. I, p. 9; *Mālatīmādhava* (Published by Motilal Banarsidas, 1967) Act I, p. 5.

The views of the commentators on the works of Bhavabhūti

- (i) *Tripurāri* identifies him with Mahākāla Śambhu¹ i. e. Śiva (“Mahākālāspadasya Śambhoḥ”).
- (ii) *Vīrarāghava* adds that Kālapriya is the name of the Lord of Ambikā² (“Kālapriyanāmāmbikāyā nāthaḥ Śivas-tasya”).
- (iii) *Jagaddhara* takes him to be the *presiding deity of Kālapriya*³ (Kālapriyanāthasya taddeśadevabhedasya”).
- (iv) According to Vidyāsāgara, he was the presiding deity of *Padmanagara* situated in Vidarbha in Dakṣiṇāpatha.⁴

The views of modern scholars

1. H. H. Wilson,⁵ Anundoram Barooch,⁶ Satish Chandra Vidyabhushan,⁷ N. L. Dey,⁸ P. V. Kane,⁹ S. K. De and S. N. Dasgupta,¹⁰ and others identify Kālapriyanātha with Śiva Mahākāla of *Ujjainī*.

2. According to J. Hertal,¹¹ he (Kālapriyanātha) was the *presiding deity of Yaśovarman's family* and his shrine existed at Kanauj.

1. On the *Mālatīmādhava*, 1918, Act. I. p. 5
2. On the *Uttarāmacarita*, Nirṇayasāgara Press, 1919, Act I, p. 9.
3. On the *Malatīmādhava*, 1967, Act I. p. 5.
4. “Kālapriyanātho nāma Vidarbheṣu Padmanagare pratiṣṭhito devamūrtiviśeṣaḥ” (Quoted by Anundoram Barooch, in the *Mahāvīracarita*, Gauhati, 1969, Preface, p. XXIV, Also see *Uttarāmacarita*, edited by P. V. Kane, 1929, p. 3.
5. Hindu Theatre, Vol. II, p. 10.
6. Preface to the *Mahāvīracarita*, Gauhati, 1969, p. XXV. He explains Kālapriyanātha thus “Kālaḥ sṛjati bhūtāni Kālaḥ saṁharate prajāḥ”, iti Bharatam. tasya Kālasya priyo nāthaḥ patiḥ Kālapriyanāthaḥ Mahākālaḥ. tasya sarva saṁhāratvāt..... Kavinā Kālapriyanātha padena Mahākāla uktaḥ”. (Ibid, pp. 1-2).
7. “*Bhavabhūti*” (By Satish Chandra Vidyabhushan) Quoted from the Hindi translation of this book, by Jvaladatta Sharma, Lucknow, V. S. 1981, p. 44.
8. Geographical Dictionary, p. 210.
9. *Uttarāmacarita*, 1929, Introduction, p. 3.
10. History of Sanskrit Literature, Vol. I, Calcutta, 1947, pp. 278-279.
11. Asia Major, Vol. I, pp. 12-13. Quoted by R. S. Tripathi in his ‘History of Kanauj’. 1959, p. 209.

C D. Dalal and R. A. Sastry, the editor's of Rājaśekhara's *Kāvya-mīmāṃsā*,¹ and R. S. Tripathi² also hold a similar view.

3. V. V. Mirashi³, A. S. Altekar⁴ and D. C. Sircar⁵ identify *Kālapriyanātha* with the Sun god whose shrine stood at *Kālpī*, in the present Jalaon district of Uttar Pradesh. The latter two also hold that the *Sun Temple still exists at Kālpī*.

Assessment of these views

1. *Kālapriyanātha, the Mahākāla of Ujjainī*—V. V. Mirashi has convincingly refuted the identification of *Kālapriyanātha* with *Mahākāla* of Ujjainī. He rightly regards him to be the Sun God of *Kālpī*.⁶ It may be added that to the best of our knowledge, the name *Kālapriyanātha* has not been used for *Śiva* in any source whatsoever. And none of the commentators (who identify *Kālapriyanātha* with *Mahākāla Śiva*) has been able to adduce the evidence of any authority describing *Śiva* as *Kālapriyanātha*.

As regards *Kāla*, it is associated with both *Śiva* and the Sun god. The former is popularly known as *Mahākāla*,⁷ *Kālakāṇṭha*, *Kāla-Yogī*, *Kāla-bhakṣa* and *Kāla-Bhairava*⁸ etc. The Sun being the regulator of time is intimately connected with *Kāla*, and the

1. *Kāvya-mīmāṃsā*. Baroda, 1934, Appendix I, p. 285.
2. History of Kanauj, p. 209.
3. V. V. Mirashi propounded this view for the first time in the Marāṭhī periodical *Yugavānī* of Nagpur, 1947. He casually touched it also in I.H.Q., Vol. XI, p. 289. Later on he elaborated it in his *Studies in Indology*, Vol. I, pp. 33 ff: Recently he has discussed this identification very thoroughly in *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
4. The Rāṣṭrakūṭas and their Times, p. 102.
5. Studies in the Geography of Ancient & Medieval India, 1960, pp. 241-244.
6. "Three Ancient Famous Temples of the Sun", *Purāṇam*, Vol. VIII, No. I, 1966, pp. 38-51.
7. The shrine of *Śiva* called *Mahākāla*, at Ujjainī has been referred to by Kālidāsa (*Raghuvamśa*; VI. 34; *Meghadūta*, vv. 30-38), Bāṇa (Vide History of Sanskrit Literature, Vol. I (De and Dasgupta), pp. 278-279), and Rājaśekhara (*Bālarāmāyana*, X, p. 686).
8. See V. S. Apte's Sanskrit-English Dictionary, 1963, pp. 146-147 and 412.

names *Kāla*, *Kāla-Sūrya*¹ and (*Kāla-Kṛt*² has been used for him). Thus the identification cannot be decided merely on the basis of the association of *Kāla* with the deity. And there is no positive evidence in support of this view.

2. *Kālopriyanātha*, the presiding deity of Yaśovarman's family— In this connection it may be added that Hiuen Tsang³ makes mention of a Sun temple which existed at Kanauj at the time of his visit to that place. But it is not indicated in any source that the Sun god (referred to by Hiuen Tsang) was famous by the name of *Kālapriyanātha*.

There is evidence to show that Yaśovarman had marked leanings towards the Śakti-cult and the Rāma-cult. But his devotion to the Sun god is not known from any source.

It may also be pointed out that in the extant antiquities at Kanauj and its surroundings, only a pond locally called "Sūrya Kuṇḍa" situated at Makarandanagara (a small town situated at a distance of about two miles from Kanauj) is associated with the Sun god. No Sun temple is traceable now at Kanauj. Nor is there any local tradition about it.⁶

3. *Kālopriyanātha*, the presiding deity of Padmapura— Padmanagara or Padmapura rightly identified with a small village near Amgaon Railway station in Bhandara District,⁷ was the birth

1. S. Sorensen, 'An Index to the Names in the Mahābhārata', 1963, pp. 373 and 375.
2. Vide Apte's Sanskrit—English Dictionary, p. 146.
3. Beal (Sushil Gupta & Co.), Vol. II, p. 245.
4. *Gauḍavaho*, 1927, vv. 285-338.
5. Yaśovarman had written a play named 'Rāmābhayudaya' obviously to eulogise Rāma's glory. It has survived only in the form of quotations contained in many later works like the *Dhvanyūloka*, pp. 132-133; *Daśarūpaka*, p. 50; *Śiṅgāraprakāśa*, p. 270; *Nāṭakalakṣaṇaratnakośa*, p. 331; *Kavīndravacanāsamuccaya*, pp. 75-76 etc. For a detailed information on this play see V. Raghavan's "Some Old Lost Rāma Plays", 1961, pp. 1-25.
6. I visited Kanauj and Makarandanagar, explored the extant remains and contacted local people for the above information.
7. V. V. Mirashi, "Birth Place of Bhṛavabhūti", (I.H.Q., Vol. XI, p. 294) and "Studies in Indology", Vol. I, p. 34.

place¹ of Bhavabhūti where he seems to have spent the earlier part of his life and did some literary work. He, however, could neither get the royal patronage nor the appreciation of his merits from his native people.² Bhavabhūti, therefore, left Padmapura and came to Kanauj.³ There, under the patronage of King Yaśovarman, he probably did the major part of his literary work. The theme of his *Mahāvīracarita* and the *Uttararāmacarita* betrays Bhavabhūti's intimate acquaintance with the court life. And it is very likely that he might have composed these plays at the court of the Kanauj-emperor. It is further evidence of the fact that the note of discontentment and dejection expressed by the poet in his *Mālatīmādhava*, is not seen in the *Mahāvīracarita* and the *Uttararāmacarita*. It is difficult to believe that Bhavabhūti might have gone from Kanauj to the distant Padmapura, (where his literature was not appreciated earlier) for the enactment of his plays. Moreover, the detailed self introduction which he gives in the prologues to his plays⁴ was hardly required in his birth-place where he was well known. Some scholars contend that on the occasions of these Yātrā-festivals, when Bhavabhūti's plays were staged, people used to throng from the different places, and the outsiders were not expected to know about the poet.

1. *Mahāvīracarita*, Nirṇayasāgara Press, Act. I, pp. 7-8 ; *Mālatīmādhava*, 1967, Act. I, pp. 7-8.
2. See *Mālatīmādhava*, Act. I, verse 6.
3. V. V. Mirashi also holds that "in the beginning of the 8th century, when Bhavabhūti flourished, there was no great king ruling in Vidarbha...In the absence of royal patronage Bhavabhūti was obliged to seek his fortune in the north and ultimately became attached to the court of Yaśovarman". (I.H.Q., Vol. XI, p. 292).
4. The sūtradhāra introduces Bhavabhūti thus : "There is in Vidarbha in Dakṣiṇāpatha a city named Padmanagara where reside certain Brāhmaṇas of the Kāśyapagotra. They are the followers of the Taittirīya Śākhā (a branch of the Yajurveda) and teachers at Vedic schools. Bhavabhūti belongs to such an illustrious Brāhmaṇa family. He bears the titles of Bhaṭṭa and Śrīkaṇṭha; he is the son of Nilakaṇṭha and Jātukaṇṭhī; grandson of the venerable Bhaṭṭagopāla and the disciple of Jñānanidhi. He is well grounded in grammar, rhetoric and logic and friendly to actors, etc. (*Mahāvīracarita*, Act. I, pp. 7-8; *Mālatīmādhava*; Act. I, pp. 7-8; *Uttararāmacarita* (Madras; 1932), Act. I, p. 8.

Therefore, such an introduction was quite relevant even if the dramas were enacted at Padmapura.¹

This contention is also not convincing. There may be justification for the poet's introduction to the people coming from other places. But there was no need to tell them the precise location of the city of Padmapura² (asti Dakṣiṇāpathe Vidarbheṣu Padmapuram nāma nagaram) where the Yātrā festivals were held.

4. *Kālapriyanātha, the presiding Sun god of Kālpī* :—This identification is quite reasonable. But it should be pointed out that the contention (of Altekar and Sircar) that there still stands at Kālpī the temple of Kālapriyanātha, requires a correction. The present author visited Kālpī thrice and thoroughly explored the relevant antiquities. Now there does not exist that temple at Kālpī. Nor does it seem to have been destroyed in the recent past. But the following antiquities at Kālpī, which have been utilised by the present author probably for the first time, do bear out its existence in ancient times.

- (i) There is a big mound locally called *Kālapadevabābā kā ṭilā* or simply *Kālapabābā Kā ṭilā* (see Plate No. 1) lying in the Rājghāt area of Kālpī. Most probably on this mound stood the temple of Kālapriyanātha, which seems to have been washed away by the waters of the river Yamunā flowing in close proximity to this mound.
- (ii) A broken image of the Sun god assigned to the early medieval period (now preserved in the Kālpī museum) was recovered from the *Vyāsa ṭilā* which is situated near the above mentioned mound. This image may have originally belonged to the temple of Kālapriyanātha and fallen a prey to the inconoclastic hammer of the Muslim invaders.
- (iii) At a distance of about one furlong from the *Vyāsaṭilā*, there is yet another very small mound having a stone-piece pierced into the ground. The part of the stone

1. See, Ganga Sagar Rai "Mahākavi Bhavabhūti", (in Hindi), Vārāṇasī, 1965, pp. 18-19.

2. *Malatīmādhava*, 1967, Act. I, p. 7, *Mahāvīracarita*, Nirṇayasāgara Press, Act. I, p. 8. Also see *Mahāvīracarita*, edited by A. Barooah, 1969, preface, P. XXV.

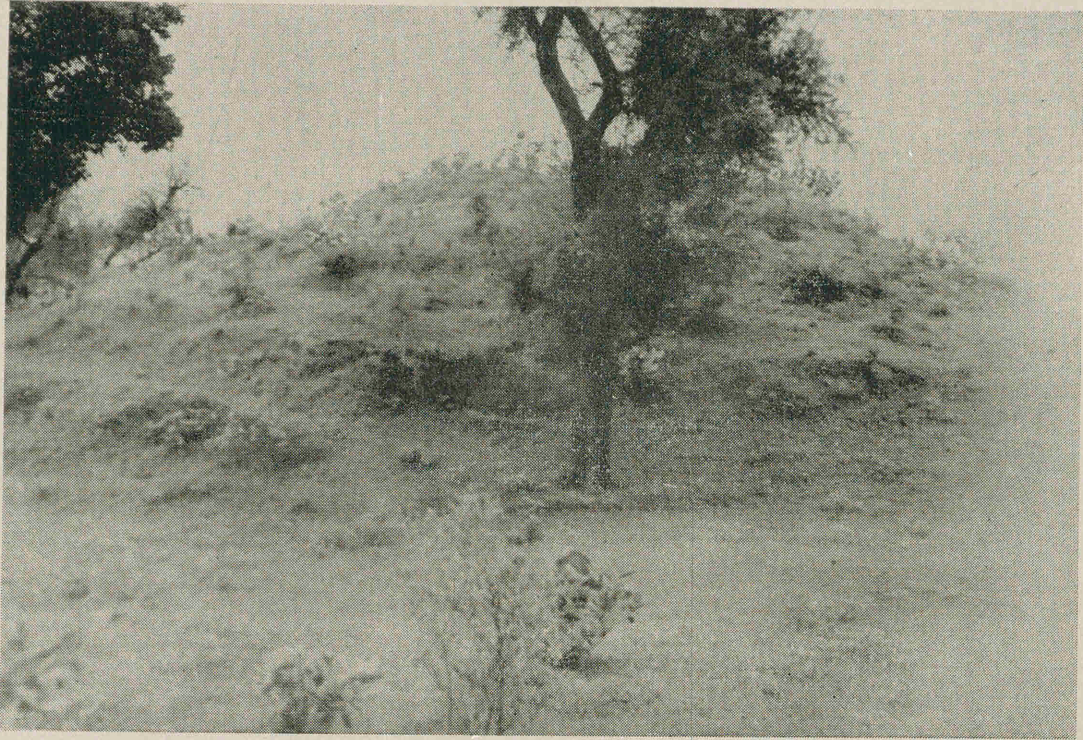


Plate No. 1

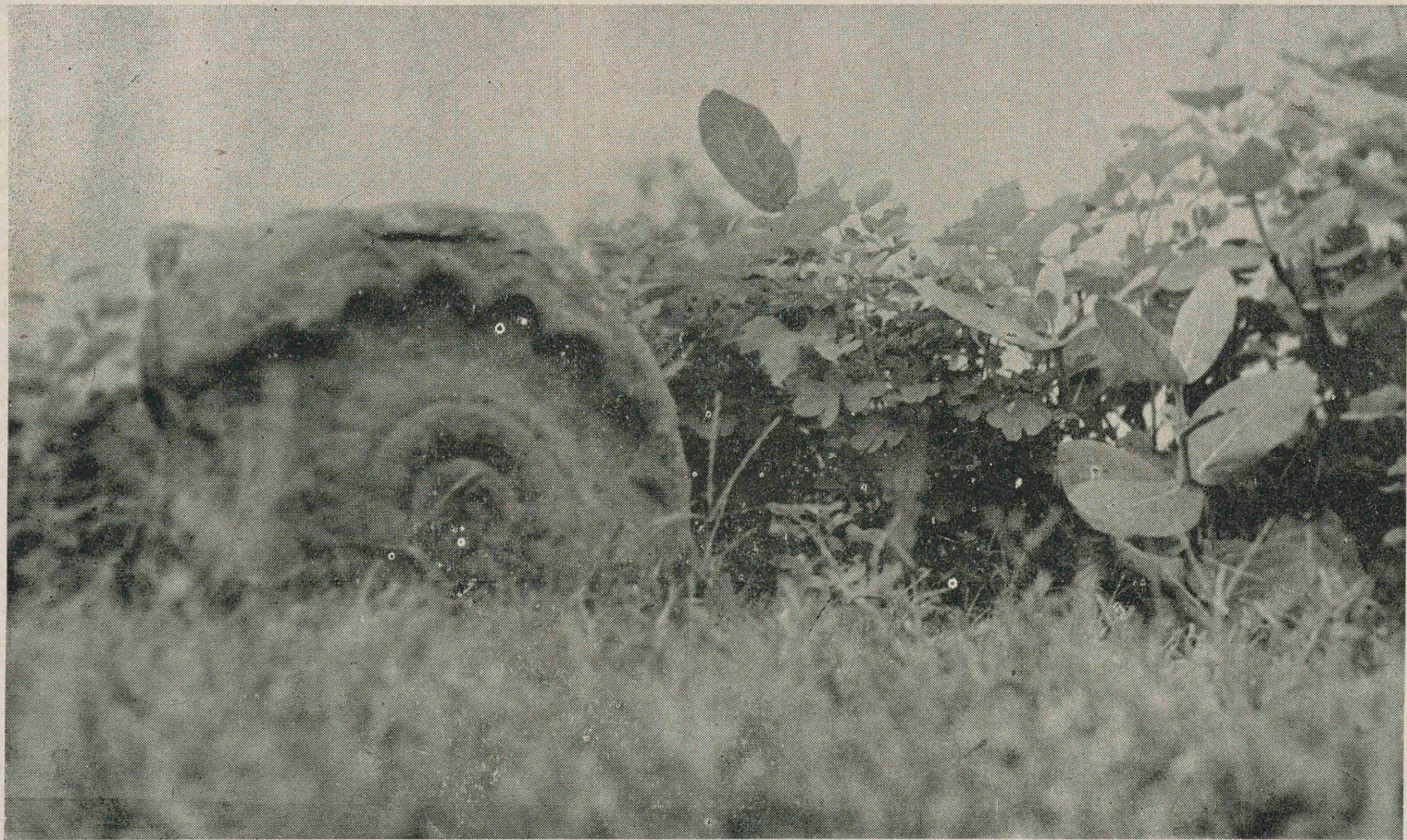


Plate No. 2

above the ground is about one foot square with a bloomed sun flower (?) carved on it (*Plate No. 2*). Local people call this stone *Kālapadeva* and worship it.¹ Thus the tradition of the worship of Kālapriyanātha or Kālapabābā, continues down to the present day at Kālpī.

These hitherto unnoticed or unutilised antiquities and local traditions strongly support the identification of Kāla-priyanātha with the Sun god whose temple, according to a Purāṇic tradition (referred to above) was constructed at Kālpī in ancient times. Incidentally it may also be noted that Bhavabhūti, in his *Mālatīmādhava* alludes to the Yātrā festival of Kālapriyanātha immediately after invoking the Sun god.²

This temple seems to have been mentioned in the Cambay Plates of the Rāṣṭrakūṭa king Gōvinda IV. They record that "the courtyard (of the temple) of Kālapriya was rendered uneven by the strokes of the tusks of his (Indra III's) elephants."³ V. V. Mirashi rightly holds that this "verse... seems to speak of Indra III's halt at the temple of Kālapriya, his crossing of the Jumnā and devastation of Kanauj as events following in close succession. This description suits Kālpī best"⁴.

Rājaśekhara in his *Kāvya-mīmāṃsā* places Kālapriya to the south of Gādhīpura⁵ i. e. Kanauj. There is no other Kālapriya except modern Kālpī in the Jalaon District of Uttar Pradesh, which lies to the south of Kanauj. "The name Kālapriya applied to Kālpī may be traced to a date as late as the fifteenth century A. D."⁶

1. I owe this information to the residents of Kālpī and the villages situated in its suburbs.
2. *Mālatīmādhava*, 1967. Act. I, pp. 4-5.
3. "Yanmādyaddvipadanta-ghātaviṣamaṁ Kālapriya-prāṅgaṇaṁ. tiṣṇā yatturagairagādhayamunā...Yenedaṁ hi Mahodayārinagaraṁ nirmūlamunmūlitaṁ". (E. I., Vol. VII, pp. 38 and 43, verse 19).
4. I. H. Q., Vol. XI, p. 289.
5. *Kāvya-mīmāṃsā* (Baroda, 1934), p. 94.
6. J. B. B. R. A. S., Vol. XXIII, pp. 12 ff. Quoted by D C. Sircar in his *Geography of Ancient & Medieval India*, p. 244.

THE ELEMENTS OF POETRY IN THE PURĀṆAS

BY

VINAPANI PAINI

[अस्मिन् निबन्धे पुराणेषूपलब्धानां काव्यतत्त्वानां विवेचनं कृतम् । विविधाचार्याणां मतानुसारतः काव्यस्य का परिभाषा काव्यस्य-कानि मुख्यान्युपादानानि कथं काव्यदोषो जायते इत्यादिविषयाणा-मुल्लेखं विधाय केषु पुराणेषु काव्यांशानां प्राचुर्यं केषु च न्यूनत्व-मित्यवधारितम् । वायुब्रह्माण्डगरुडाग्निवृहन्नारदीयबृहद्धर्मलिङ्ग-पुराणेषु काव्यगुणस्य न्यूनत्वं वर्तते । ब्रह्मविष्णुभागवतमत्स्यहरि-वंशस्कन्दपुराणेषु च काव्यांशानां प्राचुर्यं वर्तते । पुराणेषु को मुख्यो रस इत्यस्य विवेचनं विधाय शान्तो रसः मुख्यरसः इति स्थापितम् । पुराणेषु कल्पनाया नवनवोन्मेषोऽपि दरीदृश्यते । तस्योल्लेखोऽपि कृतः । पुराणेषु रूपसौन्दर्यवर्णनेषु युद्धवर्णनेषु, ऋतुवर्णनेषु च काव्यसौन्दर्यस्य सम्यक् स्फुरणं प्राप्यते । एषामंशा-नामपि स्थालीपुलाकन्यायेन निदर्शनं कृतम् । महाकाव्यपद्धतौ मुक्तकपद्धतौ च बह्वचः काव्योक्तयः पुराणेषु दृश्यन्ते । काव्यानां विविधछन्दांस्यपि पुराणेषु प्राप्यन्ते । एषां सर्वेषां विषयाणां निरूपणं कृत्वा अन्ते पुराणेषूपलब्धानि काव्यगुणोपेतानि कानिचित् पद्यानि परिशिष्टरूपेण उद्धृतानि सन्ति ।]

Many views were advanced regarding the nature and definition of poetry by the rhetoricians commencing with Bharata. First came the theory of *rasa*, then the principle of *rīti* (style), then the school of *dhvani* (suggested sense) and then of *vakrokti*.

What perhaps would be acceptable to all the rhetoricians and poets in a poetry is originality of theme, effective expression, depth of emotion and a forceful style. A couplet from the *Harṣacarita* of Bāṇa presents the basic requirements of *Kāvya*.¹ According to Ānandavardhana *anaucitya* (lack of appropriateness) is the greatest obstacle to consummation of *rasa*. Hence *aucitya* alone leads

1. नवोर्थो जातिरग्राभ्या श्लेषोऽविलिष्टः स्फुटो रसः ।

विकटाक्षरबन्धश्च एतद् गद्यस्य जीवितम् ॥

to perfection of poetry.¹ The *Agni-P.* upholds *aucitya* of theme, style, diction and the main sentiment accompanied by vigorous language and refined style.²

According to Mahima Bhaṭṭa poetic intuition is like the third eye of Śiva deeply penetrating and uncommon.³

Bhaṭṭa Tauta holds that though a sage (ऋषि) and a poet (कवि) have much in common, yet the difference is while the former only possesses vision (दर्शन) the latter is gifted with the art of giving the vision a beautiful expression (वर्णना). Poetry therefore consists of striking and new thought clothed in charming style.

Judging the Purāṇas from the above standpoint, we find that the Purāṇic literature is richly endowed with poetic quality. It is quite likely that many poets of merit contributed to the composition of the Purāṇas. The Purāṇic poets, created a literary background and setting for the mythological narratives.

The Purāṇas may be divided into two types, taking into consideration the poetic qualities displayed in them, the older Mahāpurāṇas or Upa-purāṇas, and the later Purāṇas or Upa-Purāṇas which are encyclopaedic in nature. Of the older Purāṇas, some strictly adhere to the Purāṇa-Pañca-lakṣaṇa principle and consequently have little scope for poetic display, for example the Vāyu and the Brahmāṇḍa Purāṇas. The later Purāṇas also which are encyclopaedic in nature have a wide range of subjects to deal with and therefore they lack in poetic portions e. g. the Garuḍa, the Agni, the Bhṛhannārāḍīya and the Bṛhaddharma. The Linga, though not completely encyclopaedic in nature, falls in the same category. The Purāṇas and Upa-Purāṇas which are noteworthy from the poetic point of view are the Brahma, Viṣṇu, Matsya, Bhāgavata, Harivaṃśa, Skanda and Śiva⁴.

1. अनोचित्याहते नान्यद् रसभङ्गस्य कारणम् ।
अौचित्योपनिबन्धस्तु रसस्योपनिषत् परा ॥

Quoted in Mammaṭa's *Kāvyā Prakāśa*, p 445 (Vāmanatilaka 1965)

2. यथा वसु तथा रीतिर्यथा वृत्तिस्तथा रसः ।
ऊर्जस्वि मृदुसंदर्भादौचित्यमुपजायते ॥

Agni-P. 344.5 (Ānandāśrama Series)

3. Raghavan, *Concepts of the Alankāra Śāstra*, p. 92.

4. Ibid.

Only the main elements of poetry have been dealt with in the present article, Rasa, the main sentiment or emotion, Imagery and figures of speech, and the Metre.

The Main Rasa (Sentiment)

The various struggles and unions, miseries and joys, achievements and failures reflected in the accounts of the Purāṇas lead to the quintessence of detachment (*Nirveda*) from the world—which is the main emotion (*Sthāyibhāva*) of the Śānta Rasa. Thus the different sentiments would be subservient to the main sentiment, Śānta Rasa. Ānandavardhana says—“there is no doubt that Śānta Rasa comprehends all the other sentiments within its fold, and this is well illustrated by the Mahābhārata. The epic aims at liberation, which represents the ultimate goal of life¹.

That the secondary emotions lead to the main sentiment Śānta is further confirmed by Purāṇa-Pañcalakṣaṇa itself. The five constituents of Purāṇa i. e. *Sarga*, *Pratisarga* etc. lead to *Nirveda* which is the basis of Śānta Rasa. Whether a Purāṇa adheres to Pañcalakṣaṇa or whether it is overgrown with sectarian worship etc. Nirveda or detachment from wordly objects is the main undercurrent².

The Purāṇas are counterparts of *Dharmaśāstra* and as such have developed around the ideology of *Dharma*³. These supplement and support the Vedas, authority for *Dharma*⁴.

1. सत्यं शान्तस्यैव रसस्याङ्गित्वं महाभारते मोक्षस्य च सर्वपुरुषार्थेभ्यः प्राधान्यम् । Dhvanyaloka p. 425-426.
See Raghavan, *The Number of Rasas*.
2. तथा युगानां परिवर्तनानि चिरं प्रवृत्तानि युगस्वभावात् ।
क्षणं न सन्तिष्ठति जीवलोकः क्षयोदयाभ्यां परिवर्तमानः ।
Vāyu. 58. 9; Harivamśa, Bhaviṣya. 3.53.
भवभयमपहन्तुं ज्ञानविज्ञानसारं निगमकृदुपजह्ते भृङ्गवद्वेदसारम् ।
अमृतमुदधितश्चापाययद् मृत्यवर्गान् पुरुषमृषभमाद्यं कृष्णसंज्ञं नतोऽस्मि ॥
Bhāg. XI. 29.49.
3. पुराणं धर्मशास्त्राणि वेदानामुपबृंहणम् ।
एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥
धर्मं जिज्ञासामानानां तत्प्रमाणतरं स्मृतम् ।
धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्रयम् ॥
Kūrma, Uttara-24.19-20
4. Kūrma, Uttara. 24. 19-20.

Imagery in the Purāṇas

The Purāṇas may be distinguished from the other class of scriptures for their quality of bringing forth the eternal truths of life in the guise of charming poetry. In spite of an uniformity of presentation and an over-all simplicity of style, the Purāṇas are marked with the occasional displays of imagination, charming embellishments like similes and metaphors as well as other figures of speech and vivid descriptions of Nature. The writers of the ornate poems of Sanskrit (Sanskrit Kāvya) have drawn upon the Purāṇas as they have drawn from the epics.

The figures of speech which mostly come in association with striking imagination, may be broadly classified into four types :—

(i) Those which occur in connection with the description of seasons (*Rtu Varṇana*).

(ii) Those which are met with in the description of human beauty (*Rūpa Varṇana*).

(iii) Those which are found in the passages which describe the battles (*Yuddha Varṇana*).

(iv) Those in other contexts like nature description and other descriptive passages.

The Description of Seasons (*Rtu Varṇana*¹)

One of the striking groups of similes, metaphors and *utprekṣās* occurs in the description of seasons in the Purāṇas. The seasons of the year in their different backgrounds are sometimes compared to good people and sometimes to undesirable ones. The rainy season, characterised with the dark rain clouds, the noisy thunder, lightening, storms and the gushing streams is compared to the restless state of an undesirable person. Here the comparison is between the concrete object and the abstract quality. During the rainy season the waters in the streams flowed in all directions, like the minds of the wicked people when they get hold of wealth.²

1. For a detailed account of the depiction of Rtus in the Purāṇas, see Raghavan, 'Rtu in Sanskrit Literature', L. B. Sastri Vidyapith, Delhi, 1972.

2. ऊढुरुन्मागंगामीनि निम्नगाम्भांसि सर्वतः ।

मनांसि दुर्विनीतानां प्राप्य लक्ष्मीं नवामिव ॥

Viṣṇu. V. 6-38; Brahma 184. 59;

The clear moon covered with dark clouds did not look beautiful just as the words spoken by noble persons overwhelmed by the indecent remarks of undersirable people.¹

Turmoil and chaos seems to be the central theme of the above season. The *Brahma Purāṇa* presents the swans of the rainy season under the grip of fear due to the dark rain clouds and strong winds². The *Mahābhārata* depicts the rivers and streams of this season restless and noisy taking deep sight as it were³. Sometimes the turmoil of the mind of a distressed person finds comparison in Nature. Rāma sees the similarity of Sītā struggling to escape from the clutches of Rāvaṇa to the flash of lightning over the dark rain clouds in the *Rāmāyaṇa*.⁴

The red insect on the green grass during this season captivated the eye of the Purāṇic poets in most of the Purāṇas. There are two different images for the above phenomenon in the various Purāṇas. The *Brahma*⁵, the *Viṣṇu*⁶, and the *Bhāgavata*⁷ depict the red insect (*Śakragopa*) over the green grass during the rainy season as appearing like rubies studded upon a flooring of emerald.

1. न रेजेऽन्तरितश्चन्द्रो निर्मलो मलिनैर्घनैः ।
सद्वादिवादो मुख्याणां प्रगल्भाभिरिवोक्तिभिः ॥
Viṣṇu V. 6. 39. The rest of the verses in Appendix A
2. असितजलदधीरश्वानवित्तस्तहंसा
विमलसलिलधारोत्पातनम्रोत्पलाग्रा ।
सुरभिकुसुमरेणुक्लृप्तसर्वाङ्गशोभा
गिरिदुहितृविवाहे प्रावृडाविर्बभूव ॥ Brahma. 36. 79.
3. क्षुब्धतोया महाघोषाः श्वसन्त्य इव शीघ्रगाः ।
सिन्धवश्शोभयाञ्चक्रुः काननानि तपात्यये ॥ Mbh. III. 112. 6.
4. नीलमेघाश्रिता विद्युत्स्फुरन्ती प्रतिभाति मे ।
स्फुरन्ती रावणस्याङ्गे वैदेहीव तपस्विनी ॥ Rāma. IV. 28. 12.
5. प्ररुदनवपुष्पाद्या शक्रगोपवृता मही ।
यथा मारकतेवासीत् पद्मरागविभूषिता ॥ Brahma. 184.58-59.
6. प्ररुदनवपुष्पाद्या शक्रगोपाचिता मही ।
तथा मारकतीवासीत् पद्मरागविभूषिता ॥ Viṣṇu V. 6.38
7. हरिता हरिभिः शष्पैरिन्द्रगोपैश्च लोहिता ।
उच्छ्रिलीन्द्रकृतच्छाया नृणां श्रीरिव भूरभूत् ॥ Bhāgavata, X. 20.11.

The red insects on the green grass have found comparison in the green garment of a youthful woman, in the *Harivaṁśa*.¹

Contrary to the things in the rainy season, peace, clarity and overall gaiety form the main character of Autumn. With its clear blue sky, the calm subdued waters of the streams and brightness the autumn is compared to a noble person with a clear and stable mind.² The peacocks, having given up their vanity adhere to silence like an ascetic who restrains his speech after having realised the futility of the world.³ The *Brahma* personifies autumn as young maiden, moon-faced, casting off the upper garment of white clouds, with eyes like blue lotus, with the rays (hands) of the sun mating bare the lotus breasts, pleasing with the fragrant breeze that accompanied, with the jingling sound of the anklet of swans.⁴ The Mbh. displays same trend while picturing autumn⁵.

The theme of the rainy season and autumn found in the *Brahma*, the *Viṣṇu*, the *Bhāgavata*, the *Harivaṁśa* and the two epics has been taken up by the famous Hindi poet Tulasīdāsa in his '*Rāmacaritamānasa*' for the description of the seasons in his work.

It is interesting to observe that the Purāṇas in general depict rainy season and autumn invariably whereas the other seasons are either left out or taken up only briefly. The *Harivaṁśa*, the

1. महीनवतृणच्छन्ना शक्रगोपविभूषिता ।
यौवनस्थेव वनिता स्वं दधारार्तवं वपुः ॥
Harivaṁśa, Viṣṇuparva, 16.15.
2. अम्भांसि मलहीनानि रेजुः फुल्लकुशेशयाः ।
मुनीनामिव चेतांसि प्रव्यक्तज्योतिरुद्गमम् ॥
Śiva, Rudra. Satīkh. 21.37.
3. मयूरा मोनमातस्थुः परित्यक्तमदा वने ।
असारतां परिज्ञाय संसारस्थेव योगिनः ॥ Viṣṇu V. 10.3.
4. निर्मुक्तासितमेघकञ्चुकपटा पूर्णेन्दुबिम्बानना ।
नीलाम्भोजविलोचना रविकरप्रोद्भिन्नपद्मस्तनी ॥
नानापुष्परजःसुगन्धिपवनप्रह्लादनी चेतसां ।
तत्रासीत् कलहंसनूपुररवा देव्या विवाहे शरत् ॥ Brahma-36.88
5. ततः क्रौञ्चगणाकीर्णा शरत् प्रतिहिताभवत् ।
रूढकक्षवनप्रस्था प्रसन्नजलनिम्नगा ॥ Mbh. III.112.8.

Mbh. and the *Viṣṇu* describe the above two seasons mainly.¹ The *Brahma*, the *Bhāgavata*, the *Śiva* and *Rāmāyaṇa* depict more seasons.²

The Description of Human Beauty (*Rūpa Varṇana*)

The description of Human beauty in the *Purāṇas* is twofold. In the first instance, very often a personage, mostly the hero, is depicted as describing the beauty of the heroine. In the second case, striking figures of speech are employed in order to personify Nature. The *Harivaṃśa* has two descriptions which falls in the first category. The description of the beauty of *Prabhāvatī* by *Pradyumna*, the son of *Kṛṣṇa*³ and the narration of the charm and grace of *Rukmiṇī* just before her wedding with *Kṛṣṇa*.⁴ The figure of speech *Pratīpha* has been used in the former case. The latter description has a *Māloṇomā*.

The *Padma*, *Uttara*, gives a vivid description of the beauty of the women dwelling on the Himalayas. The *Kastūrikā* (musk powder) is said to have become black in colour from the shock of seeing the charming complexion and fragrance of the women inhabiting the Himalayas.⁵

When an imagery follows personification, fine poetry results. The *Rāmāyaṇa* has a description of autumn night—with its moon-face, star-eyes and with the garment of moon-beams she appears

1. *Hariv.* 2.28; *Mbh.* III. 112.; *Viṣṇu.* V. 6.10
2. *Brahma* 36.76-123; *Bhāgavata* X. 18.29.33; *Śiva*, *Rudra*, *Satī* 21-22; *Rāmāyaṇa* III. 16.19; IV. 28-30.
3. तवाननाभौ वरगात्रि चन्द्रो न दृश्यते सुन्दरि चारुबिम्बः ।
स्वकेशपाशप्रतिमैर्निरुद्धो बलाहकैश्चारुनिरन्तरोरु ॥
Hariv. 2.95.2—the rest of the verses in Appendix A
4. बह्वैरिव शिखां दीप्ततां मायां भूमिगतामिव ।
पृथिवीमिव गम्भीरामुत्थितां पृथिवीतलात् ॥
मरीचिमिव सोमस्य सौम्यां स्त्रीविग्रहां भुवि ।
श्रीमिवाग्र्यां विना पद्मं भविष्यां श्रीसहायिनीम् ॥
कृष्णेन मनसा दृष्टां दुर्निरीक्ष्यां सुरैरपि ॥ *Hariv.* 2.59.36-37.
5. यत्राङ्गनानां सकलं विलोक्य सौरभ्यमप्युत्तमकान्तिमिश्रम् ।
मन्ये परिष्वक्तमनोविनोदा कस्तूरिका गाहति कालिमानम् ॥

Padma. Uttara. 12.40; App. A p.

like a young woman in white¹. Many more personifications follows in the same context². A similar description is met with in the *Brahma*, where the autumn is personified as a young woman.³

The *Skanda*, Māheśvara, brings forth a description of Pārvatī while she is engaged in austerities. The lustre of her slow moving lotus feet on the Himalayas appeared in the form of young lotus petals. Her face and her dark eyes were blossomed golden and blue lotuses respectively, offered for the worship of *Aruṇācala*.⁴ Pārvatī in anger due to a quarrel with lord Śiva is depicted in another context of the above Purāṇa⁵. The description is natural and striking as simile after simile is employed by the Purāṇic poet to present the image vividly.

The Description of Battles (*Yuddha Varṇana*)

The similes and metaphors are frequent in the description of battles in the Purāṇas. The angry warriors in the battlefields are sometimes compared to the accumulating huge clouds at the end of summer⁶, like the mountains with lofty tops⁷, like the elephants in rut⁸ and the fierce lions⁹. The warriors injured in the battles are compared to the blossomed 'Flame of the Forest'¹⁰ (*kiṁśuka*)

1. Rāmā. IV. 30. 46.

2. Rāmā. IV. 30.

3. Brāhma 36. 88.

4 मन्दं चरन्ती जाताभिः प्रभाभिः पादपद्मयोः ।

तस्तार परितो भूमि पद्मपत्रैः सपल्लवैः ॥

प्रफुल्लकनकाम्भोजनीलोत्पलदलोत्करैः ।

अर्चयन्तीव शोणाद्रिमभितो दृष्टिकान्तिभिः ॥

Skanda, Māheśvara, Aruṇācala, Pūrva. 12. 50-52.

5. वाष्पवारिप्लवे तस्या आताम्रे च विलोचने ।

नीलोत्पले जलापूर्णे इव भूम्ना विरेजतुः ॥

Skanda, Māheśvara., Aruṇācala, Uttara. 18. 9.

App. A.

6. तपान्ते जलदो यथा Hariv. 1.47.1.

7. ददृशाते महात्मानो गिरी सशिखराविव Hariv. 2.43.62.

8. मत्ताविव महानागो । Hariv. 2.43.64.

9. शार्ङ्गलाविव चान्योन्यं प्रसक्तावभिजघ्नतुः Hariv. 3.55.34.

10. माघवे किंशुका राजन् पुष्पिता इव ते बभुः । Hariv. 3.127.14

The images drawn in the description of battles in the Purāṇas do not have much variation. The account of the battle of Tārakāsura with the gods in the *Harivamśa*, the *Matsya* and the *Padma*, *Sṛṣṭi*, have a good deal of verbal resemblance¹. The *Padma*, *Sṛṣṭi*, personifies the sky above the battle as a woman in distress, the shouts of birds being her cry, the dusty being her dust-laden garment and her hair standing on end². The *Śiva* compares the ground of Dakṣa's sacrifice, which had turned into a battle-ground all stained in blood, to goddess Kauśikī with her bloodsoaked garments after slaying Śumbha demon³.

Miscellaneous

Striking poetic expressions occur in a scattered form in the various Purāṇas. Some of these form part of Nature-description. Others are independent pieces of poetry having all the excellence of a *Kāvya* or the *Muktaka* variety. According to Agni, *Muktaka* is a poem which is charming and contains the excellence of poetry⁴. A list of passages of *Rtu Varṇana*, *Yuddha varṇana* and the other notable verses referred to above from a few Purāṇas and upa-Purāṇas is given in Appendix A of the present article.

The Metre

The employment of a large variety of metres in the Purāṇas indicates the description and imagination of the Purāṇic poets in respect of their use in an appropriate manner. The *Śloka* is the commonly used metre of the Purāṇas. There is an attempt made to break the monotony of the *śloka* metre by inserting a variety of other metres at suitable places. Thus there is change of metre very often at the end of each chapter, following the practice of the Epics and Mahākāvyas. In the case of the commencement of a new incident or situations of an emotional expression, the suitable

1. *Matsya* 161, 172-173; *Padma*, *Sṛṣṭi* 37; *Hariv.* 3.42-52.
2. रोमाञ्चिता बभौ द्यौश्च रजोवस्त्रं विधुन्वती ।
रौद्रैर्विहङ्गमारारवैस्त्रासादाक्रन्दतीव हि ॥ *Padma*, *Sṛṣṭi* 6.49.
3. रुधिरण परिक्लिन्ना यज्ञभूमिस्तदा बभौ ।
रक्तार्द्रवसना श्यामा हतशुम्भेव कौशिकी ॥
Śiva, *Vāyaviya Purāṇa*, 22.50-51.
4. सर्ता चमत्कारक्षमः *Agni* 337. 36.

metre is provided by changing to a different type of metre. The *Vasantailakā*, the *Upajāti* and the *Vamśastha* are the popularly used metres on the occasions saturated with emotions in the earlier Purāṇas. The later Purāṇas, however, have a larger variety. These Purāṇas very often use the metres handled in the *Kāvya*s like the *Drutavilambita*, *Vaitāliya* and *Viyoginī*, besides those already mentioned.

The Purāṇic poets are well aware of the principle of appropriateness or propriety of a suitable metre befitting a particular expression (द्वन्द्व-ौचित्य), so much stressed by the ancient rhetoricians.¹ The adherence to a metre most suitable for a particular expression may be seen in the works of Kālidāsa, who is generally followed by the poets of the post-Kālidāsa period.

Totaka and *Śragviṇī*, besides *Drutavilambita*, *Vaitāliya* and *Viyoginī*, which are enumerated above, have been employed in the *Padma*, *Sṛṣṭi*, *Pātāla*, *Uttara*² and *Ādi*. The *Matsya* has *Bhujangaprayāta*, *Śragdharā* and *Dodhaka*³. The *Brahma* has *Vātorṃi*⁴. The *Bṛhaddharma*, a later Purāṇa, has *Lalita*⁵ and a few others in the style of the metres in Jayadeva's *Gītagovinda*.⁶

1. cf. Raghavan : *Bhoja's Śṛṅgāra Prakāśa* p. 187; Concepts of Alaṅkāra Śāstra, ch. of Aucitya.

2. Totaka Metre—

पुरुहूतमुखाः सबलानिमिषा विजिताः प्रसभं क्लिप्तैर्दयशतेः ।
also Padma, Sṛṣṭi 40. 32.

Padma, Uttara, 239. 15, Padma, Ādi, 15. 56-59.

Śragviṇī metre—Padma, Sṛṣṭi 40. 506, 512.

3. Bhujangaprayāta metre—Matsya 154. 577.

Śragdharā metre—Matsya 180. 35.

Dodhaka metre—Matsya 154. 470-478.

4. Vātorṃi metre—श्रुत्वा शब्दं मृदुकलकलं सर्वतः कोकिलानाम् ।

Brahma, 36. 117.

5. Lalitā metre—Bṛhaddharma, 224. 18.

6. केशव कमलमुखीमुखकमलम् ।

कमलनयन कलयातुलममलम् ।

कुञ्जगेहे विजनेऽतिविमलम् ।

सुरुचिरहेमलतानवलम्बा तरुणतरुं भगवन्तम् ।

जगदवलम्बनमवलम्बितुमनुकलयति सा तु भवन्तम् ॥

Bṛhaddharma, 44. 88-89.

Expressions in Purāṇas Similar to those of Kālidāsa

Some passages in the Purāṇas exhibit the style of poetry which is very close to that of Kālidāsa. There is a striking resemblance in the account of Śiva and Pārvatī as it is delineated in the *Skanda*¹ and *Śiva*² on the one side and the *Kumārasambhava* of Kālidāsa. The question is whether Kālidāsa has drawn upon these Purāṇas or the Purāṇas have imitated the style of Kālidāsa. There is no doubt that the style of Kālidāsa is more refined and sophisticated than the passages in these Purāṇas. It may be held that Kālidāsa is indebted to these Purāṇas for the original thought which exists therein in a crude form and has chiselled according to his imagination. The above view may also be contradicted as these passages might have been added to the text during the time of Kālidāsa or after him and might therefore be mere imitations.³

It is not the Śaiva Purāṇas only which narrate the legend of Śiva-Pārvatī, which have resemblance with the style of Kālidāsa. The Matsya and the Bṛhadharma too have passages and verses which bear his impact. A list of such passages is presented in Appendix B.

However, many scholars are of opinion that Kālidāsa owns to the *Padma*, for the theme of the *Abhijñānaśakuntala*. He must similarly be indebted to the various Śaiva Purāṇas for the legend of Śiva-Pārvatī around which he has developed the beautiful *Kumārasambhava*. It is not only Kālidāsa but several

1. Skanda Māh. 24. 30-32 ; Māh. Aruṇā⁰. 18. 72-75, 78 ; Māh. Aruṇā. Pūrva. 12. 50-52 ; Mah. Aruṇā. Uttara. 18.52-56 ; Skanda. Kāśī. 19.77, Kāśī 52. 66-78.
2. Śiva, Rudra. Satī. 17. 19-20 ; Śiva Rudra. Pārvatī 6.9-16 ; 7.2, 7.5, 8-9, 18-24 ; 8.15 ; 28.49-50 ; 32.18-19 ; 45.26-32.
3. See V. Raghavan, 'Kalikā Purāṇa, Kālidāsa & Māgha', in Woolner Com. Vol.; 'Gleanings from Matsya Purāṇa', *Purāṇa Bulletin*, vol I. No. 1, pp 82 ff. ; foreword to Svargakhaṇḍa to Pādma, ALL Ind. Kashiraj Trust ; 'Date of the Narasiṃha Purāṇa ; *Purāṇa Bull.* XV. I. p. 144 and "The Greater Rāmāyaṇa', All Ind. K. R. Trust, pp. 47, 60.
4. Matsya (Anandasrama Series) 10. 24-25, Ibid 154. 470-478 Bṛhadharma. 222.32.

other poets also have been inspired by the theme and style of the Purāṇas and have adapted these according to the individual poetic gifts and fancy.

Conclusion

The Purāṇas create a wonderful synthesis between the mundane achievements (*Abhyudaya*) and spiritual attainment (*Niḥśreyas*). One can comprehend the essence of the Vedas, the source of divine knowledge, through the simple and interesting media of the Purāṇas. The purposes of *Kāvya*, as mentioned in the beginning of Mammata's *Kāvya Prakāśa*, have received due justification in the Purāṇas. The most noteworthy aspect of the Purāṇas perhaps is the accomplishment of the state of blissfulness (*Ānada*) which is nothing else but liberation from all bondages (*Mukti*). Hence the significance of the Purāṇas.

APPENDIX A

A List of Striking Expressions in the Purāṇas

Brahma. 36. The description of the six seasons of the year
73-124. in connection with the wedding of Umā-
Maheśvara.

The rainy season—

प्रत्यग्रसंजातशिलीन्द्रकन्दली
लताद्रुमाद्युद्गतपल्लवा शुभा ।
शुभाम्बुधाराप्रणयप्रबोधितै-
र्महालसैर्भेकगणैश्च नादिता ॥
प्रियेषु मानोद्धतमानसानां
मनस्विनीनामपि कामिनीनाम् ।
मयूरकेकाभिरुतैः क्षणेन
मनोहरैर्मनिविभङ्गहेतुभिः ॥ Brahma, 36. 73-74.

The spring season—

श्रुत्वा शब्दं मृदुकलकलं सर्वतः कोकिलानाम्
चञ्चत्पक्षाः सुमधुरतरं नीलकण्ठा विनेदुः ।
तेषां शब्दैरुपचितवलः पुष्पचापेषुहस्तः
सज्जाभूतास्त्रिदशवनिता वेद्धुमङ्गैस्त्वनङ्गः ॥
Brahma. 36. 117.

- Brahma 184. The description of rainy season.
58-59.
- Bhāgavata The description of the incarnations of Viṣṇu.
Ii. 7.
- „ „ IV. 25 The description of the forests on the Himalaya mountain.
- „ V. 2. The arrival of the celestial nymph Pūrvacitti in the hermitage of Agnīdhra (The description is in the embellished prose style).
तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं
खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेव-
कुमारः समाधियोगेनामीलितनयननलिनमुकुलयुगलमोषद्वि-
कचय्य व्यचष्ट ।
- Bhāgavata X. The description of the seasons of the year.
Bhāgavata X, Autumn.
29. 2-3
- तदोडुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरुणेन शन्तमैः ।
स चर्षणीनामुदगाच्छुचो मृजन्
प्रियः प्रियाया इव दोर्घदर्शनः ॥
दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं
रमाननाभं नवकुङ्कुमारुणम् ।
वनं च तत्कोमलगोभिरञ्जितं
जगौ कलं वामदृशां मनोहरम् ॥
- Bhāgavata Kṛṣṇa's watersports along with his queens.
„ X. 90. 15 The queens address to Kurarī bird-
X. 90 (ornate style of the Kavyas)
कुररि विलपसि त्वं वीतनिद्रा न शेषे
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः
वयमिव सखि कच्चिद्गाढनिभन्नचेता
मलिननयनहासोदारलीलेक्षितेन ॥
- Matsya. The description of the burning of Tripura.
129-140
- „ 138. 25-26 A description of moon rise in Tripura.
तमांसि नैशानि द्रुतं निहत्य
ज्योत्स्नावितानेन जगद्वितत्य ।

खे रोहिणीं ताञ्च प्रियां समेत्य
चन्द्रः प्रभाभिः कुरुतेऽधिराज्यम् ॥
स्थित्वैव कान्तस्य तु पादमूले
काचिद्वरस्त्री स्वकपोलमूले ।
विशेषकं चास्तरं करोति
तेनाननं स्वं समलङ्करोति ॥

Matsya 139. The moonrise in Tripura and watersports of the ladies of the town.

(The description is highly ornate and resembles the style of the Kāvya).

„ 140.71. The burnt up cities of Tripura

गृहैः पतद्भिर्ज्वलनावलीढै-
रासीत्समुद्रे सलिलं प्रतप्तम् ।
कुपुत्रदोषैः प्रहतानुविद्धं
यथाकुलं याति धनान्वितस्य ॥

„ 161. The description of the garden of Hiranyakaśipu.

„ 180. The description of gardens under Vārāṇasi Mahātmya.

„ 180.31

निविडनिचुलनीलं नीलकण्ठाभिरामं
मदमुदितविहङ्गव्रातनादाभिरामम् ।
कुसुमिततरुशाखालीनमत्तद्विरेकं
नवकिसलयशोभाशोभिताप्रान्तशाखम् ॥

„ 180.35 —

तुङ्गाग्रैर्नीलपुष्पस्तवकभरनतप्रान्तशाखैरशोक-
मत्तालिव्रातगीतश्रुतिमुखजननैर्भासितान्तर्मनोज्ञैः ।
रात्रौ चन्द्रस्य भासा कुसमिततिलकैरेकतां संप्रयातं
छायासुप्तप्रबुद्धस्थितहरिणकुलालुप्तदर्भाङ्गराग्रम् ॥

Padma-Uttara 3. The description of cities, places and gardens.

„ Uttara 3. 22-23.

यत्रेन्द्रनीलसंबद्धप्रासादतलसंस्थिताः ।
मेनिरे जलदोद्योगं ताण्डवस्थाः शिखण्डिनः ॥
यत्र प्रवालमाणिक्यभवनोत्था मरीचयः ।
सेव्यन्ते शकुनैश्चूतरुचिराङ्करशङ्कया ॥

Padma-Uttara. A Dr̥ṣṭānta

7. 22-23

सुजनो न याति विकृतिं
परहितनिरतो विनाशकालेऽपि ।
छिन्नोऽपि चन्दनतरुः
सुरभयति मुखं कुठारस्य ॥

Padma, Uttara

8. 14—

अन्यस्माल्लब्धोष्मा नीचः प्रायेण दुस्सहो भवति ।
रविरपि न तपति तादृग्यादृशं तपति बालुकानिकरः ।

Padma, Uttara A description of the beauty of women dwelling
12. 34-34 on the Himalaya mountain.

Padma, Uttara A Dr̥ṣṭānta

14. 2-

उल्वणगुणमभ्युदितं क्षुद्रो
द्रष्टुं क्षणं न सहत इति ।
हित्वा तनुमपि शलभः
शुभ्रां दीपाचिषं हरति ॥

Padma-Pātāla The outset of spring in Vṛndāvana.
99.

Padma-Pātāla The account of Rāma as narrated by Jāmbavān.
112. (An embellished prose style with a few verses
in between)

Padma-Pātāla
112. 6.

प्रहसच्चन्द्रकिरणैः सुधालिप्तमिवाम्बरम् ।
प्रसक्तताराकुसुमं वितानमिव सर्वतः ॥

Skanda, Kāśī A description of the Vindhya Forest.
Pūrva 1.

Skanda, Kāśī-
Pūrva 2. 6-

सायमस्तमितः प्रातः कथं जीवेद्रविः पुनः ।
सानुरागकरस्पर्शैः प्राचीमाश्रास्य खण्डिताम् ॥

Skanda, Kāśī Kāśī Māhātmya (a refined style of the later
Pūrva 5 kāvyas)

Skanda, Kāśī An old Brāhmāṇa couple's utterance after having
Pūrva 11.101 known the glory of Mṛtyuñjaya Śiva—

अपयोदपयोवृष्टि—

रदुग्धाब्धिः सुधोदयः ।

अग्निन्दुः कौमुदीकान्तिः

कुतो नौ सुखयत्यलम् ॥

Skanda, Kāśī A Mālopamā describing Śiva swallowing Śukrā-
Pūrva 16.42-45. cārya. (Same in the Śiva Rudra-Yuddha 48.2-5.

Skanda-Revā A description of spring on the Himalaya Moun-
150. 14-18 tain.

Skanda-Mahe- A description of battle between Viṣṇu and
śvara 19.51-80. Kālanemi.

Skanda, Mahe- Some striking imageries.
śvara 20-21.

Skanda, Maheś. A few imageries when the blazing column of fire
Aruṇācala emerged before Viṣṇu and Brahmā.
10.8-17

Skanda, Maheś. A description of Pārvatī's beauty on the mountain
Aruṇā 18.8-13. Aruṇācala.

Śiva, Rudra Kumāra Kārtikeya as described by Nārada.
4. 54-60

Śiva, Vāyaviya A description of the mountain Mandara.
Pūrva. 24-10-20

Śiva, Vāyaviya.
Pūrva. 24.18-19

गुहामुखैः प्रतिदिनं व्यात्तास्यो विपुलोदरैः ।

अजीर्णलावण्यतया जृम्भमाण इवाचलः ॥

प्रसन्नव जगत्सर्वं पिबन्निव पयोनिधिम् ।

वमन्निव तमोऽन्तस्थं माद्यन्निवखमम्बुदैः ॥

Harivaṁśa, A description of the watersports of Kṛṣṇa, Bala-
Viṣṇu 88.89. rāma and their queens.

,, 89. 46-47

कुशेशयाकोशविशालनेत्राः

कुशेशयापीडविभूषिताश्च ।

कुशेशयानां रविबोधितानां

जहूः श्रियं ताः सुरवारमुख्याः ॥

स्त्रीवक्त्रचन्द्रैः सकलेन्दुकल्पैः

रराज राजञ्छतशः समुद्रः ।

यदृच्छया देवविधानतो वा

नभो यथा चन्द्रसहस्रकीर्णम् ॥

Hariv.

Viṣṇu 95.

A description of the beauty of Prabhāvati by Pradyumna.

Ibid. 2-3—

तवाननाभो वरगात्रि चन्द्रो

न दृश्यते सुन्दरि चारुविम्बः ।

त्वत्केशपाशप्रतिमैर्निरुद्धो

बलाहकैश्चारुनिरन्तरोरु ॥

संदृश्यते सुभ्रु तडिद् घनस्था

त्वं हेमचावर्भरणान्वितेव ।

मुञ्चन्ति धाराश्च घना नदन्त—

स्त्वद्धारयष्टेः सदृशा वराङ्गि ॥

Viṣṇu III. 7.

स्फटिकगिरिशिलामलः क्व विष्णु—

मर्नैसि नृणां क्व च मत्सरादिदोषः ।

न हि तुहिनमयूखरश्मिपुञ्जे

भवति हुताशनदीपितजः प्रतापः ॥

Ibid. V. 6.

A description of the rainy season.

Ibid. 40-41.

निर्गुणेनापि चापेन शक्रस्य गगने पदम्

अवाप्यताविवेकस्य नृपस्येव परिग्रहे ॥

मेघपृष्ठे बलाकानां रराज विमला ततिः ।

दुर्वृत्तै वृत्तचेष्टेव कुलीनस्यातिशोभना ॥

Viṣṇu V. 10.

A description of autumn.

Ibid. 2-10.

तारकाविमले व्योम्नि रराजाखण्डमण्डलः ।

चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥

शनकैश्शनकैस्तीरं तत्यजुश्च जलाशयाः ।

ममत्वं क्षेत्रपुत्रादिरूढमुच्चैर्यथा बुधाः ॥

APPENDIX B

Expressions Similar to Those of Kālidāsa in the Purāṇas

Skanda, Kāśī, 59 65-78.

The penance of Dhūta
pāpā to obtain a suitable
husband.

Compare *Kumāra-Sambhava*

V. 12-13, 20, 22, 25-28.

Pārvatī engaged in austerities
in order to win Śiva.

क्व सा बालातिमृद्वंगी क्व च तत्तादृशं तपः ।
कठोरवर्षमसंसाध्यमहो सच्चेतसो धृतिः ॥
धारासारासु वर्षासु महावातवतीष्वलम् ।
शिलासु सावकाशासु सा बह्वीनरनयन्निशाः ॥
श्रुत्वा गर्जरवं घोरं दृष्ट्वा विद्युच्चमत्कृतीः ।
आसारसीकरैः क्लिन्नान चकम्पे मनाक् च सा ॥
तडित्सफुरन्ती त्वसकृत्तमिस्रासु तपोवने ।
यातायातं करोतीव द्रष्टुं तत्तपसः स्थितिम् ॥
तपत्तुरेव साक्षाच्च कुमारीकैतवात्किल ।
पञ्चाग्नीन्परिधायात्र तपस्यति तपोवने ॥
जलाभिलाषिणी बाला न मनागपि सापिवत् ।
कुशाग्रतोयपृषतं पञ्चाग्निपरितापिता ॥
रोमाञ्चकंचुकवती वेपमानतनुच्छदा ।
पर्याक्षिपत्क्षपाः क्षामाः तपसा हैमनीश्च सा ॥
निशीथिनीषु शिशिरे श्रयन्ती सारसं रसम् ।
मेने सा सारसैः केयमुद्यताद्येति पद्मिनी ॥
मनस्विनामपि मनो रागतां सृजते मधौ ।
तदोष्ठपल्लवाद्रागौ जहे माकन्दपल्लवैः ॥
वसन्ते निवसन्ती सा वने बालाचलं मनः ।
चक्रे तपस्यपि श्रुत्वा कोकिलाकाकलीरवम् ॥
बन्धुजीवेऽधरर्षिच कलहंसे कलागतीः ।
निक्षेपमिव साक्षिप्त्वा शरद्यासीत्तपोरता ॥

Skanda. Maheśvara. 21.
64-65.

Compare *Kumārasambhava*
III. 67.

ददर्श गिरिजां देवोऽब्धिर्यथा शशिनः कलाम् ।
चारुप्रसन्नवदनां बिम्बोष्ठीं सस्मितेक्षणाम् ॥

The account of the destruction of Kāmadeva by Śiva.

Kāmadeva's destruction by Śiva.

Skanda, Maheśvara, Aruṇācala, Uttara 18. 52-56, 72-75, 78. a description of Pārvati's austerities.

Compare Kumārasāmbhava 5. 14-15, 19., also 12-13. 20, 22, 25-28.

अनन्तरं सा धम्मिल्लं मन्दारप्रसवोचितम् ।
 जटाभरत्वं तपसे गमयामास पार्वती ॥
 हंसचिह्नदशं हित्वा दुकूलं मिहकालघु ।
 परुषं सुकुमारांगी परिधेत्तेस्म वल्कलम् ॥
 अपि प्रसूनावचयनिस्सहांगुलिपल्लवा ।
 अलावीदतितीक्ष्णाग्राप्यविकारं कुशानि सा ॥
 वज्रसूचिनिर्भरांगौरविच्छिन्नानि कण्टकैः ।
 शिरीषमृद्धी शाण्डिल्यपल्लवान्युच्चिकाय सा ॥
 पावन्यां कमलानद्यां प्रातर्विहितमज्जना ।
 अर्चयामास रक्ताब्जैर्यथाविधि विभाकरम् ॥
 वर्षरात्रीषु धाराभिः सह वारिधरा पुनः ।
 सौदामिनीव ददृशे तमसि स्तिमिताकृतिः ॥
 पाणिपादेन पद्मानि मुखेन च कलानिधिम् ।
 प्रदर्शयत्वनायासान्निभ्ये सा हैमनी निशाः ॥
 निवारबीजदानेन सा मृगानप्यपोषयत् ।
 अज्ञातहिंसाभिभवानाश्रमोपान्तवर्तिनः ॥
 कृतालवालसलिलैः सुवालाकलशाहृतैः ।
 वात्सल्याद्बद्धयामास पूर्णानाश्रमपादपान् ॥
 अनुदिनमरुणाचलेश्वरं सा
 प्रणतवती विहितप्रदक्षिणाद्यैः ।
 शिवनिगमविधानवेदिनी सा
 व्यरचयदद्रिमुता चिरं तपस्याम् ॥

Skanda, Maheśvara
 14. 30-32

compare
 Kumārasāmbhava

A description of Śiva
 engrossed in austerities

3.49-50
 Śiva engrossed in Samādhi

ददर्श च महेशानं नासाप्रकृतलोचनम् ।
 देवदारुद्रुमच्छायावेदिकामध्यमाश्रितम् ॥

समकायं सुखासीनं समाधिस्थं महेश्वरम् ।
निस्तरङ्गं विनिर्गृह्य स्थितमिन्द्रियगोचरान् ।
आत्मानमात्मना देवं प्रविष्टं तपसो निधिम् ॥

Śiva, Rudra,

Satī, 17.19-20

The couple of Śiva and
Satī compared to
Citrā and Candramas

Raghuvamśa 1.46.

The couple of Dilipa
and Sudakṣiṇā com-
pared to Citrā-Candra-
mas.

काप्यभिष्या तयोरासीच्चित्राचन्द्रमसोर्यथा ।

रेजे सती हरं प्राप्य स्निग्धभिन्नाञ्जनप्रभा ॥

Śiva, Rudra, Pārvatī

6.9-16

The expectant Menā
before the birth of
Pārvatī

Raghuv. 3.2-3, 5-7.

The expectant
Sudakṣiṇā before the
birth of Raghuv.

देहसादादसम्पूर्णभूषणा लोध्रसम्मुखा ।

स्वल्पभेन्दुक्षये कालं विचेष्ट्यर्क्षा विभावरी ॥

तदाननं मृतसुरभि नायं तृप्तिं गिरीश्वरः ।

मुने रहस्युपाघ्राय प्रेमाधिक्यं वभूव तत् ॥

मेना स्पृहावती केषु न मे शंसति वस्तुषु ।

किञ्चिद्विष्टं ह्लियापृच्छदनुवेलं सखीर्गिरिः ॥

Śiva, Rudra, Pārvatī

7.2,5 a description of
Menā's labour room

Raghuv. 3.15-16, 19.

a description of Suda-
kṣiṇā's labour room.

अरिष्टशय्यां परितस् सद्विसारि सुतेजसा ।

निशीथदीपा विहितत्विष आसन्नरं मुने ॥

×

×

×

तच्छुद्धान्तचरायाशु पुत्रीजन्म सुशंसते ।

सितातपत्रं नादेयमासीत्तस्य महीभूतः ॥

Śiva, Rudra, Pārvatī 7. 18-24

Pārvatī's childhood.

Kūmāra, 1. 27-30 Pārvatī's

childhood.

दृष्टिः पुत्रवतोऽप्यद्रेस्तस्मिस्तुष्टिं जगाम न ।

अपत्ये पार्वतीत्याख्ये सर्वसौभाग्यसंयुते ॥

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः ।
 विशेषसंगा भवति सहकारे मुनीश्वर ॥
 पूतो विभूषितश्चापि स बभूव तथा गिरिः ।
 संस्कारवत्यैव गिरा मनीषीव हिमालयः ॥
 प्रभामहत्या शिखयैव दीपो भुवनस्य च ।
 त्रिमार्गयैव सन्मार्गस्तद्वद्गिरिजया गिरिः ॥
 कन्दुकैः कृत्रिमैः पुत्रैः सखीमध्यगता च सा ।
 गंगासैकतवेदीभिर्बाल्ये रेमे मुहुर्मुहुः ॥
 अथ देवी शिवा सा चोपदेशसमये मुने ।
 पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरौ ॥
 प्राक्तना जन्मविद्यास्तां शरदीव प्रपेदिरे ।
 हंसालिः स्वर्णदी नक्तमात्मभासो महौषधीम् ॥

Śiva, Rudra, Pārvatī 8.51
 Having heard the praise of
 Śiva from Nārada, the young
 Pārvatī bends her head in
 shyness.

Kumārasambhava 6.84
 Having heard the praise of Śiva
 from Nārada Pārvatī bends her
 head in shyness

ततः काली कथां श्रुत्वा नारदस्य मुखात्तथा ।
 लज्जयाधोमुखी भूत्वा स्मितविस्तारितानना ॥

Śiva, Rudra, Pārvatī 28. 49-
 50 Pārvatī attained Siva. Her
 austerities were duly reward-
 ed.

Kumārasambhava. 5. 86
 Pārvatī's austerities were duly
 rewarded.

इत्युक्ते देवदेवेन पार्वती मुदमाप सा ।
 तपोजातं तु यत्कष्टं तज्जहौ च पुरातनम् ॥
 सर्वः श्रमो विनष्टोऽभूत्सत्यास्तु मुनिसत्तम ।
 फले जाते श्रमः पूर्वं जन्तोर्नाशमवाप्नुयात् ॥

Śiva, Rudra, Pārvatī 32.18-19
 Himālaya welcomes the seven
 sages

Kumārasambhava 6.54-55.
 Himālaya welcomes seven
 sages.

वामनस्य फलं यद्वज्जन्मान्धस्य दृशौ यथा ।
 वाचालत्वञ्च मूकस्य रङ्गस्य निधिदर्शनम् ॥
 पङ्गोर्गिरिवराक्रान्तिर्वन्ध्यायाः प्रसवस्तथा ।
 दर्शनं भवतस्तद्वज्जातं नो दुर्लभं प्रभो ॥

Śiva. Rudra, Pārvati 45.26-32

The women of Himālaya
rush to see Śaṅkara, the
bridegroom.

Kumārasambhava 7.57-61.

The women of Himālaya
rush to see Saṅkara, the
bridegroom.

also Raghuvamśa 7.5-10

The women of Vidarbha
rush up to see Aja, the
bridegroom.

मज्जनं कुर्वती काचित्तच्चूर्णसहिता ययौ ।
द्रष्टुं कुतूहलाढ्या च शंकरं गिरिजावरम् ॥
काचित्तु स्वामिनः सेवा सखीयुक्ता विहाय च ।
सुचामरकरा प्रीत्यागाच्छम्भोर्दर्शनाय वै ॥
काचित्तु बालकं हित्वा पिबन्तं स्तन्यमादरात् ।
अतृप्तं शंकरं द्रष्टुं ययौ दर्शनलालसा ॥
रशनां बध्नती काचित्तयैव सहिता ययौ ।
वसनं विपरीतं वै धृत्वा काचिद्ययौ ततः ॥
भोजनार्थं स्थितं कान्तं हित्वा काचिद् ययौ प्रिया ।
द्रष्टुं शिवावरं प्रीत्या सतृष्णा सकुतूहला ॥
काचिद्धस्ते शलाकां च धृत्वाञ्जनकरा प्रिया ।
आञ्जित्वेकाक्षि संद्रष्टुं ययौ शैलसुतावरम् ॥
काचित्तु कामिनी पादौ रंजयन्ती ह्यलक्तकैः ।
श्रुत्वा घोषं च तद्धित्वा दर्शनार्थमुपागता ॥

Matsya 10.24-25

Kumārasambhava 1. 2

A description of Himalaya

गन्धर्वैश्च पुरा दुग्धा वसुधा साप्सरोगणैः ।
वत्सं चैत्ररथं कृत्वा गन्धान्पद्मदले तथा ॥
दोग्धा वररुचिर्नाम नाट्यवेदस्य पारगः ।
गिरिभिर्वसुधा दुग्धा रत्नानि विविधानि च ॥

Matsya 154.470-474. The
women of Himālaya rush
to see Śaṅkara, the bride-
groom.

Kumāra. 7.57-61 also Rag-
huv. 7.5-10 as above.

तं प्रविशन्तमगात्प्रविलोक्य व्याकुलतां नगरं गिरिभर्तुः ।
व्यग्रपुरन्धिजनं जययुक्तं धावितमार्गजनाकुलरथ्यम् ।

हर्म्यगवाक्षगतामरनारीलोचननीलसरोरुहमालम् ।
 सुप्रकटा समदृश्यत काचित् स्वाभरणांशुवितानविगूढा ॥
 काप्यखिलीकृतमण्डनभूषा व्यक्तसखीप्रणया हरमैक्षत् ।
 काचिदुवाच कलं गतमाना कातरतां सखि मा कुरु मूढे ॥
 दग्धमनोभव एव पिनाकी कामयते स्वयमेव विहर्तुम् ।
 काचिदपि स्वयमेव पतन्ती प्राह परां विरहस्खलिताङ्गीम् ॥
 मा चपले मदनव्यतिषङ्गं शंकरजं स्वलनेन वद त्वम् ।
 कापि कृतव्यवधानमदृष्ट्वा युक्तिवशाद् गिरिशो ह्ययमूचे ॥

Matsya 154. 478

एवमभूत् सुरनारिकुलानां चित्तविसंष्टुलता गुरुरागात् ।
 शंकरसंश्रयणाद्गिरिजाया जन्मफलं परमं त्विति चोचुः ॥

Bṛhaddharma. 222. 32 Muni
 Kutsa is depicted practising
 penances inside a pond
 during winter.
 He is calm even in cold
 water and is compared to an
 undisturbed lamp in a place
 away from the wind.

Kumārasambhava 5. 26-27
 Pārvatī engaged in austeri-
 ties also Kumāra. 3. 48 Śiva
 engrossed in Samādhi.

निमज्ज्य तस्मिन्नपि माघमेकं
 तत्पश्चिमे रोधसि सन्निविष्टः ।
 चक्रे तपो निश्चलगात्रयष्टि—
 निर्वातनिष्कम्प इव प्रदीपः ॥

HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

[‘पुराणम्’ पत्रिकाया गते जनवरी अङ्के (XV.1) अस्य लेखस्य पूर्वाशः (अंग्लभाषायाः ए अक्षरादारभ्य जे अक्षर पर्यन्तं) प्रकाशितः । अत्र तस्य लेखस्य अग्रिमभागः प्रकाश्यते । अत्र लेखकेन स्कन्दपुराणमाधारीकृत्य तीर्थानां परिचयः प्रदत्तः । लेखकेन अन्य प्रमाणानामपि साहाय्यं गृहीतम् ।]

Kailāsa—Mount Kailāsa is identified with the Kangrinpoche¹ of the Tibetans. It is situated about twenty five miles to the north of Mānasarovara. It is said to be the abode of Mahādeva and Pārvaṭī. Through the ravines on either side of the mountain, is the passage by which the pilgrims perform their perambulation in two days. The identification of the Kiunlum² range with Kailāsa is a mistake. It is further mentioned that Badarikaśrama stands on the Kailāsa mountain.³ It is also identified with Hema-kūṭa.⁴ According to N. L. Dey the four rivers stem forth from the mountain or the lakes. The mythical tale is current to the effect that the Indus on the north sprang forth from the mouth of the lion. The Śatadru on the west issued from the Ox, Karṣali on the south flowed from the pea-cock, and the Brahmaputra on the east rose from the Horse.⁵ Dr. Kane⁶ has identified it with Mount Kailāsa which is a peak of the Himālayas. It is 22000 feet above sea level and twenty five miles to the north of Mānasa Lake. The altitude of this mountain is referred to as 6 Yojanas.⁷

The Kailāsa range⁸ runs prallel to the Ladakh range 50 miles behind the latter. It may be identified with the Vaidyuta-parvata. Kumaun and Garwal mountains are included in the Kailāsa range.⁹ According to the Sk.P.¹⁰ the king Citraratha

1. Geog. Dic, P. 82
2. Map of Tibet in Dr. Waddell's Lhasa and its mysteries P. 40.
3. Mbh. Vana. Ch. 157.
4. Mbh. Bhīṣma Ch. 6.
5. JASB (1848) P. 329, ref. by Dey. P. 82-83.
6. Hist. Dhs. IV. P. 760.
7. Mbh. Vana. 139. 41.
8. Hist. Geog. P. 88.
9. Hist. Geog. P. 88.
10. Sk. Ma. Ke. 17.95 and 98.

visited this mountain by the aeroplane offered by Lord Śiva. It finds mention in the Sk. P. as one of the great mountains of India.

Kālabhairava—The temple of Śri Kālabhairava¹ is situated in Vārāṇasi. It removes the sins of its devotees by inflicting severe punishments. The Liṅga Purāṇa also refers to it in the same way.²

Kālamādhava—The temple of the God known as Kālamādhava³ stands in the neighbourhood of Kālabhairava in Vārāṇasi.

Kalāpagrāma—According to the Sk. P. Kalāpagrāma is a very holy place. Replying to the question of Arjuna⁴ as to the location of this place Nārada observed that the extent of this place was 100 Yojanas and it was situated at the distance of 100 Yojanas from Kedāra, after which the land is known as Bālu-kārṇava. The Brahmins of this village are held in deep reverence. Kapila requested Nārada to give him Brahmins of Kalāpagrāma.⁵ Since he contemplated to make donation of Land to them.

Modern researchers have attempted to furnish elaborate accounts of this place. Dr Kane⁶ is inclined to locate it near Badarikāśrama. According to him Devāpī stays there and will be the usherer of the age called Kṛta, immediately after the termination of Kaliyuga. N.L. Dey⁷ opines that it is a village where Maru and Devāpī, the last kings of the Solar and Lunar races respectively performed austere penance to reappear as kings of Ayodhyā and Hastināpur after the annihilation of the Mlecchas by Kalki, the tenth incarnation of Viṣṇu.⁸ The two major Epics and the Purāṇas locate it on the Himālayas near Badarikāśrama.⁹ Again the Vāyu Purāṇa¹⁰ assigns its situation to this Himalayan country where Urvaśī passed some time with Purūravas¹¹. N.L.

1. Sk. Ka. 33. 114-115.
2. L. I 92.132—ref. Hist. Dhs. IV. P. 760.
3. Sk. Ka. 61.186.
4. Sk. Ma. Kau. 6.32-44.
5. Sk. Ma. Kau. 6. 57-59.
6. Hist. Dhs. IV P. 760.
7. Geog. Dic. p. 84.
8. Kalki Purāṇa III ch. 4.-ref. by Dey p. 84.
9. Mbh. (Mauśala. ch. 7) ; Bhag. p. X ch. 87. v. 7, Brihat Nāradiya ch. 66.
10. Vāyu p. ch. 91.
11. Geog. Dic. p. 84.

Dey observes that it is situated near the source of the Saraśvatī, a tributary of the Alakanandā in Badrināth in Garwal.

Kāla-Vināyaka :—The temple of Kālavināyaka is situated to the south of Piciṅḍila Vināyaka in Vārāṇasī.¹

Kalaśeṣa :—The phallus of the Lord Śiva known as Kāla Liṅga or Kalaśeṣa is situated to the west of Candreśatīrtha in Vārāṇasī. The temple of Yamaliṅga also stands in the vicinity of this Tīrtha.² It may be identified with Kalaśeśvara that finds mention in the Liṅga Purāṇa.³ The Padma Purāṇa⁴ also refers to it.

Kāleśvara :—The great phallus known as Kāleśvara⁵ Mahāliṅga is situated to the North west of the Gaṅgā. The temple of Piṅgalesvara stands to the north of this tīrtha. It finds mention in the Liṅga Purāṇa⁶ also.

Kalipriya-Vināyaka :—This is one of the temples of Gaṇeśa. It is located to the north of Simhatuṅḍa in⁷ Vārāṇasī.

Kamaṭharūpa tīrtha :—According to the Sk. P.⁸ there are thirty Tīrthas in the form of tortoise.

Kāmpilyanagara :—Though the location of this place is not clear in the Sk.P.⁹ the name of the king Vīrabāhu is associated with this place as its ruler. The king was speaker of the truth and free from anger. He had direct vision of the supreme Brahma. N. L. Dey identifies it with Kampil, which is located in the district of Farrukhabad in the United Provinces. It stands on the bank of the old Ganges between Budaon and Farrukhabad. It was the Capital of Drupada, who was the king of south Pāñcāla. The marriage of Draupadī was celebrated in this Place. Its identification with Kampil by General Cunningham and by Fuhrer¹¹ appears to be correct and reasonable.

1. Sk. Ka. 57.105.
2. Sk. Ka. 69.107.
3. Liṅga Purāṇa-ref. by Hist. Dhs. IV p. 761.
4. Padma Purāṇa I, 37.7—ref. by Ibid.
5. Sk. Ka. 53.57-58.
6. L. P. I 92.136.-ref. Hist. Dhs. IV. p. 761.
7. Sk. Ka. 57.99.
8. Sk. Ka. 61.207-208.
9. Sk. Vai. Ma. Ma. 11.3.
10. Geog. Dic. p. 88.
11. Arch. S. Rep. I. p. 225-ref. by Dey p. 88.

Weber¹ and Zimmer take Kāmpila as the name of a town known as Kāmpilya in latter literature which was the capital of Pāñcāla. Kāmpilya is identical with modern Kampil on the old Ganges between Budaon and Farrukhabad.² Its distance from the railway station of Kaimganj³ (B. B. and C. I. Rly) does not exceed five miles. A section of scholars⁴ hold that the celebrated astronomer Vārāhamihira was born in that place.

Kanakhala :—The Sk. P.⁵ refers to it as a very sacred place. But the question of its location remains a matter of speculation. Accompanied by Brahmā and other deities the God Rudra⁶ paid a visit to this holy place. It finds mention in several other Purāṇas⁷. And in accordance with the account furnished by them, it has been located in four different places. They may be set down in the following order :—(a) It is situated on the bank of the Ganges about two miles from Haridvāra, (b) it is situated in Gayā and to the north and south of it are the Mānasa Tīrthas, (c) It has also been located at the river Narmadā, (d) It is situated at Mathurā. An account has been narrated in order to stress the power of its bringing about spiritual exaltation. A barber named Kāmpilya who was an inhabitant of Pāñcāla, took a bath in the Yamunā and was born as a Brāhmaṇa. N. L. Dey⁸ observes that it is now a small village two miles to the east of Haradvāra. It stands on junction of the Ganges and Niladhārā. It is traditionally believed that Dakṣa⁹ Yajña was celebrated in this place. B. C. Law¹⁰ has also endorsed his view without making any specific mention of his name. Further it is stated that Kanakhala stands on Mount Abu in Rājasthāna.

Kandarpa Kuṇḍa :—This is a reservoir in Ayodhyā. It is situated in the neighbourhood of Ratikuṇḍa. The sanctity of

1. Hist Geog. P. 92.
2. Cunningham A. C. I.; 413, ASRI—255.
3. Hist-Geog. P. 92.
4. B. C. Law Voluma Part II, 240.
5. Sk. Ma. A. Ch. M. U. 2-35.
6. Hist. Dhs. IV P. 762.
7. Geog Dic. P. 88.
8. Kūrma P. Ch. 36.
Vāmana P. Ch. 4.34.
9. Hist. Geog. P. 89.
10. Hist. Geog. P. 317.

both the pits has been glorified by the Sk. P.¹ A holy bath in these two shrines on the 5th day of Māgha has been highly eulogised.

Kāntipura :—According to the Sk. P.² Kāntipura included as many as nine lacs of villages. As to its location no light has been thrown by the Skanda Purāṇa³. Dr. Cunningham⁴ identifies it with Kotwal, twenty miles north of Gwalior. According to Wright⁵ Kāntipura or Kāntipurī is one of the ancient names of Kāthmāṇḍu in Nepal. It has also been located on the bank of the Ganges near Allahabad by the Viṣṇu-Purāṇa⁶. Dr. Kane⁷ observes that Kāntipurī, in the Mirzapur district was the capital of the Bhāraśivas

Kānyakubja—According to the Sk. P.⁸ Kānyakubja contained thirty six lacs of villages whereas Nepala comprised one lac of villages. The Sk. P. has not furnished any additional information regarding them. However, it has been rightly identified by N. L. Dey⁹, with modern Kanauj. It is situated on the west bank of the Kālindī about six miles from the place at which the Gaṅgā and Kālindī have united together. This site has been located in the Farrukhabad district belonging to the united Provinces. It was the capital of the second or southern Pāñcāla during the golden period of Buddhism.¹⁰ It was the capital of Gādhirāja and birth place of Viśvāmītra,¹¹ Dr. Kane¹² also refers to it and seems to have identified it with Kanauj. B. C. Law avers that it was also known as Gādhīpura, Kuśasthala and Mahodaya.¹³ It is modern Kanauj. The city that bears the name of Kānyakubja was included within the territorial Jurisdiction of Pāñcāla.¹⁴ The

1. Sk. Vai. Ayo. 8.7-8.
2. Sk. Ma. Kau. 39.132.
3. Sk. Ka 6.68.
4. Arch. S. Rep. Vol. II. p. 308.
5. Hist of Nepal, pp. 9, 154.
6. Viṣṇu Purāṇa IV Ch. 24.
7. Hist. Dhs. IV P. 762.
8. Sk. Ma. Kau. 39.129.
9. Geog. Dic. P. 90.
10. David's Buddhist India By Dr. Rhys. P.27.
11. Rāmāyaṇa, Bālakāṇḍa.
12. Hist. Dhs. IV P. 763.
13. Abhidhāna—Rājendra IV 246.
14. E. I. IV 246.

old capital of Kānyakubja was originally called Kusumapura.¹ According to Hiuen Tsang the Ganges was on the west side of Kanauj and not on the east, as held by Dr. Cunningham. This Kingdom was about 4000 li its circuit.

Kaparda Vināyaka—It is one of the subtīrthas of Vārāṇasī.² This shrine is mentioned in connection with the description of the several temples dedicated to Gaṇeśa.

Kapardīśa—This is a phallus of lord Śiva situated to the north of Pitriśa tīrtha in Vārāṇasī.³ It was ushered into existence by God Gaṇeśa known as Kapardī Vināyaka. There stands a reservoir, known as Vimalodaka, just before this shrine. Dr. Kane refers to one Kapardīśvara which may be identical with it.

Kapardīśvara—It may be identified with Kapardīśa as mentioned above.⁵

Kapilā Hrada—According to the Sk.P⁶ Kapilā Hrada is a lake brought into existence by God Maheśvara in Vārāṇasī. All the deities are said to have taken bath in this sacred reservoir. The same reservoir carries ten distinct names at different times. Dr. Kane⁷ refers to one Kapilā Hrada in Vārāṇasī which may be identical with it.

Kapiladhārā—Same as Kapilāhrada⁸ (Q. V.) in Vārāṇasī.

Kapileśa—This is the temple of Lord Śiva known as Kapileśa⁹, in Vārāṇasī. The phallus was established by Kapila and hence so called after his name. What to speak of a man, even a monkey attains liberation by paying a visit to this Phallus. Dr. Kane¹⁰ has rightly assigned its location in Vārāṇasī, giving references to the Skanda Purāna.

Karkoṭavāpī :—This is a sacred¹¹ well in Vārāṇasī. It is situated to the south west of Marīcikuṇḍa.

1. Hist. Geog. P. 93.
2. Sk. Ka. 57.123-125.
3. Sk. Ka. 54.1-3.
4. Hist. Dhs. IV P. 763.
5. Sk. Ka. 69.67.
6. Sk. Ka. 62.47-65.
7. Hist. Dhs. IV P. 764.
8. Sk. Ka. 62.47-65.
9. Sk. Ka. 33.158-159.
10. Hist. Dhs. IV p. 764.
11. Sk. Ka. 18.16.

Kāśī :—In the Sk. P. a separate section has been devoted to the glorification of this holy place. It bears the title of *Kāśīkhaṇḍa*. According to this *Purāṇa*¹ it is situated on the north bank of the Ganges which falls into the Eastern ocean i. e. Bay of Bengal. The city of *Vārāṇasī* was built by *Viśva Karman* as the permanent dwelling place of *Gaurī* by the order of God *Śiva*. Its situation extends over an area of ten miles. It contains beautiful places. Since this city of temples is never abandoned by Lord *Śiva*, it bears the significant name of *Avimukta*. It is one of the seven sacred cities of India, which are considered as the bestowers of spiritual emancipation. The area of ten miles lies between the rivers *Varuṇā*³ and *Asī* and this fact lies at the bottom of the name of *Vārāṇasī*. (*Varuṇā-Asī*). The super sanctity of this place has been repeatedly emphasised by all the *Purāṇas*. It has been stated that even the immortal deities cherish the ardent desire of dying at *Vārāṇasī*, not to speak of mortal human beings. Dr. Kane⁴ has rightly observed, "There is hardly any city in the world that can claim greater antiquity, greater continuity and greater popular veneration than *Vārāṇasī*." It has been a holy city for at least thirty centuries. Innumerable verses are found in the *Purāṇas* and *Epics* in the praise of this holy city. Several volumes have been written about *Vārāṇasī* during the last hundred years and hence it is not possible to do justice here to this vast mass of literature on *Vārāṇasī*. According to the Sk. P.⁵ there are several islands (*Dvīpas*) on this earth. Amongst them *Jambu dvīpa* is the best of all. This *Jambu dvīpa* in its turn comprises nine different countries which bear the name of *Varṣa* and *Bhāratavarṣa* is the best of all of them. It is a place in which performance of meritorious deeds has gained ascendancy over other things. And hence even the deities of heaven prefer to be born in this land. The area of this *Bhāratavarṣa* has been asserted to be nine thousand *Yojanas* i. e. seventy-two thousand miles and is situated to the south of *Meru*. There are so many places of Pilgrimage in

1. Sk. Vai. P.M. 12.35-42.
2. Sk. Ka. 6.68 (Vide Supra page 69).
3. Sk. Vai. B.M. 1 29.
4. Hist Dha. IV P. 618-642.
5. Sk. Ka. 22.52-61.

Bhāratavarṣa. But Avimukta i.e. Vārāṇasī surpasses all the holy places which are scattered over her soil. there are innumerable sub-tīrthas in Vārāṇasī, including Phalli, reservoirs and images of Gaṇeśa and other deities. It is not a holy place only for the Śaivites but the Vaiṣṇavite sect also holds it in deep reverence. It is an obvious fact that innumerable temples and images of Viṣṇu in different forms are found in Vārāṇasī.¹

The highly praised reservoirs² like Maṇikarṇikā, Jñānavāpī, Viṣṇupada and Pañcanada-hrada are located at different parts of Vārāṇasī.

According to the Sk. P.³ Lord Viṣṇu will leave this earth after the expiration of ten thousand years of Kaliyuga, and after the expiration of five thousand years the river Jāhnavī will leave this earth. And after two and a half thousand years the deities will bid farewell to this earth. But the holy place like Kāśī will never perish, and hence the Ganges flows towards the northern directions in order to maintain its contact with this sacred place. It is due to its association with Kāśī that the Ganges finds it possible to remove⁴ the sins. N.L. Dey⁵ observes that Kāśī was properly the name of the country of which Benares was the capital. the Harivaṁśa⁶ has furnished an elaborate but rather complex account about Divodāsa and Vārāṇasī. It deals with the dynasty of Āyus, one of the sons of Aila. One of the scions of this dynasty was Śunahotra, who had three sons, bearing the names of Kāśa, Śala and Gṛtsamada. From Kāśa arose a branch called Kāśāyana. Dhanvantari, a descendant of Kāśa, became the ruler of that line. Divodāsa was a great grandson of Dhanvantari. He killed 100 sons of Bhadrāsreṇya, who first was lord of Vārāṇasī. Then Śiva sent his Gaṇa Nikumbha to destroy Vārāṇasī which had been occupied by Divodāsa. Nikumbha brought about the destruction of this city by the power of his curse. It remained in a completely dilapidated state for one thousand years. When it became devastated it came to

1. Sk. Ka. 61. 207-208.

2. Sk. Vai. B. M. 1. 30.

3. Sk. Vai. Ka. M. 4. 37-40.

4. Sk. Vai. Ka. M. 4. 43-44.

5. Geog. Dic. P. 95.

6. Harivaṁśa I. Chap. 29-ref. by Dr. Kane.

called Avimukta and Śiva resided there. It was again rehabilitated by Durdama, a son of Bhadrāśreṇya. He was spared by Divodāsa due to his tender age. Thereafter Pratardana, son of Divodāsa seized it from Durdama. Alarka, grandson of Divodāsa and king of Kāśī, again established Vārāṇasī. This legend may contain some germs of truth, viz. that Vārāṇasī was reduced to ruins for several times and had often changed hands. Aśvaghoṣa¹ appears to have identified Vārāṇasī with Kāśī. It is also narrated that Buddha² took shelter under the shadow of a tree near Vaṇārā, which is probably the Varāṇā. It is thus clear that Vārāṇasī and Kāśī became synonyms at least some time about the first century A.D.

According to the Sk. P. the names Kāśī, Vārāṇasī and Avimukta are employed as synonyms. It is also known as Ānanda-kānana, Śmaśāna and Mahāśmaśāna. The name Kāśī³ is derived from the root √Kāś to shine. The city of Kāśī became famous by that name because it sheds light on the way to Nirvāṇa or the word Kāśī is significant because of the fact that the Supreme Lord Śiva shines there with divine splendour.

The derivation of the word Vārāṇasī⁴ has been furnished by several Purāṇas. They are unanimous in maintaining that its formation should be sought in two rivers namely Varāṇā, and Asī. It is worthwhile to mention that these two rivers are respectively the northern and southern boundaries of the modern city of Vārāṇasī.

It is clear that Vārāṇasī was that strip of land, the four boundaries of which were the Ganges to the east, Asī to the south, the shrine of Dehalī-Vināyaka to the west, and the river Varāṇā to the north. In the 7th century Hiuen Tsang, the Chinese Pilgrim, notes that Benares was 18 Lis (about 3½ miles) in length and about five or six lis (a little more than a mile) in breadth. This makes it clear that the city was then girded as now by the Varāṇā and Asī.⁵

1. Buddha Carita—15.101.
2. S. B. E. Vol. 49. Part I. P. 169.
3. Sk- Ka. 26.67.
4. Sk. Kāśī khaṇḍa.
5. Hist. hs. IV p. 629.

According to the Skanda-Purāṇa¹ there is no holy place at every step in Vārāṇasī which is not sanctified by the presence of a Liṅga i. e. an emblem of Śiva, the Matsya Purāṇa² narrated the story of Vyāsa, who begged alms from door to door at Vārāṇasī. But he failed to receive his response. There-upon he uttered a curse against the holy city.³

It is remarkable that a little to the north of Kāśī,⁴ Viṣṇu allotted a dwelling place to him called Dharma-Kṣetra. It is in that place that Viṣṇu assumed the form of Buddha. This is a clear reference to Sāranātha about five miles by road to the north of Vārāṇasī. Buddha delivered his first sermon there. Incurable diseases⁵ are got rid of by the sheer touch of the water that is poured upon the image of the deity. It would be far beyond the scope of this section to dilate upon the great traditions of learning associated with the name of Benares. From time immemorial it has been the chief seat of learning in India.

Kāśmīra :—According to the Sk. P.⁶ Kāśmīra is a place of pilgrimage. It has owned its unique position among other places of pilgrimage. It is embedded with precious stones, jewels and diamonds. It is the residence of Lord Maheśa.⁷ The country of Kāśmīra contained sixty-eight thousand villages⁸.

The name of Kāśmīra as country occurs in the Saindhavādi gaṇa⁹ also. Dr. Kane¹⁰ has observed that a treaty was concluded in 1846 between the British Government and the Mahārājā of Kāśmīr and Jammu. This delimited the boundary of it. To the east of it closed the river Indus and to the west flows the river Rāvī. The Kāśmīr¹¹ valley is about eighty four miles in length and 20 to 25 miles in breadth. According to Hiuen Tsang¹² the

1. Sk. Ka. 59.118.
2. Matsya P. Chap. 185. 17-45.
3. M. P. 185. 21-23.
4. Sk. Ka. 58. 71.
5. Sk. Ka. 67. 82-83.
6. Sk. Ma. Ke. 31. 96-100.
7. Sk. Ma. Ke. 34. 150.
8. Sk. M. Kau. 39. 142.
9. Pan. IV. 393-ref. by Dr. Kane P. 765.
10. Hist. Dhs. IV. P. 765.
11. Ibid.
12. Hist. Dhs. IV. P. 766.

area of the kingdom of Kāśmīra is about 7,000 li. (One li being equal to about 5½ miles). According to an ancient legend Kāśmīr was originally a lake called Satīśaras, six Yojanas in length and three Yojanas in breadth. In later time it came to be known as Satideśa¹.

It is said to have been originally colonised by Kāśyapa², and the hermitage of the Ṛṣi is still pointed out in the Hari mountain near Srinagar.

Kāśmīra maṇḍala :—Same as Kāśmīra.

Kauśaladeśa :—It finds mention in the Sk. P.³, which avers that the county of Kauśala contained ten lack of villages. But as to its location and other details no account has been provided by this Purāṇa. However, it was one of the sixteen contries of India. It was situated to the east of the Kurus and Pāñcālas and to the west of the Videhas from whom it was separated by the river Sadānīrā, probably in the Great Gaṇḍak.⁴ The Kośala⁵ country proper is said to have been divided into two. Rāma's elder son named Kuśa became the king of the southern Kośala and shifted his capital from Ayodhyā to Kuśasthālī, It is situated on the Vindhya range. Lava, the younger son, became the ruler of northern Kośala and set up his capital at the city of Śrāvastī.

Kedāra—(a) This is one of the phalli of Lord Śiva in Vārāṇasī.⁶ (b) Further it is mentioned as a shrine existing to the north of Atrīśa or Atrikuṇḍa in Mahīnagara.⁷ It was founded by Nārada himself.⁸ (c) This is a place of pilgrimage⁹ in the Himalayan region. After traversing the snowy mountain up to ten Yojanas one can reach this holy place. (d) According to Badarikā-Māhātmya¹⁰ there stands a phallus of Lord Śiva known as Kedāraliṅga in Badarikāśrama also. A mere visit to this shrine has been highly eulogised.

1. N. M. 64-66.
2. Geog. Dic. P. 95-96.
3. Sk. Ma. Kau. 39. 154.
4. Hist. Geog. P. 99.
5. Ibid.
6. Sk. Ka. 33.172.
7. Sk. Ma. Kau. 57.1-2.
8. Ibid. Cf. Sk. Ma. Kau. 66-117.
9. Sk. Ma. Kau. 6.29-30.
10. Sk. Vai. B. M. 2.12-14.

N. L. Dey¹ has observed that the temple of the Kedāranātha, one of the twelve great Liṅgas of Mahādeva, stands on a rugged ridge. It juts out at a right angle from the snowy range of the Rudra Himalayas. Its location has been traced below the peak of the Mahāpanthā in the district of Garwal, Uttar Pradesh. It requires eight days to traverse the distance from Kedāra to Badrinātha on foot, although the distance between them is short as the crow flies. It is 15 or 16 days journey from Haridvāra to Kedāranātha. Besides this N. L. Dey has not referred to other shrines which also bear the name of Kedāra according to Sk. P. Dr. Kane² has referred to it and has located it at different places. Some of them coincide with the account given in the Sk. P. It is true that B. C. Law³ has referred to Kedāra, but has maintained silence about its location or any other detail there-of.

Keśavāditya—This is one of the sub-tīrthas of Vārāṇasī⁴. An individual who listens of its glory with deep devotion, receives unqualified exaltation.

Khakholkāditya—According to the Sk. P.⁵ this is one of the temples dedicated to Āditya. It is situated to the north of the Trvīṣṭapa tīrtha in Vārāṇasī.

Khāṇḍavaprastha—This city was given to the Pāṇḍavas by Dhṛtarāṣṭra.⁶ N. L. Dey⁷ thinks that it is the same as Indraprastha, which is identified with old Delhi. Dr. Kane⁸ has referred to it without making any observation regarding its location.

Kharvināyaka—The temple of Gaṇeśa known as Kharvināyaka⁹ is situated at the confluence of the Gaṅgā and Varuṇā in Vārāṇasī.

Kīraṇeśvara—It finds mention in the Sk. P.¹⁰ according to which it is one of the Phalli of Lord Śiva in Vārāṇasī. The son of the sage Mṛkaṇḍu remained engrossed in deep penance in this

1. Geog. Dic. P. 97-98.
2. Hist. Dhs. IV P. 768.
3. Hist. Geog. P. 97.
4. Sk. Ka. 51-82.
5. Sk. Ka. 50.2.
6. Sk. Vai. Ven. M. 29.10-11.
7. Geog. Dic. P. 99.
8. Hist. Dhs. IV P. 768.
9. Sk. Ka. 57.65.
10. Sk. Ka. 33. 154-156.

place. He installed a phallus of Śiva in this holy Land. It has been alluded to by Dr. Kane¹ also.

Kirāteśa—According to the Sk.P² the country of Kirāta contained one and a half lac of villages. The name occurs in it in association with the description of several countries of India. N. L. Dey³ identifies it with Tipārā. The temple of Tripureśvari at Udaipur in Hill Tipārā is one of the Piṭhas.⁴ It was the Kirrhadia of Ptolemy,⁵ and included Sylhet and Assam. The kirātas also lived in the Morung, west of Sikkim, They lived in the region from Nepal to the extreme east.⁶ B.C. Law⁷ observes that the land of Kirātas is in the Himalayas and is possibly in Tibet. Pliny and Megasthenes also mention the Kirātas under the name Skyrites. According to Megasthenes they were a nomadic people. It finds mention in the Nagarjunikond's Inscription of Virapurūṣadatta. The Kirātas of the Uttarāpatha are chastised as constituting a criminal tribe with predatory habits.⁸

Kirāteśa :—The Phallus of Lord Śiva set up by Kirāta in Kāśī is known as Kirāteśa. It is situated to the south of Kedāraliṅga⁹. It is also known as Kirāteśvara¹⁰. According to the Sk. P. this is the place where Lord Śiva assumed the form of a Kirāta. The temple of Kirāteśvara is situated opposite to Bhārabhūteśvara Liṅga.

Kokāvarāha :—It is a place of pilgrimage and one of the subtīrthas of Vārāṇasī. It is situated near Kiṭīśvaratīrtha.¹¹

Kolahaḷa Nṛsimha :—According to the Sk. P. this is one of the subtīrthas of Vārāṇasī.¹²

Kratviśvara :—The phallus of Lord Śiva known as Kratviśvara is situated on the bank of Varuṇā in Vārāṇasī.¹³

1. Hist. Dhs. IV P. 768.
2. Sk. Ma. Kau. 39.156.
3. Geog. Dic. P. 100.
4. Mbh. Bhīṣm. Ch. 9; Viṣṇu P.P. 2; Ch. 3.
5. JASB. XIX, 1850, P. 536.
6. JRAS. 1908 P. 326.
7. Hist. Geog. P. 98.
8. B. M. Barua, Aśoka and His Inscriptions, P. 100.
9. Sk. Ka. 55-8.
10. Sk. Ka. 69. 157-158.
11. Sk. Ka. 61.206.
12. Sk. Ka. 61.195.
13. Sk. Ka. 18.21.

Krauñca Parvata :- According to the Sk. P.¹ this mountain is situated in the island known as Krauñca Dvīpa (Q. V.) N.L. Dey² identifies it with that part of mount Kailāśa on which the lake is situated. Dr. Kane has referred to it. And he has endorsed the view set forth by N L. Dey³.

Kṣemakatīrtha—The temple of Gaṇeśa known as Kṣemaka⁴ is situated in Vārāṇasī. A worshipper of it becomes free from all troubles.

Kṣīrābdhitīrtha—This a reservoir and place of pilgrimage in Vārāṇasī. It is situated in front of Keśava tīrtha. To the south of this shrine stands the Śaṅkha-tīrtha.⁵

Kṣīrodaka Tīrtha—According to the Sk. P.⁶ this is a place of Pilgrimage in Ayodhyā. It is situated to the north west of Sītākuṇḍa. The Sk. P. reveals that it was this place where the king Daśaratha obtained Kṣīra (milk) after the performance of the sacrifice resulting in the birth of his sons.

Kubereśvara—The temple of Kubereśvara is situated to the south of God Viśvanātha in Vārāṇasī. The Phallus was set up by Kubera, the God of wealth. A visit to the temple of this God, eliminates the possibility of separation from friends and wealth alike. This place is conducive to the attainment of Siddhis.⁸

Kubjā Jaganmātā—The temple of the Goddess, Kubjā who is adored as the mother of the universe is situated in front of the Phallus installed by Nalakūbara in Kāśī. To the east of it has been located the Prapitāmaha⁹ tīrtha which is held in deep reverence by the devout devotees.

Kubjāmbareśvara—According to the Sk. P. the Phallus of Lord Śiva known as Kubjāmbareśvara is situated to the west of Nalakūbara tīrtha in Vārāṇasī.¹⁰

1. Sk. Ma. Kau. 37.67.
2. Geog. Dic. p. 104.
3. Hist. Dhs. IV p. 770.
4. Sk. Ka. 55.17-18.
5. Sk. Ka. 58.31-35.
6. Sk. Vai. Ayo. 7.1-5.
7. Sk. Ka. 13.163.
8. Sk. Ka. 13.160-163.
9. Sk. Ka. 70.58.
10. Sk. Ka. 70.60.

Kukkuteśvara—This is one of the subtīrtha of Vārāṇasī.¹ The adoration of this God has received in estimable commendation. Dr. Kane² also concurs with the Sk. P. in connection with the location of this shrine.

Kuṇḍodareśvara—the temple of the Phallus known as Kuṇḍodareśvara³ is situated near the temple of Lolārka in Vārāṇasī. A mere visit to this tīrtha destroys all sins and sufferings. To the west of the tīrtha stands the temple of Mayūreśvara on the bank of the river Asī.⁴

Kurudeśa :—The⁵ country of Kuru as mentioned in the Sk. P. comprised as many as sixty-four thousand of villages. Here stands the God and Goddess and both of them bear the name of Sthāṇu⁶. Dr. Kane⁷ says that it is situated at the distance of twenty five miles east of Ambala. It appears that the territory to the south of Sarasvatī and to the north of Dṛṣadvatī was included in Kurukṣetra⁸. The radius of Kurukṣetra⁹ extends to five Yojanas. N. L. Dey¹⁰ indentifies it with Thaneśvara which formerly included Sonapat, Amin, Karnal, and Panipat. It was situated between the Sarasvatī on the north and Dṛṣadvatī on the south.

Kurukṣetrasthalī :—This is a place of pilgrimage situated¹¹ to the west of Lolārka tīrtha in Vārāṇasī. It is a place spiritually well adapted to the performance of immersion, sacrifices and other pious deeds. The quantity of spiritual benefit yielded by Kurukṣetrasthalī exceeds that yielded by Kurukṣetra by ten million times.

Kūsmāṇḍa Vināyaka :—This is one of temples of Gaṇeśa. It is situated to the west of Dehalivināyaka in Vārāṇasī.

1. Sk. Ka. 53.59.
2. Hist. Dhs. IV P. 772.
3. Sk. Ka. 53.78.
4. Sk. Ka. 53.79.
5. Sk. Ma. Kaw. 39.156.
6. Sk. Ma. A. Ch. M. U. 2.34.
7. Hist. Dhs, IV P. 680.
8. Mbh. Vana. 83.3.
9. Vāmana P. 22.15-6.
10. Geog. Dic. P. 110.
11. Sk. Ka. 69.8-9.
12. Sk. Ka. 57.72.

Kusumāyudha Kuṇḍa :—According to the Sk. P.¹ this is a reservoir situated to the west of Ratikuṇḍa in Ayodhyā. A bath² in the pit has been stated to be productive of spiritual benefit.

Kūṭadanta Vināyaka :—The temple of Kūṭadanta³ is situated to the west of Durgavināyaka in Vārāṇasī. This God is the protector of this holy place.

Lāḍadeśa :—According to the Sk. P.⁴ the country of Lāḍa included twenty one thousand villages. N. L. Dey⁵ holds that it is the same as Lāṭa (Southern Gujarat and Rāḍha a portion of Bengal). Lāṭa is identified with southern Gujarat including Khandesh situated between the river Mahi and Lower Tāptī.

Lakṣmī Nṛsīṃha tīrtha :—This is a reservoir situated to the south of Gopī-Govinda in Vārāṇasī.⁶ One is never forsaken by the Goddess Lakṣmī if he takes bath in this holy place.

Laliteśvara :—The temple of Laliteśvara⁸ is situated in Prayāga. It has the same importance as Viśveśvara in Kāśī.

Lambodara Vināyaka :—The temple of this God is situated to the north of Arkavināyaka in Vārāṇasī.⁹

Lāṅgalīśvara :—It is located⁷ to the north of Viśveśa tīrtha in Vārāṇasī.

Lohayoṣṭhikātīrtha—This is a place of pilgrimage¹⁰ situated to the south west of Govatsatīrtha in Dharmāraṇya (Q. V). The Lord Rudra is said to reside here in the form of a phallus. It is a very sacred place suitable for the performance of Śrāddha also.

Madhuvana—According to the Sk. P.¹¹ Madhuvana is a place of Pilgrimage situated on the bank of the holy river Yamunā. The sanctity of this place excels all other sacred places, which are consecrated by the association of God Viṣṇu. An individual

1. Sk. Vai. Ayo. 8.2-3.
2. Sk. Vai. Ayo. 8.1-6.
3. Sk. Ma. 57. 70.
4. Sk. Ma. Kau. 39. 146.
5. Geog. Dic. P. 112.
6. Sk. Ka. 58. 58.
7. Sk. Ma. Ke. 7.31.
8. Sk. Ka. 57. 69.
9. Sk. Ka. 55. 20.
10. Sk. Bra. Dh. Kh. 28. 1-3.
11. Sk. Ka. 20.1.

becomes purged of all sins immediately after reaching this place. It may be identified with Mathurā. Growse identifies it with Maholi, which is situated at the distance of five miles to the south-west of modern Mathurā. Further more it has been mentioned as one of the seven forests in Kurukṣetra.² B. C. Law³ refers to one Madhuban and locates it in the Azamgarh district of the Vārāṇasī division. It is at variance with the account provided by the Skanda Purāṇa. It is said to have been the abode of the demon Madhu⁴ whose son Lavaṇa was killed by Śatrughna. It is Śatrughna himself, who founded the present city on the site of Madhuvana.⁵ As to its location other Purāṇa⁶ also mentions it in the same way.

Mahābalalīṅga:—The temple of Śiva known as Mahābala Liṅga⁷ is located in the vicinity of Sāmbāditya in Kāśī. A visit to and touch of this phallus have been ardently commended by the Skanda Purāṇa.

Mahākāla Liṅga:—This is situated to the east of Oṃkāraliṅga in Vārāṇasī⁸. It finds mention in the Linga-Purāṇa⁹ also according to which it is located in Vārāṇasī.

Mahālakṣmī:—It is one of the important Pīṭhas¹⁰ in Vārāṇasī. It is situated near the temple of Śrikanṭha. It is also known as Lakṣmīkṣetra.

Mahānādeśvara:—This is one of the Phalli¹¹ of Lord Śiva. It is situated in the neighbourhood of Ayogandhakunḍa in Vārāṇasī. It is said to have come from Aṭṭahāsa. The worship of this God, after a holy bath in the reservoir (Ayogandha) has been ardently advocated by the Skanda Purāṇa.

Mahāratnatīrtha:—It finds mention in the Skanda Purāṇa.¹² It has been stated by the Skanda Purāṇa that it is a reservoir situated

1. "Mathurā"—PP. 32, 54.
2. Vāmana Purāṇa 34.5.
3. Hist. Geog. P. 105.
4. Harivaṃśa Pt. I Ch. 54.
5. Geog. Dic. P. 128.
6. Vam. 83., 31, 90, 14—ref. by Hist. Dhs. IV, P. 775.
7. Sk. Ka. 69. 14.
8. Sk. Ka. 69. 19-20.
9. Liṅga P. I 92. 137-ref. by Hist. Dhs. IV P. 776.
10. Sk. Ka. 70. 63-66.
11. Sk. Ka. 69. 22.
12. Sk. Vai. Ayo. 8. 33-36.

to the east of Cuḍakī tīrtha¹ (Q. V.) in Ayodhā. A pilgrimage to this place on the 14th day of the first half of the month of Bhādra-pada has been emphatically exhorted by the Skanda Purāṇa.

Mahāvratā Liṅga:—According to the Sk. P. it is a great Phallus of Lord Śiva in Vārāṇasī. It is situated near Skandēśvara Liṅga. It is said to have come from Mahendra.

Mahāyogīśvara:—The temple of Mahāyogīśvara² is situated adjacent to Pārvatīśvara Liṅga in Vārāṇasī. A mere visit to this God bestows the results which are yielded by the worship of innumerable Phalli.

Mahāvīdyā:—According to the Sk. P.⁴ this temple of Mahāvīdyā is situated to north east of Durbharasthāna in Ayodhyā. There stands a pool in front of this temple.

Māheśvarī:—The temple of this Goddess Māheśvarī⁵ is situated to the south of Maheśvara in Vārāṇasī. According to the Sk. P.⁶ the phallus of Śiva known as Mahodareśvara is situated to the east of Ghaṇṭākaraṇa tīrtha in Vārāṇasī.

Mājanadeśa:—It finds mention in the Sk. P.⁷ It is also known as Gājana deśa. According to the Sk. P. the country of Gājana or Mājana included seventy two lacs of villages.

Mānasatīrtha:—This is a reservoir situated to the east of Piśācamocana tīrtha in Ayodhyā⁸. A bath in and offering of gift at this shrine bestow all the things desired by the pilgrims.⁹

Maṇḍaleśa:—This is one of the subtīrthas of Kāśī, situated near Siddheśvara¹⁰ Liṅga. It may be identical with Maṇḍaleśvara as referred to by Dr. Kane¹¹.

1. Sk. Vai. Ayo. 8. 29-36.
2. Sk. Ka. 69. 25.
3. Sk. Ka. 69.48-49.
4. Sk. Vai. Ayo. 8.49-50.
5. Sk. Ka. 70.30.
6. Sk. Ka. 53.55.
7. Sk. Ma. Kau. 39.130.
8. Sk. Vai. Ayo. 9.12-14.
9. Sk. Vai. Ayo. 9.15.
10. Sk. Ka. 97.100.
11. Hist. Dhs. IV, P. 779.

Mandarācala :—According to the Sk. P.¹ it is one of the four mountains by which the mount Meru stands surrounded. They bear the name of Viṣkambhagiri. The Mandarācala is situated to the east of mount Meru (Q. V.). The Kadamba trees are seen abundantly on this mountain. The forest known as Caitrarathavana stands on the peak. Furthermore it is stated that both the gods and the demons came to this mountain with a request to help them by acting as a churn-staff in churning the ocean for procuring nectar. They uprooted him immediately after receiving his unqualified consent to their proposal. And ultimately he was converted into a churn-staff. Vāsukī, the lord of the serpents played the role of the churning rope. Thereafter² the Gods and the Demons churned the ocean of milk. The Viṣṇu Purāṇa³ also locates it to the east of Meru and it is in conformity with the account recorded in the Skanda Purāṇa. It is evident that the Sk. P. testifies to the existence of the only Mandarācala which lies in the Himalayan range. N. L. Dey⁴ refers to Mandara Giri as a hill situated in Bānkā subdivision of Bhagalpur. It is situated two or three miles to the north of Bamsi and thirty miles to the south of Bhagalpur. He has observed that it is an isolated hill about 700 feet in height. There is a groove around the middle of it, to indicate the impression of the coil of the serpent Vāsukī which served as a rope for churning the ocean as alluded to above. This groove is evidently an artificial one and bears the mark of a chisel.

Now it is obvious that this Mandarācala is not identical that of the Skanda-Purāṇa. Further he observes that there is no other hill that bears identical name. It is a portion of the Himalayas to the east of Sumeru in Garwal.⁵

Māṇḍavyāśrama—This is a place of pilgrimage in Ayodhyā.⁶ According to the Sk. P. the hermitage of Māṇḍavya is situated on the bank of the river Tamasā (Q. V.). This river⁷ has been identified with the river Tonse, a branch of the Sarayū in Oudh.

1. Sk. Ma. Kau. 37.33-37.
2. Sk. Ma. Ke. 9.71-86.
3. Hist. Dhs. IV. P. 779.
4. Geog. Dic. P. 125.
5. Geog. Dic. P. 125.
6. Sk. Vai. Ayo. 9. 19-22.
7. Geog. Dic. P. 202.

It flows through the district of Azamgarh and falls into the Ganges near Ballia. It runs to the west of Sarayū and the distance between them does not exceed twelve miles. On the bank of this river stand so many hermitages of celebrated¹ sages.

Maṇikarṇikā—According to the Sk. P. it is one of the subtīrthas of Kāśī. It is one of the holiest tīrthas of India. It has been stated that even the inhabitants of the blessed region of Vaikuṅṭha are desirous of residing in this sacred place.

Mantresvara—(a) this is place of pilgrimage situated² to the west of a pit called Kusumāyudha Kuṅḍa in Ayodhyā. A bath in this pit and visit to this God Mantresvara are productive of immense religious merit. (b) There is another phallus of Lord Śiva known as Mantresvara⁴ which is located in Vārāṇasī. It is said to have been established in the age of yore and seven crores of Mahāmantras were uttered on that occasion. Dr. Kane⁵ has alined himself with the statement recorded in the Skanda-Purāṇa.

Marīcikūṅḍa—This is a reservoir situated to the north east of Karkoṭavāpī in Vārāṇasī. There exists the temple of Lord Śiva known as Marīcīśvara on the bank of the pit.

Marīcīśvara—See Marīcikūṅḍa above. Dr. Kane⁷ refers to it as Marīceśvara.

Mārkaṅḍa Tīrtha—According to the Sk. P.⁸ this is a place of pilgrimage situated to the south of Khurkartari tīrtha in Vārāṇasī. It is described as a fit place for Śrāddha.

Mārkaṅḍeya hrada—This is a pool situated to the west of Pañcaśikheśvara tīrtha in Vārāṇasī.⁹ Dr. Kane¹⁰ also mentions this tīrtha.

1. Sk. Vai. Ayo. 9. 19-24.
2. Sk. Ka. 33.111.
3. Sk. Vai. Ayo. 8.13.
4. Sk. Ka. 33.137.
5. Hist. Dhs. IV. P. 780.
6. Sk. Ka. 18.16-18.
7. Hist. Dhs. IV. P. 780.
8. Sk. Ka. 61.164.
9. Sk. Ka. 97.104.
10. Hist. Dhs. IV. P. 780.

Marukeśvara—The Phallus of Marukeśvara is situated in Vārāṇasī¹ and is referred to the fact of its advent to Lankā. The worship of this phallus delivers one from fear of demons.

Maryādā Parvatā—According to the Sk. P. the three mountains namely-Niṣadha, Hemakūṭa and Himavān are known as Maryādā Parvatās. They are situated to the south of mount Meru. Three mountains that stand to the north of Meru are Nīla, Śveta and Śṛṅgavān.

Mathurā—This is a renowned place of pilgrimage situated on the bank of the holy river Yamunā.³ It also bears the name of Madhupurī.⁴ This was the birth place of Lord Kṛṣṇa⁵ Every step of this holy land is the bestower of the fruits that are yielded by all the tīrthas taken together.⁶ Mathurā as a place of pilgrimage has been highly extolled in the Skanda Purāṇa. The glory of Mathurā transcends that of Godāvārī, Dvārakā and Gayā.⁷ It has been laid down that an individual on the way to Mathurā may expire before reaching his destination. In that event he will be born at Mathurā immediately after his death.⁸ N. L. Dey⁹, has observed that Mathurā was also called Madhupurī. (Present-Maholi, five miles to the south west of the modern city)—Vide the account of Madhuvana as stated above.

Matsyodarī tīrtha—This is a reservoir in Vārāṇasī.¹⁰ It flows into the water of the Ganges. It is accounted as a sacred place even for the purpose of offering Piṇḍas to the departed ancestors. The shape of this shrine resembles a fish and hence it is so called. According to the Sk. P. it was established by the Lord Śiva himself. Dr. Kane¹¹ refers to it and locates it near Omkāreśvara and to the south of Kapileśvara in Vārāṇasī.

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1. Sk. Ka. 69.159.
 2. Ka. Ma Kau. 37.41-42.
 3. Sk. Vai. Ka. M. 4.31.
 4. Ibid.
 5. Sk. Vai. Marg. M. 17.2-3.
 6. Sk. Vai. Marg. M. 17.2-18.
 7. Sk. Vai. Marg. M. 17.26-29.
 8. Sk. Vai. Mar. M. 17.29.
 9. Geog. Dic. P. 127-128.
 10. Sk. Ka. 69.137-146.
 11. Hist. Dhs. IV. P. 781.

Mattagajendratīrtha—According to the Sk. P.¹ it is a place of pilgrimage in Ayodhyā. It is situated to the north of Jaṭakuṇḍa.² A pilgrimage to this holy place is suggested on the 5th day of Navarātra festival.

Mayūkāditya—This is one of the sub tīrthas of Vārāṇasī.³

Mayūreśvara—The temple of Mayūreśvara⁴ stands to the west of Kuṇḍodara tīrtha on the bank of the river 'Asī' in Vārāṇasī.

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1. Sk. Vai. Ayo. 10.3-5.
 2. Sk. Vai. Ayo. 9.55-57.
 3. Sk. Ka. 49.25.
 4. Sk. Ka. 53.79.

ORISSA AS DESCRIBED IN THE PURĀNAS

BY

KETAKI NAYAK

[प्राचीनकालादेव उत्कलप्रदेशः पञ्चदेवोपासनाया उपासना-
देशो अस्ति । लोकप्रथिते कोणार्क मन्दिरे सूर्योपासना प्रसिद्धाऽऽसीत् ।
गणपति-शिव-विरजा (शक्ति)-जगन्नाथदेवा क्रमशः महाविनायक-
ताजपुर-भुवनेश्वर-पुरी (पुरुषोत्तमक्षेत्र) स्थानेषु पूज्यन्ते । अस्मिन्
निबन्धे विविधपुराणानां प्रमाणाधारेण एतद्विषयाणां परिचयः
प्रदत्तस्तथा उत्कलदेशस्य नदीनां पर्वतानां तीर्थस्थलानाञ्च
पुराणप्रमाणाधारेण विवरणं प्रदत्तम् ।]

The study of these Purāṇas enables us to know detailed facts of Orissa (or Utkala or Kalinga or Odra as mentioned in the Purāṇas) with her rivers, mountains, places of pilgrimages and religious functions and religious beliefs based on Purāṇic legends.

The name of Utkala or Kalinga is mentioned in most of the Purāṇas in the chapters like “*Bhuvana Kośa*” (description of the universe). Some historians distinguish Utkala and Kalinga by saying that the former is the Northern country and the latter (Kalinga) is applied more distinctively to the area between the delta of the Godāvarī to the delta of the Mahānadi. In most of the Purāṇas such a hard distinction is not made. Skandapurāṇa says :—

उत्कलनाम देशोऽस्ति ख्यातः परमपावनः ।
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।
दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः ॥
यत्र स्थिताः वै पुरुषाः सदाचारनिदर्शनाः

स्कान्दे उत्कलखण्डे—षष्ठाध्यायः

Utkala according to it is the most sacred country, where exist a number of places of pilgrimage and this country is situated on the coastal line of the South Sea and her people observe good conduct. In another verse it has fixed the location of the country by saying that the country exists between the Mahānadi and Suvarṇa-rekhā extending upto Ṛṣikulyā (Utkala-Khaṇḍa 28/28-27).

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमाः
 ऋषिकुल्यां समासाद्य दक्षिणोदधिगामिनीम् ।
 स्वर्णरेखा-महानद्योः मध्यदेशः प्रतिष्ठितः ॥

स्कन्दपुराणे (उत्कलखण्डे) 28/28-27

Therefore it is called the Puruṣottama-Kṣetra, since it is the land of lord Jagannātha. So says the Brahma Purāṇa also (vide 42-46. Chapters). In another chapter this Purāṇa, says that the country familiar as Odra is situated on the shore of the ocean in India and it helps one to attain heaven and liberation. From the north of the sea upto the Virajāmaṇḍala this country extends and is full of virtuous people (Brahma Purāṇa 28/1-2 and 28,7). Kapila Saṁhitā says.

सर्वपापहरं देशं क्षेत्रं देवैस्तु कल्पितम्
 —कपिलसंहिता ।

of all the regions of the earth, India is the noblest and of all these countries of India, Utkala has gained the highest renown. It is one vast region of pilgrims.

तत्रास्ते भारते वर्षे दक्षिणोदधिसंस्थितः
 ओड्रदेश इति ख्यातः स्वर्गमोक्षप्रदायकः ।
 समुद्रादुत्तरं तावत् यावद् विरजा मण्डलम् ।
 देशोऽस्ति (ब्रह्मपुराणम्—28/1-2)

Purāṇic mythology says that Utkala was the son of Sudyumna. He became the lord of Dakṣiṇāpatha (Utkala kingdom) (Brahma Purāṇa—Ch. 7-18). Manu had ten sons of whom Ilā was the eldest. By Pārvatī's curse Ilā turned into a woman and Purūravas was born to her when she was united with Budha, the son of the moon. Later on, due to the grace of Lord Śiva she became male for one month and female for the next month alternatively. When he became a male his name was Sudyumna

उत्कलस्य उत्कलं राष्ट्रं विनताश्वस्य पश्चिमम् ।

दिकपूर्वा तस्य राजर्षेः गयस्य तु गयापुरी ॥

(वायुपुराणम् 69/240)

who had 3 sons Utkala, Gaya and Vinatāśva. Purūravas was made king in Pratiṣṭhānapura (Matsya 12/17; Brahmāṇḍa III. 60-18, or 85-19). According to the Viṣṇu and Bhāgavata Utkala is a son of Dhruva by Ilā and he was a jīvanmukta and gave up himself to the penance.

वर्षाणाम् भारतः श्रेष्ठो देशानामुत्कलः श्रुतः
 उत्कलस्य समो देशो देशो नास्ति महीतले ।
 अत्रैव बोधयन्तीममितिहासं पुरातनम् ।
 (कपिलसंहिता) ।

Utkala is a kingdom of Madhyadeśa noted for Vāman (वामन्) elephants (Brahmāṇḍa II. 16-42; also II 16,57, III 13.13). Kalinga is a *kṣetrajā* son of Vali (Brahmāṇḍa III 74-28 and 87; Matsya 48-25; Vāyu 29,28; Viṣṇu IV 18,13-14). Under the ancient lavirate customs sage Dīrghatamas produced five sons in the queen Sudeśnā wife of Vali. The five sons were Aṅga, Vaṅga, Kaliṅga, Puṇḍra, and Suhma. The regions ruled by these five were named after each of them. Kaliṅga is also mentioned with other kingdoms in the Matsya purāṇa (ch. 163. 72). This Purāṇa has given the list of 32 kings of Kalinga (272.16) in the lists of the provincial dynasties placed just before the Nandas and after the Siśunāgas—(*Kalingāścaiva dvātriṃśat*) (vide, Purāṇic Chronology; pp. 57, By D. R. Mankad). Kalinga as a kingdom is mentioned in Matsya 103,31; Vāyu XLV. 125; Padma-Ādikāṇḍa VI. 37 and V. 64. Brahma Purāṇa has referred to it as the most sacred place in the world as it is the abode of lord Jagannātha (42/35-38 verses). It gives the description of Utkala in the 42nd chapter named 'Utkala-Kṣetra-Vaṛṇanam' and praises the land. "People, who live in Utkala, the land of Śrī Puruṣottama, have made their life successful and wise (42. 46)" It says :—

नदी तत्र महापुण्या विन्ध्यपादविनिर्गता ।
 चित्रोत्पलेति विख्याता सर्वपापहरा शिवा
 महानदीति नामास्याः ...

—ब्रह्मपुराणम् (46 अ/4-5 श्लोकौ)

As regards the rivers and mountains of Orissa the Brahmāṇḍa Purāṇa refers to the Vaitaraṇī (II-27, 35), Citrotpalā (III. 27. 31) and Vaṃśakarā (III 28). They are thus mentioned in Matsya too, 100-25. The Rṣikulyā river, coming from Mahendra mountain has been referred to in Matsya 114.35, Viṣṇu II. 3 13-14, and Brahmāṇḍa II. 16,37-38 The Vaṃśa Lāṅgulīyā and Vaṃśadhārā rivers rising from the mountains are mentioned in the Vāyu XLV 106, and Matsya Purānas. The Brahma Purāṇa refers to the

river Mahānadī of Orissa as Citrotpalā and says that it rises from the Vindhya mountain and removes away the sin. The river is as sacred as the Ganges, flowing to the sea southward and is named the Mahānadī (46th—Chapter 4 and 5th verses).

In his “Śrī Puruṣottamakṣetra tattava” Śrī Raghunandana Bhaṭṭācārya has quoted many lines from the various Purāṇas regarding the Orissan places of pilgrimages. The Vāmana Purāṇa quoted in the Tīrtha Kāṇḍa of the Kṛtyakalpataru says “Staying there one night he went to the Virarjā river and offering libations to the *pīṭhs* he started for Puruṣottama. There, having a sight of Lord Puruṣottama he started for Mahendra mountain in the south. Here the Virajā river (Vaitaraṇī), Puruṣottama (Puri) and Mahendra mountains (existing in Orissa) have been mentioned. The Garuḍa Purāṇa has also referred to the Puruṣottama Kṣetra, Virajā, Bindusaras, and Ekāmra in its 81st chapter while it enumerates the important places of pilgrimage of India.

एकाम्रञ्च तथा तीर्थम् 'विरजन्तु महातीर्थम्'
विरजं सर्वदं तीर्थम् तीर्थन्तु पुरुषोत्तमम् ।
तीर्थं विन्दुसरः पुण्यं विष्णुपादोदकं परम् ।

(गरुडपुराणम्)

(Virjākṣetra is the modern Jajpur on the bank of the river Vaitaraṇī), “Tīrtham Bindusarah puṇyam Viṣṇu-padokam param” 81/22. Bindusaras is a tīrtha in Bhubaneswar and Ekāmra is the modern Bhubaneswar.

Raghunandana has also quoted passages from the Purāṇas advising the pilgrims what to do and what not to do in a great *tīrtha* like Śrī Puruṣottama.

The Agni-Purāṇa as quoted by him mentions Akṣaya Tṛtīyā, the Snānayātrā, and the Rathayātrā of the Lord Jagannātha and religious rites on these auspicious days. The Matsya Purāṇa says :—

कोटिजन्मकृतं पापं पुरुषोत्तम-सन्निधौ ।
कृत्वा सूर्यग्रहस्तानं विमुञ्चति महदघम् ।

(मत्स्यपुराणम्) 81 अः

By bathing near Lord Puruṣottama at the time of solar eclipse one may be freed from sins committed in previous births. According to *Kapila Saṁhitā* Orissa or Utkala is known as Jajpur

(City of Sacrifice) as Pārvatīkṣetra, Bhubaneswar as Harakṣetra, and Puri as the Viṣṇu or Puruṣottama Kṣetra. Koṅārka is the Arka Kṣetra. It is called Koṅa (corner) Arka (Sun) as it is situated on the North-Eastern corner of Puri or Cakraṣetra.

In the 28th chapter the Brahma Purāṇa has described the Sun-god as the Supreme deity and has praised him as Koṅāditya situated on the sea shore of the South Sea. It mentions the special worship of the sun, that should be performed on the 7th day of the bright moon in the month of Māgha. This is the most sacred day in the Koṅārka of Orissa which is being observed even to-day. This Purāṇa has praised the Brahmins of the Utkala in the same chapter. It goes on thus:—

लवणस्योदधेस्तीरे पवित्रे सुमनोहरे
 सर्वत्र वालुकाकीर्णे देशे सर्वगुणान्विते ।
 अस्ति यत्र स्वयं देवः सहस्रांशुदिवाकरः ।
 कोणादित्य इति ख्यातो भुक्तिमुक्तिफलप्रदः ।

(ब्रह्मपुराणम्-21/1-2)

(On the sacred and pleasant sea shore covered with sand, in the nice country of Orissa stays the Sun God of thousand rays known as Koṅāditya or Koṅārka, the giver of enjoyment and liberation. It gives a detailed description of the sun-worship after a bath from the sea and it says—“Unless *Arghya* is offered to the Sun, one should not worship Viṣṇu, Śiva or the Lord of the deities. On the Māgha Saptamī one should offer *Arghya* to the Sun after a holy plunge, with self-control, fasting and meditation for propitiating the Sun and the attainment of his desire. Month of Caitra, Makara Saṁkrānti and other Saṁkrāntis, of Sundays are held to be specially meritorious for Sun-worship. In the 29th and 30th chapter this Purāṇa discusses the details of the worship of the deity. These rites pointed out by the Purāṇa are observed in the Koṅārka of Orissa and religious functions are held on these days as mentioned above.

I think that this Purāṇa mentions the Sun-worship performed in Orissa is named Ko-ṅa Āditya or Koṅa Arka which is supported by this Purāṇa. The Brahma Purāṇa deals with the pilgrimages of Orissa—first Koṅārka (28th Chapter), Virajā Kṣetra (42nd Ch.), Ēkāṁra (ch. 41), and Puruṣottama (45ch.-61chs.). This is the earliest of other Purāṇas and the date of its composition goes back

to the period of *sūtra* literature. We have reasons to believe that the Sun worship in Orissa was one of the most primitive worships as those of other deities like Śiva, Jagannātha and Śakti or Gaṇeśa. The sun-god is the Vedic deity and he is one of the Pañcāyatana (Śiva, Viṣṇu, Durgā, Gaṇapati and Sūrya).

एवं ददाति यश्चाद्यं सप्तम्यां सुसमाहितम् ।

आदित्याय शुचिः स्नातः स लभेदीप्सितं फलम् ।

(ब्रह्मपुराणम्)

The healing capacity of Sun-God (particularly curing heart-disease and leprosy) has been noted since the time of the Rg Veda (1, 50, 11-12) and this faith is continuing even to-day. The Śāmba Purāṇa has been based on this faith. It says that Śāmba was cured of his cursed disease of leprosy after worshipping the Sun in the Maitreya Vana (Śāmba Purāṇa 3rd Chapter). Koṇārka is that Mitravana or Maitreyavana, as said in the Kapila Saṁhitā (ch. 6th). By the side of Koṇārka there is the dried up riven Chandrabhāgā where Śāmba propitiated to the Sun-God. The deity was visualised in a lotus in the river (Śāmba 25th and 26th Chapter). Śāmba installed the image there in a temple and for the worship of the deity he appointed Brahmins brought from Śākadvīpa. Those Brahmins according to the Bhaviṣya Purāṇa came to India from Persia.

Puruṣottama or Puri is the most sacred place of Orissa and famous in the world. The entire Utkala Khaṇḍa of the Skanda Purāṇa deals with the Puruṣottama Māhātmya in 57 chapters in the section of Viṣṇu Khaṇḍa. We have a detailed fact of the Lord Jagannātha from this Purāṇa. Brahma Purāṇa, the earliest of all the Purāṇas has given a detailed description informing us the worship of Lord Jagannātha in the remote past. The original image of the Lord was found at the foot of the Akṣayaṇa in the form of Indranīla. At his *darśana* one might attain heaven. At Dharmā's request it was covered in the sand. Indradyumna, the king of Avanti started for Utkala to discover the Lord image. He performed sacrifices and worshipped the Lord Puruṣottama, who was pleased with the king and appeared before. He ordered the king to go to the seashore where the latter might see a log of wood floating on the Sea. The king accordingly went there and with an axe cut the tree. Viṣṇu and Viśvakarmā came to him as two Brahmaṇas and offered to prepare

the images provided nobody should be present there. After 15 days (on the *Snānayātrā* of Jagannātha) the images were prepared and installed on the 12th of the bright half of Jyēṣṭha month. The prayers of Indradyumna to the Lord in the Brahma Purāṇa is popular in India (49th chapter of Brahma Purāṇa). In the 66-67 chapters the Purāṇa describes Guṇḍicā yātrās and of the Lord have been explained with their Māhātmayas. The five tirthas-Mārkaṇḍeya pool, Akṣaya Vaṭa (Kṛṣṇa), Rauhiṇeya's (Balārāma's), the ocean and the pool of Indradyumna have been mentioned with religious rites. Nāradiya Purāṇa has described the legends of the Lord Puruṣottama in 55 chapters. Skanda Purāṇa has given a detailed account which is followed by the Kapila Saṁhitā. It has proved Subhadrā to be the universal Mother or Śakti and Lord Jagannātha the father of the universe (30th chapter). (Viṣṇu Khaṇḍa).

In the 41st chapter the Brahma Purāṇa supplies us important facts of the Virajākṣetra or Jajpur. It runs.

विरजे विरजा माता ब्रह्माणी संप्रतिष्ठिता
यस्याः संदर्शनान्मर्त्यैः पुनात्यासप्तमं कुलम् ।
अन्याश्च तिष्ठन्ति तत्र विरजे लोकमातरः ।
सर्वपापहरा देव्यो वरदा भक्तवत्सलाः ।
आस्ते वैतरणी तत्र सर्वपापहरा नदी
यस्यां स्नात्वा नरश्रेष्ठः सर्वपापैः प्रमुच्यते ॥
आस्ते स्वयम्भूस्तत्र वै क्रोडरूपी हरिः स्वयम्
कपिले गोग्रहे सोमे तीर्थे चालाबुसंज्ञके
मृत्युञ्जये क्रोडतीर्थे वसुके सिद्धकेश्वरे ।
सर्वपापविनिर्मुक्तो विमानवरमास्थितः ।

ब्रह्मपुराणम्—41 अध्यायः

❀ ❀ ❀

विरजे यो मम क्षेत्रे पिण्डदानं करोति वै
स करोत्यक्षयां तृप्तिं पितॄणां नात्र संशयः ।

ब्र. पु. (42 अ. 10-11)

This passage gives a pen picture of Virajā or Jajpur situated on the bank of the river Vaitaraṇī (the remover of all kinds of sins). It says that in the Virajā maṇḍala (modern Jajpur) there is Virajā devī. By offering libations to the *pits* one can sanctify

the seven former generations (even to-day Śrāddha is performed in the river Vaitaraṇī with a gift of cow to the Brāhmaṇas). In Virajā there are other Loka Mātṛs (the seven Mothers such as Varāhī, Indrāṇī, Vaiṣṇavī, Brāhmī, Kaumarī, Māhesvarī and Nārasimhī). The river Vaitaraṇī flows by it. There is image of Svayambhū. (Here the word Svayambhū refers to Lord Śiva). There is Hari in the form of Varāha (Kroḍa means boar) and there are 8 principal tīrthas as Kapila, Gograha, Soma, Alābū, Kroḍatīrtha, Vasuka, Siddheśvara and Virajā. Offering of Piṇḍa in Virajā is praise-worthy. One may attain heaven if one gives up his life in this pilgrimage. This description of the Brahma Purāṇa is in conformity with that given by Kapila Saṁhitā in the 7th chapter. Even to-day one can find out the true testimonials in Jajpur as narrated by the Purāṇa if one witnesses the place of pilgrimage. Moreover, the Kapila Saṁhitā refers to Gayānābhi which exists in the North East corner of Virajā. The Vāyupurāṇa has mentioned Virajā as a sacred place near Nābhigayā (Vāyu Chapter 106, 58 and 105, 25) as Gayāsura had extended his body upon whom sacrifices were performed by the deities and the navel of the Gayā-sura exists in the Virajā Maṇḍala and his feet are stretched to the Pādagayā of Godāvarī districts (of Andhra stated).

The Garuḍa Purāṇa observes that shaving and fasting are observed in all tīrthas excepting Viśālā, Virajā, Gayā, Kurukṣetra (vide-Prāyaścitta-tattva). It mentions Virajā as Pitṛtīrtha. The river Vaitaraṇī is supposed to have come down from Gayā to liberate the ancestors ; as says the tradition. But the birth place of this river is the mountain Gonāsikā in the district of Keonjhar of Orissa. The etymological meaning of the river Vaitaraṇī is Vitarāṇena dīyate, i.e. gifts to the Brahmins and offering to the pitṛs in this river are praised. Jajpur is one of the Śaktipīṭhas according to the Devī Bhāgavata Purāṇa (7.30.40-50). After the death of Satī in the sacrifice of Dakṣa, Śiva carried her dead body and walked. Viṣṇu cut the corpse into 52 or 108 pieces with his discus and all limbs fell in different parts of India. The navel of Satī fell in Virajākṣetra. (vide Tantra Cūḍāmaṇī and Pīṭhamālā Tantra).

The Purāṇic name of Bhubaneswar is Ekāmra tīrtha or Ekāmravana a great centre of Śaivism in Orissa and in the past it

was considered a rival of the famous Benares. The Brahma Purāṇa (chapter 41) rightly observes: "Tathā caivotkale deśe Kṛttivāsā Maheśvaraḥ, Sarvapāpaharam tasya kṣetram parama-durlabham. (In Utkal there is the kṣetra of Lord Śiva). It washes all sins and such places are difficult to come across.

लिंगकोटिसमायुक्तं वाराणसीसमं शुभम् ।

एकाम्रकेति विख्यातं तीर्थाष्टकसमन्वितम् ।

ब्रह्मपुराणम्—41 अ०

It has a crore of Śiva lingas and in merit it is equal to Benares. It is known as Ekāmra and has 8 principal tīrthas. The Purāṇa explaining the name of the kṣetra by saying that there was one Mango tree in the remote past, therefore it is known as Ekāmra-kṣetra.

एकाम्रवृक्षस्तत्रासीत् पुराकल्पे द्विजोत्तमाः

नाम्ना तस्यैव तत् क्षेत्रम् एकाम्रकमिति श्रुतम् ।

—ब्रह्मपुराणम्

According to this Purāṇa the tīrtha Vindusarah is an important place to offer libation to the pitṛs. It says that this tīrtha was created by the accumulation of drops of water collected from various tīrthas. So it is called Vindusarah. The Purāṇa enumerates the auspicious days such as Aśokāṣṭamī. The Skanda Purāṇa has given a mythological explanations of its equality with Benares (vide Utkala Khaṇḍa-12th Chapter). Śiva, after staying long with Parvatī in house of the Himalayas (his father-in-law) started for Kāśī and lived there. It was pleased at the devotion of the king of Kāśī and promised to fight for him. It so occurred that for the king of Kāśī, Śiva had to fight against Viṣṇu. Viṣṇu ordered Śiva to quit Kāśī and live in Ekāmra Vana of Utkala (12th Chapter 58-73). According to Kapila Samhitā and Ekāmra Purāṇa, Pārvatī came to this place in the form of Gopālīnī and killed two demons Kirttī and Vāsa and in this way Vindusarah was created. The Brahma Purāṇa describes Ananta Vāsudeva (a deity in Bhubaneswar) in 176th chapter and advises people to have a sight of Śiva, Pārvatī, Chanda, Kārtikeya, Gaṇeśa, Bull of Śiva, Kalpa Vṛkṣa and Sāvitrī.

Notes on Important Purāṇic Places of Orissa

Ekāmra Tīrtham = The present Bhubaneswar which is the place of worship of Śiva. The temple of Liṅgarāja is famous for architect and sculpture. Bhubaneswar is the capital of Orissa state.

Jajpur = It is mentioned as Virajā Kṣetra in the Purāṇas. Jajpur is one of the Śakti Piṭhās, and Virajā, the Śakti is worshipped here. Jajpur is a town in the district of Cuttack and it is situated on the bank of the river Vaitaraṇī, which is mentioned first in the Mahābhārata, Vana Parvan for Ch. No. chapter and in other Purāṇas. Ādi Varāha is worshipped here and there are images of seven mātṛs (सप्तमातृका) on the bank of the Vaṅgitarāṇī.

Koṅāṛka — The place of worship of the Sun god. It is in Puri Dist. The famous sun temple was built by the Orissa King. Narasimha Deva in century A. D. The temple, though in dilapidated condition, attracts numerous pilgrims and tourists. Puri — named as Puruṣottama Kṣetra, famous pilgrimage centre, and centre of worship of Lord Jagannāth.

The Mahānadi = The greatest river of Orissa, falls in the Bay of Bengal.

Mahendra Parvata = Situated in the district of Ganjam. It has been referred in the Mahābhārata.

Rṣikulyā = A river flowing in Ramayana, Ganjam Dist.

Vaṁsadhāra = A river flowing in Ganjam Dist.

Suvarṇa Rekhā — A river flowing in Balasore Dist.

<<THE TEXTUAL CORRELATION BETWEEN THE
ANONYMOUS VYĀSA-SUBHĀṢITA-SAMGRAHA AND
SĀYAṆA'S SUBHĀṢITA-SUDHĀ-NIDHI>>

BY

BISWANATH BHATTACHARYA

व्याससुभाषितसंग्रहाख्यग्रन्थस्य संपादनं डा० लुड्विक्
स्टर्नबार्ख महोदयेन कृतमासीत् । तत्र अस्य सुभाषितसंग्रहस्य
श्लोकानां सदृशश्लोकाः सम्पादकमहोदयेन बहुषु ग्रन्थेषु पुराणेषु च
प्रदर्शिताः । परन्तु सायणसुभाषितसुधानिधिनामको ग्रन्थस्तस्य
दृष्टिपथं नायातः । प्रस्तुतनिबन्धे विदुषा लेखकेन 'व्याससुभाषित-
संग्रह'स्य ३८ श्लोकानां समानश्लोकाः 'सायणसुभाषितसुधानिधि'
ग्रन्थेऽपि प्रदर्शिताः पाठभेदाश्चापि निर्दिष्टाः । निबन्धस्यारम्भे
उभयग्रन्थयोः सामान्यपरिचयोऽपि प्रदत्तः ।]

The <<Vyāsa-Subhāṣita-Saṅgraha>>¹ or <<Vyāsa-
Śataka>> is a little known South-Indian anthology of Sanskrit
verses in śloka metre. It is a selection of pithy epigrams from
Vyāsa's Mahā-Bhārata. The name of the compiler is not mentio-
ned in the colophon to the text. This anonymous collection has
to be classed under the saṅghāta-kāvya.

This small text consisting of some 100 verses has now been
brought to light for the first time by Dr. Sternbach. It has been
edited on the basis of various sources. To be elaborate, there
are two primary sources, viz, 1 Madras MS. comprising 99 verses
and 1 Adyar MS. consisting in 73 verses. Besides, there are some
ancillary and secondary sources like the Ceylonese Vyāsakāraya

1. <<The Vyāsa-Subhāṣita-Saṅgraha>> critically edited
for the first time by Ludwik Sternbach. The Kashi Sanskrit
Series, No. 193, Varanasi—1, 1969, 8^o i-xxxvi+1—50 pp.
Price : Rs. 10.00.

[Dr. Sternbach in this edition of the *Vyāsa-Subhāṣita-
Saṅgraha* has also traced parallels of a number of the
Subhāṣita-s of this *Saṅgraha* in the *Purāṇas*; e. g. v. 6 in the
SKP., v. 26 in the PDP., vv. 38, 42, 52, 74, 77 in the GP.;
etc.—*Editor*]

consisting of 103 verses. Of these sources the Adyar MS. gives us the shortest version while the the Ceylonese Vyāsakaraya offers us the longest one.

What strikes us most is the fact that Vyāsa's text has been trans-planted to many countries in Greater India like Tibet, Nepal, Mongolia, Burma, Ceylon, Siam, Laos, Champa and Java.

Vyāsa's text has thus survived in numerous recensions. These varied recensions have been laboriously collated in the present edition which presents us with a reconstructed Sanskrit text on the solid basis of a correlation of the sources. All the references have been consolidated in the foot-notes. This carefully documented edition of the learned editor is a monument of patient industry though spent on a small text.

The present co-ordinated edition runs up to 98 verses. There are 12 extra verses in the foot-notes. There are thus 110 verses in all.

The edited text deals with some general maxims on the different aspects of life and ethics. These maxims have not been classified topic-wise.

Nevertheless they have a universal appeal. The various recasts show amply that these verses on practical wisdom are popular alike with the Hindus, Buddhists and Jainas.

It is interesting to note that these verses tally with the famous verses of Cāṇakya and Sūkti-ratna-hāra of Kaliṅga-rāja Sūrya.

The Vyāsa-subhāṣita-saṁgraha can thus be said to have been compiled before the beginning of the 14th century A.D.

The book has been furnished with an extremely rich bibliography which testifies to the scholarly editor's acquaintance with a wide range of consulted literature, especially didactic.

But Sāyaṇa's Subhāṣita-sudhā-nidhi has¹ escaped the notice of Dr. Sternbach.

1 << Sāyaṇa's Subhāṣita-Sudhā [—] nidhi (An anthology >> [Sāyaṇagrathitaḥ Subhāṣita-sudhā (—) nidhih] critically edited with Introduction by Dr. K. Krishnamoorthy, Karnatak University, Dharwar—3, 1968, 8^o i—iii+i—iii+1—16+1—249+1—39 pp. Price: Rs. 10.00 P.

So the purport of the present research paper is to show the overlooked correlation between the anonymous Vyāsa-subhāṣita-saṁgraha and Sāyaṇa's Subhāṣita-sudhā-nidhi. The parallel verses may be tabulated below in an alphabetical order :—

1. (a) *Vyāsa* : akṣara-dvayam abhyastam nāsti nāstīti yat purā/
tad idam dehi dehīti viparītam upasthitam//
[V. 33, p. 12]
- (b) *Sāyaṇa* : akṣara-dvayam.....purā/
tad upasthitam//
[2 (Artha-parvan), 125 (Kṛpaṇa-paddhati),
v. 3, p. 160]
2. (a) *Vyāsa* : aty-ālpam api sādhnām śilā-lekheva tiṣṭhati/
jala-lekheva nīcānām yat kṛtam tad vinaśyati//
[V. 13, p. 5]
- (b) *Sāyaṇa* : aty-ālpamviṣṭhati (!)/
jala-lekheva.....vinaśyati//
[2 (Artha-parvan), 137 (Sāṅkīrṇapaddhati), v.
3, p. 198]
3. (a) *Vyāsa* : anabhyāse viṣam śāstram ajirṇe bhojanam viṣam/
daridrasya viṣam goṣṭhi vṛddhasya taruṇi viṣam//
[V. 91, p. 34]
- (b) *Sāyaṇa* : anabhyāse bhojanam (°nam——sic)
viṣam/
daridrasyaviṣam//
[2 (Artha-parvan), 137 (Sāṅkīrṇapaddhati),
v. 4, p. 198]
4. (a) *Vyāsa* : anāhūte praveśās cāpy aprṣṭe bahu-bhāṣaṇam/
stutiś ca svātma-varṇasya ity evam mūrkhā-
lakṣaṇam//
[V. 47, p. 17]
- (b) *Sāyaṇa* : anāhūtaḥ sampraviśati aprṣṭo bahu bhāṣate/
balavantam ca yo dveṣṭi tam āhur mūrkhā-
cetasam//
[1 (Dharma-parvan), 26 Ajña-paddhati),
v. 2, p. 33]
5. (a) *Vyāsa* : arthā gr̥he nivartante śmaśāne caiva bāndhavāḥ/
su-kṛtām duṣ-kṛtām cāpi gacchantam anu-
gacchati//
[V. 7, p. 3]

- (b) *Sāyana* : arthā mitra-bandhavaḥ/
su-kṛtaṁcaiva gacchantam anugacchati//
[1 (Dharma-parvan), 31 (Karma-praśaṁśā-
paddhati), v. 3, p. 39]
6. (a) *Vyāsa* : asaj-janena saṁparkād anayaṁ yānti sādhabaḥ/
madhuraṁ śītalaṁ toyam pāvakaṁ prāpya
nirguṇam//
[V. 41, p. 15]
- (b) *Sāyana* : asaj-janena saṁsargād anayaṁ.....sādhabaḥ/
madhuraṁnirguṇam//
[2 (Artha-parvan), 134 (Saṁsarga-doṣa-
paddhati), v. 3, p. 178]
7. (a) *Vyāsa* : asat-saṁparka-doṣeṇa saj-jano' pi vigarhyate/
mārgas timira-saṁparkāt samo' pi viṣamāyate//
[V. 37, p. 13]
- (b) *Sāyana* : asat-saṁparka doṣeṇa vigarhyate/
mārgas timira-saṁparkāt.....viṣamāyate//
[2 (Artha-parvan), 134 Saṁsarga-doṣa-
paddhati), v. 1, p. 178]
8. (a) *Vyāsa* : asaṁtuṣṭā dvijā naṣṭāḥ saṁtuṣṭāś ca mahībhṛtaḥ/
salajjā gaṇikā naṣṭā nirlajjāś ca kulāṅganāḥ//
[V. 54, p. 20]
- (b) *Sāyana* : asaṁtuṣṭo dvijo naṣṭaḥ saṁtuṣṭaḥ kṣatriyas tathā/
salajjā.....nirlajjā ca kulāṅganā //
[2 (Artha-parvan), 137 (Saṅkirṇapaddhati),
v. 2, p. 198]
9. (a) *Vyāsa* : āgamād eva narakāḥ śrūyante rauravādayaḥ /
viṣayitvaṁ daridrāṇāṁ pratyakṣaṁ narakam
viduḥ //
[V. 45, p. 16]
- (b) *Sāyana* : āgamād.....rauravādayaḥ /
viṣayitvaṁ..... viduḥ //
[2 (Artha-parvan), 130 (Dāridrya-nindā-
paddhati), v. 2, p. 171]
10. (a) *Vyāsa* : iha yat kriyate karma tat paratropabhuḥjate /
sikta-mūlasya vṛkṣasya phalaṁ śākhāsu dṛśyate/
[V. 26, p. 9]

- (b) *Sāyaṇa* : iha.....tat paratropabhujyate /
sikta-mūlasya..... drśyate //
[1 (Dharma-parvan), 31 (Karma-praśamsā-
paddhati), v. 1, p. 39. In 'b' the variant
given in foot-note 2 has been accepted for
the sake of uniformity.]
11. (a) *Vyāsa* : utsāho ripuvan mitram ālasyam mitravad ripuḥ/
amṛtam viṣavad vidyā vanitā' mṛtavad viṣam//
[V. 85, p. 32]
- (b) *Sāyaṇa* : utsāho..... ripuḥ /
amṛtam vidyā' mṛtavad viṣam aṅganā //
[2 (Artha-parvan), 137 (Sāṅkīrṇapaddhati),
v. 6, p. 198]
12. (a) *Vyāsa* : aiśvarya-timiram cakṣuḥ paśyann api na
paśyati /
paścād vimalatām yāti dāridrya-gulikāñjanaiḥ //
[V. 35, p. 12]
- (b) *Sāyaṇa* : aiśvarya-timiram paśyati /
paścād dāridrya-gulikāñjanaiḥ //
[2 (Artha-parvan), 127 (Lakṣmī-nindā-
paddhati), v. 1, p. 163]
13. (a) *Vyāsa* : kaṅṭakānām khalānām ca dvi-vidhaiva pratikriyā/
upānan-mukha-bhaṅgo vā dūrato vā
visarjanam //
[V. 9, p. 3]
- (b) *Sāyaṇa* : khalānām kaṅṭakānām ca pratikriya /
upānan-mukha-bhaṅgo visarjanam //
[1 (Dharma-parvan), 28 (Dur-jana-
paddhati), v. 21, p. 38].
14. (a) *Vyāsa* : kartum iṣṭam aniṣṭam vā kaḥ prabhur vidhinā
vinā /
kartāram anyam āropya lokas tuśyati kupyati //
[V. 73, p. 29]
- (b) *Sāyaṇa* : kartum.....vinā /
kartāram.....kupyati //
[1 (Dharma-parvan), 32 (Vidhi-praśamsā-
paddhati), v. 5, p. 42]

15. (a) *Vyāsa* : kṛtasya karaṇam nāsti prāg evātaḥ parikṣyatām /
avicitntya kṛtam sarvaṁ paścāt tāpāya vartate //
[V. 55, p. 21]
- (b) *Sāyaṇa* : kṛtasya.....parikṣyatām /
avicitntya.....paścāt-tāpāya kalpate //
[2 (Artha-parvan), 135 (Sāmānya-paddhati), v. 31, p. 181]
16. (a) *Vyāsa* : ko 'ti-bhārah samarthānām kim dūram vyava-
sāyinām /
ko videśaḥ savidyānām kaḥ paraḥ priyavādi-
nām//
[V. 72, p. 38]
- (b) *Sāyaṇa* : ko.....vyavasāyinām /
ko.....suvidyānām kaḥ.....priyavādinām //
[2 (Artha-parvan), 137 (Saṅkīrṇapaddhati),
v. 14, p. 198]
17. (a) *Vyāsa* : janmāntara-śatābhyasta-viṣayeṣu matir nṛṇām /
jarad-gaur iva sasyeṣu duḥkhena vinivāryate //
[V. 25, p. 9]
- (b) *Sāyaṇa* : janmāntara-śatābhyasta-viṣayeṣu gatih nṛṇām /
jarad-gaur...sasyebhyo duḥkhena vinivāryate//
[4 (Mokṣa-parvan), 1 (Viṣaya-nindāpaddhati), v. 5, p. 242]
18. (a) *Vyāsa* : jñāna-vṛddhās tapo-vṛddhā vayo-vṛddhās ca ye
narāḥ /
sarve te dhana-vṛddhasya dvāri tiṣṭhanti
kātarāḥ //
[V. 51, p. 18]
- (b) *Sāyaṇa* : jñāna-vṛddhā vayo-vṛddhāḥ (o-vṛddhā—sic)
śīla-vṛddhās ca.....narāḥ /
sarve te.....kiṅkarāḥ //
[2 (Artha-parvan), 100 (Artha praśaṁsāpaddhati), v. 2, p. 135]
19. (a) *Vyāsa* : dur-bhikṣe cānna-dātāraṁ su-bhikṣe ca hiraṇ-
yadam /
bhaye cābhaya-dātāraṁ svarge 'pi bahu-
manyate //
[V. 14, p. 5]

- (b) *Sāyana* : dur-bhikṣe.....hiraṇyadam /
bhaye.....bahu-manyate //
[1 (Dharma-parvāna , 14 (Dāna-paddhati),
v. 6, p. 28]
20. (a) *Vyāsa* : dehīti vacanaṁ kaṣṭam nāstīti vacanaṁ tathā/
dehī nāstīti vacanaṁ mā bhūj janmani janmani//
[V. 44, p. 16]
- (b) *Sāyana* : dehīti (dehīti.....sic 1) vacanaṁ.....tathā
dehī.....janmani//
[2 Artha-parvan), 137 (Sankirṇapaddhati).
v 20, p. 199]
21. (a) *Vyāsa* : namanti phalitā vṛkṣā namati ca budhā janāḥ /
śuṣka-kāṣṭhāni mūrkhāś ca bhidyante na
namanti ca//
[V. 23, p. 8]
- (b) *Sāyana* : namanti.....janāḥ /
śuṣka-kāṣṭhāni.....ca //
[1 (Dharma-parvan), 26 (Ajñā-paddhati),
v. 4, p. 33]
22. (a) *Vyāsa* : nāsti vidyā-samaṁ mitraṁ nāsti vayādhi-
samo ripuḥ/
na cāpatya-samaḥ sneho na ca daivāt balam//
[V. 21, p. 7]
- (b) *Sāyana* : nāsti.....nāsty avidyā-samo ripuḥ /
na.....balam//
[2 Artha-parvan), 137 (Sankirṇapaddhati),
v. 1, 197]
23. (a) *Vyāsa* : nir-guṇeṣv api sattvesu dayāṁ kurvanti
sādhavaḥ/
na hi samharate jyotsnāṁ candraś Cāṇḍrāla-
veśmani//
[V. 30, p. 10]
- (b) *Sāyana* : nir-guṇeṣv.....Sādhavaḥ/
na.....Cāṇḍāla-veśmani//
[1 (Dharma-parvan), 27 (Saj-jana-padd-
hati), v, p. 34. In 'd' the vriant given in
foot-note 2 has been accepted for the sake
of uniformity.]

24. (a) *Vyāsa* : nir-dhansś cāpi kāmārthi dur-balaḥ kalaha-
priyah/
manda-śāstro vivādārthi tri-vidhaṁ mūrkhā-
lakṣaṇam//

[V. 46, p. 16]

(b) *Sāyaṇa* : nir-dhanaś.....daridraḥ kalaha-priyaḥ/
manda-śāstro.....mūrkhā-lakṣaṇam//
[1 (Dharma-parvan), 26 (Ajña-paddhati),
V. 1, p. 33]

25. (a) *Vyāsa* : prastāva-sadrśaṁ vākyaṁ sva-bhāva-sadrśaṁ
priyam/
ātma-śakti-samaṁ kopaṁ yo jānāti sa paṇḍitaḥ//

(b) *Sāyaṇa* : prastāva-sadrśaṁ.....priyam/
ātma-śakti-samaṁ.....paṇḍitaḥ//
[1 (Dharma-parvan), 25 (Vidvat-paddhati),
v. 3, p. 32]

26. (b) *Vyāsa* : bhuktvā nivīśataḥ sthaulyaṁ tiṣṭhato bala-
vardhanam/
āyus ca kramato nityaṁ mṛtyur dhāvati
dhāvataḥ//

[V. 59, p. 23]

(b) *Sāyaṇa* : bhuktvpaviśatas (bhuktopa.....sic !) tundaṁ
(tuṅgaṁ—sic ?) balaṁ bhavati tiṣṭhataḥ/
āyus caṅkramato mṛtyuḥ svapato dhāvato
sukham//
[2 (Artha-parvan), 137 (Sankīrṇa-paddhati),
v. 21, p. 1991]

27. (a) *Vyāsa* : bhramanto dehi dehīti bhikṣāṁ prati vinir-
gatāḥ/ (prativinirgatāḥ.....sic)
apradānasya daur-ātmyaṁ kathayanti sva-
mūrtibhiḥ//

[V. 19, p. 7]

(b) *Sāyaṇa* : bhramanto.....prati vinirgatāḥ/
apradānasya māhātmyaṁ kathayanti sva-
mūrtibhiḥ//
[2 (Artha-parvan), 130 (Dāridrya-nindā-
paddhati), v. 6, p. 171]

28. (a) *Vyāsa* : maraṇān nāparaṁ duḥkham uktam astīti
 paṇḍitaiḥ/
 nūnaṁ para-gṛha-dvāre na te kṣaṇam api
 sthītāḥ//
 [V. 29, p. 10]
- (b) *Sāyaṇa* : maraṇān.....astity uktam maharṣibhiḥ/
 kutaḥ para-gṛha-dvāre na kṣaṇam tair avasthi-
 tam//
 [2 (Artha-parvan), 132 (Yācñā-paddhati),
 v. 2, p. 175]
29. (a) *Vyāsa* : mahadbhir baddha-vairasya vipattir api
 śobhate/
 danta-bhaṅgo pi nāgānām ślāghyo giri-
 vidāraṇe//
 [N. 40, p. 14]
- (b) *Sāyaṇa* : mahadbhir.....śobhate/
 danta-bhaṅgo....., giri-vidāraṇe//
 [2 (Artha-parvan), 121 (Mahat-paddhati),
 v. 2, p. 155]
30. (a) *Vyāsa* : yaḥ karoti naraḥ pāpaṁ na tasyātmā dhruvaṁ
 priyaḥ//
 ātmanaiva kṛtaṁ pāpam ātmanaivopabhuj-
 yate//
 [V. 64, p. 25]
- (b) *Sāyaṇa* : yaḥ.....priyaḥ/
 ātmanaiva.....ātmanaivopabhujyate//
 [1 (Dharma-parvan), 34 (Karma-praśaṁsā-
 paddhati), v. 9, p. 40]
31. (a) *Vyāsa* : rāgo nāma manaḥ-śalyaṁ guṇa-draviṇa-
 taskaraḥ/
 Rāhur vidyā-śaśānkasya tapo-vana-hutāśanaḥ//
 [V. 56, p. 21]
- (b) *Sāyaṇa* : rāgo.....manaś-śalyaṁ guṇa-draviṇa-taskaraḥ/
 Rāhur.....tapo-vana-hutāśanaḥ//
 [4 (Mokṣa-parvan), 1 (Viśaya-nindāpadd-
 hati), v. 1, p. 242]
32. (a) *Vyāsa* : rūpa-yauvana-saṁpannā viśāla-Kula-saṁb-
 havāḥ/
 vidyā-hīnā na śobhante nir-gandhā iva
 kimśukāḥ//
 [V. 57, p. 22]

- (b) *Sāyana* : rūpa-yauvana-sampannā viśāla-kula-sambhavāḥ/
vidyā-hinā.....kiṃśukāḥ//
[4 (Mokṣa-parvan), 15 (Sāṅkīrṇapadd-
hati), v. 8, p. 248]
33. (a) *Vyāsa* : varam taskara-sambandhaḥ sādhubhiḥ saha
saṅgamāt/
taskaro hi haraty artham sādhus tu hṛdayam
haret//
[V. 82, p. 31]
- (b) *Sāyana* : varam taskara-sambandhaḥ su-janaiḥ saha
saṅgamāt/
taskaro.....haret//
[4 (Dharma-parvan), 27 (Saj-jana-padd-
hati), v. 7, p. 34]
34. (a) *Vyāsa* : vidvattvam ca nṛpatvam ca naiva tulyam
kadācana/
sva-deśe pūjyate rājā vidvān sarvatra pūjyate//
[V. 62, p. 24]
- (b) *Sāyana* : vidvattvam.....kadācana/
sva-deśe.....pūjyate//
[1 (Dharma-parvan), 25 (Vidvat-paddhati),
v. 1, p. 32]
35. (a) *Vyāsa* : vidvadbhir abhisambandhād adhamo bhājanam
bhavet/
pāśāṅgo 'pi maṇi-sparśaj jāyate bhūṣaṇam
param//
[V. 98, p. 36]
- (b) *Sāyana* : vidvadbhir abhisambandhād.....bhavet/
pāśāṅgo.....pāram//
[2 (Artha-parvan), 133 (Sāmsarga-guṇa-
paddhati), v. 5, p. 176]
36. (a) *Vyāsa* : vipattau kiṃ viśādena sampattau vismayena
kim/
bhavitavyam bhavaty eva karmaṇām idṛśi
gatiḥ//
[V. 27, p. 28]

- (b) *Sāyana* : vipattau.....sampattau ca smayena kim/
bhavitavyam.....īdṛśī (°śam—sic !)
gatiḥ//
[1 (Dharma-parvan), 31 (Karma-praśamsā-
paddhati), v. 10, p. 40]
37. (a) *Vyāsa* : śateṣu jāyate śūrah sahasreṣu ca paṇḍitah/
vaktā śata-sahasreṣu dātā bhavati vā na vā//
[V. 92, p. 35]
- (b) *Sāyana* : śateṣu.....panḍitah/
vaktā.....vā//
[1 (Dharma-parvan), 14 (Dāna-paddhati),
v. 1, p. 27]
38. (a) *Vyāsa* : sādhoḥ prakupitasyāpi na mano yāti vikriyām/
na hi tāpayitum śakyaṁ samudrāmbhas tṛṇol-
kayā//
[V. 3, p. 2]
- (b) *Sāyana* : sadhoḥ paruṣa-vakyena na.....vikriyam/
na.....sāgarāmbhas tṛṇolkayā//
[1 (Dharma-parvan), 27 (Saj-jana-paddhati),
v. 3, p. 34]

Thus we find that there is a textual correspondence of as many as 38 verses between the anonymous Vyāsa-subhāṣita-saṅgraha and Sāyana's Subhāṣita-sudhā-nidhi. The wordings of the parallel verses tally verbatim in most cases. At times we meet with some minor and negligible variants. A careful comparison of the corresponding verses of the two texts is helpful for the mutual check-up and correction of the readings.

Did Sāyana utilise the Vyāsa-subhāṣita-saṅgraha for his anthology or both the compilers hunt up the same source? We hesitate to hazard any categorical reply to either query in the absence of any solid 'hetu' at our disposal at the present date.

BOOK REVIEWS

Sanskrit Essays on the Value of the Language and Literature : By Dr. V. Raghavan, Published by the Sanskrit Education Society, Madras, 1972, Price Rs. 6/-

The Sanskrit Education Society of Madras has done a real service to the cause of Sanskrit in publishing this collection of papers prepared by Dr. V. Raghavan for various occasions during the past quarter of a century, i. e., from 1948 to 1972. Some of the papers have already appeared in dailies and periodicals and others were presented at learned Conferences and Seminars. They cover various aspects of Sanskrit from its place in the language-Study in the schools to its role in the higher spheres of Education and research. These papers make a survey of Sanskrit through the ages and its influence over the greater part of Asia, and of its relation to the importance of the study of Sanskrit in the academic world of today.

It is a matter of great pleasure that this collection has been brought out soon after the first International Sanskrit Conference held in New Delhi in March 1972. This collection contains the texts of the 14 papers of Dr. Raghavan and consists of 143 pages besides a Foreward by the President of the Sanskrit Education Society and the Preface by the author.

The papers included in this collection are as follows :—

1. Sanskrit in a free India;
2. Sanskrit our priceless Heritage;
3. The Lingua Franca of India;
4. The Legacy of Sanskrit;
5. The Role of Sanskrit in Indian culture;
6. Sanskrit as an integrating Factor;
7. Sanskrit through the Ages;
8. Sanskrit

and Epigraphy; 9. Utilisation of literary material in Sanskrit; 10. Problem of Sanskrit in South India; 11. Sanskrit and Hindi; 12. Simplified Sanskrit; 13. A Common Script; 14. Sanskrit round the World.

This important and valuable collection deserves a careful study by lovers of Sanskrit language and learning.

—A. S. Gupta.

The Aryan Ecliptic Cycle : By H. S. Spencer, printed by D. G. Buxey from Turf Printing Works, Bombay. Published by H. P. Vasvani from 1, Rajkamal, Poona 2. First printing : 1965. pp. 442+3 Maps.

This volume is a work of hard labour and original thinking. It reveals a vast knowledge of Sanskrit and Avestan literature. The work is, to some extent, based on the theories propounded by Bal Gangadhar Tilak about the antiquity of the Vedas and the Arctic home of the Aryans, in his books 'Orion' and "*The Arctic Home in the Vedas*"; but in addition it also utilises such works as '*Civilizations of the Eastern Iranians*' by Dr. Geiger, '*Ethical Conceptions of the Gathās*' by J. M. Chatterjee and some important works on physical sciences and Astronomy. Lokmanya Tilak proves the antiquity of the Vedas by taking Vedic civilization back to the Orion or the Mṛgaśīras period of the Vernal Equinoxes, but he could not go further back, for he had not the benefit of the parallel Iranian scriptures and traditions which the author has fully utilised in the present work.

In this work, the author has tried to give glimpses into ancient Indo-Iranian religions from 25628 B.C. to 298 A. D. i. e. during the whole of the last Ecliptic Cycle which he has fixed as lasting from 25628 B. C. to 298 A. D. by means of the calculation of the precession of the Equinoxes.

The whole thesis propounded in this work is “based upon the Law of Periodicity or cycles which holds good in physical sciences like Chemistry, Physics and Astronomy and which.....holds good also in the case of spiritual cycles”, (p. 19).

The author concludes that the original home of the undivided Aryans was North Polar region in which they lived during the Ice-Age in the reign of Yim Vivanghao or Yama Vivasvat. The migration of these Aryans to the South began in about 10,000 B.C. when the last Ice-Age closed.

One of the theories developed by the author is cyclic and successive appearances of Zarathustra, Śrī-Kṛṣṇa and Jesus Christ. Zarathustra began his mission among the Iranian Aryans who accepted it fully, but not the Indian Aryans. He had, therefore, to take birth again amongst the latter as Śrī Kṛṣṇa. Then for the sake of the other sections of the Aryan race scattered over European territories, he had again to take birth as Jesus Christ.

The author identifies Zarathustra with Nārāyaṇa who according to the Mahābhārata incarnated as Śrī Kṛṣṇa. He also identifies Zarathustrianism with the Nārāyaṇīya or Pāñcarātra sect of the Bhāgavatas (pp. 254 ff). These theories of the author may remain controversial ; hence, he is forced to quote the alternative opinion of J. M. Chatterjee from his book ‘Ethical Conceptions of the Gāthā’ (p. 169) as follows :—“Even if one persists in denying the identity of the Pancharatra sect with the Zarathustrian Church, that of Narayana with Zarathustra, there is no reason for his denying that there is a striking resemblance between the Pancharatra sect and the Zarathustrian cult...” (p. 260).

In the beginning of the book there is the learned Foreword written by Dr. C.P. Ramaswami Aiyer. The author’s Introduction

covers about 100 pages. The book is divided into five chapters. Bibliography, Glossary and Index are also given at the end.

The book provides interesting and valuable data for the comparative study of the cultures and religions of the two great divisions—Iranian and Indian—of the Ancient Aryans.

—A. S. Gupta

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January-June, 1973)

WORK ON THE VARĀHA PURĀNA

Collation

For the purpose of constituting the text of the Varāha Purāna a number of Manuscripts have been collated. The list of Manuscripts collated upto December 1972 has already been given in the last review of the activities published in *Purāna*, XV. 1. In addition to these manuscripts, the transcripts of the two manuscripts (D. 10130 and D. 10134) received from the T.M.S. Saraswati Mahal Library, Tanjore have also been collated.

The Bengali Manuscripts received from the Asiatic Society Calcutta, and the microfilm of the Bengali Ms. of the Sanskrit College, Calcutta and the two Devanāgarī Manuscripts received from the Oriental Research Institute, Jodhpur are being collated. The microfilm of a Devanāgarī M.S. No. 111 received from the British Museum, London, is also being collated. The microfilms of the two Grantha Manuscripts (K. 6807 and K. 6808) from the India Office Library, London, and the transcript copy of a Grantha Manuscript of the Kṣetra-Kāṇḍa Saṁhitā of the Varāha from the Govt Oriental Manuscripts Library, Madras have also been received.

Collection of the Varāha Purāna Quotations :

Dharma-śāstra Nibandhas have drawn upon the Varāha Purāna also. The work of collection of these quotations of the Varāha Purāna from the Nibandhas is in progress. Varāha Purāna quotations from a number of volumes of the Kṛtyaratnākara of Lakṣmīdhara and of the Caturvarga-cintāmaṇi of Hemādri have already been collected.

OTHER WORKS

Purāna Pāṭha and Pravacana

1. Recitation of the complete text of the *Devī-Bhāgavata* was done by Pt. Hīramani Misra of the Purāna Department from

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७३)

वराहपुराणकार्यम्

पाठसंवादः

वराहपुराणस्य पाठनिर्धारणार्थं बहवो हस्तलेखाः संवादिताः । तत्र दिसम्बर १९७२ यावत् संवादितहस्तलेखानां सूची 'पुराणम्' पत्रिकायाः पूर्वस्मिन्नङ्के (१५.१) सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणे प्रदत्ताऽस्ति । तदनन्तरं टी० एम० एस० सरस्वतीमहल पुस्तकालय तञ्जौरतः द्वयोः हस्तलेखयोः प्रतिलिपिप्रती प्राप्ते । तयोः प्रतिलिपि-हस्तलेखयोरपि (संख्या डी १०१३० तथा डी १०१३४) पाठसंवादकार्यं संपन्नम् ।

सम्प्रति एशियाटिक सोशायटी कलकत्ता इत्यतः प्राप्तस्य वङ्गीय-लिपिहस्तलेखस्य, संस्कृतकालेज कलकत्ता इत्यतः प्राप्तस्य वङ्गीयलिपिहस्त-लेखस्य माइक्रोफिल्मप्रतेः तथा प्राच्यशोधसंस्थान जोधपुर इत्यतः प्राप्तयोर्द्वयोर्देवनागरीलिपिहस्तलेखयोश्च पाठसंवादकार्यं प्रचरति । ब्रिटिश-म्युजियमलाइब्रेरी, लण्डन, इत्यतः प्राप्तस्य १११ संख्याकस्य देवनागरी-हस्तलेखस्य 'माइक्रोफिल्म' प्रतेरपि पाठसंवादकार्यं क्रियमाणं वर्तते । इण्डिया आफिस लाइब्रेरी, लण्डन इत्यतः द्वयोर्ग्रन्थलिपिहस्तलेखयोः (संख्या के० ६८०७ तथा के० ६८०८) 'माइक्रोफिल्म' प्रती अपि प्राप्ते तथा गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी मद्रास इत्यतः वराहपुराणस्य क्षेत्रकाण्डसंहिताया ग्रन्थलिप्यां लिखितस्य हस्तलेखस्य प्रतिलिपिप्रतिः अपि प्राप्ताऽस्ति ।

वराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रनिबन्धेषु वराहपुराणस्यापि उद्धरणान्युपलभ्यन्ते अतः निबन्धेषु वराहपुराणस्योद्धरणानां संकलनं क्रियमाणं वर्तते । इदानीं लक्ष्मीधरस्य कृत्यरत्नाकरात् तथा हेमाद्रेशचतुर्वर्गचिन्तामणेश्चानेकेभ्यः खण्डेभ्यः वराहपुराणस्य उद्धरणानां संकलनमेव संपाद्यते ।

पुराणपाठः प्रवचनञ्च

१. पुराणविभागस्थेन पण्डितहीरामणिमिश्रेण संपूर्णदेवीभागवतस्य पारायणं ४.२.७३ दिनाङ्कमारभ्य ११.२.७३ दिनाङ्कं यावत् (माघ-शुक्ल

4.2.73 to 11.2.73 (Māgha Śukla 1 to 9) in the Sumeru temple of Ramna ar. *Pravacana* on it was given in the evening by Pt. Narayan Shastri Kelkar.

2. *The Kūrma Purāṇa* was recited by Pt. Hiramani Misra from 21.2.73 to 3.3.73 (Phālguna Kṛṣṇa 2 to 14) in the Śiva temple of Ramnagar. The *pravacana* on it was given by Pt. Thakur Prasad Dwivedi.

3. *The Adhyātma Rāmāyaṇa* was recited by Pt. Ramanugraha Sharma from 4.4.73 to 11.4.73 (Caitra Śukla 1-9) in the Śrī Rāma Temple of Janakpur, Ramnagar. The discourses on it were given by Pt. Ramlaksman Acharya, a Sanskrit Scholar of Varanasi of a riped old age.

Veda Pārāyaṇa

The complete text of the *Taittirīya Śākhā* of the *Kṛṣṇa Yajurveda* including its *Brāhmaṇas* and *Upaniṣads* was recited from memory by Pt. Rammurti Sharma from 4.2.73 to 17. 2. 73 (Māgha Śukla 1-15) in the Vyāsa temple of Ramnagar Fort. Pt. Ramchandra Ghanapathi was the Śrotā. On the conclusion of the Pārāyaṇa, the usual 'dakṣiṇā' of Rs. 101 was given. A special 'dakṣiṇā' of Rs. 1001 was also given by the Maharaja Kashiraj Dharmakarya Nidhi. It is contemplated by the Trustees of the Dharmakarya Nidhi to increase the 'dakṣiṇā' to a decent amount, keeping in view the labour involved in the *pārāyaṇa* from memory and the non-availability of such Vedic scholars. It is hoped that by this gesture traditional Vedic scholars would be encouraged to keep up the traditions of memorising the Vedas in order to preserve this most ancient and sacred literature.

Scholars who contacted the Purāṇa Department

1. Mr. Wayne Begley, Associate Professor of Oriental Art, University of Iowa, U.S.A. requested permission to quote from the translation of the Vāmana Purāṇa published by the All-India Kashiraj Trust, the passages (56. 24-27, 67. 6-19) on *Sudarśana Cakra* for his book : *Iconography of Sudarśana Cakra*. (His letter of January 8, 1973).

2. Shri Naresh Kumar, M.A., M.Ed., Ghaziabad, working on Dr. V.S. Agrawala's works wanted some guidance and information about his work (Letter 17.1.73).

१-९ यावत्) रामनगरस्थसुमेरुमन्दिरे कृतम् । सायं समये इदं पुराणमधिकृत्य पण्डितनारायणकेलकरमहोदयेन प्रवचनं कृतम् ।

२. रामनगस्थे शिवमन्दिरे २१.२.७३ आरम्भ ३.३.७३ यावत् (फाल्गुन कृष्ण २-१४) कूर्मपुराणस्य पारायणं पण्डितहीरामणिमिश्रेण कृतम् । अस्मिन् विषये सायं-समये पण्डितठाकुरप्रसादद्विवेदिना प्रवचनं कृतम् ।

३. रामनगस्थे श्रीरामस्य जनकपुरमन्दिरे ४.४.७३ दिनाङ्कमारभ्य ११.४.७३ दिनाङ्कं यावत् (चैत्रशुक्ल १-९) अध्यात्मरामायणस्य पारायणं पण्डितरामानुग्रहशर्मणा कृतम् । एतद्विषये वाराणसेयेन वयोवृद्धेन विदुषा रामलक्ष्मणाचार्येण प्रवचनंकृतम् ।

वेदपारायणम्

कृष्णयजुर्वेदस्य तैत्तिरीयशाखायाः ब्राह्मणोपनिषद्भ्यां सह संपूर्णायाः संहितायाः स्मृत्याधारेण पाठः पण्डितराममूर्तिशर्मणा ४.२.७३ दिनाङ्कमारभ्य १७ २.७३दिनाङ्कं यावत् (माघशुक्ल १-१५) रामनगरदुर्गस्थे व्यासमन्दिरे कृतः । पण्डितरामचन्द्रधनपाठी अस्य पाठस्य श्रोता आसीत् । पारायण-पूतौ १०१ रूप्यकाणां पूर्वनिर्धारिता दक्षिणा प्रदत्ता । महाराजकाशिराजधर्मकार्यनिधिन्यासेन १००१ रूप्यकाणां विशिष्टा दक्षिणाऽपि पाठकर्त्रे प्रदत्ता । स्मृत्याधारेण अस्मिन् पाठकर्मणि श्रमं विचार्य तथा एतादृशानां वैदिकविदुषामसौलभ्यं विचार्य महाराजकाशिराजधर्मकार्यनिधेः न्यासिमण्डलेन अस्यां दक्षिणायामुचिता वृद्धिः कर्तव्येतिविचारः क्रियते । आशाऽस्ति अनेन प्रयासेन वैदिका विद्वांसः वेदानां स्मृत्याधारेण पाठस्य कार्ये उत्साहिता भवेयुर्येन इदं सर्वप्राचीनं पवित्रं च साहित्यं सुरक्षितं भवेत् ।

पुराणविभागेन सह संपर्कं स्थापयितारो विद्वांसः

१. इवोआ (यू० एस० ए०) विश्वविद्यालये प्राच्यकलायाः सहाध्यापकः श्री वेयने बेगले (Mr. Wayne Begley) महोदयः सर्व-भारतीयकाशिराजन्यासस्य वामनपुराणस्य अंग्लभाषानुवादसंस्करणात् स्वकीये पुस्तके सुदर्शनचक्रविषयकांशस्य (५६.२४-२७; ६७.६-१६) उद्धरणार्थमनुमतिं प्रार्थितवान् । तस्य पुस्तकस्य नाम Iconography of the Sudarśana Cakra अस्ति (तस्य ८.१.७३ दिनाङ्कितं पत्रम्) ।

२. गाजियाबादवास्तव्यः श्रीनरेशकुमारमहोदयः डा० वासुदेव-शरणअग्रवालस्य कृतीनां विषये अनुसंधानं करोति । स्वकार्ये कांचित् सूचनां निर्देशं च प्रार्थितवान् (तस्य १७.१.७३ दिनाङ्कितं पत्रम्) ।

3. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (Rajasthan). He visited our Purāṇa Department on 15-1-73. In his letter of February 12, 1973 he writes :—"I am thankful to you personally for giving me time and advice at the time of my visit to your office. This Institution will remain in touch with you to receive advice and guidance..."

4. Dr. S. L. Srivastava, Department of Sociology, University of Rajasthan, Jaipur, inquired about the origin of the worship of Goddess *Santoshī Mātā* so prevalent now a days in Rajasthan, U.P., etc. (letter 23-2-73).

5. Dr. Ludwik Sternbach, Professor, University of Paris, and a Member of our Editorial Board requested to trace the following śloka in the Purāṇas:

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।
उच्यते पण्डितैर्नित्यं पुराणे शाशपायने ॥

(letter 14-3-73)

6. Sri N. Sambamurti Gupta, Temple Executive Officer, Chirala (A.P) inquired about the availability of the '*Vāsavi Kanyakā Purāṇam*' and the '*Vaiśya Caritam*' (Letter 2-3-72)

7. Prof. Wendy O'Flaherty, Oxford, writes in her letter : "I have just finished a major work on the Purāṇas, which is to be published by the Oxford University Press. I wish that I could have used your new edition of the Kūrma Purāṇa for it." (Letter 1 May, 1973).

Scholars who visited the Purāṇa Department

1. Goswami Shri Vrajaraja Maharaj, Head of the Vallabha Maṭha, Ahmedabad, Gujrat—(on 8-1-1973).

2. Prof. P. C. Jain, President, Institute of Higher Studies and Research, Jaipur (On 15-1-73).

3. Dr. A.L. Basham, Prof. Australian National University, Canberra. (On 23-1-73).

4. Dr. Lallan ji Gopal, Head of the Philosophy Department B.H.U., Varanasi—(on 23-1-73).

३. जयपुरनगरस्य 'इन्स्टीच्यूट आफ हायर स्टडीज एण्ड रिसर्च' इत्यस्याः संस्थायाः अध्यक्षः प्रो० पी० सी० जैनमहोदयः १५.१.७३ दिनाङ्के पुराणविभागं दृष्टवान् । सः स्वीये १२.२.७३ दिनाङ्किते पत्रे लिखितवान् 'मम भवतः संस्थाया अवलोकनावसरे भवत्कर्तृकसमयदानार्थं परामर्शदानार्थं च अहं कृतज्ञोऽस्मि । एषा संस्था मन्त्रणार्थं निर्देशार्थं च भवता सह संपर्कं स्थापयिष्यति ।'

४. जयपुरनगरस्थे राजस्थानविश्वविद्यालये समाजशास्त्रस्य अध्यापकः श्री एस० एल० श्रीवास्तवमहोदयः राजस्थाने उत्तरप्रदेशे च प्रामुख्येन प्रचलिताया संतोषीमातापूजायाः उद्भवविषये सूचनां प्रार्थितवान् (तस्य २३.२.७३ दिनाङ्कितं पत्रम्) ।

५. 'पुराणम्' पत्रिकायाः सम्पादकमण्डलस्य सदस्यः पेरिसविश्वविद्यालये अध्यापको डा० लुडविकष्टर्नवाखमहोदयः अधोनिर्दिष्टस्य श्लोकस्य पुराणेषु मूलज्ञानार्थं जिज्ञासितवान् :—

मोहशब्देन राजेन्द्र बुद्धिपूर्वो व्यतिक्रमः ।

उच्यते पण्डितैर्नित्यं पुराणे शांशपायने ॥

(तस्य १४.३.७३ दिनाङ्कितं पत्रम्)

६. चिरला (आन्ध्रप्रदेशे) मन्दिराणाधिशाली-अधिकारी श्री एन० साम्बमूर्तिमहोदयः 'वासवीकन्यका पुराणम्' 'वैश्यचरितम्' नाम्नोर्ग्रन्थयोरुपलब्धिविषये जिज्ञासितवान् (तस्य २.३.७३ दिनाङ्कितं पत्रम्) ।

७. 'आक्सफोर्ड' वास्तव्या डा० वेन्डी ओफलाहर्टी महाशया स्वीये पत्रे लिखितवती 'अहं पुराणविषये एकस्य महत्त्वपूर्णस्य ग्रन्थस्य लेखनं सद्य एव समापितवती । अस्य ग्रन्थस्य प्रकाशनं आक्सफोर्डविश्वविद्यालयमुद्रणालये भविष्यति तत्र भवद्भिः प्रकाशितस्य नवीनसंस्करणभूतस्य कूर्मपुराणस्योपयोगः स्पृहणीय आसीत् । (तस्याः १.५.७३ दिनाङ्कितं पत्रम्) ।

पुराणविभागे आगता विद्वांसः

१. गोस्वामी श्री ब्रजराजमहाराजः—अहमदाबादनगरस्थवल्लभ-मठस्याध्यक्षः (८.१.७३ दिनाङ्के) ।
२. श्री. पी. सी. जैनमहोदयः—उच्चाध्ययनानुसन्धानसंस्थान जयपुराध्यक्षः (१५.१.७३ दिनाङ्के) ।
३. केनवरानगरस्थ आस्ट्रेलियन्राष्ट्रिय विश्वविद्यालयस्याध्यापकः डा. ए. एल. वाशममहोदयः (२३.१.७३ दिनाङ्के) ।
४. काशीहिन्दुविश्वविद्यालयस्य दर्शनविभागस्याध्यक्षः डा० लल्लनजी गोपालमहोदयः (२३.१.७३) ।

ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST.

Mangalotsava

The *Maṅgalotsava* (formerly called the *Budhavā Maṅgala*) was celebrated this year from March 20 to 22 (Tuesday to Thursday), after the Holi festival, under the patronage of Maharaja Kashinaresh, Dr. Vibhuti Narain Singh at his Ramnagar Palace. The programme was arranged by the B.H.U. Faculty of Music. The programme consisted of Karṇātic Music on the first day, the Bharata Nāṭyam on the second day, and the Hindustani vocal and instrumental music on the concluding day. The programme concluded with the 'Vicitra Viṇā' performance by Prof. Lalmani Misra, Dean of the Music Faculty.

Teaching of Nyāya

The teaching of Nyāya continued during the whole year under the guidance of Pt. Rajeshwar Shastri Dravid, and students are making rapid progress.

Maharaja Banaras Vidya Mandir Museum

The Museum run by this Trust is getting popular day by day. Indians as well as foreign tourists visit the Museum throughout the year. The Trust has also brought out a well-get-up illustrative guide book on the various sections of the Museum. The guide book has been prepared by Dr. Vinod P. Dwivedi of the National Museum, New Delhi.

ACTIVITIES OF MAHARAJA UDIT NARAIN MĀNASA-PRACĀRA NIDHI

The *Navāhna p̄rāyaṇa* of the *Rāma Carita Mānasa* was performed from May 4 to 13 (Vaiśākha Śukla 2-10) in the temple of Srī Rāma, at Chakia, District Varanasi. Mass recitation of the *Mānasa* was held there daily in the morning for the nine days, and on the concluding day, the *havana* was performed and Brāhmaṇas were fed.

In the ceremony on each of these nine days, the *Kathā* of the *Rāmacarita Mānasa* was narrated in the Kālī Temple of Chakia. About five thousand people from far off villages gathered to listen to the *Kathā*. On the tenth day the Kālī temple Jayantī was celebrated with great enthusiasm.

महाराज बनारस विद्यामन्दिर न्यासस्य कार्यविवरणम्

होलीमहोत्सवानन्तरम् अस्मिन् वर्षे मार्चमासस्य २०-२२ दिनाङ्केषु रामनगरदुर्गे मङ्गलोत्सवस्यायोजनमासीत् । अस्योत्सवस्य प्राचीनाभिधानं 'बुढवा मङ्गल' आसीत् । उत्सवस्यास्य संपादनं तत्र भवतः काशीनरेशस्य डा० विभूतिनारायणसिंहमहोदयस्य संरक्षणे सञ्जातम् । कार्यस्यास्य आयोजनं काशी हिन्दूविश्वविद्यालयस्य सङ्गीतसङ्घायेन विहितः । तत्र कार्यक्रमेषु प्रथमदिवसे कर्नाटकसङ्गीतस्य, द्वितीयदिवसे भरतनाट्यस्य प्रदर्शनमभूत् चरमदिवसे च हिन्दुस्तानी कण्ठसङ्गीतस्य, वाद्यसङ्गीतस्य च आयोजनमभूत् । उत्सवस्यास्य समापनं सङ्गीतसङ्घायाध्यक्षेन श्रीलालमणि-महोदयेन विचित्रवोणावादनप्रदर्शनेन संपादितम् ।

न्यायशास्त्रस्याध्यापनम्

संपूर्णवर्षे पण्डितराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने न्यायशास्त्राध्यापनकार्यं सुचारुतया प्रचलितम् । छात्रैः समुचिता समुन्नतिः प्रदर्शिता ।

महाराजबनारस विद्यामन्दिर न्यासस्य संग्रहालयः

न्यासेनानेन संचालितः संग्रहालयोऽनुदिनं ख्यातिपथमारोहति । भारतीया वैदेशिकाश्च बहवः पर्यटका संग्रहालयमद्राक्षुः । न्यासेन संग्रहा-लयस्य तत्तदङ्गानां परिचायिका सचित्रा एका निर्देशपुस्तिका प्रकाशिता । एषा निर्देशिका देहली राष्ट्रियसंग्रहालयस्थेन डा० विनोद पी० द्विवेदिना निर्मिता ।

महाराजउदितनारायणमानसप्रचारनिधिन्यासस्य कार्यविवरणम्

अस्य न्यासस्य तत्त्वावधाने मई मासस्य ४-१२ दिनाङ्केषु (वैशाख शु० २-१०) वाराणसी जनपदस्थचकियानगरस्थे श्रीराममन्दिरे रामचरित-मानसस्य नवाहपारायणं सम्पन्नम् । नवदिनं यावत् प्रतिदिनं प्रातःकाले सामूहिकं पारायणं संजातम् । तत्र समाप्तिदिवसे हवनानन्तरं ब्राह्मणभोजनमपि संपन्नम् ।

प्रतिदिनं सायङ्काले तत्रस्थे कालीमन्दिरे रामचरितमानसमधिकृत्य प्रवचनमपि समभवत् । कथाश्रवणार्थं दूरग्रामेभ्यः समागतानां कथाश्रवणोत्सुकानां भक्तानां संख्या प्रतिदिनं पञ्चसहस्रादपि अधिका आसीत् । दशमे दिवसे च कालीमन्दिरस्य जयन्ती सोत्साहं सम्पन्ना ।

ACTIVITIES OF MAHARAJA PRABHU NARAIN SINGH PHYSICAL-CULTURE TRUST.

In order to popularise Indian gymnastics known as *Malakham* and to impart a sense of physical fitness and alertness in the children of the Primary Schools of Ramnagar, the Trust is proposing to run a *Malakham*-class under the auspices of the B.H.U. Shri Karan Singh, the Head of Sports, B.H.U. is taking keen interest in this direction.

ACTIVITIES OF MAHARAJA KASHIRAJ DHARMAKARYA NIDHI.

As already mentioned, the Dharmakarya Nidhi gave a handsome *dakṣiṇā* of Rs. 1001 to the scholar who recited the complete *Taittirīya śākhā* of the Kṛṣṇa Yajurveda in the Vyāsa temple in February last. The Trustees are contemplating to increase this *dakṣiṇā* further.

Maharaja Balwant Singh Degree College, Gangapur, sent out its first batch of students for the B.A. Part I Examination of the Gorakhpur University. The College authorities are planning to start classes in English and Geography. Major Shri S.L.Dar, former Registrar of the B.H.U. has been appointed as the Secretary of the College, who would look after its academic activities also.

Maharani Ram Ratan Kunvari Sanskrit Pāṭhaśālā of the Ramnagar Fort is imparting teaching in various Sanskrit subjects. Two of its student appeared for the Madhyamā exam. of the Vārāṇaseya Sanskrit University and three students appeared for the Prathamā Exam. of the said University this year.

महाराजप्रभुनारायणशारीरिकविकासन्यासस्य कार्यविवरणम्

‘मलखम’ नाम्ना प्रसिद्धाया भारतीयक्रीडायाः प्रचारार्थं तथा च रामनगरस्थप्रारम्भिकपाठशालानां छात्रेषु शारीरिकयोग्यता-चैतन्ययोश्च विकासार्थम् एष न्यासः हिन्दूविश्वविद्यालयस्यस्थ क्रीडाविभागे अध्यक्षपदम-लंकुर्वतः श्रीकर्णसिंहमहोदयस्य निर्देशने मलखमशिक्षाभ्यासार्थं विचारः करोति । श्रीकर्णसिंहमहोदयः अस्मिन्कार्ये स्वर्णचि प्रदर्शयति ।

महाराजकाशिराजधर्मकार्यनिधेः कार्यविवरणम्

यथा प्रथमं निर्दिष्टमनेन न्यासेन गते फरवरीमासे व्यासमन्दिरे कृष्णयजुर्वेदस्य संपूर्णतैत्तिरीयशाखायाः पारायणावसरे पारायणकर्त्रे १००१ रूप्यकाणां विशिष्टा दक्षिणा प्रदत्ता । दक्षिणायामधिकवृद्धचर्थं न्यास-धारिणः विचरशीलाः सन्ति ।

अनेन न्यासेन संचालितस्य महाराजबलवन्तसिंहमहाविद्यालयस्य छात्राः प्रथमं गोरखपुरविश्वविद्यालयस्य बी० ए० (भाग १) इति परीक्षायां प्रविष्टाः । महाविद्यालयस्याधिकारिणः आंग्लभाषा, भूगोल इत्यादिविषयेषु पाठनस्य प्रबन्धं कर्तुमिच्छन्ति । काशिहिन्दुविश्व-विद्यालयस्य सेवानिवृत्तः कुलसचिवः श्रीशिवनन्दनलालदरमहोदयः महा-विद्यालयस्य सचिवपदे नियुक्तः । एष महाभागः महाविद्यालये शैक्षणिक-कार्यमपि अवलोकयति ।

रामनगरदुर्गस्था महारानी रामरत्नकुँवरिसंस्कृतपाठशाला संस्कृत-भाषायाः विविधविषयेषु शिक्षाप्रदानं करोति । अस्याः पाठशालाया द्वौ छात्रौ मध्यमापरीक्षायां त्रयश्च छात्राः प्रथमापरीक्षायां सम्मिलिता बभूवुः ।

SUPPLEMENT
TO
PURĀṆA

Vol. XV., No. 2; July 1973
Index to Vols. XI to XV

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PREPARED

by

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Purāṇa Department

ALL-INDIA KASHIRAJ TRUST



ALL-INDIA KASHIRAJ TRUST
FORT RAMNAGAR, VARANASI

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NĀRADA PURĀṆA : A CRITICAL STUDY

(THESIS APPROVED FOR THE Ph. D. DEGREE
OF POONA UNIVERSITY)

By

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CHAPTER I

SUMMARY OF THE NĀRADA PURĀṆA

The *Nārada Purāṇa* is divided into two parts, comprising respectively 125 and 82 chapters.

Nārada Purāṇa, Part I

Chapter 1 begins with an invocation. The Ṛṣis residing in the Naimiṣa forest inquire from their teacher, Śaunaka, about the greatness of devotion to Lord Viṣṇu, (*Viṣṇubhakti*), the holy places, etc. Śaunaka directs them to Sūta settled in *Siddhāśrama*. Then they approach Sūta and request him to fulfil their desire. Sūta describes the *Nārada Purāṇa*, which was recited to Nārada by sages Sanaka, etc., so that one could acquire the knowledge about the four principal objects of human life (*Puruṣārthas*).

Ch. 2: The sages, Sanaka, Sanatkumāra and Sanātana, the mind-born sons of Brahmā, before starting to attend the assembly of Brahmā at Mt. Mahāmeru, desire to have a bath in the holy Gaṅgā. At that time, sage Nārada reaches there and takes bath along with them. Then Nārada requests them to narrate the greatness of Lord Viṣṇu and enlighten them regarding the three chief duties, knowledge and penance. the honouring of guests, etc. Afterwards, Nārada prays Viṣṇu by repeating the *Pauruṣastava*.

Ch. 3: Śaunaka describes the greatness of Lord Mahāviṣṇu (Nārāyaṇa) and the origin of the world. Again, the creation of the universe including the seven upper and lower regions, the rivers, mountains, etc., and the greatness of Bhārata Khaṇḍa (India) also are described.

Ch. 4 : The greatness of *Śraddhā* (faith), *Bhakti* (devotion), *Varṇāśramācāras* (the duties of the Varṇas and the stages of life) and *Satsaṅgama* (the association of good people) are explained. This is followed by the story of Mārkaṇḍeya.

Ch. 5 : Continues the story of Mārkaṇḍeya. In a dialogue between Bhagavān Viṣṇu and Mārkaṇḍeya, the *Bhāgavata lakṣanas* (characteristics of the Devotees of the Lord) are mentioned.

Ch. 6 : describes the greatness of holy Gaṅgā, the confluence of Gaṅgā and Yamunā and that of Prayāga and Kāśī.

Ch. 7 : contains the story of king Bāhu.

Ch. 8 : the story of king Sagara is narrated.

Ch. 9 : gives the story of king Saudāsa.

Ch. 10-11 : give the story of Vāmana and Bali; 11 gives also the story of a Brāhmaṇa, Bhadramati.

Ch. 12 : sets forth Dharma and its *lakṣaṇas* and sets forth the story of king Virabhadra narrated by Dharmarāja to Bhagīratha.

Ch. 13 : is called 'Dharmānukathana', i.e., the description of moral and religious duties. Here, the construction of temples, digging of tanks, wells, etc., planting of Tulasī Plants, worship of Śālagrāma, performance of *dānas*, etc., are considered as highly virtuous acts. All this is described by Dharmarāja to Bhagīratha.

Ch. 14 : specifies various kinds of sins such as taking meals from other castes, violation of teacher's bed, etc., and the necessary expiatory rites for such sins. The merits of performing Śrāddha and its five kinds viz., *Nitya*, *Naimittika*, *Kāmya*, *Vīddhi* and *Pārvaṇa* and the funeral rites like *Asthi-sañcayana*, *Udaka-Kriyā*, etc., are also explained by Dharmarāja to Bhagīratha.

Ch. 15 : enumerates a number of hells like *Taṇana*, *Vālukā*, *Raurava*, *Mahāraurava* and sufferings therein in various ways for sins such as the five great sins, viz., killing of a Brāhmaṇa, drinking of liquor, theft of gold, violation of teacher's bed and association with vilest persons. Further, Dharmarāja glorifies Viṣṇu-worship as a way out for the removal of all kinds of sins. Hearing the advice of Dharmarāja, king Bhagīratha goes to the Himālayas for penance and makes the souls of his dead forefathers free from all their sine by bringing the holy Gaṅgā to the earth.

Ch. 16 : narrates the story of king Bhagīratha in detail.

Ch. 17 : describes the performance of *Śukla-Dvādaśī vrata*.

Ch. 18 : describes the *Lakṣmī-Nārāyaṇa vrata*.

Ch. 19 : There is the description of a vrata by hoisting a flag in the Viṣṇu temple on the *Kārtika-Śukla Daśamī* day.

Ch. 20 : gives the autobiography of the lunar king Sumati narrated by him to sage Vibhāṇḍaka.

Ch. 21 : The system of observing *Hari-pañcaka* or *Pañcarātri vrata* from the 10th to the 15th of the bright half of Mārgaśīrṣa is explained here.

Ch. 22 : describes the *Māsopavāsa vrata* observed in the months of Āṣāḍha, Śrāvaṇa, Bhādrapada and Āśvina.

Ch. 23 : is on the observance of *Ekādaśī vrata* and the story of Bhadrāśīla in connection with it.

Ch. 24 : explains the duties of the four castes and those of women.

Ch. 25 : describes *Smṛtīcāras*, the prescribed time for chanting the Vedas, etc.

Ch. 26 : contains the description of the *Smṛtīdharmas* to be followed by the Brāhmaṇas.

Ch. 27 : The *Āśrama-dharmas*, i. e., the duties of persons settled in the respective stages of life.

Ch. 28 : The performance of *Śrāddha*.

Ch. 29 : The *tithis* and the expiatory rites.

Ch. 30 : continues the expiatory rites suitable to the sins committed.

Ch. 31 : The effects of the good and bad deeds and their various effects.

Ch. 32 : experiences of sufferings in this and the other world in accordance with one's actions and one's worship of Viṣṇu.

Ch. 33 : is a treatise on Yoga Philosophy.

Ch. 34 : deals with *Haribhakti-lakṣaṇa*, characteristic of devotion to Viṣṇu.

Ch. 35 : The story of Vedamālī.

Ch. 36 : The story of Yajñamālī and Sumālī.

Ch. 37 : The story of Gulika and Uttāṅka.

Ch. 38 : The praise of Viṣṇu by Uttāṅka.

Ch. 39 : The story of Jayadhvaja.

Ch. 40 : enumerates *Manus* and *Manvantaras* and gives the story of Sudharma in the form of a dialogue between Indra and Bṛhaspati.

Ch. 41 : Characteristics of *Yuga-dharmas*.

Ch. 42: describes cosmogony in a dialogue between Bhṛgu and Bharadvāja.

Ch. 43: Cosmogony, individual Souls and duties of the four castes (dialogue between Bhṛgu and Bharadvāja).

Ch. 44 : discusses *Adhyātma*, *Dhyānayoga*, *Yogasiddhi*, etc. (dialogue between Bhṛgu and Bharadvāja).

Ch. 45 : *Mokṣadharmā* (dialogue between Janaka and Pañcaśikha).

Ch. 46 : explains *Adhyātmajñāna* in a conversation of Khāṇḍikya with Keśidhvaja and narrates their story also.

Ch. 47 : discusses *Mukti-yoga* (dialogue between Khāṇḍikya and Keśidhvaja).

Ch. 48 : The story of king Bharata.

Ch. 49 : continues the story of Bharata and also describes *Advaita-jñāna* in a dialogue between Bharata and Sauvīra king. Bharata quotes the story of Ṛbhū and Nidāgha.

Ch. 50 to 57 deal with the six *Vedāṅgas* : 50, covers *śikṣā*; 51, *Kalpa*; 52, *Vyākaraṇa*; 53, *Nirukta*; 54-56, *Jyotiśśāstra*, divided into three respective sections, viz., *Gaṇita*, *Jātaka* and *Saṁhitā*; 57, *Chandas*.

Ch. 58 : narrates the story of Śuka.

Ch. 59 : treats of *Adhyātma-tattva* in a discussion between Janaka and Śuka.

Ch. 60 : is devoted to the description of the *Mokṣārtha-Sādhaka-Jñāna* (dialogue between Śuka and Sanaka).

Ch. 61 : various kinds of hardships to be faced by the living beings and the glorification of *Mokṣa* are described in this chapter.

Ch. 62 : explains *Mokṣa-dharma*.

Ch. 63 : is a treatise on *Pāśupata* philosophy.

Ch. 64 : describes *Dikṣā-vidhi*.

Ch. 65 : The *Padukā-mantras* and the system of their chanting are explained here.

Ch. 66 : deals with the system of chanting the *Gāyatrī* and the worship of *Saṁdhyās*.

Ch. 67 : gives details about the worship of God.

Ch. 68 : states the system of worship and *mantras* of *Gaṇeśa*.

- Ch. 69 : gives the mantras and worship of the *planets*.
- Ch. 70 : the mantras for the worship of *Mahāviṣṇu*.
- Ch. 71 : deals with matters like the *yantras* and the *mantras* related to *Nṛsiṃha*.
- Ch. 72 : The *Pīṭhadevatās* and the *mantras* of *Hayagrīva* are mentioned here.
- Ch. 73 : gives the *mantras* of *Lakṣmaṇa* and *Rāma*.
- Ch. 74 : Mantras of *Hanumān*.
- Ch. 75 : The lighting lamps before *Hanumān*.
- Ch. 76 enumerates the *mantras* of *Kārtavīrya Arjuna* and the lighting lamps before him.
- Ch. 77 : gives the *Kārtavīrya Kavaca*.
- Ch. 78 : gives the *Hanumat Kavaca*.
- Ch. 79 : The story of *Hanumān*.
- Ch. 80 : *Kṛṣṇa mantras*.
- Ch. 81 : The worship of *Kṛṣṇa* and his *mantras*.
- Ch. 82 : gives the *Rādhā-Kṛṣṇa-Sahasranāma stotra*, as recited by Śiva to Nārada.
- Ch. 83 : sets forth the five incarnations of Rādhā.
- Ch. 84 : deals with *Japa*, *Homa* and the *mantras* of *Devī*.
- Ch. 85 : describes the incarnations of *Vak Devatā* and the *mantras* related to them.
- Ch. 86 : gives the incarnations of *Mahālakṣmī*, with the relevant *mantras*.
- Ch. 87 : explains the *Durgā-mantracatuṣṭaya* (4 *mantras* of *Durgā*)
- Ch. 88 : describes the incarnations of *Rādhā* and their *mantras*.
- Ch. 89 : enumerates *Lalitā Sahasranāma stotra* and *Kavaca*.
- Ch. 90 : deals with the worship of goddesses.
- Ch. 91 : mentions *Maheśvara mantras* and *stotras*.
- Ch. 92-109 : give the contents of the 18 *Purāṇas*, viz., *Brahma*, *Padma*, *Viṣṇu*, *Vāyu*, *Bhāgavata*, *Nārada*, *Mārkaṇḍeya*, *Agni*, *Bhaviṣya*, *Brahmavaivarta*, *Līṅga*, *Varāha*, *Skanda*, *Vāmana*, *Kūrma*, *Matsya*, *Garuḍa*, and *Brahmāṇḍa*.
- Ch. 110-124 : describe the *Vratas* performed on the respective *tithis* from *Pratīpadā* to *Paurṇimā* and *Amāvāsya*.

Ch. 125 : mentions that the four sages take leave of Nārada, who goes to his father Brahmā, and with his permission leaves for Kailāsa (Śiva-loka). Nārada acquires knowledge of *Śivayoga* from Śiva and then goes to Nārāyaṇa and pleases him.

Thereafter, there is a description of the *greatness of the Nārada Purāṇa*.

Nārada Purāṇa. Part II.

Ch. 1 : Sage Vasiṣṭha elucidates the greatness of *Ekādaśī vrata* to king Māndhātā.

Ch. 2 : discusses the principles of selecting particular *tithis* for worship and Vratas.

Ch. 38-81 : enumerate several holy places and sacred sites on the banks of the Gaṅgā, in Gayā, etc., and describe their holiness and location in the course of instructions given by sage Vasu to Mohinī.

Ch. 82 : states that, as instructed by sage Vasu, Mohinī goes on visiting and paying homage to the holi places, offering *piṇḍa* to her departed husband Rukmāṅgada and worshipping deities like Viśvanātha, Puruṣottama and others. At last, Mohinī reaches the river Kāliṅdī. There she goes into the waters and disappears. Then she occupies the last part of the *Daśamī tithis*.

At the end, it is said that the *Nārada Purāṇa* was recited first by Hamsasvarūpi Bhagavān (Lord Viṣṇu) to sages Sanaka, etc., then it was narrated by them to sage Nārada, and afterwards by Nārada to Vyāsa. The *Nārada Purāṇa* is one of the greatest among the *Purāṇas*. A man or a woman, without any distinction of caste or creed, is eligible to recite this *Purāṇa* and to attain the final salvation.

CHAPTER II

THE STORIES NARRATED IN THE NĀRADA PURĀṆA

The stories contained in this Purāṇa may be classified into the following sections: stories dealing with I. Religion, II. Philosophy, III. Dharma, IV. Vratas, V. Tīrthas, and VI. Biography of Śuka.

I. *Religious Stories.*

1. Sumati—on service in a Viṣṇu temple.
2. Yajñamālī and Sumālī—on Viṣṇu-Sevā.
3. Jayadhvaja—on Viṣṇu-Sevā.
4. Sudharma—Circumambulation of a Viṣṇu temple.
5. Hanumān—on the greatness of Lord Śiva.

II. *Philosophical Stories.*

1. Mārkaṇḍeya—explaining *Bhāgavata Lakṣaṇas*.
2. Khāṇḍikya—about the knowledge of Paramātmān.
3. Bharata—on *Advaitajñāna*.
4. Nidāgha—on *Mokṣadharmā*.
5. Gulika and Uttānka—on *Viṣṇubhakti*.

III. *Stories Explaining Dharma (Dharmika Stories)*

1. Bāhu—on association with good people.
2. Bhādrāmātī—on land gift.
3. Vīrabhadra (ka)—on renovation of a tank.
4. Vedāmālī—on erection of a temple.
5. A Pativrātā—on chastity.
6. Kāṣṭhīlā—on chastity.
7. Vīrocana—gift of one's life.

IV. *Stories Dealing with Vratas:*

1. Rukmāṅgada—on *Ekādaśī*.
2. Rukmāṅgada's previous birth—on *Aśūnya-sayana* and *Ekādaśī*.
3. Bhadrāśīlā—on *Ekādaśī*.
4. A Gṛhagodhā (A house lizard)—on *Śravaṇādvādaśī*.

V. *Stories Connected with Tirthas:*

1. Sagara—on Gaṅgā.
2. Saudāsa—on Gaṅgā.
3. Bali and Vāmana—on Gaṅgā.
4. Kāśī.
5. Indradyumna—on Puruṣottama Kṣetra.
6. Gautama—on Gautamāśrama.
7. Jaimini—on Tryambakeśvara Kṣetra.
8. Paraśurāma—on Gokarṇa.
9. Rāma—on Lakṣmaṇācala.
10. Govardhana—on Vṛndāvana.
11. Kṛṣṇa—on Vṛndāvana.
12. Siddhanātha—on Siddhanātha Kṣetra.

VI. *Biography of Śuka:*

A summary of these stories is given below: in the sectional order as stated above.

I

Religious Stories*The Lunar King Sumati*¹

In Kṛtayuga, king Sumati of the lunar dynasty and his wife Satyamati worshipped Viṣṇu and hoisted a flag in a Viṣṇu temple on every Dvādaśī day. Once when sage Vibhāṇḍaka came to them Sumati narrated to him the story of his previous birth as follows :

He was a Śūdra by caste, named Mālini. Once, while wandering in the forest, he took shelter in a dilapidated Viṣṇu temple and happily lived there with Avakokilā, a Cāṇḍāla lady for ten years. The merit of their stay in Viṣṇu temple, though not with good intentions, helped them reach Vaikuṇṭha in the end.

*Yajñamālī and Sumālī*²

Yajñamālī equally shared his paternal property with his younger brother, Sumālī, and led a virtuous life by his share. Sumālī wanted not only his share but also what he borrowed from his brother.

1. N. I. 20.

2. N. I. 36.

In the end, Yajñamālī was taken to Vaikuṅṭha due to his meritorious deeds. On the way, he saw his brother Sumālī being punished by Yamadūtas. So, he enquired from the Viṣṇudūtas about the ways and means which would relieve Sumālī of his sins. In reply, the Viṣṇudūtas narrated to Yajñamālī the life-story of Sumālī.

According to them, Yajñamālī also did many evils in his previous birth. But once he happened to go to a Viṣṇu temple and cleaning a portion of it, he took rest there at night. He died of snake-bite. The merit of cleaning the temple and of staying there, helped him to lead a virtuous life of a Brāhmaṇa in the next birth. The Viṣṇudūtas also added that if Yajñamālī was prepared to give a portion of his merit to Śumālī, then the latter would be freed from his sins. Hearing the words of the Viṣṇudūtas Yajñamālī gave part of his merit to his brother and proceeded to Vaikuṅṭha. Sumālī also after leading a virtuous life as a Brahmanā attained salvation.

3. Jayadhvaja¹

Jayadhvaja the lunar king, used to clean and light the lamps in a Viṣṇu temple. On the banks of Revā, he passed his days in Viṣṇu worship. There he narrated the story of his previous birth to his preceptor Vītihoṭra thus :

In the *Kṛtayuga* of the *Svārocīṣa manvantara*, he was Daṇḍaketu, son of Vandhumatī, a widow of Raivata, a wicked Brāhmaṇa. He led a vicious life. Once he entered a Viṣṇu temple and cleaning a part of it, sported with a prostitute after lighting a lamp there. Meanwhile the owners of the temple reached there and killed them. The merit of serving the temple even though not with good intentions led them to Vaikuṅṭha. Thereafter, Daṇḍaketu was born as a devotee of Viṣṇu.

4. Sudharma²

Sudharma in his previous birth was an eagle. Once he was wounded by a hunter's arrow and when he fell down he was caught by a dog. When people followed the dog, it ran round a Viṣṇu temple and consequently got rid of all the sins and was

1. N. I. 39.

2. N. I. 40.

taken to Brahmaloḳa along with the dog. Then after a long time, he took birth in the Bhārata Varṣa and began to lead a life of devotion to Viṣṇu. This story is narrated in the dialogue between Indra and Bṛhaspati.

5. *Hanumān*¹

Once the gods, Brāhmaṇas, kings and demons assembled in Gautamāśrama for a yajña. Gautama worshipped Lord Śaṅkara in the liṅga on the Tryambaka mountain, and the whole congregation celebrated the occasion with dance and music. Śaṅkarātmā, a devotee of Śiva and the disciple of Gautama, came there and began to dance like a mad man. He ate some food from Gautama's plate, and while taking meals, passed urine inside the room. So, Gautama placed him on the proper seat and continued his meals. On the words of Ahalyā, Śaṅkarātmā took food and water. Then Śaṅkarātmā swallowed some fire also in the same way. Thereafter taking a pair of old foot-wear in hand and without clothes Śaṅkarātmā approached Vṛṣaparvan and started dancing. Enraged by his actions and without understanding his identity, Vṛṣaparvan cut off his head. Gautama suddenly felt heart-broken and died. Many others, present there, followed the same fate. Virabhadra, on hearing the loud cry of Ahalyā, felt wild and informed every thing to Śiva on the Mt. Mandara. Śiva reached Gautamāśrama along with Brahmā and Viṣṇu and revived Gautama. At Gautama's request, Śiva put a fraction of his own soul into Śaṅkarātmā's body and thus made him immortal.

Thereafter Śaṅkarātmā was rightly called Māruti (Hanumān). After reviving all, Śiva went to a tank and engaged himself in water-sports. Māruti sang songs and gods played various musical instruments. After some time they returned to Gautamāśrama for meals. While they were taking meals, Pārvatī also appeared there and took her food with Śaṅkara's permission. In the evening Māruti explained to Śiva the method of *Samdhyāvandana* and the mode of worshipping Śiva. Then he went to the bank of a river and took the Śivaliṅga for offering bath, when he found it to be without *piṭha*. Extremely frightened, he praised Śiva by chanting *Rudra-mantra*. But when he did not notice Śiva in front

1. N. I. 79.

of him, he smashed the Śivaliṅga on the ground. Suddenly Vīrabhadra came there and seeing the Śivaliṅga without its pīṭha commenced the destruction of the world. The sages then chanted *Veda mantras* to please Śiva. Śiva appeared before them and consoled them by saying that it was only a test for Māruti. After completing Śiva worship Māruti praised Śiva with songs, and played on Viṅṇā. Thereafter Śiva blessed Māruti and sent him to serve Lord Rāmacandra.

A story similar to this is narrated in the *Padma Purāṇa*¹.

II

Philosophical Stories

1. Mārkaṇḍeya²

Sage Mṛkaṇḍu meditated on Viṣṇu. Pleased at this, Viṣṇu appeared before the sage, and promised to be born as his son.

Mṛkaṇḍu married a virtuous woman and led his family life devoted to Viṣṇu. In due course, a son was born to him, who was named Mārkaṇḍeya. Mārkaṇḍeya gained mastery over the *Vedas* and *Śāstras*. As advised by his father, he worshipped Viṣṇu, who appeared before him and blessed him that *he would compose a Purāṇa* and finally attain salvation. Since then, he was known as Nārāyaṇa. Viṣṇu showed him all the processes of deluge and explained to him the *Bhāgavata Lakṣaṇas*. Mārkaṇḍeya also attained final salvation by meditating on Viṣṇu in *Śalagrāma*.

Mārkaṇḍeya is referred to as the son of Mṛkaṇḍu in the *Mahābhārata*, the *Viṣṇu* and *Agni Purāṇas*.³ His story is narrated in the *Skanda*, *Bhāgavata* and *Brahma Purāṇas*⁴

2. Khāṇḍikya⁵

King Dharmadhvaja had two sons, Amitadhvaja and Kṛtadhvaja. Keśidhvaja and Khāṇḍikya were the sons of Kṛtadhvaja and Amitadhvaja respectively. Khāṇḍikya was a scholar of

1. P. *Paṭālakhaṇḍa*; 114, cf. also PCK, p. 647.

2. N. I. 4-5.

3. Mbh (B), Vana, 88=Mbh, III. 86; Vi. I. 10.3; Ag, 20. 10; PCK, pp. 447-448; PCK (Hindi) p. 647.

4. SK. V. 3. 2-5; Bh. XII. 8, 10; B, 49.52; Cf. also PCK. p. 448.

5. N. I. 46.

Karmakāṇḍa. Once Keśidhvaja defeated Khāṇḍikya and brought the country under his control. So, Khāṇḍikya with his followers retired to the forest.

Keśidhvaja performed many sacrifices. Once his sacrificial cow was killed by tiger. He approached his preceptor Kaśeru, and in accordance with his advice, went to Śunaka, seeking guidance for a proper *prāyaścitta* for it. As advised by Śunaka, he informed every thing to Khāṇḍikya in the forest. As told by Khāṇḍikya, he performed a suitable *prāyaścitta*, went again to Khāṇḍikya and offered a gift to him. Keśidhvaja imparted the knowledge regarding *Paramātmān* to Khāṇḍikya at his request.

The *Viṣṇu Purāṇa*¹ also narrates a similar story.

3. Bharata²

King Bharata handed over his kingdom to his sons and stayed at Śālagrāma Mahākṣetra worshipping Viṣṇu. One day, while taking bath in the Cakra river, he saw a young deer caught in the current, when its mother, hearing the roar of a lion, jumped on to the bank of the river and died on the spot after delivery. He took the young one and brought it up with affection. Day by day, he began to feel more attachment towards the young deer. After some time Bharata passed away with his eyes on the deer and, recalling the actions of his previous birth, went to Śālagrāma and led the rest of his life there.

By the merits of his actions done in the previous birth, he was next born as a Brāhmaṇa with an equanimous view of everything. So, disliked by all including his own people, he wandered about and entered a forest. King Sauvīra happened to pass by the forest on his way to sage Kapila. Bharata was employed as one of the palanquin bearers. The king noticing the slow movement of Bharata asked him why he was slow and tired of carrying the palanquin, even though he looked very sturdy. Bharata replied that he was not sturdy and he was not carrying a palanquin. Hearing such an intelligent reply the king was astonished and got down from the palanquin. Bowing at his feet the king requested him to disclose his identity. Bharata replied that it was impossible to state who he was and where he came from. Punning on the word 'Aham', i. e., 'I' Bharata

1. Vi. VI. 6-7; PCK, p. 156.

2. N. I. 48-49.

explained to the king that there was only one (Puruṣa) who could be referred to as 'Aham'. Hence, he commented that the usage of 'Aham' in normal parlance was meaningless as it could refer only to the 'Puruṣa'.

Requested by the king, Bharata explained 'advaita' to him and remembering his past actions attained salvation.

The above story is given in the *Viṣṇu* and the *Bhāgavata Purānas*¹. But according to the *Bhāgavata Purāna* Bharata was taken to a Bhadrakālī temple by a Vṛṣalapati for being offered as a *bali*. And he was saved and blessed by Kālī, and the Vṛṣalapati and his followers were destroyed.

4. *Nidāgha*²

Nidāgha, son of sage Pulastya, was the disciple of sage Ṛbhhu, son of Brahmā. He was a scholar especially in philosophy. But he had no knowledge of *advaita*. After one thousand celestial years, sage Ṛbhhu came to him one day when he was residing in the city of Vīranagara near the river Devikā. Nidāgha offered some sweets to his preceptor. After taking the food, Nidāgha asked Ṛbhhu whether he was satisfied with the sweets. Ṛbhhu replied that there was no matter of satisfaction or dissatisfaction in eating sweets or any other food, because, persons like him had no distinction about anything. He added that in accordance with the principle of *advaita* all things had only one *Ātman*, which was present everywhere like the sky, and therefore there was no meaning in asking "who are you" "where do you come from" etc. Then Ṛbhhu further told him that he was his teacher and came there to teach him *advaita*. Then he left the place.

Again, after another thousand years, Ṛbhhu came to Nidāgha and saw him standing in a corner with a bundle of *Kuśa* grass. He approached him and asked why he was standing there. Nidāgha replied that there was a very big crowd due to the arrival of the king. Ṛbhhu asked him who the king was. Nidāgha pointed out the king who was sitting on an elephant. Then Ṛbhhu made him understand that he could not notice the king and the elephant as different and separate. From the talk Nidāgha knew that he

1. Vi. II. 13-16; Bh, V. 5-11; Cf. also PCK, pp. 323 ff.

2. N. I. 49.

was his teacher Ṛbhu and bowed at his feet. Then Ṛbhu imparted to him the essence of *advaita* and left the place. Thereafter Nidāgha practised *advaita* and attained final salvation.

5 *Gulika and Uttāṅka*¹

Gulika, a hunter, was leading a sinful life. Once he entered a Viṣṇu temple in the city of king Sauvīra in order to rob the temple of all the gold. There he made an attempt to kill Uttāṅka, a Brāhmaṇa worshipping Viṣṇu, but due to the latter's merit of Viṣṇu worship he could not hurt Uttāṅka. On the contrary, Gulika was reformed by Uttāṅk's advice, and repenting for his vices, he passed away suddenly. Uttāṅka sprinkled on him some holy water used in bathing Viṣṇu by the merit of which Gulika attained salvation.

III

Dhārmika Stories

1. *Bāhu*²

The solar king Bāhu, son of Vṛka, was very haughty by nature. On being defeated by his enemies, he retired to the forest with his two wives, and died there. His pregnant younger wife, who, in accordance with the usual practice, wished to follow her departed husband by committing Satī, was prevented from doing so by sage Aurva. Due to the power of his austerities, sage Aurva also freed the king Bāhu from all the sins and helped him seek emancipation.

King Bāhu is referred to in the *Vāyu*, *Matsya*, *Kūrma*, *Līṅga*, and *Padma Purāṇas*. He is described as the son of Dhṛtaks in the *Vāyu Purāṇa*.³ His story appears in the *Padma* and *Viṣṇudharmottara Purāṇas*.⁴

1. N. I. 37.

2. N. I. 7-8.

3. Rām., Bālakāṇḍa, 70-30; Ayodhyākāṇḍa, 110, 18; M, 12.38; K. I. 21.3; L. I. 66.14; P, Sṛṣṭikhaṇḍa, 8; Vā, 121.3; cf. also PCK, pp. 375-376.

4. P. *Sṛṣṭikhaṇḍe*, S; VP. 1.16; PCK (Hindi), p. 509; PCK, P. 376.

2. *Bhadramati*¹

In *Brāhma Kalpa*, there was a poor Brāhmaṇa named Bhadramati. He was great scholar and a devotee of Viṣṇu. He had six wives named as Śruti, Sindhu, Yaśovati, Kāminī, Mālinī and Śobhā, and 250 sons. Unable to maintain them, he went to Kauśāmbī along with his family. There he approached Sughoṣa, a wealthy Brāhmaṇa, and requested for a gift of ten feet of land. Sughoṣa, a devotee of Viṣṇu, gave him the required land with great pleasure, by the merit of which he attained final salvation.

According to the *Skanda Purāṇa* one of the wives, Śruti, is known as Kṛtā, and it is stated that he went to Suśālī and, due to the blessings from Veṅkaṭācalapati secured final emancipation.²

3. *Vīrabhadra (-ka)*³

One day, Vīrabhadra, the virtuous king of Gauḍadeśa, was out hunting when he saw a dried-up tank on the peak of Saikata mountain. He at once ordered his minister Buddhisāgara (ka) to renovate the tank. Buddhisāgara (ka) soon carried out the orders and the tank was made useful for all. By the merit of that deed, not only the king but also the minister and those responsible for repairing the tank, viz., a Lāvaka bird, an elephant, pig, etc., attained salvation.

4. *Vedamālī*⁴

In the Raivata manvantara there was a Brāhmaṇa Vedamālin by name. He amassed wealth by pursuing cruel and evil ways. When he could not control his avarice even in his old days, he repented very much for his evil deeds. He distributed half of his wealth between his sons, Yajñamālī and Sumālī and spent the other half in creating temples, digging wells, etc. Then he sought the advice of the sage Jānanti at Nārāyaṇāśrama and in accordance with his advice worshipped Viṣṇu at Vārāṇasi and attained final emancipation.

1. N. I. 11.

2. SK. II, 1.2, cf. also PCK, p. 392.

3. N. I. 12.

4. N. I. 35.

5. *Pativrata* (A virtuous wife)¹

A Śūdra married a virtuous woman who was very much devoted to him. But he also kept a prostitute with him. His wife served them both without any grudge. Once when he ate Niṣpāva (Dolichos Lablab) mixed with oil and was afflicted with a disease, Bhagandara (fistula). The prostitute took all of his wealth and ran away from there. His wife still continued her services to him very sincerely, facing the greatest of difficulties. After some time, he had an attack of Tridoṣa (vitiating of the three humours of the body). He approached his wife with a shivering body and bit her finger. The piece of the finger which was cut happened to remain in his mouth when he suddenly passed away. She sold her bracelet, brought some fuel for cremating him and committed satī along with him. Her meritorious action gained for herself and her husband salvation even though he was sinful.

6. *Kāṣṭhīlā*²

Kauṇḍinya, a Brāhmaṇa, married sage Sumantu's daughter and led his life happily. One day he went to the king's palace and while returning, brought home two prostitutes. Within three years he spent whatever wealth he had and became very poor. He asked his wife to help him by parting with her ornaments. But she not only refused to part with them but went away to her father's house taking all the articles from the house.

Kauṇḍinya left the place and roaming here and there reached a mountainous island. There he ate some fruits and slept on the ground.

A Rākṣasa named Gomila was staying there in a cave with his wife. One day, he brought with him the Kāśī king's daughter Ratnāvalī, who was sleeping with her head directed to the north and without washing her feet. The rākṣasa told his wife that he brought Ratnāvalī only to provide his wife with food and asked her to bring Kauṇḍinya sleeping near the cave outside for his food. The rākṣasī became suspicious of his intention in bringing Ratnāvalī and assuming the form of a beautiful girl of sixteen years went to Kauṇḍinya. On seeing him she fell in love with

1. N. II. 16.

2. N. II. 27-31.

him and requested him to marry her. She also told him that in her previous birth she was Kandalī, the daughter of Aurva, and that she became a rākṣasī through the curse of her husband, sage Durvāsas, on account of her querulous nature. On the advice of the rākṣasī, Kauṇḍinya took Śakti from a Śāla tree and killed the rākṣasa. The rākṣasī assuming the form of an elephant took Kauṇḍinya along with Ratnāvalī to Kāśī. There Kauṇḍinya married Ratnāvalī with the consent of the rākṣasī and on receiving a lot of wealth from the Kāśī king settled at Mahodayapuri with his wives. Then he called his first wife there and offered all his wealth to her with the consent of his wives. He embraced her and she died in the embrace. She was thereafter punished in the hell in various ways and was sent to earth as Kāṣṭhilā. After a long time, she attained Vaikuṅṭha due to the merit earned by Sandhyāvalī by observing *Ekādaśī vrata*.

7. *Virocana*¹

The demon Virocana, a performer of dharma, was the son of Prahlāda. His wife Viśālākṣī daily used to invite a Brāhmaṇa and worship him. After the killing of Hiraṇyakaśipu, gods were afraid of Virocana also. They went to Viṣṇu and requested him to kill Virocana. Viṣṇu approached Viśālākṣī one morning in the guise of an aged Brāhmaṇa. She honoured and offered him a seat, but he never accepted it. He demanded from her a promise to fulfil his desires. She gave the promise, but he was not prepared to believe in the words of a woman. So, she called her husband and he agreed to fulfil his desires. Then Viṣṇu asked for their lives. Both of them gave their lives with pleasure and attained final emancipation.

There are different stories about Virocana in the *Chāndogya Upaniṣad*, the *Mahābhārata* and the *Gaṇeśa Purāṇa*. Virocana is referred to in the *Brahmāṇḍa*, *Kūrma*, *Bhāgavata* and *Padma Purāṇas* and according to the *Bhāgavata* his wife's name was Devī. The *Skanda Purāṇa* says that god Indra had approached Virocana's family².

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1. N. II. 32.
 2. CU, VIII. 7.2; VIII. 9.2; Gaṇ, 2.29; Br, III. 1.86; K, I. 7.1; Bh, VI. 18.16; P, Sṛṣṭi, 13; SK, I. 1.18; Cf. also PCK, p. 534.

IV

Stories Dealing with Vratas.

1. *Rukmāṅgada*¹

King Rukmāṅgada was a devotee of Viṣṇu. He was a strict observer of the *Ekādaśī vrata* and made all his people between the age of eight and eighty-five follow its observance. Consequently, nobody went to *Yamaloka*. Yama together with sage Nārada approached Brahmā and informed him of everything. To break Rukmāṅgada's *Ekādaśī vrata*, Brahmā created Mohinī, a very beautiful lady, and after instructing her thoroughly, despatched her to Mt. Mandara.

One day, Rukmāṅgada was out hunting. After having a discussion with Vāmadeva, he reached Mandara mountain. There he saw Mohinī, worshipping the *Śivaliṅga*, singing sweet songs. He was attracted by her so much that he wished to marry her. As demanded by her, Rukmāṅgada promised her that he would fulfil her desire asked for at any moment, and married her according to the rules laid down by the *Gṛhya Sūtras*. While returning to his palace he saw a house-lizard, torn under the hoof of his horse, and helped it attain *Vaikuṅṭha* by parting with a portion of his merit of *Śravaṇa Dvādaśī vrata*.

Rukmāṅgada's wife Sandhyāvalī and son Dharmāṅgada received king Rukmāṅgada and Mohinī with due honour and made them very happy. Rukmāṅgada enjoyed life for long with Mohinī. One day, Mohinī compelled Rukmāṅgada to fulfil his promise made to her at the time of their marriage by taking meal on *Ekādaśī* day. As he was not prepared for it, she suggested another alternative to keep up his word by cutting off the head of his son Dharmāṅgada in her presence. Indeed, tortured by mental pain and anxiety, he took the sword in his hand and was about to cut off Dharmāṅgada's head, when Lord Viṣṇu appeared before him and put a stop to his attempt. He took Rukmāṅgada to *Vaikuṅṭha* along with all his followers.

When Rukmāṅgada's preceptor Vasu, who was practising *Yoga* in water for twelve years, came out of the water and heard about Mohinī's actions, he cursed and turned her into ashes. Mohinī,

1. N. II, 3-37.

casting off her human body, started towards heaven, but she was pushed back and put in the hell by Vāyu. She was punished there in various ways and the *naraka-yātanās* (the tortures of hell) began to torture her for her sins. When she was thrown out of the hell by Yama she approached Brahmā. Brahmā, Śiva and other gods requested Vasu to free her from his curse and to provide her with a place. Vasu allotted a place to her on *Ekādaśī* afflicted with *Daśamī*, i. e., on the last part of *Daśamī* and commanded her to move along with the rays of the Sun and the Moon. He also allotted to her the merit of *Ekādaśī vrata* performed by others on *Daśamīviddha-Ekādaśī*. Then he explained to her the greatness of *tīrthas* and advised her to visit them in order to get rid of her sins. As instructed by Vasu, Mohinī visited all the *tīrthas*, worshipped gods and offered *dāna* to Brāhmaṇas, etc. At last she entered the Kālindī water and never returned there from. Thenceforth she is seated on the last part of *Daśamī* and spoils the *vrata* observed by people on *Viddha Ekādaśī*.

2. *Rukmāṅgada's previous birth*¹

Rukmāṅgada was a Śūdra by caste in his previous birth. He was very poor and had a cruel wife. Once, he met a Brāhmāṇa with whom he visited many holy places observing several *vratas* like *Aśūnyaśayana* and *Ekādaśī*. As a consequence, he was born as king Rukmāṅgada, the wellknown observer of *Ekādaśī vrata*.

3. *Bhadraśīla*²

On the banks of Narmadā, Bhadraśīla, son of Gālava, a Brāhmāṇa, performed Viṣṇu-worship from his very childhood. He also preached the greatness of Viṣṇu and of the *Ekādaśī vrata*. One day, asked by his father, he narrated the story of his previous birth thus :

He was a king, named Dharmakīrti, of the lunar dynasty, and ruled his country for nine thousand years. Due to evil contacts he committed many wrongs. Once, while hunting he reached the banks of Revā. There he observed the *Ekādaśī vrata* along with other people. On the following day, he died and the merit of the *vrata* secured for him *Vaikunṭha*. Subsequently, he

1. N. II. 11.

2. N. I. 23.

was born in a family of the devotees of Viṣṇu and led a life devoted to Viṣṇu.

4. *A Gṛhagodhā* (house-lizard)¹

There was a Brāhmaṇa woman. In order to bring her husband fully under her control she gave him a *māntric* medicine secured from a nun. On consuming that medicine her husband had an attack of tuberculosis. Besides, his genital organ became full of wounds and worms. Day and night, he began to cry saying to her that he was her servant. Then she gave him another medicine taking it from the nun. Thenceforth he became better and lived under her full control. After some time, she passed away. Then, for her evil deed committed against her husband, she had to undergo much suffering and punishment in hell for fifteen yugas. Thereafter she passed her life as a house-lizard for ten thousand years on the earth and was crushed under the hoof of the horse of Rukmāṅgada, who was returning to his palace from Mt. Mandara with Mohinī. Hearing the story from the house-lizard, Rukmāṅgada became very kind to it and helped it attain salvation by giving a portion of the merit of his *Śravaṇa Dvādaśī vrata*.

V

Stories Connected with Tirthas

1. *Sagara*

After the death of Bāhu, his widows sought shelter with sage Aurva. The elder one became jealous of the younger who was pregnant and poisoned her. But due to the blessings of sage Aurva the poison had little effect and a son with poison was born to her, who was rightly named Sagara (Sa-gara, i.e., with poison). On coming to know the past history of his father, he decided to wreak vengeance against the kings, obtained the celestial missiles from Vasiṣṭha and vanquished the enemies. Sagara married Keśinī and Sumati, the daughters of king Virabhadra. By the blessings of Aurva, Keśinī gave birth to a son named Asamañja and Sumati to sixty thousand sons.

1. N. II. 14.

2. N. I 8.

Unable to stand the atrocities of the sons of Sagara, the gods approached Kapila. Sagara performed an *Aśvamedha yajña* and the sacrificial horse was stolen away by Indra and was left behind sage Kapila, who was meditating in *Pātāla*. The sons of Sagara, after a long-drawn search, reached *Pātāla* and abused Kapila. Enraged by the action of Sagara's sons, Kapila burnt them to ashes.

Afterwards, Amśumān, the grand-son of Sagara, was blessed by Kapila that his ancestors would attain salvation, when Bhagīratha would make Gaṅgā flow on the earth.

Bhagīratha, the grand-son of Amśumān, meditated on Nārāyaṇa and Parameśvara and brought down Gaṅgā, freed the sons of Sagara from all the sins, and helped them secure final emancipation.

The *Rāmāyaṇa* and *Viṣṇu, Bhāgavata, Brahma and Brahmavaivarta Purāṇas* narrate this story. According to the *Viṣṇu*, Bāhu is known as Bāhuka and Keśinī is the daughter of Vidarbha.¹

2. Saudāsa (Mitrāsaha)²

One day, the solar king Saudāsa was out hunting. A rākṣasa and his wife in the guise of tigers were sporting in the forest. Saudāsa took aim at the female and shot it dead with a single arrow. The rākṣasa thereupon vowed to avenge the king's action. Saudāsa was heart-broken at his vow and returned to his palace.

Later, when the king performed an *Aśvamedha yajña*, the rākṣasa, disguised as Vasiṣṭha, came to him and asked him to prepare some non-vegetarian food. Assuming the form of a cook, he again approached the king and managed to prepare food with human flesh. When the real sage Vasiṣṭha was offered that food he cursed the king to be born a demon. Saudāsa, provoked by Vasiṣṭha's action, took water in his palm in order to retaliate, but was prevented by his wife, Madayantī. Very soon Vasiṣṭha came to know by his divine insight all that had taken place. Then he softened his curse to the king to the extent that the holy waters of Gaṅgā would help him regain his original form.

1. Vi. IV. 4; B, *Gautamīkhaṇḍa*, B, Bh, IX.8; Brv, *Prakṛtikhaṇḍa*, 8; PCR, P. 596.

2. N. I. 9.

Saudāsa, repenting for his impudence, poured the water on his own feet. Within no time, his feet were burnt and turned dark and thenceforth he was rightly known as Kalmāṣapāda.

Saudāsa, turned into a demon by Vasiṣṭha's curse, while wandering in the forest one day, caught hold of a sage who was sitting with his wife and ate him in spite of his wife's repeated entreaties for his release. So, she cursed Saudāsa to die the moment he enjoyed amorous pleasures. She also cursed him to continue as demon for long. Enraged by the second curse, Saudāsa also cursed her in return to become a rākṣasī. Once, while wandering in the forest Saudāsa and the Brāhmaṇa's wife met a *Brahmarākṣasa* called Somadatta. He was residing on a *Vaṭa* tree and was transformed into *Brahmarākṣasa* due to the disregard shown to his teacher Gautama while performing Śiva-worship. He explained to them the greatness of *Guru*, the *Purāṇas*, etc., when Garga, a Brāhmaṇa happened to cross the way taking the holy water of Gaṅgā with him and chanting *Viṣṇu mantras*. The *rākṣasās* were not only prevented and kept away from their attempt to hurt Garga, but they also began to realise their past. Such was magnificence of Viṣṇu and the Gaṅgā that Garga freed the *rākṣasas* of their dreadful form by sprinkling the Gaṅgā water on them. The Brāhmaṇa woman with her child secured final salvation. Saudāsa, worshipping Viśvanātha at Vārāṇasī, returned to his palace and ruled his country with all enjoyments except sensuous pleasures. He secured a son through Vasiṣṭha and attained salvation.

A similar story appears in the *Viṣṇu* and the *Bhāgavata Purāṇas*.¹ Another story of a similar type about him is narrated in the *Skanda Purāṇa*.² It adds that after securing a son through Vasiṣṭha, Mitrasaha visited various holy places to get rid of the sin of *Brahmahatyā*. As advised by Gautama, he went to Gokarṇa and was relieved of all kinds of troubles. In the *Skanda Purāṇa* this story is narrated in order to eulogise the greatness of Gokarṇa. Saudāsa is referred to in the *Rāmāyaṇa* and the *Padma Purāṇa*.³

1. Vi. IV. 4; Bh, 9.9; Cf. also PCK, p. 107.

2. SK, III. 3.2; Cf. also PCK, p. 107.

3. Rām, *Uttara*, 65; P, *Uttara*, 132; PCK (Hindi), p. 124; PCK, p. 107.

*Bali and Vāmana*¹

Bali, the grand-son of Prahlāda, defeated gods and attained the status of Indra by performing innumerable *Aśvamedha yajñas*. The gods in the guise of human beings made their stay on earth. Seeing the sad plight of the gods their mother Aditi performed severe austerities for 1,000 celestial years in order to please Viṣṇu. The demons tried their best to stop her penance, but all their efforts were in vain. As a last resort they produced fire from their *Damṣṭrās* (tusks). But the same fire turned them to ashes and the Sudarśana discus of Viṣṇu protected Aditi. Viṣṇu appeared before her and promised her that he would take birth as her son and fulfil her desire.

Some time later, Viṣṇu was born as Vāmana, the son of Kaśyapa and Aditi. One day, Vāmana approached the demon king Bali, who was performing a *Yajña*. He requested Bali for a piece of land, measuring three feet for performing penance. With pleasure Bali took the *kamaṇḍalu* (waterpot) in his hand in order to offer the land to Vāmana. But Vāmana, by his divine insight came to know that Śukra obstructed the flow of water, and with a tip of *darbha* grass turned into Brahmāstra with the mantra took away one eye of Śukra. Then assuming his cosmic form Viṣṇu measured the three worlds by his two steps. As no space was left for his third step he thrust Bali into *Pātāla* as a prisoner for the non-fulfilment of his promise. Viṣṇu then assigned to Bali that food, which was offered in the sacrificial fire without chanting mantras. He also reinstated the gods in the heaven and returned to *Vaikuntha*.

This story is narrated in the *Matsya*, *Kūrma*, *Vāmana*, *Skanda*, *Bhāgavata*, *Padma* and *Brahma Purāṇas*². The *Matsya* and the *Bhāgavata* add that Bali was cursed by Prahlāda that he would be deserted by wealth, when Bali paid no heed to his words.³ The *Skanda* and *Bhāgavata*⁴ state that when Vāmana measured the whole world by his two steps, Bali's followers made an attempt to fight

1. N, I. 10-11.
2. M, 245-246; K, I. 17; Vām, 31; Sk, I. 1. 18-19; VII. 2.18; Bh, VIII. 18-23; P. *Sṛṣṭikhaṇḍa* 33; B, *Cautamī*, 4; PCK, pp. 369-371.
3. M, 250-251; Bh, VIII. 20. 14-15.
4. Sk, I. 1.18; Bh, VIII. 18-22.

with Vāmana and Bali stopped them from their attempt. Again, it is added that as instructed by Vāmana, Garuḍa tied up Bali with Varuṇa-pāśa and then Vāmana placed his third step on Bali's head.

4. Kāśī¹

Kāśī was the abode of Viṣṇu. Once Śiva went to Brahmā who was engaged in reciting the *Vedas*. As the fifth face of Brahmā looked haughty, Śiva clipped it off with his nail. But Śiva could not separate Brahmā's skull from his hand. Disturbed by the sin of Brahmahatyā, he asked Viṣṇu for help. Advised by Viṣṇu, Śiva made a pilgrimage for twelve years, visiting holy places and washing his hand in the holy tanks. Once he reached Badarikāśrama and begged for alms at Viṣṇu's doors. When Viṣṇu offered him something, Śiva caught his hand and pierced it by his *triśūla*. Three streams of blood flowed from Viṣṇu's hand : one fell on the skull of Brahmā, the second in Śiva's mouth and the third as water. Śiva then went to *Brahma tīrtha* and worshipped Viṣṇu there for three years. He was relieved from the sin of *Brahmahatyā* when he entered the Viṣṇu-temple at Kāśī. Noticing such a wonderful effect, Śiva praised Viṣṇu and with his permission stayed in the Viṣṇu-temple. In *Bindusaras*, originated from the tears of Viṣṇu, Śiva washed his hand and the skull of Brahmā fell down from his hand and he became free. Thenceforth, *Bindusaras* became famous by the name *Kapālamocana*.

5. Indredyumna²

Once, king Indradyumna, a great devotee of Viṣṇu, selected Puruṣottamakṣetra as a fit place for Viṣṇu-worship. He performed an *Aśvamedha yajña* and erected a temple there. He could not come to a decision whether he should make an image of Puruṣottama with rock, wood or minerals. With prayers to Viṣṇu he went to his bed made of *kuśa* grass. While asleep he was instructed by Viṣṇu to cut off a tree from the sea-shore and make an image out of it. The next morning, he went alone to the sea-shore and cut down the tree. Viṣṇu and Viśvakarmā reached there in the guise of Brāhmaṇas. In accordance with the advice of Viṣṇu, Viśvakarmā made images of Kṛṣṇa, Rāma and Subhadra in black, white and yellow colours respectively.

1. N, II. 29.

2. N. II. 52-54.

The king consecrated those images in his temple on an auspicious day and, worshipping them attained final salvation.

This story is described also in the *Skanda Purāṇa*. There it is stated that the king made the images of Viṣṇu, Rāma, Sudarśana and Subhadra, following a divine word.¹

6. *Gautama*²

The sage Gautama had his hermitage on the banks of the Godāvārī. Once there occurred a long drought. There was no rain for twelve years and people began to starve. They went to Gautama and requested for food. Gautama, with the power of his austerities, caused the Gaṅgā to flow there and, producing grains, he fed them properly. When that calamity was over, people returned to their places and Gautama continued his penance. Śiva came there and offered boons to him. Gautama thereupon requested Śiva to make him his devotee and also that Śiva should remain there for ever. Śiva thence forth settled there and the mountain became famous by the name *Tryambaka*.

Sage Gautama is referred to in the *Mahābhārata* as one of the seven sages of the Vaivasvata manvantara and as the husband of Ahalyā and father of Śatānanda. The *Manu Smṛiti* mentions him as the son of Utathya and a *Sūtrakāra*. There are stories about him in the *Devibhāgavata* and *Śiva Purāṇa*. He figures as a popular author of *Nyāyāśāstra*, a prominent sage and an incarnation of Tryambakeśvara. The *Padma Purāṇa* says that Gaṅgā became famous by the name of Gautamī as it was handed over to Gautama by Lord Śaṅkara.³

7. *Jaimini*⁴

Once, the sage Jaimini, disciple of Vyāsa, visited Puṇḍarikapura with his students Agnikeśa, etc. They made an earthen Śivaliṅga and worshipped it. Śiva appeared before them and offered boons to Jaimini. He requested Śiva to show him *tāṇḍava* (dance) with his group. Śiva commenced his *tāṇḍava* when Jaimini

1. SK, II. 2.7-29; PCK, pp. 63-64; SK, *Vaiṣṇavakhaṇḍa*, 4-34.

2. N, II. 72.

3. Mbh (B). Vana, 185=Mbh. III. 183; Manu, 3.16; D. Bh, 12.9; Śiva, *Koṭi*, 25-27; *Umā*, 2. 43-47; Sat, 43; P. *Uttara*, 268. 52-54; PCK, pp. 170-172.

4. N, II. 73.

began to praise him, chanting *Vedapāda-Śivastuti*. In the end, Jaimini secured *Gāṇapatya* (membership of the group of Śiva's attendants).

The sage Jaimini is referred to in the *Mahābhārata* and *Vāyu, Brahmāṇḍa, Viṣṇu* and *Agni Purāṇas*.¹

8. Paraśurāma²

On the western sea-shore there is an auspicious place called Gokarṇa, two krośas in extent. It was submerged under water, when the earth was dug up by the sons of Sagara and the residence of the place shifted to the Sahya mountain. They approached Paraśurāma at the Mahendra mountain and requested him to help them in regaining Gokarṇa. Paraśurāma went to Varuṇa. But Varuṇa did not care to answer the call of Paraśurāma. Enraged at this, Paraśurāma discharged the *Āgneyāstra* against the ocean. Unable to bear the heat, Varuṇa ran to Paraśurāma seeking his protection. As wished for by Paraśurāma, Varuṇa gave back Gokarṇa. After worshipping Gokarṇeśa, Paraśurāma returned to his place. The sages occupied the place again and finally attained salvation. Noticing the greatness of Gokarṇa, Śiva and Pārvatī settled there with their group.

A *Sūkta* in the *Rgveda* is considered to be on Paraśurāma. As an incarnation of Viṣṇu he is referred to in the *Vāyu, Matsya* and other *Purāṇas*. A similar story is narrated in the *Brahmāṇḍa* and it is stated that there he established Śūrpāraka Prānta (province on the west coast) pushing back the sea³.

9. Rāma

Viṣṇu in *caturvyūha*-form took incarnation as Rāma, Lakṣmaṇa, Bharata and Śatrughna, the sons of the solar king Daśaratha⁴. Elsewhere it is stated that Rāma, Bharata, Śatrughna and Lakṣmaṇa are the respective incarnations of Nārāyaṇa, Pradyumna, Aniruddha and Saṅkarṣaṇa.⁵

1. Mbh (B), Ādi, 63=Mbh, I.57; Vā, I. 61. 27; Ag, 150. 28-29; Vi, III. 6.2; Br. I. 13; PCK, p. 209.
2. N, II. 74.
3. RV, X. 110; Vā, 2. 29-88; 36.90; M, 47.244; PCK, pp. 310-314.
4. N, I. 79.7.
5. N, II. 75. 3-6.

The Rāmāyaṇa story is then summarized as given by Vālmiki¹.

After victory and return to Ayodhyā, Rāma invited Sugrīva, Vibhīṣaṇa, the Brāhmaṇas of six dynasties and others for his father's anniversary. Except Vibhīṣaṇa all the people reached Ayodhyā. Rāma was worried about Vibhīṣaṇa, when Lord Śambhu (Śiva) came to him in the form of a Brāhmaṇa together with other Brāhmaṇas. Śambhu took Rāma to Drāviḍadeśa and released Vibhīṣaṇa who had been imprisoned in Draviḍa country. Thereafter he honoured all the people including the ṛṣis like Agastya and sent them to their places.²

The Uttarakāṇḍa

Story of Sitā's abandonment, upto her disappearance into Mother Earth, is then told as in Vālmiki.

The story of the end of Rāma and Lakṣmaṇa and their sojourn in earth is told as in Vālmiki.

The mountain where Lakṣmaṇa performed Tapas after he left Rāma and before he attained to Vaikunṭha, became famous by the name Lakṣmaṇācala³.

Here in the first part, Nārada gives Rāma's story up to the end of the Yuddhakāṇḍa, but the second part includes the Uttarakāṇḍa. The narrative here is just an abstract of that described in the Vālmiki Rāmāyaṇa⁴.

The works like *Mahābhārata*, *Harivaṁśa*, *Vīṣṇu*, *Skanda*, *Bhāgavata*, *Agni*, *Garuḍa*, *Brahma* and *Brahmavaivarta* narrate Rāma's story, sometimes with some slight variations⁵.

10. *Govardhana*⁶

In a past *kalpa*, Govardhana, a Brāhmaṇa, meditated upon Viṣṇu in Vṛndāvana. When Viṣṇu manifested before him and offered boons to him, he requested Viṣṇu to keep him under his

1. N, II. 75.7-49.

2. N, I. 79. 26-30.

3. N, II. 75. 50-76.

4. Cf. also RK, p. 155.

5. Mbh. III. 147. 28-38; HV. 41. 121-125; Vi. IV. 4;

Ag, 5-11; B, *Gautamī*, 70-175; G, 143; SK, I. 1. 18, etc.;

Bh, IX. 10-11; Ag. 5-11; G, 143; B, *Gautamī*, 70-175;

Brv, *Prakṛti*, 14; RK, pp. 153-160. see also 'The Greater

Rāmāyaṇa' by Dr. V. Raghavan.

6. N, II. 80.

(Viṣṇu's) feet. For fulfilling his desire, Viṣṇu stood upon his back, and when he could not keep Viṣṇu down he requested Viṣṇu to be there for ever. Thence-forth, Viṣṇu did not leave him. when Viṣṇu took incarnation as Kṛṣṇa, he honoured Govardhana (mountain) through worship by himself, the Gopas like Nanda and others.

11. *Kṛṣṇa*¹. (This story is narrated as a forecast.)

Kṛṣṇa, residing in Gokula with Rādhā and the Gopes, would take incarnation as the son of Vasudeva and would go to Nanda through fear of Kāmsa. There he would destroy the demons like Pūtanā and Vatsa and would send away Kāliya from the Yamunā. He would kill Dhenuka, Baka and other demons and would destroy the ego of Brahmā, Indra, Varuṇa, the sons of Kubera and others. In Mathurā, he would break the bow and would kill the elephant Kuvalayāpīḍa, the *mallas* (athlets) and also his uncle Kāmsa. Then he would release his parents from prison. After smashing Yavaneśa (Kālayavana) he would stay at Dvārakā out of fear from Jarāsandha. He would marry Rukmiṇī, Satyabhāmā, Satyā, Jāmbavatī, Kaikeyī, Lakṣmaṇā, Mitravṛndā, Kālikā and other sixteen thousand, maidens after destroying Bhauma. He would also kill Pauṇḍraka, Śiśupāla, Śālva, Dvidida, Balbala, etc. Again he would smash Vajranābha, Sunābha and Triśarīra. He would bring about the destruction of many warriors in the battle of the Kauravas and the Pāṇḍavas and would make the Yādavas quarrel among themselves and destroy themselves. In the end he would go to Vaikuṇṭha with his followers.

This story is described in the *Brahmaṇḍa*, *Bhāgavata*, *Agni*, *Garuḍa* and *Brahma Purāṇas*.²

12. *Siddhanātha*³

There was a Brāhmaṇa staying in Puṣkara island. A son was born to him during the time of *Gaṇḍānta-doṣa*⁴. So, he threw

1. N, II. 81.

2. Br, *Upodghātakaṇḍa*, 71; Bh, IX. 24; X. 1-12; G, I. 144; B, 12-15.

3. N, II. 69.

4. The *Gaṇḍānta-doṣa* is described by Nārada as

(i) *Tiṭhi-gaṇḍānta* :

The two *ghaṭīs* in between *Pūrṇās* (*Panñcamī*, *Daśamī* and *Pañcadaśī*) and *Nandās* (*Pratīpadā*, *Ṣaṣṭhī* and *Ekādaśī*).

the child into the sea and the child was swallowed by a fish. By the meritorious actions of its previous birth, the child was safe in the stomach of that fish for a long period.

One day, Śiva with Pārvatī came to mountain Lokāloka. He meditated upon Śrī Hari, stood for a moment on Saumya Śrṅga, and began to give *tattvopadeśa* (teaching on philosophical knowledge) to Pārvatī. Pārvatī could not follow his instructions fully. A fish then abruptly jumped upon the peak of that mountain and a Brāhmaṇa child came out from its stomach. The child bowed at their feet and narrated to Pārvatī the instruction it heard from Śiva. Śiva accepted him as his son and allowed him to move as he pleased in order to keep the world happy.

IV

Biography of Śuka

On the peak of the Mt. Mahāmeru, Vyāsa performed penance wishing for a very learned son. Maheśvara, pleased with him, gave him the desired boon. While rubbing the *araṇi* (fire-sticks) for fire, Vyāsa happened to see Ghṛtācī, a beautiful Apsaras. He could not control his mind and when his semen fell on the *araṇi*, Śuka was born. Vyāsa bathed him in the Gaṅgā and Indra performed his thread-ceremony. Śuka had the knowledge of all the *Vedas* and *Śāstras* even as a child. He studied *dharma* from Brāhaspati and approached Janaka to learn the *mokṣaśāstra* and the code of conduct for a Brāhmaṇa.

After teaching Vedas to the sages, Paila and others, Vyāsa with his son Śuka observed silence and practised meditation. At this time, hearing a voice from the sky asking him to recite the *Vedas* with his son, he did accordingly. Once, there arose a storm. So Vyāsa commanded his son to stop the recital of the *Vedas* as the day was considered to be an *anadhya* day (holiday). Then he explained the matter regarding the storm and left for the

(ii) *Lagna-gaṇḍānta* :

The 30 *vighaṭis* in between *Karkaṭaka* and *Siṃha*, *Vṛścika* and *Dhanus* and *Mīna* and *Meṣa*.

(iii) *Nakṣatra-gaṇḍānta* :

The last *pādas* of *Āśleṣā*, *Jyēsthā* and *Revatī* and the first *pādas* of *Aśvini*, *Maghā* and *Mūla*. N, I. 56. 48-50.

Gaṅgā. At that moment, Sanatcumāra came to Śuka and explained to him the hardships to be faced by the living beings in the mortal world and also imparted to him the *mokṣaśāstra*. Śuka then left for the Kailāsa mountain. Early morning, facing the rising Sun, Śuka sat in *Yogāsana* and with a smiling face went up to the sky. Crossing the peaks of the mountain, he flew up and up. When Vyāsa found himself unable to follow Śuka, as advised by Rudra, he performed penance in the hermitage of Nara and Nārāyaṇa along with them. Śuka, advised by Janārdana, stood in the air and saw the whole world. He saw Nārāyaṇa also in Vaikuṅṭha and according to the instructions of Nārāyaṇa, went to his father Vyāsa and studied *Bhāgavata Saṁhitā*.¹

The narration of this story is identical with that in the *Mahābhārata* with some slight variations².

The *Skanda Purāṇa*³ narrates this story in a different version as stated below :

Jābālī's daughter Vaṭikā, the wife of Vyāsa, did not deliver any child even after twelve years after conception. In this context, being instructed by the child, Vyāsa went to Kṛṣṇa and brought him to the pregnant wife. At Kṛṣṇa's bidding Śuka took birth and left for the forests in order to perform penance.

The *Devībhāgavata* also gives Śuka's story, but it differs and introduces a number of changes.⁴

1. N, I, 50, 58-62.

2. Nbh, XII, 310-320; *Purāṇa*, VII, 1, p. 38.

3. SK, VI, 147-148.

4. D. Bh, I, 4, 1-10; 14-15-16-17-18-19. 1.59; *Purāṇa*, VII, 1, pp. 88, 124.

CHAPTER III

THE FIVE CHARACTERISTICS OF THE NĀRADA PURĀṆA

i. The Description of Sarga, Pratisarga, Vamśa and Vamśānucarita. Yuga, Manvantara and Kalpa.

The Amarakośa says: Sarga (creation), Pratisarga (recreation after dissolution), Vamśa (dynasties), Manvantaras (the epochs of Manus) and Vamśānucarita (genealogies of kings) comprise the five characteristics of the Purāṇa.

Sarga

The Vāyu, Brahmāṇḍa, Viṣṇu, Matsya, Kūrma, Skanda, Padma and Nāradiya Purāṇas deal with the Sarga (creation of the universe).

According to Nārada, the Śakti (power) of the all-pervading Viṣṇu, is Bhāva (entity), Abhāva (non-entity), Vidyā (learning), Avidyā (ignorance), Umā, Lakṣmī, Kālī, Prakṛti, etc., and is the root cause of creation manifesting itself in three forms, viz., Prakṛti (nature), Puruṣa (male) and Kāla (time). The Prakṛti when agitated gave birth to the universe beginning with Mahat-Buddhi (great wisdom), Sūkṣma-tanmātrās (subtle essences), Ahankāra (ego), the Indriyas (sense organs) and ending with Pañcabhūtas (five great elements), viz., Ākāśa (ether), Vāyu (air), Agni (fire), Jala (water) and Pṛthvī (earth). He also says that Viṣṇu in the beginning assumed three forms, viz., Brahmā from his right flank Rudra from the middle and Viṣṇu from the left flank, with Rajas (energy), Tamas (darkness) and Sattva (goodness) as their respective attributes. These three forms, Brahmā, Viṣṇu and Śiva, were created to perform the three respective functions of creation, preservation and destruction of the universe. After the evolution of the earth from the Prakṛti, Brahmā created Tāmasa beings (like birds and animals), Sāttvika beings (gods) and Rājasa beings (man). Then were born his sons, Dakṣa and others; and Dakṣa's progeny filled the universe.¹

1. N, I. 3.1-36.

According to another account in the Nāradya¹, the eternal Being called here Mānasa, at first created the ether (sky), from which arose water. From water arose wind and fire, and from the wind and fire, the earth. The Avyakta (un-manifested), known by the names of Mānasa and Viṣṇu, created the lotus, from which arose Brahmā, also called Ahaṁkāra. Again, Mānasa, or the great Being, assumed the form the Brahmadeva. The earth, the bottom of the lotus, is His (Brahmā's) seat. Its Karṇikā (pericarp) is the mountain Meru.

The *Mahābhārata* also gives a similar account. Probably both the accounts point to a common source².

The *Vāyu Purāṇa* says that the Ultimate Principle known as Brahman, Pradhāna, Prakṛti, Prasūti, Ātman, Yoni, etc., formed a cover round the second Puruṣa, i. e., the creator. Prakṛti has three guṇas (qualities), but was devoid of all sensitive qualities. The Prakṛti, when agitated by the proximity of Puruṣa, produced Mahat associated with three guṇas, Sattva, Rajas and Tamas. Ahaṁkāra with Rajas as the predominant quality and Bhūtādi with the predominance of Tamas were also the products of Mahat. The Bhūtādi gave birth to the Bhūtas and the Tanmātrās, in the successive stages as sound, sky or ether, touch, wind or air, colour, light, taste, water, smell and earth. The guṇas together formed the cosmic egg, from which the Kṣetrajña was born³.

According to the Viṣṇu Purāṇa Brahman, Pradhāna, Puruṣa and Kāla were produced from the playful activity of Viṣṇu, the original cause. At the time of creation, God enters both Prakṛti and Puruṣa and causes disturbance; He himself being the disturber and disturbed, the disturbed Pradhāna gives birth to Mahat. From Mahat, covered by Pradhāna, emerges the three-fold Ahaṁkāra, viz., Vaikārika, Taijasa and Tāmasa or Bhūtādi. The Tāmasa Ahaṁkāra in its turn, being covered by Mahat, creates Śabda-tanmātrā and by a similar process is Ākāśa produced. The Tāmasa Ahaṁkāra then covers up both the Śabda-tanmātrā and

1. N, I. 42.

2. *Mbh*, XII. 175. 11-37; *Purāṇa*. V. 2. pp. 284-285; Cf. Philosophy, infre pp. 298-300.

3. *Vā*, 3-4; *HIP*, III. pp. 502-506.

Ākāśa. By the self-modification of Ākāśa, Sparśa-tanmātrā is produced. From Sparśa-tanmātrā emerges Vāyu. By a similar process, Rūpa-tanmātrā, light, Rasa-tanmātrā, water, Gandha-tanmātrā and earth are produced in that order. The Tajjasa Ahaṁkāra creates the five connotative and cognitive senses and Vaikārika Ahaṁkāra produces the Manas. These elements together with the Tanmātrās, Ahaṁkāra and Mahat form the universe, with the form of an egg having seven coverings of water, fire, air, sky, Bhūtādi, Mahat and Avyakta.¹

The *Kūrma Purāṇa* calls the Avyakta the source of the universe, Prakṛti and Pradhāna. This Avyakta existed at first with its three guṇas at equipoise and associated with Ātman or Puruṣa. This state of equilibrium of the qualities is known as Prākṛta-Pralaya which is the night of Brahmā whereas his day is Sṛṣṭi (Creation). At the end of the night Maheśvara enters both Prakṛti and Puruṣa and causes agitation. From Pradhāna, thus agitated, Mahat is produced and the universe evolves through the successive stages, Mahat, Buddhi, Ahaṁkāra, Tanmātrās, Indriyas and Pañcabhūtas. There are two theories about the evolution of Bhūtādi: (a) Śabda-tanmātrā is created during the development of Bhūtādi. From Śabda-tanmātrā is born Ākāśa with Śabda as its quality. Ākāśa, while developing, gives birth to Sparśa-tanmātrā which produces Vāyu having Sparśa as its quality. From Vāyu in the course of development emerges Rūpa-tanmātrā which gives birth to Jyoti (light) with Rūpa as its quality. From Jyoti Rasa-tanmātrā is born and it creates Āpaḥ or water having taste as its quality. Āpaḥ, while development creates Gandha-tanmātrā from which saṁghāta (conglomeration) with Gandha (smell) as its quality is produced. (b) The second theory is that Ākāśa with Śabda-tanmātrā as its guṇa covers up Sparśa-tanmātrā from which emerges Vāyu with the two qualities of Śabda and Sparśa. These two qualities then enter Rūpa-tanmātrā and Vahni comes into existence having three qualities Śabda, Sparśa and Rūpa. These three then cover up Rasa-tanmātrā from which springs up Āpaḥ with Śabda, Sparśa, Rūpa and Rasa as its qualities. These four cover up Gandha-tanmātrā and produce the Bhūmi (earth) with the five qualities, Śabda, Sparśa, Rūpa, Rasa and Gandha.

1. Vi. I. 2,4,5, etc., HIP, III. pp. 496-502.

Mahat, Ahaṁkāra and the five Tanmātrās are capable of creating the cosmic egg through the superintendence of the Puruṣa and by the help of Avyakta. In this egg is born the universe.¹ The Liṅga Purāṇa describes the series in the same order.²

According to the *Skanda Purāṇa*, Vāsudeva the ultimate Brahman, creates everything through the power of time. He connects the two, Pradhāna and Puruṣa and also separates them. From Prakṛti emerges Mahat which in its turn produces Ahaṁkāra and the three qualities. Tamas gives birth to the five Tanmātrās and the five Bhūtas, Rajas to the ten senses and Buddhi, and Sattva to the Manas and the presiding gods of the senses.³

Pratisarga

About Pratisarga, Nārada speaks just a little, while narrating the story of Mārkaṇḍeya. According to him, the period of two Parārdhas (hundred thousand billions of Brāhma years) is the duration of one day of Viṣṇu. The same is the duration of his night. At the end of the night, Viṣṇu, on waking up from his Yogic slumber, takes the form of Brahmā and creates the universe, which remained submerged in water during his night.⁴

The *Kūrma* describes the four kinds of Pratisarga, viz., (1) Nitya or the perpetual destruction of beings which occurs day and night; (2) Naimittika, taking place at the end of a Kalpa; (3) Prākṛta, where every thing beginning from Mahat and ending in Viśeṣa (matter) gets destroyed; and (4) Ātyantika, merger of the beings in Viṣṇu by the attainment of true knowledge⁵.

Vaiśā and Vaiśānucarita

Divine genealogies are not dealt with by Nārada. Accounts of some of the descendants of the solar dynasty are found. Thus, the names Bāhu, Sagara, Asamañja, Amśumān, Dilīpa and Bhagiratha appear in chapters 7 and 8, Sudāsa and Saudāsa in chapter 9, and, Daśaratha, Rāma and his three brothers (Bharata,

1. K, I. 4; Cf. also HIP, III. pp. 509-511

2. Vi-Wilson, p. 35.

3. SK, II. 9.24; HIP, III. p. 507.

4. N, I. 5.

5. K, II. 45. 5-9.

Lakṣmaṇa and Śatrughna), and Lava (and Kuśa) in chapter 75 of the first part. Some of the lunar kings mentioned in the first part are Sumati (ch. 20) Dharmakīrti (ch. 23) and Jayadhvaja (ch. 39).

Yuga, Manvantara and Kalpa

Since Vedic times the word 'Kāla' was used to mean 'time' in general. The *Atharvaveda* identifies Kāla as the Supreme Being.¹ The *Mahābhārata*, in several verses, describes the power of Kāla over the universe². The minute divisions of Kāla like Nimeṣa, Kāla, etc., are mentioned by Manu, Kauṭilya and others. But the views regarding the number and names of the units of time differ with different works. The following tables represent the units of time given by the various works including the Nāradaīya :

*Arthaśāstra. II. 20.41.*³

2 Truṭas	=	Lava
2 Lavas	=	Nimeṣa
5 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
40 Kalās	=	Nāḍikā
2 Nāḍikās	=	Muhūrta
30 Muhūrtas	=	Ahorātra.

Manu I. 64.

18 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
30 Kalās	=	Muhūrta
30 Muhūrtas	=	Ahorātra.

Vāyu 50.169; 57.7; Matsya Purāṇa, 142.4

15 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
40 Kalās	=	Nāḍikā
2 Nāḍikās	=	Muhūrta
30 Muhūrtas	=	Ahorātra.

1. *AV*, XIX. 53. 1-10; XIX. 54. 1-5; *HD*, V. 1. pp. 463-464.
2. *Mbh* (B), Ādi, 1.248-250 = *Mbh*, I. 1.187-189; Śānti, 206.13 = *Mbh*, XII. 199.11; *HD*, V. 1. pp. 466-467.
3. *Arth*, II. 20.41; Shama Sastry's edition, pp. 107-108.

Kūrma I.5. 6-19.

15 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
30 Kalās	=	Muhūrta
30 Muhūrtas	=	Ahorātra.

Bhāgavata III. 11. 3-10

2 Paramāṇus	=	Aṇu
3 Aṇus	=	Trasareṇu
3 Trasareṇus	=	Truṭi
100 Truṭis	=	Vedha
3 Vedhas	=	Lava
3 Lavas	=	Nimeṣa
3 Nimeṣas	=	Kṣaṇa
5 Kṣaṇas	=	Kāṣṭhā
15 Kāṣṭhās	=	Laghu
15 Laghus	=	Nāḍikā
20 Nāḍikās	=	Muhūrta
30 Muhūrtas	=	Ahorātra

Nārada I.5.21-28.

15 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
30 Kalās	=	Kṣaṇa
6 Kṣaṇas	=	Ghaṭikā
2 Ghaṭikas	=	Muhūrta
30 Muhūrtas	=	Dina (day)
30 Dinas	=	Māsa (month 2 Pakṣas)
2 Māsas	=	Ṛṭu (season)
3 Ṛṭus	=	Ayana (precession)
2 Ayanas	=	varṣa (year) a single day for devas ; Uttarāyana (summer solstice) is the day time and Dakṣiṇāyana (win- ter solstice) the night time for devas (gods)
12,000 divyavarṣas	=	daivatayuga (cele- stial age).

Amarakośa. I. Kālavarga. 11-12

18 Nimeṣas	=	Kāṣṭhā
30 Kāṣṭhās	=	Kalā
30 Kalās	=	Kṣaṇa
12 Kṣaṇas	=	Muhūrta
30 Muhūrtas	=	Ahorātra

The word 'yuga' is used from the Ṛgveda onwards in different senses.¹ The three yugas are referred to in the *Ṛgveda*² and in the *Vājasaneyī Samhitā*. All the four ages including Kali occur in the *Taittirīya* and *Aitareya Brāhmaṇas*.³ But it cannot be definitely said that the yuga system of chronology existed in the Vedic period.

Nārada enumerates the four yugas as Kṛta, Tretā, Dvāpara and Kali in that order. These four yugas together with the period of sandhyā and sandhyāṁśa cover a period of 12,000 celestial years.⁴ These four yugas are sometimes called together as caturyuga or only yuga.⁵

The following table has been prepared on the basis of the *Nāradya*.

I. 5. 21-31

12,000 divyavarṣas	=	divyayuga
2,000 divyayugas	=	One day of Brahmā, i.e.,
	=	day and night=period of
	=	14 Manus.
71 divyayugas	=	manvantara
4,000 mānuṣa (human) yugas	=	one day of Brahmā
30 Brāhma days	=	Brāhma month
12 Brāhma months	=	Brāhma year
2 Parārdhas of Brāhma years	=	day or night of Lord Viṣṇu.

1. *HD*, V. 1. p. 486.

2. *RV*, X. 97. 1; *HIA*, p. 23.

3. *Vj. S.* 30.18; *It, Br.* 3.4.1; *A. Br.* 33.15; *HIA*, p. 25; Cf. *Jyotiśśāstra*, infra pp. 130-131.

4. *N*, I. 41. 4-5.

5. *Mbh*, XII. 224-228.

The *Vedāṅga Jyotiṣa*¹ speaks of yuga comprising five years, but the name of years are not mentioned. Kauṭilya² describes yuga as consisting of five Saṁvatsaras (years) According to Tilak,³ yuga means a month or a period from the first to the last dawn of the year; i.e., less than one year. The *Manu Smṛti* gives the following table :

I. 68 ff.

Kṛta	=	400+4,000+400=4,800
Tretā	=	300+3,000+300=3,600
Dvāpara	=	200+2,000+200=2,400
Kali	=	100+1,000+100=1,200
Caturyuga	=	12,000
12,000 years	=	divyayuga
2,000 divyayugas	=	Brahmā's Ahorātra.

The *Manu Smṛti* and the *Mahābhārata*⁴ do not specify the years as Divya or Mānava.

According to Nārada, the four yugas stretch to a period of 4320,000 (human ?) years. The duration of four yugas is respectively 1728,000, 1296,000, 864,000 and 432,000 years.⁵

The *Vāyu* and *Kūrma Purānas* give the following table with regard to the duration of the yugas :

Vāyu, I. 57. 22-28; *Kūrma* I. 5, 9-13.

Kṛta	=	400+4,000+400=4,800	celestial	years
Tretā	=	300+3,000+300=3,600	"	"
Dvāpara	=	200+2,000+200=2,400	"	"
Kali	=	100+1,000+100=1,200	"	"
Caturyugas	=	12,000	"	"
71 caturyugas	=	manvantara		
1,000 cycles of four yugas	=	Brahmā's day (Kalpa).		

According to Shama Sastry the duration of four yugas was four years. The four years were named as Kali (first), Dvāpara,

1. *RV. 7. Verses, 1. 5, etc.*
2. *Arth*, II. ch. 20, p. 109; HD, v. i. p. 487.
3. *Arcatic Home in the Vedas*, pp. 177-179.
4. *Mbh*, III. 186. 17-24.
5. N, I. 54. 61-62.

Tretā and Kṛta. According to him, the word 'yuga' was used to mean four yugas also. Another method of yuga computation speaks of four yugas of ten year duration, the proportion being 1 : 2 : 3 : 4.¹

The *Mahābhārata* and several Purāṇas like the *Vāyu*, *Matsya*, *Kūrma*, *Līṅga*, *Garuḍa* and *Nārada* give description of the nature of the four yugas².

According to the *Kūrma Purāṇa*³ Dharma (righteousness) prevails in all its perfection and stands on all the four legs in the Kṛta yuga and declines by a quarter in the successive yugas and in Kali only one quarter of Dharma remains. Nārada⁴ also thinks the same way.

Austerities constitute the Dharma in Kṛta, knowledge (philosophical) in Tretā, sacrifice in Dvāpara and charity alone in Kali yuga. The merit gained by the performance of good deeds in ten years in Kṛta is gained in a year in Tretā, by a month in Dvāpara and by a day in Kali.⁵

In Kṛta, all were equals of God. There was no distinction like devas, dānavas (demons), gandharvas, yakṣas, rākṣasas and paṇnagas. Veda was not divided. Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras were contented and righteous, following their own duties in accordance with the four stages of life. They were devoid of the evils like kāma (lust), asūyā (jealousy) and dambha (haughtiness). Performance of their duties without expecting result led them to supreme salvation. Nārāyaṇa is white in Kṛta. But in Tretā Nārāyaṇa is red in colour. Dharma pales and human beings face misery. All the same people would be truthful god-fearing and performing sacrifices. In Dvāpra, Dharma stands only on two legs (the analogy being Dharma as a bull standing on all four legs in Kṛta). In this yuga (Dvāpara) Hari is of yellow complexion and the Vedas are divided. The Varṇas, Brāhmaṇa, etc., are attended with evils like rāga (passion), etc.

1. PC, p. 315.

2. *Mbh* (B), Vana, 149. 11-38 = *Mbh*, III. 148. 10-39; *Vā*, 32. 57-58; *M*. 142-144; *K*, I. 30; *L*, 39; *G*, 223; *N*, I. 41; *HD*, III. p. 892.

3. *K*. I. 29. 13-14.

4. *N*, I. 41.

5. *N*, I. 41. 89-90.

They perform sacrifices wishing for svarga (heaven), apavarga (salvation), wealth, etc. Dharma and Adharma are equally pursued. By the effect of Adharma, people became weak and short-lived¹

The *Mahābhārata* and several *Purāṇas* present a very pessimistic dismal account of what will happen in the Kali age.²

The *Nāradiya* describes the Kali age as follows : The Kali Yuga or Tāmasa Yuga would be the age of sins. Dharma would stand on a single pāda (leg). The four Varṇas would neglect their duties. All would be like Śūdras. The twice-born would pursue vyāja-dharma (condemned practices), cease studying the Vedas, performing sacrifices and speaking the truth. They would inter-marry and would serve Śūdras and other lower castes. They would carry the dead body of Śūdras. Dāna (gift) would be accepted from fallen ones. They would feed on fish and flesh. Beastliness also would be practised. Dharma and Veda would be commercialised. Śrāddha would be performed with false pride. Gifts would be presented to the unfit. Cow would be reared only for its milk. Mlechas would rule with heavy taxes. Śūdras posing as Brāhmaṇas would study the Vedas and preach dharma to the Brāhmaṇas. In the guise of saints, the Śūdras would deceive people and would be served by Brāhmaṇas. Women would not obey their husbands, would frequent others' houses and would imitate the prostitutes in dress and actions. The twice-born would relish the food of a Śūdra and others. Heretics in the guise of Brāhmaṇas would adopt dharma and condemn the Āśramas. They would denounce *Vedas* and would walk over the earth nude or wearing a red cloth. The twice-born would deal in liquor, cavil the *Vedas* and *Dharmśāstras* and would take to the vocation of Śūdra. People would suffer from drought and famine and would migrate to regions where godhūma (wheat) and yava (barley) are grown. Prostitution and child mortality would be on the increase. People would become weak due to scarcity of food and would be short-lived. The maximum life-span would be sixteen years.

1. N, I. 41. 1-20.

2. *Mbh*, III. 188; *Vā*, 58-99, 391-428; *M*, 144. 32-47; *Bh*, XII. 2; *B*, 229-230; *Br*. II. 31; *K*, I. 30; *L*. 40; *HD*, III. p. 892.

Girls at the age of five would give birth to kids. As all righteousness would be lost the world would be bereft of welfare. Kṛṣṇa, i. e., Viṣṇu would turn black. But those who are devoted to Hari or Śiva would not be affected by Kali¹.

Manvantara and Kalpa

The word 'kalpa' is referred to in the *R̥gveda*² where the creator is said to have created (akalpayat) the Sun and the Moon, the heaven, etc., as before. It is also referred to in some of the rock edicts of Aśoka³, but none of the ancient works, wherein the theory of yugas, manvantaras and kalpas is dealt with, gives any historical explanation of these terms. The *Manu Smṛti* does not mention kalpa. The *Purāṇas*, *Viṣṇu*, etc.⁴, state that 71 cycles of yugas make a manvantara and a period of 14 Manus or 1000 cycles of four yugas make a kalpa which is equal to a day of Brahmā.

According to Nārada, 1000 caturyugas make a day of Brhmā which is equivalent to the period of 14 Manus. The 14 Manus are : (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sūryasāvarṇi, (9) Dakṣasāvarṇi, (10) Brahmasāvarṇi, (11) Dharmasāvarṇi, (12) Rudrasāvarṇi, (13) Rocamāna, and (14) Bhautya. All the *Purāṇas* agree on the number and names of these Manus⁵. The *Harivaṁśa* mentions the future Manus as five Sāvarṇis without naming them, followed by Raucya and Bhautya⁶. The *Brahma Purāṇa* mentions only four future Manus, viz., Sāvarṇi, Raibhya, Raucya and Merusāvarṇa.⁷ The *Matsya* names the future Manus as Sāvarṇa, Raucya, Bhautya, Merusāvrṇi, Ṛta, Ṛtudhāma and Viśvaksena⁸. Each epoch of Manu has its own set of Manu's sons, gods, Indra and Saptarṣis which are dealt with by the

1. *N*, I. 41. 21-100.
2. *RV*, X. 190.3; *HD*, V. 1. p. 686.
3. The Rock edicts of Aśoka No. 4, 5, etc. at Kalsi Girnar, etc., *HD*, III. p. 889.
4. *Vi*, VI. 3. 11-12; *HD*, V. 1. p. 689; *Vā*, 7. 14; 10-12; 57. 33, etc.; *CHVP*, pp. 69-70; *K*, I. 5. 14.
5. *Vi*, III. 2. 160; *K*, I. 53. 29-31; 51. 4-5, etc.; *DPP*, pp. 281-282, 260-262.
6. *DPP*, pp. 259-272.
7. *DPP*, p. 254.
8. *DPP*, pp. 275-276.

Purāṇas like the *Brahmāṇḍa*, *Vāyu*, *Viṣṇu*, and the *Harivaṃśa*¹. The *Kūrma*, *Matsya* and *Padma Purāṇas* also give these sets but the future seven Manus are only named.

Nārada names only the Indras and gods belonging to the 14 epochs of Manu which are given below :

1. Svāyambhuva is Manu, Śacīpati is Indra, and Yāmas are gods.
2. Svārociṣa is Manu, Vipaścit is Indra, and Pārāvatas and Tuṣitas are gods.
3. Uttama is Manu, Suśānti is Indra, and Sudhāmas, Satyas, Śivas and Pratardanas are gods.
4. Tāmasa is Manu, Śiva is Indra, and Sutas, Parāharas Sutyas and Sudhīs are gods.
5. Raivata is Manu, Vibhu is Indra, and Āmitābhas, etc., are gods.
6. Cākṣuṣa is Manu, Manojava is Indra, and Āryas, etc., are gods.
7. Vaivasvata is Manu, Purandara is Indra, and Ādityas, Vasus and Rudras, etc, are gods.
8. Sūryasāvarṇi is Manu, Bali is Indra, and Apameyas and Sutapās, etc., are gods.
9. Dakṣasāvarṇi is Manu, Adbhuta is Indra, and Paras, etc., are gods.
10. Brahmsāvarṇi (-kaa) is Manu, Śānti is Indra, and Suvāmanas, etc., are gods.
11. Dharmasāvarṇi (-ka) is Manu, Vṛṣa is Indra, Vihaṅgama, etc., are gods.
12. Rudrasāvarṇi is Manu, R̥bhū is Indra, and Harinābhās are gods.
13. Rocamāna is Manu, Divaspati is Indra, and Sutrāmās, etc., are gods.
14. Bhautya is Manu, Śuci is Indra, and Cākṣuṣas, etc., are gods.

The Manus, Indras and gods of the different epochs are of equal brilliance, prosperity and valour².

1. *DPP*, p. 254 ff.

2. N. I. 40.

Thus, we can say that our text, i.e., the *Naradīya*, does not conform fully to the traditional definition of Purāṇa having the five essential characteristics, for it has very little to speak about Manvantara and Sarga and nothing about Pratisarga, Vamśa, and Vamśānucarita. These five essentials which are together known as Pañcalakṣaṇa, Pañcāṅga or Pañcavarṇaka cover an insignificant part of the extant Purāṇas. The Purāṇas were not originally composed to meet the sectarian ends, but for the propagation of the various cults belonging to sectarian Hinduism, the original Purāṇa texts were re-cast more than once and much extraneous materials regarding religion, places of pilgrimage, religious observances, rites in honour of manes, etc., were added to the original texts. In this process the Pañcalakṣaṇa's were over shadowed and were also found inadequate. Some Purāṇas put forth Daśalakṣaṇas (ten characteristics) the five additional topics being Vṛtti (the beings mobile & static), Rakṣā (incarnations from time to time of the lord for the protection of the universe), samsthā (the dissolution), Hetu (Jīva—the unmanifest) and Apāśraya (Brahman).¹ The Bh. adds that the 'ten lakṣaṇas' were only an elaboration of the 'five' (10). But the extant Purāṇas have many more features which are not included in the ten characteristics. According to the *Matsya* the *Purāṇas* deal with besides the ten, characteristics, the glorification of the deities, Brahmā, Viṣṇu, Sūrya and Rudra, the dissolution and the preservation of the world, and with the four aims of life, viz, dharma (righteous conduct), artha (economics and polity, kāma (erotics) and mokṣa (final salvation).²

The *Naradīya* deals with (i) dharma of Varṇa and Āśrama,³ dāna and pūrtadharmas⁴, karmavipāka and śrāddha⁵, vows and expiations⁶ and glorification of holy places⁷; (ii) artha—regarding the occupation of the Varṇas⁸ (iii) kāma in relation to the rules

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1. *Bh*, XII 7.9-10; *SEP*, P. XVI.
 2. *M*, 53. 66-67; *SEP*, p. XVI.
 3. *N*, I. Chs. 24-27; 43.
 4. *N*, I. Chs. 12-13.
 5. *N*, I. Chs. 14.15, 28, 31.
 6. *N*, I. Chs, 14, 17-23, 29, 30, 110-124; *N*, II. Chs, 1-37; Cf. *Vratas and Prāyaścitta*, infra. pp. 419-501 & 359-368.
 7. *N*, I. Chs, 6-11; *N*, II. Chs. 38-81.
 8. *N*, I. 24. 18-32, 43; 109-122; Cf. *Social Organisation*, infra, pp. 324-381.

regarding marriage¹ and stories glorifying chastity and wifehood² and (iv) mokṣa in philosophical matters.³

The *Nāradya* characterises itself as a *Purāṇa* satisfying the ten characteristics, though the characteristics themselves are not specified.⁴ Even the definition of *Purāṇa* given by the *Matsya*⁵ does not include all the material given by the *Purāṇas*. The supplementary matter given by the *Nāradya* may be divided under the three heads, viz., (1) bhūgolavarṇana (description of the terrestrial globe),⁶ (2) contents of the 18 *Purāṇas*⁷ and (3) the *Vedāṅgas* (limbs of the Vedas).⁸

ii. The Description of the Terrestrial Globe

The description of the earth is an important topic dealt with by the *Purāṇas*, *Vāyu*, *Brahmāṇḍa*, *Mārkaṇḍeya*, *Matsya*, *Kūrma*, *Vāmana*, etc. These descriptions prove that there were two different conceptions (caturdvīpī bhūgola and saptadvīpī bhūgola) regarding the earth. The earth, according to the first theory, is in the shape of a lotus with mount Mahāmeru as its pericarp and the four continents, viz., Bhadrāśva on the east, Jambudvīpa on the south, Ketumāla on the west and Uttarakuru on the north, as its petals.⁹ The second view conceives the earth as composed of seven continents arranged concentrically and surrounded by seven seas. The seven continents are; Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara, the Jambu being situated at the centre. The Jambudvīpa is again divided from the south

1. N. I. 26.3-18; Cf. Social Organisation, infra, pp. 324-381.

2. N, II. Chs. 16, 27-30.

3. N, I. Chs. 33, 44-47, 49, 59, 60-62; Cf. Philosophy, infra, pp. 285-323.

4. N, II. 82-30; Nāradyam purāṇam tu lakṣaṇair daśabhir yutam.

5. Brahmaviṣṇuvarkarudrāṇām mähātmyam bhuvanasya ca /
sasaṃhārapradānām ca purāṇe pañcavarṇake //
dharmaścārthaśca kāmaśca mokṣaścaivātra kīrtiyate /
sarveṣvapi purāṇeṣu tadviruddham ca yatphalaṃ.

M, 53.66-67; SEP, p. XVI.

6. N, I. Ch. 3.

7. N, I. Chs. 92-109.

8. N. I. Chs. 50-57.

9. M. 113. 43-44; M—A study, pp. 184-185.

to north into seven Varṣas, viz., Haimavata or Bhārata, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiranyaka and Uttarakuru. In the older scheme of caturdvīpī bhūgola, Jambudvīpa was only one of the four Varṣas. But in the new scheme, viz., saptadvīpī bhūgola, the seven continents from the southern to the northern ocean were together called as Jambudvīpa. Bhadrāsva and Ketumāla, the two Varṣas of the older scheme, were left out as they could not be adjusted in the later theory. In the earlier scheme, along with the four continents, four mountains, four rivers, four groves, four lakes and four animals were named. In the new theory the seven mountains are named as Varṣaparvatas.¹

According to Nārada, the earth comprises seven islands, viz., Jambu, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and Puskara, each succeeding one being double that of the preceding one, and surrounded by the seven ocean, Kṣāra (salt), Ikṣu (sugarcane juice), Surā (liquor), Ghṛta (ghee), Dadhi (curd), Dugdha (milk), and Svādu Jala (sweet water). The mountain Meru is situated at the centre of the earth. Beyond the earth is situated the Lokāloka mountain. Bhāratavarṣa is said to be situated to the north of the Hīmalaya mountain.² Nārada does not speak any thing regarding the divisions of Jambudvīpa.

iii. Purāṇas : Origin and Development

There are several theories about the origin of the *Purāṇas*. According to the *Vāyu*, *Viṣṇu*, and *Brahmāṇḍa Purāṇas*, Vyāsa first composed a *Purāṇa Samhita* from the material available from the *Ākhyānas* (tales), *Upākhyānas* (episodes), *Gāthās* (verses handed down from the ancient times) and *Kalpajōktis* (lore coming down from ages Pargiter; words or descriptions relating to the Kalpas-Kane). Then Vyāsa imparted it to his disciple, Sūta Lomaharṣaṇa. Lomaharṣaṇa composed his own *Purāṇa Samhitā* and divided it into six versions and taught them to his six disciples. Three of these disciples, viz., Kāśyapa (or Akṛtavarṇa), Sāvarni and Sāmsapāyana made their own collections. These *four*, i. e., the six-fold *Purāṇa* of Lomaharṣaṇa and the three collections of his disciples were

1. M-A Study, pp. 186-187.

2. N, I. 3. 40-46.

regarded as the original *Samhitās*.¹ According to Haraprasāda Shāstrī, the portion of the *Vāyu* specifying the number of the *Purāṇas* as *ten*, represents the next stage in the development of the *Purāṇas*, the traditional number 18 being the final stage. According to B. C. Majumdar, every Vedic school had a separate *Purāṇa* the *Agni*, *Vāyu* and *Sūrya* being respectively connected with *Rk*, *Tajus* and *Sāmavedas*.² The *Bhaviṣya* says that the first single *Purāṇa* originated from the fifth mouth of Brahmā³. Like the *Matsya*, *Nārada* states that in the beginning of the kalpas there was only one *Purāṇa* containing one hundred crores verses, which was abridged into four lacs verses and divided into 18 by Hari taking the form of Vyāsa in every *Dvāpara* age in this bhūloka. But at the same time there was the original *Purāṇa* still of a hundred crores verses in the world of the gods. *Nārada* adds that the *Purāṇa* consisting of four lacs verses is known by the name *Brahmāṇḍa* which is divided further into the 18 *Purāṇas* by the son of Parāśara (Vyāsa). The *Skanda* calls both, i. e., the original *Purāṇa* of a hundred crores of verses and the abridged one *Brahmāṇḍa*.⁴ However, the divine origin of the *Purāṇas*, according to the modern scholars, is considered as purely mythical⁵.

Basing their arguments on the passages of the *Atharvaveda*, where the word 'Purāṇa' is used in singular, identical language in the dynastic lists of the *Purāṇas* and on the traditional accounts of a single *Purāṇa* at the beginning (as in the *Nāradiya* given above), Jackson and others conclude that there was only one *Purāṇa* in the beginning⁶. But as the singular number has been used to designate the group of *Purāṇa Samhitā* and as the *Purāṇas* commence with different princes and different periods belonging to

1. Ākhyānaiścāpyupākhyānairgāthābhiḥ kalajoktibhiḥ Purāṇasamhitām cakre Purāṇārthaviśāradeḥ. *Br.* as ('Kalpajoktibhiḥ'), *Vi.* as ('Kalpaśuddhibhiḥ') and (*Vā.* as 'Kulakarmabhiḥ') *Vā.* I. 60.21; 61. 55 ff; *Vi.* III. 6. 15; *Br.* II. 34. 21; 35. 63 ff; *Bh.* XII. 7.4. ff; *Purāṇa*, VII. 2. p. 325; *SEP*, p. li.
2. *Sir Asutosh Mookherjee Silver Jubilee Commemoration Volume*, Calcutta University, Orientalia, 2, p. 13 f, q. in *SEP*, p. lii.
3. *Bh.* I. 2. 56 f; *Purāṇa*, VII. 2. p. 324.
4. *N.* I. 92. 21-26; 109. 30 f; *M.* 53. 4, 10; 57-58; *SK*, VII. 2.8 f; *Purāṇa*, VII. 2. p. 324.
5. *HD*, V. 2. p. 829.
6. *JBBRAS*, *Centenary Mem. no.* pp. 67-77; *SEP*, p. iii.

different places, there seems to have been no original single *Purāṇa*. According to one theory, at the first stage, *Purāṇa* seems to have signified only tales of old, though the existence of a specimen of *Purāṇa* literature during the time is doubtful. In the next stage the *Purāṇas* were compiled by Sūta from the Vedic Vāṁśa, Ākhyāna, etc. During the third stage, chapters on cosmogony and the epochs of Manu were added to the *Purāṇas*. In the period of Sūtras, *Purāṇa* seems to have definitely meant a particular class of books which is proved by the title, *Bhaviṣyat* used by Āpastamba. Probably, during this time the *Purāṇas* satisfied the Pañcalakṣaṇa definition and also had chapters on *Bhakti* included in them¹. Further material regarding Hindu rites and customs was added to the *Purāṇas* not later than the middle of the fourth century A. D.² Later compilers belonging to the successive generations added more material to the texts to make them all-comprehensive like the *Mahābhārata*³.

The traditional list of the 18 *Purāṇas* is given by several *Purāṇas*⁴ as follows.

- (1) *Brahma*, (2) *Padma*, (3) *Viṣṇu*, (4) *Vāyu*, (5) *Bhāgavata*, (6) *Nāradya*, (7) *Mārkaṇḍeya*, (8) *Agni*, (9) *Bhaviṣya*, (10) *Brahma-vaivarta*, (11) *Līṅga*, (12) *Varāha*, (13) *Skanda*, (14) *Vāmana*, (15) *Kūrma*, (16) *Matsya*, (17) *Garuḍa* and (18) *Brahmāṇḍa*.

The authorship of the 18 *Purāṇas* is attributed to the sage Vyāsa by the *Matsya*, *Skanda*, *Bhaviṣya* and *Śiva Purāṇas*⁵. But the *Bhaviṣya Purāṇa* in another context, speaks of separate authorship for different *Purāṇas* as stated below : The *Viṣṇu* was composed by Parāśara, *Skanda* by Śiva, *Padma* and *Brahma* by Brahmā, *Garuḍa* by Hari, *Bhāgavata* by Śuka, *Matsya*, *Kūrma*, *Nṛsiṅha*, *Vāmana*, *Śiva* and *Vāyu* by Vyāsa, *Mārkaṇḍeya* and *Varāha* by Mārkaṇḍeya, *Āgneya* by Aṅgiras, *Līṅga* and *Brahmāṇḍa* by the sage Taṇḍi, and *Bhaviṣya* by Mahādeva.⁶

1. *SEP*, pp. Iiii-Iiii.
2. *PR*, p. 6.
3. *SEP*, p. Iiii.
4. *M*, 61. 59; *M-A study*, p. 172; *D. Bh.* 1-3, etc.; *N*, I. 92. 26-28; *SEP*, p. Xlvii.
5. *M*, 53. 70; *SK*, VII, 2. 94-95; *Bhv*, I. 1. 58; *Śiva*, *Umā-Saṁ*, 44. 119; *Purāṇa*, VII. 2. pp. 333-334.
6. *Bhv*, III. (*Pratisarga Parva*), III. 28. 10-15; *Purāṇa* VII, 2. pp. 333-334.

Nārada not only names but also gives brief accounts of the contents of the 18 Purāṇas. The points of difference found in the *Nāradiya*-description and in the extant *Purāṇas* are discussed below :

1. *Brahma*

The *Brahma* contains 10,000 verses according to the *Vāyu*, *Bhāgavata*, *Nārada*, *Brahmavaivarta* and *Devībhāgavata*, 13,000 according to the *Matsya* and 25,000 according to the *Agni*.¹ Jwala Prasad Misra says that according to the *Devībhāgavata* the *Brahma* has 10,700 verses,² but when the *Devībhāgavata* (Veṅkaṭeśvara edition, I. 3. 2-12) itself mentions that the *Brahma* contains 10,000 verses the statement of Jwalaprasad Misra does not seem to be correct. In the Ānandāśrama edition there are 13,761 verses.³ In this, the interlocutors are Brahmā and Dakṣa, but according to the *Nāradiya* the interlocutors are Sūta and Śaunaka, and Brahmā and Marīci according to the *Matsya*, *Agni* and *Skanda Purāṇas*.⁴ Nārada gives a list of contents of the apocryphal *Brahma* which also includes the story of Rāma which is not found in the printed edition.⁵ According to the *Nāradiya* the *Gautamī Māhātmya* of 106 chapters does not form part of the *Brahma*.⁶ Thus, Nārada's description of the *Brahma* does not agree with the extant *Brahma*.

II. *Padma*

It contains 55,000 verses according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Nāradiya*, and *Devībhāgavata Purāṇas*, 59,000 according to the *Brahmavaivarta Purāṇa* and 12,000 according to the *Agni*.⁷ It is a work of five khaṇḍas (parts), named by the *Nāradiya* as *Śṛṣṭi*, *Bhūmi*, *Svarga*, *Pātāla* and *Uttara*⁸; this is also

1. HD, v. 2. p. 831; PD, p. 51; Purāṇa, VII. 2. p. 349; PV, p. 76; M. A study, p. 172; N, I. 92.

2. PD, p. 51.

3. Purāṇa, VII. 2. p. 349.

4. M, 53. 12b—13a; SK. VII. 1.2.28; Ag, 272.1; PR. pp. 146-147; N. I. 92. 44.

5. N, I. 92. 34; PR, p. 156.

6. DCSSM, p. Cxxxix.

7. N, I. 93; HD, V. 2. p. 831; M—A study, p. 172; PD, p. 51; PV, p. 76; Purāṇa, VII. 2. P. 349.

8. N, I. 93.

supported by the Bengal Manuscript of the *Padma*¹. The Ānandaśrama edition in which there are 48,425 verses, mentions six khaṇḍas as *Ādi*, *Bhūmi*, *Brahma*, *Pātāla*, *Sṛṣṭi* and *Uttara*, whereas the Veṅkaṭeśvara edition names the khaṇḍas as *Sṛṣṭi*, *Bhūmi*, *Svarga*, *Brahma*, *Pātāla* and *Uttara*. The contents of the *Sṛṣṭikhaṇḍa* given by Nārada are the same as those of the Bengal edition.² Some of the manuscripts combine the contents of *Ādi* and *Brahma* under the title *Svargakhaṇḍa*, which tally with the contents of the *Svargakhaṇḍa* described by the *Nāradya*. This seems to have created confusion about *Ādi* and *Brahma* with the real *Svargakhaṇḍa* due to the reading 'adya Svargaṁ', etc., in some manuscripts of the *Ādi*.³ The contents of the *Uttarakhaṇḍa*, given in the *Nāradya*, seem to tally with those of Ānandaśrama edition.⁴ The description of the characteristics of Pākhaṇḍas, condemnation of Māyāvāda, description of the Tāmasa Purāṇas, stories regarding the wearing of special Vaiṣṇava marks like the Ūrdhvapuṇḍra, praise of Dvaitavāda, etc., found in the extant *Purāṇa*, did not form part of the same according to the Nārada.⁵ These variations show that the *Nāradya* description of the Padma Purāṇa does not apply to the extant Padma Purāṇa.

III. *Viṣṇu*

This comprises 23,000 verses according to the *Vāyu*, *Matsya*, *Agni*, *Bhāgavata*, *Nāradya*, *Brahmavaivarta* and *Devībhāgavata Purāṇas*.⁶ But the Gītā Press edition contains only 6,373 verses. According to the *Nāradya*, the *Viṣṇudharmottara* forms the *Uttara-bhāga* (latter part) of the *Viṣṇu* and the extant *Viṣṇu* text of the six aṁśas, the *Ādībhāga* (first part). Thus, the extent of the *Viṣṇu* exceeds 23,000 verses⁷ including the *Viṣṇudharmottara*. Śāṅkara regarded the *Viṣṇu* and the *Viṣṇudharmottara* to be two distinct works⁸. Thus we find that the *Nāradya* description of

1. PR. p. 107.
2. Purāṇa, VII. 2. p. 349; PR. pp. 107-108, 125.
3. N, I. 93. 14-19a; PR. p. 113.
4. PR. p. 127.
5. PD, p. 105, *The Nārada Purāṇa* by A.S. Phadake, *Purāṇa*, VIII. 1. p. 96.
6. N, I. 94; HD, V. 2. p. 831; Purāṇa, VII. 2. p. 349; M—A study, p. 172; PV, p. 76; PD, p. 51.
7. Purāṇa, VII. 2. pp. 349-350.
8. "The Nārada Purāṇa" by A.S. Phadake, *Purāṇa*, VIII. 1, pp. 94-96.

the *Viṣṇu* brings of a period of earlier than that of Śaṅkara (8th C.A.D).

IV. *Vāyu*

The total number of the *Vāyu Purāṇa* is 24,000 according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Brahmavaivarta* (the last two call the *Purāṇa* as Śaiva) and *Nāradya Purāṇas*, 14,000 according to the *Agni* and 24,600 according to the *Devībhāgavata*.¹ Jwalaprasad Misra says that the *Vāyu* has 10,600 verses according to the *Devībhāgavata*.² As the *Devībhāgavata* Venkaṭeśvara edition (I.3.2-12) itself mentions that the *Vāyu* contains 24,600 verses the statement of Jwalaprasad Misra does not seem to be correct. The Ānandāśrama edition of the *Vāyu* contains 10,991 verses.³

The description of the fourth Mahāpurāṇa, i. e., the *Vāyu* as given in the *Matsya*, *Agni* and *Nāradya* is in general agreement with the contents of the present *Vāyu*. But it does not tally with the extent and there is no *Gayāmāhātmya* in the *Revākhaṇḍa*. The *Gayāmāhātmya* (Chs. 105-112) is considered as an interpolation and it is omitted in four of the five manuscripts utilised in the Ānandāśrama edition. In addition to that, this portion is often found as an independent text in manuscripts as well as in printed editions⁴. Noticing the difference in the contents of the *Vāyu* Pusalker opines that "with regard to the number of stanzas it seems plausible that in the days of the *Anukramāṇī* the text of the *Vāyu* had the *Revāmāhātmya* and other *Māhātmyas* forming the latter half, totalling 24,000 stanza in all. MS evidence also seems to favour the view that there were some texts of the *Vāyu* which included *Revāmāhātmya* in the *uttarārdha*, as it declares the present text to be the first part containing 12,000 stanzas. Thus the printed text answers, to a certain extent, the particulars of the *Vāyu* as given by the *Anukramāṇī*-writers. The only material difference concerns the number of stanzas and the likely explanation seems to be that during quite late times, the *Revāmāhātmya*

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1. HD, V. 2. p. 831; M-A study, p. 172; PD, p. 51; N, I. 95; Purāṇa, VII. 2. p. 349; PV, p. 76.
 2. PD, p. 51.
 3. Purāṇa, VII. 2. p. 349.
 4. M, 53. 18; N, I. 95; Ag. 272. 4b-5; PR. p. 14.
 5. CHVP, p. 5; PR, p. 17.

was separated from the *Vāyu* MSS and was designated as *Vāyupurāṇāntargata*.¹ According to Nārada the first part of the *Vāyu* includes the *Gāyāmāhātmya*.² It is to be inferred that the *Nāradiya* description of the *Vāyu* does not refer to the present text of the *Vāyu*.

V. *Bhāgavata*

The *Bhāgavata* contains 18,000 verses according to the *Vāyu*, *Matsya*, *Agni*, *Bhāgavata*, *Nāradiya*, *Devībhāgavata* and *Brahmaivarta Purāṇas*. The Gītā Press edition of this work contains only 14,579 verses.³ Though the contents of the *Bhāgavata* described by Nārada are in general agreement with those of the present text the difference in the number of verses shows that Nārada had a different version of the *Bhāgavata*

VI. *Nāradiya*

This Purāṇa has 25,000 verses according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Agni*, *Nāradiya*, *Brahmaivarta* and *Devībhāgavata Purāṇas*.⁴ Jwalaprasad Misra says that the *Nāradiya* contains 15,000 verses according to *Bhāgavata*.⁵ But actually the Gītā Press edition of the *Bhāgavata* (XII. 13. 4-9) shows that the *Nāradiya* contains 25,000 verses. But the Veṅkaṭeśvara first edition contains 18,550 (13,144 in the first part and 5,406 in the second part) verses. The *Purāṇa* VII. 2. page 349 shows the extent of the *Nāradiya* Veṅkaṭeśvara edition as 17,549 verses. The present *Nāradiya*, according to Hazra, is not the earlier one noticed by the *Matsya*, *Agni* and *Skanda Purāṇas*. According to these *Purāṇas* the *Nāradiya* was declared by Nārada in relation to Bṛhat Kalps, whereas in the present *Nāradiya*, Nārada is not the speaker but the hearer and there is no mention of Bṛhat Kalpa⁷. The *Kūrma*, *Garuḍa*, *Devībhāgavata* and *Bṛhaddharma Purāṇas* mention a *Nāradiya* among the *Upapurāṇas*.⁸ The contents of the *Nāradiya* are in

1. *SEP*, p. 38.
2. *PD*, p. 123.
3. *HD*, V. 2. p. 831; *Purāṇa*, VII. 2. p. 349; *PD*, p. 51; *M—A study*, p. 172; *PV*, p. 76, *N*, I. 96.
4. *PR*, p. 56.
5. *HD*, V. 2. p. 832; *Purāṇa*, VII. 2. p. 349; *PD*, p. 51; *PV*, p. 76; *M—A study*, p. 172; *N*, I. 97. 1.
6. *PD*, p. 51.
7. *M*, 53. 23; *Ag*, 272. 8; *SK*, VII. 1.2.43; *PR*, p. 121.
8. *K*, I. 1. 18; *G*, I. 227. 19; *D.Bh*, I. 3. 14; *Bd.P*, I, 25. 23; *PR*, p. 130.

general agreement with the description of the Purāṇa given by the *Nāradiya* itself. At the same time many verses quoted by the *Smṛti*-writers are not found in the printed edition which shows that the original *Purāṇa* contained many more verses. The *Nāradiya* referred to by Jimūtavāhana also is not the extant one, because none of the 47 lines quoted by him in the *Kālaviveka* is found in the present edition and that the interlocutions between Mārkaṇḍeya and Viṣṇu and Vaiśya and Bhikṣu, which are said to be quoted from the *Nāradiya* are also absent. So, it seems probable that Jimūtavāhana used a different version.¹

VII. *Mārkaṇḍeya*

The extent of the *Mārkaṇḍeya* is 9,000 verses according to the *Vāyu*, *Matsya*, *Agni*, *Bhāgavata*, *Nāradiya*, *Brahmavaivarta* and *Devībhāgavata*². But the *Bibliotheca Indica* edition ends abruptly and does not answer to the said number³. The text of the Venkaṭeśvara edition contains only 6,447 verses⁴. The *Nāradiya* account agrees to the *Mārkaṇḍeya* text, which includes the *Durgāmāhātmya*⁵, but according to the *Nāradiya* description, the story of Nariṣyanta was followed by stories like those of Rāma, Purūravas, Nahuṣa, Yayāti, the account of the childhood of Kṛṣṇa, the dynasties of Yadu, etc. But in the extant *Mārkaṇḍeya* these topics which are said to follow the story of the Nariṣyanta are not available.⁶ All these topics, if added to the present text, would make the *Mārkaṇḍeya* 9,000 verses in extent, which seems to have been its original extent as described by the *Vāyu*, *Matsya*, *Bhāgavata*, *Agni*, and *Nārada Purāṇas*.

VIII. *Agni*.

The *Agni* has 16,000 verses according to the *Vāyu*, *Matsya*, *Skanda* and *Devībhāgavata*, 15,400 according to the *Bhāgavata* and *Brahmavaivarta*, 15,000 according to the *Nāradiya* and 12,000 according to the *Agni* itself⁷. The Ānandāśrama edition has 11,457

1. *PR*, pp. 132-133.
2. *HD*, V. 2. p. 832; *Purāṇa*, VII. 2. p. 349; *M-A study*, p. 172; *PD*, p. 51; *PV*, p. 76; *N*, I. 98.
3. *DCSM*, p. Cxxxix.
4. *Purāṇa*, VIII. 2. p. 349.
5. *DCSM*, p. Caxxxix.
6. *PD*, pp. 205-207.
7. *HD*, V. 2. p. 832; *PD*, p. 51; *PV*, p. 76; *Purāṇa*, VII. 2. pp. 350, 349; *M-A study*, p. 172; *N*, I. 99.

verses. The *Matsya*, *Skanda* and *Nārada* state that the *Agni* concerns itself with the matter of *isāna Kalpa* and that it is recited by *Agni* to *Vasiṣṭha*.¹ But in the present *Agni* there is no mention of *isāna Kalpa*. At the same time, *Varāh Kalpa* is mentioned in connection with the *Kūrma* incarnation of *Viṣṇu*. According to the *Śivarahasya khaṇḍa* of the *Sakanda Purāṇa*, the aim of the *Agni* is the description of the greatness of *Agni*, but it is not available in the present *Agni* text. Besides, the verses said to be quoted from *Agni* in the *Dānasāgara* of *Ballālasena* also are not available in the present text of the *Agni*. All these points show that the original text of the *Agni* was a text different from the present text.² *Hazra* has shown that the *Āgenya Purāṇa* was known by the name *Vahni Purāṇa* in South India considerably earlier than 1,100 A.D. The spurious *Āgenya Purāṇa*, written sometime during the ninth century A.D., came to be known as such under the influence of Tantricism, while genuine *Āgenya Purāṇa* was forced to traverse to South India, where Tantricism had not penetrated so much and assumed a new title *Vahni Purāṇa* in order to save itself from extinction.³

IX. *Bhaviṣya*

It contains 14,500 verses according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Brahmavaivarta* and *Devībhāgavata Purāṇas*.⁴ There are 14,000 verses according to the *Agni* and *Nāradiya*, though the *Bhaviṣya Purāṇa* itself says that it has 50,000 verses⁵. *Jwalaprasad Misra* says that the *Bhaviṣya* has 18,500 verses according to the *Matsya*, *Bhāgavata* and *Devībhāgavata*⁶. But actually there are 14,500 verses in the *Bhaviṣya*, *Veṅkaṭeśvara* edition (53.31). *Bhāgavata*, *Gītā Press* edition (XII. 13. 4-9) and *Devībhāgavata*, *Veṅkaṭeśvara* edition (I. 3. 2-12). The *Veṅkaṭeśvara* edition of the *Bhaviṣya* contains only 25,936 verses⁷. The *Matsya* and

1. *M*, 53.28; *N*, I. 99; *SK*. VII. 1.2.47; *PR*, p. 134; *Purāṇa* VII. 2. p. 349.
2. *PD*, p. 219; *PV*, p. 552.
3. *Puranic Studies* by Dr. A.D. Pusalker.
Review of Indological Research in Last 75 years. Edited by P. J. Chinmulgund I.C.S. and Dr. V.V. Mirashi Poona. 1967 p. 740.
4. *HD*, V. 2. p. 832; *PD*, p. 51; *M—A study*, p. 172; *PV*, p. 76; *N*, I. 100.
5. *Purāṇa*, VII. 2. pp. 349-350.
6. *PD*, p. 51.
7. *Purāṇa*, VII. 2. p. 349.

Nāradiya state that the *Bhaviṣya* relates to the *Aghora Kalpa* and is spoken by Brahmā to Manu¹. According to the *Agni*, the *Bhaviṣya* originated from the Sun and was declared by Bhava to Manu². The *Nāradiya* says that the *Bhaviṣya* was divided by Vyāsa into five Parvans, viz., *Brāhma*, *Vaiṣṇava*, *Śaiva*, *Saura* and *Pratisarga*. The *Brāhma* Parvan, which is stated to be mainly a work regarding the Sun, is an interlocution between Sūta and Śaunaka³. But in the printed book the *Brāhma* Parva does not begin with the conversation between Sūta and Śaunaka. The text itself does not contain any interlocution between Brahmā and Manu and is divided into only four Parvans, viz., *Brāhma* *Madhyama*, *Pratisarga* and *Uttara*. There is also no reference to *Aghora Kalpa*. These points of difference prove that the major portion of the present *Bhaviṣya* does not represent the *Bhaviṣya* mentioned by the *Matsya*, *Agni* and *Nāradiya*. The present *Bhaviṣya* is much longer in extent.⁴

X. *Brahmavaivarta*

The *Vāyu*, *Matsya*, *Agni*, *Bhāgavata*, *Brahmavaivarta*, *Devībhāgavata* and *Nāradiya Purāṇas* state the extent of the *Brahmavaivarta* to be 18,000 verses, but in the Ānandāśrama edition there are 20,694 verses⁵. Jwalaprasad Misra states that there are 18,500 verses in the *Brahmavaivarta* according to the *Nāradiya*⁶. But when the *Nāradiya* Veṅkaṭeśvara edition (I. 101) itself shows that the *Brahmavaivarta* contains 18,000 verses the statement of Jwalaprasad Misra does not seem to be correct. Nārada divides this Purāṇa into four khaṇḍas, viz., *Brahma*, *Prakṛti Vighneśa* (*Ganeśa*) and *Kṛṣṇajanma*. According to the *Nāradiya*, there is the description of Rathantara, talk between Sāvarni and Nārada, the story of Sāvarni, etc., in the *Brahmavaivarta*. But the present text of the *Brahmavaivarta* does not have the topics mentioned by Nārada. None of the *Nibandha* writers except Devaṇabhaṭṭa draws upon this text. Taking into consideration all these facts

1. N, I. 100.5; M, 53. 30-31; PR, p. 167.

2. Ag, 272. 12; PR, p. 167.

3. N, I. 100; PR, p. 167.

4. Saura, 9.8; SK, V. III. (Revākhaṇḍa), I. 34b-35a; PR, pp. 167-169.

5. HD, V, 2. p. 832; Purāṇa, VII. 2. p. 349; PD, p. 51; M—A study, p. 172; PV, p. 76; N. I. 101.

6. PD, p. 51.

Hazra opines that before 700 A. D. there must have existed an old version of the *Brahmavaivarta*¹. Thus, we may conclude that the *Nāradiya* description about the *Brahmavaivarta* is not based on the extant *Brahmavaivarta*.

XI. *Liṅga*

According to the *Nāradiya*, the *Liṅga* was recited by Hara in *Vahniliṅga* to Brahmā. Vyāsa then divided it into two parts. The text contains 11,000 verses and it relates to *Agni Kalpa*². According to the *Vāyu*, *Matsya*, *Bhāgavata*, *Agni*, *Brahmavaivarta* and *Devībhāgavata* also the extent of this Purāṇa is 11,000 verses.³ The present Venkaṭeśvara edition has only 9,185 verses.⁴ As stated by Nārada, the present text of the *Liṅga* does not deal with the matters of the Agnikalpa, but it describes the matters of the Īśāna Kalpa. There might have been an old *Liṅga Purāṇa* text based upon the Agnikalpa on which the *Nāradiya* description seems to have been based.⁵

XII. *Varāha*

It contains 24,000 verses according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Brahmavaivarta*, *Devībhāgavata* and *Nāradiya Purāṇas* and 14,000 according to the *Agni*. The *Bib. Ind.* edn. contains 9,720 verses⁶. Divided into two parts, it treats of *Mānava Kalpa* in the form of an interlocution between *Varāha* and *Bhūmi*. The contents of the first part, described by the *Nāradiya*, agree fully with those of the extant *Varāha*. But the second part noticed by the *Nāradiya* is not found in the present *Varāha*. However, chapter 217 of the present *Varāha* text contains references which show that the contents of the second part followed this chapter⁷. The *Matsya*, *Agni* and *Skanda* state that the *Varāha* was declared by *Viṣṇu* and that it related to the *Mānava Kalpa*, but in the present text *Varāha* himself is the narrator and the *Mānava Kalpa* is not

1. PR, p. 167; PD, p. 271.
2. N, I. 102. 1-4.
3. HD, V. 2. p. 832; Purāṇa, VII. 2. p. 349; M-A study, p. 172; PD, p. 51; PV, p. 76.
4. Purāṇa, VII. 2. p. 349.
5. PD, pp. 281-282.
6. HD, V. 2. p. 832; Purāṇa, VII. 2. p. 349; PD, p. 51; M-A study, p. 172; PV, p. 76; N, I. 103.
7. PR, p. 106; PD, pp. 290-291.

mentioned¹. So, it is clear, that the *Nāradiya* description of the *Varāha* does not base upon the extant *Varāha*.

XIII. Skanda

According to *Nārada*, the *Skanda* is divided into seven *khaṇḍas* viz , *Māheśvara*, *Vaiṣṇava*, *Brahma*, *Kāśī*, *Avantī*, *Nāgara* and *Prabhāsa*, having 81,000 verses. The *Brahmavaivarta*, *Devbhāgavata* and *Skanda* also state that the *Skanda* contains 81,000 verses. Elsewhere the *Skanda* states that it contains 84,000 verses, while according to the *Agni* the *Skanda* contains 84,000 verses. The *Vāyu* and *Bhāgavata Purāṇas* say that the *Skanda* has 81,100 verses.² According to Agrawala, the *Skanda* has 21,000 verses according to the *Matsya*³, but actually the *Matsya* Veṅkaṭeśvara edition (53.41-42) shows that the *Skanda* contains 81,000 verses. The present Veṅkaṭeśvara edition contains 93,343⁴. The contents described in the *Nāradiya* do not tally with those of the *Skanda* of the Veṅkaṭeśvara edition. The difference is that the *Mathurā* and *Māgha mātmyas*, which formed parts of the *Viṣṇukhaṇḍa* according to the *Nāradiya*, are not found in the printed edition. The *Prabhāsa khaṇḍa* of the *Skanda* and the *Nāradiya* enumerate seven *khaṇḍas* of the *Skanda* but both differ in giving the names of the *khaṇḍas*. According to the *Prabhāsa khaṇḍa* the seven *khaṇḍas* are : (i) *Māheśvara*, (ii) *Vaiṣṇava*, (iii) *Brahma*, (iv) *Kāśī*, (v) *Revā*, (vi) *Tāpī* and (vii) *Prabhāsa*; according to *Nārada* they are : (i) *Māheśvara*, (ii) *Vaiṣṇava*, (iii) *Brahma*, (iv) *Kāśī* (v) *Avantī*, (vi) *Nāgara* and (vii) *Prabhāsa*. The *Ānandāśrama* edition of the *Saura* refers to eight *khaṇḍas* of the *Skanda*⁵. Though the *Nāradiya* description of the *Skanda* shows that during the period of the *Nāradiya*, *Skanda* contained seven *khaṇḍas* it is to be admitted that there is an increase of more than 12,000 verses in the extant *Skanda* Veṅkaṭeśvara edition. Thus, the *Nāradiya* description of the *Skanda* does not base upon the extant *Skanda*.

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1. M, 53. 38-39; Ag, 272.16; SK, VII. 1.2.57-58; PR, pp. 96-97.
 2. N, 1. 104; PD, p. 51; Purāṇa, VII. 2. pp. 349-351; PV, p. 76; HD, V. 2. p. 832.
 3. M—A study, p. 172.
 4. Purāṇa, VII. 2. p. 349.
 5. PR, p. 158; PD, p. 291 ff; 360-361; PV, pp. 154-158.

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