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सम्पादक-मण्डल

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

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प्राणम्—PURĀŅA

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व्यासवन्द्ना

श्रीवादिराजकृतकरावलम्बनस्तोत्रम्

(Continued from Purana, XVI, 2.)

तातापकारिनृपवंशवनप्रदाहवह्ने भृगुप्रवर राम रमानिवास। सूर्यांशुश्रुभपरशुप्रवरायुधाढच वासिष्ठ कृष्ण मम देहि करावलम्बम् ।।१२।। रक्षोधिराजदशकन्धरकुम्भकर्णापूर्वारिकालन महद्वरसूनुमित्र। सीतामनोहरवराङ्ग रघूतथराम वासिष्ठ कृष्ण मम देहि करावलम्बम् ॥१३॥ कृष्णप्रियाऽप्रियकरावनिभारभूतराजन्यसूदन सुरद्विजमोददायिन्। मैं मीपुरस्सरवध्वरकेलिकृष्ण वासिष्ठ कृष्ण मम देहि करावलम्बम् ।।१४।। सद्धमंचारिजिनमुख्यसुरारिवृन्दसंमोहन त्रिदशवोध बुधस्वरूप। उग्रादिहेतिनिचयग्रसनामितात्मन् वासिष्ठ कृष्ण मम देहि करावलम्बम्।।१४।। ज्ञानादिसद्गुणविहीनजनप्रकीर्णकाले कलेस्तुरगवाहन दुष्टहारिन्। किलकस्वरूप कृतपूर्वयुगप्रवृत्त वासिष्ठ कृष्ण मम देहि करावलम्बम् ॥१६॥ यज्ञैतरेयकपिलर्षभदत्तधन्वन्तर्यंश्वरसन्मुखकुमारसुयोषिदात्मन् सद्धर्मसूनुवरतापसहस्वरूप वासिष्ठ कृष्ण मम देहि करावलम्बम् ।।१७।। सत्केशवादिद्विपदात्मक वासुदेवाद्यात्मादिना सुचतुरूप सुशिशुमार। कृद्धोल्कपूर्वकसुपञ्चकदेवरूप वासिष्ठ कृष्ण मम देहि करावलम्बम् ।। १८।। नारायणादिशतरूप सहस्ररूप विश्वादिना सुबहुरूप परादिना च। दिव्याजिताद्यमितरूप सुविश्वरूप वासिष्ठ कृष्ण ममदेहि करावलम्बम् ॥१६॥ श्रीविष्णुनामग सुपर्णंग सन्धिगात्मन् मण्डूकसत्तनुजर्हस्वसुनामकेन । ध्यातर्षिणां सुसुखतीर्थकराब्जसेव्य वासिष्ठ कृष्ण मम देहि करावलम्बम् ।।२०।। वैकुण्ठपूर्वकत्रिधामगत त्रिरूप स्वक्षादिनामगतविश्वपुरस्सरात्मन् । सत्केशवादिचतुरुत्तरविश्वरूप वासिष्ठ कृष्ण मम देहि करावलम्बम् ।।२१।। (श्री मध्वाचार्य अप्पाचार्य आद्येन संकलितम्)

पशुपति-स्तोत्रम्

[Eulogy of Pasupati Śiva]

देवा ऊचुः

नमः शिवाय शर्वाय सर्वेषां पतये नमः। नमो रुद्राय रौड़ाय रौद्राणां पतये नमः ॥१ महादेवाय देवानां पतये नमः। देवाय तेजोरूपाय लक्षाय तेजसां पतये नमः ॥२ व्यक्ताव्यक्तस्वरूपाय नमो व्यक्तिविभृतिने । प्रपञ्चरूपिणेऽजाय प्रपञ्चागोचराय च ॥३ विश्वरूपाय विश्वाय विश्वेषां पतये नमः। पराय परमेशाय परातीताय वै नमः ॥४ पार्वतीवल्लभाय च। परापराय पालाय हराय हरिणेशाय हरिणाङ्गधृते नमः ॥५ मगरूपाय मान्याय व्योमस्थाय नमो नमः। नमोऽस्तु चैकश्रङ्गाय त्रिनेत्राय नमो नमः ॥६ नमोस्तु चैकपादाय दंष्ट्राविभूषिताय च। पशुरूपाय भव्याय पशुपाशिवनाशिने। पशुभिः क्रीडमानाय पश्नां पतये नमः ॥७ पश्च देहं समाश्चित्य प्रमथैः पावने वने। स्वेच्छया संचरायेश पशुरूप नमोऽस्तु ते ॥८ लोकनिर्वाणबीजाय एकरूपविधारिणे। वरदानैकदक्षाय स्थित्युपकारिणे नमः ॥९ त्रात्रे च भक्तिनां नित्यं पश्चते नमोऽस्तु ते ।।१० व्यक्तो भव महेशान व्यक्तो भवात्र चाम्बरात्। त्वां शरणागतानां नो दीयतां दर्शनं विभो ॥११ Skanda-purāņa, Himvat-Khanda, 82. 44-54.

Eulogy of Pasupati Siva

Obeisance to God Siva (the Auspicious), Sarva (the Destroyer) and the Lord of the Universe. Obeisance to Rudra and the formidable one, and the Lord of the formidable elements.—(1)

Obeisance to God Mahādeva and the Lord of the gods; to the God having a form of splendour, and the Lord of all the splendours.—(2)

Obeisance to the God who is both manifest and unmanifest, manifestation is whose glory, the phenomenal world is whose form, who is unborn and who is invisible to the phenomenal world.—(3)

Obeisance to the God who has innumerable forms, who is the entire universe, who is the Lord of all, who is the Highest Principle, the highest Lord and who is verily beyond the highest.—(4)

Obeisance to the God who is both the higher and the lower, the remote and the proximate, the protector, and the lord of Goddess Pārvatī; obeisance to God Hara, the lord of the deer, the God who has assumed the form of a deer.—(5)

Obeisance to the God in the form of a deer, the adorable, who stays in the sky; obeisance to Him who (in the deer's form) has one horn, three eyes and one foot, who is adorned with tusks, who has the form of a pasu (animal). who is handsome and who destroys the cords (of the Maya) which fetter the pasu s (or the individual souls); obeisance to the God who plays with the pasu-s (the animate and the inamimate creation) and who is the Lord of the pasu-s (individual souls).—(6, 7).

Obeisance to you, O Lord, who assuming the form of an animal (i. e. deer) roams at will with the pramathas (attendants of Siva) in the sacred forest.—(8)

Obeisance to the God who is the seed of the world's salvation, who has one form, who is benevolent in granting boons to his worshippers, and who does good to the universe through its preservation.—(9)

Obeisance to you, O Lord of the paśu-s, to you who are always the protector of your worshippers and devotees.—(10).

Be manifest, O Maheśana (great Lord), be manifest here from the sky; be manifest to us, O all-pervading and all-powerful Lord, to us who have resorted to you for our protection.—(11)

Note on the Pasupati-stotra

Paśupati is a form of Mahādeva Śiva mainly worshipped in Nepāla—"महादेवो हि नेपाले पीठस्थाने पशुपतिरित्याख्यया विराजते, यदुक्तं महा- लिङ्गेश्वरतन्त्रे शिवस्य शतनामस्तोत्रे—'नेपाले च पशुपतिः केदारे परमेश्वरः'।"

(Śabda-kalpa-druma under the word पशुपति)

In the scriptures of the Pāśupata Śaivas and also in the Śaivite chapters of the Epics and the Purāṇas God Śiva is often called 'Paśu-pati.' In the Pāśupata sect the word 'paśupati' is generally used in a technical or conventional sense. Etymologically the word 'paśu' means one who is fettered or bound (from the root /paś to bind).

The jīvas or the individual souls are fettered by God Śiva (for the preservation of his creation) with māyā in the form of the three guṇas. (The word guṇa here means the 'quality' sattva, rajas and tamas and also a 'cord'). The Māyā or Prakţti in the form of the twenty-four tattvas, the three qualities, the objects of senses and the actions, the Avidyā or nescience are, therefore, called the pāśa-s (पाशा:) or fetters:—

ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य धीमतः।
पश्चवः परिकीर्त्यन्ते संसारवश्चर्वितनः।।१९-९२
ब्रह्मादिस्तम्बपर्यन्तं पश्चन् बद्ध्वा महेश्वरः।
विभिर्गुणमयैः पाशैः कायै कारयते स्वयम्।।२०-२९
चतुर्विश्वतित्त्वानि मायाकर्मगुणा इति।
कीर्त्यन्ते विषयाश्चेति पाशा जीवनिबन्धनात्।।२६-२७
अविद्यापाशवद्धानां नान्यो मोचक इष्यते।।९४ उ०

(Linga Purāņa, II. 9.)

The $j\bar{\imath}va$ -s or the individual souls are, therefore, called the $pa\dot{\imath}u$ -s as they are fettered by $p\bar{\imath}\dot{\imath}a$ -s by God Siva who is, therefore,

called the 'Paśu-pati' or the Lord of the paśu-s (i. e. souls of all the animate and inanimate creation):—

तेषां पतित्वाद् देवेशः शिवः पशुपतिः स्मृतः। मलमायादिभिः पाशैः स बध्नाति पशून् पतिः।।

(Śiva-Purāņa, Vāy. Samhitā, II. 2.)

God Paśupati when worshipped by the jīvas with bhakti-yoga and jñāna-yoga releases them from their bondage of Māyā or Avidyā and hence He is called 'Paśu-pāśa-vimocaka':—

स एव मोचकस्तेषां भक्त्या सम्यगुपासितः। (ibid)

स्रनादिनिधनो धाता भगवान् विष्णुरव्ययः। मायापाशेन वध्नाति पशुवत् परमेश्वरः।।१३।। स एव मोचकस्तेषां ज्ञानयोगेन सेवितः। स्रविद्यापाशबद्धानां नान्यो मोचक इष्यते।।१४।। (Ling-P., II

(Ling-P., II. 9.)

Hence in the 7th stanza of the Paśupati-stotra above we read 'पशुपाराविनाशिने'.

This philosophical conception of Siva or Rudra as 'Paśupati' permeats the Pāśupata literature and may be said the main conception of 'Paśupati' as held in the pāśupata philosophy of Śaivism. In the verse of the above Paśupati-stotra we read 'त्रात्रे च भक्तिनां निर्द्य पशुपते नमोऽस्तु ते', where the epithet Paśupati seems to be used in the same philosophical sense as expounded above. But there is another conception of Śiva's epithet 'Paśupati', which is mainly contained in the above Paśupati-stotra, and which may be termed as mythological conception of Paśupati, for which cf. Varāha-Purāṇa, Adhs. 214-216 and the Himavat-khaṇḍa* of the Skanda-Purāṇa, Adhs. 78-85.

According to this mythological conception of Pasupati God Siva assumed the form of a deer having one horn, one foot and three eyes (cf. Sls. 6, 7 of the stotra). He then entered the herd of the deer of the sleshmāntaka forest, called also the siddhāranya (Himavat-kh., 79.34). There he was received by the deer as their lord, hence we read in the stotra—

हराय हरिणेशाय हरिणाङ्गधृते नमः। मगरूपाय मान्याय व्योमस्थाय नमोः नमः।।

^{*} The Him.-Kh. has been published by Yoga-Pracarini-Gorakshatilla, Varanasi, S.V. 2013.

The story how Siva assumed the form of a deer whence he is called as 'इरिग्रेश' and 'पशुपति' (cf. पशुमि: क्रीडमानाय पशूनां पतये नमः stotra. śl. 7) is narrated in detail in the Varaha Puraņa as well as in the Himavat Khanda. According to this story the sage Nandin performed severe penances on the Munjavan peak of the Himalavas. Siva was pleased and granted him divine boons and made him his chief Gana. There-upon the gods became jealous of Nandin and feared that one day he would rule the heaven also. Siva knew that the gods would come to him for boons and so God Siva apprised Uma and Nandin of his plans and disappeared from there. Assuming the form of a deer he mixed with the herd of the deer of the Sleshmantaka forest and thus became Pasubati. The gods with Brahmā, Vishņu and Indra searched him everywhere but were unable to trace him. At last they saw Umā in the form of a beautiful girl of seven years on the south bank of the Vagmatī river (in Nepal); the gods requested her to inform them the where-abouts of God Siva, and she informed them that they might see God Siva in the form of a deer in the herd of the deer in the regions situated on the western side of the Vagmati:-

> वाग्मत्याः पश्चिमे देशे विस्तीर्णे मृदुशाद्वले । द्रक्ष्यसे तत्र तं घातो मृगरूपधरं हरम् ।। (Him.-kh. 82, 18 f.)

There-upon the gods went there and found him in the form of one-horned deer among the herd of the deer in the Śleshmān-taka forest. The gods in their curiosity tried to catch the Deer (Śiva). Indra caught the top-portion of the horn, Brahmā the mid-portion and Viṣnu the root portion of the horn. And then the horn broke into three parts—top, middle and root—which remained in the hands of Indra, Brahmā and Viṣnu respectively. The body of the Deer God (इश्लिश्वर then disappeared in the sky, and the gods in their despair uttered the stotra quoted above.

On hearing this Stotra Siva was pleased and satisfied and told them from the sky that they should be contented with the horn, and the parts of the horn should be established there for worship. Then Indra established the top portion in the heaven, Brahmā established the middle portion at the confluence of the Chandrabhāgā and the Vāgmatī rivers on the western bank of the Vāgmatī, which (the middle portion) was called the Gokarņeśvara

which began to be worshipped by the sages, and the root portion was established in the Pātāla by Vishņu, and was called Śringeśvara. It was worshipped by Nāgas etc. When Rāvaņa invaded the heaven he uprooted the top portion of the horn which had been established there by Indra, and brought it to the coast of the Southern sea and placed there near the mountain Trikūṭa where it was fixed and was known as the Dakṣiṇa Gokarṇeśvara. God Śiva, then, appeared in the capital of Nepāla in the form of a tejas linga. The capital was called the Paśupati-purī.

Thus according to this story God Śiva is called 'Paśupati for he assumed the form of a Paśu (i. e. deer) in the Śleshmāntaka forest. This form of a deer was assumed by Śiva on the 14th tithi of the dark half of the month of Mārgaśīrṣa, which is very dear to Śiva.

मार्गकृष्णचतुर्देश्यां मित्रयायां तिथौ मया।
मृगरूपं धृतं तत्र पशुयोनिपरं विदुः।।
(Him-Kh.. 83.135)

Siva in the Paśu form sported with the herd of the deer and became their lord (पशुपति). Where-ever he went the deer also followed him and sported with him:

यत्र यत्र प्रयातं वै हरेण मृगरूपिणा।
वर्जान्त स्म मृगास्तस्य भूत्वा तेऽनुचरा मुदा ॥
कीडयन्ति स्म ते तत्र मृगयथा इतस्ततः।
कृत्वेति पतिरस्माकं पुरोधायाञ्जसा शिवम् ॥
(Him. Kh. 80-6-8)

Hence the Stotra says-

पशुरूपाय भव्याय पशुपाशविनाशिने।
पशुभिः कीडमानाय पशुनां पतये नमः।। (Śl.7)
—Anand Swarup Gupta

THE IDENTIFICATION OF LUDHIANA ON THE BASIS OF THE EPICS AND THE PURAŅAS

By
O. P. Bharadwaj

अस्मिन् निबन्धे 'लुधियाना' नगरस्य निर्वचनविषये विमर्शः वृतः । 'गजेटियर' निर्मातिभः आङ्गलदेशीयैर्विद्वद्भिस्तदाधारेण च अन्यैराधनिकविद्वद्भिश्च स्थापितं यत लिधयानानगरस्य स्थापनं १४८० ई० वर्षे लोदीवंशीयैः शासकैः कृतम। अत्र लेखकमहोदयेन विवेचितं यत 'लिघयाना' शब्दस्य 'आना' पदं संस्कृतभाषाया निवासस्थान-वाचकस्य 'अयन' शब्दस्य अवशेषमात्रमस्ति । (उत्पलायन), भरताना (भरतायन) इत्यादि शब्देषु । मुस्लिम-शासकैस्तु निवासस्थानवाचकशब्देषु प्रायेण 'आबाद' इत्यादीनि प्रत्ययानि संयोजितानि यथा औरंगावाद इत्यादि स्थानेषु । 'अयनं' तू संस्कृत-पदमस्ति ; मुस्लिमशासकैस्त् प्रायेण परिसियनभाषाया एव शब्दाः संयोजिताः । लेखकमहोदयेन स्थापितं यत् 'लुधियाना' शब्दः संस्कृत-भाषाया 'ऐलधान' शब्दस्यैव परिवर्तितं रूपम् । वाल्मीकीये रामायणे तु भरतेन मातूलस्थानाद अयोध्यां प्रति प्रयातेन नद्याः संस्तरणस्योल्ले-खोऽस्ति । ऐलस्तू इलापत्रस्य पुरुरवसः नाम विख्यातम् । पुरूरवसः उर्वश्याश्चाख्यानं पुराणेतिहासेषु सुप्रसिद्धमस्ति । लेखकमहोदयस्य विवेचना-नसारतः ऐलधानं परूरवसः राजधानी आसीत् । अस्मिन् विषये विद्रषा लेखकेन प्रयागसमीपे पराणेतिहासेष प्रथितायाः ऐलराजधान्याः प्रतिष्ठान-नगर्याः प्रामाण्यविषयेऽपि शंका कृता। ऊहितञ्च यत पश्चाद्वितिभिः पराणकारैः प्रतिष्ठाने ऐलस्य राजधानी प्राचीनतथ्यानां विस्मरणात् निरूपिता । वस्तुतस्तु वैदिकसमये प्रथिते पञ्चनदप्रदेशे स्थिते ऐलधान-नाम्ना प्रसिद्धे आधनिके लुधियाना नगरे एव ऐलस्य राजधानी आसीत् इति च प्रतिपादितमत्र।]

Fallacies, once born, die hard. While in everyday life they lead to embarassing situations, in history they give birth to wrong postulates and often block the correct line of research. This could not be illustrated better than with the identification of the city of Ludhiana¹, in the Punjab, with the Lodies.²

^{1. 30&}quot; 56'N and 75° 52' E. on the Grand Trunk Road.

^{2.} The identification with Bahudhānyaka (Moti Chandra, Sārthavāha, Patna, 1953. p. 16) is too widely off the mark to deserve serious notice.

The idea originated with the gazetteers³, first prepared by the British, and has since been accepted by the writers of regional history⁴ and adopted by reference works like the Encyclopaedia Brittanica⁵ which repeats that "the town of Ludhiana was founded in 1480 by two of the Lodi race (then ruling at Delhi) from whom it derives its name." The apparent phonetic similarity easily suggested the deceptive equation of Ludhiana with Lodiana. It looked too natural to require an examination in the light of cogent historical evidence. As a matter of fact there is none whatsoever to support it.

Although the Lodi Sultans probably loosely controlled this region between A.D. 1480 and 1620 and Jalal Khan, grandson of Nihang Khan, might have built a large fort at the site of the present old fort of Ludhiana with the bricks obtained from the prehistoric remains of Sunet⁸ there is no evidence to warrant the suggestion that the town itself was founded by the Lodi chiefs Yusuf Khan and Nihang Khan. There is enough, on the contrary, to demolish it.

In the first place the derivation of Ludhiana from Lodi will have to stand on the formation of the name with ana which has its origin in the name-ending Ayana used in Sanskrit place-names. It has no parallel in Arabic or Persian. Nor am I aware of any Urdu place-names having this ending. The suffix most favourite

^{3.} Ludhiana District Gazetteer. Lahore, 1904 pp. 15-16. relies on a local history of one Bute Shah which ascribes the renaming of the old village of Mir Hotaa as Ludhiana to Nihang Khan, a Chief of Sikandar Shah Lodi (1489-1527 A.D.). The Gazetteer calls this source "generally very reliable" but "without vouching for its accuracy" proceeds to demonstrate the absurdity of its account by stating that the earliest mention of the Town appears to occur under the year 1420 when Tughan Rais, in rebellion against Khizar Khan Sayyad (1414-1421 A.D.) retreated across the Sutlej by the town of Ludhiana. Also see Imperial Gazetteer of India, Oxford 1908, Vol. XVI pp. 207-8.

^{4.} Cf. B.S. Nijjar, Punjab under the Sultans, Delhi 1968 p. 196. Also the revised edition of the Ludhiana District Gazetteer, Ed. V.S. Suri, Chandigarh, 1970 p. 1.

^{5.} Ed. 1962. Vol. XIV, p. 471.

^{6.} Ludhiana District Gazetteer, Lahore Ed. p. 15.

with the Moslems was Abad as the names like Allahabad, Hyderabad, Islamabad, Ahmadabad, Sekundarabad, Moradabad, Mustafabad, Faizabad, Tughlakabad, Akbarabad, Shahjahanabad and Aurangabad would show. The reason is simple. It was from Persian. They did adopt name endings of Sanskrit origin also but only those which were common in the mediaeval times e.g. Pura, Garh or, to a lesser extent, Nagara. Names like Alamgirpur, Nasirpur, Sultanpur, Abdullapur, Ismailpur, Ahmadgarh, Najafgarh, Ashrafgarh, Zafargarh, Aligarh, Muzaffarnagar and Ahmednagar are cases in point.7

The endings ana, from sanskrit Ayana (place of refuge), and ālā from Sanskrit Ālaya (house, dwelling), are conspicuously absent from the place-names of the Mohammedan period. They are, as far as I can see, restricted to place-names coming down from early Hindu period and survive in names like Kalsana (Kalasyāyana), Uplana (Utpalāyana), Julana (Jaulāyana), Bharatana (Bharatāyana), Ambala (Ambālaya), Barnala (Varunālaya) and Karnal (Karņālaya) etc.8 The ending ānā is not of Moslem origin and the Lodis could not have adopted Sanskrit Ayana for naming a place after them. The equation of Ludhiana with Lodiana is therefore unwarranted and must be rejected as a counsel of despair.

For the origin of the name Ludhiana we have to look elsewhere, and luckily for us. not very far. It is indeed surprising that it should have remained unidentified with its real form so long in face of so apparent a reference as is available in this case. Actually the ending in Ludhiana is not Ayana at all. The name, originally, was Ailadhana-a Tatpurusa compound formation-Ailasya dhānam. Aila is obviously for Purūravā, son of Ilā by Budha, and grandson of Manu-Vaivasvata.9 Dhāna (m.f.n.)

The words Pura, Nagara and Durga were, earlier, used for capital. For a detailed discussion in the light of evidence from Panini, Kautilya, Patanjali and Manu see K. P. Jayaswal, Hindu Polity, Fourth Ed Bangalore 1967. pp. 230 & 237-8.

All these place-names are from Haryana and Punjab. For Jaulayana see Pāṇini IV 2.54 & V.S. Agrawala, India 8. as known to Pāņini, Varanasi, 1963, p. 501.

^{9.} cf. P. L. Bharagava, India in the Vedic Age, Lucknow 1956, pp 35-6.

is derived from the root $\sqrt{\text{dha}}$ to put, set, lay in or on, and means a receptacle, seat or case as in Agnidhāna, Rajjudhāna, Kṣuradhāna etc. and the site of a habitation as in Rājadhānī. ¹⁰ Here it undoubtedly means 'the seat, city or capital of King Purūravā. ¹¹ This is by no means a solitary instance of the use of Dhāna in this sense. There are others like Aṃśudhāna, ¹² Vāṭadhāna, ¹³

- 10. Monier Williams, A Sanskrit-English Dictionary p. 514.
- Monier Williams, op. cit., p. 234, accepts it as a placename so do commentaries on the Rāmāyaņa. cf. Tilaka ऐलधाने तदाख्यमांने... Śiromaṇi, ऐलधानाभिधनगरे...1; Bhūṣaṇā, ऐल-धानाख्ये नगरे नदी पूर्वीक्तां शतदुं नीत्वी......1 Vide the Gujarati Ed. Bombay p. 811 on ii, 71,3.
- 12. Rām. ii, 71.9 Gujarati Ed. where the commentaries Tilaka, Siromaņi & Bhūṣaṇā explain it as the name of a village. Monier Williams, op. cit. p. 1. also accepts it as the name of a village. King Aṃśumat had succeeded Sagara after his father Asamañjasa was discarded for cruelty to citizens; (P. L. Bhargava op. cit. pp. 141-2) Aṃśumat recovered the Aśvamedha horse of his grandfather Sagara from the hermitage of sage Kapila in the vicinity of the Gaṅgā for whose appearance he died practising penance. Bhāgavata Purāṇa, Gita Press Ed. ix, 8, 28-29 and 9, 1.

इत्थं गीतानुभावस्तं भगवान् किषलो मुनिः । अंशुमन्तमुवाचेदमनुगृद्य धिया नृप ॥ अश्वोऽयं नीयतां वत्स पितामहपशुस्तव । इमे च पितरो दग्धा गङ्गाम्भोऽर्हन्ति नेतरत् ॥ अंशुमाश्च तपस्तेपे गङ्गानयनकाम्यया । कालं महान्तं नाशक्नोत् ततः कालेन संस्थितः ॥

Amsumat had his kingdom in the region of the Gangā and evidently founded and made the new town on its bank, his capital. The name Amsudhāna is therefore of particular interest.

13. Taken by Monier Williams (op. cit. p. 939) as the name of a people and their country. Mentioned in Mahābhārata (Gita Press Ed.) Udyoga, 19, 31, Bhīṣma 9, 47 and Droṇa 11, 17 etc; Vāmanapurāṇa (Kashiraj Trust, Beneras, 1967) 13, 37, with the Vāhlīkas, Ābhīras Kālatoyakas Bṛhatsaṃhitā XIV, 26 mentions its people among people of the north-cf. J. F. Fleet, Indian Antiquary XXII, 1893 p 193, Topographical lists of the Bṛhatsaṃhitā. It was connected with and located contiguously to Vāhlīkas, Madras and Sauvīras. cf. B. C. Law, Countries and Peoples of India from Epic and

Śavadhāna, 14 Śaradhāna, 15 Dāśadhāna and Kanthadhāna. 16

Nor would the philological transition of Ailadhana to Ludhiana look unnatural or even unusual. It involves virtually the dropping of only one syllable 'ai'17. But of course the consonant 'dha' should also normally change to 'ha'18 which would give us the form 'Lahāna' almost exactly as it has been spelled by the noted Moslem historian Mohammed Abul Qasim Firishta, a contemporary of Akbar. 19 It is very pertinent to note that Firishta gives the name of the city as Lohana²⁰ and not as Ludhiana or Lodiana which would most certainly have been the case if the city had been known, in his time, to have originated with the Lodis. The transformation of Lahana or Lohana to Ludhiana is, therefore, a recent phenomenon, apparently facilitated by the misconceived adoption, by the British gazetteercompilers, of a connection between the city and the Lodis. Nevertheless for a firm identification of Ludhiana with Ailadhana we must see if it fits in the geographical perspective of Ailadhana.

> Puranic sources, Annals of the Bhandarkar Oriental Research Institute XVII, 1935-36. p. 231. Rightly identified with the present town of Bhatinda by V. S. Agrawal. See Vijayendra Kumar Mathur Sthanavalī, Government of India, 1969, p. 839.

- Mārkaņdeya purāņa 57, 36 mentions its people among people of the north with the Vāṭadhānas, Sividas Daserakas etc. cf. B. C. Law, Tribes in Ancient India, Poona 1943. p. 428. Not yet identified.
- Mentioned in the Brhatsamhita xiv, 26. as a people in the northern division-Fleet op. cit. Not identified.
- The last two are from the Parasarasamhita. Vide Bhagavaddatta, Bharatavarşa Kā Brhat Itihasa Vol. II. p. 160. Not identified. Bhagavaddatta suspects the origin of Ludhiana in some name ending with Dhana but fails to trace it to Ailadhana.
- 17. For dropping of vowels see A. C. Woolner, Introduction to Prakrit, Lahore; 1939. p. 30, rule 74.
- Ibid. p. 13; rule 13. 18.
- 19. cf. Sri Ram Sharma, A Bibliography of Mughal India, Bombay N. D. p. 38.
- cf. Kishori Saran Lal, Twilight of the Sultanate, Bombay; 1963 p. 81, n. 77. 20.

Ailadhāna has been described in Vālmīki's Rāmāyaņa as a town on the Sutlej²¹ and its location so strikingly matches with that of modern Ludhiana that it is surprising that scholars who undertook a study of ancient Indian geography22 or a specialised study of the Ramayana itself 23 should have failed to take note of it. Valmīki's geographical knowledge of this region finds expression in two passages of the Rāmāyaņa. The first of these'4 describes the northward journey of the messengers going from Avodhyā to Kekaya to fetch Bharata. The second, 25 which is directly relevant to our purpose, gives the route taken by Bharata from Kekaya to Ayodhyā as follows :-

> स प्राङ्मुखो राजगृहादभिनिर्याय वीर्यवान्। ततः सुदामां द्यतिमान् संतीर्यावेक्ष्य तां नदीम्।। ह्रादिनीं दूरपारां च प्रत्यवस्रोतस्तरङ्किणीम । शतद्रमतरच्छीमान्नदीमिक्ष्वाकूनन्दनः ॥२ ऐलधाने नदीं तीत्वी प्राप्य चापरपर्वतान। शिलामाकुर्वतीं तीर्त्वा आग्नेयं शल्यकर्षणम ।।३ सत्यसन्धः शुचिर्भृत्वा प्रेक्षमाणः शिलावहाम्। अभ्यगात् स महाशैलान् वनं चैत्ररथं प्रति ॥४

- Location near a river was a peculiar feature of towns with 'Dhāna' name-ending as is clear from Ailadhāna and Vāṭadhāna on the Sutlej and Amsudhāna on the Ganga. The Sutlej once flowed near Bhatinda cf. M. L. Bhargava. The geography of Rgvedic India, Lucknow, 1964, p. 106. There is also a village named Karadhana on river Tangri near Ambala Cantonment. Vamanapurana mentions a people named Varidhanas undoubtedly connected with the place of this name. They are mentioned after the Sūrpārakas from Sopara not far from Bombay. Vāridhāna too, obviously refers to some place on a river or near the sea, not yet identified. cf. D.C. Sircar, Studies in the Geography of Ancient & Mediaeval India; Delhi, 1960. p. 31.
 - Nando Lal Dey, The Geographical Dictionary of Ancient and Mediaeval India, London 1927; Cunningham, Ancient Geography of India, Calcutta, 1924; Anundoram Barua, Ancient Geography of India, Gauhati, Reprint 1971; B.C. Law, Historical Geography of Ancient India, Paris, 1954. etc.
- S.N. Vyas, India in the Rāmāyaņa Age, Delhi, 1967. 23.
- 24. Venkateshvar Press, Bombay Ed. ii, 68, 12-21.
- Ibid ii, 7I, 1-8. 25.

सरस्वतीं च गङ्गां च यूग्मेन प्रतिपद्य च 1 उत्तरान् वीरमत्स्यानां भारुण्डं प्राविशद् वनम ॥५ वेगिनीं च कुलिङ्गाख्यां हादिनीं पर्वतावृताम्। यमुनां प्राप्य संतीर्णो बलमाश्वासयत् तदा ॥६

दूष्प्रतरां सोंऽश्रधाने महानदीम्। उपायाद् राघवस्तूर्णं प्राग्वटे विश्रुते पुरे।।९

It is not proposed to deal with the whole of this passage here. Only those portions will be examined which are strictly relevant for our purpose.

Starting eastward from Rajagrha, the capital of Kekayas26, Bharata crossed the Sutlej at the point of Ailadhana and reaching the (Shiwalik) foothills he forded another river and headed for higher mountains in the direction of the Caitraratha forest.27 Crossing the Sarasvatī and the Ganga together 28 he entered the Bharunda forest to the north of the brave Matsyas and forded the fast-flowing and noisy Yamuna, surrounded by hills. Then he rested his soldiers.

Barua²⁹ has considered the passage and read in it all the Punjab rivers barring the Bias. He takes Hradini or 'noisy' for Jhelum, Dūrapārā or 'broad-channelled' for Chenab and Tiryaksrotah so or 'tortuously flowing' for the Ravi. Satadru or Sutlej is,

- 26. Placed between the rivers Sindh and Jhelum (Vedic Index Vol. I pp. 185-6; V. S. Agrawal, India as known to Pāṇini, p. 51; Barua op. cit. pp. 23-4; H. C. Raychaudhuri, Political History of Ancient India, 4th ed. pp. 36-7) or the Bias and the Sutlej (Dey, op. cit. p. 98). In either case it was beyond the Sutlej. Brhatsamhita mentions it among people in the northern division. Fleet, op. cit. p. 179.
- 27. According to Harivamsa purana, Gita Press Ed. 26, 6. it was near the Ganga and Pururava stayed here with Urvasī:

वने चैत्ररथे रम्ये तथा मन्दाकिनीतटे। अलकायां विशालायां नन्दने च वनोत्तमे ॥

- He could not have crossed the Sarasvatī and the Gangā 28. together. The text is faulty unless, of course, Ganga here refers to some small tributary of the Sarasvatī.
- 29. op. cit. p. 22 ff.
- 30. Barua acceps Tiryaksrotah in place of Pratyaksrotah which means 'flowing westward' and is obviously an adjective applicable to several North Indian rivers.

of course, specifically mentioned. Barua's reasoning is that the rivers Jhelum, Chenab and Ravi, left unnoticed in the first passage were enumerated by Valmiki in the second. This would be his justification for the absence of Bias here. The argument is fallacious. Firstly, Gangā has been mentioned in both the passages.31 Secondly, which is more important, the words Hradini, Durapara and Tiryakşrotah have nowhere else in literature been used as names of the rivers Ihelum, Chenab and Ravi respectively. As a matter of fact the expressions Hradini, Dürapara and Tiryaksrotah are pure and simple adjectives which could be used to qualify any big river. 32 In this case it happens to be the Sutlej.

Bharata crossed the noisy, broad-channelled and tortuous Sutlej at Ailadhana. That this spot was in the plains is clear from the fact that he is said to have headed towards the foothills 53 from here. The ancient trunk-route from east to northwest, however, adhered to the Himalayan foothills as closely as possible for easy fording of the rivers before they gained in volume and developed extensive flood-plains. 34 Bharata also did so in case of the Yamuna and the Ganga. Then why did he make an exception in case of Sutlej? For the simple reason that he found it Sudāmā or easily fordable35, as the second line of the first verse says. The only logical literal rendering of the relevant portion, therefore, would be as follows:

"Then finding the noisy, broad-channelled and tortuous Sutlej easily fordable the illustrious scion of Iksvāku crossed it at Ailadhana and reaching the foothills....."

ii, 68, 13 and ii, 71, 10. 31.

See Monier Williams op. cit. pp. 1307 and 487. Tiryaks-32. rotah is similar to Pratyaksrotah, p. 675. In verse 6 of the passage Hrādinī is again used to qualify the Yamunā.

For Apara in the sense of 'lower or distant' see ibid 33. p. 50.

cf. R.K. Mukerji, Hindu Civilisation, Vol. II, Bharatiya 34. Vidya Bhawan, Bombay Ed p. 314; T. W. Rhys Davids, Buddhist India, Calcutta Reprint 1950 p. 64; S.M. Ali, the Geography of the Puranas, Delhi 1966. p. 176.

From the root√दम् to subdue, with the prefix स added 35. in the sense of 'easily'.

The crossing at Ailadhana was indeed the only exception that Bharata was able to make to the traditional trunk-route in his eastward march. He tried it again in attempting a crossing of the Gangā at Amsudhāna but failed and had to make it upstream at Prāgvata.36 Bharata was undoubtedly risking these hazardous attempts in his anxiety to reach Ayodhya as fast as possible.37. The foothills reached by him from Ailadhana must be those about the present town of Panjaur. From here onwards he stuck to the Himalayan piedmont belt and crossed the noisy and fast flowing Yamunā at a point where it was surrounded by mountains. The crossing was tiresome enough to necessitate a restful break in the journey.

The Sutlej is notorious for shifting its course from time to time and it has in earlier days flowed right by the side of this city. A small channel still exists close by and is called "Buddha Darya" or the "old river".38 Valmīki's description of Ailadhana therefore matches perfectly with the location of the modern city of Ludhiana. It is also in agreement with the information we gather about Purūravā Aila from traditional accounts.

Although as we have already seen, Ailadhana would mean seat of Ila's son, the Puranas mention Pratisthana as his capital and wrongly locate it on the Ganga near Prayaga.39 This is not surprising since by the age of the Puranas Pururava had already more or less, mythological personality. In fact the become.

- 36. Ram. ii, 71, 9-10. It is interesting to note that an identical situation was much later-in July, 1421-faced in case of Sutlej by Sikandar Tuhfa and Zirak Khan, chiefs of Mubarak Shah Sayyad when they had to ford it upstream at Ropar, finding it in spate at Ludhiana while in pursuit of Jasrat Khokhar cf. Kishori Saran Lal, op. cit., pp. 87-88.
- 37. Bharata's anxiety and departure in hot haste is evident from Rāmāyaņa ii, 70, 24-25;

कैकयेन्द्रेण धनं दत्तं तन्नाभ्यनन्दत । भरतः कैकयीपत्रो गमनत्वरया बभूव ह्यस्य हृदये चिन्ता सुमहती तदा। त्वरया चापि दूतानां स्वप्नस्यापि च दर्शनात ॥

cf. Ludhiana District Gazetteer, Lahore ed. pp. 2 & 12. 38. 39. cf. Harivamsapurāna, 26.49:

राज्यं स कारयाभास प्रयागे पृथिवीपतिः। उत्तरे जाहवीतीरे प्रतिष्ठाने महायशाः ॥ Purūravā-Urvaśī love-legend-the oldest Indo-European love story⁴⁰-had been overtaken by mythical elements even by the time of the Rgveda where it has been given in the form of a dialogue between the two.⁴¹ This hoary antiquity easily explains the confusion in the mind of the Purāṇa-compilers. By then the centre of civilisation had shifted from the valley of the Sarasvatī to the basin of the Gaṅgā⁴³ and the tendency to transplant name of the ancient personages and places to new pastures had taken its toll.

Purūravā was not a child of myth although myths came to be woven around his lustrous personality very early. That he must have lived in flesh and blood is clear from the fact that apart from the Purāṇas⁴³ & the Epics⁴⁴ he has been mentioned in the Saṃhitās⁴⁵ and the Brāhmaṇas.⁴⁶ He got his matronymic Aila from his mother Ilā and appears to have succeeded Manu's son Sudyumna who, probably being childless, adopted him as his son and lineal successor giving him the patronymic of Saudyumni.⁴⁷ His immediate successors were Āyu, Nahuṣa and then Yayāti, father of Yadu, Turvaṣu, Druhyu, Anu & Puru⁴⁸ who were the progenitors of the five Rgvedic tribes named after them and often identified with the Pañcajanas of the Rgveda.⁴⁹

All these personalities are associated with the region of the Sarasvatī in literature. Kurukṣetra was the field of activity of Purūravā himself. He discovered his lost beloved Urvaśī in the lotus lake Anyataḥplakṣā of Kurukṣetra, 50 later called Plakṣatīrtha

- 40. Jogiraj Basu, India of the age of the Brāhmaņas, Calcutta, 1969. p. 278.
- 41. X. 95.
- 42. cf. S. B. Chaudhuri, Ethnic Settlements in Ancient India, Calcutta. 1955. p. 195.
- 43. P. L. Bhargava, op. cit. p. 35, n. 3.
- 44. Mbh. Adi. 75; Śanti 72 & 73 etc; Ram. vii. 56.
- 45. Rg. I,31.4. and x, 95; Kāthaka Samhitā viii. 10.
- 46. Śatapatha Brāhmaņa xi. 5.1, & xiii. 5.4.12.
- 47. P. L. Bhargava op cit. p. 37.
- 48. F. E. Pargiter, Ancient Indian Historical Tradition, Reprint, Delhi. 1972. p. 85 ff.
- 49. Vedic Index Vol. II. p. 467.
- 50. Satapatha Brāhmaņa (Ed. A. Weber, Reprint, Leipzig 1924) xi.5.1.4.
 - ं तरोभूतां स आध्याजल्पन्कु इक्षेत्रं समया चचारान्यतः प्लक्षेति विसवती तस्यै हाध्यन्तेन वन्नाज तद्ध ता अप्सरस आतयो भूत्वा परिपुच्छुविरे

in the Purāṇas.⁵¹ The Mahābhārata mentions a tīrtha named after her in Kurukṣetra.⁵² The Rgveda speaks of Sarasvatī blessing the prayers of Nāhuṣa Yayāti with riches, ghee and milk.⁵³ This is repeated in the Mahābhārata.⁵⁴ The Mahābhārata also mentions a tīrtha at the bank of the Sarasvatī named Yāyāta after him.⁵⁵ If the term Pañcajanas of the Rgveda refers to the descendants of Yayāti's five sons then they were in the region of the Sarasvatī which helped them to grow.⁵⁶ In any case Purūravā's descendants Yayāti and the Purus are located in the Rgveda on the banks of the Sarasvatī⁵⁷ and Puru, it should be remembered was installed

51. Vāyu 91. 31-32.

चचार पृथिवीं सर्वा मार्गमाण इतस्ततः। अथापश्यत्स तां राजा कुरुक्षेत्रे महाबलः। प्लक्षतीर्थे पुष्करिण्यां हेमवत्यां समाप्लुताम्। क्रीडन्ती मप्सरोभिश्च पञ्चिभः सह शोभनाम्।।

Vișnu (Gita Press Ed.) iv, 6.62-63. relates the incident without naming the lake:

''ंतां चापरयन् व्यपगताम्बर एवोन्मत्तरूपो बभ्राम । कुरुक्षेत्रे चाम्भोज-सरस्यन्याभिः चतसृभिरप्सरोभिस्समवेतामुर्वशीं ददर्श ।

52. Vana, 84. 157 : उर्वशीतीर्थमासाद्य ततः सोमाश्रमं बुधः। कुम्भकर्णाश्रमं गत्वा पुज्यते भृवि मानवः॥

53. Rg vii, 95.2 :
एका चेतत् सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चे तन्ती भुवनस्य भूरेर्घृतं पयो दुदुहे नाहुषाय ॥

54. Drona, 63.4:

सरस्वती पुण्यतमा नदीनां तथा समुद्राः सरितः साद्रयश्च । ईजानाय पुण्यतमाय राज्ञे घृतं पयो दुदुहुर्नाहुषाय ॥ and

Śalya 41.33:

तत्र यज्ञे ययातेश्च महाराज सरस्वती । सर्पिः पयश्च सुस्राव नाहुषस्य महात्मनः ॥

55. Salya 41, 32.....। ययौ तीर्थं महाबाहुर्यायातं पृथिवीपते ॥

56 vi, 61 12:

त्रिषधस्था सप्तधातुः पञ्चजाता वर्धयन्ती । वाजे वाजे हव्या भूत् ॥

57. vii, 95.2 (n. 53. supra). vii, 96.2:

उभे यत् ते महिना शुभ्रं अन्धसी अधिक्षियन्ति पूरवः। सा नो बोध्यवित्री मरुत्सखा चोद् राघो मघोनाम्।।

This is supported by the Mahābhārata which locates Yayāti in Kurukṣetra & the region of the Sarasvatī:

by Yayati as his successor in the ancestral sovereignty.58

For Purūravā's Pratisthāna, therefore, one must look somewhere in the vicinity of the Rgvedic Sarasvatī. That however, deserves a more exhaustive discussion than could be undertaken here. It is, of course, not unsafe to conclude that Purūravā appears to have shifted his capital from Pratisthāna to Ailadhāna, which he founded on the bank of the Sutlej, probably for strategic reasons, and christened after his own matronymic.

While providing a valuable piece of evidence for settling the issue of Purūravā's historicity⁶⁰ once for all this identification of Ludhiana will also be helpful in defining the region where Manu Vaivasvata set up the first ever traditional royal dynasty of India.

It is hardly necessary to add that it invests the name and site of Ludhiana with the antiquity of the oldest pre-historic cities of India.

cf. Vana 129.3, 4 & 12 :
 देशश्च नाहुषस्यायं यज्वनः पुण्यकर्मणः ॥
 सार्वभौमस्य कौन्तेय ययातेरिमतौजसः ।
 स्पर्धमानस्य शक्रेण तस्येदं यज्ञवास्त्विह ॥
 अत्रैव नाहुषो राजा राजन् क्रतुभिरिष्टवान् ।
 ययातिर्बहुरत्नौष्ठैर्यत्रेन्द्रो मुदमभ्यगात् ॥

^{58.} P.L. Bhargava, op. cit. p. 67.

^{59.} cf. Jai Chandra Vidyalankar, Bhāratīya Kṛṣṭi Kā Ka Kha, Allahabad 1955. p. 49.

^{60.} The authors of the Vedic Index (Vol. II. p. 3.) considered him "a mythical figure, pure and simple".

A GENERAL INTRODUCTION TO THE BRAHMA-VAIVARTA PURĂŅA: ITS ANUKRAMAŅIKĀS AND THEIR SIGNIFICANCE

By

Giorgio Bonazzoli

[अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणे उपलब्धानामनुक्रमणिकानां विवेचनं कृतम् । लेखकेन प्रदिश्तां यदनुक्रमणिकानां पुराणे निवेशनं साभिप्रायं वर्तते । पुराणेषु पुराणस्य प्रारम्भे अन्ते वा उभयत्र वा अनुक्रमणिका उपलभ्यन्ते । तत्तदनुक्रमणिकासु पुराणानां विषयनिर्देशेन सह अनुक्रमणिकाऽध्यायस्य पाठस्यापि माहात्म्यं दृश्यते । वस्तुतः अनुक्रमणिकानामाधारेण पुराणस्य विषयेन सह पुराणरचनाकालस्य, रचनास्थानस्य, वेदेन सह पुराणस्य संबन्धस्य पुराणानाम्नः सार्थकत्वस्यच ज्ञानं भवति । एतत् सर्वमस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य अनुक्रमणिकानामाधारेण ब्रह्मवैवर्तपुराणस्य विषये प्रदिश्तिम् । अनुक्रमणिकानामाधारेण ब्रह्मवैवर्तपुराणस्य को भागः कदा निर्मितः कश्च भागः प्रक्षिप्त्र इत्यादिविषया अप्यत्र प्रदिश्ताः । संक्षेपतो विदुषा लेखकेनात्र ब्रह्मवैर्वर्तपुराणे उपलब्धानां सर्वासामनुक्रमणिकानां साङ्गोपाङ्गं प्रामाणिकं च विवेचनं प्रस्तुतम् ।]

Introduction

In every book, ancient or modern, we meet with a table of contents, which gives us an idea of what we are going to read and from which we generally judge whether or not the topics dealt with will catch our interest. In ancient times such a table of contents was not added to the book for a simple reference to the topics or pages as it is now, but it formed instead a separate chapter, i. e. a unit of its own, as important as any other part of the book itself. In other words a table of contents was more a summary than a mere list of topics. For some Sanskrit works, such as Nītišāstra, Dharmašāstra, Epics etc....., such summary was an absolute necessity and a basic point without which no book was complete.

We find such summaries in the Purāṇas too, where they are not only meant to give an idea of what the Purāṇa is going to say, but also serve—at least in some cases—as an interpretation

of the topics to be dealt with in the course of the work and they should, therefore, be used as a key to understanding the spirit of the Purāṇa itself.

Moreover they sometimes constitute a kind of general introduction to the whole Purāṇa by giving hints to find its author, time and aims. The difficulties of determining even the century of a specific Paurāṇic work are well known but careful research on the concordances and discrepancies among the several summaries, and between them and the actual content of the Purāṇa, is very helpful in finding out the different strata or hands of the text and the influences originated from different cultural backgrounds.

Some of them, at last, are meant to serve a religious purpose, i. e. to be recited on religious occasions, like festivals, vratas, samskāras etc...This shows the particular importance of such summaries not only on a literary level but also in a religious field, to the point where their reading or listening can be considered in some cases a means of salvation:

एवं ज्ञात्वा पुराणस्य संक्षेपं कीर्त्तयेत् तु यः । सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ।। Kurma Purana (2.44.119). (critical ed.)

'He who knows and recites the summary of the Purana is freed from all his sins and is highly esteemed in the Brahmaloka.'

For all these reasons we think that summaries are not to be under-valued. On the contrary, they should be given careful attention. We propose here some brief research on the tables of contents of Brahma Vaivarta Purāṇa (BVP), which is indeed very rich in summaries, if compared with other Purāṇas and offers a chance to study all the purpose for which a list of contents is usually composed and is, therefore, worthy of particular attention.

Before starting our study we should apologize for going over—for clarity's sake—what is already well known, namely that these tables of contents are called 'ANUKRAMANIKAS.' Sometimes they are at the beginning of a Purāṇa¹, in which

^{1.} see: Garuda, 1.3; Brahmānda. 1.1.1-2; Bhavişya, 1.1; Brahma Vaivarta 1,1; Vāmana, 1.

case they can be called also 'Kṛtyasamuddeśa'; and sometimes they are at the end of the Purāṇa² in which case they can be called also 'Purāṇaviṣaya.' The distinction of course is not strict and we sometimes find Purāṇaviṣaya at the beginning too³. Moreover the Kṛtyasamuddeśa is, in some cases, mixed with a series of questions which, if taken as a separate unit, can be called 'Prārambhapraśna'⁴. However as we study the Brama Vaivarta Purāṇa these divisions are not necessary, because, in fact, both the Kṛtyasamuddeśa (1.1) and the Purāṇaviṣaya (4.132) are called 'anukramaṇikā.' We leave therefore all distinctions and we speak only of 'anukramaṇikā,' even when referring to Prārambhapraśna, Kṛtyasamuddeśa or Purāṇaviṣaya.

1: Brahma Vaivarta Purāņa's Anukramaņikās : Preliminary Problems

The Brahma Vaivarta Purāṇa, in its four khaṇḍas, namely Brahma, Prakṛti, Gaṇeśa, Kṛṣṇa-janma, contains a good deal of summaries, some very short, few rather long and of some significance. Such summaries differ from one another in structure, aim and importance. While some are only summaries of the contents (see 1.1; 4.1...), others go into minute detail (see: 21; 4.132). While some are in the form of a narration (2.1; 4. 132), others have shape of a dialogue and while some are meant only as mere summaries, others are written also to be read during religious ceremonies. The anukramaṇikās in BVP, therefore, are not to be considered as homogeneous unit. They constitute, in fact, a small variagated world to be carefully studied.

This large number of summaries gives an indication of the great importance they have in the BVP. Indeed, as many as two chapters bear the name of 'anukramanikā'—namely 1.1 and 4.132—a fact which is perhaps unique in the whole of Paurānic literature. The author himself, when beginning a long summary, e.g. 1.1; 4.132; 2.1, takes care to point it out, giving us the impression that what he is going to write has a particular significance for him. As a matter of fact in two cases—1.1.67 and 4.132.3—he says

^{2.} see: Agni, 383; BVP, 4.132; Bhāgavata, 12.12; Matsya, 290-291; Varāha, 218 etc.....

^{3.} see e. g. Vāmana.

^{4.} What we have given here is the division and terminology found in Yashpal Tandon's Purāna-viṣaya-samanukramanikā, Hoshiarpur, 1952.

openly that he who hears the chapter of the anukramanikā benefits as much as from hearing the whole Purāna.⁵

We have already said that the anukramanikās are one of the basic points for composing a Sanskrit work, according to the śāstras, but in fact in all Purānas such summaries are not present and, even when they are, they rarely have as much importance as in BVP⁶. In fact, they derive their importance from being not only a mere summary of the contents but also a general introduction to the whole Purāna, so that by reading them one is stimulated to face the basic questions about the author, aims and use of the Purāna itself, as we will see during our study.

Structure and Authorship of the Longest Anukramanikas

a.—The first two tables of contents are in 1.1. This chapter is a general introduction to the whole Purāṇa, therefore it contains, firstly, an invocation to the deity and, secondly, the introduction of the main characters of the Purāṇa, Sauti and Śaunaka. As in almost all the Purāṇas Sauti arrives at Naimişa forest and is asked by Śaunaka, the great knower of the Purāṇas (purāṇavit) to tell the wonderful story of the BVP. The two anukramaṇikās of 1.1 are merely the questions and answers to the opening dialogue between the two great ṛṣis.8

It is commonly accepted that Paurānic texts underwent several revisions in the course of the centuries and BVP is not an

^{5. 1.1.67 :} पुराणकात्स्न्यंश्रवणे यत्फलं लभते नरः । तत्फलं लभते नूनमध्यायश्रवणेन च ॥ 4,132.3 : अध्यायश्रवणेनैव पुराणफलमालभेत् ॥

^{6.} As a matter of fact also in some Purāṇas the anukramaṇikās have an important role: see e.g. Padma Purāṇa and Mahābhārata; but except Padma Purāṇa none of them gives so much importance to the summaries as the BVP.

^{7.} The invocation, which in the Poona edition, Anand isramasamskrtagranthavalih No. 102, contains 5 ślokas with a special numbering, can be divided into three parts: śl. 1-4/5, a-h/5, i-j (=1, a-b) in each of which style and terminology differ from one another.

^{8.} Strangely enough, what Saunaka asks is already an anukramanika and even more detailed than Sauti's answer. Saunaka seems to know already what he wants to hear from Sauti. See the implications in pag. 140.

exception.9 As a matter of fact the two anukramanikas we are studying-i.e. Saunaka's question and Sauti's answer-seem to bear traces of at least three different authors.

One author considers the first two books, namely Brahmakhanda and Prakrtikhanda, as one unit and is concerned with the philosophical aspects of Brahman and Prakrti. The two khandas do not really form two different units in our Purana. Prakrti, the topic of the second khanda, is already introduced in 1.30 and at the beginning of Prakrtikhanda there is no benedictive verse as we find at the beginning of the other three books. So it seems there was a stage when the two books formed a unit of their own and stress was placed on a philosophical quest on Brahman in all its aspects. In fact, although the usual attitude of BVP is devotional, still the first part of 1.28 deals with the nature of Brahman in a very abstract way and the second part contains a polemic by Kṛṣṇa devotees against those who consider Brahman only from a philosophical point of view, without understanding, it is said, that an abstract Brahman cannot be conceived without a visible deity somehow supporting it, as its container, i. e. without Kṛṣṇa. From this small polemic we can conclude that the first part of this chapter is older than the second one, perhaps belonging to the stage when Brahman was still the most important subject of the Purana itself and that the Bhakta reformers have imposed their own beliefs on it. So in the first two books we can trace the stream of a Purana more philosophical than the present one and where Brahmakhanda and Prakrtikhanda formed a unit. 10

^{9.} See Anand Swarup Gupta: The apocryphal character of the extant Brahmavaivarta Purāņa in: Purāṇa, III, 1 (Jan., 1961), pagg. 92-101; Anantaray J. Rawal: Some problems regarding the Brahmavaivarta Purāṇa, in Purāṇa, XIV, 2 (July, 1972), pagg. 107-124.

^{10.} This, of course, is one of the interpretations one can give. The chapter could also be understood as if it were written by a single author who, in the first part, poses the arguments of his opponents and in the second part gives his own opinion. We prefer the interpretation given in the body of the article, mainly because it is more in harmony with the anukramanikas at the beginning and some other passages where we have such polemics. Moreover in some placese. g. 2.26.19 ff; 2.48.18—if two different opinions are to be introduced it is clearly stated. Why then is it not stated here? Is it not because, in fact, no two different opinions are given but only one which is superimposed on a previous text?

The second author, recognizable in the first two anukramanikās, is intent on revealing secrets (gūḍha, nigūḍha) hidden in, or unknown to, the Vedas (avedasya). The influence of this author is visible mainly in the second and third book: Prakṛtikhaṇḍa and Gaṇeśakhaṇḍa. Here, in fact, we meet with esoteric mantras, kavacas etc. said to be very mysterious and difficult to find in the Vedas, to be kept secret. Here the sacred story of Gaṇeśa, said to be unknown even to the Purāṇas¹¹ is revealed. Here goddesses and priests of the villages (grāmayājī-grāmadevī) in additions to the other deities and priest—are spoken of¹². This author seems representative of a non-Vedic stream but willing to be accepted by people who hold the Vedas in great consideration.¹³

Lastly, a third author seems to have reviewed the whole Purāņa and given it the Kṛṣṇa-bhaktic flavour which is peculiar to it. His hand is visible in the whole work, as well as in the anukramaṇikās in question, and gives a strong unity to the Purāṇa.

Thus these first two summaries are already an image, on a small scale, of the entire Purāņa, at least as far as the authorship is concerned.

b.—Another anukramanikā—the longest and the most ordered and detailed—is 4.132, where each khanda is dedicated a number of ślokas proportionate to its actual length in the Purāṇa. It is said to retell the whole Purāṇa (4.132.1) and its attention to detail and almost perfect correspondence to the real contents show that it was written when the BVP was already complete. It belongs moreover to a group of four chapter—4.130-133—which seem to form a unit of their own, somehow distinct from the rest of the Purāṇa. In fact the interlocutor of 1.1 Sauti is called here—and here only 14—Sūta. Although the two names—Sauti and

^{11.} So it is said in 3.1.8 'puranesu nigudham', which is in accord with 3.46.38 where it is specified that it was heard from Dharma.

^{12.} For 'grāmayāji' see Manu 4.205; for 'grāmadevi' it seems we have to stick at the obvious meaning i. e. 'goddess of a village'. This makes us think that in BVP 'grāmayāji' means simply 'priest of a village'.

^{13.} The relationship between our Purana and the Vedas will be studied later; see pag. 133 ff.

^{14.} In fact, in some other places too, he is called Sūta, but only irregularly, see e. g. 3.6.2; 3.19.3; 3.24 4 etc. We cannot exclude the possibility of ascribing all the passages where there is 'Sauti' to one author and the passages where there is 'Sūta' to another one.

Sūta—are sometimes interchangeable, this already seems to hint at two different authors. Moreover 4.131.1-6 constitute the real conclusion of the whole Purana, but three other chapters are added, which do not fit completely with the others. So in 4.131.6, when the story of the whole Purana has come to an end, a new question is raised about a subject of secondary importance—the creation of the Fire-god and gold-already narrated in 1.4.13 ff. although with some differences. 15 In 4.133 a list of names for the transmission of the BVP (Purana sutra) is given, similar to the one in 1.1 but different in some points 16. In the first one the author of BVP appears to be Sauti, who has received the Purana from Vyāsa; in the second one the author is Sūta, who has received it directly from Narada. In 4.132 at last we have an anukramanikā which is indeed a repetition of 1.1, but different from it. The aims and structure of the two chapters, in fact, differ. The first one is detailed and the other synthetic. accurate adhyāya sampravibhāga 4.132, a general kṛtyasamuddeśa 1.1. The anukramanika of the fourth khanda a narration, the summary of the first book a dialogue. The four chapters 4.130-133 form, therefore, a separate unit not necessary to the structure of the Purana and where many things are a repetition of other chapters. So the anukramaņikā of 4.132 was composed possibly by a different author than the one who wrote the other parts of the book and later added to the Purana.

c.—The first chapter of the Prakrtikhanda (2.1), too, has the shape and purpose of an anukramanikā¹⁷, although it does not

15. See, for example, the different account about the role of Varuna (water) in 1.4.15 ff and 4.131.8 ff.

16. In fact such lists, besides being different from those usually given in the other Purāṇas, show discrepancies among themselves:

I.I
Kṛṣṇa
Brahma
Dharma
Nārāyaṇa
Nārada
Vyāsa
to me—Sauti

4.133 Kṛṣṇa Brahma Dharma Nārāyaṇa Nārada

to me-Sūta

17. 2.2.1 says:

समासेन श्रुतं सर्वं देवीनां चरितं विभो। विबोधनार्थं बोधस्य व्यासतो वन्तुमर्हसि।।

bear such name and is restricted to the contents of that khanda. Its structure is composite: it partakes of the nature of the dialogic anukramanikas at the beginning (1-5) and of the narrations later (6-67), it dwells upon long descriptions in some parts (like 14-80) and it passes very quickly over some others (like 81-138). But the descriptions given in this anukramanika do not summarize what is said in the course of the book. They are, rather, a presentation of the topics or, better, of the goddesses to be spoken of later. Sometimes, as in the case of Durga, the descriptions in the anukramanikā and the character of the Goddesses in the text do not coincide. As a matter of fact, the description of the anukramanikā seems to serve, as we shall see later, a particular purpose, different from summarizing only. Women and villagegoddesses also appear here and there (as already in 1.30.10.20) and this contributes to give a particular flavour to the chapter, which perhaps is the most interesting among the anukramanikas.

This anukramanikā is full of details and is practically complete, i. e. it refers to all the topics of the khanda and therefore the few episodes like that of Suśīlā (2.42), which find no mention in it were almost surely added when it had already been composed.

The Kṛṣṇa-bhakti author, very strongly present everywhere in our Purāṇa, is almost absent in this khaṇḍa. 2.1-15 with its philosophical afflatus and the stress on Prakṛti related to Atma (Brahman) seems to belong to a stage when Brahmakhaṇḍa and Prakṛtikhaṇḍa formed a unit, as hinted in the previous paragraph.

2: Contents of the Anukramanikās

The three anukramanikās we have seen in the previous paragraph, besides the summary of the four khandas, as we would expect, also contain topics of some importance for the understanding of the whole Purāna such as the Māhātmyas, the aims and name of the Purāna and the relation with the Vedas and other Purānas. These topics deserve particular attention as they are an important key to the whole Purāna.

a.—Mahatmyas (1.1 and 4.132)

Mahatmya is the first topic we meet with as we start reading the summaries in the BVP. In chapters 1.1 and 4.132 the Mahātmyas are found in: 1.1.6-9

,, 37 ,, 44-46 ,, 58-60

4.132.3

If we consider how long Purānas usually linger over the Mahātmyas, or self praises¹⁸, we perhaps wonder over the fact that only the above 17 ślokas are dedicated to them in our chapters. However, a large part of 4.133 and several other passages all over the book are also dedicated to the Mahātmyas so that, in this respect, BVP is not different from the other Purānas, although it does not insist as much as they do. In the above quoted passages the BVP says of itself that it is:

- —a great Purāņa—the best of the Purāņas—the essence of the Purāņas (see: 1.1.8,58,60)
- -almost unintelligible (durvijneyam: 1.1.37)
- -but auspicious, source of mind-purity for the sages and a kalpadruma for the Vaisnava (see: 1,1.7,37,46)
- -specially related to the Vedas and the other Purāṇas (see: 1.1.45,60)
- —fit for every dharma (1.1.58) and giving profane and religious fruits like: bhakti to Hari (id. 9,45-46); jñāna—kāma—mokṣa—wealth and what is desired or hoped—welfare—happiness—wife, sons, nephews (see: id. 8,9,46,59).

BVP's boasting is not exaggerated. Indeed, it is all the more so since some points mentioned here, e.g. bhakti, kāma, mokṣa, special relation to the Vedas etc..., constitute the actual structure of the Purāṇa.

The Mahātmyas of the BVP and also some other chapters with different topics, like 1.28 and 2.2, seem to aim at facing a polemic against other Purāṇas and the Vedas, or better against

^{18.} If a proof is needed it is enough to note that this topic is dealt with in all the Purāṇas and sometimes in different places—see Yashpal Taṇḍon, op. cit.

the followers of sects in Hinduism other than Viṣṇuism or trusting only the Vedic lore without realizing the richness hidden in other traditions. These Mahātmyas, indeed, spread everywhere, intent on winning people's sympathy by showing the advantages of reading even a small part of the Purāṇa (even half a śloka 4.133.51) seem to be a sign of a missionary spirit. In other words they preach devotion, promise freedom from bondage of sin and rebirth and attainment of the Goloka (the supreme bliss) to attract people to themselves and take their mind away from concentrating on the Vedas¹⁹, sacrifices and other religious practices (see: 4.133.44).

It is known that all the Purānas were modified in the course of ages to be kept up-to-date with modern times 20; and so when some new religious movements took shape, they were made adequate to the new circumstances and even used, as in the case of the BVP, to dissiminate the new ideas and win new followers. This party spirit is one of the main reasons why the Mahātmya chapters have developed so much and why each Purāna claims to be the best. The BVP was written (or better re-written) possible by a Vaiṣṇava—as already hinted at the previous paragraph—and was meant, it seems, to give some theoretical support to the cult of Kṛṣṇa²¹ and above all to increase the devotion to Hari in his devotees. Therefore the Hari-bhakti constitutes the basic topic of the whole Purāṇa.

b. Bhakti-the main aim in BVP.

BVP has been classified as rājasa, as though it were in praise of Brahmā or as sāvitra, as though it were in laud of Sūrya.²² But although in the BVP Brahmā is important and the name itself of the Purāṇa reminds such god or Brahman²³, still it can hardly be called rājasa. Its main purpose, in fact, is bhakti or better Hari-bhakti.

- 19. This is stressed at the point to affirm that Vedas contain mistakes. see: 1.1.45
- 20. This general statement, valid for every Purāņa, has been applied to BVP too. see note 9, above.
- 21. see 1.28;2.2 where there are polemics against other tenets in order to support one's own.
- 22. For the whole matter see: Baladeva Upadhyāya: Purāṇa Vimarśa, Benares, 1965, pagg. 89-94.
- 23, see below pag. 136.

In 1.1.14 ff. Saunaka, before anything else, asks Sauti for a Purāṇa, whence the devotion to Kṛṣṇa is taught: a devotion which should be inmovable, perpetual, superior to anything else, increasing the knowledge, able to cut the root of karma, and the fetters of those immerged in the samsāra, giving happiness to the mind of the living and being like the rain of nectar on those plunged into the fire of human existence.

श्रीकृष्णे निश्चला भिक्तयंतो भवति शाश्वती । तत्कथ्यतां महाभाग पुराणं ज्ञानवर्धनम् ॥१४॥ गरीयसी या साक्षाच्च कर्ममूलनिकृन्तनी । संसारसंनिवद्धानां निगडच्छेदकर्तरी ॥१५॥ भवदावाग्निदम्धानां पीयूषवृष्टिवर्षिणी । सुखदाऽनन्ददा सौते शश्वच्चेतसि जीविनाम् ॥१६॥

The devotion is considered here in relation to the most important problems tackled in the Purāṇas, namely samsāra, human existence, karma and said to be the best (or only) means of overcoming whatever keeps us tied to this earth. In other words, devotion is introduced as the true way to mokṣa. Bhakti therefore is more important than jñāna and the three aims of life, namely, kāma, artha, dharma.

1.8.52-54 and 1.11.38 (which are no anukramanikās but help us understand the role of bhakti in our Purāṇa) consider devotion in relation to the *caste-system*. The problem is neither faced nor discussed in an explicit way but from these passages it is not difficult to conclude that, for the author, devotion is beyond the caste-system, although castes are not suppressed, of course.²⁴ To be a brāhmaṇa, it is said, is useless without devotion, and

^{24.} The division into castes is always present from the beginning to the end: see e.g.

^{1.1.43 : &#}x27;Hari moves about on this earth in the form of a 'brāhmaṇa':
हरिक्रीह्मणरूपेण शश्बदभ्रमति भतले ॥

^{2.23.26 : &#}x27;Like a sūdra he should be excluded from all privileges :

स शूद्रवद्वहिष्कार्यः सर्वस्माद् द्विजकर्मणः ॥

⁽The whole sloka is a quotation from Manu 2.103)

^{4 128.23: &#}x27;All four castes will adhere to the Vama-mantra (or Rama-mantra)'.

वाममन्त्रोपासकाश्च चतुर्वणश्चि तत्परा ॥

conversely, a pig or a caṇḍāla devoted to Kṛṣṇa is the best of persons and goes to Goloka.25

1.14.52-55 makes a further step. For the author of this passage bhakti is the *ultimate value*. A devotee, he says, will not even desire to be near or similar to God, he will not aim at Brahmahood, Indrahood, immortality or mokṣa. He considers everything to be empty, as a water-bubble. He is only hankering after service at the feet of Kṛṣṇa.

स सर्वं मन्यते तुच्छं सालोक्यादिचतुष्टयम् । ब्रह्मत्वममरत्वं वा मोक्षं यत्तुच्छवत्सति ।।52।। ऐश्वर्यं लोष्टतुल्यं च नश्वरं चैव मन्यते । इन्द्रत्वं च मनुत्वं च चिरजीवित्वमेव वा ।।53।। जलबुद्बुद्धद् बुद्धचा चातितुच्छं न गम्यते । स्वप्ने जागरणे वापि शश्वत्सेवां च वाञ्छति ।।54।। दास्यं विना न याचेत श्रीकृष्णस्य पदं परम् । तत्पादाब्जे दृढां भिंतत लब्ध्वा पूर्णो निरन्तरम् ।।55।।

This very strong passage represents a stream of thought of some importance in our Purāṇa. Although other parts stress also the necessity of reaching mokṣa, immortality etc., still bhakti is the central them of the BVP. It unifies all the aims of human life, it helps promote a universal brotherhood by lessening the importance of the castes and it becomes the supreme goal of every being, human and divine.

c .- Other Aims of the BVP

When Sauti arrives at the Naimişa forest, he is addressed by Saunaka:

वयमेव कलौ भीता विशिष्टज्ञानवर्जिताः । मुमुक्षवो भवे मग्नास्तद्धेतुस्त्वमहगतः ।। (1.1.12)

i. e. 'We are afraid in this Kali yuga because we are without true knowledge. Immerged into existence, we hanker after

25. अवैष्णवाद् द्विजाद्विप्र चण्डालो वैष्णवो वरः ॥ 1.11.38 ॥ कृष्णमन्त्रोपासकश्च ब्राह्मणो श्वपचोऽपि वा । ब्रह्मालोकं समुल्लङ्घ्य याति गोलोकमुत्तमम् ॥ 2.36.80 ॥

moksa. That is why you have come here'. This pessimistic view on human existence is traceable throughout the whole Purana. Men are about to be drowned in the ocean of life and, after their death, hells (narakas) of any sort are waiting for them. Sins (papa) can be committed every moment, tying mortals to an endless chain of rebirths. Even gods can fall from their divinity through some malediction (sapa) and be compelled to live on earth. Men are really immerged in a huge drama-on one side their human frailty, on the other the divine presence traceable in every situation, under every person. They are afraid and in need of some help from above. Therefore the BVP gives them the true devotion and the true knowledge (tattva-jñāna) and reveals the secrets (nigudham) which lead them to an appropriate svarga (heaven) and an endless life without rebirth. As a matter of fact. the revelation of the true knowledge, of the true bhakti, of secrets-to be kept secret in their turn (sugopya)-in order to free men from their fears, seems to be one of the main aims of the BVP. It is a revelation, however, which does not come sponta. neously from above but should be solicited by men. Invariably at the end of every story or of every teaching we meet with a sentence like this: 'I have told you whatever you desired, now what do you want to hear again'?

इत्येव कथितं सर्वम् । । । कि भूयः श्रोतुमिच्छिस ।।

So revelation in BVP is quite different from the one we meet in the Vedas. Here the rsis see the words of God and speak them. In the BVP (as in all the Purāṇas) the words come from another person (Vyāsa or others) and are spoken only if some questioner urges them. So although Saunaka asks Sauti to tell him even what he has not requested (pṛṣṭam—apṛṣṭam)²⁶, the stories in the Purāṇa are always an answer to somebody's question. The questioner's role is therefore very important. As a matter of fact, the BVP—as other Purāṇas too—seems to have been written to answer the problems of a particular part of humanity disatisfied with the solutions given by previous religious movements.

We have seen that the main problems for men in the BVP are fear and frailty and that the true answer is devotion to Kṛṣṇa. Therefore any other aim of our Purāṇa is subordinate to it. If

^{26.} see 1.1.38.

we read 1.1 and 4.132-133 we meet with quite a large number of such aims which, for lucidity's sake, can be grouped into three topics: mokṣa, kāma, artha. Dharma which should be their normal complement has no importance practically, but in its place the God Dharma plays a big role.

Moksa: 'BVP is like the Ganges among rivers and Bharat among nations, says the fourth khanda, i.e. it gives moksa (4.133.1,34) but only to those who desire it (mumuksūnām ca mokṣadam: 1.1.46). Mokṣa indeed is present as a substratum in the whole Purana, but, as we have seen, it is not the aim of a Vaisnava and its importance is secondary. 27 We are told, in fact, that besides giving moksa BVP also bestows 'punya', 'brahmahood' and 'Golokam.'28 So discontinuity of rebirth is only one stage in a larger view of life, where bhakti and Goloka have the biggest role. This can be seen in 4.133.53-56, where we read that he 'who listens to the Brahmakhanda with devotion and gives daksina, will be freed from sins (mucyate) committed during his childhood, youth and maturity, in ten millions of births, and having wielded the form of Kṛṣna, he will mount a car constructed with gems. will go to Goloka and give service to Kṛṣṇa for ever. He will never fall from that region in spite of the fall of countless Brahmas and through vicinity with the Lord he will become one of his attendants and remain for ever in his service (sevam)'. 29 So moksa for a Vaisnava is no final goal but only the first and subordinate

27. So e.g. in 4.132.44 mokṣa is with birth, death, old age, obstacles:

जन्ममृत्युजराव्याधिहरं मोक्षकरं परम्।

see also 4.132.85,88; 4.133.1,9 where moke is introduced as an aim of the BVP but it is not much stressed, and our comments on 1.14.52-55 on pag. 129.

28. see 4.133.32, 34, 43, 55, 67, 68

29. 4. 133.53-56:

संकल्ग्तो यः श्रृणोति भक्त्या दत्वा च दक्षिणाम् । यद्वाल्ये यच्च कौमारे वार्घके यच्च यौवने ॥53॥ कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः । रत्निर्माणयानेन धृत्वा श्रीकृष्णरूपकम् ॥54॥ नित्यं गत्वा च गोलोकं कृष्णदास्यं लभेद्श्रुवम् । असंख्यत्रह्मणां पाते न भवेत्तस्य पातनम् ॥55॥ समीपे पार्षदो भूत्वा सेवां च कुरुते चिरम् । श्रत्वा च ब्रह्मखण्डं च स्नातः संयतः श्चाः ॥56॥

The words given in the text are not a litterary translation, as in almost all the quotations of this article.

step to the Kṛṣṇa-sevā. This position of course reduces the importance of the trivarga (artha, kāma, dharma) in the traditional view of life and of the dharma in special way. This is perhaps one of the reasons why, in our Purana, dharma has so little importance.

Artha-Kāma: Far more important than moksa in our anukramanikas is 'artha' or whatever can be connected with it, i.e. bliss, success, fame, happiness, wife, sons, freedom from bondage, fear, calamity, poverty etc...30. In the course of the Purana, however, artha is not so prevalent as one would think after having read 1.1 and 4.132-133. The happiest in the Purana are those who attain Goloka, not the richest. Successful are those who do their duty (dharma), do tapasya and are Kṛṣṇa-devotees, not those who have accumulated more wealth.

'Kama'' on the other hand, does not occupy much space in the anukramanikās31, but in the course of the Purāna it is present everywhere, among men and among gods to the point that Kṛṣṇa, the supreme God, identified with Brahman, is said to be 'mahā-kāmī kāmadharaḥ' (2.2.30) and his loves with Rādhā and the Gopis need only to be mentioned, so famous are they.

While we do not wonder over the fact the kama is an important point in the BVP, because in any bhakta movement love is a common symbol utilized to signify the relationship between the deity and its devotees, we are instead amazed at seeing the importance artha has got in the anukramanikas, although later, in the course of the Purana, no proportionate stress is given to it. This fact seems to denote that when the anukramanikas were composed people were more sensitive to riches than to devotion. The discrepancy between the main feature of the BVP, which is bhakti (or Kṛṣṇa-bhakti) as we have seen, and the stress on artha in our anukramanikās makes us think that 1.1 and 4.132-133-which emphasize the role of the artha-not only were written at another time than the rest of the Purana, but that they were composed in a period of religious decline.

Other aims of the BVP are the mind purification of the munis (1.1.37) and destruction of the mistakes of the Vedas and other Puranas (1.1 45). These last two aims seem to reconfirm what

^{30.} see: 1.1.8-9, 59; 4.133.34, 46-52 etc...

^{31.} In the anukramanikās we have only 1.1.46: 'kāminām' kāmadam' cedam'.

we have just said, namely that the anukramanikās were written in a time when a religious renaissance was felt necessary and the classical authorities (the Vedas) were no longer considered infallible.

d. Brahmavaivarta Purana and the Vedas 32

To study the relation between the Vedas and the Purānas is not an easy task. In fact, going into detail in this matter would lead us to difficult problems. But the topics is very important and useful for understanding the position of the BVP (and the other Purānas) in Indian literature and culture.

'He who, restrained, listens on this earth to the BVP, says 4.133.45, will get a better fruit than from reading even the four Vedas.'

चतुर्णामिप वेदानां पाठादिप वरं फलम्। श्रृणोतीदं पुराणं च संयतश्चेह पुत्रकः।।

The reading of the Vedas had always been restricted to the dvijas only and even listening to them had always been subject to several rules. BVP in this śloka goes beyond all those restrictions and simply states that the fruits are the same both from drawing near to the Vedas and from listening to the Puranas. But if we read the first half of the śloka along with the previous one in the following way:

यज्ञानामिप तीर्थानां व्रतानां तपसां तथा। भुवः प्रदक्षिणस्यापि फलं नास्य समानकम् ।।४४।। चतुर्णामिपि वेदानां पाठादिप वरं फलम् ।etc...

we have: 'the fruit even from sacrifices, pilgrimage places, vows, austerities, as also from the circumambulation of the earth and the excellent fruit from reading even the four Vedas is not equal to the fruit of this.' In this case the counterposition is not only with the Vedas, but also with other expressions of the Hindu dharma, and BVP becomes a substitute for everything. This would mean

^{32.} We discuss here only the relationship between the Vedas and the BVP and not other Purāṇas for which some studies have already been conducted. See e.g. Baladeva Upadhyāya, op. cit., pag. 214 ff, and a short appraisal of the books written on this matter in Rāṇade's: Prastāvikam kiūcit to BVP, vol. II in Ānandāśramasanskṛtagranthāvaliḥ No. 102. The different Vedic Śākhās available in the Purāṇas are studied by Ganga Sagar Rai in: Purāṇa: VI, 1 pagg. 97-112; VII, 1 pagg. 6-17; VII, 2 pagg. 235-253; VIII, 1, pagg. 115-134; XIV, 1 pagg. 58-69; XV, 1 pagg. 133-140.

that for the Pauranic author the Vedas are only a part of a bigger field and that the Purāņas are not only 'revealed' (as the Vedas), but also a kind of casket where every religious-minded person can find whatever is needed for his salvation.

1.1.7 informs us that the Purana, where we find the story of Kṛṣṇa, agrees with the śruti:

> परं कृष्णकथोपेतं पुराणं श्रुतिसंमतम् । (see also 1.160)

The word 'sruti-sammatam'-sometimes modified into 'vedasammitam', which implies equality with the Vedas-is repeated several times in the Purana and is an attempt, possibly, to convince people to give as much importance to the BVP as to the Vedas and therefore not to be afraid to leave the reading of the Vedas. If we think that our Purana was written by Brahmanas and that the readers or the listeners were also brahmanas (although others too were allowed to hear it) we realize that an encouragement to leave the Vedas presupposes that either nobody was reading them although keeping them in high consideration33-or that the writers of the Purapa positively tried to remove people from the Vedic reading. We could say that in a time of religious crisis, or difficulty, the pauranic revival was based on a new understanding of the old traditions and therefore directed to convince people that the Purana they were listening to was, in fact, not dissimilar to what they were supposed to know by tradition, namely the Vedas,34

1.1.19 and 54 speak of something very ancient (atīvapūrva) hidden in the Vedas (gudham) and hardly found in the śruti (śruti-veda-sudurlabham) and therefore in need of a revelation (see 1,1.31). But, in the course of the Purana, other passages contain statements and rules said to be derived from some particular Vedic Sākhās like Madhvandina, Kāmva (Śūklayajurveda)

^{33.} As a matter of fact, in the BVP there seem to be at least two different streams: one is always trying to find a support of its own statements in Vedas: see e.g. 1.16.14ff; 1.24; 1.26; 1.27; 1.28 etc.... another stresses that the Vedas are limited and imperfect: e.g. 1.18.34; 1.19.63; 1.29.9-10 etc....

^{34.} Many times, in fact, we find words like 'vedoktam' 'vedapranihitam' (see 1.24.6, 8). This seems to show that our Purana includes and enlarges the Vedas and therefore it pretends to be for its readers the new Veda.

and Kauthuma (Sāmaveda). In its relationship with the Vedas, therefore, our Purana seems to proceed on two different lines. On the one hand it conveys to its readers what is already available in the Vedas but for some reason no longer known to them (cfr. 1 28 and 1.29) and from this point of view it can be considered a Brāhmaņic work intent upon renewing knowledge of, and faith in, the Vedas. On the other hand it claims-and sometimes very strongly-to complete the Vedas, by revealing something older than them or not available in them (see 1.29.9-10), perhaps because they are in the wake of another tradition From this point of view, BVP seems to be, at least in some parts, an echo of a non Vedic stream, accepted and incorporated in the Purāņas. It is difficult, at this stage of our research, to identify what in fact is not Vedic, all the more so because sometimes the word Veda or Sruti in our Purana refers also to a different oral tradition than the actual written Vedic literature, as in 1.27.21 where it is said that Hari (who never appears in Vedic lore as referred to Kṛṣṇa) has given prohibitions in the Sāmaveda. The BVP's opinion on the Vedas is not only not of passive acceptance, but sometimes even of strong criticism.

So, besides claiming that it completes the Vedas or reminds one what is written in them, BVP states also that:

सारभूतं पुराणेषु ब्रह्मवैवर्तमुत्तमम् ।।1.1.44b।। पुराणोपपुराणानां वेदानां भ्रमभञ्जनम् ।।45a।।

i. e. BVP, the best and supreme among the Purāņas, dispels the mistakes of the other Purāņas, Upapurāņas and Vedas.

The claim of being better than the other Purāṇas can be considered a normal exaggeration of a Mahātmya. However the attitude towards the Vedas is quite amazing. Surely we are far from the respectful reverence common to sanskrit literature and traceable also in other passages of the BVP itself. To find mistakes in the Vedas and to claim to be able to dispel them is really unusual and almost blaphemous. This attitude, as we proceed in the Purāṇa, is no longer resumed, except in few cases and in a mild way (see 4.128). This makes us think that our passage has to be interpreted in a shading way, i. e. BVP, in fact, claims only to revive what has been forgotten and bring into the tradition something unknown to the Vedas. Perhaps

then the above mentioned BVP's claim is only a mahātmyanic exaggeration to mean a paurānic modernization of the ancient tradition.

In our study on the relationship between BVP and the Vedas we have considered our Purana as a unit, composed by a single person, and tried to find a unitarian and logical attitude towards the Vedas. In fact, the various authors responsible for the composition of the BVP have also different attitudes towards the Vedas and therefore our effort should not be to unify but rather to classify and see, without aiming at finding a single logical system, the evolution, during the ages, of the relationship between old and new, traditional and modern, Vedic and not Vedic lore. But such research should be carried out very carefully and is beyond the limits of this short article.

e. Brahmavaivarta Purana : The Name.

The word 'Brahma' in Brahma-Vaivarta seems to refer to Brahman and not to Brahmā. In fact in the first book, called Brahma-khanda, the word can refer both to Brahma, as one might infer from the importance such God has in this khanda, and to Brahman as one could deduce from, for example, 1.13.18-where Upavarhana is said to reach Brahman (=samprāpa Brahma) or 1.17.35—where Kṛṣṇa is described as 'paripūrnatamam Brahma. - or 1.28.1 ff. - where the nature of Brahman is presented. For the anukramanikas Brahmakhanda refers only to Brahman. So e. g. 1.1.17-18:

> यत्रादौ सर्वबीजं च परं ब्रह्मनिरूपणम्। तस्य सृष्टच्नुनमुखस्यापि सृष्टेरुत्कीर्तनं परम् ।।17।। साकारं वा निराकारं परमात्मस्वरूपकम्। किमाकारं च तद्ब्रह्म तद्घ्यानं कि च भावनम ।।18।।

'(Tell me the Purana) where the supreme Brahman, root of every thing, and the creation and the progress of this creation is firstly described, (the Purana which deals with the question) whether the Supreme being is corporeal or formless and (where it is said) what form it has and what meditation deserves this creator. 55

^{35.} The translation is by R. N. Sen, Allahabad, 1920. M. Winternitz: A history of Indian Literature, Calcutta, 1963, Vol. I, part. II, page 498, note 2 understands Brahma-Vaivarta as referred to 'Brahman' but he tkinks that it can be applied only to Brahmakhanda.

Moreover from 1.1.60 61a we know that the name 'Brahma-Vaivarta' refers to the topics of both the first khanda and the second:

विवृतं ब्रह्म कात्स्नं च कृष्णेन यत्र शौनक । ब्रह्मवैवर्तकं तेन प्रवदन्ति पुराविदः ॥

'The knowers of ancient things call this Purana Brahma Vaivarta because in it Brahman (I Khanda) and the Universe (II khanda) are unfolded by Kṛṣṇa'86. The actual structure of the Brahma and Prakṛti khaṇḍas, as we have in our present Purana, forming one unit with the binomial Brahman-Prakṛti, is a further corroboration that in the word 'Brahma-Vaivarta' what is meant is Brahman and not Brahma. We know, moreover, that in our Purana there are different strata, the last of which is kṛṣṇabhaktic, and in it Krsna is identified with the Supreme Brahman. This hints at the fact that the previous strata were already dealing with Brahman. The praises to Kṛṣṇa substituted perhaps a philosophy on Brahman-as 1.28, one of the oldest chapters in the Purāņa seems to suppose-and not the praises to Brahmā who was rarely venerated.37 So the name 'Brahma Vaivarta Purāņa', which refers to the original book or first stratum, seems to signify Brahman and not Brahma. Therefore, those classifications ranging our Purana among the rajasa, because it deals with Brahma, seem to be far from hitting the mark.

The meaning of Brahma-Vaivarta-Purāṇa, therefore, can be rendered as 'the Purāṇa of the manifested Brahman', a name which seems to be comprehensive of all the topics of the Purāṇa. The nirguṇa Brahman, in fact, becomes saguṇa through creation (I khaṇḍa), Prakṛti (II khaṇḍa), Kṛṣṇa in his human life (IV khaṇḍa) and even Gaṇeśa (III khaṇḍa). Notwithstanding the several additions through the ages, the frame and the general meaning of the BVP, as presupposed by its name, were maintained.³⁸

^{36.} Of this important ślokas there are different readings: see e.g. Baladeva Upadhyāya, op. cit, pag. 153. We follow here the Anandaśramasańskṛtagranthāvaliḥ No. 102.

^{37.} See anyway: BVP 1.14.38 and Tarapada Bhattacharya: The cult of Brahma, Varanasi, 1969. (2nd ed.),

^{38.} We should point out here that in Southern India our Purana's name is Brahmakaivarta. See Winternitz, loc. cit.

The word 'Vaivarta', in its turn, reminds us of the advaita doctrine, 'Vivartavāda', according to which the world is an evolution from Brahman and is mere illusion. We have seen already 1.1.60b-61a, where such doctrine seems to be backed and we can also now read 4.133.30-32a:

सुदुर्लभं च ब्रह्मवैवर्तमीप्सितम्।
यद् वृणोत्येव विश्वौघं जीविनां परमात्मकम्।।30॥
तद्ब्रह्म साक्षिरूपं च कर्मणामेव कर्मिणाम्।
तद्ब्रह्म विवृतं यत्र
।।31॥
तेनेदं ब्रह्मवैवर्तमित्येवं च विदुर्बुचाः।।32॥।

i.e. 'This is the desired BVP, difficult to be secured. The sages know it as Brahma Vaivarta because in it Brahman, which as Supreme Spirit surrounds the universe of the living beings and is witness of acts and their doers, is presented along with the utmost expansion of such unfolded Brahman' (Translation by R.N. Sen). But besides these ślokas which are on the line of the Vivartavāda doctrine, there is almost nothing so in our present BVP in support of that doctrine. As a matter of fact no single philosophical system is followed in our Purana and anyway the relationship between Brahman and Prakrti is not of an advaitic kind, but more on the line of the Sankhya cosmology. Nature (called with different names: Prakṛti, Durgā Rādhā etc.) is as important as Brahman (see: 1.28.1 ff.), is at one with it (see: 2.11.110 ff) and in it she merges at the end of the kalpa (see: 2.54.71-100). Nature is to Brahman as Rādhā is to Kṛṣṇa, and Rādhā is described as being half of Kṛṣṇa's body and his śakti; separated from, and sometimes even in disharmony with, him and yet dipped in his heart. When all things will be absorbed in Kṛṣṇa she also will be somehow melted into him but without losing her being (see: 2.54.80). So the philosophy of the BVP, although devoted to the same problems does not follow the same system as the Vivartavada. In fact through a bhaktic terminology. our Purāņa, in its own way, tries to express a high religious and philosophical insight common to other philosophical streams, namely the unity and distinction between God and the world. The approach is more on a mystical than a philosophical level, yet the insight is deep and permeates the whole philosophy of the Purana.

^{39.} In fact there are vague hints here and there of such doctrine: see e.g. 1.28; 2.54; but this doctrine is by no means followed in the Purāna.

f. Summaries of the Khandas

Anukramaṇikās of the whole Purāṇa are found in 1.1.17-36; 1.1.47-57; 4.132.4-90, while summaries of single books are put at the beginning of each khaṇḍa, except the first, where there is no summary at all. Some of these anukramaṇikās, as already noted, seem to have been written by more than one author and it is no wonder, therefore, if they are different in structure and aims. They can be divided into two groups, those that are simply summary accounts and usually have the form of dialogue or questions, and those that give details and have the structure of a narrative. 4.132.4-90 and 2.1.4-160 belong to the second group, all the others to the first one.

1. Anukramanikās in form of dialogue

The dialogue belongs to the structure itself of the BVP. It is present everywhere and is the most important means to make the story proceed. The small dialogic anukramanikās at the beginning of the khandas therefore do not constitute any exception and they form part of the general structure of the Purana. Let us examine, for instance, the structure of the Prakrtikhanda. which, in this respect, gives a good picture of the whole Purana. At the beginning of the khanda, Narada, who is sitting in Nārāyaņa's āśrama, asks his host some general questions about Nature, her features, parts, character, actions and forms of worship (2.1.2-3). Nārāyaņa answers by giving first a definition of Nature (id. 4-13) and then a summary of the whole book. At the end of the summary he says: 'So I have told you everything about the wonderful actions of Nature and I have given you her character. Now, what more do you whish to hear?' (id. 165).40 Narada, satisfied with the summary given by Narayana, requests him to explain everything in detail and starts questioning why Nature divided herself into parts at the beginning of creation. Nārāyaņa answers in chapters 2 and 3, at the end of which again he concludes: 'So I have narrated to you the wonderful activity of Kṛṣṇa (Kṛṣṇa in fact is the real reason for the origin and splitting of Nature in BVP). Now what more do you whish to hear?'

^{40.} एवं ते कथितं सर्वं प्रकृतेश्चरितं शुभम्। यथागमं लक्षणं च कि भयः श्रोत्मिच्छसि॥

(2.3.62). Nārada asks other questions to which Nārada gives answers and again requests his interrogator to ask new questions and so on. This procedure is rather poor from a stylistic point of view but enable the author, or the authors, to add topic after topic without difficulty and without altering the general structure of the Purāṇa. The most remarkable examples of such additions are 4.130-133, as previously pointed out; but similar additional chapters can also be noticed in several other places⁴¹, so that the Purāṇa grows in length not only out of the inner development of the topic but also owing to external accumulations of questions put by Nārada (=the devotee) to satisfy his curiosity. Each question is a new step that makes the Purāṇa proceed further and reach its goal. So the short summaries at the beginning of each khaṇḍa are only a particular case of a general style traceable in every part of our Purāṇa.

The two anukramanikās of 1.1., for example, are simply an application of such style. The first one, 1.1.17-36, forms a series of very detailed questions through which the main topics to be dealt with in the Purāṇa are introduced, and the second, 1.1.47-57, constitutes the answer, in which again another summary of the whole Purāṇa is given. As everyone can realize, one of these summaries is a duplicate of the other but it fits the structure of the Purāṇa notwithstanding its uselessness. This fact puts into light a particular aspect of paurāṇic literature, i. e. its lack of originality. In other words the very fact that the questioner, before listening to the Purāṇa, already knows in detail what he wants to know hints at the fact that in the Purāṇa there is nothing new. Things are retold in a pleasant way in order to increase devotion or to favour a mild polemic against other sampradhāyas, but they are not new revelations or teachings.

2. Anukramaņikās in form of narrative (2.1.4-160 and 4.132.4-90)

Two anukramanikās only—one at the beginning of the second khanda and one at the end of the Purāna—are in the form of narration. They are similar to each other in structure and aim, although the former dwells upon short descriptions while the latter is simply a list of contents. Both of them seem to belong to those anukramanikās which according to the śāstras

^{41.} see e. g. 3.18-19 and 3.21-23 studied at pag. 141-142

were one of the cardinal points in forming the plan of a sanskrit work, similar to our lists of contents in printed books and usually known as adhyāya sampravibhāgas. Thus, their aim is different from the one we have seen in the dialogic anukramanikās and unlike them they are accurate lists of the actual content of the book.

The anukramanikā of the last khanda (4.132) seems to have been written when the Purāna was already completed, not only because it is at the end of the book but also because it does not belong to the frame of the Purāna as we have already seen. We have suggested that it might belong to a group of four chapters (4.130-133), forming a unit of their own added to the Purāna at a later date.

The anukramanikā of the second khanda, too, has been written separately from the other chapters, as one can deduce from the fact that the order of the topics given in this chapter is not followed in the book and the importance given to some deities in the book is not the same as the one given in the anukramanikā (as in the case of Mānasā, Swādhā etc.....)

These discrepancies between the anukranikās and the actual content of the Purāna are meaningful. The anukramanikā we are considering are, in fact, detailed lists of the content. Everyone, would expect them to be complete and in full agreement with the order of the book. However, this is not always the case. Two example taken from the Ganesakhanda will be enough to make our point clear.

3.18-19 constitute a unit of their own. They begin with a request by Nārada and they end with the usual sentence by Nārāyaṇa: 'So I have told you everything, now what more do you wish to hear?' (3.19.47). But they do not fit the story into which they have been inserted. They speak about Sūrya and its kavaca, stotra etc..while the story into which they have been inserted is about Gaṇeśa. Moreover, at the beginning of ch. 18, Nārada asks Nārāyaṇa to remove his doubt, namely, to tell him how it was possible that Gaṇeśa, who is the remover of obstacles, could lose his head at the sight of Saturn. This question is not answered in our two chapters, and instead Nārāyaṇa starts speaking about Sūrya, Malī and Sumalī. The two chapters, therefore, seem to have been added when the story of Gaṇeśa had

already been written. And the fact that this addition about Sūrya is not found in the anukramaņikā of 4.132 seems to hint that the two above mentioned chapters were added when the anukramaņikā had already been composed.

3.21-23 also form a unit of their own. They start with a question put by Nārada on how the Brāhmaņas could lose their prosperity and regain it and it ends with the usual formula': So I have told you the story of Lakṣmī...now what more do you wish to hear?'

These three chapters, dealing with Laksmī and the healing power of her devotion, are like a parenthesis in the story of Ganesa. In fact, chapter 24 does not continue chapter 23, but chapter 20. Chapter 20, 63 says: 'So I have told you, my son, the salvific reason why the head of an elephant was attached to Gaņeśa. Now what more do you wish to hear'?42, and chapter 24,2 continues, quite logically: 'How did it happen that the head of the elephant, which had got two husks, became onetoothed'?43. So chapters 20 and 24 seem to be the natural sequence of facts while chapters 21-23 are something inserted later. The anukramanika of the last book (4.132), which is usually quite accurate, does not mention the two chapters on Laksmī. So it seems that on one side, the anukramanikā of the fourth khanda was written when the present Purana had already taken roughly the shape it has now -in fact almost all the topics dealt with in BVP are described in it - and on the other side, some chapters appear to have been added later when the anukramanika had already been composed—and this explains why their content is not mentioned in it.

So the comparative study between anukramanikās and actual content of BVP helps discover the date of the different strata of our Purāna. Such discrepancies in fact are a withess of the text's composition, although unfortunately, only for the last additions.44

^{42.} इत्येवं कथितं वत्स किं भूयः श्रोतुमिच्छिस । गजाम्ययोजनायाश्च कारणं पापनाशनम् ॥

^{43.} दन्तद्वययुतं वक्त्रं गजराजस्य बालके । विष्णुना योजितं ब्रह्मन्तेकदन्तः कथं शिशुः ॥

^{44.} For other interesting notes on text's composition see A. S. Gupta, op. cit. (note 9)

3: Anukramaņikās and their Role

From the point of view of their role, the anukramanikas can be divided into two groups. Those which mainly serve a practical or literary purpose and those which are meant for a religious purpose. We shall consider them not only in the BVP, as we have done until now, but also in other Puranas. This will help us make up for what is lacking or not clear in our Purana.

a .- Anukramanikas with mainly a Practical or Literary Purpose

First of all, the anukramanikās are a list of contents, as we have seen until now. Therefore they are sometimes detailed adhyāya sampravibhāgas, as in Mahābhārata, Bhāgavata, Garuḍa, Linga, Brahmavaivarta 4.132 etc.—and sometimes only summary accounts, as in Agni, Brahmavaivarta 1.1 etc. But in this connection we have to avoid the misunderstang of considering the anukramanikās as a list of contents, as in our modern printed books. They are, in fact, separate units, small literary compositions; with an importance of their own. They are closer to a retelling of the Purāna than to a bare catalogue of the topics. In BVP 4.132 e. g. at the beginning of the anukramanikā Śaunaka asks Suta to tell him once again the Purāna:

श्रुतं सर्वं नावशेषं धर्मेश ब्राह्मणं च माम्। कथयस्व महाभाग पुराणं पुनरेव हि॥ (4.132.1)

In other Purāņas, too, the list of contents is understood as a small summary or as the Purāņa in short (=samāsena). Also from this point of view the anukramaņikās deserve particular attention.

The anukramanikās besides are meant sometimes to give an insight of the Purāna. Brahmānda 1.1.1.167b-169a, after having given the list of the topics to be dealt in the text, affirm that such a list makes the Purāna clearer because even a big work can be easily understood through its summary:

इति कृत्यसमुद्देशः पुराणांशोपवणितः ।।167।। स्रनेनानुक्रमेणैव पुराणं संप्रकाशते । सुखमर्थं समासेन महानप्युपलक्ष्यते ।।168।। तस्मात्समासमुद्दिश्य वक्ष्यामि तव विस्तरम् ।169। The same idea is expressed in BVP 2.2.1, although apparently in the opposite way:

समासेन श्रुतं सर्वं देवीनां चरितं विभो । विबोधनार्थं बोधस्य व्यासतो वक्तुमर्हसि ॥

'O Lord, I have heard the whole story of the Goddesses in short, you can now tell it to me at length for the awakening of my understanding'. Here the importance of a detailed narration of the story is stressed but only because the previous anukramanikā has whetted the reader's curiosity. So summaries were written also to make the understanding of the Purāna easier. They were meant, therefore, for a didactic purpose too.

Some anukramaņikās moreover are used to stimulate the narrative of the Purāņa. This aim is peculiar to the summaries in form of a dialogue. We have already seen in the previous pages that such an attitude is very common in the BVP. But in other Purāṇas too we find chapters full of questions—called prārambhapraśna if at the beginning of the Purāṇa—which aim at exciting the interest for the story to be told⁴⁵ and sometimes introduce even philosophical problems, as in the case of the Bhāgavata P.

Besides these clear aims, the anukramaņikās also serve other purposes, namely those which we have been studying in the previous chapters. Very rarely in fact do the anukramaņikās contain only a mere summary of the contents. Information is usually given about the composition, the name, the purposes etc. of the Purāṇa.

The anukramaņikās are therefore a really good introduction to the whole Purāņa.

b. Anukramanikās meant for Religious Purpose

It is a well known fact that the Purāņas are read during festivals, vratas etc. and used as a source of liturgical mantras. Their reading for a religious purpose is encouraged by the Purāņas themselves, as we find in some of them. The Vāmana Purāņa e. g. says: O Brāhmaṇa, all your sins are for ever purified

^{45.} see e. g. Kūrma 1.1.12.461 Garuda 1 etc...

^{46.} see e. g. Agni 383, 26-29; BVP 4.133.51-64

if you read, listen, or even make others listen to the Vāmana Purāņa¹⁴⁷

> पाठात् संश्रवणाद् विप्र श्रावणादिप कस्य चित् । सर्वपापानि नश्यन्ति वामनस्य सदा मुने ।। (69.12 critical ed.)

But besides the reading of the whole book the Purāṇas recommend also the listening to even a small part of it. After every stotra, kavaca, story etc. of the BVP e. g. we meet with an exhortation to read them in order to get some particular fruits, and in some Mahātmyas we find that the hearing of a single śloka or part of it is enough to obtain great merits. See, e.g. BVP 4.133.51-52a:

पुण्यवान्श्रवणादेव नैव जानात्यपुण्यवान्। श्लोकार्धं श्लोकपादं वा यः श्रृणोति सुसंयतः ॥ १॥ गोलक्षदानपुण्यं च लभते नात्र संशयः।

This attitude is very important because, in fact, it is responsible for the religious value acquired by the anukramanika. The following example will help to understand better. At the end of the story of the birth of Ganesa BVP (3.10.34) writes: He who, well controlled listens to this section (i.e. the birth of Ganesa) will be full of happines, the very abode of happiness'.

इमं सुमङ्गलाध्यायं यः श्रृणोति सुसंयतः। सर्वमङ्गलसंयुक्तः स भवेन्मङ्गलालयः॥

But this invitation, which is quite normal in an effort to make people read a beautiful and purifying story, is immediately extended also to single chapters. 'The merits a man gets from listening to the story of Gaņeśa is obtained from listening to this chapter.'

यत्पुण्यं लभते मर्त्यो गणेशाख्यानकश्रुतौ। तत्फलं लभते नूनमध्यायश्रवणान्मुने।। (3.10.38)

So here we see how a single chapter can amount to some importance and become meaningful for a religious festival. Analogically a thing of that sort can happen to a summary, and in fact we

^{47.} Same claims we can read in Mārkandeya 137, 12; Bhāgavata 12.12. 58-63; Viṣṇu 6.8.52 ff.

read: 'He who knows and recites the summary of the Purana is freed from all his sins and becomes great in the Brahma loka.'

> एवं ज्ञात्वा पुराणस्य संक्षेपं कीर्त्तयेत् तु यः। सर्वपापविनिर्मक्तो ब्रह्मलोके महीयते।। (Kūrma 2.44.119—critical ed.)

That is to say that as far as merits are concerned the Purana and its anukramaņikā are the same :

> पुराणकात्स्न्यंश्रवणे यत्फलं लभते नरः। तत्फलं लभते नूनमध्यायश्रवणेन च।। (BVP 1,1.67)48

This fact makes us think that if the anukramanika is equal in merits to the whole Purana it can be considered equal to it even for the readings during religious ceremonies. Our supposition is confirmed by Vāyu Purāņa, 1.1.25, where the anukramaņikā is called 'katha' and therefore equal to any other story to be read at the vratas, festivals etc.49 It is confirmed also by Kūrma 2.44.128 (critical ed.):

> अध्येतव्यमिदं नित्यं विप्रै: पर्वणि पर्वणि । श्रोतव्यं च द्विजश्रेष्टा महापातकनाशनम् ।।

'This (=summary) which destroys great faults should be listened to by the Brahmanas always, at every parvan or religious day.'

And by Mahābhārata Ādiparvan: 1,206:

य इमं श्विरध्यायं पठेत्पर्वणि पर्वणि। अधीतं भारतं तेन कृत्सनं स्यादिति मे मति: ।।

'In my opinion, he who reads this chapter (=summary) at any parvan reads the entire Mahabharata.'

So we can say that at least some anukramanikas were meant as a complete substitute for the whole Purana and could be read during the vratas, festivals, parvans or even every day to obtain remission of one's sins or merits.

^{48.} See also Kurma 2.44.119 (critical ed.)

^{49.} इति श्रीमहापुराणे वायुप्रोक्ते प्रक्रियापादेऽनुक्रमणिकाकथनं नाम प्रथमो-ऽध्यायः।

It is difficult however to know whether these anukramanikas had been used in fact for such religious purposes. We can say only that they were meant also for that.

It is equally difficult to know whether some anukramanikās in the BVP were written for that aim. Some adhyāya (as the above quoted BVP 3.10.), and many stotras, kavaca etc. were surely written to be read or listened to on religious occasions. But nothing is said about the anukramanikās. Only at the end of 1.1 and at the beginning of 4.132—which are anukramanikās—BVP claims that equal fruits will be got from reading both the chapter and the whole Purāṇa. But our opinion is that we would not be against the spirit of our Purāṇa if we recited 1.1, 2.1 or 4.132 as a paurāṇic kathā at some vratas, festivals, saṃskāras etc.

Conclusion

The anukramanikās of the BVP that we have been studying in this article have proved very useful as a general introduction to the whole Purāṇa. Their number, length, purpose and structure helped us to make some discoveries about its authors and some of its general features like bhakti, relation with Vedas, dialogues. Moreover our analysis of the anukramanikās led us to conclude that the name itself of Brahma Vaivarta refers to the whole Purāṇa and to the nature of the binomial Brahman-Prakṛti and not to the Brahmakhaṇḍa only, as supposed by Winternitz⁵⁰ or to Brahmā as a God. We have been able to catch also a moment of our text's evolution by collating what we have in the anukramanikās and the actual content of the Purāṇa. And we could also find proof that some summaries were written for a religious purpose, i. e. for recitation at some vratas, festivals etc.

The study of the anukramanikās has been useful therefore for a literary as well as for a religious discovery. Not all the richness of a Purāna can be contained in the few ślokas of some summaries of course. However our anukramanikās have proved equal to their task of stimulating interest in the Purāna.

The BVP is not much studied. The reasons can be the unfavourable appraisal given in the last century by some

^{50.} See note 35.

scholars like Wilson and Winternitz, and the fact that the main features of the Puranas, namely the pancalaksana, are not clearly traceable in it. However, we feel, that, beyond any prejudice, the BVP is worth studying, because it is very useful for discovering the culture of a period when the Kṛṣṇa-cult was at the height of its following and the use of the Satī and human sacrifices to Kālī enjoyed great favour and the Vedas were accepted and critized at the same time etc.

If the tendency of seeing Kṛṣṇa everywhere and of referring every thing to him makes the Purana monotonous sometimes, its reading is never boring. On the contrary it is always stimulating and full of puzzles which induce the scholar to continue his research.

THE MINOR PURĂŅAS OF GUJARAT* (A BRIEF SURVEY)

By

Suresh Kanaiyalal Dave

[अस्मिन् निबन्धे विदुषा लेखकेन 'गुजरात' प्रदेशीयानां स्थल-पुराणानां परिचयः प्रदत्तः । गुर्जरदेशस्थानां तीर्थानां, जातीनां, नदीनां, स्थानानां च माहात्म्यख्यापकानामेषां पुराणानां रचनाकालः इलोक-संख्या, अध्यायसंख्या, प्रकाशनस्थान, हस्तलेखसंख्या, इत्यादीनामिष विवरणं प्रदत्तम् । एषु पुराणेषु कानिचित् पुराणानि विस्तृतानि कानिचिच्च संक्षिप्तानि । कानिचित् पुराणानि महापुराणानां सर्गप्रति-सर्गात्मकं पञ्चलक्षणमनुसरन्ति कानिचिच्च संक्षेपतो तत्तत्स्थानानां तीर्थानां जातीनां च उद्भवमहत्त्वादिकमेव प्रख्यापयन्ति । संक्षेपेण गुर्जरदेशीयस्थलपुराणानात्र प्रामाणिकं संक्षिप्तं च विवरणं प्रस्तुतम् ।]

The Purāṇas are the sources of the earliest history of our country. These sacred books are found to be mines of historical material. They are regarded simply as Veda or fifth Veda², and they are said to be originated from "Ucchiṣṭa" (the remainder; the absolute Brahman, the sole cause of Universe which remains after the destruction of this Universe). According to some "The Purāṇas" is a collection of hundred crores of verses. Mr. Rapson has rightly said that "the Purāṇas are confessed partly legendry and partly historical" because we find the sources of Indian history in the legends of the Purāṇas. The Viṣṇu, the

- * A paper read at All India Oriental conference, XXVII Session, December 26-28, 1974. Kurukshetra University, Kurukshetra.
- 1. Rasiklal. C. Parikh., Kavyanuśasana, Introduction p. 16.
- 2. Chandogya Upanisad. VII. 1. 2.
- ऋचः सामानि छन्दांसि पुराणं यजुषा सह। उच्छिष्टाज्जितिरे सर्वे दिवि देवा दिविश्विताः।।

The Brhad Aranyaka Upanisad. II. 4. 10.

4. पुराणमेकमेवासीत् सर्वकल्पेषु मानद। चतुर्वर्गस्य बीजं च शतकोटिप्रविस्तरम्॥

The Nārada Purāna P. I. 92. 22.

5. Rapson, Cambridge History of India. Vol. I. p. 299.

Vāyu and the Brahmāṇḍa⁶ mention that Vyāsa composed Purāṇa saṃhitā from the material supplied by Ākhyānas (tales), Upākhyānas (episodes), Gāthās (verses handed down from ancient times) and Kalpajoktis (lore coming down from the ages). It is to be noted that the Vāyu mentions Kulakarma in the place of Kalpajoktis, and we find the detailed description of Kulakarma (the duties of the person of the particular Kula) in the Purāṇas.

Epigraphical and other evidences show that Gujarat has given a fair contribution in the development of Sanskrit literature from 150 A.D.7 Gujarat is fairly modern name given to this Western part of India. In ancient time the parts of Gujarat had their own names. The northern part was known as Anarta, Southern as Aparanta or Lata afterwards and the peninsular Gujarat as Saurāstra or Surāstra. The Kacchas was known by the very name. The regions round about the rivers Sabarmati and the Sarasvatī were known as Svabhra and Sārasvata Mandala respectively while the region round about Abu mountain was also a part of Gujarat, known as Maru. This geographical area known as Gujarat as whole was under the rule of Kshatrapas, Chavadas, Solankis and Vaghelas at various times. It was interconnected with other parts of India viz. Malavā, Ujjayinī, Kānyakubja, Pāṭaliputra and Magadha. Hence the cultural and intellectual inheritance of the people of Gujarat was not only the result of its own history of centuries but it was directly or indirectly from the cultural traditions of those countries. Therefore even though the rulers were changing and causing political disturbances, the general cultural life of Gujarat was not at all disturbed. The generous and brave beings like Siddharāja Jayasimha and Kumārapala invited many scholars and learned personalities to their court and inspired them to contribute to the literature. Apart from the religion they followed, they not only respected other religions but also allowed and helped the other religions to grow and expand. There were many small kingdoms in Gujarat but the

अाख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पजोक्तिभिः।
 पुराणसंहितां चक्रे पुराणार्थविशारदः॥

The Viṣṇu III. 6. 15; The Vāyu 1. 60. 21; The Brahmāṇḍa. II. 34. 21.

^{7.} Junagadha Rock inscription of Saka Kshtarapa Rudrada

Solankies of Anhilwad Patan were sovereign kings. Mūlarāja Solanki came to the throne in 942 A.D. From this year the golden era of Gujarat began and lasted upto the reign of the last Vaghela king (i.e. upto 1304 A.D.). During this period many cities of Gujarat viz. Anhilwada Patan, Modhera, Siddhpur, Somanatha, Anandpur, Arbudachal, Valkhilyanagar, Chandravati, Dhavallaka, Khambhat, Bharuch and Girinagar were well-known for their wealth and cultural activities (Śrī and Sarasvatī). The rivers like Sarasvatī, Sābarmatī, Narmadā, Tāpī Varņāsā were deeply rooted in the hearts of the people and many Tirthas came in existence on their banks. The glories of these Tirthas inspired the pious and learned Brāhmaņas to compose the Māhātmyas. The people living sorrounding these rivers desired to be united into particular groups and various castes and subcastes took place. These caste people united themselves sociologically and contributed to Sanskrit literature by composing the books known as Puranas for their caste.

If we look in details, regarding the caste system in India, it originated from the Varņa system. Occupations, racial differences, the existence of the original tribes in the society and relation of the Aryans with them, various religions and religious ceremonies and geographical and political divisions are the main factors for the development of this system in India.⁸ As the time passed the people became very rigid and one caste person could not even eat, drink or marry and keep social relations with the persons of the other castes. This rigidness helped the development of subcastes in India.⁹ Due to this reason, the castes increased day by day. In 1951 there were about three thousand castes in India.

Late Dr. Anandshankar Dhruva, in his learned and critical lecture, which he delivered at Ahmedabad in 1924, showed the bearing of the Purāṇas on the early history of Gujarat. In the same way the minor Purāṇas composed in the medieval period throw enough light on the political, social and cultural history of this land. Anarta-modern north Gujarat-is the first province that comes to our view in the Purāṇic tradition. Nāgarakhaṇḍa of the

^{8.} For details See Ghuryas G.S, Caste, class and occupation. Also Dr. A.S. Patel Indian Social institutions p. 92 ff.

^{9.} Dutt N.K., Origin and development of caste in India. Also Dr. A.S. Patel, Ibid. p. 93 ff.

Skanda Purāņa seems to have been composed there as it is full of the detailed information of that region. In the same way the Prabhāsa Khanda, the Vastrāpatha Māhātmya, the Dvārakā Māhātmya also must have been originated in Saurāstra. Though it is controversial, it seems that the Matsya Purana must have been written on the banks of the river Narmada. The Padma Purana describes many places situated on the river Sabarmatī. Some of them are identified but much is to be done for that. 10

Except these, no evidences are found about the composition of the other major Puranas in Gujarat. But the learned scholars of this land were much inspired by these encyclopedic works and the series of the various Tirtha Māhātmyas and books known as Puranas came into existence.

The authors of these works, called Puranas of Gujarat, were much conversant with the technique of Purana-writing. They had studied the major and minor Puranas, Smrti literature and other scriptures well. They were deeply interested in the spread of the views of the caste they belong to and to unite the people of their caste in such a way that they could not think even to be away from that group. They were born poets and therefore, following the Puranas composed till that period, framed the subject matter of their new Puranas in such a way that it was outwardly as well as internally fully matching with the old major or minor Puranas. Even in the colophons at the end of each Adhyaya, they claimed their work as a part of some major Puranas viz. the Skanda, the Padma, the Matsya and the Bhagavata Purana. 11 Saivism, Vaisnavism and Śāktism were well spread through out the land. It was necessary that the people of any particular caste following any of the religions may not envy others for this reason. Therefore the oneness of these main deities was necessarily to be proved to continue the unity of the caste. So all these works proved the same by introducing various Akhyāyikās etc. The Sūrya worship also was in vogue in Gujarat from the ancient time. In Saurastra Paurvelakula Pradesh, and Kushasthali Pradesh where the foreigners from West Asia stabled, the sun worship was in vogue. It

^{10.} Details see Umashankar Joshi, "Puranoma Gujarat".

इति श्रीस्कन्दपुराणे वालिखिल्यखण्डे प्रथमोऽध्यायः। इति श्रीपद्मपुराणे कोटचर्कमाहात्म्ये। इति श्रीस्कन्दपुराणे साचीहरोपाख्यानम ।

spreaded all over Gujarat and specially in North Gujarat. The Sun temple at Modhera is indicative of the spread of Sun worship there. These Puranakaras also introduced the importance of this worship in their works. In the same way the importance of Brahma was also kept in mind. Thus these Puranas have become more or less sectarian. The detailed study of these Puranas show that the main motto of the learned authors was to spread the religious beliefs of their caste, together with the singing of the glorious activities of the deity of their faith. In introducing such description, it was their earnest desire to compell the people to follow that religion by showing them the fears to come in the next world if it is not followed.

Old major and minor Purāņas were like Śāstra granthas to the authors of these minor Puranas. They strictly followed the canons laid down indirectly in these works because they wanted to see that these minor Puranas must be respected like older Puranas. The introduction of Kulakarmas together with Akhyanas etc. was proper as the Vayu suggested it. They also accepted and introduced the several marked styles which lead to the evalution and growth of the Puranas. They are viz. (1) Introduction of ancient stories and cosmological accounts (2) Detailed discussion of Smrti matters (3) Acceptance of main five characteristics (Pañca Laksanas) of the Puranas, 12 where it was possible. But where these five characteristics are not accepted, as in the older Puranas, they deal with some more religious matter such as Deva Puis. Vrata, Dāna, Tīrtha Māhātmya, the advantages of doing Tīrtha Yatra, Śrāddha etc. together with Akhyanas connected with them. So these Puranas, even though they have local touch more or less, they have become the shorter forms of the Dharma Sastras. Such books are said to be the real books of Dharma Sāstra even by the Bhavisya Purāna. 13 From another point of view these minor Purāņas are also very important as they are Encyclopaedias,

इति श्रोमार्कण्डेयोक्ते सरस्वतीपराणे। 12 सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च। वंशानुचरितं चैव पुराणं पंचलक्षणम ॥

एतानि कुरुशार्द्वल धर्मशास्त्राणि पण्डितैः। 13. साधारणानि प्रोक्तानि वर्णानां श्रेयसे सदा ।।

they deal with importance of various Tīrthas and vratas. They throw light on the history and the vivid picture of society can be seen from them. The authors have some times copied the actual verses from the old Purāṇas to emphasize their views.

It is a well established truth that the Purāņas existed before Apastamba's time. His Sūtra is estimated by Bühler as not later than the third century B. C. and possibly 150-200 years earlier. 14 Therefore they must have been existed at least as early as the beginning of the 5th century B. C. In the present Purāṇas much have been added as the time passed on. It is very difficult to find out the exact date of any particular chapter of any Purāṇa or Upapurāṇa. Late Dr. V.S. Agrawal, Dr. R.C. Hazra, Dr. Pusalker and many other oriental and western scholars have flooded sufficient light on the Purāṇas.

The compilation of the Upa Purāṇas began from about 7th or 8th century A. D. and their number went on increasing till about the 13th Century. 15 Traditionally, the number of the Purāṇas was fixed as eighteen अध्यक्ष पुरावाचि । (मत्त्व 53.70). Hence all other compilations were known as Upa Purāṇas, Alpa Purāṇas or Kṣullaka Purāṇas. The minor Purāṇas of Gujarat cannot be put under any name as a rule and their date can be approximately be fixed from 10th Century to 15th Century A. D. But majority of them were composed in 12th to 13th Century.

Now I will briefly introduce some of the minor Puranas of Gujarat. The detailed study of these Puranas is very necessary and I hope the scholars will do it in the future.

1. The Sarasvatī Purāṇa. It is a Purāṇa, or rather a Tīrtha Māhātmya consisting of 2890 verses in 18 सर्गे. Seven MSS of this Purāṇa are available and it is the work of Solanki period. Its date can be approximately fixed as twelth Century A. D. The Tīrthas situated on the bank of river Sarasvatī are glorified in it. The description of the lake Sahasralinga built by Siddharāja Jayasimha in his capital Patan is vividly described by the author. Apart from the religious descriptions of the

^{14.} F.E. Pargiter, Ancient Indian Historical Traditions, Introduction pp. 2 ff.

^{15.} P.V. Kane, History of Dharmasastra, p. 855.

- various sacred places, we find some political information of the time. The introduction of the life and works of the great king Siddharāja is the main purpose of this Purāņa.
- 2. Dharmāraṇya. It is the Purāṇa of Modha Brāhmins and Vaiśyas of Gujarat. There are 39 Adhyāyas. There are two Purāṇas of this name (1) The Dharmāraṇya in the Brahmakhaṇḍa of the Skanda Purāṇa consisting of 39 Adhyāyas and of 4500 verses (2) The Dharmāraṇya said to be of the Padma Purāṇa. The descriptive matter in these two books is different but the latter seems to have been composed on the basis of the former. Variations are the same with some changes. These books describe the city of Modhera, history of Modhas in details. The later one has 45,000 verses. The spread of Jainism among Modhavaiśyas shows that the Jain religion must have been one of the main religions at that time. This Purāṇa seems to have been composed in 15th Century.
- 3. The Malla Purāṇa. The Mallas are the Modha Brāhmins, some of Modha Brāhmins after leaving Modhera stablished at Delmal, now a small village in north Gujarat. One MS is available and it has been edited by Dr. Sandesra and Dr. R.N. Mehta under the auspices of Oriental Institute Baroda. It is of 780 verses divided into 15 Adhyāyas. It fully describes the city of Delmal, the characteristics of Mallas, the outcome of Nimbaja Devī in details. This Purāṇa throws light on the history of the day also.
- 4. The Vāyu Purāṇa. It is not the major Vāyu Purāṇa, but it is a caste Purāṇa of Vayada Brāhmins and Vaiśyas. Vayada or Vāyupura is the main city of their origin. It is about 10 miles away from Patan of north Gujarat. This Purāṇa seems to be composed in 15th or Sixteenth Century. Two incomplete MSS are available. It consists of 632 verses. Main Adhyāyas of this Purāṇa are the verbatim copy of the Nāgarakhaṇḍa of the Skanda Purāṇa. It describes fully the city of Vāyupura, the origin and the history of Vayadas etc. in details.
- 5. The Śrimāla Purāņa. It is a Purāņa of Śrimalis. It has been well studied by Dr. R. N. Mehta and he has put his findings in his learned articles. Srīmāla is the capital town. Mahālakṣmī, the Goddess and deity of the city, announced her

- desire to leave Śrimāla in San. 1203 and will reside at Patan, and Śrimāla will be destroyed from that day. The Śrimāla is known as Bhinnamal also. It is consisted of 7500 verses divided into 75 Adhyāyas. The city of Śrimāla, the origin and history of the Śrimālas are fully described. It seems to have been composed in 14th Century A. D. The MSS of this Purana are not available.
- 6. The Vālakhilya Purāņa. It is the caste Purāņa of Vālakhilya Brahmins known as Jharols and Guggalis in Gujarat, It consists of 6600 verses divided in 93 Adhyāyas. Vālakhilya Nagar is the place of origins of Valakhilya Brahmins and Vaisyas. The Valakhilyas are said to be originated from the semen of Brahma at the time of the marriage ceremony of Siva and Parvati. Three MSS of this Purana are found out and it is being edited by me.
- 7. The Sachiharopakhyana. This is the Purana of Sachihara or Sachora Brāhmins of Gujarat. It consists of 692 verses divided into 6 Adhyāyas only. Sacor is situated in Marwar and is the place of their origin. Jain tradition mentions it as Satyapur. It seems that it is a very late compilation.
- 8. The Siddhavatika Mahatmya. It is a caste Purana of Deeswalas Brahmins and Vaisyas. Deesa, the place of their origin is a city on Varnasa river in North Gujarat. It consists of 800 verses divided into twenty Adhyayas. It must have been composed in 15th or 16th Century.
- 9. The Kotyarka Mahatmya. It is a caste Purana of Khadayata Brahmins and Vaisyas. It consists of 816 verses divided into 24 Adhyāyas. The place of origin of this Purāņa and caste people is Khadet or Khadayata, a town in the Mehsana District. These Brahmins have migrated from Anandpur to this town, so they originally may be Nagaras of Anandpur. It seems to have been composed in 16th Century A.D.
- 10. The Brahmaksetra Māhātmya. It is a caste Purāņa of Khedaval Brahmins and Vaisyas. The place of origin of this Purana is Khetaka, Kheda, a village five miles away from Brahmaksetra.
- 11. The Kandul Purana. It is a caste Purana of Kandalia Brahmins and Vaisyas. Vaisyas are known as Kapal Vaisyas. It consists of 1404 verses divided into 14 Adhyayas. Kandul nagar,

the place of origin of this caste people, was situated near modern town Thāṇa in Saurāṣṭra. The MS of this Purāṇa is not available but Kandul Purāṇa was published in 1935.

12. The Śrīṣṭhala Māhātmya. The Anavil Purāṇa. The Tāpī Purāṇa, the Narmadā Māhātmya, the Sabhramati Māhātmya and the Gomatival Prakash are the other minor Purāṇas and Tīrtha Māhātmyas of this type. Their description is not given by me here to avoid undue length of this paper.

All these minor Purapas show the great religious and cultural revival among the higher caste people during the golden age of Gujarat. This revival which is expressed in the literature, temples and sculpture shows how the people of Gujarat were fortunate enough to be united among themselves to save and preserve their inherited culture. It can be summarized that the Brahmins took the leading part. They became the leaders of the particular caste. They developed the basic thoughts of unity. Many of them might have been living on the income which was available from the pilgrims visiting the Tīrthas and so the importance of these Tirthas was necessary to be sung. They were learned and the mythology, the cultural and religious thoughts of Dharmasastras and Puranas had much impressed them. Gujarat is much indebted to these scholars who preserved the valuable information of the Gujarat in the Middle Age.

THE NIDHIS-EIGHT OR NINE*

By

N. Gangadharan

[पुराणेषु इतिहासग्रन्थयोः, कोशेषु स्तुतिग्रन्थादिषु च निधीनां वर्णनं प्राप्यते । यद्यपि कोशेषु निधीनां संख्या नव निर्दाणता तथा पुराणेतिहासादिषु तेषां संख्या तु अष्टौ एव प्राप्यते । केषुचित् पुराणेषु प्रत्येकिनिधिसंपन्नानां नृणां गुणानां स्वभावानां च वर्णनमपि प्राप्यते । निधीनां नामविषयेऽपि क्वचित् वैमत्यं दृश्यते । अत्र विदुषा लेखकेन पुराणेतिहासकोशादिग्रन्थानामाधारेण एषां सर्वेषां विषयाणां विवेचनं कृतम् ।]

The lexicographical tradition holds the Nidhis to be nine in number. Amarasimha in his Nāmalingānuśāsana defines the term 'Nidhi' and explains them as Padma, Śankha etc. . Kṣīrasvāmin (11th Cent.), the earliest commentator on Amara, enumerates² them as Mahāpadma, Padma, Śankha, Makara, Kacchapa, Mukunda, Kunda, Nīla and Kharva and states that they are nine in number. Bhānujī Dīkṣita, in his C. on Amarakośa reads³ the same list (except Kharva) in a different order quoting the authority of Śabdārṇava. Hārāvalī of Puruṣottamadeva also gives Varcas in the place of Kharva in the former⁴.

This tradition seems to have had some revision during the growth of the Purānic literature.

* Paper read at the XXVII Session of the All India Oriental Conference Kurukshetta, 1974

This topic has been partially dealt with already in Purāṇa I. 2 pages. 188-197. "Padminī Vidyā of the Markaṇḍeya Purāṇa" by V.S. Agrawala.

- निधिर्ना शेविध: and भेदा: पद्मशङ्खादयो निधि: ।
 1, 1, 71.
- 2. महापद्मश्च पद्मश्च शङ्को मकरकच्छपौ । मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ Poona Or. Ser. 43 (1941), 22.
- 3. पद्मोऽस्त्रियां महापद्म: शङ्को मकरकच्छपौ । मुकुन्दकुन्दनीलाश्च वचोंऽपि निधयो नव ॥ N.S. Press ed. 1929. p. 29
- 4. Same as above. See Sabdakalpadruma p. 882.

The Purānic texts⁵ refer to the number of the Nidhis as eight. The Mārkaṇḍeya⁶ and the Garuḍapurāṇa-s⁷ alone describe the nature of these eight Nidhis. The Mārkaṇḍeyapurāṇa⁸ describes them as constituting the Padminīvidyā, the knowledge of which confers on the knower special favours. There are also some references⁹ to individual Nidhis without any reference to their number.

From these accounts we find that the Purānic tradition has omitted either the Varcas or Kharva and counts the following eight Nidhis: Padma, Mahāpadma, Makara, Kacchapa, Mukunda, Nanda, Nīla, and Śankha. Though these are the names commoly found in the Purānas, a few of the Purānas¹⁰ give variant names. Vāyupurāṇa¹¹ reads Kumuda in the place of Mukunda.

5. Markandeyapurana 68.3-5 :

अष्टो निधयस्तेषां स्वरूपं द्रव्यसंस्थितिः। etc. and यत्र पद्ममहापद्मौ तथा मकरकच्छपौ। मुकुन्दो नन्दकश्चैव नीलः शङ्खोऽष्टमो निधिः॥

Garudapurāņa 1.53. 1-2. almost same verse as above. Bhāgavatapurāņa X. 50. 56:

अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् । यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये ॥

Śridharasvāmin in his C. explains them as पदाश्वैव महापद्मी कुन्दकूमी तथौदक: । नीलो मुकुन्द: शङ्खश्च निधयोऽष्टौ प्रकीतिताः इति प्रसिद्धात् । Nidhipati filled the Kośa with 8 Nidhis after Krana's battle with Jarasandha.

Matsyapurāna 260.20 on the icon of Kubera:

कुबेरञ्च प्रवक्ष्यामि कुण्डलाभ्यामलङ्कृतम् । महोदरं महाकायं निष्यष्टकसमन्वितम् ॥

Vayupurana 41.10-11

- 6. Markandeyapurana Ch. 68 verses 10ff.
- 7. Garudapurana I. 53. 2-12,
- 8. See fn. 6 above. For a detailed account of this see V. S. Agrawala, Purāņa I. 2. pp. 188-97.
- 9. Vālmīki Rāmāyaņa, Uttarakānda 15.16 and 34. Mahābhārata, Anuśāsana 137.17 etc.
- 10. Vāyupurāņa, loc. cit. and Bhāgavata loc. cit.
- तत्र पद्ममहापद्मी तथा मकरकच्छपी।
 कुमुदः शङ्क्वनीली च नन्दनो निधिसत्तमः।
 अष्टावेतेऽक्षया दिन्या धनेशस्य महात्मनः।।

A brief account of the eight Nidhis as found in the Markandeyapurana:

Padma. typifies the wealth of those who amass immense quantities of gold, silver and other metals. This was the class of shroffs or merchant guilds (verses 10-11).

Mahapadma. possessor is a person of profound goodness (verse 16).

Makara. having some vile association; although the person who owns it may be of good temperament-merchants dealing in military stores (verses 17-20).

Kacchapa. a rich man who has amassed great wealth but does not give or enjoy himself being afraid of losing it (verses 20-24).

Mukunda, heir to untold wealth earned and amassed by his forefathers; need not earn now and is free to devote his leisure to fine arts (verses 24-27).

Nanda. wealthy persons represented by the class of landlords; not much interested in the affairs of the other world (verses 28-36).

Nīla. class of merchants who do business in general merchandise and building stores (verses 37-41).

Sankha. passion and ignorance enveloping the owner in rajas and tamas.

The brief description in Garudapurana12 is a little different.

Padma. sattvika, embodiment of compassion, one who collects silver, gold and other metals and gifts to mendicants and sacrificial priests.

Mahā padma. gifts wealth to righteous people.

Makara, gathers weapons; gifts to learned; associates with kings; destroys enemies and their wealth.

Kacchapa. never believes anyone; neither enjoys nor gives.

Mukunda. rājasa; acquires kingdom; gives riches to singers and women.

(Maha) Nandī. supports his family; pleased by praises; has many wives; discards old acquaintances and contracts new.

^{12.} I. 53. 2-12.

Nīla. Sāttvika; gathers dress, grains etc.; provides water tanks etc; constructs pleasure gardens.

Sankha. enjoys the wealth himself; never dresses tidily;

The Garuḍapurāṇa, also divides the Padma and Mahāpadma as Sāttvika, the Makara and Kacchapa as Tāmasa, the Mukunda and Nanda as Rājasa and Tāmasa and Nīla as Sāttvika.

Coming to Epic Literature, the Rāmāyaṇa, Uttarakāṇḍa¹³ describes the origin of Vaiśravaṇa and others and how he was conferred by Brahmā to be the Lord of the Nidhis and of the divine aerial car Puṣpaka. Later, in the description of the fight between Rāvaṇa and Kubera it is said¹⁴ that the two Nidhis-Padma and Śaṇkha, i.e. the presiding deities of the two Nidhisaccompanied Kubera for the battle and brought him back to a garden when he swooned.

The Mahābhārata¹⁵ describes the court of Kubera. The chiefs among the Nidhis—Padma and Śańkha—are mentioned there to be attendant on Kubera, ¹⁶ along with other Nidhis. Their specific number is not mentioned here Again in the Mahābhārata, ¹⁷ a Pāñcāla king Brahmadatta is mentioned as giving the Śańkhanidhi as a gift and securing excellent position. Kubera describes ¹⁸ to Bhīmasena as to how he incurred the wrath of the sage Agastya and says that he had been to the place Kuśavatī along with the Nidhi-Mahāpadma. Kubera's performance of penance at the Kuberatīrtha and the gain of the Nidhis, wealth and the Puṣpaka is mentioned. ¹⁹

The word Nidhi has meant hidden treasures. The Chandogya Upanisad³⁰ uses it to mean the science of chronology.

- 13. 3.18 तद् गच्छ बत धर्मज्ञ निधीशत्वमवाप्नुहि ।
- 14. 15.16 ततो दूरात्प्रददृशे धनाध्यक्षो गदाधरः।

शुक्लप्रोच्ठपदाभ्यां च पद्मशङ्ख्रसमावृत: II Rama in his Tilaka C. gives शङ्खपद्मसमावृत as meaning शङ्खपद्मिमानिदेवसंबृत: See also verse 35.

- 15. Sabhāparvan 10.
- 16. Ibid. verse 39. निधिप्रवरमुख्यौ च शङ्खपद्मौ धनेश्वरौ। सर्वान् निधीन् प्रगृह्माथ उपासाते धनेश्वरम्।।
- 17. Anusasanaparvan 137.17 and also Santiparvan 234.29.
- 18. महापद्मशतैस्त्रिभि: Vanaparvan 161.54.
- 19. Salyaparvan 47.26,
- 20. 7.2.1

In the stotra literature, in the Laksmyastottarasatanamastotra of unknown authorship and date, the introductory verses contain a reference to the Nidhi-Padma and the number of the Nidhis as nine according to a version²¹ of text. Whereas another version²² contains a general reference to the Nidhi-Padma etc., without any reference to their numbers.

The dhyanaśloka²³ in the above stotra also contains a reference to the Nidhis-Śańkha and Padma besides one Pańkaja not

mentioned anywhere else.

In the Śyāmalādandakastotra²⁴ generally attributed to Kālidāsa, the Goddess is addressed as being attended to by the two Nidhis—Śankha and Padma.

In the mathematical works in Sanskrit, the word Nidhi is one among the words used to denote the number nine.²⁵

(anka, nanda, nidhi, graha, randhra, chidra, dvāra, go, upendra. keśava, tārkṣyadhvaja, durgā, padārtha, labdha, labdhi etc.)

For example in the colophon to Daivajñālankṛti (RASB.X. 7131) Tejasimha gives the date of composition of his work as श्रीभूमृद्धित्तमस्य त्रिनिधिशिखिषरासम्मितेऽब्दे तपस्ये मासेज्यर्चे....., which is taken to mean the year 1693 samvat.

Kubera is described as having eight teeth. An object of enjoyment is to be literally eaten by the enjoyer. It seems the conception of Kubera as having eight teeth is associated with the eight Nidhis.

Thus we find that the Nidhis which had no specific count during the Epic period, were counted as nine in the lexicographical tradition and as eight in the Purānic tradition.

21.	Verse 3	दुलंभे सर्वदेवानां चतुष्पष्टिकलास्पदम् । पद्मादीनां नवानां च निधीनां नित्यदायकम् ॥
22.		पद्मादीनां वरान्तानां निधीनां नित्यदायकम् ।
23.		वन्दे पद्मकरां प्रसन्नवदनां सौभाग्यदां भाग्यदां हस्ताभ्यामभयप्रदां मणिगणैनीनाविधैभूषिताम् ॥
		भक्ताभीष्टफलप्रदां हरिहरब्रह्मादिभिस्सेवितां पार्श्वे पङ्काराङ्खपद्मनिधिभिर्युक्तां सदा शक्तिभिः ॥
24.		रत्नपद्मासने, रत्नसिहासने, राङ्ग्रपद्मयोपाश्रिते, विश्रुते !

For a list of commonly used words to denote the numbers 1-49 see
 Bibhutibhusan Datta and Avadesh Narayana Singh, History of Hindu
 Mathematics Vol. 1. (Lahore 1935) pp. 54-57.

IDENTIFICATION OF BARHISMATI

By

Devendra Handa

[इतिहासपुराणयोः प्रामाण्येन इदं प्रतीयते यद् बहिष्मती नाम पुरी ब्रह्मावर्तक्षेत्रे आसीत्। अस्मिन्स्थाने भगवतो यज्ञशूकरस्य अङ्गं विधुन्वतो शरीराद् रोमाणि न्यपतन् अतो अस्या नगर्या बहिष्मती नामाभूत्। उर्वरेऽस्मिन् क्षेत्रे कुशानां काशानां च प्राचुर्यमासीद्। सर्वसंपत्संपन्नमासीदेतत् क्षेत्रम्। लेखकेन इतिहासपुराणयोरुपलब्धस्यैतस्य क्षेत्रस्य विवरणमाधारीकृत्य अस्य साम्प्रतिक-हरियाणा-प्रदेशान्तर्गत-स्थितकर्नालजनपदस्य बहि ग्रामेण सह ऐक्यं स्थापितम्। एतद्विषये लेखकेन पुरातत्त्वसम्बन्धीनि, ऐतिहासिकानि, भाषाशास्त्रीयाणि च प्रमाणानि अपि पुरस्कृतानि स्थापितं च यद् बहि-ग्राम प्राचीना एव बहिष्मतो नाम नगरी आसीत्।]

Identification of sites and towns mentioned in ancient literature is not easy and always possible. Many old sites are no more in existence, many have lost their importance and have gone into oblivion, a considerable number of them have been destroyed by time, clime or invaders and the nomenclature of many others have changed in the course of centuries and millennia. The antiquity, area, names, physico-geographical features and details of certain sites, however, provide us some clues to their identification. And Barhişmatī is one such site.

Barhiṣmatī has been mentioned in the Bhāgavata Purāṇa as the capital city of Svāyambhuva Manu in the Brahmāvarta where the body-hair (romāṇi) of Varāha had fallen when he shook his body after rescuing the earth from the under-world--

र्वाहष्मती नाम पुरी सर्वसम्पत्समन्विता। न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः।।

This body-hair of the Varaha incarnation of the Lord grew into ever-green Kusa and Kasa grasses which were used by sages in the

^{1.} Bhāgavata Purāṇa (Gita Press edition), III. 22 29. Barhismatī was the name of Viśvakarmā's daughter and king Priyavrata's queen; also Bhāg. P., V..1. 24. See also K.D. Bajpai (Chief editor), The Geographical Encyclopaedia of Ancient and Medieval India, part I (A-D), Varanasi, 1967, p. 77.

performance of their religious sacrifices, warding off the demons who destroyed the sacrifices.² Manu himself had performed a sacrifice to the Yajñapuruṣa spreading a mat of Kuśa and Kāśa here.³ Being the metropolis, Barhiṣmatī possessed all the affluences (Sarvasampatsamanvitā) and had beautiful buildings of which Manu's Tritāpavināśaka palace was one.

Once Manu Svāyambhuva, accompanied by his queen Satarūpā and princess Devahūti reached the hermitage of the great sage Kardama near the Bindu-sara tīrtha (modern Binsar) which was surrounded by the river Sarasvatī⁴ and offered him his daughter for marriage.⁵ When Manu Svāyambhuva returned to Barhiṣmatī from Kardama's hermitage, seeing the exuberance of various hermitages on both the banks of Sarasvatī, his subjects came out of the city to escort him with songs, eulogies and musical instruments:

उभयोर्ऋ षिकुत्यायाः सरस्वत्याः सुरोधसोः। ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः।। तमायान्तमभिप्रेत्य ब्रह्मावर्तात्प्रजापतिम् । गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहापताः।। Bhag. P. III. 21.27-28.

From the above account, we can deduce that Barhismatī was located (i) In the Brahmāvarta region

- (ii) Somewhere near the sacred Sarasvatī river
- (iii) In the region where the Lord in his Boar incarnation had appeared.
- (iv) In the fertile land where grew plenty of Kuśa and Kūśa grasses used by sages in their religious sacrifices and in matting and roofing their huts.
- (v) And that the people of the region were fond of songs and music.

Bhag. P. III. 22.30.

कुशाः काशास्त एवासन् शश्वद्धिरतवर्चसः ।
 ऋषयो यैः पराभाव्य यज्ञन्तान् यज्ञमीजिरे ।।

^{3.} Ibid. v. 31.

^{4.} Ibid. ch. 21, vv. 33 ff.

^{5,} Ibid ch. 22, vv. 9 ff. 14.

On the evidence of the Mahābhārata, the Vāmana Purāņa and the Manu Smrti8, we know that Brahmavarta was the name of the region situated between the Sarasvatī and Dṛṣadvatī rivers, known also as the Kurukşetra region9. Barhişmatī lay near the Sarasvatī river which formed the northern boundary of Brahmavarta and which has been identified with modern Sarsuti which flows to the west of Thanesar and is joined by a more westerly stream Ghaggar¹⁰. The third point further pin-points the location of Barhismatī. The place where the Lord is said to have appeared in his Boar incarnation is described in our scriptures as Varaha tirtha11 which has been identified with modern Barah Kalan12 about 25 km. south-west of Safidon in the present day Haryana State. So Barhismatī must be located, not far from Barah Kalan. The whole of the Kuruksetra region, comprising seven forests, was a fertile land and an ideal place for sages to set up their hermitages. Dvaita-vana, situated very near to the river Sarasvatī18, "was covered, at the end of the summer with śālas, palms. Kadambas, Sarjas, Arjunas, Karnikaras, clothed with flowers. The peacocks, datyuhas, cakoras, varhins, kokilas sat on the top of the highest trees and emitted their sweet notes. In that forest, the king also saw the leaders of the elephant herds, gigantic like hills with temporal juice trickling down in the season of rut and

Vamana P. 33. 9

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
 तं देवनिर्मितं देशं ब्रह्मावतं प्रचक्षते ॥

Manu Smṛti II. 17.

- 9. For a detailed account of Kuruksetra see R. C. Agrawal, Kurukshetra in the Later Sanskrit Literature, The Indian Historical Quarterly Vol. XXXI, No. 1 (March, 1955), pp. 1-31.
- Vedic Index, I, pp. 323, 363; II, pp. 434-5; Sir Alexander Cunningham, Archaeological Survey Report, Vol. II, p. 216 and Vol. XIV, p. 88; B. C. Law, Geographical Essays, London, 1937, pp. 86-7.
- 11. Mbh., Vana Parva, 82. 18-19; Vāmana P. 34.32; Padma P. I. 26.15.
- 12. H. A. Rose, 'A Note on Kurukhsetra', Indian Antiquary, XXXIII (Nov. 1904) pp. 298ff.; Cunningham, Archaeological Survey Report, Vol. XIV, p. 98.
- 13. सरस्वतीमुपेत्य निवासकामाः सरस्ततो द्वैतवनं प्रतीयुः (Mbh., Vana Parva, 174.21)

^{6.} Mahabharata, Vana Parva, 83. 53; 84. 43.

सरस्वतीदृषद्वत्योर्द्वयोर्नचोर्यदन्तरम् ।
 तं देवनिर्मितं देशं ब्रह्मावतं प्रचक्षते ॥

accompanied by the herds of she-elephants."¹⁴ There were numerous hermitages in Dvaita and other forests as the region was very fertile where the sages could easily obtain roots, fruits and grasses of various kinds for their daily requirements.¹⁵

The whole account fits in very well if we take the modern Barhi village in district Karnal, Haryana State to be the ancient Barhismatī. Barhi is an early historic site¹⁶ and corresponds well with the antiquity of Barhismatī mentioned in the Bhāgavata Purāṇa which is ascribable to circa sixth century A.D.¹⁷ It is located in the Brahmāvarta, near the Sarasvatī river, nor far from the ancient pilgrimage of Varāha and surrounded all around by fertile fields. The traditional love of song and music of the people in the region attested to by literature¹⁸ and archaeo-

- 14. पुण्यं द्वैतवनं रम्यं विविशुर्भरतर्षभाः ॥
 तच्छालतालाम्रमधूकनीपकदम्बसर्जार्जुनकणिकारैः ॥
 तपात्यये पुण्यधरैरुपेतं महावनं राष्ट्रपतिर्ददर्श ॥
 महाद्रुमाणां शिखरेषु तस्थुर्मनोरमां वाचमुदीरयन्तः ॥
 मयूरदात्यूहचकोरसंघास्तस्मिन् वने काननकोकिलाश्च ॥
 करेणुयूथैः सह यूथपानां मदोत्कटानामचलप्रमाणाम् ॥
 महान्ति यूथानि महाद्विपानां तस्मिन् वने राष्ट्रपतिर्ददर्श ॥
 Mbh. (Sukthankar edition), Vana Parva, 25. 13-16.
 English translation by M. N. Dutt, Calcutta, 1896, p. 36.
- 15. Max Müller, Hymns of the Rgveda, I, 1877, London, p. 226; H C. Raychaudhuri, Political History of Ancient India, 5th edition, Calcutta, 1950, pp. 23-4.
- 16. Suraj Bhan, "The Dawn of Civilization in Haryana", in Haryana Studies in History and Culture (ed. K. C. Yadav), Kuruksetra, 1968, p. 138.

17. R. G. Majumdar (Gen. Ed.), The Classical Age, Bombay, 1970, p. 298.

18. The love for song and music in the Rohitaka area which is adjacent to the Brahmāvarta is well attested to by Divyāvadāna (Ed. P. L. Vaidya, Darbhanga, 1959, pp. 67-68: वीणाविल्लकामहतीसुघोपकै: श्रोत्रा-भिरामैश्च गीतध्वनिरनुपरतप्रयोगं etc.) and Pādataditāgamam (Chaturbhāṇi, edited by Motichandra and V. S. Agrawal, Bombay, 1959, p. 168: अये नु खलु रोहितकीयैमीदैंगिकै: कांस्यपत्रवेणुमिश्रयैधियकवर्णेश्पगीयमान: एकश्रवणावलम्बितकुरण्टकशेखरो विरलमपसन्यमाकुलदशमुत्तरीयमप्वितकया संक्षिपन्मुहुर्मुहु: प्रकटैकस्फिक् सन्येन पाणिना मद्यभाजनमुत्ज्ञाय नृत्यन्नापानमण्डपं हासयित)

logy¹⁹ is still extant and even the present name can be derived from Barhişmatī philologically.²⁰

We thus see that on archaeological, physico-geographical, traditional, circumstantial and philological grounds the present Barhi village in district Karnal, Haryana State, can doubtlessly be identified with ancient Barhismatī, the metropolis of Svāyambhuva Manu, described in the Bhāgvata Purāṇa.

^{19.} A terracotta votive-tank of the Kushan period found from Kurukṣeṭra depicted one musician elevated on a platform, another figure playing on a pair of cymbals and two others playing on a flute and a tabor (Archaeological Survey Report, 1921-22, p. 48). A terracotta tablet measuring $7\frac{3}{4} \times 1\frac{5}{8} \times 1\frac{7}{8}$ inches with seven svaras in the script of the 9th centuary A.D. found from Agroha acquaints us with the continuing musical tradition in the area (H. L. Srivastava, Excavations at Agroha, Punjab, Memoirs of the Archaeological Survey of India, No. 61, Delhi, 1952, p. 4, plate XIII. 1).

^{20.} Barhişmati Barhişmai Barhi-ai Barhi.

RIVERS OF KURUKȘETRA IN VĀMANA PURĀŅA*

By Sasanka Sekhar Parui

[वामनपुराणस्य सरोमाहात्म्यभागे कुरुक्षेत्रस्थितानां नदीनां तीर्थानां वनानां च विस्तृतं विवरणं वर्त्तते; अस्मिन् निबन्धे कुरुक्षेत्रस्य नदीनां विवेचनं प्रस्तुतम् । कुरुक्षेत्रस्थिता एता नद्य: वैदिकग्रन्थेषु पुराणेषु महाभारते च निर्दिश्यन्ते । आसामध्ययनं साम्प्रतिकस्थितिनिर्देशं च अनेकैः विद्विद्धः कृतम् । वामनषुराणे नव नदीनां विवरणं प्राप्यते । ता नद्याः सरस्वती - वैतरणी-आपगा-मन्दािकनीगङ्गा- मधुस्रवा-वासुनदी - कौशिकी - दृषद्वती - हिरण्वती - इत्येताः सन्ति । अत्र विदुषा लेखकेन सर्वेषामुपलब्धानां प्रमाणानामाधारेण आसां नदीनां विवेचनं प्रस्तुतम् ।]

The holy rivers of Kurukşetra are mentioned in the following passage of the Vāmana Purāṇa—

Sarasvatī nadī puņyā tathā Vaitaraņī nadī |
Āpagā ca mahā-puņyā Gangā Mandākinī nadī ||
Madhusravā Vāsunadī¹ Kauśikī pāpa-nāśinī |
Dīsadvatī mahā-puņyā tathā Hiraņvatī nadī ||
Varṣā-Kāla-vahāḥ sarvā varjayitvā Sarasvatīm |²

The above nine rivers of Kurukşetra are the Sarasvatī, Vaitaranī, Āpagā, Gangā-Mandākinī, Madhusravā, Vāsunadī, Kauśikī, Dṛṣadvatī and Hiranvatī. In the Bangabāsī ed. (13.1), it is said that there are seven rivers in Kurukṣetra; but in verses ibid., 6-8, nine of them are mentioned. In this connection, Cunningham³ remarks that 'the Hindus invariably assign seven branches to all their rivers and suggests that the Madhusravā and the Vaitaranī are added by mistake. The Madhusravā is taken by Cunnigham to be the holy pool in the bed of the Sarasvatī at Pṛthūdaka and the Vaitaranī as another name of the Dṛṣadvatī. But this view of Cunningham has been refuted by M. L. Bhargava.

^{*} See also "the rivers in the Vāmana Purāņa" by Suresh Kanaiyalal Dave in Purāņa, XII. 1 pp. 33-47.

In the Bangabāsī ed., the reading is Amlunadī.
 Saro-māhātmya (Vām. P., Cr. edn.) 13.6-8.

^{3.} ASI, Vol. XIV, p. 87.

^{4.} The Geography of Rgvedic India, Lucknow, 1964. p. 48; also see below.

1. Sarasvati

Among the holy rivers of Kuruksetra, the Sarasvatī occupies the foremost position by virtue of its holiness. In the Rgveda, there and importance of the is a verse as regards the identity Sarasvatī.

The verse⁵ runs thus:

ek = acetat Sarasvatī nadīnām sucir = vatī giribhya a-samudrat/ rāvas = cetamtī bhuvanasya bhūrer = ghrtam payo duduhe Nahusaya //

"The Sarasvatī originates in the mountains and falls to the ocean. It is the chiefest and purest. It is the source of food and wealth of the descendants of Nahusa and of 'other living beings". What is meant by 'other living beings' is perhaps the five tribes, viz., the Bharatas, Kurus, Rusamas, Matsyas and Videhas,6 for it is said in the Rgveda that the Sarasvatī causes the prosperity of five folks.7 She is the purifier8, and the bestower of wealth, progeny, immortality and vitality: She is called ambitama 10, nadītama 11 and sindhumātā.12 Sindhumātā may have the sense of nadīmātā, or may indicate a possible connection with the Indus. 13 She is said

Reveda, VII. 95. 2; ed. Max Müller, Vol. IV, p. 242 for 5. the Sarasvatī see also ABORI, Vol. XLII, pp. Iff.

Raychaudhuri, Studies in Indian Antiquities, 2nd ed., p. 133.

Rgveda, VI. 61. 12 pañca jātā vardhayantī; ed. Max Müller, Vol. III, p. 845.

Rgveda., VI. 52. 6; ed. Max Müller, Vol. III, p. 815-8. Indro nedistham = avas = a gamisthah Sarasvatī Sindhubhih pinvamānā/ parjanyo na osadhībhir = mayobhur = agnih susamsah suhavah pit = eva//

Rgveda., X. 30. 12; ed. Max Müller, Vol. V, p. 532. 9.

Rgveda., II. 41. 15; ed. Max Müller, Vol. II, p. 620. 10.

^{11.} Loc. cit.

Rgveda, VII. 36. 6; ed. Max Müller, Vol. IV, p. 68. 12.

^{13.} See Vajasaneyī Samhita, 34. 11.

to have seven sisters and is seven fold.14 She is mentioned along with the Sarayū and the Sindhu. 15 and sometimes with the Ganga' Yamunā, Sutudri, Puruṣṇī and others.16 Sarasvatī, the best of mothers, rivers and goddesses, '7 is associated with the Maruts and Asvins. 18 In the Rgveda, she is called the wife of a hero19 and in the Vajasaneyi Samhita, the wife of the Asvins.20. In the later Vedic texts she is identified with the goddess of eloquence, wisdom and speech, and is also said to be the wife of Brahman.21

The holy character of the river may be proved by the facts that Agni was kindled for sacrifice on its bank,22 and she was invoked to descend from the sky and the mountain to the sacrifice23 and she sits on the sacrificial grass.24

- 14. Rgveda, VI. 61. 10; ed. Max Muller, Vol. III, p. 845 uta nah priya priyasu saptasvasa sujuşta/ Sarasvatī stomyā bhūt!! See also Rgveda, VII. 36. 6; ed. Max Müller, Vol. IV. p. 68 ā yat sākam yasaso vāvasānāh Sarasvatī saptathi sindhu mātā/ See also Rgveda., VIII. 54. 4.
 - Rgveda., X 64. 9; ed. Max Müller, Vol. VI, p. 94-15. Sarasvatī Sarayūh Sindhur-ūrmibhir=maho mahīr= avasā yantu vaksaņīh/
 - Rgveda, 75.5; ed. Max Müller, Vol. VI, p. 153 16. yamune Sarasvati Sutudri stomam sacatā Parusnyā /
 - Rgveda., II. 41.16; ed. Max Müller, Vol. II, p. 620-17. ambitame naditame devitame sarasvati |
 - Rgveda, VII. 9.5; ed. Max Müller, Vol. III, p. 938-18. Sarasvatīm Maruto Asvin=apoyaksi devan=ratnadhe yaya See also Rgveda., X. 131.5; ed. Max Müller, Vol. VI, p. 478.
 - Rgveda., VI. 49.7; ed. Max Müller, Vol. III. p. 794-19. pavīravī Kanya Citrayuh Sarasvatī Vīra-patnī dhiyam dhat I
 - Vajasaneyi Samhita, 19, 94; see Macdonell, Vedic Mythology 20. p. 87.
 - Vaj. Samhita, 1912; Satapatha Brahmana, 3.9; Aitareya 21. Brahmana, 3.1.
 - Rgveda, III. 23 2-3; ed. Max Müller, Vol. II, pp. 746-47. 22.
 - Rgveda., V. 43. 11; ed. Max Müller, Vol. III, p. 411. 23.
 - Rgveda., 17.7-9; ed. Max Müller, Vol. V, p. 459. 24.

In the Mahabharata, the Sarasvatī is said to be holy and the best of the rivers. ²⁵ The very name Sarasvatī suggests that there were many pools and lakes formed in its course. In the epic, ²⁶ a large number of such pools are mentioned and eulogized. Matināra, the ancestor of Duṣmanta, performed a sacrifice on her bank for twelve years and after the completion of the sacrifice Sarasvatī married him, ²⁷ though she is said to be the wife of the Maruts and Aśvins in the Vedic literature. ²⁸ Kṛṣṇa also performed a sacrifice on its bank for twelve years. ²⁹ There developed a large number of pilgrim spots on its banks. ³⁰

Though the Sarasvatī is said to have joined with the sea forming a holy spot at her confluence,³¹ it split up into several parts, seen at different places,³² that were joined by invisible links.³³ This is why Raychaudhuri thinks that the lower parts of the Sarasvatī became disconnected with the main river before the completion of the epic.³⁴ One of the places of disappearance of the Sarasvatī is called Vinasana.³⁵ It is said in the Mahabhārata

- 25. XIII. 134.15.
- I. 2. 4ff.; III. 25.10-12; 81-178; IX. 30.53; 37. 25; 43. 10-28.
 See also Śatapatha Brāhmaņa, XIII. 5.4.9; Sachau, Alberuni's India, ch. 66.
- 27. Mbh., I. 90.25-26Matināraḥ khalu Sarasvatyām dvādaśa vārsikam satram
 ājahāra ||
 nivṛttte ca satre sarasvaty=abhigamya tam bhartāram varayāmāsa |
 tasyām putram=ajanayat Tamsum nāma ||
- 28. See above
- 29. Mbh, III. 13.13āsīḥ kṛṣṇa Sarasvatyām satre dvādaša vārsike //
- 30. Ibid., 88.2-Sarasvatī puņya-cahā (mahā-punyā) hrādinī (vl. hlādinī) vana (v.l. tīrtha) Mālinī /
- 31. Mbh., III. 80.79Sarasvatyāḥ sāgarasya ca saṅgame |
 See also ibid., XIII. 146.17Nadī sāgara-gāminī.
- 32. Ibid., IX. 35.1ff.
- 33. Ibid., 35.84.
- 34. Raychaudhuri, Studies in Indian Antiquities, p. 137,
- 35. For the identification of Vinasana, see above.
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that the Sarasvatī disappeared at Vinasana, the gate of the Nisāda Kingdom, so that the Niṣādas could not see her. 36 Raychaudhuri offers three suggestions regarding the cause of disappearance of the Sarasvatī, viz., the high degree of aridity and the south-west monsoon that drifted the sand, diversion of the air containing water-vapour and diversion of the headwater of the Sarasvatī through some other rivers, e.g., the Yamuna or the Sutlej.87

As in the Vedic literature, so also in the epic, the Sarasvatī is mentioned along with the Sindhu.38 There is no evidence of their being identified. The Sarasvatī was the rival of the Indus in the Vedic period and in the epico-Puranic period she is considered to be the rival of the Ganga. 38

The Sarasvatī played a dominant role in the growth and development of culture and civilization of ancient India. The eulogy of the Sarasvatī uttered by Mārkandeya, later on relayed by Lomaharsana to a band of sages and long after that narrated by the compiler of the Vamana Purana clearly reveals the role of the great river. It is said to be the mother of all beings, the auspicious mother of gods.40 Every thing is said to be rooted in her.41 Lomaharsana further said the following42 regarding the Sarasvatī

> etan = mātrā-try am43 devi tava vūpam Sarasvati | Vibhinna-darśanām = ādyām Brahmano hi sanātanīm ||

Mbh., III 130-4-36 dvāram Nisāda rāstrasya resām dvesāt Sarasvatī / prazistā prthivīm vīra mā nisādā hi mām viduh |

- Raychaudhuri, Studies in Indian Antiquities, pp. 139-40. 37. See also Science and Culture, Vol. VIII, p. 473, note, and and Tarikh-i-Mubarak Shahi (1450 A. D.) tr. K. K. Basu, p. 137.
- Mbh., II. 9.19-38. Vipāšā Ca Satadrus = ca Candrabhāgā Sarasvatī / Irāvatī Vitastā ca Sindhur = Devanadas = tathā || See Ibid., III. 156 8-Ilā Sarasvatī Sindhur = yamunā Narmadā tathā | See also Ibid., 186. 93-94.

Markondeya Purana, 57. 30-39. sarvah punyah Sarasvatyah sarva Gangah samudra gah |

Vmn, Sm. 11.6-40. tvam devi sarva-lokanam mata devaranih subha /

Ibid., 11.7-yatra sarvam pratisthitam. 41.

Ibid., Sm. 11. 12. 42. The three matras are represented by omkara, ibid. Sm. 43. 11.9.

Thus the three mātrās are but her appearance, her primordial, eternal and wonderful forms. The Sarasvatī is also said to be the tongue of Visnu.44

In this eulogy two aspects of the Sarasvatī are revealed. Firstly, she makes the land fertile and fit for cultivation and by that capacity she is the very source and root of life. Secondly, she is represented as the goddess of learning and thus she is also the source of culture and learning. So she is undoubtedly holy and excellent.45 Thus the Vedic and epic conception of the Sarasvatī is maintained in the Puranas. What is added in the Vamana Purāna is that the Sarasvatī is personified as a goddess seated on an elephant and holding a white chowrie resembling the swan, the Kunda flower and moon.46 This is a unique description of the Sarasvatī. Here the elephant is represented as a symbol of prosperity.

The Sarasvatī is one of those rivers that originated from the Himalayas (Himasat pāda-nihsītāh).47 But at different places in the Purānas and the Mahābhārata the Sarasvatī is called Plakṣajā, i.e., born of the Plaksa48 In this connection it is said in the Vamana Purāna49 that, after crossing a large number of mountains, the Sarasvatī entered the Dvaita-vana. Mārkaņdeya saw her established in the Plaksa and praised her. Then Sarasvatī the tongue of Visnu being pleased, agreed to go where Markandeya would

^{44.} Ibid, Sm. 11. 22-Visnor = jihva Sarasvati; see Satapatha Brahmana, 3.9; Aitareya Brahmana, 3.1; Vajasaneyi Samhita, 19.12; above. Also see Mārkandeya Purāņa, 23.40-48.

Vmn 2.42-45. Sarasvatī yatra punyā syandate saritām varā and ibid. 7.42 Sarasvatīm punyām dadarsa vimal=odakām.

Ibid., 27.12-46. hamsa-kund = endu-sam-kāsam bāla-vyajanam = uttamam / Sarasvatī saric=chresshā gaj-ārūddā samādadhe ||

Ibid., 13.20-22; vide also Matsya Purāṇa, 114. 20 and compare Rgveda, VII. 95.2, above. The Sarasvatī rises in the Sirmur hills of the Siwalik range in the Himalayas; vide Sircar, Studies in the Geography of Ancient and Medieval India, p. 40.

Vmn.,, Sm. 11.3-Plaksa-byksat samudbhūtā saric = chrestha 48. sanātanī; see also Mbh., III. 82.5—Plaksād=devī srutā rājan mahā-punyā sarasvatī and ibid., I. 169.20-Plaksajātām Sarasvatīm.

^{49.} Vmn., Sm. 11. 4-5 & 23.

take her. Thus the name Plaksajā is associated not with origin of the Sarasvatī, but with her in the Dvaita-vana probably because of the plentiful growth of this tree in the region. The story of Markandeva may indicate the fact that, after reappearing at Barakhera, the Sarasvatī was joined by the Mārkandeya at Urnai near Pehoa and the united stream was also known as the Sarasvatī. 50

There is a controversy regarding the identity of the Sarasvatī. It is identified with four rivers, viz., the Avestan river Harahvaiti in Afghanistan,⁵¹ the Indus,⁵² a tributary of the Sutudrī which later on merged with the Vipas, 58 and a river associated with the Dṛṣadvatī and the Apayā and later on formed the boundary of Kurukşetra.54 The Rgvedic river Sarasvatī mentioned along with the Drsadvatī cannot be any other than the modern Sarsuti. 56 In the 9th century, it was known as Prācī Sarasvatī⁹⁶ as against the western Sarasvatī which may be identified either with the Avestan Harahvaiti⁸⁷ or the river flowing by the shrine of Sarada in Kashmir. 58

Rising in the Simur hills, the Sarasvatī emerges into the plains for the first time at Ad-Badrī in the Ambala District. Then

- Sircar, Siudies in the Geography of Ancient and Medieval India, p. 40 note For the Markanda, also see Census of India, 1961, Punjab, District Census Handbook, No. 4, Karnal District, p. 4.
- See Hopkins, Religions of India, p. 31. 51.
- 52. Macdonell, Vedic Mythology, p. 87.
- 7RAS, Vol. XXV, pp. 49-76; also see Muir, OST, 2.345. 53.
- SBE, Vol. XXXII, p. 60. 54.
- Raychaudhuri, Studies in Indian Antiquities, 2nd ed. p. 55. 130; Sircar, Cosmography and Geography in Early Indian Literature, p. 22.
- Ep. Ind., Vol. I, p. 187. In the Padma Purana, the Sarasvatī on the bank of which Siva Stayed with the 56. sage Mankanaka is called Prācī Sarasvatī (1.18.-Prācīm = ev = eha Vatsyāmi tvayā sārdham = aham sadā). The abode of Mankanaka was in Kurukṣetra. In connection with Puskara also, the Sarasvatī is called Prācī (ibid., 1. 18. 130-Pracipūrvavahā namna muni vandya Sarasvatī I See also ibid., 1. 18. 218 - Puşkar-āranyam = āsādya Prācī yatra Sarasvatī and 233-35.
- Indian Antiquary, 1903, p. 291, and CHI, Vol. 1, p. 321, 57.
- Rajatarangini, 1. 37; See also Raychaudhuri, Studies in 58. Indian Antiquities, 2nd ed., p. 131.

it disappears and reappears several times in course of her journey towards the south and south-west, till at last it flowed into the Arabian sea in the early Vedic period. 59 It was visible between Ad-Badrī and Chalaur, Bhavanipur and Balchappar and reappeared again at Barakhera before being joined by the Markandeva and entering Kuruksetra^{59a}

The Sarasvatī is considered to the northern boundary of Kuruksetra. 60 But in the Mahabharata it is said that the Sarasvatī disappears at the Vinasana-tīrtha, but reappears at Camasa, Śivodbheda and Nāgodbheda.61 The later legend is that the Sarasvatī became invisible and joined the Ganga and the Yamuna at Allahabad.62

As regards the antiquity and course of the Sarasvatī, the Padma Purāna⁸³ reveals the following facts. Being ordered by Brahman, his daughter Sarasvatī agreed to carry vādav-āgni to the western sea for the welfare of the gods. She bade farewell to the gods, took the form of a river and appered near the hermitage of Utanka under a Plaksa tree at the presence of the gods. 64. On the eve of her journey, Visnu told her that, while carrying the vādav-āgni,-she should not think herself free from danger, because the vādav-āgni would drink up the water in her course. 65 Vișnu thus hints of the disappearance of the Sarasvatī. Going on a short distance from the Puskarāranya towards the west, she disappeared.66 but reappeared in the Kharjura-vana where she was called

59. Rgveda, ed. Max Müller, p. 6, Commentary.

60. See above.

62. B. S. Upadhyaya, India in Kālidāsa, p. 15.

^{59.}a See Sircar, Studies in the geography of Ancient and Medieval India, p. 40. note.

^{61.} Mbh. III. 80, 118tato Vinasanam gacchen = niyato niyat-āsanah | gacchaty = antarhita yatra maru prsthe Sarasvati/ Camase ca Sivodbhede Nagodbhede ca driyate || for Nagodbheda also see Agni Purana, 109. 13ff.

^{63.} Padma Purāna, I. 18. 157ff. Also see Brhatsamhitā, XX. 2.

^{64.} Padma Purāņa I. 18. 186-87. The Sarasvatī is called Plaksā-devī after the Plaksa tree. See ibid., III 14. 7-Plaksā-devī smṛtā rājan = mahā-punyā Sarasvatī.

^{65.} Ibid., I. 18. 94-95.

Ibid., I. 18.247-66. Puşkararanyam = asadya punas = tasmat Sarasvatī | antarddhanam gata gantum pravitta paścima mukhi/

Nanda, 67 then she proceeded towards the south 68 and at last towards the west.69

As regards the tributaries of the Sarasvatī, it is said in the Vāmana Purāņa that the Suprabhā, Kāñcanākṣī, Viśālā, Mānasahradā, Sarasvatī, Suveņu and Vimalodakā are united in one at the Sapta-sārasvata-tīrtha.70 These are the seven names of the Sarasvatī called at different places. She was called Suprabhā at Puskara, 71 Kāncanāksī at Naimisa, 72 Viśālā at Gayā, 73 Mānasahrdā in Uttara Kośala,74 Suveņu at Kedāra,75 Vimalodā at Gangādvāra. 76 and Sarasvatī in Kuruksetra. The origin of the seven Sarasvatīs may be traced back to the Rgveda.77 It is said in the Vamana Purana that all these seven rivers were guided to Kuruksetra by Mankanaka, with the help of his mental power. 78 The confluence is known as the Sapta Sārasvata-tīrtha. What is clear

^{67.} Ibid., I. 18. 248-50. The Sarasvatī was named Nandā after a holy cow of the same name. Cf. ibid., I. 18, 457-Nandā yena gatā svargam Nandām prāpya Sarasvatīm/ ten = ākhyayā budhais = tasyāh proktā Nandā Sarasvatī | For the legend of Nanda see the provious verses of same chapter.

Ibid., I. 18. 458-68. Sarasvatī punas = tasmād = vanāt Kharjūra-sajñitāt / daksinena punar = vātā plāvayantī dharā-talam//

Ibid., I. 18. 466. 69.

^{70.} Vmn., Sm. 16. 17-18.

Ibid., Sm. 16, 21-23. 71.

Ibid., Sm. 16. 28. 72.

^{73.} Ibid., Sm. 16. 30-31.

Ibid., Sm. 16. 32-34. 74.

Ibid., Sm. 16. 35-36. 75.

Ibid., Sm. 16. 37-38; See Ibid., 36, 54 in which there is 76. a list of seven Sarasvatīs of them Vimalodā is replaced by Oghavatī.

Rgveda, VII. 36.6 and VI. 61.10; also see above. There 77. are other rivers called Sarasvatī in Gujarat (Indian Antiquary, Vol. VI, p. 192; Skanda Purana, VII. 35. 38; ASI, Western circle, 1905-6, p. 53; Mbh., III. 82.58-60; IX. 35 72; Vmn., Bangabasī ed., 85.28; Ep. Ind., Vol. I, pp. 275 and 283), at Trivenī and at Muktavenī in the Hooghly District of West Bengal (Byhaddharma Purāna, I. 6. 27-28. 33-34).

^{78.} Vmn. Sm. 16.23.31, 34, 36 & 38.

in this legend is that this place (i. e., the Sapta-Sārasvata-tīrtha) is considered to be as holy as the seven places, viz., Puskara, Naimisa, Gayā, Uttarakośala, Kedāra, Gangādvāra and Kuruksetra and any body having a dip here will secure the merit of bathing at those seven places.

It is for the benefit of all beings that the Sarasvatī pursues her course in different directions.79 The eastern stream is equated with the Ganga, the southern with the Narmada, the western with the Yamuna and the northern with the Sindhu.80 It is said that a man bathing in the Sarasvatī attains the merit of bathing in all the tīrthas.81

The four streams are probably nothing but four bathing pools. The legend is added with the object of increasing the sanctity of the Sarasvatī.

There are epigraphic references of the glory of the Sarasvatī which causes final beatitude, cuts the bonds of misery and protects from lust and diseases. A ninth Century inscription compared the Sarasvatī with a boat for crossing the ocean of births, a chariot for travelling along the road of the gods, a cloud to shed showers on the fire and sun to destroy the thick mudlike darkness of diseases. The epigraphic text^{81a} runs as follows -

dhau sura-patha-gamane syandanas-sādhu [-varga] ata vanhe pralaya-jala dharassampatat sandra-dharah! nāna-vyādhi-pravandha-pracura tara tama panka-vinham

nīrañ = ca = iva tat samantād; tu durita V--V[s] ārasvatam vah []

^{79.} Ibid., Sm. 21. 9.

^{80.} Ibid., Sm. 21.7-8. purva-pravahe yah snati Ganga-snana-phalam labhet pravāhe daksine tasya Narmadā saritām varā || paścime tu diśabhage yamuna samśrita nadī/ yadā uttarato yāti Sindhur=bhavati sā nadī||

^{81.} Ibid, Sm. 21.9tasyam snatah sarva-tirthe snato bhavati manavah For the mahatmya of the Sarasvatī, also see Laksmīdhara, krtyakalpataru, GOS, Vol. VIII, pp. 249-50.

⁸¹a. Ep. Ind., Vol. 1, p. 245.

2. Vaitaranī

The Vaitaraṇī is mentionend for the first time in the Mahābhārata. The Vaitaraṇī-tīrtha of the epic is identical with some spot on the Vaitaraṇī river in the region of the Viraja-tīrtha. ⁸² Vaitaraṇī is sometimes used as another name of the Gangā, particularly in the region of the pitṛs. It is very difficult for the sinners to cross this river. ⁸³ The Vaitaraṇī associated with Viraja rises from the Vindhya and flows through Orissa into the Bay of Bengal⁸⁴. So this river is not associated with Kurukṣetra.

The name Vaitaranī occurs thrice in the Vāmana Purāṇa, once in connection with the list of rivers rising from the Vindhya⁸⁵ and twice in relation to Kurukṣetra.⁸⁶ The Vaitaraṇī is associated with Kurukṣetra for the first time in the list⁸⁷ of the holy rivers of Kurukṣetra and for the second time in the following verses⁸⁸ which are adapted from the Mahābhārata⁸⁹ with very little modification—

tatas=Trivişţapam gacchet tīrtham deva-nişevitam |
tatra Vaitaranī punyā nadī pāpa-pramocanī ||
tatra snātv=ārcayitvā ca Śūlapānim vṛṣa-dhvajam |
sarva-pāpa-viśuddh-ātmā gacchaty = eva parām gatim ||

Thus the Vaitarani is a holy river on the bank of which the Trivistapa-tirtha is situated. This river is the destroyer of all sins. If anybody bathes in it and then worships lord Siva on its bank, he attains emancipation.

As it is absent in the list of rivers rising from the Himalayas and as very little information is given regarding it by the author

- 82. Mbh., III. 83.6 and 114.4; V. 107. 14.
- 83. Ibid, I. 158.19—
 tathā pitṛṛn Vaitaraṇī dustarā pāpa-karmabhiḥ |
 See also ibid., VI. 99.38; VII. 48.50; VIII 55.42.
- 84. Sircar, Studies in the Geography of Ancient and Medieval India, p. 50 note; p. 84; also see IHQ, Vol. XXVII, p. 224.
- 85. Vmn., 13.28.
- 86. Ibid., Sm. 13.6; Sm. 15. 41-42 Cf. N. L. Dey, op. cit. p. 18.
- 87. Vmn, Sm. 13.6-8; see also Padma Purana, I. 26.79.
- 88. Vmn., Sm. 15. 41-42. For the holiness of the river see also Kūrma Purāņa, II. 36. 36-37; Padma Purāņa, III. 12.85-86.
- 89. mbh. III. 81.70.

of the epic and by the compiler of the Vāmana Purāṇa, it may be a small tributary of some river, possibly the Sarasvatī.

3. Āpagā (v. 1. Āpayā)

The earliest reference of this river is found in the following passage of the Rgveda⁹⁰ where it is mentioned between the Sarasvatī and the Dṛṣadvatī—

Drşadvatyam manuşa Apayayam Sarasvatyam revad=agne didihi

The identity of Apayā or Apagā is a matter of controversy. Ludwig identifies it with the Gangā. ⁹¹ Zimmer thinks that it is either a tributary of the Sarasvatī or the modern Indramatī ⁹² Pischel simply recognises it to be a river of Kurukṣetra. ⁹³ Cunningham identifies it either with the Ayak nadī, which is a small stream that arises in the Jammu hills to the north east of Sialkot and is marked in the revenue survey maps as the Nananwa Canal flowing 15 miles to the south-west of Sāngala ⁹⁴, or with a twenty five miles long branch of the Chitang, which originates 'a few miles to the west of Ladwa and flows past Pulwal to Pabnawa, where it is lost in the sands.' ⁹⁵

The importance of this river is no less in the days of the compilation of the $V\bar{a}mana$ $Pur\bar{a}na$ than it was in the age of the composition of the $Mah\bar{a}bh\bar{a}rata$. The eulogy of this river is found in six verses⁹⁸ of the $V\bar{a}mana$ $Pur\bar{a}na$, the first of which is adopted from the $Mah\bar{a}bh\bar{a}rata$ with a little modification. This verse⁹⁸ is the following—

Mānuşasya tu pūrveņa Krośa-mātre dvij-ottamāh | Apagā nāma vikhyātā nadī dvija-nişevitā ||

- 90. III. 23.4; ed. Max Müller, Vol. II, p. 747,
- 91. Macdonell and Keith, Vedic Index Vol. I, s.v.
- 92. Ibid., Vol. I, s.v.
- 93. Ibid., Vol. I. s.v.
- 94. The Ancient Geography of India, p. 156.
- 95. ASI, Vol. XIV, p. 89; see also Raychaudhuri, Studies in Indian Antiquities, p. 30.
- 96. Sm. 15. 1-6.
- 97. III. 81. 55-56.
- 98. Vmn., Sm. 15. 1.

Thus the holy river Apaga which is situated within a distance of a Krośa in the east of the Manusa-tirtha is visited frequently by the Brāhmaņas. It is further said in the Vāmana Purāna that if anybody offers on the bank of the river to the Brahmanas Syamaka grain boiled in milk and moistened with ghee, he becomes free from sins.99

Those who perform sraddha on the bank of the river have undoubtedly their wishes fulfilled. The forefathers expect that their living descendants would offer them tarpana on the bank of the Apaga. The pilgrim offering here the ball of rice to the manes at noon in the month of Bhadra, especially on the Caturdasī of the dark fortnight, attains liberation. 100 The Mahabharata mentions some merits of this river which are not adopted in the Vāmana Purāņa. It is said that, by offering feast to one Brāhmaņa, one achieves the merit of feeding one crore of Brahmanas.101 Bathing in this river, worshipping the forefathers and gods there and staying there for one night, the pilgrims achieve the merit of Agnistoma sacrifice.102

4. Gangā-Mandākinī

The Mahābhārata mentions two Mandākinī rivers, one near Citrakūţa103 and the other in the Himalayan region.104 The second one is associated with the Ganga and came to be known as Ganga Mandākinī. There are some literar y reference to Mandākinī, a tributary or sub-tributary of the Gauga. 105 The Mandakini of the Vikramorvasi 106 and the Meghadūta 107 is either the Ganga before it

^{99.} Ibid., Sm. 15. 2.

^{100.} Ibid., Sm. 15.3-6.

^{101.} Mbh., III. 81.56.

^{102.} Ibid., III. 81.57.

^{103.} III. 83 55; V. 109.9; XIII. 26,27.

^{104.} Ibid., XIII. 20.7 so= pasyat kancana dvaram dipyamanam=iva śrzya / Mandākinīm ca nalinīm dhanadasya mahātmanah ||

Raghuvamsa, XIII. 48; Kumarasambhava, 1.29; II. 44; 105. III. 65.

^{106.} Nirnayasāgara Press ed., Act IV, p. 87.

^{107.} Uttara., 4.

descends on the plain or the Kali-Gangā, known as Mandagin, a tributary of the Alakanandā.

It is said in the Vāmana Purāṇā that there was a great fight between the gods and the demons and their blood created a river resembling the Mandākinī. 108

It indicates nothing regarding its identity. The Mandākinī is again mentioned in the list of rivers that rise at the foot of the Rkṣa. 109 But that river has no connection with Kurukṣetra. Moreover, the absence of the Mandākinī in the list of the Himalayan rivers 110 suggests that the Mandākinī of Kurukṣetra is not an independent river, but a tributary of some other. The Mandākinī is further mentioned in the Vāmana Purāṇa in the story of Jyotiṣmat. Being desirous of a son, Jyotiṣmat, son of the Niṣadha King Vapuṣmat, practised penance on the bank of the Mandākinī. 111

5. Madhusravā

According to the Regredic mythology, the highest step or place of Viṣṇu is the source of madhu¹¹². It is not unlikely that this river is associated with the Regredic tradition. The Madhusravā is mentioned in the Vāmana Purāṇa¹¹³ as one of the holy rivers of Kurukṣetra only once, either because it lost its importance in the days of compilation of the Vāmana Purāṇa or because it was called by any other name. Cunningham identifies the Madhusravā river with the Madhusrava pool¹¹⁴ of Pṛthūdaka in the bed of the Sarasvatī. In that case, he refuses to accept it as a river.¹¹⁵ But this view is opposed by Bhargava who thinks that the Kauśikī of the Mahābhārata near Madhuvaṭī is called Madhusravā, probably

^{108.} Vmn, 9.50Mandākinī vega nibhām vahantīm
pravartazanto bhayadām nadīm ca.

^{109.} Ibid., 13. 25-28. Also see Matsya Purāņa, 105. 10; 114. 25.

^{110.} Vmn., 13. 20-22.

^{111.} Ibid., 46. 44.

^{112.} Rgveda, 1. 154. 5-Vişnoh pade parame madhva utsah.

^{113.} Vmn., Sm. 13. 6-8. There is a holy spot of the same name. See below.

^{114.} Vmn., Sm. 18. 31; Mbh., Gita Press ed., III. 83. 151.

^{115.} ASI, Vol. XIV, pp. 89 & 100.

because it ran through the Madhu forest. 116 He further says that the Kausiki Madhusravā is the lower Catang. 117 The Cakradhara form of Visnu is associated with this river. 117a

6. Vāsunadī

In the Vāmana Purāņa two Vasu rivers are mentioned, one of which is the holy river of Kuruksetra 118 and the other rises at the foot of the Rksa. 119 These two cannot be connected on account of their geographical location.

It is interesting to note that the Bangabasi ed. of the Vamana Purana mentions Amlunadī¹²⁰ (v. 1. Ambunadī) in the place of the Vāsu of the critical ed. In the Mahābhārata, Sutīrtha, a holy place in Kuruksetra, is said to be situated on the bank of the Ambumati. 121 In the Vāmana Purāņa, Sutīrtha is placed between the Brahmāvarta-tīrtha and the Ambuvana. 122 The Ambuvana may be a forest region on the bank of the Ambunadī. The Ambumatī may be identified with the Amsumatī of the Rgvda. 128 It is said that on the bank of the Amsumatī Indra killed the demon Krspa. 124

^{116.} Bhargava, op, cit., p. 60.

^{117.} Loc. cit.

¹¹⁷a. Vmn., 63. 8.

Ibid., Sm. 13, 6-8. It is difficult to identify it. See Sircar. Studies in the Geography of Ancient and Medieval India. p. 48 note.

^{119.} Vmn., 13. 27.

^{120.} Ibid., Bangabāsī ed., 34.8.

Mbh., Gita Press ed., III. 83.56-tato = 'mbumatyām dharma-121. jña Su-tīrthakam = anuttamam. The reading is different in the cr. ed.

^{122.} Vmn., Sm. 14. 39-42.

Vedic Index, Vol. I, s. v. 123.

Rgveda, VIII. 96. 13; Atharvaveda, I. 4. 1; see also Sircar. 124. Cosmography and Geography in Early Indian Literature, p. 24. note. Amsumatī is sometimes believed to be the same as the Yamuna. Sometimes it is regarded as the ancient name of the Bhanumati-Vadhūsarā-Duhān (cf. Bhargava, op. cit., pp. 48-50).

7. Kausiki

The Kauśikī was possibly named after the sage Kuśika or Viśvāmitra, son of Kuśika125 or the Viśvāmitras who are known as a family of the Kuśikas. 136

The hermitage of Kusika was situated on the bank of the Kausikī which destroys all sins and bathing in which gives the merit of the Rajasuya sacrifice.127 The pilgrims are advised to stay on the bank of the Kausikī for one moth with the object of earning the merit which is equivalent to that of the Asvamedha sacrifice. 128 The Kausikī joined the Aruna and the confluence was considered to be a holy place. 129

Brief information regarding the Kausiki is available in the Vamana Purana. Issuing from the foot of the Himalaya 130, the pāpa-nā śinī Kauśikī flows through Kurukṣetra 181 touching the holy places like the Sambhava-tīrtha 132 and at last joins the Drsadvatī making the confluence a holy spot. 133 Prahlada, in the course of his pilgrimage, visited this river. 134 On the bank of the Kausikī there is the tortoise form of Visou (Kūrma-vapu-dharam). The pilgrims take bath in the river, observe fast, worship the god and offer gifts to the Brāhmanas. 135

The Kausikī in Kuruksetra is the Kosi which flows by Almora and Ramnagar in North Western U.P.186 According to Cunningham, the confluence of the Kausikī and the Dṛṣadvatī exists near the village of Balu on the Rāksi river, 9 miles to the west of

Rgveda, III. 33.5; ed. Max Müller, Vol. II, p. 831. 125.

Rgveda, III. 26, 1 & 3; 29.15; 30.20; 42.9; 53. and 10. 126.

Mbh., III. 82., 123-24. 127.

^{128.} Ibid., III. 82., 123-24.

Ibid., III. 82. 135. 129.

^{130.} Vmn., 13. 20-22.

Ibid., Sm. 13. 7. 131.

^{132.} Ibid., Sm. 13. 18.

^{133.} Ibid., Sm. 15. 57.

^{134.} Ibid., 52. 5.

Ibid., 52. 5-6; Kūrma Purāņa, II. 36. 36-37. 135.

Sircar, Studies in the Geography of Ancient and Medieval India, 136. p. 42 note; see also Law, Historical Geography of Ancient India, pp. 91 and 226.

Karnal and 17 miles to the south of Thanesar. 137 The Drsadvatī that joins the Kausikī near Madhu-vațī is thought to be a different stream by Bhargava¹³⁸, who further says that Madhusravā is the name of that part of the Kausiki which flows through the Madhuyana, 139

8. Drsadvati

In the Rgveda, 140 the Drsadvatī is mentioned with the Apaya (Apaga) and the Sarasvatī as a holy river for the worship of Agni, In the Pañcavimsa Brahmana 141 and the Katyayana Srauta Sūtra 142, the Drsadvatī and the Sarasvatī are mentioned as specially suitable for sacrifices.

Regarding the holiness of the Drsadvatt, it is said in the Mahābhārata143 that by bathing in that river and offering tarpana to the gods, one may attain the merit of the Agnistoma and Atiratra sacrifices. It is said further in the epic that on its bank were situated five famous hermitages, viz., Nyagrodha, Punya, Pañcāla, Dālbhyaghoşa and Dālbhya. The epic eulogy of the Drsadvatī is followed in the Purāna 144. The matsya Purāna says that Adhisīma Kṛṣṇa performed a sacrifice on its bank for two years. 146

The deva-nadī Dṛṣadvatī147 rises from the foot of the Himalayas 148 and forms the western boundary of Madhyadeśa 149 and

- ASI, Vol. XIV, pp. 88, 98. 137.
- Bhargava, Op. cit., pp. 57-58. 138.
- 139. See above.
- 140. Rgveda, III. 23.4; see above.
- 141. XXV. 10. 13.
- XXIV. 6.6. 142.
- Mbh., III. 81. 73. 143.
- Ibid, Gita Press ed., III. 90. 11-12. These verses are 144. omitted in the Cr. ed.
- Vmn., Sm. 15.46-145. Drsadvatyam narah snatva tarpayitva ca deratah / Agnistom-Atiratrabhyam phalam vindati manavah || See Padma Purana, 111.12.88.
- matsya Purana, 50.67; 114.22. 146.
- 147. Vmn., Sm. 12.9; mnusmṛti, 11.17.
- Vmn., 13.21; Sachau, Alberuni's India. Vol. I, Ch. 25; 148. matsya Purana, 14.22.
- 149. manusmyti, II. 17.

the southern boundary of Kuruksetra. 160 This stony river, 161 as the etymology of its name suggests, runs parallel to the Sarasvatī for sometimes and then joins it. As known from the Vayu Purana, 152 the original name of the Drsadvatī was Ratnāvatī; but it came to be known as Dṛṣadvatī in the Kali-age. The town called Vayupura was situated on its bank. The river flows through the Naimis-āranya. 153

There are many ladies bearing the name Drsadvati, e.g., the queen of Samhatāśva, 154 wife of Haryaśva, son of Vasumat, 155 the wife of Viśvāmitra and mother of Astaka, 156 the queen of Divodasa and mother of Pratardana, 167 a queen of Usinara and mother of Sibi. 158

But it is difficult to say whether these persons were associated with the river of the same name. There is a controversy as regards the identity of this river. The first view is that the Drsadvatī is identical with Citang (v. 1. Citrang or Cantang) which flows parallel to the Sarasvatī. 159

But this view is opposed by Bhargava¹⁶⁰ who says that the Drsadvatī is called Catang after her union with the latter outside the holy tract of Kurukşetra semewhere in the south-west. He further says that the Catang runs through the middle of Kuruksetra.

- Vmn., Sm. 1.1 and Sm. 12.9, 150.
- Aedic Index, Vol. I, p. 374. 151.
- Vāyu Purāņa, 59. 127-28-152. dharma-sal = ahi bahuta Vayu-sthane maha-pure Ratnāvatī svarna-mayī Gangā C = āmrta-vāhinī | Kalau Drsadvatī nāma mahā-pātaka-nāśinī | Vāyunā sthāpitam hy = etac = chāsanam pāpa nāśanam ||
- Ibid., 1.14. 153.
- 154. Ibid., 88.64; Brahmanda Purana, III. 63 65.
- 155. Vayu Purana, 88.76.
- Ibid., 91.103: Brahmanda Purana, III.66.75. 156.
- 157. Brahmanda Purana, III. 67.67.
- Ibid., III, 74.18 and 20; matsya Purana, 48.16-18; Vayu 158. Purana, 99, 19-21.
- Rapson, Ancient India, p, 51: Imperial Gazetteer of India, 159. p. 26; Law, Geographical Essays, p. 91; Sircar. Cosmography and Geography in Early Indian Literature, p. 24.
- Bhargava, Op. cit., p. 54. 160.

The second view is of Cunnigham¹⁶¹ who identifies the Dṛṣadvatī with the Rākṣī which runs 17 miles to the south-west of Thanesar, on the ground that the Kauśikī-sangama still exists on the Rāksī. But this view is also refuted by Bhargava 162 who says that the Rākṣī is modern Rākā, which joined the Dṛṣadvatī in the south-eastern corner of the holy tract in later days. The third view is that the Drsadvatī is identical with the Ghaggar 163. Bhargava does not accept it, because the Ghaggar flows to the north of the Sarasvatī. 164 D.C. Sircar also regards this view as unjustifiable. 165

Bhargava suggests the existence of another Dṛṣadvatī in connection with the Phalaki-vana and the Kausiki. 166 He says that, in the Mahābharata, the Dṛṣadvatī is called Raupyā. 167 The second Dṛṣadvatī is also known as Hiranyavatī in later days, probably to distinguish it from the Raupya-Drsadvatī.

9. Hiranvati

In the Mahābhārta the Hiranvatī is mentioned as holy river of Kuruksetra. 168 In the Vāmana Purāna this river of Kuruksetra is associated with the Rudraksa form of Visnu. 169

There is one Hiranvatī on which stood the sala grove of the Mallas and the Upavattana of Kuśīnārā. 170 According to B. C. Law, it is the little Gandak and the same as the Ajitavatī near Kuśīnārā, which flows through the district of Gorakhpur about eight miles to the west of the great Gandak and falls into the Gogrā (Sarayū)171. Cunningham also identified it with the

ASI, Vol. XIV, p. 88; see also Raychaudhuri, Studies in Indian Antiquities, p. 130.

Bhargava, Op. cit., p. 54. 162.

- Das, Rgvedic India, p. 71; JASB, Vol. VI, p. 181; N. L. 163. Dey, Op. cit., pp. 57-58.
- Bhargava, Op. cit., p. 54. 164.
- Sircar, Studies in the Geogaphy of Ancient and Medieval India, 165. p. 42.
- Bhargava, Op cit. pp. 57-58. 166.
- 167. Mbh., III, 129.7.
- Ibid., V. 149.73-168. āsādva saritam punyam Kuruksetre Hiranatīm Sūbatīrthām śuci-jajām śarkrrā-panka-varjitām | See also V. 157.1.

Vmn., 63.32. 169.

- Dighanikāya, 2. 137; see SBF, Vol. XI, p. 85. 170.
- Law, Geography of Early Buddhism, p. 37. 171.

Gaṇḍakī. 172 But in the context of Kurukşetra this identification has no relevance.

The Hiranvatī flowing through Kurukṣetra is a river that issues from the foot of the Himālaya. The Badarī is said to be situated on this river. The Both the Hiranvatī and Gandakī, being mentioned in the same list of the Himalayan rivers The cannot be identified with each other. It is said in the Vāmana Purāna that Nandayantī, daughter of Yakṣa Añjana, threw herseif into the Hiranvatī in fright from a monkey and was carried to a spot wherefrom she alone marched to Śrīkantha on the bank of the Yamunā. The So the Hiranvatī seems to be not far from Śrīkantha.

There is a legend in the Vāmana Purāṇa which helps us to locate this river. Viśvakarman, in the form of a monkey, kept Devavatī in a holy hermitage in Śrīkaṇṭha on the southern bank of the Kālindī or Yamunā. 176 He dived into the Kālindī and was carried by the swift current to Śivideśa. 177 On his way back to Śrīkaṇṭha, the monkey met Añjana with his daughter Nandayantī whom the monkey took to be Devavatī. Then he ran away with the lady who fell down into the Hiraṇvatī river out of for and Añjana saw it. 179 So the Hiraṇvatī would run through the tract between the Yamunā and Śivideśa. There was a hill called Hiraṇyaṣṭhīva which formed the boundary of Plakṣa. 180 It is not quite impossible that the Hiraṇvatī with that portion of the Dṛṣadvatī which flows through the Phalakīvana and says that this river was known as Hirṇvatī in later days. 181

^{172.} Ancient Geography of India, p. 453.

^{173.} Vmn., 13. 20.

¹⁷³a. Cf. N.L. Dey, Op. cit., p.15. For Badari, see the Dhavala incription in JASB, 1841, p. 821.

^{174.} Vmn., 13. 20-22.

^{175.} Ibid., 38. 45-47.

^{176.} Vmn., 38. 9-10.

^{177.} Ibid., 38. 12. This Śivideśa is unidentified and should not be confused with the land of Śivas of the Rgveda which had capital at Śibipura, modern shorkot in the Jhang District of the Punjab. See The Age of Imperial Unity, ed. R. C. Majumdar, p. 160, note.

^{178.} Vmn., 38. 14-17.

^{179.} Bhagavata Purana V. 20. 4.

^{180.} Bhargava. Op. cit., p. 58.

^{181.} See above.

OBITUARY

Late Dr. S. Radha Krishnan

The All India Kashiraj Trust express their deep sense of sorrow at the passing away of Dr. Sarvepalli Radhakrishnan, the former President of India, on the 17th April, 1975, at the age of 85. Dr. Radhakrishnan's life was a life of selfless dedication to the cause of humanity. He was a successful teacher, orator, writer, educationalist, moralist, philosepher, humanist, diplomat, statesman, ambassador and President of the Republic of India. Search for truth and goodness was his life long mission. He and attached greatest importance to these two precious human values—truth and goodness. In an essay on Mahatma Gandhi he wrote "The greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in his search for truth and goodness".

He was the most renowned philosopher of our time. Though he has been considered as a great exponent of Indian philosophy, yet his philosophy was neither of the east nor of the west, it was a synthesis of both these systems of philosophy. Moreover, his philosophy, like that of Vivekanand, was blended with economics and man's material welfare. He symbolised the ancient wisdom of India, his philosophy permeated his life. His politics represented the politics preached by the ancient sages of India, for according to him the aim of the art and science of politics was to promote human welfare and happiness.

President Dr. S. Radhakrishnan had a great affection for the Chairman of the All-India Kashiraj Trust, Maharaja Dr. Vibhuti Narain Singh and evinced a deep interest in the Purāṇa-project of the Kashiraj Trust. Whenever he met the Maharaja or wrote to him he invariably inquired about the progress of the Purāṇa-work and specially about the progress of the critical edition of the Matsya Purāṇa being then edited by Dr. V. Raghavan. Whenever he visited Varanasi he generally stayed in the Nadesar House as guert of the Maharaja.

Dr. Radhakrishnan, as ambassador, procured for the Kashiraj Trust, the Russian translation of the Rāmacharitamānasa. During his vice-chancellorship of the Banaras Hindu University a great intimacy developed between him and the Kashi-Naresh.

Dr. Radhakrishnan's passing away has created a void which is most difficult to be filled. May his soul rest in enternal peace.

-Ramesh Chandra Dey

OBITUARY

Late Prof. W. Norman Brown

We express our profound grief on the sad demise of Dr. W. Norman Brown, Professor Emeritus of Sanskrit at the University of Pennsylvania, U.S.A., on April 22, 1975 at the age of 82. He was one of America's greatest Indologist and Sanskrit scholars. He had a great love for Sanskrit and Indian culture. He spoke of Sanskrit with affection and reverence.

His association with India dates from his early childhood when he lived with his missionary parents in Jabalpore, Madhya Pradesh. When in America, he visited India several times to study Sanskrit, Jain literature and Indian paintings. In 1954-55 he visited this country as a Fulbright scholar.

Dr. Norman Brown was appointed the first Chairman of the Pennsylvania University's South Asia Regional Studies Department in 1947, this Department devoted exclusively to the study of the Indian sub-continent. He also became the first President of the American Institute of Indian Studies in 1961, behind the establishment of which he was the driving force. The American Institute of Indian Studies. Poona, published in 1965 as its first Publication, the beautiful edition of the Mahimnastava (Praise of Śiva's Greatness) edited, translated and presented in illustrations by Prof. Norman Brown.

"There are few Americans" wrote Dr. M. Franda in the Hindustan Times, "Who Knew India as intimately as he did from his knowledge gained from years of language study in Indian institutions, from his extensive travels throughout the subcontinent and from his friendship with Indian leaders, established during the 1920s and 1930s when he was one of the lone American compaigners for India's independence".

I first met Dr. Norman Brown in 1964 in Delhi Session of the International Congress of Orientalist and acquainted him with our Purāṇa project. During his visit to Varanasi in January, 1969, for which he had always a special affection, he also paid a visit to the Purāṇa Department of the Kashiraj Trust alongwith

some members of the American Institute of Indian Studies, Poona, and American Academy, Ramnagar, Varanasi. He met His Highness, Dr. Vibhuti Narain Singh and showed keen interest in discussion with him on the Purāṇa project of the Trust. He wrote the following remarks in our 'Visitors' Book':

"The work of editing the texts of the Purāṇas, with English and Hindi translations is one of the important projects in the study of India's tradition. The volume of work involved in collecting, selecting and collating manuscripts is enormous, but is only a beginning. The judgement required to unravel the relationship of the manuscripts, the fine discrimination needed to determine the correct reading, and now, as in the case of the works being edited here, the mastery of other languages than the original essential to the making of the translations, all call for a rare combination of abilities".

These precious words of Dr. Norman Brown will serve as an advice and guidance for the scholars working in this important field. May we cherish his sacred memory for ever which may inspire and guide us in our onerous task and heavy responsibility.

-A. S. Gupta

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST (January-June., 1975) PURĀŅA-WORK

Varāha Purāņa

For the critical edition of the Varāha Purāņa we have completed collation of the 19 manuscripts, including the Bengali MS. from the Sanskrit college, Calcutta, and the Grantha MS. (microfilm). K. 6807, from the India Office Library, London. Inspite of our best efforts we have not been able to procure the Bengali MS. from the Bangiya Sahitya Parishad, Calcutta, the Kannada MS. from Udipi, Mysore and any Newari MS. from Nepal, as has already been mentioned before.

We had expected that there must be some Oriya script MS. of the Varāha-Purāņa in Orissa, and after our correspondence to different institutions in Orissa we came to know that there is such a manuscript in the Utkal University, Bhuvaneshwar. So we requested its Librarian to inform us about the nature of the manuscript and send us a transcript copy of the first two pages and the last two pages and the last colophon and the post-colophon statement from the said manuscript. We are very much thankful to the Librarian for his promptly acceeding to our request. But from the copy of the first and the last two pages and of the colophon received from him it is clear that the said manuscript is not of the Sanskrit text of the Varāha Purāņa, but of some Oriyā Varāha Purana written in the colloquial Oriya language, and the manuscript itself was copied in 1290 sala (i, e, in the last decade of the 19th century); it is a palm-leaf manuscript. It is in the form of interlocution between Sage Nārada and Īśvara or God Śiva, which took place in the Naimiśa forest, while the Sanskrit Varāha-Purana is in the form of the interlocution him between Goddess Bhūmi and God Varāha.

This Oriya manuscript of the Varāha-Purāņa may serve the purpose of the external evidence or testimonia for the purpose of the critical edition of the Varāha Purāṇa,

We would like to thank Shri Akbar Ali, Rajyapal, of Orissa, for his kind help and co-operation given to the Trust for getting necessary information regarding the Oriya MS.

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७५)

वराहपुराणम्

वराहपुराणस्य पाठसमीक्षात्मकसंस्करणस्य निमित्तमस्माभिः एकोन-विश्वतिहस्तलेखानां पाठसंवादकार्यं समाप्तम्। एषु हस्तलेखेषु एको हस्तलेखः कलकत्ता-संस्कृतकालेज इत्यतः प्राप्तः वङ्गलिपिहस्तलेखः आसीत् तथा 'इण्डिया आफिस लाइब्रे री लण्डन' इत्यतः प्राप्तः के० ६८०७ संख्याकस्य-ग्रन्थलिपिहस्तलेखस्य माइकोफिल्मप्रतिरिप आसीत्। यथा पूर्वं सूचितम-स्माकं सुप्रयत्नानन्तरमपि अस्माभिः कलकत्ता नगरस्य वङ्गीयसाहित्य-परिषदः वङ्गीयलिपिहस्तलेखः, उडुपि (मैसूर) मठस्थितः कन्नडलिपि-हस्तलेखः, तथा नेपालदेशात् नेवारीलिपिहस्तलेखः न लब्धाः।

अस्माभिः आशासितं यत् उत्कलप्रदेशे वराहपुराणस्य कोऽपि उत्कललिपिहस्तलेखः अवश्यमेव वर्त्तते। बहुभिः संस्थाभिः सह अस्माकं पत्राचारानन्तरं ज्ञातमासीद् यद् भ्वनेश्वरनगरस्थे उत्कलविश्वविद्यालये एको हस्तलेखोऽस्ति । अस्माभिः ग्रस्य विश्वविद्यालयस्य पुस्तकालयाध्यक्षः अस्य हस्तलेखस्य स्वरूपविषये सूचनार्थम् ग्राद्ययोः अन्तिमयोश्च द्वयोः द्वयोः पत्रयोः, अन्तिमपुष्पिकाभागस्य, तदनन्तरवर्तिभागस्य च प्रतिलिपिप्रेषणाय प्रार्थितः । पुस्तकालयस्याक्षमहोदयः तत्कालमेव अस्माकं प्रार्थनां पूरितवान् एतदर्थं वयं तस्य कृतज्ञाः स्मः । परन्तु आद्ययोः अन्तयोश्च द्वयोः द्वयोः पत्रयोः पुष्पिकायाश्च प्रतिलिपिभिरिदं स्पष्टमस्ति यदयं हस्तलेखः संस्कृत-वराहस्यपुराणस्य न वर्तते अपितु लौकिक उत्कलभाषायां निवद्धस्य कस्यापि-उत्कललिपिवराहपुराणस्य हस्तलेखोऽस्ति । एष हस्तलेखः १२६० 'साल' वर्षे एकोनिवशशताब्दचा अन्तिमे (दशके) लिखित:। एष ताडपत्रे लिखितो हस्त-लेखोऽस्ति । अस्मिन् हस्तलेखे नैमिषारण्ये संभूतः नारद-ईश्वर संवादोऽस्ति । संस्कृतवराहपुराणं तु भूमि-वराह-संवादरूपेण। स्ति । एष उत्कलहस्तलिपि-लिखितं वराहपुराणं वाराहपुराणस्य पाठसमीक्षात्मकसंस्करणस्य निमित्तं श्रन्तःसाक्ष्यरूपेण प्रयुक्तं भवितुं शक्यते ।

वयं उत्कलप्रदेशस्य राज्यपाल श्री अकवर ग्रलीमहोदयं प्रति कृतज्ञाः स्मः । अनेन महानुभावेन उत्कललिपिहस्तलेखस्य विवरणप्राप्तये न्यासाय साहाय्यं सहयोगं च प्रदत्तम् ।

The work of constituting the text, of preparing the critical apparatus, and of the English and Hindi translation of the constituted Sanskrit text is in progress, and we hope to send the matter to the Press by December.

Purāņa-Pāţha and Pravacana

According to the fixed schedule (vide Purāṇa III-2, pp.401f) the following Purāṇas were recited in the morning and the pravacana on them given in the evening:—

- 1. Kālikā-Purāņa from Feb. 12 to Feb. 20, 1975 in the Sumeru temple. The reciter was Pt. Govind Shastri Kelkar and the discources were given by Pt. Narain Shastri Kelkar.
- 1. Śiva-Purāņa from March 1 to 11, 1975 in the Dharmaśālā on the bank of the Gangā, where the Śiva-temple is situated. The reciter was Pt. Govind Shastri Kelkar and the discources were given by Pt. Sudhakar Dikshita.
- 3. The Adhyātma-Rāmāyaṇa from April 12 to 20, 1975 in the Janakpur temple. The reciter was Pt. Ramanugraha Sharma, and the discources were given by Pt. Ramalakshmaṇa Āchārya and Pt. Thakur Prasad Dvivedi.

Veda Pārāyaṇa

The complete texts of the Kṛṣṇa Yajurveda, Āpastamba-Śākhā, Taittirīya Brāhmaṇa, Taittirīya Āraṇyaka and the Taittirīya Upaniṣad were recited from memory by Pt. Varadaraj Sharma Ghanapathi in the Vyāsa temple of Ramanagar Fort from 12th February to 26th February, 1975 (Māgha, Śukla 1-15). At the successful conclusion of the Pārāyaṇa the dakṣiṇā of Rs. 1001) along with the ratna-kañkaṇa (Gold-bracelet) was given to the reciter and a dakṣiṇā of Rs. 101 was given to the śrotā (listener), Pt. Ramachandra Sharma Ghanapathi.

Scholars who visited the Purana Department

During this period Dr. V. Raghavan, and Dr. (Mrs) Elik S. Zannas of Athens, Greece visited our Purāņa Department and evinced great interest in its Purāņa work.

पाठनिर्घारणकार्यं, पाठान्तरिववरणनिर्माणकार्यं, समीक्षितसंस्करणस्य श्राङ्गलभाषायां हिन्दीभाषायां च अनुवादकार्यं संपाद्यमानानि वर्तन्ते । श्राणाऽस्ति यद् दिसम्बरमासे पुराणमिदं प्रकाणनार्थं मुद्रणालये दास्यते ।

पुराणपाठः प्रवचनं च

नियतपरम्परानुसारतः (द्र० पुराणम् ३.२ पृ० ४०१ इत्यादि) स्रघोनिर्दिष्टानां पुराणानां प्रातःकाले पाठोऽभूत् तद्विषये सायंकाले प्रवचनं चाभूत्।

१. कालिकापुराणम्

फरवरी १२, १९७५ दिनाङ्कमारम्य फरवरी २०, १९७५ दिनाङ्कं यावदस्य पुराणस्य पाठः सुमेरुमन्दिरे संवृत्तः । पुराणपाठकर्ता च पण्डित-गोविन्दशास्त्रिकेलकरमहोदय आसीत् प्रवचनकर्ता पण्डितनारायणशास्त्री-केलकर आसीत् ।

२. शिवपुराणम्

गंगातटे स्थिते धर्मशालाय। मवस्थिते शिवमिदरे मार्च १-११ दिनाङ्केषु ग्रस्य पुराणस्य पाठः प्रवचनं चाभूताम् । पण्डितगोविन्दशास्त्रि-केलकरमहोदयेन पाठः कृतः पण्डितसुधाकरदीक्षितेन प्रवचनं च कृतम् ।

३. ग्रध्यात्मरामायणम्

स्रप्रैल १२-२०, १६७५ दिनाङ्कोषु जनकपुरमन्दिरे स्रस्य पाठोऽभूत्। पाटकर्ता पण्डितरामानुग्रहशर्मा आसीत्। अस्य विषये पण्डितरामलक्ष्मणा-चार्येण पण्डितठाकुरप्रसादद्विवेदिना च प्रवचनं कृतम्।

वेदपारायणम्

रामनगरदुर्गंस्थिते व्यासमन्दिरं, आपस्तम्बीयशाखायाः तैत्तिरीय-ब्राह्मण-तैत्तिरीयारण्यक-तैत्तिरीयोपनिष्यसमन्वितस्य कृष्णयजुर्वेदस्य स्मृत्या-धारेण संपूणं पारायणं माघशुक्लप्रतिपत्तिथिमारभ्य पूणिंमापर्यन्तं (फरवरी १२-२६ १९७५) पण्डित वरदराजशर्मघनपाठिमहोदयेन कृतम् । पारायण-समाप्तौ रत्नकङ्कणयुता १००१) रूप्यकाणां दक्षिणा काशीनरेशै-हंस्ताक्षरितेन प्रमाणपत्रेण सह पारायणकर्त्रे प्रदत्ता । पाठश्रोत्रे पण्डितराम-चन्द्रशर्मघनपाठिमहोदयाय १०१) रूप्यकाणां दक्षिणा प्रदत्ता ।

पुराग्विभागे स्रागता विद्वांसः

श्रस्मिन् काले डा० वी० राघवन् महोदयः तथा यूनानदेशीय-एथेन्स नगरवास्तव्या श्रीमती डा० एलिकी एस० जनान्स महोदया पुराणविभागे आगतौ । ताभ्यां अस्मिन् कार्ये स्वरुचिः प्रदिशता ।

ACTIVITIES OF MAHARAJA BANARAS VIDYAMANDIR TRUST

Mangalotsava

The mangalotsava was celebrated this year on April 1-3, 1975 (Tuesday-Thursday) from 7 P. M. to 9 P. M. under the patronage of Maharaja Dr. Vibhuti Narain Singh in the Ramnagar Palace. On the first two days the programme of the vocal and instrumental music was gone through, which was organised by the students and staff of the Music college, B. H. U. On the third day a programme of dancing and music was performed by the students and staff of the Women's College, B. H. U. Both the programmes were very interesting and served as good cultural entertainment to the audience.

Teaching of Nyāya

Under the auspices of this Trust Nyāya system of Indian Philosophy is taught to anumber of deserving students of the Vidya Mandir Pāṭhaśālā, including Maharajakumara Shri Anant Narain Singh under the supervision of Pt. Rajeshwar Shastri Dravida.

Maharaja Banaras Vidya Mandir Museum

The Museum run by the Maharaja Banaras Vidya Mandir Trust and located in the Ramnagar Fort is visited by a large number of Indian and foreign tourists. On Sundays and Mondays elephant-rides are also provided. A special motor launch tour of Ganga and its ghats is arranged, by prior appointments, for the tourists.

An illustrated guide book is also available for sale in the Museum.

ACTIVITIES OF MAHARAJA UDIT NARAIN SINGH MĀNASA PRACHĀRA NIDHI.

Pārāyaṇa of the Rāmacaritamānasa.

The Navāhna pārāyaņa of the Rāmacaritamānasa was performed from May 12 to 19 (Vaišākha, Śukla 1-9) in the temple of Śrī Rāma at Chakia, District Varanasi. Mass recitation of the Rāmacaritamānasa was also held in the morning for nine days.

For all these nine days the Kathā of the Rāmacaritamānasa was also narrated in the Kālī temple of Chakia. His Highness Maharaja Dr. Vibhuti Narain Singh attended the Kathā all these nine days. Brahmins were fed on the conclusion of Kathā.

महाराज बनारस विद्यामन्दिरन्यासस्य कार्यविवरणम् मङ्गलोत्सवः

अस्मिन् वर्षे तत्रभवतां काशीनरेशानां डा० विभूतिनारायणसिंहमहोदयानां संरक्षणे रामगरदुर्गे अप्रैल १-३,१६७५ दिनाङ्केषु (मङ्गल-बुधबृहस्पतिदिनेषु) सायंकाले ७ वादनतः ६ वादनसमयेषु मङ्गलोत्सवः
सम्पन्नः । प्रथमदिवसे द्वितीयदिवसे च कण्ठसंगीतस्य वाद्यसंगीतस्य च
कार्यंक्रमः संपन्नः । एष कार्यंक्रमः काशीहिन्दुविश्वविद्यालयीयस्य संगीतमहाविद्यालयस्य अध्यापकैः छात्रैश्च संपादितः । तृतीयदिवसे नृत्यस्य
संगीतस्य च कार्यंक्रमः काशीहिन्दुविश्वविद्यालीयमहिलामहाविद्यालयस्य
अध्यापिकाभिः छात्राभिश्च संपादितः । उभाविप कार्यंक्रमौ अतीवरोचकौ
उपस्थितजनानां सांस्कृतिकमनोविनोदकारकौ च आस्ताम् ।

न्यायशास्त्रस्य ग्रध्यापनम्

अनेन न्यासेन न्यायशास्त्रस्याध्यापनस्य व्यवस्था कियते। न्याय-शास्त्रपाठशालायां महाराजकुमारेण श्रीग्रनन्तनारायणसिंहेन सह विद्या-मन्दिरपाठशालाया वहवः योग्याः छात्राः न्यायशास्त्रस्य अध्ययनं कुर्वन्ति। अस्याः पाठशालायाः पण्डितराजराजेश्वरशास्त्रिद्रविडमहोदयः निदेशकोऽस्ति।

महाराज बनारस विद्यामन्दिर संग्रहालयः

महाराज वनारस विद्यामिन्दर न्यासेन संचालिते रामनगरदुर्गस्थिते संग्रहालये बहवः भारतीया वैदेशिकाश्च यात्रिणः ग्रवलोकनार्थमागच्छन्ति । रिववासरे सोमवासरे च हस्त्यारोहणस्यापि व्यवस्था क्रियते । गङ्कानद्यास्तद् घट्टानां च अवलोनार्थं पूर्वसूचनाद्वारा यात्रिणां कृते मोटरनौकायानस्य ग्रापि व्यवस्था क्रियते ।

संग्रहालये विकयार्थं सचित्रा निदर्शनपुस्तिकाऽपि वर्त्तते ।

महाराज उदितनारायग्रासिंह मानसप्रचारनिधेः कार्यविवरणम् रामचरितमानसस्य पारायग्रम्

वैशाखशुक्लप्रतिपत्तिथिमारभ्य नवमीपर्यन्तं (मई १२-१६, १९७५) वाराणसीजनपदस्य चिकयानगरस्थे श्रीराममन्दिरे रामचिरतमानसस्य नवाह्मपारायणं संपन्नम् । नवसु दिवसेषु प्रातःकाले सामूहिकपाठः संपन्नः । नवसु दिवसेषु सायंकाले रामचिरतमानसस्य कथा सम्पन्ना जाता । कथा-वसरे तत्रभवन्तः काशीनरेशा डा० विभूतिनारायणसिहमहोदया यथापूर्वं प्रतिदिनं नियमितरूपेण उपस्थिता आसन् । कथासमाप्तौ ब्राह्मणभोजनस्यापि व्यवस्था आसीत् ।

ACTIVITIES OF MAHARAJA KASHINARESH DHARMA-KĀRYA NIDHI

The following institutions are run by this Trust:-

1. Maharaja Balwant Singh Degree College

This college at Gangapur is run by this Trust. It is affiliated to the Gorakhpur University and imparts education in Arts up to the Degree classes. The discipline and the results of the college have been excellent. In the examination of this year (1975) 72 student of B.A. Part I and 39 students of B. A. Part II will apper.

2. Raja Manasa Ram Law College, Raja Talab

This college was started from Nov. 23, 1974 (Aksaya Navamī tithi) as has already been mentioned in the last review. It is imparting education in law with a view to prepare lawyers who can work in the legal field with a sense of service to the needy.

Maharaja Ramaratna Kunwari Sanskrit Pāţhaśālā,

As mentioned previously, the Pathasala was established in 1923. It impars Sanskrit education in the traditional way. It prepares students for the Sanskrit examinations, upto the Uttara Madhyamā, of the Sanskrit University, Varanasi. The Pāthaśālā is running in the Fort. This year one student in Prathama, one in the Pūrvamadhyamā and two in the Uttara-madhyamā have appeared in their examinations. The results have not yet been declared.

Hindutva Magazine

The Dharmakarya Nidhi Trust donates Rs. 4,000 yearly towards the publication of the Hindutva which is published monthly in English under the auspices of the Viśva Hindu Dharma Sammelana. A special issue of this periodical on Nepal has been published in May on the auspicious occasion of the coronation of His Majesty King Birendra Bir Bikrama Shah held in February last.

Sammelan's Deigation to the coronation ceremony of His Majesty King Birendra of Nepal.

The Visva Hindu Dharma Sammelan, of which H. H. Maharaja Dr. Vibhuti Narain Singh is the President, decided to send a delegation of Pandits of Varanasi to Nepal on the auspicious occasion of the coronation of His Majesty King Birendra. The

महाराजकाशिनरेशधर्मकार्यनिधेः कार्यविवरणम्

श्रनेन न्यासेन अघोनिर्दिष्टाः संस्थाः संचाल्यन्ते--

१. महाराजबलवन्तसिंहमहाविद्यालयः गङ्गापुर, वाराणसी

गोरखपुरविश्वविद्यालयेन संबद्धो वाराणसीमण्डलस्य गङ्गापुरस्थाने स्थितः एषः महाविद्यालयः स्नातककक्षानां शिक्षाप्रदानं करोति । अस्य महाविद्यालस्य अनुशासनं परीक्षाफलं च उत्कृष्टे स्तः । अस्य १९७५ वर्षस्य भाविन्यां परीक्षायां बी०ए० प्रथमभागस्य ७२ छात्राः, बी०ए० द्वितीय भागस्य च ३९ छात्राः सम्मिलिताः भविष्यन्ति ।

२. राजा मनसाराम विधिविद्यालयः, राजातालाब

यथा पूर्वकार्यविवरणे सूचितं एष महाविद्यालयः अक्षयनवमीतः (२३ नवम्वर १९७४ दिनाङ्के) प्रारब्धः । अनेन महाविद्यालयेन शिक्षिता विधिज्ञाः साहाय्यार्हजनेभ्यः सेवाभावनया कार्यं कुर्वन्तु इति भावनया एष महाविद्यालयः विधिशास्त्रस्य शिक्षाप्रदानं करोति ।

३. महारानी रामरत्नकुँवरि संस्कृत पाठशाला, रामनगर

यथा पूर्वं सूचितमेषा पाठशाला १९२३ ईसवीये वर्षे स्थापिता आसीत्। एषा पाठशाला परम्परानुसारं संस्कृतविश्वविद्यालयस्य उत्तर-मध्यमापरीक्षापर्यन्तं शिक्षाप्रदानं करोति। पाठशाला रामनगरदुर्गे अवस्थिता अस्ति। अस्मिन् वर्षे प्रथमापरीक्षायामेकः छात्रः, पूर्वमध्यमापरीक्षायामेकः छात्रः, उत्तरमध्यमापरीक्षायां च द्वौ छात्रौ प्रविष्टा वभूवुः। अद्याविध परीक्षाफलं घोषितं नास्ति।

'हिन्दुत्व' पत्रिका

विश्वहिन्दुधर्मसम्मेलनस्य संरक्षणे ऑग्लभाषायां प्रतिमासं प्रकाशि-तायै 'हिन्दुत्व' नाम्न्यै पत्रिकायै प्रकाशनव्ययार्थं महाराजकाशिनरेशधर्म-कार्यनिधिन्यासेन चतुर्णां सहस्राणां रूप्यकाणां वार्षिकी सहायता प्रदीयते । अस्याः पत्रिकाया एको ब्रङ्कः गते मई मासे 'नेपाल' विशेषाङ्करूपेण प्रका-शितो जातः । एष विशेषाङ्कः गते फर्वरीमासे सम्पन्नस्य तत्र भवतां नेपाल-नरेशानां श्रीवीरेन्द्रविकमशाहदेवानां शुभाभिषेकस्य अभिनन्दनरूपेण प्रकाशितः आसीत् ।

नेपालनरेशानामिमषेके विश्वहिन्दुधर्मासम्मेलनस्य प्रतिनिधयः

तत्र भवन्तः काशिनरेशा डा० विभूतिनारायणसिंह महोदया विश्वहिन्दुधर्मसम्मेलनस्य ग्रध्यक्षाः सन्ति । तत्र भवतां नेपालाधिपतिनां श्रीवीरेन्द्रविक्रमशाहदेवानां राज्याभिषेकस्य शुभे ग्रवसरे विश्वहिन्दुधर्मसम्मेल-नेन काशीनगर्याः पण्डितानां एकं प्रतिनिधिमण्डलं तत्र प्रेषणार्थं निश्चितम् । delegation consisting of the General Secretary of the Sammelan, Prof. S. L. Dar and three Pandits including the Mahanta of the Kashi Viśveśvara temple from Varanasi reached Kathmandu (Nepal) on the 22nd Feb., 1975. According to the instructions from the authorities on the 23rd Feb. the delegation deposited the presents for His Majesty in Palace Office for His Majesty's perusal. The presents consisted of an ivory casket, which the Sammelan's President Kashineresh Dr. Vibhuti Narain Singh had presented and which contained the sammanapatra in Sanskrit verses written on silk.

The coronation was fixed for the 24th February morning at 8-35 A. M. in the Hanuman Dhoka Palace. The coronation rituals commenced amidst the chanting of Vedic hymns. Exact at 8.35 Rājaguru crowned the king. At about a quarter past 9 Their Majesties the King and the Queen took their seats on the golden throne. The Rajaguru then handed to His Majesty the royal emblem, the Sceptre and the Sword.

The Viśva Hindu Dharma Sammelan's Delegation and the other Pandits who had come on the occasion stood up in a line, according to the instructions, to meet their Majesties as they came out of the Palace. Their Majesties came out to go to the temples and met each one of them. The delegation presented to His Majesty the golden Gota garland, the Vibhūti of God Viśvanātha, and the flower garlands from Viśvanātha temple. The King applied the Vibhūti on his forehead and wore the flower garlands when proceeding to visit the temples.

The Delegation returned to Varanasi on the 26th February. Activities organized on the occasion of the birthday ceremonies of Maharaj Kumar Shri Anant Narain Singh

The birthday ceremonies of Maharaj Kumar Shri Anant Narain Singh were performed on January 23 to 27, 1975. On this auspicious occasion the following activities were organised under the auspices of the different Trusts:

Physical culture competition

Under the auspices of maharaja Prabhu Narain Singh Physical Cultural Trust, an inter-school physical culture competion comprising of various kinds of sports was organized on the 23rd and 24th January. Students of the local basic and junior schools and the Vidyā Mandir Pāṭhaśālā participated and prizes were given to तदनुसारं श्रीशिवनन्दनलालदरमहोदयस्य नेतृत्वे त्रयाणां पण्डितानां, यस्मन् श्रीविश्वनाथ मन्दिरस्य प्रधान 'महन्त' सम्मिलितः आसीत्, एकं प्रतिनिधिमण्डलं २२ फर्वरी १९७५ दिनाङ्के काठमाण्डूनगरं गतम्। तत्रत्यानामधिकारिणां निर्देशानुसारं प्रतिनिधिमण्डलेन तत्रभवद्भयः तेषामवन्लोकनाय समुपनीतमुपहारः २३ फरवरी १६७५ दिनाङ्के समर्पितः। उपहारास्तु तत्रभद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः समर्पिता आसन्। हस्तिदन्तनिर्मितमञ्जूषायुक्ते कौशेयवस्त्रे शुभाभिषेका-वसरे नेपालनरेशानां महाराजवीरेन्द्रदेवस्य संस्कृतश्लोकरूपा प्रशस्तिरेव उपहाररूपेण प्रेषिता ग्रासीत्।

ग्रिभिषेकसमयः २४ फरवरी १९७५ दिनांके हनुमाढोकाप्रासादे प्रातःकाले द ३५ वादनकाले निश्चितः आसीत्। राज्याभिषेकमहोत्सवः वैदिकमन्त्राणां पाठेन सह प्रारब्धो जातः। निश्चिते द ३५ वादनकाले राजगुरुः महाराजं नेपालनरेशं मुकुटमण्डितमूर्धानमकरोत्। ९.१५ वादनकाले महाराजः महाराज्ञो च हिरण्मये सिहासने ग्रिधरुढौ ग्रास्ताम्। राजगुरुः महाराजाय राज्यचिह्नम्, राजछत्रम् ग्रीसं च समर्पयामास।

विश्वहिन्दूधर्मसम्मेलनस्य प्रतिनिधयः अन्ये च पण्डिताः निर्देशानु-सारं राजदम्पत्योः प्रासादात् वहिरागमनकाले दर्शनार्थं पंक्तिबद्धा स्थिता आसन् । राजदम्पती मन्दिरदर्शनार्थं प्रासादाद् वहिरागतौ पृथक्-पृथक् च सर्वेः प्रतिनिधिभिर्मिलितौ । प्रतिनिधिमण्डलेन राजदम्पतीभ्यां स्वर्णगोटा-मयो माला, विश्वनाथमन्दिरस्य विभूतिः पुष्पमयी माला च सम्पिताः । महाराजेन विभूतिः स्वमस्तके लिम्पिता पुष्पमाला च सम्मानपूर्वकं कण्ठे घृता ।

प्रतिनिधियः २६ फरवरी १६७५ दिनाङ्के काशीं प्रत्यावृत्ताः ।

महाराजकुमार श्रीअनन्तनारायणिसहमहोदयस्य जन्मदिवसावसरे सम्पन्नानि कार्याणि

महाराजकुमार श्रीग्रनन्तनारायणसिंहमहोदयस्य जन्मतिथिकृत्यानि २३-२७ जनवरी १९७५ दिनाङ्केषु संपन्नानि । अस्मिन् शुभे अवसरे अधोनिर्दिष्टानि कृत्यजातानि विविधानां न्यासानां संरक्षणे संपन्नानि—

शारीरिकव्यायामप्रतियोगिता

महाराज प्रभुनारायण सिंह फिजिकल कल्चरल न्यासस्य संरक्षणे २३, २४ जनवरी १६७५ दिनाङ्कयोः विविधकीडामयी अन्तर विद्यालयीय प्रतियोगिता आयोजिता आसीत् । अस्यां प्रतियोगितायां स्थानीय प्रारम्भिक-माध्यमिक विद्यालयानां विद्यामन्दिरपाठशालायाश्च छात्राः सम्मिलताः

the winners. The Mallakham exercises demonstrated on this occasion by the Konabhatta Vyāyāmaśalā, Varanasi, were very interesting.

Vedic Bālaka Vasanta Pūjā

On the 24th January sixteen Vedic students under 15 years of age from Varanasi orally recited the Vedic Mantras in the Devī temple of the Ramnagar Fort in the morning, when the main birthday ceremony rites were performed. This Vasanta Pūjā was performed under the auspices of Maharaja Banaras Vidya mandir Trust. Daskṣiṇā wasgiven to the Vedic students.

Painting competition

A painting (Gitrakalā) comptetition was held on the 25th January under the auspices of the Maharaja Banaras Vidya mandir Trust in which students of the Primary and middle classes of the local schools participated. The paintings were judged by the judges from the Banaras Hindu University. Prizes were given to the participants.

Painting School

In order to arrange for the instruction in painting, twice a week, for those local students who were specially interested in learning painting, a Painting School was started by the Vidyā Mandir Trust in the Ramnagar Fort, which was inagurated by the District Magistrate of Varanasi, Shri B. P. Sahani, on 19.1.75.

Bāla Melā

A Children's Fair including a Baby Show was arranged on the 25th January under the auspices of Kashi Naresh maharani Dharma Kārya Nidhi Trust. Sweets were distributed to about 4000 children of local schools and of Ramnagar and neigabouring villages. About 400 clothes were also distributed to poor children under five years of age.

Bāla Śāstrārtha

Under the auspices of the Maharaja Banaras Vidya Mandir Trust a Bāla-Śāstrārtha on Nyāya was organized on the 27th January under the supervision of Pandit Rajeshwar Sastri Dravida. The children of the Vidyā Mandir Pāṭhaśālā and Udyana Pāṭhaśālā took part in the Śāstrārtha. Prizes were given to them in the form of cash and books.

वभूवुः । विजेतृछात्रेम्यः पुरस्काराः प्रदत्ताः । अस्मिन्नवसरे वाराणसीस्थया कोणभट्टव्यायामशालया प्रदर्शिताया मल्लखम्भक्रीडायाः प्रदर्शनमतीव रोचकमासीत ।

वंदिक बालक-वसन्त-पूजा

२४ जनवरी १६७५ दिनाङ्के वाराणस्याः ऊनपञ्चदशवर्षीया षोडश वैदिकछात्रा रामनगरदुर्गस्थित देवीमन्दिरे प्रातःकाले मौखिकरूपेण वैदिकमन्त्राणां पाठमकुर्वन् । अस्मिन् एव समये जन्मदिवसस्य मुख्यं कृत्यं सम्पन्नमभूत्। एषा वसन्त-पूजा महा राजवनारसविद्यामन्दिरन्यासस्य संरक्षणे संपन्ना जाता । न्यासेन वैदिकवालकेम्यः दक्षिणाः प्रदत्ताः ।

चित्रकला-प्रतियोगिता

महाराजवनारसविद्यामिन्दरन्यासस्य संरक्षणे २५ जनवरी १६७५ दिनाङ्के एका चित्रकला प्रतियोगिता आयोजिता आसीत्। अस्यां प्रतियो-गितायां स्थानिकपाठशालानां प्राथमिकमाध्यमिककक्षाणां छात्राः सम्मिलिता आसन्। चित्राणां परीक्षणं काशीहिन्दुविश्वविद्यालयतः आगते परीक्षकैः कृतम । प्रतियोगितायां सम्मलितेभ्यः पुरस्काराः प्रदत्ताः ।

चित्रकला विद्यालयः

प्रतिसप्ताहं द्विवारं तेषां स्थानीयछात्राणां कृते येषां चित्रकलायां रुचि-रस्ति विद्यामन्दिरन्यासेन चित्रकलापाठशाला प्रारब्धा । अस्याः पाठशालाया उद्घाटनं वाराणसीजनपदस्य जिलाधीशेन श्रीसाहनीमहोदयेन १९ जनवरी १९७५ दिनाङ्के कृतम्।

बालमेला

२५ जनवरी १९७५ दिनाङ्के महारानी काशीनरेशधर्मकार्यनिध-न्यासस्य संरक्षणे बालमेलाया वालप्रदर्शनस्य च आयोजनमासीत्। स्थानिक विद्यालयानां छात्रेभ्यः रामनगरस्य तत्समीपवर्तिग्रामाणां च प्रायेण ४००० बालकेम्यो मिष्ठान्नं वितरितम् । ऊनपञ्चवार्षिकेम्यो ४०० निर्धन-वालेभ्यो वस्त्राण्यपि प्रदत्तानि ।

बालशास्त्रार्थः

महाराज बनारसविद्यामिन्दर-न्यासस्य संरक्षणे २७ जनवरी १६७५ दिनाङ्के पण्डितराजराजेश्वरशास्त्रिद्रविड्महोदयस्य निरीक्षणे नव्य-न्यायविषये वालशास्त्रार्थः सम्पन्नः । शात्रार्थे विद्यामन्दिरपाठशालाया उद्यानपाठशालायाश्च छात्राः सम्मिलिता आसन् । तेभ्यो द्रव्यरूपेण पुस्तक-रूपेण च पूरस्काराः प्रदत्ताः

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Generally, dry leaves, flowers and fruits are not to be offered to deities. On the other hand, Dhātrī, Khadira (Acacia catechu), Bilva and Tamāla, even though dry, are considered auspicious for worship. The lotus and Amalaka can be used even three days after (culling). Tulasī and Bilva are considered to be pure any time. One should not offer any flower with its face turned down.

Praṇāma (reverential salutation) is of two types, viz., Aṣṭāṅga Praṇāma and Pañcāṅga Praṇāma. That in which the eight parts, viz., hands, legs, knees, chest, forehead, eyes, mind and speech are surrendered, is known as the Aṣṭāṅga Praṇāma; that in which the five parts, viz., hands, knees, chest, forehead and speech are surrendered, is known as Pañcāṅga Praṇāma.

Pradakṣiṇa (reverential circumambulation) is performed in various ways according to the deity worshipped. If the deity is Viṣṇu, one has to make four pradakṣinas; if Durgā, one; if Śiva, half; if Sun, seven; and if Gaṇeśa, three.² One should not accept leaves, flowers, fruits and water used in Śiva worship; on the other hand, every thing that comes in contact with Śālagrāma is held to be sacred. The mode of worship described by the Nārada is as given below:

The worshipper draws a triangle of quardangle on the ground to his left. sanctifies it by sprinkling water and chanting the astramantra, worships it. meditates on Adhāraśakti (supreme power), worships 'Agnimanḍala' (the sphere of fire), keeps camasa (a vessel) before him, meditates on 'Sūryamanḍala' (the orb of the Sun), chants 'Vilomamātṛkāmālāmantra', fills the camasa with water and worships 'Indumanḍala' (the orb of the Moon) invoking all the tīrthas (holy waters) in the camasa. He converts the water into nectar with the "dhenumudrā' (a manual gesture resembling the teats of a cow) and covers the vessel chanting 'kavacamantra' (the protective spells). He washes the vessell chanting the astramantra and the Gāyatrī eight times. The procedure mentioned is known as fundamental worship.

Then he sprinkles water all over before him and draws a triangle and puts it into a hexagon, a circle and a square. He sprinkles water on it and fixes the figure with 'sankhamudra' (the manual gesture resembling a conch-shell). In the four corners of the figure he worships the four parts of body, viz., heart, etc.,

^{1.} N, I. 67. 60-69.

^{2.} N, I. 67. 103-105.

^{3.} N, I. 123-124,

the eyes in the middle and the astra on the sides. He worships the 'Adharasakti' in the middle part of the triangle chanting the 'mulakhandatrayamantra'. He keeps a tripod over the figure and worships it chanting the mantra 'mam vahnimandalaya', etc. He washes the śankha chanting the mantra 'Om klim mahājalacarāya', etc., and worships it chanting the mantra 'Om Arkamandalaya', etc. The śankha is filled with water chanting the 'mātrkāmantra' (letters of the alphabets). The 'Arkamandala' and the 'Indumandala' are worshipped invoking tirthas and chanting the mantra 'Gange ca vamune', etc. He converts the water into nectar performing the 'gomudra' (dhenumudra), covers it with the 'matsyamudra' (the manual gesture resembling fish) and the 'kavacamantra' and protects it with 'avagunthanamudra' (the manual gesture resembling mantle) chanting the 'astramantra'. Then he meditates on the family God, performs the mudras like sankha, musala, cakra, paramīkaraņa, yoni and mahāmudrā. Then he worships the deity with flowers, sandal paste, etc. chanting the 'mūlamantra' (the principal mantra) and Gayatri eight times. He keeps the prokṣaṇī (the vessel containing holy water) before him, takes water from the śankha, pours it in the proksanī, sprinkles himself three times with water chanting mantras 'Om tattvatmane namah'. 'Om vidyātattvātmane namah', 'Om sivatattvātmane namah' or chanting the mulagayatri He sprinkles water on the circle and offers flowers and the whole grain rice. He keeps the vessel containing padya (water for washing the feet), arghya (water respectfully offered for washing hands), acamaniya (water for sipping) and madhuparka. He adores the Pithasaktis (altar deities) of different coloured clothes Holding flowers in his palms, he meditates on his deity, chants the mantra 'Atmasamsthamayam śuddham', etc., and offers the upacāras (customary obeisance) viz., padya, arghya, acamaniya, madhuparka, punaracamniya (sipping of water again), sneha (oil), snāna (bath), abhişeka (consecrating by sprinkling water), vastra (cloth), uttarīya (upper garment), gandha (perfumes and sandal paste), puspa (flower), dhūpa (incense), dīpa (illumination), naivedya (offering of food), and Tambūla (betel-leaf). Then he prays facing east.

While offering flowers, the mantra 'Abhīṣṭasiddhim me dehi', etc., is to be chanted. Naivedya consisting of four kinds of food, betel leaves with Pūga (betel nut), Khadira (Acacia catechu), cūrṇa (lime), karpūra (camphor), sugandha (perfumes), and puṣpāñjali

(palmful of flowers) is offered. He also worships the deities Indra, etc., presiding over the eight directions, with their vehicles and weapons. This is followed by offering of arati (waving lights before the image). He takes water from the conch shell, sprinkles it all over the ground, and performs a dance raising his hands. Then he bows before the God and meditates upon him. He prepares a vedī (altar), cleans it, offers worship to it and places fire upon it. Meditating upon his deity he performs homa (sacrifice) with four oblations of ghee into the fire and 25 oblations with ghee, rice, oil and porridge. He also performs worship with offering of sandal paste, etc., chanting the 'vyāhrtimantras'. Afterwards, he invokes the deity in the idol and performs visarjana (sending off) of the fire. Then he offers water for sipping to the fire. Bali (oblation of food) of the remaining havisyanna (oblation) mixed with sandal paste, flowers and the whole grain rice is then offered to all the deities and also to all living beings. With the 'dhenumudra' he converts the water into nectar and offers it to the deity for sipping. He performs udvāsa (banishment) and again transfers the deity to the image. He offers naivedya to the 'ucchistabhojis (the deities who eat the remnants of food). Recalling the rsis of mantras, he performs nyasa and chants mantras. Turning his face aside, he offers arghya and worships his deity with flowers and other articles. Then he repeats hymns in praise of his deity and submits himself to his deity and begs to be excused for his faults. He chants the mulamantra, performs visariana of his deity and offers flowers to his deity. With the 'samhāramudrā' (a particular posture in the Tantra worship), he consecrates the deity in his heart through the Susumna. He smells the rest of the flowers and sets them aside. He sips the tirtha chanting the mantra 'Akalamrtyuharanam', etc., and partakes of the naivedya. Then he offers the daily oblation of food to Vaiśvadeva, etc., feeds the Brahmanas and takes his food in the company of his people. Then he engages himself in attending to the reading of the Puranas, etc1.

^{1.} N, I.67. 1-140.

CHAPTER V

Philosophy in the Nārada Purāņa

The Cosmogony

The account of creation, which, differs from the philosophical material of many Purānas like Vāyu, Viṣṇu, Kūrma and Skanda, is dealt with under Sarga.¹

The Naradiya account of creation is as follows: Manasa, the first eternal being, is the root cause of the whole universe. He first created the great ether (sky); from the sky arose water, from water the wind and the fire, and from the wind and the fire, the earth. Then he created a celestial lotus from which was born Brahmā also called Ahamkāra (ego). In fact, the creator of Ahamkāra is Bhagavān Visnu, known also as Ananta. He is omnipresent; wind is his breath and sky his head. He himself assumed the form of Brahma. The earth is the bottom of the lotus, and its Karnikā (pericarp or helm) is the mount Meru. The explanation of the origin of the universe is given thus: From the static sky arose water as darkness. As a vessel, when filled with water, produces sound, so surging waters from the ocean, pressing against the sky, created the noisy wind. Friction between the wind and the water produced fire. The contact of fire, water and wind gave rise to a sort of liquid which solidified into the earth. The animal body is made of the five great elements, and their functions in the body are: the sky provides cavity spaces, the fire heat, water liquid sap, and the earth the solid body mass. A similar theory is propounded in the case of plants as they have all the five Jnanendriyas (organs of knowledge) and life also. Because the stumps experience pleasure and pain and grow even when cut, they must have a living soul. The five great elements cooperate with the winds, fan the fire in the body and the fire is constantly kept burning as in an oven3.

The Mahābhārata also gives an identical view on this subject but with slight variations. "The characterisation of the Supreme

^{1.} Cf. The Five Characteristics of the Narada Purana discussed already.

^{2.} N, J 42.

Being as Viṣṇu and the mythological description of Viṣṇu as creating the lotus and Brahmadeva fit in with the theistic and mythological character of the Nāradīya Purāṇa which is a sectarian Vaiṣṇavaite work."

Elsewhere, while speaking about the origin of the universe, Nārada says that Viṣṇu, the Supreme God, at first manifested himself in the forms, Prakṛti, Puruṣa and Kāla (time). The Prakṛti, who is nothing but the Śakti (power) of Viṣṇu and known by the various names like Durgā, Bhadrakālī, Vidyā, Avidyā, Parā Māyā, etc., when agitated by Puruṣa, gave birth to Mahat (the great), and the universe evolved through the following stages: Buddhi, Ahamkāra, Indriyas and the Mahābhūtas.

It seems that here Nārada follows the Sānkhya-Vedānta system of explaining the origin of the universe. Here again, the characterisation of *Prakṛti* or Māyā as the Śakti of the Supreme God Viṣṇu, shows the Vaiṣṇavite character of the Purāṇa.

The individual Souls

The Jiva (life) is eternal and does not perish on the destruction of the body. The soul itself is the enjoyer of all the gunas like smell, noise, etc., and also of pleasure and pain. Just as the fire, subtly dormant in the fuel, becomes imperceptible after the fuel is burnt, so also the soul, though it exists, cannot be perceived after the destruction of the body. When the five great elements wither away, the body perishes and the soul goes out. It can be seen by one who is abstemious in food, pure minded and who concentrates his mind on the soul in yogic contemplation.³

The Soul is referred to as 'Jīva'. The Brahman, the world soul, is not met with here. The text is identical with that of the Mahābhārata.4

Adhyātmam

Adhyātman means knowledge regarding the Ātman, knowledge about the relation between Ātman and the world. In the

^{1.} Mbh, XII. 175. 1-37; 176. 1-17; 177. 1-39: 178. 1-17; Purāņa, V. 2. pp. 280-290.

^{2.} N, I. 3. 1-33.

^{3.} N, I. 43. 1-49.

^{4.} Erich Frauwallner, 'Geschichte der indischen Philosophic' 1 Band pp. 129-132; Mbh, XII. 179. 1-15; 180. 1-30; Purāṇa, V. 2. pp. 289-292.

end, five great elements, which are mingled with the body, join with the respective elements as waves in the ocean. But the soul enters another body and takes birth as a human being, an animal or a bird and the like, to enjoy the effect of Karma (action).

The five sense organs are formed of the five great elements, the sixth psychical organ is the mind, and the seventh is Buddhi. Among them Buddhi is the most important organ. The eighth is Kṣetrajña, i. e., the soul. The bondage of the soul depends upon the three bhāva: (states), viz., Sāttvika, Rājasa and Tāmasa, of Buddhi. It seems that the soul is affected by contact with Buddhi and entangled in the pleasure and pain, but, actually, the soul is unaffected by these, and stands aloof as a witness. All the activities are really based on the bhāvas of Buddhi only. When by practising Yoga one gets control over his senses, he becomes conscious of the true nature of the soul and recognises that pleasure and pain belong only to the earthly nature.

The Mahābhārata also gives a similar description about Adhyātmam².

Mokşadharma

Mind and the other five sense organs are called jñānendriyas.

The five Karmendriyas (organs of action) are hands, legs, genital organ, anus and the organ of speech. In all, thus, there are eleven organs. In action, the sense, the sense-object and the subject (mind) work together. Thus, if one hears a sound, the sense of hearing, the object. i. e., sound, and the mind work together. Similarly all the sense-organs work together. These are divided into three, viz., Sāttvika, Rājasa and Tāmasa. One who knowns the principles of salvation and those of controlling the sense organs understands the soul, and acts without any expectation, and thus attains final salvation.

This account occurs in the Mahābhārāta with some variations. This text in one Purāṇa, which according to the Mahābhārata, is 'the Deliverance in the Sānkhya way' probably represents the early phase of the classical Purāṇic Sānkhya.4

- 1. N, 1. 44. 21-82.
- 2. Mbh, XII. 187. 1-60; Purāņa, V. 2. pp. 296-299.
- 3. N, I. 45. 50-87.
- 4. Purāņa, V. 2. p. 302.

Yoga

Yoga is divided into two: Karmayoga and Jñānayoga. Without Karmayoga, Jñānayoga cannot be attained. One engaged in Karmayoga should worship Viṣṇu. Ahimsā, Satya, Akrodha (non-irritability), Brahmacarya, Aparigraka, Īrṣyā-tyāga (abandoning of jealousy) and Dayā (kindness) should be observed by a Karmayogī as well as by a Jñānayogī.¹ One who worships Viṣṇu by chanting hymns and prayers is called a Karmayogī. Observance of vratas (vows), hearing the recital of Purāṇas, worship of Viṣṇu, etc., form Karmayoga.

One who gets rid of all kinds of ambitions and desires, and keeps the mind on Lord Viṣṇu alone, i.e., the ultimate reality in the world, becomes free from all kinds of sins and in the end attains the final salvation.

The Atman (soul) is of two kinds: Para (higher) and Apara (lower). The Para is the Nirguna, absolute Brahman; the lower is the self endowed with Ego; the realisation of the identity of the two in Yoga².

One who drives away Ajñāna (ignorance) and gains knowledge should concentrate upon Parama Ātman, the un-manifest, pure and omnipresent.

The diversity in the nature of the Parama Atman is created by Māyā (delusion). Hence, Māyā should be overcome by a Mumukṣu (one who yearns for mokṣa) by resorting to Yoga. The yogī destroys ignorance by practising yoga.

The eight Angas (aids) of Yoga are the well known Yama, Niyama etc.⁴ According to Patanjali, the Yamas are Ahimsā, Satya, Asteya, Brahmacarya and Aparigraha. These are enumerated by the Kūrma and the Agni Purāṇas.⁶ To these five the Nāradīya adds two more, viz., Akrodha and Anasūyā.

^{1.} N. I. 33. 31-36.

^{2.} N. I. 33.50-57.

^{3.} N, I. 33.37-72.

^{4.} N. I. 33.73-75.

^{5.} Ys, 30.

^{6.} K, II. 11; Ag, 372; Ag. A Study, p. 221.

Tapas, Svādhyāya, Santoṣa, Śauca, Hari-Pūjana (Viṣṇu worship) followed by Sandhyopāsanā (daily worship of the twilights) are the Niyamas.¹

The Niyamas, according to Patañjali, are Sauca, Santosa. Tapas, Svādhyāya and Īśvarapraṇidhāna. The Kūrma and the Agni Purāṇas displace Iśvarapraṇidhāna by Iśvarapūjana (worship of God), which is an indication of their theistic tinge. The Nāradīya goes a step further and states more specifically Hariworship.

Emaciation of the body by the observance of Cāndrāyaṇa, etc., is Tapas, one of the accessories of Yoga. The Japa (chanting) of Praṇava, Upaniṣad, the mantras of 12 and 8 letters, Mahāvākya, etc., is Svādhyāya, which is essential for the attainment of the knowledge regarding Yoga. By Svādhyāya alone, without practising Yoga, one is freed from the sins, and the gods are propitiated. By giving up Svādhyāya, however, the knowledge of Yoga cannot be gained. Japa can be Vācika, Upāmśu, or Mānasa, every succeeding one being superior to the one preceding. The clear chanting of the mantra is called Vācika; if the chanting is accompanied with Vivecana (discrimination) of the words, it is called Upāmśu; the chanting accompanied by Vicāraṇā (consideration) of their meaning is called Mānasa.⁵

The definition of the three kinds of Japa, given by the Kūrma⁶, is as follows: Reading clearly and audibly is known as Vācika; Japa is known as Upāmśu, where only the lips move, but no sound is heard; in the third type of Japa, i.e., the Mānasa, the lips do not move and the words are only thought of (accompanied by the thinking of their meaning). Santoṣa is the feeling of satisfaction over what (wealth) comes of its own accord. The Śauca can be Bāhya (external) or Ābhyantara (internal). The cleaning of body by soil, water, etc., is called Bāhya. The purification of

^{1.} N, I. 33.87.

^{2.} Ys, 32.

^{3.} K, II. 11; Ag, Ch. 372.

^{4.} Haripūjana.

^{5.} N, I. 33. 92-95.

^{6.} K, q. in the Yogasārasangraha of Vijnānabhikṣu ed. by Vaze, p. 43.

the mind is known as Abhyantara. By the worship of Hari, by Manas (mind), Vāk (word) and Karma (act), by means of Śravaṇa (hearing), Śtuti (praise) and Pūjana (worship), the unflinching devotion to Hari attained by one, is known as Hari-Pūjana.

The 30 Āsanas referred to in the Nārada Purāņa are: Padmaka, Svastika, Pīṭha, Saimha, Kaukkuṭa. Kauñjara Kaurma, Vajra, Vārāha, Mṛgacailika, Krauñca, Nālika, Sarvatobhadra, Vārṣabha, Nāga, Mātsya, Vaiyāghra, Ardhacandraka, Daṇḍa, Vāta, Śaila, Śvabhra, Maudgara, Mākara, Traipatha, Kāṣṭha, Sthāṇu, Vaikarṇika, Bhauma and Vīra.

The nāḍī situated on the right side of the beings is known as Piṅgalā. It is known as Piṭṛyoni and is presided over by the Sun. The one, on the left side, is Iḍā, presided over by the Moon and known as Devayoni. In the middle of these two nāḍīs is situated the extremely subtle nāḍī, the Suṣumnā, which is presided over by Brahmā. Pṛāṇāyāma is known as Recaka when the air is exhaled; Pūraka, where air is inhaled. The exhaling and inhaling of the air are done through the left and right nāḍīs respectively. When the air is taken in (the lungs) and held there as if in a full pot, the Pṛāṇāyāma is known as Kumbhaka. The state of emptiness (of the lungs) is known as Śūnyaka.¹

Yājñavalkya² makes a three-fold distinction of Prāṇāyāma based on the duration of the breath control, viz., Pūraka, Kumbhaka and Recaka, the succeeding one being superior to the preceding one. Their duration is of 12, 24 and 36 mātrās (units of measure) respectively.

According to Nārada, the control of breath, which is attained by incessant practice, is Prāṇāyāma. It may be Sabīja or Abīja. Again, the control of the airs, Prāṇa and Apāna, which are in conflict with each other, is the third type. Furthermore, Prāṇāyāma can be Sagarbha-with the accompaniment of Japa and Dhyāna, or Agarbha-without the same. Here Sagarbha is considered as the better of the two. Japa is explained by the

^{1.} N, I. 33. 117-126.

^{2.} q, by Vijñānabhikṣu, Yogasārasangraha, p. 41.

^{3.} N, I. 47. 16-17.

^{4.} N, I. 33. 119.

Kūrma Purāņa as the muttering of Gāyatrī with the Praņava and the Vyāhṛtis. During a Prāṇāyāma, three such mutterings are performed.¹ Pratyāhāra is the control of sense organs which are immersed in mundane affairs (which come in contact with external objects). One who strives to concentrate his mind in Dhyāna without reining the sense properly is a fool; never will he succeed in achieving concentration.

Dhāraṇā is the fixation of the controlled sense-organs accompanied with the identification of all objects with the Ātman. Dhyāna is the perfect meditation upon God, and Samādhi is the delight felt from the realisation of the identity of the self and the Parama Ātman².

Dhāraṇā, according to the Kūrma Purāṇa, is contemplation on God in regions like the lotus of the heart, navel, centre of the head, mountain top, etc, accompanied by the concentration of mind. The duration of Dhāraṇā is 12 Prāṇāyāmas, Dhyāna is of 12 Dhāraṇās and 12 Dhyānas make Samādhi. According to the Viṣṇu Purāṇa, Dhyāna is 'the one pointed succession of the apprehension of the Lord's form, unmixed with another idea'. In the Narasimha Purāṇa the contemplation of Viṣṇu is described in connection with Dhyāna. The Viṣṇu Purāṇa calls Samādhi as an act 'when the mind grasps as a result of dhyāna the real nature of that (the Paramātman) in which there is absence of the separate apprehension (of the object to be meditated upon, the act of meditation and meditator)".

Nārada describes another type of Dhyāna according to which Nārāyaņa in Praņava form should be meditated upon by chanting the Praṇava. The constituents of Praṇava are explained thus; Akāra is Brahmā, Ukāra is Viṣṇu, Makāra is Rudra and Ardha

^{1.} K, II. 11; q. by Vijnanabhikşu, Yogasarasangraha, p. 43.

^{2.} N, I. 33. 129-143.

^{3.} K, II. 11; q. by Vijnanabhiksu, Yogasarasangraha, p. 45.

Vi, VI. 7. 91, q. by Vēcaspati, Kṛtyakalpa, Mokṣakāṇḍa,
 p. 175; Nṛ, 17. 11-28; and 26. 17 q. by Kṛtyakalpataru,
 Mokṣa, pp. 191-192; HD, V. 2. pp. 1448-1449.

Vi. VI. 7. 92 q. by Vācaspati, Kṛtyakalpa, Mokṣa,
 p. 175: HD. V. 2. p. 1450.

Mātrā is the Param Brahma. In short, the Pranava is the combination of the trinity, which, taken as a whole, is Param Brahma.

The practice of Yoga described elsewhere in the Narada Purana is summarised below and it is similar to the account given by the Mahabharata.

The Yogī performs Dhyāna accompanied by the concentration of mind. By continued practice he loses selfishness and interest in worldly affairs. He steadies the mind and attains equanimity. By controlling the sense organs, he loses the sence of sound, touch, taste, smell and colour, with the sense organs and mind bundled together, he engages himself in contemplation and remains as lifeless as a dry stump. At this time, the Ātman becomes light and like a minute drop of water on a leaf wavers, though steadied repeatedly. By continued contemplation, the Yogī acquires Vicāra, Vitarka and Viveka. In the beginning, he passes through the stage of mental torture and difficulties. After conquering these and renouncing desires finally the mind attains the peaceful state. Slowly and steadily he attains Nirvāṇa (final salvation).²

Muktiyoga

The union of mind with Brahma by the practice of Yama, Niyama, etc., is called Yoga. A Yogī is called a mumukṣu (desirous of attaining final salvation). One who practises Yoga is called Yunjāna and who attains Param Brahma is a yukta or 'Viniṣpanna-Samādhi. After burning the Karma-Rāśi (the heap of actions) by Yoga, he attains final emancipation. The Yogī should observe the five Yamas, and the five Niyamas He should practise Prāṇāyāma and control his senses. Then he should concentrate his mind on Brahma as Mūrtta (corporeal) or Amūrtta (incoporeal). With regard to concentration, the three Bhāvas are Brahma-Bhāvanā (conception of supreme spirit) followed by sages like Sanaka, etc.; Karma-Bhāvanā (conception of Karma) followed by gods and other beings; and Ubhayātmikī-Bhāvanā (the dual conception of Brahma-karma). When the difference between the universe and Brahma disappears, that knowledge is known as

^{1.} N, I. 33. 153-160.

^{2.} N, I. 44. 83-105.

Brahma-Jñāna. But as it is difficult to imagine the nirguna-form of Viṣṇu (Brahma) in the beginning stage, he should meditate upon any of the Saguna forms of Viṣṇu starting from Pradhāna and ending with Viśeṣa (distinction).

Vijñānabhikṣu quotes a Smṛti to the effect that the mind, which, at first, is concentrated on the Sthūla (the gross like the universe), is slowly led towards Sūkṣma (the subtle) in concentration, The entire universe is the result of the power of Paramātman. The pewer is known as Para, Apara and Karmaśakti. Bhagavān Viṣṇu is Para, Kṣetrajña is Apara, and Avidyā is Karmaśakti. First, one should meditate upon Bhagavān Viṣṇu with form, and step by step he should concentrate on His nirguṇa. form. So, the Yogī would see everything only in the form of Brahma and would attain immortality.

Thus, the above account of the Nāradīya is the system of Yoga based on Vedānta.

Moksartha Sadhaka Tattva (The Technique of Attaining the Finel Emancipation)

There is no eye like Vidyā (learning), no sorrow like Rāga (passion) and no happiness like Tyāga (renunciation). One should avoid sinful acts and perform virtuous deeds by following the advice of the good. Self-control also should be practised. By good deeds, one attains birth as god; by good and bad deeds, as a human being; and by bad deeds, as an animal or bird.

By acquiring knowledge, one cuts asunder all the bonds and slowly approaches Param Brahma, By this way, one attains final salvation.²

Bhakti is classified in various ways in the Purāṇas. The Bhāgavata and the Padma Purāṇa divide bhakti into three as sāttvikī, rājasī and tāmasī. Again, the Padma Purāṇa has divided it as laukikī (the common), vaidikī (laid down by the Veda) and ādhyātmikī (philosophical), or mānasī (mental), vācikī (verbal) and kāyikī (physical). According to the Brahmāṇḍa Purāṇa it can be classified as best, middling and inferior. According to the Nārada Bhakti Sūtra, bhakti is eleven-fold, viz., formed as guṇamāhātmyāśakti (love for the glorious qualities of the Lord), rūpāsakti (love of his enchanting beauty), pūjānakti (love of worship).

^{1.} N, I. Ch. 47.

^{2.} N. I. 60. 43-94.

smaraṇāsakti (love of constant rememberance), dāsyāsakti (love of service), sakhyāsakti (love of him as a friend), vātsalyāsakti (love of him as a son), kāntāsakti (love for him as that of a wife for her husband), ātmanivedanāsakti (love of self-surrender), tanmayatāsakti (love of complete absorption in him) and paramavirahāsakti (love of the pain of separation from him). In the Bhāgavata Purāṇa it is nine-fold, viz., "hearing about Viṣṇu, repeating his name, remembering him, worshipping the feet (of the image of Viṣṇu), offering pūjā, bowing (or homage), treating oneself of the slave of Viṣṇu, treating Him as a friend and surrendering one's soul to Him¹". Several Purāṇas glorify bhakti and narrate stories about it.

According to Nārada, bhakti is the Paramakāraņa (prime cause) of all kinds of siddhis (achievements), as aloka (light) is of all activities of the creatures. For all the siddhis, bhakti is the jīvana (life), just as water is the jīvana for the loka (world).2 The Parā (great) bhakti is like Kāmadhenu.5 It is the desrroyer of all the sins and is as davanala (forest fire) to the Paparanya (forest of sin).4 It is the mata (mother) of the whole universe, and the nidana (root cause) of acaras, yogas and even of Hari bhakti. 5 Bhakti is achieved by bhakti itself. 6 The devotees of Visnu will be fortunate to realise the four Purusarthas (the four goals of human endeavour). One who has bhakti for the immortal Nārāyaņa (Visņu), the Lord of the universe, will have success in life and will attain mukti (salvation) in the end.7 One who is engaged in pleasing Hari (Vispu) or serving the devotees of Vispu will be known even by gods; again, one who worships Hari or his devotees, or takes the remnants of their food will attain the abode of Visnu. One who repeats the names of Hari, such as Nārāyana, Kṛṣṇa and Vāsudeva or Śiva, Nīlakantha, Śankara, etc., will be

Bh. III. 29. 7-10; P. VI. 126. 4-11; V. 15. 164, 165-168;
 Br, III. 34. 38-41; Nārada Bhakti Sūtra, 83; Bh, VII. 5. 23-24; HD, V. 2. pp. 960. 965.

^{2.} N, I. 4. 3-4.

^{3.} N, I. 4. 12.

^{4.} N, I. 15.139.

^{5.} N, 1. 4. 28-33.

^{6.} N. I. 4.2.

^{7.} N, I. 1. 78-79.

honoured by gods. By contact with Bhagavat-bhaktas (devotees of the lord), bhakti is gained, but such contact is possible only for the people who have already collected sukrta (merit) in their previous births.

Nārada divides bhakti into three, as (1) Śraddhā (intimacy), (2) Samatā (equality) and (3) Śīnti (tranquillity). (1) Śraddhā bhakti is that in which one regards the whole world to be Vispu, Vispu, as the cause for every thing and oneself as Vispu whose smarana (remembrance) is knowledge. Lord Vișnu is the form of all gods and he worships Him in accordance with the rules prescribed. (2) Samatā is that state of mind of one who believes Visnu to be in the form of all bhūtas, that He is omnipresent and that there is nothing different from Him. (3) Santi is that state of mind in which one regards friends and foes alike, has self-control and is pleased with what comes to him accidentally.3 Nārada again divides bhakti into ten as (1) Tāmasī (relating to the quality Tamas) bhakti-Adhamā (low); (2) Tāmasī bhakti-Madhyamā (middling), (3) Tāmasī bhakti-Uttamā (high), (4) Rajasī (relating to the quality Rajas) bhakti-Adhama, (5) Rājasī bhakti-Madhyamā, (6) Rājasī bhakti-Uttamā, (7) Sāttvikī (belonging to the quality sattva) bhakti-Adhamā, (8) Sāttvikī bhakti-Madhyamā, (9) Sāttvikī bhakti-Uttamā and (10) Uttamottamā (highest) bhakti.

- (1) Tāmasī bhakti-Adhamā is that in which Śrīpati (Viṣṇu is worshipped with the intention of destroying others;
- (2) Tāmasī bhakti-Madhyamā is worshipping Jagannātha (Lord of the world) Nārāyaņa with Kaitavā-dhī (dishonest intention) as the love of a Svairiņī (adultress) for her husband;
- (3) Tāmasī bhakti-Uttamā is that in which Hari is worshipped by a person jealously competing with other worshippers:
- (4) Rājasī bhakti-Adhamā is known as that devoted worship of Hari with a prayer for gaining Dhana (wealth), Dhānya (grains), etc.;
- (5) Rājasī bhakti—Madhyamā is that in which Mādhava is worshipped for gaining popularity in the world;

^{1.} N, I. 3.53-56.

^{2.} N, I. 4. 33.

^{3.} N, I. 16. 31-35.

- (6) Rājasī bhakti—Uttamā is that in which Hari is worshipped with the expectation of securing Sālokya (residence in His world, i.e. Vaikuntha);
- (7) Sāttvikī-bhakti—Adhamā is that in which Hari is worshipped for the destruction of one's sins;
- (8) Sāttvikī bhakti—Madhyamā is the dedicated service to Hari as it is sought by Him;
- (9) Sāttvikī bhakti—Uttamā is that in which voluntarily one offers Dāsya (servitude) to Śrīpati for pleasing Him; and
- (10) Uttamottamā bhakti is that in which one feels that he himself is the Para (great) Viṣṇu and everything in the world is in him.¹

Bhagavat and the Bhagavatas

The word 'Bhagavat' denotes Paramatman. Though Brahma is beyond interpretation or explanation, for purposes of Upasana (adoration), it is called by the term 'Bhagavat'. The first letter, 'bha' means jñeyam (the matter to be known) and samjātā (knower). The three interpretations of the letter 'ga' are netā (leader or guide) gamayitā (conveyor) and srastā (creator). The combination of bha and ga, i. e., bhaga is applied to the six qualities together, viz., Samagra Aiśvarya (full lordship) Vīrya (virility), Yaśas (fame), Śrī (riches) jñāna, (knowledge) and Vairāgya passionlessness. The letter 'Va' applies to the Avyaya (imperishable) Paramātmā, who resides in every being and in whom all the creatures reside. Thus, the noble word 'Bhagavan' applies to Vāsudeva, who is Paramātman. This word secondarily applies to those who possess the knowledge about Utpatti (creation) and Pralaya (dissolution) of the world, Agati (origin) and Gati (movement or final destiny) of the beings, Vidya (learning) and Avidya (nescience). Jñāna, Bala (strength), Aiśvarya, Vīrya, Tejas (splendour)-all these in their entirety, excluding the three gunas, i. e., Sattva, Rajas and Tamas that are to be avoided, are expressed by the word Bhagavat.2

The prabhava (greatness) of the Bhagavatas cannot be described even in crores of years. The Bhagavatas are the well-

^{1.} N, I. 15. 138-151.

^{2.} N, I. 46. 12-23.

wishers of others. They will have no jealousy or enmity and will not defame others. They will be self-controlled, calm and virtuous, will have interest in listening to sat-kathās (good stories), Puranas, Vedas, etc., will be devoted to Visnu and to His devotees, will serve their parents equating them with goddess Ganga and the Lord Viśveśvara, will worship gods, will honour vratis, yatis, cows and Brahmanas, will speak and emulate the virtues of others, will see every thing as Atman (self or the soul), will treat their friends and enemies equally, will preach Dharmasastra, will speak truth, will perform yajñas, pilgrimage, etc., will be pleased in other's prosperity, will chant Harinama, Pañcakşara, Śambhunama, and will regard Vispu and Siva as equal. They will pay respect to Tulasīkānana (forest of Tulasī, the basil plant), will erect temples, dig tanks and layout, gardens, etc, will be the devotees of Siva, will wear Tripundra (a mark on the forehead consisting of three lines made with cowdung, ashes, sandal paste, etc.,) Rudrāksa (the berry of the tree called Rudrāksa), will offer cow, kanyā (girl), anna (rice), etc., in gift, will observe Ekādaśīvrata and will perform karma (act) for Hari.1

(i) Varņas and their Dharma in the Nārada-Purāņa

Nārada says that, at first, only one Varņa. the Brāhmaņa was created by Lord Brahmā, but it split itself up into four due to the different pursuits followed. Originally there was no classification of people into Varṇas. For, the whole universe is but a form of Brahma. But later different Varṇas arose depending upon the deeds of the people. The twice-born who, giving up their duties, sought pleasure and were characterised by red colour, anger, etc., became Kṣatriyas. These twice-born who, giving up their duties, pursued agriculture and cattle-rearing and were characterised by yellow colour, became Vaiśyas; whereas twice-born, dark in colour, violent and miserly, following all pursuits and devoid of cleanliness, became the Śūdras. This view is expressed in the Mahābhārata also.

Elsewhere, contradicting the above, it is said that the four Varņas, Brāhmaṇa. Kṣatriya, Vaiśya and Śūdra, were born respe-

^{1.} N, I. 5. 46-76.

^{2.} N. I. 43, 50-60.

^{3.} Mbh, XII. 181. 1-20; Cf. also Purāņa, V. 2. p. 293.

ctively from the mouth, hand thighs and feet of Janārdana or Viṣṇu. The Moon was born of Viṣṇu's mind, Sun from his eye, Agni, Indra from his mouth and Vāyu (wind) from his Prāṇa (vital breath).1 The Puruṣa Sūkta holds the same view about the four classes, the Moon, Sun, Agni, Indra and Vāyu. In the Puruṣa Sūkta and Mahābhārata, Puruṣa is the Supreme Being from whom the four classes originated.²

The allegory regarding the origin of the Varnas is explained as follows:

The seat of speech, the Brāhmaṇas, born from the mouth, were to be the teachers; the arms, the symbol of strength, were to be the Kṣatriyas, who were to protect the people; the thighs, the lower portion of the body, which consumes food, gave birth to the Vaiśyas to provide food for the people; and the Śūdra, born from the feet, was to be the foot-man, the servant of the other Varṇas.³

Nārada says that one should follow the dharma based on one's Varṇa and Āśrama and the defaulters will become Pāṣaṇḍas (heretics). The general rules of conduct applicable to all are wishing welfare of all, sweet speech, contentment, absence of pride, etc. And by following these, one will be a Muni (sage)4. Brāhmaṇas, Kṣatriyas and Vaiśyas are known as dvijas (twice born) because of their two births, one from the mother's womb and the second by the performance of Upanayana (initiation⁵).

Brāhmaṇa

To Nārada, Brāhmaņa, is superior to and the teacher of all the Varņas.⁶ Brāhmaņa, are the best among Naras (human beings).⁷ Pleassing the Brāhmaṇas by gifts, is recommended as it pleases Viṣṇu and saves the giver from the abode of Yama.⁸

^{1.} N, I. 11. 33-34.

^{2.} RV, X. 90; Mbh. XII. 46.

^{3.} MSO, p. 286.

^{4.} N, I. 24. 9, 28-30.

^{5.} N, I. 24.8.

^{6.} N, I. 24. 7; 12.2.

^{7.} N, I. 31. 35.

Cf. Dāna and Prāyaścitta, infra. N, I. 11-60; 103; 13.116.

Brāhmaṇadveṣa (hostility to Brāhmaṇas) is a great sin (without any remedy). Murder of a Brāhmaṇa is one of the five vilest sins. Under no circumstances should a Brāhmaṇa be killed. One who denies reward to a Brāhmaṇa after inviting him and one who creates obstacles to a Brāhmaṇa going for his bath of worship are called Brahmaḥās. Even gods are not superior to Brāhmaṇas. Punishment for offences depended on the Varṇa of the offender with Brāhmaṇa getting the least.

Brāhmaņa was considered to be superior, not on account of his birth alone, but on account of his intellectual attainments and other qualities, like truthfulness, non-violence, kindness, helpfulness, austerities, etc. He who undergoes the Samskāras (sanctifying rites) like Jāta-karman, keeps his mind pure and clear, studies the Vedas and observes the vratas is a Brāhmaṇa, and his duties are the acceptance of gifts, learning and teaching of the Vedas, etc. These duties are to be performed in thought, speech and deed. Though Nārada gives a long list of persons who are banned from a funeral repast, he prohibits one from enquiring about the qualities of a Brāhmaṇa at a holy place before feeding him. A Brāhmaṇa under special circumstances is allowed to take to the vocation of a Kṣatriya, but not that of a Śūdra.

In the Kali age, a Brāhmaṇa should avoid sea voyage, carrying of Kamaṇḍalu (i.e. Saṃyāsa), marital connection with other Varṇas, securing a child through devara (brother-in-law, i.e., husband's younger brother), killing of cow for the preparation of Madhuparka, use of flesh in Śrāddha, life-long celibacy, re-marriage of a girl who is married but not deflowered, performance of Gomedha, Aśvamedha and Naramedha, eating of flesh, and Mahāprasthāngamana (going on foot on the last journey till the body falls).9

^{1.} N, I. 15. 48, 22-23.

^{2.} N, II, 25. 13; 3.17.

^{3.} N, I. 15. 24-25.

^{4.} N, II. 10. 44.

^{5.} Cf. Prayascitta infre. p. P. 359-368,

^{6.} N, I. 43. 64-67; 24. 19-22, 12.

^{7.} Cf. Śrāddha, infra,

^{8.} N, I. 24. 30-32.

^{9.} N, I. 24 13-16.

Kşatriya

According to Nārada, the Kṣatriya studies the Vedas, archery, etc., and rules over the Kingdom.¹ He offers gift to the Brāhmaṇas, performs sacrifices, gives protection to the good and punishes the wicked.² In times of danger, a Kṣatriya is allowed to follow the occupation of a Vaiśya, but not that of a Śūdra.³

Vaisya

Vaisya studies the Vedas and engages in commerce and agriculture.

Śūdra

A Śūdra serves all the three castes and performs duties like dāna. He is not entitled to perform Pākayajňa, etc.4

Candāla

The Nărada Purāṇa contains only scanty references about Caṇḍāla. A dvija, who takes to the vocation of a Śūdra, though in adverse conditions, becomes a Caṇḍāla.⁵ A person, who has undertaken the vow of Upavāsa (fast), should not look at the Caṇḍālas, patitas (fallen ones), etc.⁶ Elsewhere, it is said that according to the Purāṇa, Caṇḍāla's birth is by three ways, by being (i) born of a Kumārī (unmarried girl), (ii) born of sagotra marriage (parents from the same gotra) and (iii) born of a Brāhmaṇa woman from a Śūdra.

Āśramas and their Dharmas in the Nārada Purāņa

The four Āśramas (stages of life) are Brahmacarya (student-life), Gārhasthya (householder-life), Vānaprastha (forest-dwelling) and Samnyāsa (hermit's life). Brāhmaņas, Kṣatriyas and Vaiśyas alone are to follow this order. For the protection dharma Brahmā founded these Āṣramas.

^{1.} N, I. 43. 67-68.

^{2.} N, I. 24. 23-24.

^{3.} N, I. 24. 31.

^{4.} N, I. 43. 69-70; 24. 27. 28.

^{5.} N. I. 24. 32.

^{6.} N, I. 23. 24.

^{7.} N. I. 24. 32-34.

^{8.} N, I. 43. 105.

Brahmacarya

Brāhmaņa, Kṣatriya and Vaiśya are called dvijas (twice born) because of their two births, the first from the mother's womb and the other through upanayana.¹

The rules regarding upanayana and Brahmacarya are given by Nārada, a summary of which is given below.²

Between 8 and 16 years after conception or birth for a Brāhmaņa, 11 and 22 for a Kṣatriya and 12 and 24 for a Vaiśya is the right time for upanayana. The Mekhalā (girdle) prescribed for Brāhmaṇa is of Muñjā-grass, for a Kṣatriya of bow-string and for a Vaiśya of Āvī (wool). The skin to be worn by the three respective Varṇas is that of Eṇa (black antelope), Raurava (of a kind of deer), Aja (goat) and the wood for the daṇḍa (stick) is of Palāśa (butea frondosa), Udumbara (ficus glomerata) and Bilva (the common wood-apple) respectively. The daṇḍa for a Brāhmaṇa is to reach up to his hair up to the forehead for a Kṣatriya and up to the nose for a Vaiśya. The clothes prescribed are of Kāṣāya (saffron colour), Mañjiṣṭha (dyed with madder) and Haridrā (yellow) colours respectively.

After upanayana, until completion of the study of the Vedas, the boy is to stay with the teacher. After bath early in the morning, he brings fuel, Kuśa, fruits, etc., for the teacher. If the Yajñopavīta (sacred thread), ajina (deer skin) or danda is lost or destroyed, he should take a new one depositing the remnants. if any, of the former in the water. He should live on food collected by begging from Śrotriyas (sacrificers). While begging. Brāhmaņas, Kṣatriyas and Vaisyas should use the word 'bhavat' (in "bhavati bhikṣām dehi") in the beginning, middle and the end respectively. Brahmayajña (one of the five daily sacrifices). tarpana (oblation of water) and agnikārya (tending the fire) should be performed daily followed by the propitiation of gods and service to the teacher. Bhiksa is accepted only from good people and should be taken only after offering it to his teacher and with his permission. Never should he sustain himself with one meal. He should avoid madhu (honey), strī (woman), māmsa (flesh), lavana (salt), tāmbūla (betel leaf), dantadhāvana (cleaning of

^{1.} N, I. 24. 8.

^{2.} N, I. 25.

teeth), ucchişţabhojana (eating left-over food), divāsvāpam (sleeping during day time), chatra (umbrella), Pādukā (foot-wear), gandha (perfumes), mālya (garland), anulepana (ointments), jalakeli (aquatic sports), gīta (singing), nṛtya (dance), vādya (musical instruments), añjana (collyrium), upatāpa (jealousy), parivāda (calumny), pāṣaṇḍajanasamyoga and Śūdrasanga (contact with heretics and Śūdras). He should pay respects to those superior to him in knowledge, austerity and age. The teacher by imparting Vedic knowledge commands special respect.

The twice-born should first announce himself before salutation and never should salute (the inferior Varnas), Ksatriya, etc. Those who are not to be saluted are nastika (atheist) bhinna-marvada (ill-behaved), krtaghna (ungrateful), grāmayājaka (sacrificer of a village), stena (thief), kitava (cheat), pāṣaṇḍa (heretic), patita (fallen one), naksatrajīvī (foreteller), pātakī (sinner), unmatta (lunatic or intoxicated), satha (obstinate), dhurta (scoundrel). dhāvanta (those who are running), asuci (un-clean), abhyaktasiras (one with oil smeared on his head), vivadasīla (quarrelsome), canda (vile), vamanta (vomitting), bhartrghnī (husband-killer). sūtikā (practising midwifery), etc. Salutation in sabhā (assembly), yajñaśālā (fire-place) and devatāyatana (in a temple) absolves one of the punya (merit) acquired by him till then. One who is engaged in śrāddha, vrata, dāna, yajña, tarpaņa and devatādarsana (visit to God or propitiation of gods) is not to be saluted. One, who does not respond to a salutation, is equal to a Sudra. and he is not to be saluted.

One should wash his teacher's feet and sip the water and after touching teacher's feet begin the studies sitting face to face.

Studies should not be performed on the Aṣṭakās, Caturdaśī, Pratipadā, the two Parvas, Mahābharaṇī, Śravaṇa-Dvādaśī, Bhādra-Kṛṣṇa-Dvitīyā, Māgha-Śukla-Saptamī, Āśvins-Śukla-Navamī, when there is Pariveṣa (aoreole) around the Sun, when a Vedic scholar comes as a guest, when the (limbs of a) Brāhmaṇa is tied, when there is a quarrel raging, in the twilights, during untimely rains, thunder, fall of meteor, lightning, when a Brāhmaṇa is insulted, on the Yugādi and the Manvādi tithis.

i. The Yugadi tithis are:

Vaiśākha-Śukla-Tṛtīyā, Bhādra-Kṛṣṇa-Trayodaśī, Kārtika-Śukla-Navamī and Māgha-Pūrṇimā.

ii. The Manvādi tithis are:

Aśvina-Śukla-Navamī, Kārtika-Śukla-Dvādaśī, Caitra-Śukla-tṛtīyā, Bhādra-Śukla-tṛtīyā, Aṣāḍha-Śukla-Daśamī, Māgha-Śukla Saptamī, Śrāvaṇa-Kṛṣṇa-Aṣṭamī, Āṣāḍha-Pūrṇimā, Phālguna-Amāvāsyā, Pauṣa-Śukla-Ekādaśī, Kārtīka-Pūrṇimā, Phālguna-Pūrṇimā, Caitra Pūrṇimā and Jyeṣṭha-Pūrṇimā.

Elsewhere¹, the characteristics of a Brahmacarī are enumerated as purification of body and mind, observance of niyamas and vratas, self control, worship at the twilights, tending the fire, study of the Vedas, continence, service to the teacher, pleasing the teacher and begging.

Grhastha

Dharma, Artha and Kāma are attained during this stage. One should earn wealth through professions like teaching, etc., and should settle down with his wife². A householder's duties are described as follows³:

After completion of the study of the Vedas, Dharmasastras and Vedāngas, a twice-born shall perform Agniparigraha (keep Garhapatya fire) and enter the house after paying the teacher the due fees and with his permission. He should marry a girl who is suguņā (virtuous), rūpalāvaņyasampūrņā (beautiful), sukulodbhavā (of good family), suśīlā (good natured), dharmacāriņī (of good conduct), mātṛtaḥ pañcamī (fifth in the degree from maternal side) and pitrtah saptamī (seventh from the paternal side). The girl to be chosen should not be roginī (sickly), vṛttākṣī (round eyed), sarogakulasambhavā (with hereditary disease), atikeśā and akeśā (with superfluous hair or bald-headed), vācālā (talkative), kopanā (ill tempered), dīrghadehā (very tall or fat), virūpiņī (ugly), nyunadhikangī (with superfluous or deficient limbs), unmatta (mad), puruṣākṛti (manly), piśunā (miserly), śmaśruvyañjanasamyuktā (with hair lines over the lips and chin), kubjā (hunchbacked), etc.

The eight types of marriages listed in order of merit are, Brāhma, Daiva, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa and Paiśāca. The first three are prescribed for a Brāhmaņa.

^{1.} N. I. 43. 103-107.

^{2.} N, I. 43. 107-109.

^{3.} N, I. 26; 27. 1-84.

After marriage, the householder is to wear in an uttarīya (upper garment), two yajñopavītas (sacred threads), earings and a pair of white garments. He should file his nails neatly and should arrange the hair, use ointment, carry a bamboo-stick, a kamandalu (water jar), an umbrella, and wear an usnīsa (turban) and foot-wear. He should keep himself presentable by using garlands and perfumes. He should daily perform Vedic studies, should not eat others' food, avoid calumny, should not cross over others' legs or remnants of food, should not scratch his head with both hands simultaneously, should not circumambulate in the anticlockwise direction, a temple or a place of worship, cow, Aśvattha, caitya vrksa (holy fig tree), fire, mountain, a king, etc. Wearing a single garment and leaving hair untied while performing vratas, Śrāddha and worship of deities, etc., are forbidden. A Grhastha should not approach others' women and should avoid jealousy, rivalry and sleep during day time. One's own name, star, status and merits should never be disclosed. He is to avoid speaking of others' sins and contact with bad people. Drinking liquor, gambling, music, physical contact with a Śūdra, patita. serpent, bone, etc., are also prohibited. After touching a Candala. devalaka, funeral pyre, etc., he should take bath with clothes on. He should avoid śūrpavāta (air from a sifter), pretadhūma (smoke from the funeral pyre), Śūdrānnabhojana (food of a Śūdra), vṛṣalīpatisanga (contact with husband of a bad woman), khādanam nakhakeśayoh (bitting hair and nails), nagnaśayana (sleeping naked), etc.

The Grhastha is obliged to perform the Darsa and Paurnamāsa sacrifices and Śrāddhas prescribed on Ayanas, Visuva, Yuga, Darsa, Manvādi Tithis, Astakās, Yugādi Tithis, etc.

Waking up during the Brāhma muhūrta, he should think over the ways and means of his livelihood, which are not against the four human pursuits. While answering the first call of nature he should face north during the day and the twilights and the south during night with the Brahmasūtra on his ear and covering his head with a garment. He should not answer the calls of nature on a road, in a cow-shed, on river-banks, near lakes, houses, in the shade of trees, in woods, in the vicinity of fire, temple, garden, cross-roads, Brāhmaņas, cows teacher, in water, etc.

Then he should clean his body. Cleaning may be internal or external. The external cleaning is by soil and water, whereas the internal is mental. The Gṛhastha, Brahmacārī, Vanastha and Yati should clean once, twice, thrice and four times respectively. These rules are relaxed in times of danger and sickness.

After cleaning he should perform acamana (sipping) and marjana (sprinkling of water over the body) with specified fingers. Brushing the teeth is to be followed by bathing. While bathing the necessary mantras are to be recited and the Sun propitiated by oblations of water. Seated facing the Iśana, i. e., the northeast direction, Sandhyā is to be performed chanting Gāyatrī.

A Grhastha should bathe twice, i. e., in the morning and at noon, whereas the Vānaprastha and Yati are to bathe thrice a day. This is followed by the five Mahāyajñas viz., Deva, Bhūta, Pitr, Nr and Brahma which are performed daily. He should take his meals in the company of his relatives and friends.

The stage of a householder is held to be the source and support of the three stages of life, for, the Brahmacārī. Parivrājaka, etc., are sustained by the alms offered by a householder. By the performance of the Mahāyajñas, by the libation of water, by Vedic study and by ensuring the continuity of the family line through the progeny, the house-holder gratifies the gods, manes, sages and Prajāpati respectively.¹

Vanaprastha

The householder enters the next stage of life, i. e., Vānaprastha, after leaving his wife in the care of the sons or taking her along with him to the forest. The Vānaprastha (forest-dweller) is to take bath thrice daily, allow his hair and nails to grow, sleep on bare ground, observe celibacy, perform the five daily sacrifices, eat only fruits and roots, and engage himself in Vedic studies. He should avoid flowers and fruits of the village and eating at night. He should be kind to all beings, limit the intake of food to eight mouthfuls, avoid oil, exertion, sleep and indolence. Always remembering Nārāyaṇa, he should also perform austerities like Cāndrāyaṇa, bear heat and cold, and tend the fire daily.

^{1.} N, I. 43. 110-118.

The Vanprastha is to visit the various holy places, perform penance, avoid worldly dresses, and practise Yoga.¹

Samnyasī

When the Vanaprastha becomes gradually disinterested in worldly things, he should take to Samnyasa. He should study Vedānta (philosophy). He should be Śanta (mild), danta (selfcontrolled), devoid of haughtiness and ego. He should not indulge in pleasures or get angry. He should be completely nude or may wear a tattered loin-cloth and should have a clean shaved head.2 To him there is no distinction between friend and foe or praise and insult. As an eternal wanderer, he does not remain in a village for more than a night and in a town for more than three nights. Alms, collected from the door of the twice born of good conduct, are his only means of livelihood. He should not undertake the vow of taking food only once a day, etc. He should bathe thrice a day, chant the Pranava and with all senses controlled should meditate upon Nārāyana. The Parivrājaka should observe non-voilence, visit temples and holy places, and should deposit all the fires in himself and perform Agnihotra (consecration of sacred fire) through his own mouth or face. The Yati then becomes radiant as the burning embers and attains Brahma loka.3

The information given by the Nāradīya is similar to that described in the Mahābhārata.4

In his treatment of Varņāśramadharma Nārada generally follows the line of thought propounded by earlier, texts. Deviations, if any, are not of any importance. Often his account seems to have been totally borrowed from others, as the general principles were too rigid to be changed.

iii. Dāna (Gift)

".....dana consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and

^{1.} N, I. 27. 85-91; 43, 120-122.

^{2.} N, I. 27. 91-104.

^{3.} N, I. 43. 122-127.

^{4.} Mbh, XII. 181-185; Purāņa, V. 2. pp. 293-296.

this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical."

The Manu Smrti and the Puranas hold that dana is of utmost merit in Kali, as austerity, knowledge (metaphysical) and sacrifices are in Krta, Treta and Dvapara respectively. According to Yama, dana is the characteristic feature of householders. Dana has been eulogised from the Rgveda onwards. The cow is the best gift that can be offered.2 Next in importance is a horse. But, the Kāthaka Samhitā3 prohibits the acceptance of the gift of a horse, because it has two rows of teeth. According to Devala that is described as dana when wealth is given according to Sastric rites so as to reach a receiver who is a fit recipient as defined in the Sastra"4 The gifts made inside the vedī of the Śrauta sacrifices come under Ista, while dedication of wells and tanks, temples, distribution of food, maintaining public gardens, etc., come under Purta. The Smrtis mention the performance of Ista and Purta Dharma to all twice-born, but authorise the Sudra only to Purta dharma, not the Vaidika Dharma.6 According to Daksa, the gifts made to one's parents, guru, friend, to a well-conducted man, to the poor and helpless, etc., bring merit, whereas gifts offered to rogues, bards, wrestlers, gamblers, thieves, etc., are fruitless. Manu, Visnu Dharma-sūtra, etc, give a list of persons to whom gifts should not be offered. The Markandeya and the Matsya state that whatever is most desirable and what one prizes most, may be given as gift.7

Dāna is classified as: (a) Nitya-whatever is given every day (such as food after Vaiśvadeva, etc.), (b) Naimittika-what is given at certain specified time (such as on eclipses) or on account of

^{1.} HD, II. 2. p. 841.

^{2.} Manu, I. 86; Vā, 8.65-66; N, I. 41-89; RV, I. 125; I. 126. 1-5; V. 61, etc.; HD, II. 2, p. 837.

^{3.} Sabara on Jaimini, III. 4.28; KS, XII. 6; HD, II. 2. p. 839.

^{4.} Devala, q. by Apararka, p. 287; HD, II. 2. p. 842.

^{5.} Mbh, q by Aparārka, p. 290; HD, II. 2, p. 844.

^{6.} Atri, 46; Likhita, 6; HD, II. 2. p. 845.

Dakṣa, III. 17-18; Manu, IV. 193-200; VDS, 93. 7-13;
 Mār, 35. 52-53; M, 72. 39; HD, II, 2. pp. 845-847.

doing certain acts (such as penance for lapses), and (c) Kāmya what is given through the desire of securing progeny, victory, prosperity. heaven or a wife. The Kūrma according to Hemādri, adds to these three, another, viz, Vimala, which is defined as that given with a mind full of devotion to those who know Brahma for securing the grace of God.¹

The Smrtis and the Puranas also specify places where gifts are to be made.²

The topic of dāna is discussed in two whole chapters in the Nārada Purāṇa.³ The offer of a gift is to be made only to a Brāhmaṇa and never to a Kṣatriya, Vaiśya (or Śūdra).⁴

Nărada divides dâna into three as (a) Uttama (best) gift offered with devotion and remembering Viṣṇu; (b) Madhyama (mediocre) or Kāmya that offered with a desire of gaining happiness here or hereafter; and (c) Adhama⁵ (inferior) that offered with pride or anger with the intention of causing harm to others and offered without (observing) vidhi (rule) or Bhakti (devotion). The Vedic Seers, Nărada adds, divide dăna into three as (a) Uttama for pleasing Hari, (b) Madhyama for the realisation of one's wishes, and (c) Adhama for Valitoṣa (for pleasing Vali)⁶.

Elsewhere Nārada divides it into two, viz. one that is for the other world, and the other that is for this world. Dāna offered to the Sat (good) will fructify in the other world, and that given to the Asat (bad), in this world. He adds that the effect of dāna will be in accordance with its performance.

Among the objects of dana referred to by Narada, the gift of land is of the greatest importance. Eulogising land-gift the story of Bhadramati is narrated.⁸ The other objects of gifts are⁹: Prana

- Devala, q. by Aparārka, p. 289 and Hemādri (Dāna, p. 16); K, q by Hemādri (Dāna, p. 17); cf. also HD, II.
 p. 848.
- 2. SK, q. by Hemādri (Dāna, 83); HD, II. 2. p. 854.
- 3. N, I. 12-13.
- 4. N, I. 12. 2-3.
- 5. The text here wrongly gives 'Madhyama', N, I. 12.22.
- 6. N, I. 12. 19-23.
- 7. N, I. 43. 100-101.
- 8. Cf., Stories Supra.
- 9. N, I. 9. 61; 1. 29; 13. 95-113; 17. 60, 37; 13.71; 17. 94. 109; 119. 14-17, 54-58; Chs. 92-109.

(life), jñāna (knowledge), suvarņa (gold), ratna (jewel), yāna (vehicles), lavaņa (salt), indhana (fuel), śālagrama, liṅga, gandha (sandal paste), jala (water), go (cow), aśva (horse), gaja (elephant), tāmbūla (betal leaves), Kṣīra (milk), ghṛta (ghee), madhu (honey), dadhi (curds), ikṣu (sugar cane), nālikera (coconut), tila (sesamum), anna, the idols of Lakṣmīnārāyaṇa, ten incarnations, ten Āṅgiras Gods, etc. and Purāṇa manuscripts.

Nārada also specifies the names of places, where gift given bring good results¹. Dāna at Puruṣottama is said to yield 1000 times more merit than at any other tīrthas.² Dāna performed on the banks of the Gaṅgā is also of immense merit³. At the same time, to accept a gift at tīrthas and in temples is prohibited.⁴ Dāna offered by angry people with no devotion, at odd times, on Pūrva viddha tithis, and to the undeserving, goes to asuras (demons). A similar result is to be expected, if dāna is offered to patitas (fallen ones), strījitas (hen-pecked), offered without water, with punaḥ-kīrtana (superfluity)⁵, etc.

Dāna should not be offered to one who is putrahīna (sonless), caṇḍa (wicked), svakarmatyāgī (one who has given up his duties), paradārarata (adulterer), paradravyābhilāṣī (avaricious), Kṛtaghna (ungrateful), asūyāviṣṭamanas (jealous), nakṣatrarsūcaka (bad astrologer), vedavikrayī (one who sells the Vedas), Smṛtivikrayī (one who sells Smṛtis), dharmavikrayī (one who sells dharma), nāmavikrayiņo viṣṇoḥ (those who trade in the Lord's Name) gānena jīvikā yasya (one who lives by music), pākakartā (cook) paropātāpī (one who hurts others), Śūdra-śavadāhī (one who burns the dead body of a Śūdra)⁶ etc.

Similarly, Nārada gives a list of Brāhmaņas who are fit to be called for a funeral repast⁷. This proves that a Brāhmaṇa was considered to be superior not so much by his birth as by his qualities.

^{1.} Cf. Tīrthas, infra.

^{2.} N, II. 58. 11.

^{3.} N, II, 41. 42-43.

^{4.} N, II. 63. 121.

^{5.} N, II. 2. 41-43.

^{6.} N, I. 12. 4-17.

^{7.} Cf. Śrāddha, infra.

In dana also Narada sticks more or less to the line of thought propounded by early writers. Except perhaps a few random suggestions and changes he has nothing new to offer.

iv. Prāyaścitta (Expiation)

Pataka or sin is defined as "an act which is regarded as a wilful rebellion against or disobedience of some law supposed to be laid down by God or Revelation; it is opposition to the will of God manifested in an authoritative work or at least failure to abide by the regulations contained therein".1 The doctrine of sin can be traced to the Rgveda, where the word 'rta' is used to mean moral conduct of man.2 Prayers are directed to the gods, like Varuna, and Adityas for forgiveness and freedom from the consequences of sin, in which connection several words such as agas. enas agha, durita, duskrta, drugdha, amhas, etc., are employed in the sense of sin or guilt.3 The Rgveda also enumerates and classifies the sinful acts. Thus drinking of surā (liquor) and playing dice were regarded as sinful.4 There are also passages which prove that the murder of a Brāhmana was regarded from very ancient times as the gravest of all sins.5 The Chandogya Upanisad6 specifies the five great sinners as the thief of gold, the dirinker of sura, the violator of guru's bed, the murderer of a Brāmaņa and one who associates with any of the preceding four. According to the Apastamba Dharma Sutra, sins may be pataniya, i.e., those that cause in ex-communication, and asucikāra, those that cause impurity, but without ex-communication. The patanīya sins include theft of gold, complete loss by neglect of Vedic learning secured by study, destruction of foetus, drinking of sura, constant commission of immoral acts, etc. The latter include the cohabitation of Arya women with Sudras or of Arya men with apapatra (of low caste) women, eating the flesh of forbidden animals, partaking of food left by a Sudra, etc.7 Since ancient

^{1.} HD, IV. p. 1.

^{2.} RV, I. 90.6; V. 12.2; X. 87.11, etc.; HD, IV. p. 4.

^{3.} RV, VII. 86; VIII. 45,34; II. 29.1; VII. 89.5; II. 28.5. etc.; HD, IV. p. 5.

^{4.} RV, VII. 86.6; HD, IV. p. 10.

^{5.} Tt. S, II. 5. 1.2; S, Br, XIII. 3.1.1; HD, IV. p. 10.

^{6.} CU, V, 10.9; HD, IV. p. 12.

^{7.} ADS, I. 7.21. 7-11, 12-18; HD, IV. pp. 12-13.

times, the means of escaping the consequences of sins were confession, anutapa (repentance) pranayama (restraint of breath), tapas (austerity), homa (sacrifice to fire), japa (chanting of prayers). upavāsa (fast), dāna (gift) and tīrthayātrā (pilgrimage). Thus, Manu and Gautama provide that the Vedic student guilty of sexual intercourse has to proclaim his sin while begging at seven doors. Manu and the Visnu Purana enjoin repentance to free oneself from sin.1 According to the Vasistha Dharma Sutra all the sins committed by day or in the night are destroyed by the performance of three pranayamas. Performance of austerities free even those quality of the five vilest crimes from their sins and burns all the sins committed by people in thought, word and deed.2 For a twice born who commits grave sins, Yājñavalkya prescribes the performance of homa with sesamum, chanting the Gayatrīmantra.3 The sins which are committed unintentionally are expiated by the recitation of Vedic texts, which are held to be more efficacious than the performance of sacrifices.4

The Purāṇas⁵ hold that the mere remembrance of Lord Nārāyaṇa is capable of removing all sins. Upavāsa (fast), though it strictly means total abstinence from food and drinks, is generally regarded to mean light diet, with the quantity and nature of the articles taken being restricted. The Taittiriya Samhitā refers to vrata performed by living only on food available in the village or on forest-food or eating no food at all.⁶ Tīrthayātrā (pilgrimage) and dāna are dealt with elsewhere.⁷

The word 'Prāyaścitti' and 'Prāyaścitta' occur in the Vedic works without distinction of meaning. In the Taittirīya Samhitās the word Prāyaścitti is used to mean expiation for a sin. Prāyaścitti is used to mean expiation for a sin.

Manu, XI, 122; GDS, 23.18; Manu, XI. 229-230; Vi, Il. 6.40; HD, IV. p. 41.

^{2.} VSDS, 26. 1-3; Manu. XI. 239-241; HD, IV. pp, 42-43.

^{3.} Yājñ. III, 309; HD, IV. p. 44.

^{4.} Manu, XI. 46; II. 85-87; HD, IV; pp. 46-47.

B. Ch. 176; Bhv, q. by Prāyaścitta Viveka. p. 31; Vi, II.
 6.39, etc.; HD, IV. p. 50.

^{6.} Tt. S. I. 6-7. 3-4; HD, IV. p. 52.

^{7.} Cf. Dana, supra. and Tīrthas infra.

^{8.} Tt. S. V. 3.12.1; HD, IV. p. 57.

cittas may be Kratvartha, prescribed in the Śrauta Sūtras or Puruṣārtha described in the Smṛti works on Prāyaścitta. The word Prāyaścitta is derived from 'Prāya' meaning 'tapas' and 'Citta' meaning 'resolve' or 'firm belief'. The Prāyaścittas are so called 'because of their association with or emergence from a resolve to undergo tapas or because of the firm belief that it will be a means of the removal of sin''.

Let us now turn to Nārada to find out what he has to say with regard to Prāyaścitta. The five vilest criminals are enumerated by Nārada as brahmahā (murderer of a Brāhmaṇa), surāpī (drunkard), steyī (gold thief), gurutalpaga (voilator of teacher's bed) and tat-samsargī (one who associates with the above mentioned).

The five sinners counted as the equals of a murderer of a Brāhmaņa are: panktibhedī (one who defiles a society of persons), vṛthāpākī (one who cooks for one's own use), Nityam Brāhmaṇadūṣaka (one who cavils Brāhmaṇas usually), ādeśī (one who does acts forbidden by the king) and Vedavikretā (a seller of the Vedas). Again, an obstructer of a Brāhmaṇa on his way to bathe or worship, a liar, one who is unrighteous, one who hurts others or speaks ill of others, etc. also are considered as Brahmahā.²

One who kills a Brāhmaṇa unknowingly should, as expiation, wander in the jungle for 12 years with a human skull in hand and wearing bark for a garment. During this period, he should observe the rules of a hermit's life, bathe thrice daily and engage himself in the worship of Nārāyaṇa and take food only once a day. The sin is expiated at the end of 12 years Alternatively, he may devote his life for the welfare of cows and Brāhmaṇas. A gift of ten thousand cows made over to a virtuous Brāhmaṇa is also said to wash off the sins of Brāhmaṇa murder.

The sins equivalent to surāpāna are: eating the food of a gaņa (mass), patita, Śūdra, or of a devala (temple priest), keeping relations with a prostitute or with a woman who is drunk, serving Śūdra, etc.⁴

^{1.} HD, IV. pp. 58-59.

^{2.} N, I. 15. 22-29.

^{3.} N, I. 30. 7-14.

^{4.} N, I. 15. 30-34.

In order to expiate the sin of drinking liquor, one has to drink boiling milk, ghee or cow's urine. By killing himself by this way the sin is expiated. But, if the liquor it taken for medical purposes, the thread ceremony of the sinner is to be performed again, followed by the performance of two Cāndrāyaṇas.¹

The sins which are equivalent to the theft of gold are; stealing fruits, roots, musk, jewels, copper, zinc, iron, lead, ghee, honey, perfumes, betel-nut, sandal wood, water food-stuff, etc, avoiding of pitr-yajña and religious rites, defaming of a Yati, etc.²

For stealing gold belonging to a Brāhmaṇa the sinner has to undergo Brahmahatyā vrata for 12 years, but without carrying a skull in hand. By stealing the same belonging to his teachers, sacrificers, the righteous, Śrotriyas, etc., he should burn himself in fire after smearing the body with ghee. A Kṣatriya, who steals the gold of a Brāhmaṇa and returns the same after repenting, has to undertake Sāntapana vrata, fasting for 12 years as expiation.³

In connection with the theft of gold, Nārada gives the following unit of measurement of gold, attributing it to Manu:

6 Paramāņus (atoms) = Trasareņu

8 Trasareņus = Niska

3 Nişkas = Rājasarşapa 3 Rājasarşapas = Gaura Sarsapa

6 Gaura Sarṣapas = Yava 3 Yavas = Kṛṣṇala 5 Kṛṣṇalas = Māṣa

16 Māṣas = Suvarņa.4

Several expiations are prescribed for stealing gold of different measurements.⁵

The following sins are held to be equivalent to gurutalpa: incest with daughter, sister or daughter-in-law, a woman having her monthly course, a woman of lower caste, others' wives, sister-

^{1.} N, I. 30. 24-29.

^{2.} N, I. 15. 35-40.

^{3.} N, I. 30-38-43.

^{4.} N, I. 30. 34-38.

^{5.} N, I. 30. 44-50.

in-law, friend's wife, etc., performance of the rites in odd times or improper times defaming Śāstras, loss of dharma, etc.¹

A person committing intercourse with one's own mother, step-mother or teacher's wife unknowingly can expiate the sin by ending his life by cutting his own genital organ.² Elsewhere it is said that if a person has sexual intercourse (knowingly) with his own mother, daughter, sister, daughter-in-law or teacher's wife, he should burn himself in fire whereas, if he does it with a queen, pravrajitā (nun), dhātrī (nurse), a woman of the gotra (family) of his mother or father, or belonging to a higher Varna, has to perform two Krcchra vratas.³

Accidental contact with four of the above types of sinners requires the performance of Kāyakrcchra, if the duration is five days; Mahāsāntapana vrata, if it is 12 days; 12 days fast for 15 days; Parāka for one month; Cāndra vrata for three months; two Cāndrāyaṇas for six and six month vrata for one year. The same is to be performed three times, if the contact is made deliberately.⁴

Expiations also are prescribed for killing mandūka (frog), nakula (Mungoose), kāka (crow), varāha (boar), mūṣaka (mouse), mārjāra (cat), aja (a ram), śvāna (dog), kukkuṭa (cock), aśva (horse), karī (elephant), go (cow), etc. For intentional killing of a cow there is no expiation. But the expiation like Krcchra, Taptakrcchra, Sāntapana, etc. are prescribed for sins like (unintentional) killing of a cow and other lesser sins. Offering gifts is also prescribed as Prayaścitta. The expiation differed according to the Varṇa also. If a Brāhmaṇa kills a dīkṣita (sacrificer) Kṣatriya, he should undergo Brahmahatyā vrata, agnipraveśa (entering the fire), or marutprapatana (throwing onself into the air and ending life) A similar expiation is to be performed twice for killing a dīkṣita Brāhmaṇa, four times in the case of ācārya (preceptor) and Sāmvatsara vrata in the case of an ordinary Brāhmaṇa. If the killer be a Kṣatriya or a Vaiśya, the same expiations

^{1.} N, I. 15. 40-44.

^{2.} N, I. 30. 56-57.

^{3.} N, I. 14. 33-35.

^{4.} N, I. 30. 68-73.

^{5.} N, I. 30. 74-80.

^{6.} N, 1. 14. 45-46; Cf. Fauna, infra,

prescribed above should be performed twice and three times respectively. If the killer is a Śūdra he is termed as mausalya (to be powdered or put to death with a club), to be punished by the king. On the other hand, a Brāhmaṇa killing a Kṣatriya or Vaiśya has to perform Kṛcchra for six years and three years respectively.¹ This shows that the expiations for crimes depended upon the varṇa of the parties concerned. Besides, the prohibition for killing the various birds and animals were looked upon with veneration in the Purāṇic age.

But, whereas these sins can be removed by the expiations said to be prescribed by the seers, there are some sins which are called samasta pāpa (entire sins), leading the sinner to Mahānarakas (great hells), as no expiation has been prescribed for the same. Such sins, which have no remedy, are: Brāhmaṇa dveṣa (hostility to Brāhmaṇas), betrayal of the trusted, un-gratefulness, contact with a Śūdra woman, living on Śūdra's food, defaming the Vedas and noble stories, entering a Bauddhālaya (Buddhist temple) by a Brāhmaṇa knowingly though due to force of circumstance, etc. 2

v. Karmavipāka

The Smṛtis and Purāṇas declare that the sinners who do not perform the necessary atonement have to suffer the consequences. Thus according to Yājñavalkya, such sinners fall into hells. After the sufferings in the hells they are born as lower animals, insects, trees and shrubs, etc., as a result of their evil actions. According to Manu, the sinners who do not perform the necessary penance are also born with disgraceful marks or with malformations ³. The Vedānta Sūtra states that the sinner after enjoying the fruits of his actions in the abode of Yama is born as a mortal in the world. It also states the number of hells to be seven, whereas the Viṣṇu Purāṇa names them as Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Asipatravana, Kālasūtra and Avīci⁴. Manu, Yājñavalkya, the Agni Purāṇa, etc., name the 21 narakas, whereas the

^{1.} N, I. 30. 15-22.

^{2.} N. I. 15. 45-55.

^{3.} Yājn, III. 221, 206 ff; Manu, XII. 54 ff.; XI.53, 48; HD, IV. p. 153.

^{4.} Ved. S. III. 1. 13, 15; Vi, I. 6. 41; HD, IV. p. 162.

Mārkandeya, Padma, and Bhavişya Purānas mention several narakas and punishments meted out to various kinds of sinners.

Karmavipāka (fruition of evil deeds) refers to the torments of the hells and which a sinner has to suffer as stated above.² The Mitākṣarā on Yājñavalkya³ and other works state that the investigation on Karmavipāka, is an Arthavāda and that it is meant to induce sinners to undergo the necessary Prāyaścittas. With all these terrifying accounts of the tortures of hells, the doctrine of Karmavipāka holds a ray of hope to the soul, which is prepared to undergo torments for its evil deeds, that it may, after the long process of evolution, be able to realise its true nature and attain eternal peace.

Nārada names the hells as Tapana, Vālukā, Kumbha, Raurava, Mahāraurava, Kumbhīpāka, Nirucchvāsa, Kālasūtra, Pramardana, Asipatravana, Lālābhakṣa, Himotkaṭa, Mūṣāvasthā, Vasākūpa and Vaitaraṇī⁴. All sinners are sent to the hell where they undergo various punishments.⁵ The path of a righteous soul is said to be easy, whereas the path of an un-righteous soul or a sinner is said to be difficult, for on the way the sinners suffer from parched throat, lips and mouth. They are beaten and drawn here and there by Yamabhaṭas (servants of Yama) who drag them by their nose, etc. On the way, they have to negotiate paṅk (mire), fire, razor-sharp rocks, thorny trees, dark caves, high wells, terrible mounts, etc., and face various types of beasts. The length of the Yama-mārga (Yama's road) is said to be 85,000 yojanas.⁶

The description of the hells and the account of the tortures which the sinners are subjected to are given by the Nāradīya. Purīṣahrada (ordure-tank), tapta-śūla (hot spear), tapta-śilā (hot rock), śālmalī druma (silk cotton tree), śoņita-kūpa (blood well),

Manu, IV. 86-90; Yājñ, III. 222-224; Ag, 371. 20-22;
 P, Uttara, 227, Pātāla, 48; Bhv, Brahma Parva, 192.
 11-27, Uttara Parva, 5.6; Mār, ch. 12; HD, IV. pp. 162-164.

^{2.} HD, IV. p. 172.

^{3.} Yājñ, III. 216; HD, IV. p. 177.

^{4.} N, I. 15. 3-5.

^{5.} N, I. 15.2.

^{6.} N. I. 31. 1-11.

kṣārodaka (acrid-water), uṣṇatoya (hot water), etc., are said to be the means of torture in the hells. The sinners are forced to eat and drink excretions, semen, smoke, salt, their own flesh, phlegm, hot water and oil, bitter concoctions, etc., and experience the rain of stones, sawing of the body, cutting by machines, beating by pestle, stick and club, rending of the bones, falling from the top of trees, tying to thorns, biting of ants and scorpions, mauling by tiger and other beasts, breaking of teeth, carrying huge weights, etc.¹

The beings, which are thus bound to their karma (act) after enjoying the fruits of their merit in celestial places like heaven, or suffering the fruits of their sin (in the hells) and coming to the end of the effects of their deeds, are born in the mortal world, at first as immovable things like grass creepers, plants, trees, mountains, etc. Then they are successively born as short-lived worms, beasts, domestic animals, etc., and finally as human beings. As humans they are first born in the lower castes like Carmakāra (shoemaker), Candāla, Rajaka (washer-man), etc., with deficient or excessive limbs or as diseased persons².

The special type of tortures meant for different types of sinners are also described in detail by Nārada.³

VI. Śrāddha

Since the Rgvedic period it was supposed that after cremation the spirit was endowed with an etherial body associated with Yama and the pitrs.⁴

The Vāyu, Brahmāṇḍa, Padma and other Purāṇas⁵ specify the pitṛs as seven, three of home are formless and four are with forms. they are of different temperaments and they keep relation with different Rṣis. For example, the Barhiṣad pitṛs typical of Asura, Yakṣa, Gandharva, etc., keep association with Atri, and

^{1.} N. I. Ch. 15.

^{2.} N, I. Ch. 32.

^{3.} N, I. 15.56 ff.

^{4.} RV, X. 14.1, 8; 15. 14; 16.5; HD, IV. p. 342.

Vā, 72.1; 73.60; Br, Upodghāta, 9. 53; P, V. 9. 2-3 etc.,
 HD, IV. p. 344.

the Agniṣvātta pitṛs, belonging to the gods, with Marīci. "The seven pitṛs are said to be the sons of Vairāja Prajāpati, that is Vairāja Manu, who represents the manifestation of the formless Prāṇa or invisible universal parents incarnating in material manifestation or the corporeal modality of Matter."

The two halves of the egg, known as the upper and the lower i.e, the north and the south, are the regions of Puruṣa or devas and the Prakṛti or the pitṛs respectively, in Vedic cosmology. Thus, the pitṛs are associated with the south. The life principle is based on the mutual contact of Prāṇic Puruṣa and Prakṛti; therefore, the conception of north and south is relative. Among these different forms of Prāṇas, i.e., the pitṛs, the first three belong to the unmanifested plane of Puruṣa and the second four to the manifested plane of Prakṛti. The first three pitṛs, without enjoying anything remain as spectators.²

The word 'pitaraḥ' is applied in Vedic literature mostly to the three immediate deceased male ancestors of a man. The Satapatha Brāhmaṇa gives the presentation formulae of the cakes to the father, grand-father and great grand-father. According to the Apastamba Dharma Sūtra, Śrāddha is to be performed in the later half of every month, preferably in the afternoon, the last days of the latter half of each month being preferable to the first days. The Anusāsana Parva, Manusmṛti, Kūrma and other Purāṇas give directions for performing Śrāddhas.

Only Brāhmaņas were entitled to be invitees at a Śrāddha. Many of the Grhya Sūtras and Purāņas give lists of Brāhmaņas who are qualified to be invited at a Śrāddha,6 and also of those who are unfit to be invited for a Śrāddha7. According to Manu,

^{1.} Manu, 3. 196; M-A study, p. 103.

^{2.} M-A study, pp. 102-103.

^{3.} Tt. Br. I. 6.9.5; HD, IV. p. 343.

^{4.} S. Br, II. 4. 2.19; HD, IV. p. 347.

ADS, II. 7. 16. 4-17; Manu, III. 276; Yājñ, I. 217-218;
 K, II. 20. 2-8; Mār, 28. 20 ff; HD, IV. pp. 370-371.

^{6.} GDS, 15. 28; Manu, III. 185-186; M, 16. 7-13; Va, 79. 56-59; K, II. 21. 1-14, etc., HD, IV. pp. 384-385.

^{7.} GDS. 15. I6-19; Manu, III. 150-166; Vā, 83. 61-70; M, 16. 14-17; K, II. 21. 23-47, etc., HD, IV. p. 392.

the Brāhmaņa invited at a Śrāddha and the performer should remain free from anger and passion and should not recite the Veda. According to the Matsya Purāṇa, both the performer of Śrāddha and the Brāhmaṇa invited to dine at it should not take another meal, should avoid journey, going in a vehicle, exertion, sexual union, study of the Veda, quarrel and sleep during day time. The Purāṇas give detailed description of the Amāvāsyā-Śrāddha, whereas the Mahāpitṛyajña and the Piṇḍapitṛyajña are dealt with in the Taittirīya Samhitā and the Taittirīya Brāhmaṇa respectively.

According to Nārada the performance of Śrāddha not only pleases gods and pitṛs, but also ensures progeny and happiness to the performer.⁴ When the pitṛs are pleased they give long life, wealth, etc. and even heaven and final salvation.⁵

Five types of Śrāddhas are mentioned, viz., Nitya, Naimittika, Kāmya, Vṛddhi and Pārvaṇa. But they are not defined. Elsewhere, Nāndiśrāddha and Vṛddhiśrāddha are said to be performed on special occasions like child-birth, and Ābhyudayika-śrāddha as one performed at the naming ceremony of the child. The Āmaśrāddha is performed with raw rice and only one who is travelling, sick or poor is allowed to perform it. While describing Kalpa, Vaiśvadevaśrāddha is referred to .

The special occasions or days on which Śrāddha is to be performed are: the eclipses, the first days of Yugas and Ayanas, new moon day, Aṣṭakā days, birth of a child, death anniversary day, Viṣuvat days, arrival of a Śrotriya (Vedic scholar), visit to a holy place, and (beginning of) the harvest, etc. 10

- 1. Manu, III. 188; HD, IV. p. 410.
- M, 16. 27-28; q. by Śrāddhakriyākaumudī. p. 98; HD, IV. p. 410.
- 3. M, 17. 12-60; Vi, III. 15. 13-49; K, II. 22. 20-62, etc., HD, IV. p. 448; Tt. S, I. 8. 5. 1-2; Tt. Br, 1. 2. 10; HD, IV. pp. 426-429.
- 4. N, I. 28. 82-84.
- 5. N, I. 51. 149-150.
- 6. N, I. 14. 79.
- 7. N, I. 25. 5-7.
- 8. N, I. 28. 77.
- 9. N, I. Ch. 51.
- 10. N, I. 25. 56; 26, 40-42; 51. 97-99.

The aparahna (afternoon) is the proper time for the performance of Śrāddha, for, Brahmā is said to have assigned this time for the pitrs. It is also said that Śrāddha is to be performed at Kutapa, i. e., the eighth part of the day when the Sun is mild. Offering made to pitrs at this time becomes eternal. Hence kavya (oblation of food) is offered to the pitrs during aparahna. The untimely offer of kavya to the pitrs becomes raksasa and does not reach the pitrs. The same is the result if the kavya is offered in sāyāhna (evening). In such cases, the performer of Śrāddha and the one who partakes food therein reach hell.1 But, Śrāddha on a tīrtha is said to be performed by one just after reaching the tīrtha, irrespective of the time being auspicious or not.2 When a tithi extends up to a danda (measure of length equal to four hastas, i. e., cubits) on a day, and if the same tithi exists up to aparāhņa, the first day should be accepted, if the tithi is in kṣaya (diminution) and the next day if the tithi is in vrddhi (increase). If the tithi extends up to two muhurtas (two ghațīs) on a day and up to Sayahna the next day, the next day is to be accepted for the performance of Śrāddha, though some prefer the first also.3

On the day previous to the Śrāddha the performer of a Śrāddha should take only one meal, sleep on the bare ground and observe celibacy. He has to avoid chewing betel-leaf, oil-bath, medicine, cleaning of teeth, contact with women, and eating food of others. The performer and the Brāhmaṇa, invite should avoid sleep during the day, long journey, quarrel, anger, exertion and lifting of weights⁴.

The invitation for Śrāddha should be extended to the Brāhmaņas during the previous day or on the day of Śrāddha.⁵ The invitee for Śrāddha should be a Brāhmaṇa, devotee of Viṣṇu, Vedic scholar, observer of his own duty, calm, of a good family, free from hatred and anger, knower of the meaning of Purāṇas, Smṛtis, Vedānata, etc, virtuous, server of his own gurus, and having regard for the welfare of the world, etc.⁶ A long list of Brāhmaṇas who are

^{1.} N, I. 28. 19-25.

^{2.} N, II. 62. 41-42.

^{3.} N, I. 28. 26-29.

^{4.} N, I. 28. 2-4.

^{5.} N, I. 28. 19; 51.105.

^{6.} N, I. 28. 6-10; 51. 99-102.

not fit to be invited at a Śrāddha is also given which includes one who has deficient or superfluous limbs, who is diseased, with ugly nails, nakṣatrapāṭhajīvī (bad asrologer), one who burns the dead body, temple-priest, defamer, scoundrel, one who takes the food of others, village sacrificer, one who studies evil sciences, kuṇḍa (the son of a woman by a man other than her husband while the husband is alive), gola (widow's bastard), parivettā (a younger brother married before the elder), who is not devoted to Viṣṇu or Śiva, who sells Vedas, Smṛti, vratas, mantras, etc., bard, poet, physician, vintner, etc.¹

In case suitable Brāhmaņas be not available, one may prefer one's own brother, son, or oneself, but, never a Brāhmaṇa without Vedic knowledge.² In a Śrāddha two Brāhmaṇas are invited as representing Vaiśvadeva and three as representing the pitṛs,³ or one each representing gods and pitṛs. However, the invitees should be of even number in a Śrāddha.⁴

Vasu, Rudra and Adityas are the Śraddha devatās (Śraddha deities).5

For Śrāddha two maṇḍalas (mystical diagrams) are made for the washing the feet of the Brāhmaṇas invited. A caturasra (square), if the performer be a Brāhmaṇa, trikoṇa (triangle) in the case of a Kṣatriya, Vartula (round) in the case of a Vaiśya and mere sprinkling of water in the case of a Śūdra. After washing the feet of Brāhmaṇas and offering water for shipping they are duly seated and Nārāyaṇa is worshipped. The sesame seeds are scattered at the door and among the Brāhmaṇas, chanting the Rk beginning with 'Apahata' (get away). The Vaiśvadevas are then seated invoked and are offered two pots of water for arghya (water respectfully offered for washing the hands), gandha (sandal paste), patra (leaf), puṣpa (flower), dhūpa (incense) and dīpa (illumination) chanting the appropriate mantras. With the permission of Vaiśvadevas, the pitṛgaṇas are then offered seat and

^{1.} N, I. 28. 10-18; 51. 102-105.

^{2.} N, I. 28. 34.

^{3.} N, I. 28. 31-32.

^{4.} N. I. 51, 107.

^{5.} N, I. 51. 148.

^{6.} N, I. 28. 32-33.

three pots of water for arghya. The Brāhmaņas should be seated facing the east and the north in Vaiśvadevaśrāddha and Pitrśrāddha respectively. Water is sprinkled and sesame seeds are scattered with the mantras 'Sam no devi' etc., and 'Tilosi' etc., respectively. The Pitrs are invoked with the Rk 'Usanta', etc., and are offered arghya, pādya, gandha, patra, puṣpa, dhūpa, vasana (garment) and bhūṣaṇa (ornament) with the words 'yā divyā' etc. Two āhutis (oblations) are then made in the fire with the permission of the Brāhmaņas Chanting the required mantras. In case the agni (fire) is absent, the ahutis are made in the palms of the Brahmana. Thereafter, the Brahmanas are fed with various types of food, madhu (honey), māmsa (flesh), etc. The Itihāsas, Purāņas and Dharmśātras are recited to the Brahmanas. At the end of their meals, pinda (ball or lump of rice) is offered to the manes. Only one pinda is offered on the death anniversary day, and three on the days of eclipse, etc. The Brāhmaņas are then offered dakṣiṇā (gift) with tāmbūla (betel leaf) and gandha. In return, they bless the performer and the departed soul.1 The pinda should be offered mixed with tila facing the south. Afterwards the pinda hould be given to a cow, goat or to a Brahmana. Or else it may be deposited in fire or water.2

One who is sick, is poor or is on a journey, as stated earlier is allowed to perform Śrāddha with raw rice, which is known Āmaśrāddha. If the wife of the performer is in her monthly course, Śrāddha may be performed with a gift of gold. If worthy Brāhmaṇas are not available, or one is poor, Śrāddha can be performed by homa with rice chanting the pitṛṣūkta. Śrāddha may be performed by offering saktu (barley meal), saṃyāva (cake of wheat flour), pāyasa (porridge), Badara (fruit of jujube tree), Āmalaka (fruit of the Emblic Myrobalan) or piṇyāka (oil-cake). If one is too poor to spend any thing, he may perform only tila-tarpaṇa (libations of water mixed with tila) to the pitṛs or give grass to the cows or declare loudly in a lonely jungle that he is a poor fellow and a great sinner. One has to perform tarpaṇa on the day following the Śrāddha; otherwise, he will incur the sin of Brahmahatyā and his family will be ruined.3

^{1.} N, I. 28. 35-75.

^{2.} N, I. 51. 121, 136-137.

^{3.} N, II. 62. 39-40; I. 28. 77-81.

As long as a girl remains unmarried she belongs to the gotra (family) of the father with regard to pollution and offering of pinda. But after marriage, she joins the gotra of her husband with regard to pollution and offering of pinda.¹

Many tīrthas like Gayā, Gangā, Avimukta, etc., are referred to, where performance of Śrāddha, offering of pinda and tarpana are considered to yield immense good.²

^{1.} N, I. 14. 81-83.

^{2.} Cf. Tīrthas, infra.

CHAPTER VII

The Nārada Purāņa

i. Composition, title and References in Different Works

The Nārada Purāņa or the Nāradīya Purāņa is one of the 18 Mahāpurāņas and is placed 6th in order by the Vāyu, Viṣṇu, Mārkaṇdeya, Matsya, Skanda, Bhāgavata, Agni, Varāha, Padma, Bhaviṣya, Brahmavaivarta and Nārada itself, and 7th by the Kūrma, Linga, Skanda, Padma, Saura and Siva Purāṇas.¹ The Padma Purāṇa mentions the Nārada Purāṇa as the nābhi (navel) of Viṣṇu and includes the Nārada among the six Sāttvika Purāṇas out of the 18 Mahāpurāṇas.² The Skanda Purāṇa recognises, the Nārada as one of Vaiṣṇava Purāṇas.³

The Bhavişya Purāṇa does not include the Nārada and the Brahmavaivarta among the 18 Mahāpurāṇas, but inserts instead the Vāyu and Nṛṣimha Purāṇas in addition to the Brahmāṇḍa and Śiva Purāṇas.⁴ The Kūrma Purāṇa considers Nārada, Vāmana, Skanda, and the Brahmāṇḍa to be Upapurāṇas.⁵ The Brahmavaivarta Purāṇa refers to an Upapurāṇa called Nāradīya, and the Padma Purāṇa another Nāradīya. The Devībhāgavata and Bṛhadanuśāsana Upapurāṇa also mention a Nāradīya as an Upapurāṇa. An Upapurāṇa called 'Nāradokta' is referred to in the Garuḍa Purāṇa. The Pārāśara Upapurāṇa and the Varuṇopapurāṇa refer to an upapurāṇa by name Nāradīyaka. The Ekāmra Purāṇa and Bṛhaddharma Purāṇa name two upapurāṇas, the

Vā, 104; HD, V. 2. pp. 831-832; Vi, III. 6. 21-24; Mār, 134. 8-15; M, 33. 12-65; SK, VII. 2. 28-77; Bh, X. 1. 13. 4-18; Ag, 272, 1-23; Var. 112. 69-72; p, I. Ādi, 62. 2-7; Bhv, Brahmaparva, 1. 61-64; Brv. IV. 133. 11-21; N, I. 92. 21-28; K, I. 1. 13-15; L, I. 39; SK, VII. 2.5-7; P, VI. Uttara, 219. 25-27; Saura. IX. 6-12; Siva, V. Umā-Sam, 44. 120-122 ab; Purāṇa, VII. 2. pp. 337-338.

P, I. 62. 2-7; II. 263. 81-85; Purāṇa, VII. 2. pp. 336, 341.

^{3.} PV, pp. 90-93.

^{4.} Bhv, III. Pratisarga, 3. 28. 10-14; Purāņa, VII. 2. p.339.

^{5.} K, I. 17-20; PV, p. 124.

Nāradīya and Brhannāradīya.1 One of the two lists of the 18 Purāņas given by Alberuni omits the Nārada, Agni, Linga, Bhāgavata, Padma and Brahmavaivarta Purāņas and inserts instead the names of six Upapurāņas, viz., the Ādi, Nṛsimha, Nanda, Āditya, Soma and Samba.2 The Danasagara of Ballalasena (1119 A. D.) refers to the Naradiya and states that as the three Puranas, viz., the Brahmanda Bhagavata and Naradiya lack in the Danavidhi the verses from these Puranas are not quoted. Ballalasena refers to the Brhad-Linga Purāņa as a Mahāpurāņa and to the Linga Purāņa as an Upapurāņa. Further, during the period of Ballālasena we find that the Visnu, Linga, Agneya and Brahma Purānas are referred to as Mahāpurāņas as well as Upapurāņas. From this Baldeva Upādhyāya concludes that it may not be improper to think that a number of Upapurāņas were abstracts of the Purāņas and they were popular under the titles of the Puranas.3 Another list of 18 Purāņas drawn by Kavīndrācārya (17th century A. D.) also omits the Naradiya and includes the Upapurana, Nandi instead. The same list inserts the Vāyu and Devībhāgavata in place of the Visnubhāgavata and the Śiva Purāṇas. It also refers to the Viṣṇubhāgavata as one of the Upapurāṇas by name Śrībhāgavata Purāņa4.

H. P. Shāstrī and P. V. Kane consider the Nāradīya Purāņa as one of the three (together with Garuḍa and Agni) encyclopaedic Purāṇas. But according to Hazra the Nāradīya Purāṇa and other ten Purāṇas, viz. Vāmana, Linga, Skanda, Agni, Garuḍa, Varāha, Padma, Bhaviṣya, Brahma and Brahmavaivarta are minor Purāṇas. All this proves that there is no unanimity among scholars as to the text enumerating the eighteen Mahāpurāṇas.

A study of the Nārada Purāņa versions (Venkaţeśvara editions) shows that there was no definite view with regard to the title of the Purāņa. The first (1827 Śaka=1905 A. D) and the second (1845

Brv, q. in, Mitra Miśra's Vīramitrodaya, Paribhāṣā-prakāśa, p. 14; P. Pātāla, III. 94b-98; D. Bh, I. 3. 13-16; G. I. 223, 17-20; Pārāśara Upapurāṇa. q. in Vindhyā-māhātmya, 4; Varuṇopa-purāṇa I. Ekāmra Purāṇa, I. 20b-23; I. Bd. P. I. 25 23-26; SUP, Ī. pp 9-13.

^{2.} Purāņa, VII. 2. p. 339; PV. p. 120.

^{3.} PV, pp. 121-124.

^{4.} Purana, VII. 2. pp. 339-340.

^{5.} Purāņa, VII. 2. pp. 343-44; Cf. also. PR.

Śaka=1923 A. D) Veńkateśvara editions of the text bear the title Nāradīya Mahāpurāṇa. But the pages 1 to 54 of the first edition and the colophons of chapters 1 to 9 and 11 to 36 of the first part of the same edition name the Purāṇa as Bṛhannāradīya whereas the rest of the pages and colophons call it Nāradīya. But all the pages of the second edition call it Bṛhannāradīya Purāṇa. In both editions, the introduction, conclusion and the anukramaṇī show the title 'the Nāradīya Mahāpurāṇa' only. Due to this confusion some call it Bṛhannāradīya Purāṇa. In fact, the Bṛhannāradīya Purāṇa and the Nāradīya Purāṇa are two different works. The Bṛhannāradīya is not a Purāṇa, but only an Upapurāṇa as shown below.¹

The Nārada Mahāpurāņa consists of two parts, Pūrva (former) and Uttara (latter). The first part has 125 chapters and the second 82. The Pūrvabhāga is further divided into four Pādas (sections), viz., Bhoga, Moksa, Kriyā and Caryā. Chapters 1-41 form the first pada, chapters 42-62 the second, chapters 63-91 the third and chapters 92-125 the fourth. Like most of the Puranas, the Nārada Purāna also is supposed to have been recited by Sūta to the sages. But in this case, the speakers are different in different sections. They are Sanaka, Sanandana, Sanatkumāra and Sanātana in the first part. In the second part Vasistha narrates the story to Mandhatr. Though there is some controversy about the extent of the Narada Purana, the text that has come down to us contains only 18550 (13,144 in the first part and 5,406 in the second) verses. The Naradiya, which is referred to in the Matsya, Skanda and Agni Purānas does not seem to be the present text.2 These Puranas claim that the Naradiya was declared by Nārada with reference to Brhat Kalpa. But in the present text Nārada is only the listener. Besides, the work 'Brhadupākhyāna' appearing in colophons of the majority of chapters is not to be taken as a supporting factor for, it does not occur in the main part of the Purana, viz., the chapters 1-41 of the first part of the Nāradīya Purāna.3

^{1.} Ref. The Năradīya and Brhannāradīya, infra, p. 214.

DGSM, pp. CXXXV 66; M. 53. 23; SK, VII., 1. 2. 43; Ag, 272. 8; PR, pp. 128-129.

^{3.} PR, p. 130.

ii. The Bṛhannārada and the Nārada Purāṇa

Besides the Nāradīya Purāņa, there is another text named Bṛhannāradīya of about 3600 verses arranged in 38 chapters. The Brhannaradīya does not fulfil the characteristics of a Mahāpurāņa, but it is a sectarian work on Vaisņavism fit to be called an Upapurāṇa.1 Of course, the Bṛhannāradīya and the Nāradīya are closely interrelated. The title 'Bṛhannāradīya or Brhannarada' appearing in the body of the chapters and colophons of the Brhannaradiya text proves that it is not the original Purana as the words 'Brhat', 'Vrddha', etc., are indicators of a comparatively late work. The Nāradīya Purāņa, according to the Matsya, Skanda and Agni Purāņas, is recited by sage Nārada in relation to Brhat kalpa and contains 25000 verses. Even though the Bṛhannāradīya is narrated by Nārada, there is no mention of Brhat kalpa in it and it does not contain 25000 verses.2 Further, the Ekāmra Purāņa and Brhaddharma Purāņa clearly distinguish the Brhannaradīya from the Naradīya naming both of them side by side in their lists of the Upapurānas. The Smṛti works also refer to these two texts, viz., Brhannāradīya and Nāradīya, and quote verses from both under the respective titles. The Uttarakhanda of the Śiva Purāṇa (of Bengal) clearly names a Nāradīya and also another Nāradīya called Bṛhannārada separately.3

iii. The Literary and Linguistic Peculiarities of the Nārada Purāņa

The style of the Naradīya Purāṇa may be considered to be Vaidarbhī, as the composition is elegant and has no long compounds in the metrical portions, though sometimes there are small and the prose passages have long compounds.⁴ The diction, classical Sanskrit and the metres and the figures of speech used

^{1.} PV, P. 548.

^{2.} PR, pp. 127-128.

^{3.} SUP, I. pp. 337, 341.

"nāradoktam Purāṇam tu nāradīyam pracakṣate tasmādanyannāradīyam bṛhannāradasamjñakam".

Dacca University MS. No: 4233.

(of the Uttarakhaṇḍa of the Śiva P.)

Ch. 23 (fol. 152 a)

^{4.} Cf. "mādhuryavyañjakairvarņai racanā lalitātmikā avṛttiralpavṛttirvā Vaidarbhī rītiriṣyate" Sāhityadar-paṇa, IX. 2.

show that this work belongs to the golden age of Sanskrit literature.

The metre which is mostly used is Anuştubh. The Triştup also is found on some occasions. Besides these we have some examples of Indravajrā, Upendravajrā and Upajāti as given below:

1. Indravajrā

"veņum dhamantam svakare dadhānam savye daram yaşţimudāraveşam dakşe tathaivepsitadānadakşam dhyātvārcayennandajamindirāptyai" N, I. 80.85.

2. Upendravajrā

namaśśivāya tripurāntakāya jagattrayeśāya digambarāya namostu mukhyāya harāya bhūyo namo jaghanyāya ca budhniyāya N, II. 73. I01.

3. Upajāti

satsangadevārcanasatkathāsu hitopadese nirato manuşyah prayāti Visņoh paramam padam yaddehāvasānecyutatulyatejāh N, I. 1.63.

The matters like Bhujangaprayāta, Praharṣiṇī, Vasantailakā, Mālinī, Pañcacāmara, pṛthvī, śārdūlavikriḍita antd Sragdharā are also used.

The following is an example of a verse in Visama Vrtta:

soham na jīvāmi kadācidīśa dṛṣṭvā kṣitīśam harisevane sthitam pravādamānam paṭaham sughoram pralopamānam mama veśmamārgam N, II. 5.16.

^{1.} N, I. 80. 78,

^{2.} N, I. 79. 164. 3. N, I. 23. 77.

^{4.} N, II. 1. 26.

^{5.} N, II. 73 23.

^{6.} N, I. 80.77.

^{7.} N, I. 27.55.

^{8.} N, I. 80. 150.

Further, we find some of the chapters closing with long verses, as in the Mahā-kāvyas. Such verses are found at the end of the following chapters.

N, I. 3, 10, 13, 30, 43, 45 and 125, N, II. 1-22, 24-27, 29-35, 42 and 69.

Thus, out of 207 chapters, there are 42 chapters where the last verse is in a different metre. We get verses in different metres even in the middle of the chapters too, as in:

N, I. 38. 49; 80. 85; 81.55; 125. 1-5; N, II. 23. 18-25; 34. 17-26; 37. 18-23; 44. 31-35; 73. 99; 80. 106-113, etc.

Besides, there are prose passages, and they are different in style from the prose passages in early Brāhmaṇa and Upaniṣad literature. They are full of long, high flown compounds and have a verse at the end of a topic. Such prose passages are found in the following contexts:

N. I. 32. 1-37; 43. 89-95; 43. 106-124; 50. between the verses nos. 43 and 44, 203, and 205.

Regarding these prose passages "it is surmised that they may have been taken from some Dharmasūtra work".1

With regard to Alankāras (figures of speech), the Nāradīya has employed the Śabdālankāras, Anuprāsa, Yamaka, etc., in plenty in the characteristic Kāvya style.

In the Arthālankāras, Upamā, as usual, plays a major part. Besides, the Upamāna (the object of comparison) is also sometimes striking². The other Alankāras like Pratīpa³, Rūpaka⁴, Vyatireka⁵, Ullekha⁶, Utprekṣā⁷, Tulyayogitā⁸, Vinokti⁹, Kāraṇamālā¹⁰, Nidarśanā¹¹ and Arthāpatti¹² also beautify this work.

- 1. Purāņa, V no. 2. p. 295.
- 2. N, I. 5. 8 4. 18 etc.
- 3. N, II. 7. 37;
- 4. N, I. 1. 52. 5. N, I. 4. 37.
- 6. N, I. 49. 92-93.
- 7. N, I. 42. 49-50.
- 8. N, I. 50. 232-233.
- 9. N, I. 8. 18.
- 10. N, II. 24. 49-50.
- 11. N, II. 24. 3-4.
- 12. N, II. 24. 6.

Furthermore, there are verses which are close imitations of the verses contained in the Kumārasambhava and Kirātārjunīya. For example:

kopam vibho samhara samhareti yāvadgiraḥ khe marutām babhūvuḥ tāvatsa vahniḥ dvijavākyaṣṛṣṭo bhasmāvaśeṣām pramadām cakāra, N, II. 35, 86.

Compare:

krodham vibho samhara samhareti yāvadgiraḥ khe marutām caranti tāvatsa vahnirbhavanetrajanmā bhasmāvaśeṣam madanam cakāra.

Kum, 3.72.

For:

aviveko hi sarveṣāmāpadām paramam padam. N, I. 9. 40.

Compare:

sahasā vidadhīta na kriyāmavivekah paramāpadām padam.

Kirāta, II. 30.1

On the grammatical side there are not many lapses. There are some cases which may be printing mistakes or Ārṣa Prayogas.

All these lead us to conclude that the Nāradīya Purāṇa has the poetical quality common to the Kāvyas. It may also be concluded that it was written in the golden age of classical Sanskrit literature.

iv. The Author of the Narada Puraņa

The nature and the character of the Narada Purana show that it was not written by a single author. It is appropriate to say that it is a compilation.

Nārada is one of Prajāpatis, one of the seven great rṣis and related to the Kaṇva family.² In the Atharvaveda Nārada is a mythical seer. The Maitrāyaṇī Samhitā refers to him as a teacher.³ He appears in the Aitareya Brāhmaṇa along with Parvata as the priest of Hariścandra, as teaching Somaka Sahadevya,

Cf. also HD, V. 2. p. 892; PV, p. 549.
 CDHM, p. 218.

^{3.} AV, V. I9.9; XII. 4, etc.; MS, I. 5.8; V. Ind, I. p. 445.

and the Sāmavidhāna Brāhmaņa as a pupil of Brhaspati. The Chāndogya Upaniṣad mentions him with Sanatkumāra.1 He is a writer of Smrti and his work, Narada Smrti is very popular. Another Nārada, also known as Brahmā and Devabrahmā, appear in the Mahābhārata. He is said to be the son of Brahmā from the daughter of Daksa.2 Nārada is viewed as a scholar of Dharma ordained by Hari, a celibate, learned in Bhagavata, Guru of Visoka and author of Sātvata tantra. It is said that Nārada worshipped Nārāyaņa in Bhāratavarsa following the course of Sānkhya and Yoga. He is the expounder of Krivavoga.3 The Vāyu Purāņa mentions Nārada as the son of Prajāpati.4 He is characterised as a Mauneya Gandharva presiding over the month of Mādhava according to the Vāyu, Visnu Bhāgavata and Brahma Purānas.⁵ The Matsya Purāna mentions a Nārada as author of a work on architecture.6 Nārada Pañcarātra, a ritualistic work of the Vaispavas is a work composed by Nārada The Nārada Bhakti Sūtra also is written by Nārada.7 Again Nārada is referred to as one of the 18 scholars or promulgators of Jyotissastra in the Narada Samhita.8 The authorship of the Brhannaradīya, an Upapurāņa, is also ascribed to Nārada.

v. The Date and the Chronology of the Nārada Purāṇa

As the present Nārada Purāņa appears to be a compilation, and as it is called Samhitā⁹ in many places in the Purāṇa itself, all chapters of the Purāṇa cannot be assigned to the same period. There fore, it is necessary to study the text part by part, and to find out the respective dates of the part. The whole of the Bṛhannāradīya Purāṇa forms chapters 1-41 of the first part of the

A. Br. VII. 13; VII. 34; Sam. Br; III. 9. CU, VII. 1.1;
 V. Ind, I. p. 445.

^{2.} CDHM, p. 219.

^{3.} V. Ind, II. p. 225.

^{4.} Vā, 69. 94; PI. II. p. 230.

^{5.} Vā, 30. 86; Vi, II. 10.5; B. III. 7.4; Bh, XII. 2.34; Pl, II. p. 229.

^{6.} M, 252. 2; PI, II. p. 230.

^{7.} CDHM, p. 219.

^{8.} NS, I. 1.

^{9.} N, II. 82. 34, 35, 44; I. 62, 77, 79, cf. also PR, p. 133.

Nāradīya with slight variations in text and in the number of verses. These common chapters must have been borrowed by the Nāradīya.¹ This is proved by the changes appearing in the borrowed chapters of the Nāradīya. Also the word 'Bṛhad' used in Bṛhannāradīya (I. 36, 66) as a prefix to the title of the Purāṇa has been replaced by 'etad' and 'idaṁ' in the corresponding verses, (N, I. 1. 36, 64) of the Nāradīya². Moreover, in the first edition of the Nāradīya by Venkaṭeśvara Press, most of the chapters (1.9 and 11-36) of the first pāda are titled as 'Bṛhannāradīya Purāṇa' and the rest of the chapters by the title 'Nārada Purāṇa'. So the date of these borrowed chapters, viz., N. I. 1-41, should be the date of the Bṛhannāradīya.

As Govindananda (1500 to 1540 A,D) in Śuddhikriyakaumudī, Varşakriyā-kaumudī and Śrāddhakriyā-kaumudī,3 Raghunandan (1520 to 1575 A. D.) in Smrti-tattva4 and Śūlapāņi (1375 to 1440 A.D.) in Vratakāla-viveka5 refer to the Brhannāradīya, it can not belong to a period later than 1350 AD. Again, the Brhannāradīya and the Nāradīya are referred to in the Brhaddharma Purana (probably in the last half of the 13th century A. D.), the Uttarakhanda of the Siva Purāna (composed in Bengal not later than the 12th century A. D.) and the Ekamra Purana (written in Orissa some time during the 10th or 11th century A.D.). Hence the Brhannaradiya has to be dated not later than the middle of the 10th century A D.6 The Brhannaradīya says that Vișnu Sakti effects creation, preservation and destruction and is called Laksmī, Umā, Durgā, Bhāratī, Bhadrakālī, etc.7 This Śakti is the Prakṛti and the Māyā which compels the creatures to undergo rebirth.8 This Śakti theory also shows a period posterior

- 1. PR, p. 130; HD, V. 2. p. 192.
- 'Purāņam nāradopākhya metadvedārthasmmitam' N, I.
 1, 36. tasmādidamnāradanāmadheyam puņyam purāņam siņuta dvijendrāh, N, I. 1.64; Cf. also PR, p. 130.
- 3. Brn, Chs, 7, 14, 25-27; PR, p. 128.
- 4. Brn, Chs, 7, 14, 22, 24; PR, p. 128.
- 5. Brn, Chs. 16; PR, p. 128; Cf, Also the Chronological Table p. 406, HD, IV. pp. XI-XII.
- 6. SUP, I pp. 340-341
- 7. Brn, 3, 6, 10. 16, 3, 13 ff: PR, pp. 128-129.
- 8. Brn, 3, 9, 15; PR. p. 128.

to the rise of the Agamas. The reference in the Brhannaradiya to Ajāmila's attainment of salvation by worshipping Vișņu and to release of the great elephant from the clutches of the crocodile by praising Vişnu-Nārāyana, scems to be from the Bhāgavata1 Purana VI, 1-2 and VII. 2.4 respectively (not earlier than the 9th contury A. D.).2 The Brhannaradiya imitates some of the expressions of Bhāravi's Kirātārjunīya (6th century A. D.) and Bhatti's Bhattikavya (6th or 7th century A. D.) and also copies a complete verse from Bhartrhari's (died 651 A. D.) Nītiśataka and two other verses from the Vairagya Sataka. Unlike other early works, the Brhannaradiya Purana speaks of the greatness and the holiness of the Tulasī plant and its worship also Hence the period of the Brhannaradīya can not be fixed up earlier than the 7th century A. D. The reference to Advaita and Maya shows that the Brhannaradiya should not have been written much earlier than Śańkarācārya (788-820 A. D.). Therefore the period of the composition of the Brhannaradiya can be fixed up between 750 and 900 A.D.3 This period may be taken as the probable period of the Nāradīya chapters 1-41, i. e., the first pāda of the first part.

The period of chapters 42-62, which form the second pāda of the first part of the Nāradīya, appears to be different. Chapters 42-45, dealing with the philosophical matters, are mostly indebted to the chapters of the Sānti Parva of the Mahābhārata (Chs 175-185, 187-188, 211-212). It has been shown by Bedekar that the 428 verses dealing with the philosophical matters of the Nāradīya are similar to 435 verses of the Mahābhārata. So, it is clear that the Nāradīya in this respect is indebted to the Mahābhārata and these chapters of the Nāradīya, which deal with philosophical matters, must belong to a period later than that of the Mahābhārata (4th century B. C. to 4th century A. D.)⁴.

Chapters 50-57 of the second pada, which deal with the six Vedangas, belong to a different period. Chapter 50 on Śikṣā deals not only with the rules of pronunciation of Vedic and classical

Brn, 2, 44, 31.57 ff; PR, pp. 128-129; SUP. I. pp. 338, 339.

^{2.} PV, p. 546, HD, V. 2. p. 899.

^{3.} SUP, I. pp. 338 ff.

^{4.} Purāņa, V. pp. 208-304; Cf. also PV, p. 549.

Sanskrit, but also with the art of Music and other cognate sciences. This type of description can not be very old, nor can it be called modern; for old Śikṣās are generally related to the Vedic pronunciation only, but the rules regarding music are not very old. However, as we find the theory of music explained in detail in the Nāṭyaśāstra by the sage Bharata (1st, 4th or the 6th century AD), who is regarded as the founder of the present system of the Indian music², this chapter may be dated between the 7th and the 8th century A.D.

Chapter 51 describes Kalpa. It does not deal with the Dharma, Grhya and Śrauta Sūtras but with Nakṣatrakalpa, Vedakalpa, Samhitākalpa, Āngirasakalpa and Śāntikalpa. In ancient treatises these five Kalpas formed parts of the Atharvaveda, but Nārada states that they belong to all Śākhā of all the Vedas. This new idea appears to be promulgated by Kumārila in the early period of the 8th century A. D. Thus this chapter may be dated between 850 and 900 A. D.³

Chapter 52 deals with the Vyākaraņa. This portion is an abstract of the system propounded by Pāṇini, but there is no scientific or systematic approach. Of course, Nārada has given some information regarding grammar by illustrating examples without stating any rule. This section might have been written after the revival of Pāṇini by Bhartrhari (death 651 A. D.). So, the period of this chapter may be taken as the 8th century A. D.4

Chapter 53 deals with the Nirukta. This portion also may belong to the period of the 8th century A. D. as in the case of the Vyākaraņa.

The three chapters 54-56 are devoted by Nārada to the description of Jyotiśśāstra with its three branches Gaṇita, Jātaka and Saṃhitā. Most of the Gaṇita portion are identical with the verses of the Sūryasiddhānta (6th century A. D.). Besides, we find three verses of the Nārada Purāṇa quoted in the Līlāvatī of Bhāskara II (12th century A. D.). The Jātaka portion is similar to that of

^{1.} DCSM, p. XXXIII.

^{2.} SIM, pp. 3-4.

^{3.} DCSM, pp. XXXIII, Cxxxvii.

^{4.} DCSM, XXXII,

the Bṛhajjātaka of Varāhamihira (6th century A.D.), and the Samhitā portion of the Nārada Purāṇa has several verses identical with those of the Nāradīya Samhitā (4th century A.D.). Thus, these chapters can be assigned to a period later than Varāhamihira and Sūryasiddhānta (6th century A.D.).

Chapter 57 deals with Chandas. Nārada gives here the description of Vedic and classical Sanskrit, and also the rules for Prākṛta chandas. A comparative study of the subject given in the Nāradīya and that found in the Āgni Purāṇa shows similarity in approach. So this chapter may be placed in a period contemporaneous with the Agni Purāṇa (600-900 A. D.).²

Chapters 58-62, which deal with the story of Suka, must be later than the 4th century A. D., because this portion also appears to be identical with that described in the Mahābhārata.³

Thus, Chapters N, I. 42-62 may be assigned to a period between 600 A.D. and 900 A.D.

The third pāda, comprising chapters 63-91 of the first part of the Nāradīya, deals with Pāśupata and Tāntrism. The Pāśupata of the Nāradīya Purāṇa is some what different from the Pāśupata dealt with in the Śaiva-darśana section of the Śarva-darśanasaṁgraha. Whereas Nārada considers Bindu as one of the pāśas, Śaiva-darśana does not recognise it. So, Nārada's Pāśupata represents probably an older phase of that school. Chapter 63 dealing with the Pāśupata may be long to the 8th century A.D.4 Chapters 64-91 deal with Tāntrika worship of various gods and other magical practices. Besides these, chapters 82-90 give prominence to goddess Rādhā who is regarded as the main deity. Other goddesses like Mahālakṣmī, Durgā, etc., are considered to be aṁśāvatāras of goddess Rādhā. Goddess Rādhā's prominence is evident at least by the 9th or the 10th century A.D. The Bhāgavata (not earlier than 800 A. D.) states nothing more than

^{1.} Cf. Jyotissāstra, supra. pp. 119 ff. It seems that the period of the Nārada Samhitā may be the period of the Nāradasmṛti, i. e., 100-400 A. D.

^{2.} Cf. Chandassastra, supra. pp. 116 ff.

^{3. &#}x27;Story of Śuka in Mahābhārata and Purāņas' by V. M. Bedekar, Purāņa, VII. I. pp. 87 ff.

^{4.} DCSM, pp. CXlii-CXliii.

the fact that there is one particular gopī (who is not named) who has gained favour of Kṛṣṇa. The Nāradīya not only mentions Rādhā but raises her to the highest pedestal as the main deity of whom other goddesses are but aṁśāvatāras. For this development of the Rādhā cult at least a century must be allowed. Hence we may assign chapters 64-91 (which deal with Tāntrism) to a period not earlier than the 10th century A. D.

Regarding the 18 Purāṇas we have already seen that the division made in the Nāradīya Purāṇa does not agree with the division of several of the extant Purāṇas Again, the words used for the several divisions of the Purāṇa texts, like Aṁśa, Aṅghri, Adhyāya Khaṇḍa, Dala, Parvan, Pāda, Bhāga Vibhāga, Pravibhāga, Saṁhitā and Skandha¹ are the self-explanatory proof establishing the fact that the Nāradīya description of the 18 Purāṇas is not based upon the current Purāṇa texts.

Now it is clear that there is not a single extant Purāṇa which is in entire agreement with the description given by the Nārada Purāṇa. This shows that each and every Purāṇa is in a confused state of affairs with some additions, omissions, interpolations and so on. Thus, it will not be a proper approach if we fix up the date of these Nāradīya chapters on the basis of minor points as found in the extant Purāṇas. On the strength of the evidence afforded by the Viṣṇu Purāṇa we may be justified in taking the whole portion of the Nāradīya Purāṇa describing the contents of the 18 Purāṇas as belonging to a period before 8th century A. D.²

The period of the chapters, i. e., Nāradīya, I. 110-124 dealing with vratas may be fixed as almost the same as assigned to the chapters on the Purāṇas. For most of the vratas described by Nārada are referred to in the other Purāṇas and other works.

Chapters 1-37 of the second part of the Nāradīya describe the Ekādaśī vrata along with a narration of the story of Rukmāngada. Hemādri (1260-1270 A. D.) mentions Māndhātr, Vasiṣṭha, Mohinī and Rukmāngada as narrators in the Caturvarga Cintāmaņi. Devaṇabhaṭṭa (1200-1225 A. D.) mentions Mohinī

^{1.} Puraņa, VII. 2. pp. 345-346.

^{2.} Cf. Purāņas, Supra.

and Vasiṣṭha, as narrators in the Smṛti Candrikā¹. Furthermore, Aparārka (1100-1130 A. D.) also has quoted verses about fast on Ekādaśī.² This indicates that the Nāradīya should be earlier than 1,100 A. D.

Chapter 38-82 of the second part of the Nāradīya deal with the glories of Gaṅgā and other holy places. In the Nāradīya, II. 52-61 we find many verses common with 28 and 45 ff; while the Nāradīya, I. 125. 26 mentions that the Nāradīya consists of four pādas, Nāradīya, II. 82.41 says that it has five pādas. All these points show the comparatively late date of the chapters of the Nārada Purāṇa, II. 38-82. But when we find that Raghunandana (1520 to 1575 A. D) and Vācaspatimiśra (1425 to 1490 A. D) quote verses from chapters 38-39, it shows that the topic on Gaṅgā dealt with in these chapters must belong to a period prior to Vācaspatimiśra.

As a result of the above analysis the period of the Nāradīya is:

Nāradīya,	I.	1-42	•••	C-750-900 A. D.
Nāradīya,	I.	42-49		Later than the 4th century
				A. D.
Nāradīya,	I.	50-57		C-600-900 A. D.
Nāradīya.	I.	58-62		Later than the 4th century
				A. D.
Nāradīya,	I.	63	***	Earlier than the 8th or 9th
				century A. D.
Nāradīya,	I.	64-91	***	Not earlier than the 10th
				century A. D.
Nāradīya,	I.	92-109	•••	Before C. 800 A. D.
Nāradīya,	I.	110-125		Same as above.
Nāradīya,	II.	1-37		Earlier than 1,100 A. D.
Nāradīya,	II.	38-82		Comparatively late. At least
				N, II. 38-43 are earlier than
				Vācaspatimiśra.3

Scholars like H. H. Wilson, R. N. Mehta, Haraprasada Shastri, Durgasankar Kevalram Shastri, R. C. Hazra, P. V. Kane

^{1.} PR, pp. 131-132.

^{2.} HD, V, 2 pp. 892-893.

^{3.} Cf. also PR, pp. 131-132.

and Baldeva Upādhyāya, after making a detailed study, have reached conclusions which differ in fixing the period of the Nārada Purāņa:

H. H. Wilson ... I6th or 17th century A. D.

R. N. Mehta ... 17th century A. D. (that part of the Nārada Purāṇa in which the present Kumārikākhaṇḍa was

written).

H. P. Shastri ... 700-800 A. D. Durgasankar) ... Not before the

Durgasankar ... Not before the 9th century and not kevalram Shastri later than the 12th century A. D.

R. C. Hazra ... 875-1000 A. D. Baldeva Upadhyaya ... 700-900 A. D. P. V. Kane ... 700-1000 A. D.

Thus my conclusion regarding the period of the Nārada Purāṇa differs materially from that of H. H. Wilson and R. N. Mehta, and agrees generally with that of Haraprasada Shastri, Durgasankar Kevalram Shastri, R. C. Hazra and Baldeva Upadhyaya—especially with that of Kane.

According to H. H. Wilson the date of the Nāradīya is subsequent to the date of the Bhāgavata Purāṇa. He adds: "it is probably considerably later, for it affords, evidence that it was written after India was in hands of Muhammadans." In the concluding passage, it says: "Let not this Purāṇa be repeated in the presence of the 'killers of cows' and condemners of the Gods. It is possibly a compilation of the sixteenth or seventeenth century. We cannot accept H. H. Wilson's opinion about our text, because there is no such reference to the 'killers of cow' therein. Further, Wilson himself says that he has not secured a copy of the Nāradīya which contains more than 3,500 verses. From this statement it is evident that he never made such a remark with regard to our text, whose extent is far more than 3500 verses.

In connection with the period of the Nārada Purāṇa R. N. Mehta mentions that "This study thus indicating that the Kumārikā khaṇḍa could be ascribed to about 17th century A. D. sheds an indirect light on the Nāradīya Mahāpurāṇa which mentions the subject matter of the Skanda Purāṇa as noted in the Prastāvanā

^{1.} Preface on Vișnu Purăna, pp. XXXI-XXXII. 29

of the latter work. On page 8 of the Venkatesvara Press edition of 1910 A. D. in stanzas 10 to 17 the summary of Kumārikā khaṇḍa is given. It indicates almost all the subject matter as seen in the present Kumārika khaṇḍa. Thus it is clear that, that part of the Nāradīya Mahāpurāṇa is also not earlier than the 17th century A. D. in which the present Kumārikākhaṇḍa was written."

But the detailed analysis of all the 18 Purāṇas proves that there is not a single Purāṇa in existence which is in full agreement with the description in the Nārada Purāṇa. That is each and every Purāṇa is thrown into disorder by the additions, omissions, interpolations and so on. The division and the description made in the Nāradīya Purāṇa do not agree with the division and the description of several of the existing Purāṇas. Again, the terms used for indicating the several divisions of the Purāṇa texts themselves prove that the Nāradīya description of the 18 Purāṇas is not at all based on the existing Purāṇa texts.

Thus, it is clear that R. N. Mehta's opinion on the period of the Nārada Purāņa can not be accepted as final and conclusive.²

Haraprasada Shastri mentions that Nārada must have fiourished after Bhartrhari (who died in 651 A. D.) and Varāhamihira (5th century A. D.). He adds that "The attribution of five kalpas of Atharva-Veda to all the Śākhās of all the Vedas is I think to be attributed to the Vedic revival initiated at the end of the seventh century by Kumārila and his followers.

The Nārada Purāņa must have been written after the Vedic revival. I should, therefore, attribute the composion of the Nārada Purāņa to the 8th century A.D. between 700 to 800 A D. i. e. between the time of Kumārila and Śańkara³."

While fixing the date, Haraprasada Shastri does not seem to have taken into consideration the contents of the Nārada Purāna

2. DCSM, Preface, p. CXXXVIII.

^{1.} Kumārikā khanda—A study by R. N. Mehta, Journal of the M. S. University of Baroda, Vol. XIV. No. 1 April 1965, p. 45.

^{2.} Cf. The Date and the Chronology of the Narda supra.

I. 64-91, II. 1-37 and II. 38-82 which give details about the Tantras of different sects and the full developed stage of the Rādhā cult, glories of Ekādaśī vrata with a narration of Rukmāngada's story and the greatness of the holy places. If these are considered, there is no evidence to advance the date of the Nārada Purāṇa to such an early period as 800 A. D.

Durgasankar Kevalram Shastri, on the other hand, has attempted to establish that the Nārada Purāņa must have been written sometime in a period not before the 9th century and not later than the 12th century A. D. His contention is based on the description of the philosophical matters, the Rādhā cult, the contents of the 18 Purāṇas, etc.¹

While fixing the date, Durgasankar Kevalram Shastri does not seem to have considered certain aspects like the description of Vedāngas and the literary features which prove that the Nārada Purāna could not have been compiled during the period mentioned by him, but much earlier. Further, his statement that Aparārka did not quote from the Nāradīya is not correct, as Aparārka has, in fact, quoted two verses from the Nāradīya relating to Ekādaśī vrata.

Hazra has fixed the period of the Nārada Purāņa as not later than the end of the 10th century A. D. He emphasises that "The above date is not the date of all sections of the Nāradīya". He fixes the dates of the Nāradīya as follows:

 Nāradīya, I. 1-41
 ...
 C. 875-1000 A. D.

 Nāradīya, I. 42-125
 ...
 Comparatively late.

 Nāradīya, II. 1-37
 ...
 C. 875-1000 A. D.

 Nāradīya, II. 38-82
 ...
 Comparatively late.

Nāradīya, II. 38-82 ... Comparatively late. At least
Nāradīya, II. 38-43 are earlier than
Vācaspatimiśra'.2

He also gives a chronological table of the Nārada Purāṇa chapters on Hindu rites and customs and reaches the same conclusion.³

^{1.} Purāņa Vivecan, pp. 231-233.

^{2.} PR, pp. 131-132.

^{3.} PR, pp. 184-185.

Hazra, while fixing the date of the Nārada Purāṇa, has not considered the contents of Nārada Purāṇa, I. 44-62 which deal with philosophy, the six Vedāṅgas and Śuka's story. Again the period of the Bṛhannāradīya, which forms chapters 1-41 of the first pāda of the first part of the Nāradīya, was fixed between 850 and 950 A.D. This was the basis on which he had fixed the date of the Nārada Purāṇa. But when he himself has re-fixed the date of the Bṛhannārādīya between 750 and 900 A.D.¹ it is evident that his previous fixation of the date of the Nārada Purāṇa should be advanced to a period earlier than 875 A.D. If these points are taken into consideration the limit of the Nārada Purāṇa cannot go to such a late period as 875 A.D.

P.V. Kane, on the basis of the Nāradīya description of the praise of Viṣṇu and Bhakti, Geography of India, story of Sagara, Bhagīratha and Gaṅgā-māhātmya, a few vratas, Varṇāśramadharma, pātakas, sadācāra and śrāddha, a verse similar to that of the Kirātārjunīya, the strong view against Buddhism, Vaiṣṇavāgama and Pañcarātra procedure, greatness of Ekādaśī vrata, and quoting of two verses by Aparārka about fast on Ekādasī says that 'The above circumstances lead to the conclusion that the present Nāradīya was compiled between 700 and 1000 A.D.''²

Noticing a verse in the Nāradīya (I. 9. 50) as an imitation of a verse contained in the Kirātarjunīya (II. 30) (6th century A.D.) and also the strong view against Buddhism similar to that prevalent in the 7th century A.D., Baldeva Upādhyāya states his opinion that the date of the Nārada Purāņa should be fixed between 700 and 900 A D.³

Baldeva Upādhyāya has not given much importance to the description of the Rādhā cult and that of the holy places. If these are taken into consideration, the upper limit of the Nārada Purāṇa will have to be shifted to a later period from the 900 A.D.

The description of religious and philosophical matters, the six Vedāngas, Varņāśramadharma, Pātakas, Sadācāra, vrata, the stories narrated, the contents of the 18 Purāṇas, the holy places,

^{1.} PR, p. 129; SUR, I. p. 344.

^{2.} HD, V. 2. pp. 892.893.

^{3.} PV, pp. 549-550.

the literary and the linguistic paculiarities, etc., go to prove conclusively that the existing Nārada Purāṇa must have been compiled some time between 700 and 1000 A.D. This date is supported by Kane too.

vi. The Special Features of the Nārada Purāņa

As already shown, the Nāradīya Purāṇa along with the Garuḍa and Agni Purāṇas belongs to the class of encyclopaedic Purāṇas.

In religion, Nārada's glorification of Lord Viṣṇu shows that he was a propagator of Vaiṣṇavism. But he gives equal importance to Lord Śiva and other gods also. Among the goddesses, Mahālakṣmī, Durgā, Sarasvatī and Sāvitrī are given as partial incarnations of Rādhā. Narada seems to believe in the equality of Viṣṇu, Brahmā and Śiva. According to Nārada, Mahāviṣṇu is the primordial Being from whom Brahmā, Viṣṇu and Śiva emerge. Therefore they require equal veneration. Nārada's approach to Tāntrism also deserves special credit. In short Nārada's treatment of Vaiṣṇavism, Śaivism, Śaktism and Tāntrism is an asset to the Purāṇic literature.

In philosophy, Nārada had dealt with the six systems of Indian Philosophy equally well. Besides he describes the knowledge about the individual soul and its union with the Supreme Soul, Adhyātma tattva and Mokṣa-dharma. With this, Nārada's description of Pāśupata, which is an older phase of that school gives Nāradīya Purāṇa an important place among Śaivite works. His treatment on Bhakti is an example of the popularity of "Nārada-Bhakti."²

In the Vedāngas, Nārada describes Śikṣā along with the rules of pronunciation of Vedic and classical Sanskrit and also the rules regarding music. In Kalpa it deals with the Nakṣatra-kalpa, Vedakalpa, Samhitākalpa Āngirasakalpa and Śāntikalpa. In Vyākaraṇa, its approach is not found to be very systematic as it gives examples without stating the rules on the topics. Of course, it is a fact that it has approached this topic in an easily

^{1.} Cf. Religion supra.

^{2.} Cf. Philosophy, supra. DCSM, pp. C Xlii-CXliii.

understandable manner giving a general idea of Vyākaraņa. In Nirukta, as in the case of Vyākaraṇa, it gives only a brief description. He does not illustrate the rules but enumerates some examples of the same and gives a rough idea regarding Nirukta. In Chandas, it prescribes rules for Sanskrit as also Prākṛta. Vedic and classical metres are dealt with by an elaborate method of Prastāra. In Jyotiṣa, Nārada breaks new ground in the Purāṇic liteaature by giving an account of Gaṇita, Jātaka and Saṃhitā spread over three chapters. He has explained all the assentials connected with Jyotiṣa in detail.¹

In Purāṇas, Nārada has described the contents of all the 18 Mahāpurāṇas. As Baldeva Upādhyāya states, this topic is very important in view of the historical background of the Purāṇas. The Nāradīya description of the Purāṇas helps us to find out the interpolations of the later period.²

Nārada's description of many vratas, especially Ekādaśī vrata and the illustration of the same with the story of Rukmāngada, is very important. According to Durgasankar Kavalram Shastri, the Nāradīya adhyāyas are almost the last word on the topic of vratas.3

Regarding tīrthas, Nārada has given a detailed description of holy places like the holy Gangā, Kāśī, Puruṣottama etc. Its description of holy places is a valuable record.4

^{1.} Cf. The Vedāngas, supra.

^{1.} Cf. Purāņas, Supra. PV, p. 150.

^{2.} Cf. Vratas, Infra. Purāņa Vivecan, p. 232.

^{4.} Cf. Tīrthas, infra.

PART II

The Additional List of Abbreviations Used in the Lists of i. Vratas, and ii. Tirthas

i

AK. Ahalyākāmadhenu.

GK. Gadādharapaddhati (Kālasāra portion).HVr. Hemādri's Vratakhanda Vols. I and II.

KKV. Vratakhanda of Krtyakalpataru.

KN. Kālanirņaya of Mādhava.

KR. Krtyaratnākara.

KV. Kālaviveka of Jīmūtavāhana.

NA. Nirņayāmṛta. NSi. Nirņayasindhu.

PCi. Puruşārtha-cintāmaņī.

SM. Samayamayūkha.

SMK. Smṛtikaustubha (on Tithi and Samvatsara).
SP. Samaya Prakāśa, part of Vīramitrodaya.

VKD. Varşakrtya-dīpaka. VKK. Varşakriyā-kaumudī.

VR. Vratarāja.

ii

Cy. City.

D. Deśa.

F. Forest.

H. Hermitage.

I. Island.

Lk. Lake.

Mt. Mountain.

Pl. Place. R. River.

Tī Tīrtha.

CHAPTER I

Vratas

Many scholars like Max Müller, Whitney and Apte have tried to derive and explain the sense of the word 'vrata'. Kane appropriately defines vratas as the 'sacred vows and rules of conduct to be observed by a person as a member of community or as an individual'.

We have references to vrata in the Rgveda.² The vrata is mentioned in connection with almost all the prominent gods. In all the Samhitās other than the Rgveda, in the Brāhmaņas, Grhya Sūtras, Dharmaśāstras and the Upaniṣads, the restriction on food and behaviour is of common occurrence.³ In the Smṛtis Prāyaścittas (expiations) also are included in vratas.⁴ The religious undertaking or vows with certain restrictions on food or behaviour were considered as vrata in the Mahābhārata. At least from the Christian era downwards, vrata definitely meant a religious undertaking or a vow observed on a certain tithi (lunar day), week day, month or any period for securing some desired object by the worship of a deity, usually accompanied by restrictions on food and behaviour.⁵

According to Devala, all castes are entitled to perform vratas Women also were allowed to perform vratas with the consent of their father, husband or son. The Mahābhārata allows

^{1.} HD, V. 1. p. 21.

^{2.} RV, II. 38.9; III. 56.1; VIII. 42.1; HD, V. 1. pp. 8-9.

Nirukta, II. 14. AŚ. Gr. III. 10.5-7; Pār. Gr, II. 8. etc.; HD, V. 1 pp. 23, 26-27.

Manu, XI. 117, 170, 176, 181; Yājñ. III. 251, 252, etc.;
 HD, V. 1. p. 27.

Mbh (B), Vana, 296.3—Mbh, III. 280.3; Mbh (B), Udyoga, 39. 71-72, etc.; = Mbh, V. 39. 56-57; HD, V. 1. pp. 27-28.

^{6.} q. by HVr, I. p, 326 Vratārka folio 4 a; Smṛticandrikā II. p. 291: HD, V. 1. pp. 51-52.

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