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## सम्पादक-मण्डल

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पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

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

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लेखकमहोदयैः प्रकटीकृता विचारास्तेषामेव स्वायत्ताः,  
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## पुराणम्—PURĀṆA

Vol. XVIII., No. 2 ]

व्यासपूर्णिमाऽङ्कः

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By Dr. K. Damodaram Nambiar

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1. Vyāsa as an Avatāra of Viṣṇu :—

कृष्णद्वैपायनो व्यासो विष्णुर्नारायणः स्वयम् ।

अपान्तरतमाः पूर्वं स्वेच्छया ह्यभवद्धरिः ॥

—(Kūrma-P., Cr. ed., I. 49.48)

2. Vyāsa as the Trideva :—

अचतुर्वदनो ब्रह्मा द्विवाहुरपरो हरिः ।

अभाललोचनः शम्भुर्भगवान् वादरायणः ॥

—(MBh., Cr. ed., Ādi Parva, fn. p. 4)

3. It is Vyāsa only who knows the Highest Brahman :—

अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदुः ।

एकोऽयं वेद भगवान् व्यासो नारायणः प्रभुः ॥

(Kūrma-P., Cr. ed., I. 49.49)

4. Vyāsa as the arranger of the Vedas and the author of the Purāṇas :—

अष्टाविंशे पुनः प्राप्ते ह्यस्मिन् वै द्वापरे द्विजाः ।

पराशरसुतो व्यासः कृष्णद्वैपायनोऽभवत् ॥

स एव सर्ववेदानां पुराणानां प्रदर्शकः ।

पाराशर्यो महायोगी कृष्णद्वैपायनो हरिः ॥

(Ibid., I. 50.9-10)

## तीर्थराजप्रयाग-स्तुतिः

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सिन्धुत्रयाभरणतीर्थवरप्रयाग ।  
सर्वेश मामनुगृहाण नयस्व चोर्ध्व-  
मन्तस्तमो दशविधं दलयस्व धाम्ना ॥१

वागीशविष्णवीशपुरन्दराद्याः  
पापप्रणाशाय विदांविदोऽपि ।  
भजन्ति यत्तीरमनीलनीरं  
स तीर्थराजो जयति प्रयागः ॥२

कलिन्दजासंगमवाप्य यत्र  
प्रत्यागता स्वर्गधुनी धुनोति ।  
अध्यात्मतापत्रितयं जनस्य  
स तीर्थराजो जयति प्रयागः ॥३

श्यामो वटोऽश्यामगुणं वृणोति  
स्वच्छायया श्यामतया जनानाम् ।  
श्यामः श्रमं कृन्तति यत्र दृष्टः  
स तीर्थराजो जयति प्रयागः ॥४

ब्रह्मादयोऽप्यात्मकृतिं विहाय  
भजन्ति पुण्यात्मकभागधेयम् ।  
यत्रोज्झिता दण्डधरः स्वदण्डं  
स तीर्थराजो जयति प्रयागः ॥५

यत्सेवया देवनृदेवतादि-  
देवर्षयः प्रत्यहमामनन्ति ।  
स्वर्गं च सर्वोत्तमभूमिराज्यं  
स तीर्थराजो जयति प्रयागः ॥६

एनांसि हन्तीति प्रसिद्धवाक्तां  
नामप्रतापेन दिशो द्रवन्ती ।  
यस्य त्रिलोकी प्रतता यशोभिः  
स तीर्थराजो जयति प्रयागः ॥७

घत्तेऽभितश्चामरचारुकान्ती  
 सितासिते यत्र सरिद्वरेण्ये ।  
 आद्यो वटश्छत्रमिवातिभाति  
 स तीर्थराजो जयति प्रयागः ॥८

ब्राह्मीनपुत्रीत्रिपथास्त्रिवेणी-  
 समागमेनाक्षतयोगमात्रान् ।  
 यत्राप्लुतान् ब्रह्मपदं नयन्ति  
 स तीर्थराजो जयति प्रयागः ॥९

—(Padma-P., ASS., Uttara-Kh., 23.27-35)

[Prayāga is called the *tīrtha-rāja* (Lord of the *tīrtha*-s). This *stuti* contains the *Prayāgāṣṭaka-stotra* of Prāyaga (Śls. 2-9). *Aṣṭaka* is a *stotra* consisting of eight stanzas in which the fourth *pāda* of each stanza is generally the same. *Aṣṭaka-stotras* are quite popular and almost every compilation of *stotra*-s contains some *aṣṭaka*-s. Three *Vyāsāṣṭaka*-s have already been published in the *Purāṇa Bulletin* of July, 1964 (Vol. VI. 2).

The main theme of the *Prayāgāṣṭaka-stotra* given here is the eulogy of Prayāga where the three sacred rivers—Gaṅgā, Yamunā and Sarasvatī—form the most sacred confluence (Śl. 9), and where the ever-lasting *Śyāma-vaṭa* (Banyan tree) with its dark shade removes all the three kinds of fatigue of pilgrims (Śl. 4). This *tīrtha-rāja* destroys all the sins of persons who go on pilgrimage to this sacred place (Śl. 7), and they attain, thereby, the Brahmahood (*Brahma-pada*). ]

—Anand Swarup Gupta

# TOWARD AN UNDERSTANDING OF VIṢṆU'S AVATĀRAS

By

DEBORAH A. SOIFER

[अस्मिन् निबन्धे विष्णोरवतारविषये केषांचिद् विषयाणां प्रमाणपुरस्सरं साङ्गोपाङ्गं च विवेचनं कृतम् । अवतारस्य सत्ता वैदिकवाङ्मये, जैनबौद्धसाहित्ये, पाञ्चरात्रागमे अपि वर्तते । अत्र प्रतिपादितं यद् एतेषामपि प्रभावः पुराणेतिहासयोः प्राप्ते अवतारवर्णने वर्तते । पाञ्चरात्रागमस्य व्यूहेषु विभवस्तु अवतार एव वर्तते । विष्णोरवतारेषु मुख्या विषयाः सन्ति—इन्द्रेण सह तस्य संबन्धः, मायया कार्यसाधनम्, युगव्यवस्था-पद्धतौ समयविशेषे तस्य अवताराश्च । वस्तुतस्तु विष्णोरवतारेषु देवानामिन्द्रस्य च हितसाधनं प्रधानं कारणं वर्तते । विष्णुः इन्द्रस्यावरजः उपेन्द्र वा वर्णितो वर्तते । युगव्यवस्था पद्धतौ कृतस्य कालमानं ४००० वर्षाणि, त्रेतायाः ३००० वर्षाणि द्वापरस्य २००० वर्षाणि कलेश्च १००० वर्षाणि वर्तते । इत्थं १०००० वर्षाणां काले प्रतीयते यत् प्रतिसहस्रवर्षानन्तरं विष्णोरवतारा जातास्तथा अनेनैव हेतुना कृते चत्वारः अवताराः, त्रेतायां त्रयः, द्वापरे द्वौ, कलौ च एकोऽवतारो जातः । विष्णुना कार्यसाधने मायायाः प्रयोगोऽपि विहितः । कालव्यवस्था पद्धतौ संध्यादिका ये संधिकाला वर्तन्ते तेषु नियता व्यवस्था लुप्ता भवति अतो विष्णुना संक्रान्तिकाल एव अवतारार्थमङ्गीकृतः । संक्षेपेण अत्र विष्णोरवतारविषये केचन मौलिका विषया सप्रमाणं विवेचिताः ।]

## I

The formulation of the doctrine of avatāras or 'descents' of Viṣṇu in Hindu mythology and its popularization through iconography, pilgrimage sites (tīrthas), and festivals is probably the most powerful Indian theological concept since the Upaniṣadic absolute of Brahman and, eminently, the most successful.

For the Historian of Religions, the avatāra concept marks an anomaly in the established categories of a fading 'deus otiosus' who is replaced by lesser deities, often trickster or 'dema' type deities, whose concern is making the created world fit for humanity. Viṣṇu, through his avatāras, combines the cosmic and 'sociocosmic'



functions of both creating and maintaining the world, bringing the world into existence and making it fit for mankind, thus calling into question the rigid separateness of these categories of deity.

Although the thrust of our study is in the mythology of the avatāras and the characterization of Viṣṇu that arises therefrom, the question of the development of the notion of avatāra should not be avoided, as it is a unique system and is not simply to be equated with 'incarnation' or 'possession'. There is no easy answer to the question of its development, no less its origin, but we can perhaps unearth a small part of its past and present several notions which seem to have contributed to this highly potent avatāra doctrine.

We can begin by pointing out some broad and basic notions which would have contributed to a climate conducive to the idea of avatāras. First, as early as the Vedas, there exists a comfortableness with the idea of a multiform deity, one which has the potentiality and actuality of changing his shape to accomplish a purpose. Indra possesses this ability, attested to in RV VI. 47.17-18 :

In every figure he hath been the model :

this is his only form for us to look on.

Indra moves multiform by his illusions (māyā) [power]  
for his Bay Steeds are yoked ten times a hundred.

Although the Upaniṣads do generally create an atmosphere of monism and provide a strong background for non-theistic philosophy (excepting the *Kaṭha*, *Muṇḍaka*, and *Śvetāśvatara*), we do get both immanent, describable, almost tangible visions of Brahman as saṅuṇa (with threads, qualities), as well as the description-defying, transcendent nirṅuṇa Brahman (without threads, etc.), the simultaneity of the two being understood. As Bhandarkar points out,

The conception that the supreme spirit manifests himself in various forms which we find expressed in the Upaniṣads is a development, in the opposite direction, of the idea that one God, for instance Agni, is the same as Varuṇa, Mitra, Indra and Aryaman (RV V. 3.1-2). If these several gods are one, one god may become several.<sup>1</sup>

1. R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems* (Indological Book House, Varanasi, 1965) p. 2.

The concept which structures the avatāra doctrine undergirds all of Indian religion : the theory of rebirth.

Viṣṇu became an objective demonstration of the same spiritual essence being manifested in different bodies—the lower forms of life (fish, tortoise, boar) assumed by him became an affirmation of metempsychosis on the human level. Incarnation and metempsychosis seem to have interacted, each confirming the other. Whereas a man is reborn because of his own spiritual shortcomings, Viṣṇu was reincarnated to redeem man and creation.<sup>2</sup>

This interpretation of divine incarnation and the belief in transmigration was evidenced in Buddhism and Jainism as well as in the Hindu avatāra doctrine, and there is a little doubt that they mutually influenced one another. The early Buddhist *Jātakas* record both the idea of previous Buddhas who in earlier cosmic eras came to earth to teach men the Path, as well as the innumerable rebirths of Gautama Buddha, previous to his last existence on earth. Jainism, too, posited saviour figures, tīrthamkaras, who came to earth at low ebb of the cycle of ascendancy and deterioration, to preach the Law and teach the necessary crafts to mankind. Although the Jain concept does not necessarily imply rebirth of the tīrthamkara, it does bear similarity to the avatāra doctrine in that the tīrthamkaras, in a more historical sense, appear at critical junctures in time to raise civilization to the next higher stage, as the avatāra appears to reinstate the waning dharma.<sup>3</sup>

The existence of the beliefs in rebirth and incarnation, as well as the prevailing acceptance of the theological concept of the ultimate unity in multiplicity, the pervading presence of the divine in an inexhaustible variety of forms, these made fertile ground for the development of the avatāra doctrine.

The more specifically historical roots of this concept seem to emerge from the Pāñcarātra literature, which was written no later than 200 A.D.<sup>4</sup> The Pāñcarātras were one of the earliest 'Vaiṣṇava'

2. Sukumari Bhattacharji, *The Indian Theogony* (Cambridge University Press, London, 1970) p. 308.

3. Bhattacharji, p. 309.

4. F. Otto Schrader, *Introduction to the Pāñcarātra and the Ahirbudhnya Saṁhitā* (Adyar Library, Madras, 1916) p. 19.

sects, developing, according to Bhandarkar, about the third century B.C., and certainly existing outside the orthodoxy, evidenced by their adherence to non-Vedic texts, the Pāñcarātra *Samhitas*, which, moreover, were 'monotheistic'.<sup>5</sup>

Briefly, the basic doctrine of the Pāñcarātras was a philosophical interpretation of the fivefold manifestation of god, as it was put forth in the *Pāñcarātra Sutra* of Nārāyaṇa.<sup>6</sup> One god named Viṣṣu, Vāsudeva or Nārāyaṇa was conceived as a hierarchy of five types of manifestations: (1) *Para*: the highest form, (2) *Vyūha*: the emanatory form, (3) *Vibhava*: the incarnatory form, (4) *Antaryāmin*: the inner controller of all things, and (5) *Arccā*: the images. Although the vibhavas are said to correspond to the avatāras (this equation is made by Schrader and is generally accepted), and indeed we find among the list of thirty-nine vibhavas nine of the ten classical avatāras, the conceptual basis of the Purāṇic avatāra seems to stem in large part from the vyūha manifestation.

The vyūha doctrine (vyūha, "effective arrangement of parts of a coherent whole") is seen as one of the foremost tenets of the earlier Pāñcarātra school. It postulates three forms of Vāsudeva (or four, including Vāsudeva) who are the first three beings to come into existence (Vāsudeva exists prior to creation); first Saṃkarṣaṇa, then Pradyumna, and finally Aniruddha. This notion of vyūhas, "... successive emanations from God and at the same time part of His essential nature—emphasizes the evolutionary aspects of the relation between the One and the Many."<sup>7</sup> Each vyūha has both a creative-preservative and ethical activity. Saṃkarṣaṇa effects the evolution of the universe and teaches the true monotheistic (*ekānta*) religion; through Pradyumna the duality of Puruṣa and Prakṛti appears, and he must translate the *ekānta* religion into practice; Aniruddha is responsible for the creation of souls, the maintenance and government of the world, and teaches the way to liberation resulting from the practice of the religion.

5. Jan Gonda, *Viṣṣuism and Śivaism* (Athlone Press, London, 1970) p. 49. I am uncomfortable with the term 'monotheism', which Gonda uses for the Skt. *ekānta*.

6. Schrader, p. 25.

7. Gonda, p. 49.

It is especially in this double concern for cosmic maintenance and concern with the well-being of woman and man that the vyūhas theoretically prefigure the avatāras. As Gonda has remarked,

This vyūha doctrine may indeed be considered another attempt at maintaining the fundamental monotheistic starting-point whilst incorporating a number of adorable manifestations and doubles of God, and at assigning the positions and functions in a systematic explanation of the universe and its origin, an attempt at conceiving God as the unaffected and unchanging One who nevertheless is the cause of all change—for God and his vyūhas are identical—an attempt also at harmonizing theology with mythology, and elements of evolutionist philosophy.<sup>8</sup>

This seems also to be the intent of the classical avatāras.

That is not to say, however, that Purāṇic avatāras had no roots in the Pāñcarātra vibhavas. In fact, the level and mode of address of both are similar : the vibhavas are defined as "...incarnations of God or His Vyūhas or Sub-Vyūhas or angels among this or that class of terrestrial beings",<sup>9</sup> and the Purāṇic avatāras descend or cross downwards from the cosmic to terrestrial sphere (or trailokya), in most cases to relieve the burden of the earth. Most importantly, both have a popular mode of presentation and serve a broader purpose : the vibhavas exist primarily for meditative purposes, and one suspects, as a visual aid to concentration.

Accordingly in the Saṁhitās (Pāñcarātra), it is declared that the primary purpose for the finite manifestations of the Deity is that He may become the object of the devotee's worship and meditation.<sup>10</sup>

Likewise, the immense success of the Purāṇic avatāras comes seemingly from their inclusion of popular religion vis a vis theriomorphic deities and hero-cult figures which easily lent themselves to a rich mythology and to image worship and tīrtha veneration.

8. Gonda, pp. 49-50.

9. Schrader, p. 42.

10. Bharatan Kumarappa, *The Hindu Conception of the Deity* (Luzac & Co., London, 1934), p. 112.

Thus, it appears that although the vyūha doctrine receded into the background, eclipsed the less philosophical notions of vibhava and avatāra, the latter owes its tremendous impact in part to its successful translation of the double-duty of the vyūhas both cosmic and terrestrial (or socio-cosmic), into the more popular modes of presentation, i. e. through myth and image.

The development of the 'canonization' of the avatāras from the Pāñcarātra thirty-nine to the classical ten is a long and very obscure procedure, and we can shed little light on it at this point; surely the vast uncertainty of the chronological sequence of the Purāṇas plays a big role in the problem. R. C. Hazra tackles the avatāra lists in the Purāṇas and concludes,

The lists given above are perhaps sufficient to show that popular views regarding the names and numbers of the principal incarnations varied hopelessly before 800 A. D.; that though the group of the ten principal avatāras with the Fish at the head originated much early [sic], the names of the Avatāras constituting the group often varied; and that the group does not seem to have attained a position of acceptance before 800 A. D.<sup>11</sup>

However, by the time of the later Purāṇas (such as the *Varāha*, the *Agni*), a concerted effort is made toward canonization of the ten; i. e. the fish, tortoise, boar, man-lion, dwarf, Paraśurāma, Rāma, Kṛṣṇa, Buddha, and Kalkin, the latest variations being on the inclusion or exclusion of the Buddha.

In its final form, we can see the purposive construction of the 'system' of ten borne out in the neatness of its evolutionary scheme from aquatic to terrestrial animal, from imperfect to perfect human. It is the consciousness of the selection process, the traits of a single divine personality expressed through these multiforms which will concern us heretofore in the study of the epic and Purāṇic avatāra myths.

## II

Whatever is found here may be found somewhere else,  
but what is not found here is found nowhere !

MBh. I. 56.34

11. R.C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and Customs* (University of Dacca Bulletin XX, 1936), p. 88.

The Purāṇas form a class of books written in Sanskrit, expounding ancient Indian theogony, cosmogony, genealogies, and accounts of kings, and ṛṣis, religious belief, worship, observances, and philosophy, personal, social, and political ordinances, and opinions about all kinds of miscellaneous matters—the whole illustrated and enforced by tales, legends, old songs, anecdotes, and fables.<sup>12</sup>

As evidenced by these descriptions, the decision to take the epics and Purāṇas together as the 'text' for one's research presents its own unique problems. This literature presents itself much like an encyclopaedia with the index missing. In many respects, the only apparent principle of organization is that of a 'shaggy dog story.'

To compound our textual problems, we have only a broad and rather vague notion of the historical and cultural milieu out of which these texts arose. We can date the *Mahābhārata* between 400 B. C. and 400 A. D., and the Purāṇas less certainly around 200 to 800 A. D. Though they are written by brāhmaṇas, their appeal is obviously for a wider audience, with an emphasis on the kṣatriya. Further, although some have speculated that their recitation may have taken place at a large-scale sacrifice, we have a long prehistory of oral tradition and a post-recitation history of compilation, redaction, and interpolation.

One can see that taken as an organic whole, the epics and Purāṇas nearly defy manageability. But if one has a narrower purpose in mind, the task becomes less difficult. With our focus as myth, and within that a specific cycle of myths, that is the accounts of the ten avatāras found dispersed throughout the epics and Purāṇas, we can approach the text with less trepidation.

The Purāṇas stand at the end of a long Sanskr̥tic tradition of mythology, and in many ways are the culmination and storehouse of that tradition. There is a living dialogue carried on in any particular Purāṇic myth with all the versions of that prior to it, and with the entire mythological milieu in which it exists. This dialogue is often expressed in subtleties of phrase or image or even in a single word, and the meaning of the myth is multiplied by how well versed the reader is in its heritage.

12. F. E. Pargiter, "Purāṇas," *ERE* Vol. X, p. 447.

Thus, in order to study these myths, it would be unwise to employ a method which searches only for the structure of the myth, and which sees the words of the myth as meaningful only by way of their arrangement in a larger structure. As Mary Douglas has stated,

The best words are ambiguous, and the more richly ambiguous the more suitable for the poet's or the myth-maker's job. Hence there is no end to the number of meanings which can be read into a good myth.<sup>13</sup>

By ambiguity, we mean multivalency. When a word or image is used, how was it used in other myths; what body of knowledge does it presuppose in the reader? For example, if the Vāmana (dwarf) avatāra is referred to in a myth as 'Upendra', we can understand its meaning within the myth because (a) he is a dwarf ('upa' means little) and (b) he conquers the demons and as such is a warrior chief (indra). But we can further understand the significance of this honorific upon learning that Vāmana is functioning as Indra should, yet he is still subservient to Indra (he restores the sovereignty of three worlds to Indra) and that, as Vāmana, he is born as the younger brother of Indra. Thus, we must understand the significance of word choice.

Dealing with the myths which stand near the end of a long mythological corpus, one must constantly be aware of the multivalency of a word or phrase, which may evoke images from several strata of myth. One must seek to understand the unspoken 'givens' or multiple entendres in the language of myth. It is through this process of understanding all the 'reference points' of the myth that we intend to uncover the wider intent and significance of the avatāra myth cycle.

While the myth can be read with attention to its surface narrative line, it can be seen as operating simultaneously on four different levels. These have been best expressed by Wendy D. O'Flaherty, and we accept her schematization with some modification :

13. Mary Douglas, "The Meaning of Myth, with special reference to 'La Geste d' Asdiwal,'" *The Structural Study of Myth and Totemism* ed. by Edmund Leach (ASA Monographs No. 5, Tavistock Publications, England, 1957) p. 63.

The first plum [level] is the story itself...with an immediately recognizable point on at least one level which might be termed the *narrative level*. Closely related is the *divine level*, which concerns mythology as it used to be understood by scholars of the classics; the metaphorical struggles of divine powers and personalities. Above this is the *cosmic level* of the myth, the expression of universal laws and processes, of metaphysical principles and symbolic truths. And below it, shading off into folklore, is the *human level*, the search for meaning in human life, the problems of human society.<sup>14</sup>

Whereas O'Flaherty seems to speak of levels of possible interpretation, we see these levels as more internal to the myth itself. Our modified schema would be this :

1. Narrative : 'the story itself' (identicals to O'Flaherty)
2. Divine : the activities of the gods in the spatial and temporal reference of the myth.
3. Cosmic : the relation of the acts of the gods to the 'universal laws and processes'.
4. Human : how the myth operates for its audience, its significance for the broad cultural milieu.

The importance of the narrative level has often been neglected by scholars. Although our research will deal in the main with the divine and cosmic levels, we hope, by seeking to understand the intricacies of the making of these sophisticated mythologies, by acknowledging the conscientiousness of the decisions made by the mythographers, whom we may see at this stage of myth not as 'bricoleurs' but as skilled craftsmen, we will come to a greater appreciation for the myth as narrative. Whereas the human level has probably been dealt with most by scholars since the demise of the solar mythology school, we will only offer a few comments on how the avatāra myths function at this level.

Keeping in mind, then, these four levels of myth and the intent of our research as being directed at the divine and cosmic levels, we can focus in on the data.

14. Wendy Doniger O'Flaherty, *Asceticism and Eroticism in the Mythology of Śiva* (Oxford University Press, London, 1973), p. 2.



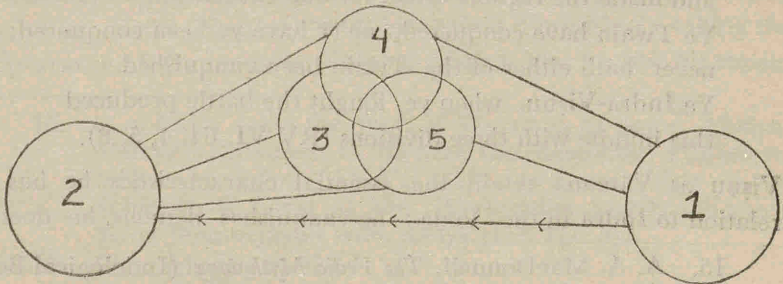
## III

By studying the myths of Viṣṇu's avatāras, we hope to evince a characterization of the deity which is directed at the means rather than ends of his actions, and which will show Viṣṇu to be a god who descends with a portion of himself to perform a saving act in a liminal or potentially liminal time span, reinforcing that liminality by the special nature and mode of his own acts. On the level of 'the story itself', one can view Viṣṇu as shattering the bonds of cosmic law and order, and on a deeper strata which we will uncover through our research, one can see him craftily finding that niche in the structure, the 'loophole in the law' where he is able to act without the restrictions of normal regulations. Thus, the concern of our study is to firmly establish in the mythology this deeper strata which comprises levels two and three in our schema of four, and which underlies the ideal of the narrative, and by so doing understand the intricate character of the avatāras.

This characterization of Viṣṇu will be achieved through the examination of the following motifs:

1. Special relationship to Indra
2. Invocation of a cosmogonic scenario
3. Mediating power and activity
4. Action through trickery
5. Loophole in the law technique

It is helpful to see these in diagrammatical relation to each other, as they are not independent entities. We can isolate two motifs as being basic to the character of the deity; the relationship to Indra and the cosmogonic scenario. The other three seem to be in some way related to either of the basic two, and also tend to overlap each other. In diagram, they appear as such;



We will begin our discussion of the motifs with the relationship of Viṣṇu, especially as Vāmana, to Indra, and then look at the cosmogonic scenario. These are the crucial points to be proved. The remaining three motifs will then be seen in relation to these two.

Viṣṇu's and Vāmana's ties to Indra begin right at the beginning, in the Ṛgvedic hymns. In writing about Vedic Viṣṇu, MacDonnell sees as characteristic of the deity

his friendship for Indra, with whom he is frequently allied in the fight with Vṛtra. This is indicated by the fact that one whole hymn (VI. 69) is dedicated to the two deities conjointly, and...by the fact that in hymns extolling Viṣṇu, Indra is the only other deity incidentally associated with him either explicitly (VII. 99.5-6; I. 155.1) or implicitly (VII. 99.4; I.154.6; 155.1).<sup>15</sup>

The aid of Viṣṇu in the slaying of Vṛtra, which is probably the most important mythological feat in the ṚgVeda, involves him in two of Indra's most important activities; the cosmogonic act (i. e. the slaying of Vṛtra effects the release of the cosmic waters) and the slaying of demons. Further, ṚV VI. 69 ties the slaying of the demon to the three steps of Viṣṇu, certainly his most important solo action in the Vedas, and sees both together as cosmogonic in function :

May your foe-conquering horses bring you hither,  
Indra and Viṣṇu, sharers of the banquet.  
Of all our hymns accept the invocations :  
list to my prayers and hear the songs I sing you.  
This your deed, Indra-Viṣṇu, must be lauded :  
widely ye strode in the wild joy of Soma.  
Ye made the firmament of larger compass,  
and made the regions broad for our existence...  
Ye Twain have conquered, ne'er have ye been conquered;  
never hath either of the Twain been vanquished.  
Ye Indra-Viṣṇu, when ye fought the battle produced  
this infinite with three divisions (ṚV VI. 64. 4, 5, 8).

Viṣṇu as Vāmana retains the essential characteristics he has in relation to Indra in the Veda : he vanquishes demons, he does so

15. A. A. MacDonnell, *The Vedic Mythology* (Indological Book House, Varanasi, 1963), p. 39.

by taking three steps, he performs this feat for Indra, who appears unable to defeat the demon alone.

The relationship of Vedic Viṣṣu to Indra is readily apparent. But the significance of the relationship of the two deities is widened considerably when we examine the relationship of Purāṇic Viṣṣu to the Indra of the Vedic-Brāhmaṇic period.

Indra is significantly the precursor of the multiform Viṣṣu, attested to in ṚV VI. 47.17-18, quoted above on page 129. Elsewhere he takes the shape of a sheep to usurp Medhātithī's Soma (ṚV I. 51. 5; VIII. 97.12), the shape of a quail (ṚV X. 119), and the shape of a śālāvṛki (hyena) (TS VI. 2. 7). Both the *Jaiminīya Brāhmaṇa* and the *Śatapatha Brāhmaṇa* give lists of the shapes Indra assumed to achieve his ends, which often are sexual in nature.<sup>16</sup>

The ends which must be achieved at any cost by Indra are decidedly those of a sovereign whose function is inextricably bound up with fertility and the regulation of society. "Such a character cannot and should not be morally judged. Since to his followers he represents the life force at work. He flouts the common ethical code and thereby attains his own ends, and for this he is shown quite frequently to be cheating others."<sup>17</sup>

By the time of the later Brāhmaṇas the inculpability and power of the sovereign Śakra (Indra) has begun to wane, and we hear of the retribution which Indra receives for his sins. When Indra violated his pact of friendship with Namuci and killed him through guile, he became polluted and had to be purified with hymns (TB III. 225). By the time of the epic *Mahābhārata*, Indra's sins and the losses he suffered from them serve as a basis for the divine birth of the Pāṇḍavas. He killed the son of Tvaṣṭṛ (brahmanicide) and his tejas diminished; violated the pact of friendship by killing Vṛtra (Namuci) and his balam diminished; taking the appearance of Gautama he violated Ahalyā, and for this his rūpam

16. e. g. Indra takes the form of Gautama to enjoy Ahalyā, that of a demoness to be near the demoness Viliṣṭenga, whom he loved (AV VII. 328), and even that of the slaughtered horse at the Aśvamedha sacrifice to enjoy King Janamejaya's wife, Kāsyā (HV III. 5).

17. Bhattacharji, p. 273.

diminished.<sup>18</sup> He is certainly by the time of the epics, if not before,<sup>19</sup> a 'spent force,' a nominal sovereign who is no longer immune to the ethical code of the universe, and who can no longer defend the cosmos against demons nor regenerate it with his virility.

It is clear that as Viṣṇu rises in importance, he becomes the mythological heir to Indra's legacy. The *Rāmāyana* records this process at several poignant points :

When Indra hears of Ravana's advance he becomes flustered at the news and anxiously seeks Viṣṇu's advice and confesses his inferiority (Rām. VII. 27. 3-13). Prior to killing Vṛtra Indra acknowledged Viṣṇu's superiority and asked for his help... Armed with only one-third of Viṣṇu's strength he slays Vṛtra, but immediately after is consumed with the anguish of guilt consciousness and has to offer a horse sacrifice for atonement and purgation (Rām. VII. 84, 85).<sup>20</sup>

Thus by the epic and Purāṇic myths, Indra is a virtual *homme de paille*, with Viṣṇu taking over his demon-conquering tasks, certainly one of the *raison d'être* of the *avatāras*, his ability to change shape to accomplish a task, and his seeming immunity to retribution for his deceitful tactics. While Indra retains his title of king, Viṣṇu gains his wife, Śrī, the very symbol of sovereignty.<sup>21</sup>

Yet Viṣṇu, as Vāmana, defeats the demon Bali and restores the three worlds to the gods for Indra, as in *Matsya Purāṇa* 246.69 :

Upon conquering all the three worlds, and upon killing the bull of asuras, Viṣṇu, the far-stepping, gave the three worlds to Indra.

One further point should be remembered about Indra and Viṣṇu's relationship. Throughout the epic and Purāṇic mythology,

18. Georges Dumézil, *The Destiny of the Warrior* (University of Chicago Press, Chicago, 1970), pp. 74-75.
19. cf. *Taṇḍya MahāBrāhmaṇa* XX. 15.6, in which Vṛtra offers his strength to Indra, and Viṣṇu receives it on Indra's behalf.
20. Bhattacharji, p. 277.
21. For the relation of Śrī to sovereignty, see Alf Hiltebeitel "Gods, Heroes, and Kṛṣṇa : A Study of Indian and Indo-European Symbolism", (University of Chicago dissertation, 1973), Ch. XIV, 'Śrī and the Sovereignty'.

Viṣṣṇu descends as Indras' younger brother. As Vāmana, he is born to Aditi, the mother of Indra, and to Kāśyapa, the progenitor of the gods. Kāśyapa says,

O Lord of Gods, upon becoming my son you must accomplish what is beneficial for the thirty (gods). The three worlds have been conquered by Bali through force. Upon becoming the younger brother of Indra (indrasyāvarajo), famed as Upendra, having conquered Bali in any way with māyā, give the three worlds eternally to my son Śakra (*Padma Purāṇa*, Uttarakhaṇḍa 266. 28-29).

The motif of younger brother is seen in other of the avatāras; Kṛṣṇa is the younger brother of Balarāma, Paraśurāma is the youngest of four sons. This rather folkloric motif of the clever, more capable younger brother is well-documented in Indian myth as well as cross culturally. The success of the younger as opposed to the elder brother is borne out by nearly the entire genealogy of the *Mahābhārata* as being that of the junior line<sup>22</sup> This pattern of the junior as more capable can be seen in a Tangu primal myth about Ambwerk and Tuman, elder and younger brother. It is said of Tuman, "He is cunning. He can think. He can invent things. The other brother does not lack industry, and he has an honoured position sitting on the volcano of Manam Island; but initiative, the ability to think for himself, is lacking."<sup>23</sup> The image of Indra on his throne atop Mt. Meru quickly is evoked.

In summary we can say that Viṣṣṇu was tied to Indra's demon-killing, cosmogonic act in the Vedas as an ally and indispensable aid. As Indra's divine kingship waned, Viṣṣṇu, through his avatāras, inherited his mythological traits of the power to change shape, the ability to vanquish demons and uphold the order of the universe. But does he inherit Indra's immunity to the laws forbidding deceitful acts? This question is the pivot on which we

22. Bhīṣma, the eighth and last son of King Śantanu and Gaṅgā, is supposed to reign. But he makes a vow of celibacy so the junior line of Śantanu, that is the two sons by his second wife, are considered for the throne. But the elder brother dies mysteriously, and the younger is to choose his queens. Dhṛtarāṣṭra and Pāṇḍu are born to the queens, but it is Pāṇḍu, the younger, who becomes the king.

23. Kenelm Burridge, *Mambu* (Harper Torchbooks, N. Y., 1960), p. 171.

turn to our second basic motif, the cosmogonic scenario. It appears that Viṣṇu is not able to employ trickery in his saving acts only because Indra did, for Viṣṇu is not explicitly the divine sovereign. For all of Viṣṇu's efforts to uphold and sustain the world order, Indra remains the king. Thus Viṣṇu is without real immunity, but seem to operate free from the restrictions of the universal laws. This ability comes from another source, that being the liminal niche in time and space evoked by the imagery of the pralaya and the implication of a time cycle marked by the appearance of avatāras.

To understand the nature of this 'niche', we should first examine briefly the place of liminality and the construction of boundaries in the organization of Hindu society and cosmos.

In India the liminal area of time, space, and society has been built into the system. Thus we cannot speak of anti-structure, as it is itself subsumed by the structure. This can be seen in the 'three+one' concept of organization in several of the basic concepts of Indian socio-religious life. We can see the dichotomies of inside/outside, etc., being formulated within an orthodox statement. For example, in the caste system we find the three dvijas, or twice-born castes, brahman, kṣatriya, and vaiśya, as included in the society of 'ārya', with the śudra outside the ārya but still a recognized member of the societal hierarchy. In the doctrine of the four goals of life, we find dharma, artha, and kāma concerned with the ways of this world, and mokṣa, the fourth goal, concerned with release from this world. In the four stages or āśramas of life, man becomes a student, then a householder, then forest dweller, but in the end is told to renounce this world and all that has gone before in this life, and take up the ways of a saṁnyāsin.

In similar but not identical manner the opportunity for change, tension-release, unrestricted power is *built into* the cosmological system when we have an unending system of cyclicity with no chance for historical rupture or intervention, such as we find in Jewish cosmology.<sup>24</sup> We find these periods of framed chaos in the notion of kalpic destruction and recreation, in the period of the pralaya when all is reduced to the primal waters on which

24. cf. Mircea Eliade, *Cosmos and History* (Harper Torchbooks, N.Y., 1954), pp. 102-112.

rests the god Nārāyaṇa, having consumed all the elements of the world, potentiality par excellence.

I would argue further that these periods of unstructured essence and potential chaos also occur on a smaller time scale;<sup>25</sup> that is between each yuga. Granted that there is no actual destruction of the world in the inter-yuga period, we have the strong suggestion in the imagery that it *is* a liminal timespan by the framing of each yuga by both a dawn and a twilight, being by their nature specifically times which are *neither day nor night*, indicating their very unstructurability and liminality by their mode of definition (i.e. neither/nor, betwixt and between).

We can see in the imagery invoked at the yuga's end that the time system may have originally been on a smaller scale.

At the end of the last Kali Yuga of a kalpa, the heat of the sun dries up the whole earth; and by it the three worlds are set on fire and consumed. At last enormous clouds appear and rain for hundreds of years, and deluge the whole world till the waters inundate heaven. As the latter signs are frequently alluded to, in the form of similes in the Epics, etc., as occurring at the end of a yuga (instead of at the end of a kalpa), it is most probable that originally the yuga ended with the destruction and consequently began with the creation of the world.<sup>26</sup>

A further possibility presents itself when we look at the organization of the avatāras within the Caturyuga. We find four, the fish, tortoise, boar, and man-lion in the Kṛta Yuga; three, the dwarf, Paraśurāma, and Rāma in the Treta Yuga, two, Kṛṣṇa and Buddha in the Dvāpara, and only Kalkin in the Kali Yuga. Significantly, the duration of these yugas is as follows:

	<i>Dawn</i>	<i>Yuga Proper</i>	<i>Twilight</i>	<i>Total</i>
Kṛta	400	4000	400	4800
Treta	300	3000	300	3600
Dvāpara	200	2000	200	2400
Kali	100	1000	100	1200

25. i.e. sociocosmic as opposed to cosmic or kalpic, following the threefold classification of time proposed by Madeleine Biardeau in sources cited below.

26. Hermann Jacobi, "Ages of the World (Indian)," *ERE* Vol. I, p. 201.

Thus, while one is at first surprised to see the number of avatāras declining as adharmā is rising, the case is actually that one avatāra descends for every 1200 years; the avatāras have created a periodicity of their own. The rhythm with which they are connected is the pendulum swing between 'good and evil', between the devas and asuras. A. Coomaraswamy noted the paramount role this daivāsūram motif played in understanding both the Vedic literature and the *Mahābhārata*.<sup>27</sup> Huntington is correct in observing that this motif lies at the heart of the Purāṇic literature.<sup>28</sup> He further states,

Every victory contains within itself the latent seed which, full grown, becomes the next crisis, whether the drama be viewed from the vantage point of the gods or demons. As with a hypothetical pendulum which might oscillate continuously without any friction to slow its movement, the world-process is ever in a dynamic balance in the sense that gross imbalances initiate auto-corrective processes. These in turn lead to an opposite imbalance.<sup>29</sup>

We can see how in a way this pendulum alternation and the role of the avatāras are tied up with the karmic process. Viṣṇu, as the boar, slew the asura Hiranyakṣa. This generated the fury of his brother Hiranyakāśipu, which necessitated the descent of Viṣṇu as Narasimha. A similar chain of events is set in motion when Rāma Dāśaratha kills Vali for Sugriva, and Vali, reincarnated as the hunter Jara, lets loose the arrow which kills Kṛṣṇa.

But getting back to the point, we can say this. There seems to be inherent in the Caturyuga the notion of it being a mini-kalpa with a period of possible pralaya, of pure potency between each yuga. This mini-pralaya structure has successfully been evinced in the *Mahābhārata* battle which is said to take place at the end of the Dvāpara and the beginning of the Kali Yuga, with an epic scenario of destruction and rebirth paralleling that of the pralaya,

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27. A.K. Coomaraswamy, "Angel and Titan: An Essay in Vedic Ontology", *JAS* LV (1935) and "Mahābhārata, Itihāsa", *ABORI* XVIII (1937).
28. Ronald M. Huntington, "Avatāras and Yugas: An Essay in Purāṇic Cosmology", *Purāṇa* VI No. 1 (1964).
29. Huntington, p. 32.



seen in the 'night raid' of Aśvatthāman and ensuing battle of cosmic weapons (end of Sauptikaparvan).<sup>30</sup>

We can also see the imagery of destruction and recreation in the myths of the Vāmana avatāra. As Vāmana expands his form, he encompasses the cardinal points, all the gods, spirits, the oceans and rivers, etc. : indeed he is like Nārāyaṇa, encompassing all of creation. When he then takes his three steps, recalling too their place in the Vedic mythology, Viṣṇu is performing an explicitly cosmogonic function of opening up the three worlds, in essence affecting the recreation of the triloka.<sup>31</sup>

By surrounding himself with the imagery of the pralaya Vāmana is able to trick Bali and recover the worlds. Likewise Kṛṣṇa, operating in the twilight of the Dvāpara yuga during which the *Mahābhārata* battle takes place, advises the Pāṇḍavas with deceitful strategies, which defy the seeming invincibility of the Kaurava warriors. And Narasiṃha himself incarnates the unbounded power of liminality when he destroyed the demon Hiranyakāśipu. The latter had received a boon of immunity from Brahmā : he would not be killed by any being created by Brahmā, he would die neither inside nor outside, by day or by night, by any weapon, on earth or in heaven, nor at the hand of men, beasts, gods, or asuras. Viṣṇu thus outwitted him by creating from himself the half-man-half-lion, and tearing the asura apart with his hands on the threshold of the palace at dusk. Notably, the Narasiṃha avatāra is the last of the four descended during the Kṛta yuga and, one may surmise that he did so toward the end of the yuga.

One can see, then, that the three motifs of trickery, mediation, and the loophole in the law are all bound up with the liminality invoked through the cycles of time and their interstices, and through an 'insipient' liminality in the character of Viṣṇu, existent by

30. Cf Madeleine Biardeau, "Etudes de mythologie hindoue I-III, cosmogonies purāniques," *BEFEO* 54, 55, 58. See also Alf Hiltebeitel, "Mahābhārata and Hindu Eschatology," *HRJ* XII, 2.

31. Vāmana's cosmic form is seen as encompassing the entire universe in *Vāmana Purāṇa*, *Saromāhātmya* 10.49-64; 65. 19-32, *Bhāgavata Purāṇa* VIII. 20.21-34, *Matsya Purāṇa* Ch. 246, *Harivaṃsa* III. 71.44-55.

virtue of his relationship to Indra as well as his own 'trickster-like' qualities.<sup>32</sup>

#### IV

Through this study we hope to have shown that we can evince a characterization of a mythological figure without going beyond the broad mythological referent in which it exists, for data. Inherent in this approach is the firm belief in the importance of myth qua myth, as an inexhaustible literary source of knowledge and as a constant hierophany in the multiform of Hinduism.

We have striven, in our approach, to understand the god Viṣṇu differently than he has heretofore been characterized. That is, not as a solar deity, nor as the magician of the gods, nor solely as the mythological personae of so vague a notion as 'pervasiveness', but as the rather pragmatic deity who 'knows the ropes' and escapes the traps by a knowledge and mastery of the cosmic structures. He inherits his task and in part his abilities from a long association (could we say discipleship?) with Indra. His uniqueness comes in his ability to find the 'loophole' in the laws of time and space, in order to uphold that very cosmic order. In a way, he is the very pinnacle of the Hindu adage of 'liberation through knowledge.'

One has no reason to wonder why Viṣṇu enjoys such immense popularity in India; he has, so to speak, his finger in every pot. This is wonderfully capsulized in the myth of the Churning of the Ocean, in which Viṣṇu is omnipresent. At the top of Mt. Mandara, he is Nārāyaṇa. At the base of the mountain, he is the tortoise, supporting, as it were, the entire creation. And somewhere in the middle he incarnates himself as the seductive Mohinī, who unnerves the beguiled asuras and steals from them the nectar of immortality (amṛta) for the gods.

As Nārāyaṇa, Viṣṇu is the receptacle of the universe from whom it emanates and in whom it is safely harboured during the long night of the pralaya. Viṣṇu-Nārāyaṇa is the epitome of a high god whose sole function is generative (or in India, regene-

32. A discussion of Viṣṇu and the trickster typology will illuminate several areas of his character, such as mediating function, cosmogonic action, evolution of the avatāras, but that discussion, lying beyond the scope of this paper, will be forthcoming.

native). Yet we know from the study of other religions that the high god becomes too otios, and soon loses the attention of his creation. Even in India, where creation does not occur once and for all, but repeatedly, the time scale is so grand that it still would be difficult to imagine the bearing such an ancient creator god would have on an individual life. The entire cosmic system is so vast temporally and spatially, that it is almost without reference for the human individual. Thus we find in India a parallel scaling of the cosmic plane to a smaller, sociocosmic or microcosmic plane, which gives meaning and structure to the social level and reinforces simultaneously the cosmic structure. That there should be a mythology which relates also the sociocosmic level is no surprise; this too we find in religions all over the world. What is seemingly unique to India is that the same deity operating at the cosmic level, sustaining and upholding the cosmic order, descends in part (amśāvatāra) to actively reinforce the social order. We can recall the words of Kṛṣṇa in the Bhagavad Gītā:

For whenever the law of righteousness withers away and lawlessness arises, then do I generate myself (on earth). For the protection of the good, for the destruction of evil-doers, for the setting up of the law of righteousness I come into being age after age. (Bh. G. IV. 7-8)

Thus, though the rhythm of the yugas is one of steady decline, again, on a grand scale, we can discern within that the undulating pendulum of good and evil, not unlike the descending and ascending time system of the Jains. Thus Viṣṇu acts on two levels of time, maintaining the universe at a constant cosmic pitch, and entering into the sociocosmic or divine realm to swing the pendulum back the other way, by defeating the forces of evil and reaffirming the creation.

Having understood the avatāra myths as narrative and on the divine and cosmic levels, we could now offer some observations on how they act on the human level, what significance they hold for the Hindu audience.

The very broad cultural milieu out of which the myths arose and to which they speak is that of the bhakti movement, which was flowering at the time of the compilation of the Purāṇas. We can see these myths as expressing, however mythological the

language, both the ideal and operational general ideology of the bhakti movement, corresponding now 'ideal' with the narrative level, and operational with the divine and cosmic levels. Stated briefly, the relationship between the myths and the bhakti sentiment would be this :

### MYTH

**IDEAL :** Viṣṇu operates in such a way that he appears to be unrestricted by the laws of the universe, to be defying those laws.

**OPERATIONAL :** Viṣṇu finds a 'niche' in time and space in which the laws do not appear to apply, a liminal area, and thus is able to perform a saving act.

### BHAKTI

**IDEAL :** Bhakti teaches that the laws of society, i. e. exclusion based on caste and sex, fall away if one is devoted to the deity.

**OPERATIONAL :** In fact the laws of society do not fall away, but through devotion to the deity one can operate in a sacred sphere as if they did.

Therefore, the social significance of the myths is to be found in how they characterize simultaneously the two levels of 'reality' (ideal and operational) for the bhakta, through the activities of the god.

The mode in which Viṣṇu operates as avatāra bespeaks to his devotees a transcendence of the dharmic order and its restricting laws, a shattering of the fetters of society for the good of those devoted to him, an action on which they can model their dreams of salvation through devotion to Viṣṇu. Yet we have seen how, on another level, Viṣṇu is posing the solution to the tension created between the orthodox laws of society and the ideal of the bhakta: he finds or creates within the existing order a space in which the universal laws do not apply, he finds the loophole in the law, the unstructured void, in which he turns a trick to save the world.

## THE VIṢṆUPURĀṄA AND ADVAITA

BY

DR. V. RAGHAVAN

[‘आड्यार’ पत्रिकायाः १९.१-२ अङ्के ३-१९ पृष्ठेषु प्रकाशिते स्वनिबन्धे डा० ब्यूटीनेनमहोदयेन कस्मिंश्चित्प्रकरणे लिखितं यत् कोऽपि दृढो वेदान्ती विष्णुपुराणं प्रमाणरूपेण नोद्धरिष्यति । अत्र डा० राघवन् महोदयेन संक्षेपेण प्रतिपादितं यद् विष्णुपुराणे अपि अद्वैत-दर्शनस्य विवेचनानि सन्ति तथा च अद्वैतवेदान्तिभिरपि विष्णुपुराणस्य टीकाः कृताः सन्ति । स्वयं शंकराचार्येणापि स्वभाष्ये विष्णुपुराण-मुद्धृतं वर्तते । कानिचिदद्वैतप्रतिपादकानि वचनान्यपि विष्णुपुराणतोऽत्र उद्धृतानि सन्ति ।]

In *The Adyar Library Bulletin*, 19. 1-2, pages 3-19, Dr. J. A. B. van Buitenen dealt with a particular context towards the end of the *Viṣṇupurāṇa* (Amśa 6, ch. 7, verses 51 ff.) where the personal form of the Lord, Viṣṇu, is described with all auspicious attributes so as to provide an auspicious support (*ālambana* or *āśraya*) for contemplation (*yoga*). After an introductory consideration of the text of the Purāṇa in this section, he proceeded to deal with Rāmānuja’s use and elucidation of this section (the *Śubhāśraya-prakaraṇa*) in his *Śrībhāṣya* 1. 1. 1.

In his preliminary remarks on the *Viṣṇupurāṇa*, the writer said with reference to the passage mentioning *pratyaṣtamīta-bheda*—on which Rāmānuja introduces the Advaitin as the *pūrvapakṣin*—that it was ‘very unlikely that a convinced Advaitin would ever quote the *Viṣṇupurāṇa* as an authority to be reckoned with’. On this I had drawn his attention, as noted by him in the footnote here, that Śaṅkara had quoted the *Viṣṇupurāṇa* I. 5. 59-60 in his *Brahmasūtra Bhāṣya* 1. 3. 30. A little later, under the same *sūtra*, Śaṅkara quotes three more verses from Smṛti, *iṣṇām nāmadheyāni, yathartuṣṭyūṭiṅgāni* and *yathābhīmāninaḥ*; the first two of these occur in *Viṣṇupurāṇa* 1. 5. 63-4. Earlier, under 1. 3. 28, Śaṅkara quotes *nāma rūpaṃ ca bhūtānām* which is *Viṣṇupurāṇa* I. 5. 62. These verses in all these three quotations of Śaṅkara occur also in the *Śukānuśāsana* section of the *Mokṣadharmā, Śāntiparvan, Mahābhārata*.<sup>1</sup>

1. See *Mokṣa*, critical edn. 224. 47-8; 224. 70 (only one verse in this context); and 232. 25-6 (the first verse only; see Gorakhpur text 232. 25-6; absent from critical edn.).

There is no prima facie or automatic reason why a text bearing the name *Viṣṇu* could not be Advaitic or an authority for Advaita. On page 6 of his article the writer himself says that two stanzas in this context in the *Viṣṇupurāṇa* (52, 53) are definitely Advaitic in tone. We may quote also 54.

अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु ।  
 विश्वमेतत् परं चान्यद् भेदभिन्नदृशां नृप ॥  
 प्रत्यस्तमितभेदं यत्सत्तामात्रमगोचरम् ।  
 वचसाम्, आत्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ॥  
 यत्र विष्णोः परं रूपमरूपस्याजमक्षरम् ।  
 विश्वस्वरूपवैरूप्यलक्षणं परमात्मनः ॥

This particular section, the *Śubhāśrayaprakaraṇa*, reads smoothly so far as Advaita goes; first the Impersonal Brahman is mentioned and as it is very difficult to contemplate on it, a gross (*sthūla*) form with auspicious attributes is then described to provide a hold (*aśraya*) for meditation. Advaitin-s have also written commentaries on the *Viṣṇupurāṇa*.

In some crucial lines, the Viśiṣṭādvaitic commentator would adopt a different reading. We may point out one example from this same section. Towards the end of the section there is the following verse which is read by the commentator Viṣṇucitta as follows :

तद्भावभावमापन्नस्ततोऽसौ परमात्मना ।  
 भवत्यभेदी भेदश्च तस्याज्ञानकृतो भवेत् ॥ 95 ॥

After interpreting this verse in accordance with the Viśiṣṭādvaitic view, Viṣṇucitta adds :

स्वरूपैक्यपक्षे तु द्वितीयो भावशब्दो निरर्थकः ।  
 अभेदी भवतीत्यस्य  
 च पुनरुक्तिः—)

by way of reply to the Advaitin. But the correct reading of text here as read by the commentator Ratnagarbha is

तद्भावभावनापन्नः  
 and not

तद्भावभावम् आपन्नः

and there is therefore no question of redundancy of either the word *bhāva* used a second time or the expression *abhedī*. That *bhāva-bhāvanā* is the legitimate reading here is proved also by its repeated

occurrence in the beginning of this section, verse 49-51 and Viṣṇu-citta also reads here *bhāva-bhāvanā*.

In fact, the Advaitic tenor of the *Viṣṇupurāṇa* is obvious in several contexts in its different parts. We may draw attention to one, the most conspicuous, among them, namely the story of the enlightened Jaḍabharata who is made to bear the palanquin of the king, his discourse to the king and the *Rbhugīta* that follows, 2,13 ff. Explaining the nature of the body and the Soul or Self, Jaḍabharata says :

आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः ।

प्रवृद्धचपचयौ नास्य एकस्याखिलजन्तुषु ॥13.67

भेदकारि परेभ्यस्तत् परमार्थो न भेदवान् ।

परमात्मात्मनोर्योगः परमार्थ इतीष्यते ॥14.26

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परमार्थस्तु भूपाल संक्षेपाच्छ्रूयतां मम ।

एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः ॥14.28

तस्यात्मपरदेहेषु सतोऽप्येकमयं हि तत् ।

विज्ञानं परमार्थो यद् द्वैतितोऽतथ्यदर्शिनः ॥14.31

वेणुरन्ध्रादिभेदेन भेदः षड्जादिसंज्ञितः ।

अभेदव्यापिनो वायोस्तथा तस्य महात्मनः ॥14.32

Jaḍabharata continues his discourse by narrating the story of R̥bhu which he introduces as being 'part of Advaita' :

प्रत्युवाचाथ विप्रोऽसौ अद्वैतान्तर्गतां कथाम् ॥15.1

R̥bhu's pupil was Nidāgha who had learnt everything but had not developed the sense of Advaita (15.5) and the teacher R̥bhu saw this and wanted to teach him further. At the conclusion of the R̥bhu-Nidāgha dialogues, Nidāgha says that he recognizes his teacher R̥bhu in the visitor, for none else has a mind so mature with Advaita;<sup>1</sup> Nidāgha hails the teaching of R̥bhu as Advaita and the essence of Truth<sup>2</sup> and then he himself realizes this Advaita.<sup>3</sup> Summing up his teaching, R̥bhu again exhorts Nidāgha to give up the delusion of difference and see that Self is one, not several, and everything is of the form of the Self.<sup>4</sup> And on hearing all this from Jaḍabharata, the king in the palanquin gave up the sense of difference.<sup>5</sup>

1. नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा ॥16.16
2. परमार्थसारभूतं यत् तदद्वैतमशेषतः ॥16.18
3. निदाचोऽप्युपदेशेन तेनाद्वैतपरोऽभवत् ॥16.19  
सर्वभूतान्यभेदेन ददृशे स तदात्मनः ॥16.20
4. सोऽहं स च त्वं स च सर्वमेतद् आत्मस्वरूपं त्यज भेदमोहम् ॥  
16.23
5. इतीरितस्तेन स राजवर्यस्तत्याज भेदं परमार्थदृष्टिः । 16.24

A few more passages of pronounced Advaitic character may also be quoted. At the beginning (1.2.10-11), we have the following on the nature of the supreme Being, devoid of attributes, and of whom it can only be said 'He is'.

परः पराणां पुरुषः परमात्मात्मसंस्थितः ।  
रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥  
अपक्षयविनाशाभ्यां परिणामाद्धिजन्मभिः ।  
वर्जितः शक्यते वक्तुं यं सदास्तीति केवलम् ॥

In a hymn on the Lord in 1.14, we read :

शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः ।  
तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम् ॥

Prahlāda contemplated upon the Lord as not being different from himself:

सर्वगत्वादनन्तस्य स एवाहमवस्थितः ।  
अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः ।  
ब्रह्मसंज्ञोऽहमेवाग्रे तथान्ते च परः पुमान् ॥ 2. 19.85-61



## HAD APARṆĀ (PĀRVATĪ) ANY OTHER SISTERS ?

BY

N. GANGADHARAN

[वायु-ब्रह्माण्डादिकेषु केषुचित् पुराणेषु वर्णितं यद् हिमवतो मेनायां तिस्रः कन्या जाताः । तासाम् अपर्णा, एकपर्णा, एकपाटला च नामानि आसन् । तिस्रोऽपि भगिन्यः परमतपस्विन्यो ब्रह्मवादिन्यश्चासन् । तासां नामानि च तपःसमये पर्णभोजनत्यागहेतुना, एकपर्णस्य एकपाटलस्य च भक्षणात् प्रसिद्धानि । तासां विवाहादिकं प्रजानां च वर्णनं पुराणेतिहासेषु प्राप्यते । अस्मिन् निबन्धे एतेषां वर्णनानामाधारेण संक्षेपेण तिसृणां भगिनीनां परिचयः प्रदत्तः । ]

The *Līṅgapurāṇa* gives the name Aparṇā as referring to Pārvatī. We are familiar with this name in Sanskrit literature in association with the penance of Pārvatī to win the heart of Śiva.

The *Līṅgapurāṇa* refers further to two other names Ekaparṇā and Ekapāṭalā in different contexts (I.70.331; 82.14-15 and 101.6).

The first, after describing<sup>1</sup> the Ardhanārīśvara form of Śiva and the separation of the female form known as Sati, on being worshipped by Dakṣa, the different names of Pārvatī are given. Among the other names found here we also have the three names Aparṇā, Ekaparṇā and Ekapāṭalā. But they are given as referring to Pārvatī Herself<sup>2</sup>.

The second reference<sup>3</sup> is in the *Vyāpohanastava*, where all the gods are requested one by one to ward off one's sins. Here the three names Aparṇā, Ekaparṇā and Ekapāṭalā are mentioned

1. अपर्णा चैकपर्णा च तथा चैकपाटला । I.70.331.
2. This finds a support in the lexicographical tradition. See Hemacandra's *Abhidhānacintāmaṇi*, Verse 51. See also Monier William's Sanskrit Dictionary under these names.
3. दाक्षायणी महादेवी गौरी हैमवती शुभा ।  
एकपर्णाग्रिजा सौम्या तथा वै चैकपाटला ।  
अपर्णा वरदा देवी वरदानैकतत्परा ॥ I. 82.14-15. As per the commentator Gaṇeśa Ballāla, एकपर्णायाः अग्रजा ज्येष्ठभगिनीत्यर्थः । एकपाटला तत्संज्ञकस्वकनिष्ठभगिनीरूपेत्यर्थः ।

after the names Dākṣāyaṇī, Gaurī, Haimavatī etc. Here Dākṣāyaṇī is addressed as Ekaparṇāgrajā, i.e., as elder to Ekaparṇā.

The third reference<sup>1</sup> reads the three names-Aparṇā, Ekaparṇā, Ekapāṭalā (also spoken as Varārohā)<sup>2</sup> and also states clearly that Aparṇā was the eldest of these three sisters.

These accounts in the *Liṅgapurāṇa*<sup>3</sup> are quite brief. They had been taken from the detailed accounts found only in the *Vāyu*<sup>4</sup> and *Brahmāṇḍapurāṇas*.<sup>5</sup> The story in the latter two *Purāṇas* has some more interesting details associated with these names. This we shall see later. Although the *Matsyapurāṇa*<sup>6</sup> describes in detail the need for the origin of Umā and Her penance, it does not refer to these names in that context. But it refers<sup>7</sup> briefly to these names in a different context. So also the *Śiva-purāṇa*<sup>8</sup> refers only to the words of the goddess that She would be born to Menā as a daughter and later to the story of the penance of Umā. While the *Mahābhārata* does not refer to these names, the *Harivaṃśa*<sup>9</sup> gives a brief account.

According to the *Vāyupurāṇa*<sup>10</sup>, the *Brahmāṇḍapurāṇa*<sup>11</sup> and the *Harivaṃśa*<sup>12</sup>, Aparṇā, Ekaparṇā and Ekapāṭalā were the three

1. द्वादशे च तदा वर्षे पूर्णे हैमवती शुभा ॥

तपस्तेपे तथा सार्धमनुजा च शुभानना ।

अन्या च देवी ह्यनुजा सर्वलोकनमस्कृता ॥

ऋषयः तदा सर्वे सर्वलोकमहेश्वरीम् ।

तुष्टुवस्तपसा देवीं समावृत्य समन्ततः ॥

ज्येष्ठा ह्यपर्णा ह्यनुजा चैकपर्णा शुभानना ।

तृतीया च वरारोहा तथा चैकपाटला ॥ I. 101. 3-6.

2. This occurs as a name of Dākṣāyaṇī (Durgā) at the place named Someśvara. See *Devībhāgavatapurāṇa* VII. 30-73.

3. I. 70.331; 82. 14-15 and 101.6.

4. 72. 4-20.

5. III. 10. 6-22a.

6. 154. 86-93. 296-309 etc.

7. 13. 8-9.

8. II. (Rudrasaṃhitā). iii (Pārvatīkhaṇḍa). ch. 6 Verses 38-39 and *ibid.* ch. 22. Verse 49.

9. Critical edn. Poona (1969) I. 13. 12-23.

10. 72. 4-20.

11. III. 10. 6-22.

12. I. 13. 12-23.

daughters of Menā and Himavat.<sup>1</sup> While AparŅā did penance without having any shelter, EkaparŅā did penance under a banyan tree and Ekapāṭalā under the wood of *cerasus puddam* (pāṭalā).<sup>2</sup> EkaparŅā lived on a single leaf once in every 2000 years and Ekapāṭalā on a blossom (pāṭalā) once in every 2000 years. To the daughter who had not taken any food, her grief-stricken mother affectionately said, 'Oh ! not !'. From then onwards that daughter was known as Umā. All these three sisters were *Brahmavādinī-s*.

Umā, the eldest of these sisters was given in marriage to Mahādeva (Śiva). Uśanas (Bhrguputra) was their adopted son.<sup>3</sup> EkaparŅā was given in marriage to Asita and the two had Devala as their son. Ekapāṭalā was given in marriage to Jaigīṣavya, the son of Śataśalāka. Śaṅkha and Likhita<sup>4</sup> were known as their mindborn sons. Jaigīṣavya had his *siddhi* at Vārāṇasī.<sup>5</sup> Śaṅkha attained heaven by doing penance.<sup>6</sup>

1. It may be pointed out here that according to a *Devīpurāṇa* (ch. 45) quoted by Tārānātha in his *Vācaspatya—अभ्युपनिषद्* निराहारा एकाशा एकपणिका, it shows that these were sisters.
2. Some of the points described here are not found in the *Harivaṁśa*.
3. The progeny of these sisters has not been given in *Harivaṁśa*. But the *Mahābhārata* records how Uśanas got the name Śukra and he was adopted as the son of Pārvatī and Śiva. Śānti 289.

The *Vāmana-purāṇa* also records this adoption of Śukra as a son of Śiva, though the account begins with a different story (69.10 ff. especially 41).

4. The *Mahābhārata* describes the two brothers as upholders of dharma. When once Likhita swerved from dharma relating to Śaṅkha, Śaṅkha caused the king Sudyumna to cut the hands of Likhita. Later Śaṅkha restored his hands through his yogic powers after Likhita had realised his mistake. See Śānti. 23.
5. प्रयागादपि तीर्थप्रियादिदमेव महत् स्मृतम् ।  
जैगीषव्यः परां सिद्धिं योगतः स महातपाः ॥  
अस्य क्षेत्रस्य माहात्म्याद्भक्त्या च मम भावनात् ।  
जैगीषव्यो महाश्रेष्ठो योगिनां स्थानमिष्यते ॥

*Matsya-purāṇa* 180.57.

6. *Brahmaṇḍapurāṇa* II. 30-40.

As this reference in the Purāṇic tradition is rather interesting and not quite commonly known, I give below the version as given in the *Vāyupurāṇa*.<sup>1</sup>

एष वै प्रथमः कल्पो वैराजानां प्रकीर्तितः ॥ 4  
 तेषां तु मानसी कन्या मेना नाम महागिरेः ।  
 पत्नी हिमवतः शुभ्रा यस्यां मैनाक उच्यते ॥ 5  
 जातः सर्वौषधिधरः सर्वरत्नाकरात्मवान् ।  
 पर्वतः प्रवरः पुण्यः क्रौञ्चस्तस्यात्मजोऽभवत् ॥ 6  
 तिस्रः कन्यास्तु मेनायां जनयामास शैलराट् ।  
 अपर्णामेकपर्णा च तृतीयामेकपाटलाम् ॥ 7  
 आश्रिते द्वे ह्यपर्णा तु अनिकेता तपोऽचरत् ।  
 न्यग्रोधमेकपर्णी तु पाटलामेकपाटला ।  
 शतं वर्षसहस्राणि दुश्चरं देवदानवैः ॥ 8  
 आहारमेकपर्णेन एकपर्णी समाचरत् ।  
 पाटलेनैव चैकेन विदध्यादेकपाटला ॥ 9  
 पूर्णो पूर्णो सहस्रे द्वे आहारं वै प्रचक्रतुः ।  
 एका तत्र निराहारा तां माता प्रत्यभाषत ॥ 10  
 निषेधयन्ती ह्येति भाता स्नेहेन दुःखिता ।  
 सा तथोक्ततया देवो मात्रा दुश्चरचारिणी ॥ 11  
 उमेति सा महाभागा त्रिषु लोकेषु विश्रुता ।  
 तथेति नाम्ना तेनासौ निरुक्ता कर्मणा शुभा ॥ 12  
 एतत्तु त्रिकुमारीकं जगत्स्थास्यति शाश्वतम् ।  
 एतासां तपसा दृप्तं यावद्भूमिर्धरिष्यति ॥ 13  
 तपःशरीरास्ताः सर्वास्तिस्रो योगवलान्विताः ।  
 देव्यस्ताः सुमहाभागाः सर्वाश्च स्थिरयौवनाः ॥ 14  
 सर्वाश्च ब्रह्मवादिन्यः सर्वाश्चैवोद्धर्ध्वरेतसः ।  
 उमा तासां वरिष्ठा च श्रेष्ठा च वरवर्णिनी ॥ 15  
 महायोगबलोपेता महादेवमुपस्थिता ।  
 दत्तकश्रीशनाः<sup>2</sup> तस्याः पुत्रो वै भृगुनन्दनः ॥ 16

1. 72.4-20. Almost same as in the *Brahmāṇḍa-purāṇa* III. 10.6-22a with minor variations in some places.

2. The corrupt reading 'दत्तकाण्वोशनाः' here has been corrected on the basis of reading in *Brahmāṇḍapurāṇa*.

असितस्यैकपर्णी तु पत्नी साध्वी दृढव्रता ।  
 दत्ता हिमवता तस्मै योगाचार्याय धीमते ॥  
 देवलं सुषुवे सा तु ब्रह्मिष्ठं मानसं सुतम् ॥ 17  
 या चैतासां कुमारीणां तृतीया त्वेकपाटला ।  
 पुत्रं शतशलाकस्य<sup>1</sup> जैगीषव्यमुपस्थिता ॥ 18  
 तस्यापि शङ्खलिखितौ स्मृतौ पुत्रावयोनिजौ ।  
 इत्येता वै महाभागाः कन्या हिमवतः शुभाः ॥ 19  
 रुद्राणी सा तु प्रवरा स्वगुणैरतिरिच्यते ।

Besides the detailed description given above, we have also some brief references to these three sisters, to whom they were given in marriage, and their progeny etc., in some of the *Purāṇas*.

For example the *Vāyupurāṇa*<sup>2</sup> and the *Brahmāṇḍapurāṇa*<sup>3</sup> describe Devala as a Brahmanavādin and the best among the Śaṅḍilyas born to Asita and Ekaparṅā. In the same context, the *Brahmāṇḍapurāṇa*<sup>4</sup> and in another context, the *Vāyupurāṇa*<sup>5</sup> describe the mountain Maināka, and the three sisters as the grandchildren of the manes (Agniṣvāta pitarah), through Menā, their daughter. Here the *Brahmāṇḍapurāṇa*<sup>6</sup> reads Gaṅgā, the foremost of the rivers, as born prior to these daughters. The brief reference in the *Matsya-purāṇa*<sup>7</sup> gives these three names<sup>8</sup> of the daughters of Menā and

1. also Śataśilāka.
2. असितस्यैकपर्ण्यां ब्रह्मिष्ठः समपद्यत ॥  
शाण्डिल्यानां वचः श्रुत्वा देवलः सुमहायशाः । 70.27b-28a.
3. असितस्यैकपर्ण्यां ब्रह्मिष्ठः समपद्यत ।  
शाण्डिल्यानां वरः श्रीमान् देवलः सुमहायशाः ॥ III. 8.32.
4. मेनायां पितृकन्यायां जनयामास शैलराट् ।  
ये चैते पितरश्चैव येषां मेना तु मानसी ॥  
मैनाकश्चैव दौहित्रो दौहित्री च तथा ह्युमा ।  
एकपर्णी तथा चैव तथा या चैकपाटला ॥ III. 9.2-3.
5. Same verses as in fn. 3. *Vāyupurāṇa* 71. 3-4.
6. गङ्गा चापि सरिच्छ्रेष्ठा सर्वासां पूर्वजा तथा । III. 9.4a.
7. मेना च सुषुवे तिस्रः कन्या योगवतीस्ततः ॥  
उमैकपर्णीपर्णी च तीव्रव्रतपरायणाः ।  
रुद्रस्यैकासितस्यैका जैगीषव्यस्य चापरा ॥  
दत्ता हिमवता बालाः सर्वा लोके तपोऽधिकाः ॥ 13.8-9.
8. The names are given as Umā, Ekaparṅā and Aparṅā; a little different from the Purāṇic tradition.

Himavat and as given in marriage to Rudra, Asita and Jaigīṣavya respectively. Jaigīṣavya has also been described<sup>1</sup> as having imparted yoga to Viṣvaksena. The *Vāmana-purāṇa*<sup>2</sup> also records that Menā had three sisters and a son, although the names of the sisters are not the same and are not quite clear. It describes Umā's penance.

Relating to the above accounts in the *Purāṇas*, we find some references to the sages Asita Devala and Jaigīṣavya in the *Mahābhārata*<sup>3</sup>, some of which references relate the two as the pupil and preceptor :

1. The sage Asita Devala is spoken as having read the 15 lakhs verses of the *Mahābhārata* for his manes.<sup>4</sup>

2. The next reference to Asita Devala is about his presence at the sacrifice of Janamejaya.<sup>5</sup>

3. The names of Asita Devala and Jaigīṣavya are read together among the names of different sages propitiating Brahmā in His Court.<sup>6</sup>

4. He is later mentioned as one of those who were present at the time of the coronation of Yudhiṣṭhira.<sup>7</sup>

5. Asita Devala also figures as giving his counsel to Yudhiṣṭhira at Añjanaparvata.<sup>8</sup>

1. स योगी गवि भार्यायां विष्वक्सेनमघात् सुतम् ।

जैगीषव्योपदेशेन योगतन्त्रं चकार ह ॥

*Bhāgavata-purāṇa* IX. 21. 25 b—26a.

2. 50.1 ff.

3. See Sorensen, Index to the names in the *Mahābhārata* p. 94 and Gītā Press Edn. of *Mahābhārata* Index.

4. नारदोऽथ।त्रयद्देवानसितो देवलः पितृन् । (Ādi. 1. 107),

5. असितो देवलश्चैव नारदः पर्वतस्तथा । (Ādi. 53.8).

6. असितो देवलश्चैव जैगीषव्यश्च तत्त्ववित् । (Sabhā. 11.24)

7. अम्बषिञ्चत् ततो धौम्यो व्यासश्च सुमहातपाः ।

नारदं च पुरस्कृत्य देवलं चासितं मुनिम् ॥ (Sabhā. 53.10)

8. भृगुतुङ्गे च रामेण दृषद्वत्यां च शंभुना ।

अश्रौषीरसितस्यापि महर्षेरञ्जनं प्रति ॥ (Sabhā. 78.15)

6. While describing the greatness of the Ādityatīrtha, the *Mahābhārata* narrates in detail the story of Asita Devala's attainment of perfection (Siddhi) after discarding the life of a householder after being duly initiated by the master yogin Jaigīṣavya.<sup>1</sup>

7. When Bhīṣma was lying on the bed of arrows, Asita is mentioned as one of the sages present there.<sup>2</sup>

8. Later Bhīṣma narrates to Yudhiṣṭhira the advice of Jaigīṣavya to Asita for gaining control over the self.<sup>3</sup>

9. Asita advises Nārada the way for freeing oneself from the attachment to one's own body.<sup>4</sup>

10. Asita Devala narrates his experiences to Yudhiṣṭhira regarding the greatness of Śiva.<sup>5</sup>

Of these ten references, numbers 6 and 8 relate Asita Devala with Jaigīṣavya as the pupil and preceptor or as one seeking spiritual guidance from the other. Of these two references, the first one describes Asita Devala as a householder. But we do not get and further information, about his antecedents, his family life such as the name of his wife, his progeny etc.

Asita Devala is also mentioned in the *Bhagavadgītā*<sup>6</sup> as one upholding the supreme nature of the Lord.

From the *Vedic Index* of Macdonell we find that Devala has been mentioned as a Rṣi in *Kāṭhakaśākhā* (xxii. II) and that Daivala—a descendant of Devala, is the patronymic of Asita in the *Pañcaviṃśa Brāhmaṇa* (xiv. II, 18).

Jaigīṣavya is known<sup>7</sup> to be an ancient authority on Sāṅkhya

1. Śalya 50.
2. असितेन वसिष्ठेन कौशिकेन महात्मना । (Śānti. 47.7).
3. Śānti. 229. 7-25.
4. Śānti. 275.
5. असितो देवलश्चैव प्राह पाण्डुसुतं नृपम् ॥  
शापाच्छक्रस्य कौन्तेय विभो धर्माज्ञशत् तदा ।  
तन्मे धर्मं यशश्चाग्रचमायुश्चैवाददत् प्रभुः ॥ (Anu. 18. 17-18).
6. आहुस्त्वामूषयस्सर्वे देवर्षिर्निरदस्तथा ।  
असितो देवलो व्यासः स्वयञ्चैव ब्रवीमि ते ॥ (X. 13.).
7. See New Catalogus Catalogorum VII, p. 301a. Mentioned along with names of other sages in Varāhamihira's *Bṛhatsamhitā* XLVIII. 64.

and Yoga and Devala is known<sup>1</sup> as an authority on dharma in several nibandhas on dharma and works on jyotiṣa.

It seems most probable from the above references in the *Purāṇas* and the *Mahābhārata*, that these two—namely, Jaigīṣavya and Asita Devala—referred to in the *Purāṇas* are identical with those described in the *Mahābhārata*. The Purāṇic tradition have related them to two of the three sisters. This tradition seems to have been developed subsequently.

As stated at the beginning of this paper, the references to Aparṇā as referring to Pārvatī in the Sanskrit literature are many. We are familiar with Kālidāsa's reference to Aparṇā in the *Kumārasambhava*.<sup>2</sup>

Also in the Lexicographical tradition, *Amarakośa*<sup>3</sup> gives the word Aparṇā alone with other synonyms of Umā (Pārvatī). The *Śabdaratnākara*<sup>4</sup> of Sādhusundaragaṇi reads the name of Aparṇā as referring to Pārvatī.

Coming to the Stotra literature we find the word Aparṇā used in the *Ānandalaharīstotra*<sup>5</sup> and *Saunaryalaharīstotra*<sup>6</sup> attributed to

1. See Kane, *History of Dharmasāstra* Vol. I. pp. 120-21 and Varāhamihira's *Bṛhatsamhitā* VII, 15; XI, 1 and LXXXVI, 1.

2. स्वयं विशीर्णद्गुमपर्ववृत्तिता परा हि काष्ठा तपसस्तया पुनः ।

तदप्यपाकीर्णमिति प्रियंवदां वदन्यपणैति च तां पुराविदः ॥ V. 28.

3. I. 74.

4. II. 83.

5. सपर्णामाकीर्णां कतिपयगुणैः सादरमिह

श्रयन्त्यन्ये वल्मीं मम तु मतिरेवं विलसति ।

अपर्णेका सेव्या जगति सकलैर्यत्परिवृतः

पुराणोऽपि स्थाणुः फलति किल कैवल्यपदवीम् ॥ verse no. 7.

नवीनार्कभ्राजन्मणिकनकभूषापरिकरैः

वृताङ्गी सारङ्गी रुचिरनयनाङ्गीकृतशिवा ।

तटिस्वीता पीताम्बरललितमञ्जीरसुभगा

ममापर्णा पूर्णा निरवधिसुखैरस्तु सुमुखी ॥ verse no. 5.

6. तवापर्णे कर्णेजपनयनपैशुन्यचकिता

निलीयन्ते तोये नियतमनिमेषाः शफरिकाः ।

इयं च श्रीर्बद्धच्छदपुटकवाटं कुचलयं

जहति प्रत्युषे निशि च विघटय्य प्रविशति ॥ verse no. 56.



Śaṅkarācārya as referring to Pārvatī. Also in the *Lalitāsahasranāma-stotra*<sup>1</sup> we find the word as referring to the goddess Lalitā (Pārvatī). The *Devyaṅgarādhakṣamāpaṅastotra*<sup>2</sup> has also the word Aparṇā as addressed to Pārvatī.

The *Aparṇākhilāṅgavarṇana*<sup>3</sup> of the poet Veṅḍadatta in 28 verses describes the exquisite charm of the physical frame of the goddess.

From the above references to Aparṇā in the Sanskrit literature, we note that the tradition associating the name Aparṇā with Pārvatī has been widely accepted, while the tradition in some Purāṇas attributing two more sisters to Aparṇā has not had currency in later literature.

Incidentally it may be pointed out here that this stotra traditionally ascribed to Ādi Śaṅkarācārya was actually composed by a later ācārya of that *paramparā*. The verse 5 here bears testimony for this :

परित्यक्ता देवा विविधविधसेवाकुलतया,  
मया पञ्चाशीतेरधिकमपनीते तु वयसि ।  
इदानीं चेन्मातस्तव यदि कृपा नापि भविता,  
निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥

It may be mentioned that the last quarter of this verse has been taken from the *Āandalaharīstotra*.

महान्तं विश्वासं तव चरणपङ्केरुहयुगे,  
निधायान्यन्नैवाश्रितमिह मया दैवतमुमे ।  
तथापि त्वच्चेतो यदि मयि न जायेत सदयं  
निरालम्बो लम्बोदरजननि कं यामि शरणम् ॥

1. अपर्णा चण्डिका चण्डभण्डासुरनिषूदनी । verse no. 145.

2. श्रवाको जल्पाको भवति मधुपाकोपमगिरा  
निरातङ्को रङ्को विहरति चिरं कोटिकनकैः ।  
तवापर्णे कर्णे विशति मनुवर्णे फलमिदं  
जनः को जानीते जननि जपनीयं जपविधौ ॥ verse no, 6.

3. Edited by K. V. Sarma. *Journal of Oriental Institute Baroda* XIV. 3 & 4. pp 375-80, on the basis of the only manuscript in the Kerala University Library.

THE HOLY PLACES OF WEST INDIA AS MENTIONED  
IN THE SKANDA PURĀṆA\*

By

UMAKANT THAKUR

[पुराणेषु विविधदेशानां जनपदानां द्वीपानां च वर्णनं विस्तरेणोप-  
लभ्यते । भुवनकोशर्णनं तु पुराणानां प्रसिद्धमेव प्रतिपाद्यमस्ति ।  
अस्मिन् निबन्धे विदुषा लेखकेन स्कन्दपुराणे प्राप्तस्य विवरणस्याधारेण  
भारतदेशे पश्चिमभागे अवस्थितानां तीर्थानां परिचयः प्रदत्तः ।  
लेखकेन आधुनिकविदुषां विचारमालोडय साम्प्रतिकसमये स्कन्दपुराणीय-  
तीर्थानां कानि नामानि कानि च स्थानानि इत्यपि निर्दिष्टम् । ]

In the present article we shall give a survey of the holy places in the different areas of West India, which includes Gujarat, Punjab and Multan (now in Pakistan).

The Prabhāsakhaṇḍa of the Skanda Purāṇa deals only with the tīrthas found in Saurāṣṭra. In this article these holy places have been described in brief mainly on the basis of the Skanda Purāṇa and their identification has been noted.

*Ādityakhaṇḍa* : It is said to be situated near the Amareśvara-tīrtha.

According to the ancient tradition it was built by God Āditya (Sun).<sup>1</sup> The location of this place has been clearly indicated in the Skanda Purāṇa. Now Hātakeśvara, as referred to in the previous articles is situated in the country called Ānarta, which lies to the

\* By the same author see : 'The holy places of East India in Skanda Purāṇa', in *Purāṇa* XIV. 1 (Jan. 1972) pp. 40-57 and 'The Holy places of North India as mentioned in the Skanda Purāṇa' in *Purāṇa* XV. 1 (Jan. 1973), pp. 93-120; XV, 2 (July 1973), pp. 201-222 and XVI, 1 (Jan. 1974), pp. 90-113 ed.

1. Tasyāgre' sti śubham kuṇḍam pūritam svacchavāriṇā/  
Ādityā nirmitam devyā vatsaram yāvan nāpamṛtyu'

vāpnupāt//

Sk. Nag. 145. 49

South-West of Arbuda Parvata<sup>2</sup> or Abu mountain. It is worthy to note that the Hātakeśvara came to be known as Camatkārapura<sup>3</sup>, and is spread over ten miles of area. Mr. Dey<sup>4</sup> has identified it (Camatkārapura) with modern Ānandipura or Baranagara in the district of Ahmedabad in the State of Gujarat. This Hātakeśvara passed under the name of Ānarta in ancient times. It is this place that the Liṅga-worship was initiated for the first time, and the first Liṅga or phallic Image of Mahādeva was called Acalesvara and it is equally remarkable that Camatkārapura was also called Nagara the original abode of the Nāgara Brahmins.

In the 7th century at the time of Huen Tsien the name was not extended to the Peninsula of Gujarat, which was then known only by the name of Saurāṣṭra. The modern district of Marwar bore the name of Gurjjars. Gujarat was called 'Cambay' by the early English travellers<sup>5</sup>. The Tīrthāṅka<sup>6</sup> is also inclined to identify Hātakeśvara with the modern Vaḍanagara in Saurāṣṭra-Gujarat. Camatkārapura is said to be the old name of Vaḍanagara.

*Ādityeśvara*: It is situated in Prabhāsa, which has been identified with Verāvala or Somanātha in Saurāṣṭra.<sup>7</sup> Mr. Dey<sup>8</sup>

2. Etasmāt parvatāt kṣetraṁ Hātakeśvara sañjñitam/  
Asti naiṣṭadigbhāge deśe cā' narta sañjñake//  
Tatrādyam sthāpitam liṅgam Hātakena surottamāḥ/  
yattat saṅkirtyate loke pātāle Hātakeśvaram//  
Sk. Nag. 4. 52-53

3. Pañcakrośa pramāṇena kṣetraṁ brāhmaṇa sattamāḥ/  
Āyāma vyāsataś caiva camatkārapurottamam//  
Prācyām tasya gayāśiṣam paścimena hareḥ padam/  
Dakṣiṇottarayoś caivaṁ gokarṇeśvara sañjñitau//  
Hātakeśvara sañjñam tu pūrvam āsīd dvijottamāḥ/  
Tat kṣetraṁ prathitam loke sarvapātaka nāśanam//  
yataḥ prabhṛti viprebhyo dattam tena mahātmanā/  
camatkāreṇa tat sthānam nāmnā khyātim tato gatam//  
Sk. Nag. 17. 3-6

4. Geog. Dic. 43

5. Geog. Dic. 72-73.

6. Tīrthāṅka 403.

7. Ibid. pag. 418.

8. Geog. Dic. 157-158.

identifies it with Somanatha in the Junagar State, Kathiawad. It is also called Devapattana and Berawal. Somanātha is properly the temple and the city is called Devapattana. Prabhāsapāṭana<sup>9</sup> is situated at a distance of three miles from Verāvada station of the Western Railway in Saurāṣṭra. Verāvāla is a port on the sea shore.

According to the Skanda Purāṇa it is situated to the West of Someśatīrtha. It is also known as Ratneśvara since the sea had worshipped this phallus for years with the gems in the Tretā yuga.<sup>10</sup>

*Agastyāśrama* : It finds mention in several Purāṇas and has been located in different places by different writers. However, according to Nāgara-khaṇḍa<sup>11</sup>, it is situated near the Saptarṣi āśrama in Hāṭakeśvara i. e. Saurāṣṭra. Dr. B. C. Law<sup>12</sup> opines that this hermitage was situated at Akolha to the east of Nasik.

*Aghoreśvara* : It is situated to the north-west of Tryambakeśvara<sup>13</sup> in Hāṭakeśvara (q. v). Dr. P. V. Kane<sup>14</sup> refers to one tīrtha by this name under Vārāṇasī, which may not be identical with it.

*Agnitīrtha* : It is a reservoir in Hāṭakeśvara kṣetra.<sup>15</sup>

*Ajagrha* : This is a place of pilgrimage in Hāṭaka kṣetra. It was established by the king Ajāpāla.<sup>16</sup> A worship here has been highly eulogised.

9. Tīrthāṅka 418.

10. Sk. Pra. 43. 1-3.

11. Agastyāśramo'nyo'sti tathā tatra dvijottamāḥ/  
yatra tiṣṭhati viśvātmā svayaṁ devo maheśvaraḥ//  
Sk. Nag. 33.1

12. Hist. Geog. pag. 274.

13. Tato gacchen mahādevi aghoreśvaram uttamam/  
ṣaṣṭhaṁ liūgam samākhyātaṁ tadvaktraṁ bhairavaṁ  
smṛtam//  
Tryambakeśvara vāyavye dhanuṣāṁ pañcake sthitam/  
sarvakāmapradaṁ puṇyaṁ kalikalmaṣanāśanam//  
Sk. Pra. Kṣe. M. 92. 1-2

14. Hist. Dhs. IV. pag. 730.

15. Evaṁ tatra samudbhūtam agnitīrtham anuttamam/  
yatra snāto naraḥ prātar mucyate dinajādaghāt//  
Sk. Nag. 91. 4

16. Sk. Nag. 133. 1-3.

*Ajāpāleśvarī* : This is the temple of the Goddess known as Ajāpāleśvarī. It was installed by the king Ajāpāla. It is situated to the east of Agastyasthāna in Prabhāsa kṣetra.<sup>17</sup> This tīrtha was previously known as Bhairavī tīrtha. As the diseases were moving in the night, the king established this temple of the Goddess in his own name. The king Ajāpāla is said to be of the Raghu dynasty.<sup>18</sup>

*Ajigarteśvara* : It is said to be situated near the Candravāpī tīrtha in Prabhāsa.<sup>19</sup>

*Akṣamāleśvara* : It is said to be situated at a distance of fifty Dhanuṣas i.e. 87 yard to the north-east of the Sāgarārka. Now it is known as Ugraseneśvara.<sup>20</sup> It is under Prabhāsa kṣetra. (q.v.)

*Āmarddākī-Saṅgama* : It is the confluence of the river Āmardākī with the river Sarasvatī near the Vaṭeśvara tīrtha in Prabhāsa. At the Saṅgam stands the temple of Śiva known as Saṅgameśvara Liṅga.<sup>21</sup>

*Amareśvara* : The name occurs in both Nāgara khaṇḍa<sup>22</sup> and the Prabhāsa khaṇḍa.<sup>23</sup> It is said that seeing the importance of Prabhāsa kṣetra the Gods established the shrine and hence it was known as Amareśvara tīrtha.

17. S. k. Pra. Kṣe. M. 58. 1-14.

18. Tato gacchen mahādevi ajāpāleśvarīm śubhām/  
Agastya sthāna pūrveṇa nātidūre vyavasthitām//  
Raghuvamśa samudbhūto hyajāpālo nṛpottamaḥ/  
Sa tatra devim ārādhya pāparogavaśam karīm//  
Ajārūpām ca rogān vai cārayāmāsa bhūmipaḥ/  
Tatra tām sthāpayāmāsa svanāmnā pāpa nāśinīm//  
yas tām pūjayate bhaktyā tṛtīyā yām vidhānataḥ/  
vala buddhim yaśo vidyām saubhāgyam prāpnuyām  
naraḥ//

Sk. Pra. Kṣe. M. 287. 1-4

19. Sk. Pra. Kṣe. M. 191.1

20. Tato gacchen mahādevi akṣamāleśvarām param/  
Sāgarākād iśakoṇe pañcāśad dhanuśāntare//  
Saṁsthitām pāpaśamanām yugaliṅgam mahāprabham/  
Akṣamāleśvarām nāma purā tasya prakīrtitam//  
Ugraseneśvarām nāma khyatām tasyaiva sāmpratam//

Sk. Pra. Kṣe. M. 129.1-2

21. Sk. Pra. Kṣe. M. 35.69-71

22. Sk. Nāg. 145.3

23. Sk. Pra. Kṣe. M. 194.1

*Ambaredevatī* : This is the temple of the Goddess under Hāṭakeśvara.<sup>24</sup>

*Ambāvṛddhā* : This is the name of a place made by the king Camatkāra in Camatkārapura i.e Saurāṣṭra. It was the imitation of the Kailāśa mountain, and is said to be very sacred. Hence it is a place of pilgrimage according to the Skanda Purāṇa.<sup>25</sup>

*Ādinārāyaṇa* : It is said to be situated to the east<sup>26</sup> of the Yogeśvarī under Prabhāsa.

*Ananteśvara* : It is said to be situated to the South of Rājabhattārka and north-east of the Lakṣmaṇa tīrtha at a distance of sixteen Dhanuṣas i.e 28 yards under the Prabhāsa ksetra.<sup>27</sup>

*Anarakatīrtha* : This tīrtha is situated between Mātṛtīrtha<sup>28</sup> and the Saṅgameśvara tīrtha in Prabhāsa.

*Anarakeśvara* : It is situated to the north of the Pāpamocana<sup>29</sup> or Indreśvara tīrtha under Prabhāsa.

*Ānartaviṣaya* : According to the Sk. P.<sup>30</sup> it is situated to the South-West of the Arbuda mountain and so evidently it is modern Saurāṣṭra, where the Lord Hāṭakeśvara exists. According to the Bhāgavata Purāṇa<sup>31</sup> it covers the area of Gujarat and part of Malwa. Its capital was Kuśasthali of modern Dwārikā. Again it is identified with the northern Gujarat Its capital was Ānartta-

24. Sk. Nāg 116.1

25. Ibid. 88.59-61

26. Tato gacchen mahādevi ādinārāyaṇam Harim/  
Tasyāśca pūrvadigbhāge sarvapātaka nāśanam//  
Sk. Pra. Kṣe. M. 84.1

27. Tato gacchen mahādevi tasya dakṣiṇataḥ sthitam/  
Īśāne Lakṣmaṇeṣāc ca dhanuṣām soḍaśe priye//  
Ananteśvara nāmānam anantena pratiṣṭhitam  
Nāgarājena deveśe jñātvā kṣetraṁ tu pāvanam  
Sk. Pra. Kṣe. M. 161.1-2

28. Sk. Pra. Kṣe. M. 35. 48-50.

29. Tato gacchen mahādevi devam cā' narakeśvaram/  
Tasmād uttaradigbhage sarvapātakanāśane //  
Sk. Pra. Kṣe. M. 225.1.

30. Etasmāt parvatāt kṣetraṁ Hāṭakeśvara sañjñitam/  
Asti nairṛtadigbhāge deśe cā' nartta sañjñake//  
Sk. Nag. 4. 52.

31. Bhāgavata Purāṇa X. p. 67 ref. by Dey pag. 7.

pura and afterward it was called Ānandapura, the modern Vaḍnagar.<sup>32</sup>

*Ānarteśvara* : Near the temple of Camatkāri devī, stands a tank (Taḍāga) made by the Gods. Suhya, the king of Ānarta, established a liṅga at this reservoir which was known as Ānarteśvara.<sup>33</sup>

*Aṅgāreśvara* : The temple of Lord Aṅgāreśvara is said to have been installed by the planet Mars, the son of the Earth. It is located in the Prabhāsa Kṣetra.<sup>34</sup>

*Anaṅgeśvara* : It is said to be situated at a distance of one Dhanuṣa from Ratneśvara tīrtha in Prabhāsa. Kāmadeva, the son of Viṣṇu, is said to have established the liṅga. It is a holy land for the Vaiṣṇavas.<sup>35</sup>

*Anileśvara* : It is situated at a distance of three Dhanuṣas to the north-east of Pratyuṣeśvara<sup>36</sup> in Prabhāsa.

*Aparānārāyaṇa* : It is a tīrtha situated to the N.E.E. of the Sāmbāditya<sup>37</sup> in Prabhāsa.

*Apsarākunḍa* : It is a reservoir in Hāṭakakṣetra. A bath in it on Sunday is said to be very auspicious.<sup>38</sup>

32. Bombay Gaz. Vol. Pt. I. page 6. note 2, ref. by Dey page 7.

33. Tathā'nyad api tatrā'sti taḍāgam devanirmitam/  
yatrā' nartto nṛpaḥ siddhaḥ suhyo nāma nāmataḥ//  
Tenaivam bhūbhujā tatra liṅgam samsthāpitam śubham/  
Ānarteśvara sañjñam ca sarvasiddhipradam nṛṇām//  
Sk. Nag. 65. 1-2.

34. Tato gacchen mahādevi aṅgāreśvaram uttamam/  
Sthāpitam bhūmiputrena someśādīśa gocare//  
Sk. Pra. Kṣe. M. 45.1.

35. Tato gacchen mahādevi anaṅgeśvaram uttamam/  
Ratneśvarād agrataḥ stham dhanuṣāntaram āsthitam//  
Sthāpitam Kāmadevena talliṅgam Viṣṇu sūnunā/  
Jñātvā tad Vaiṣṇavam sthānam kalau pātakanāśanam/  
Sk. Pra. Kṣe. M. 158.1-2

36. Tato gacchen mahādevy anileśvaram uttamam/  
Tasyottareśāna dikstham dhanuṣam tritaye Priye//  
Sk. Pra. Kṣe M. 109.1

37. Sk. Pra. Kṣe. M. 307.1.

38. Sk. Nag. 133.56

*Araṇyatraya* : There are three araṇyas (forests)—Puṣkarāraṇya, Naimiṣāraṇya, and Dharmāraṇya. They are said to be very auspicious.<sup>39</sup>

*Arbudāraṇya* : The name occurs in connection with the description of ways of the river Sarasvatī. It is mentioned that having rested at the Mārkaṇḍāśrama on the Merupāda, the river Sarasvatī takes shelter in Arbudāraṇya<sup>40</sup>.

*Arjuna Vināyaka* : It is situated under Hātakeśvara (q. v.). It is said to have been established by Arjuna<sup>41</sup> himself and hence it is so called.

*Arkasthala* : It is a place of pilgrimage said to be situated to the south-east of Kuntīśvara tīrtha under Prabhāsa<sup>42</sup>.

*Aśvatīrtha* : This famous sacred place is said to be situated on the bank of the river Gaṅgā near Kānyakubja<sup>43</sup> (modern Kannauj). A bath in this reservoir has been greatly praised. Mr. Dey<sup>44</sup> expresses that it is the confluence of the Ganges and the Kālīnadī in the district of Kanauj. Dr. Kane<sup>45</sup> also refers to this tīrtha locating it not far from Kānyakubja. It is said to be situated at a distance of fifty miles from Kanpur.<sup>46</sup>

*Aśapuraviḅnarāja* : This is the temple of Gaṇeśa. It is situated to the north-west of Śaśībhūṣaṇa tīrtha under Prabhāsa. Rāma with Sitā and Lakṣmaṇa is said to have worshipped this deity and attained the desired object.<sup>47</sup>

39. Ekaṁ tu puṣkarāraṇyaṁ naimiṣāraṇyaṁ eva ca/  
Dharmāraṇyaṁ tṛtīyaṁ tu teṣāṁ śaṁkīrtyate dvijaḥ/  
Triṣveteṣu ca yaḥ snāti caturvīmśatibhāg bhavet/  
Sk. Nag. 199. 13-14

40. Sk. Pra. Kṣe. M. 35. 37-38

41. Sk. Nag. 60.12

42. Tato gacchen mahādevi puṇyam arkasthalam śubham/  
Tasmād āgneya koṣasthaṁ sarvapātaka nāśanam//  
Sk. Pras Kṣe. M. 175. 1

43. Tataḥ prabhṛti vikhyātam aśvatīrthaṁ dharātale/  
Gaṅgātīre śubhe puṇye kānyakubja samipagam//  
yaśmīn snāne kṛte martyo vājimedhaphalaṁ labhet//  
Sk. Nag. 165. 37

44. Geog. Dic. 13

45. Hist. Dhs. IV. 735

46. Tīrthāṅka 112

47. Sk. Pra. Kṣe. M. 341. 1-2



*Aṣṭakuleśvara* : It is situated to the south of Ananteśvara<sup>48</sup> and to the east of Lakṣmaṇeśa tīrtha in Prabhāsa.

*Aśvineśvara* : It is situated at a distance of five Dhanuṣas to the east of Nāsatyeśvara in Prabhāsa.<sup>49</sup>

*Aṭeśvara* : This is the temple of Śiva at the Aṭākhyā kuṇḍa<sup>50</sup>, which is the giver of a son even to a woman of a hundred years, who takes a bath in it and sees this god.

*Aṭākhyakuṇḍa* : see Aṭeśvara above.

*Bahusvarṇeśvara* or *Bahusvarṇaka* : It is situated to the east of Hiranya tīrtha in Prabhāsa. It is said to have been established by Bahusvarṇa, the son of Dharma, who performed sacrifice here and founded this liṅga.<sup>51</sup>

*Bakulasvāmīsūrya* : It is situated at a distance of eight Dhanuṣas to the north of Gopālasvāmī in Prabhāsa.<sup>52</sup>

*Balabhadreśvara* : This tīrtha is located to the north of Gātrotsarga. It is said to have been established by Balabhadra.<sup>53</sup>

*Baladevī* : It is situated not far from the Mātrgaṇa tīrtha under Prabhāsa.<sup>54</sup>

*Bālarka* : It is situated to the north not far from the Agastyāśrama. The Sun is said to have observed penance here in his childhood.<sup>55</sup>

*Balāditya* : It is situated at a distance of two 'gavyūtis' i.e. 8 miles to the east of Agastyā āśrama in Prabhāsa (q.v.). The place

48. Sk. Pra. Kṣe. M. 162. 1

49. Tato gacchen Mahādevi tasmāt pūrveṇa saṁsthitam/  
Mahāpāpaugha śamanaṁ pūjitaṁ sarvakāmadam//  
Aśvineśvara nāmānaṁ dhanuṣāṁ pañcake sthitam/  
sarvaroga praśamanaṁ dr̥ṣṭaṁ sarvārtha sādhanam//  
Sk. Pra. Kṣe. M. 164. 1-2

50. Sk. Nag. 128. 52-56

51. Sk. Pra. Kse. M. 355. 1-3

52. Tasmād uttaradigbhāge dhanuṣāṁ aṣṭabhiḥ priye/  
Bakulaṁ svāmīnaṁ sūryaṁ taṁ paśyed duḥkhanāśanam//  
Sk. Pra. Kṣe. M. 312

53. Taṭo gacchen mahādevi Balabhadra pratiṣṭhitam/  
Liṅgam mahāpāpaharaṁ gātrotsargāt tad uttare//  
Sk. Pra. Kṣe. M. 227.1

54. Sk. Pra. Kṣe. 170. 1.

55. Sk. Pra. Kṣe. 286. 1-2.

known as Sapātikā is said to be located to the south of it. And the holy land of Bālārka stands at a distance of one 'gavyūti' from this tīrtha. The Sk. P. narrates that it was this place where Viśvāmitra practised penance for the goddess Vidyā. He installed three Phalli of Lord Śiva and the image of the Sun God as well. Therefore he attained siddhi from the Sun.<sup>56</sup>

*Bālasakhyā tīrtha* : It is a sub-tīrtha under Hātakeśvara<sup>57</sup>

*Bālamaṇḍana or Bālamaṇḍapa* : It is a reservoir near the hermitage of Mārkaṇḍeya, in Camatkāraḥṣetra<sup>58</sup> (q.v.).

*Balātibaladaityaḥnī* : It is a sub-tīrtha under Prabhāsa<sup>59</sup> (q.v.).

*Bhadratīrtha* : It is a reservoir in Dvārakā. A mere bath in it has been highly praised.<sup>60</sup>

*Bhadrakālī* : It is the temple of Goddess Kālī. It is situated to the north of Kaubera sthāna.<sup>61</sup>

*Bhadrakālī Bālārka* : The goddess Bhadrakālī is said to have observed an austere ascetism and established the image of the sun at the place north of Kauravasthāna.<sup>62</sup>

*Bhallatīrtha* : It is a reservoir under Prabhāsa. A visit to this tīrtha is highly auspicious.<sup>63</sup>

*Bhadraṇadī* : It finds mention in the Sk. P. but the location is not clear.<sup>64</sup> However, Mr. Dey<sup>65</sup> is of opinion that it is evi-

56. Sk. Pra. Kṣe. 288. 1-4.

57. Bālenā' nena sārḍham te sakhyam atra sthitam yataḥ/  
Bālasakhyam iti khyātam nāmnā tena bhaviṣyati//  
Sk. Nag. 21. 76.

58. Mamāśrama samīpe'sti sutīrtham bālamaṇḍapam/  
svāmīdroharatāḥ snātā mucyante tatra pātakaiḥ//  
Sk. Nag. 20. 67.

59. Sk. Pra. Kṣe. 119.1.

60. Sk. Pra. Dvar. M. 16.5.

61. Tasmād uttarabhāge tu sthānāt kaubera sañjnakāt/  
Bhadrakālī mahādevī Vāñchitārtha pradāyini//  
Sk. Pra. Kṣe. 291. 1.

62. Sk. Pra. Kṣe. 292. 1-2.

63. Ibid. 10. 20.

64. Ibid. 11.109.

65. Geog. Dic. 31.

dently the Yarkand river on which the town of Yarkand is situated. It is also called Zarafshen.

*Bhallatīrtha* : It is situated to the west of Suparṇa kuṇḍa under Prabhāsa. Lord Viṣṇu is said to exist there.<sup>66</sup>

*Bhārgaveśvara* : This is situated to the south of Lakuliśa<sup>67</sup> tīrtha in Prabhāsa.

*Bhāskaratraya* : Muṇḍīra, Kālapriya, and Mūlasthāna— all these three tīrthas are known as Bhāskaratraya. It is under Hāṭakeśvara tīrtha<sup>68</sup>

*Bhavadeva* : It is in Vastrāpatha.<sup>69</sup> (q.v.)

*Bhīmeśa 'iṅga* : It is also known as Bhīmeśvara liṅga. It is located in Saurāṣṭra.<sup>70</sup> It was previously known as Śvetaketviśvara also.<sup>71</sup>

*Bhairava* : This is the sub-tīrtha under Prabhāsa. It is also known as Kālāgnirudra.<sup>72</sup> Dr. Kane<sup>73</sup> also refers to this tīrtha but remains taciturn in regard to its location.

*Bhairaveśa* : It is known as the Mātṛsthāna in Prabhāsa.<sup>74</sup>

*Bhairaveśvara* : It is situated under Prabhāsa.<sup>75</sup>

*Bhogeśvara* : It is the phallus of Lord Śiva under Hāṭakeśvara Kṣetra.<sup>76</sup>

66. Sk. Pra. Kṣe. 352. 1-2.

67. Tato gacchen mahādevi tasmād dakṣiṇataḥ sthitam /  
Bhārgaveśvara nāmānaṁ sarvapāpa prañāśanam //  
Sk. Pra. Kṣe. 178.1

68. Sk. Nag. 76. 1-2.

69. Dāmodaraṁ raivatake bhavaṁ vastrāpathe tathā /  
Etad raivatakaṁ kṣetraṁ vastrāpatham iti smṛtam //  
Sk. Pra. Kṣe. M.1-2.

70. Sk. Pra. Kṣe. 35.117; Sk. Mā. Ke. 7.34; Sk. Mā. Kau. 64. 74-76,

71. Sk. Pra. Kṣe. 40. 11-16.

72. Yo'sau kālāgnirudras tu procyate vedavādibhiḥ /  
So'yam bhairavanāmnā tu prabhāse saṁvyavasthitaḥ //  
Sk. Pra. Kṣe. 4. 68.

73. Hist. Dhs. IV. 738.

74. Ibid. 228.1.

75. Sk. Pra. Kṣe. 35. 117

76. Sk. Ma, Ke. 7.35.

*Bhrūṅgiritī tīrtha* : It is a tīrtha under Hātakeśvara kṣetra.<sup>77</sup>

*Bhrūṅagarta* : It is a place where śrāddha is said to be very auspicious. It is under Hātakeśvara kṣetra.<sup>78</sup>

*Bhūdharayajñavarāha* : It is situated on the bank of Devikā tīrtha in Prabhāsa.<sup>79</sup>

*Bhukti Śikhara* : It is said to be situated at the Raivataka<sup>80</sup> mountain (q.v.).

*Bhūtanātheśvara* : It is said to be situated at a distance of twenty Dhanuṣas<sup>81</sup> i.e. 35 yards to the north-east of Kuṇḍeśvarī. In the Tretā age it is known as Vīrabhāreśvara and in the Kali it is also called Bhūteśvara. It is under Prabhāsa.<sup>82</sup>

*Biladvāra or Biladvārī* : It is a reservoir said to be the abode of Viṣṇu, meant for sleeping<sup>83</sup>.

*Brahmakūṇḍa* : (a) It is a reservoir situated to the north of Agnikūṇḍa in Hātakeśvara<sup>84</sup>. (b) A reservoir was built by Brahmā Himself in Dvārakā, when he went to meet with Kṛṣṇa there. Near it stands the image of the Sun established by Him. This shrine is known as Mūlasthāna<sup>85</sup> (c) It is said to be situated to the west of Rṣitoyā tīrtha and northeast of Sthalakeśvara in Prabhāsa<sup>86</sup>.

77. Sk. Nag. 229.29

78. Ibid, 53.9.

79. Sk. Pra. Kṣe. 277, 1-3,

80. Girim raivatakam gatvā kuryād yātrām vidhānataḥ  
Mrgikūṇḍādādi tīrthāni santi tatraiva koṭīśaḥ

Sk. Pra. V. Kṣe. 6.5.

81. Tato gacchen mahādevi bhūtanātheśvarām haram/  
Kuṇḍeśvaryā īśabhāge dhanuṣām vimśakentare//

Sk. Pra. Kṣe. 117.1

82. Tato gacchen mahādevi tatrasthām bhūtamātṛkām/  
Sāvītryā vāruṇe bhāge vimśadhanvantare sthītām//

Sk. Pra. Kṣe. 167.1

83. Sk. Nag. 228. 1-2

84. Tataḥ prabhṛti tatkuṇḍam vikhyātam dharaṅtāle/  
Sthitam uttaradigbhāge brahmakūṇḍam iti smṛtam//

Sk. Nag. 92.26

85. Sk. Pra. Dva. 14. 3-7

86. Sk. Pra. Kṣe. 321. 5-6

*Brahmaṇī liṅga* : The two liṅgas namely Śūdryākhyā and Brahmāṇī liṅga in Haṭakeśvara kṣetra are said to be more important<sup>87</sup>.

*Brahmasara* : According to the Purāṇas there are three different tirthas of this name located under (a) Thaneśvara (Kuruṣetra)<sup>88</sup> (b) Gayā<sup>89</sup> and (c) to the east of Mahīnagara, respectively. Among these only the last one has been mentioned in the Sk. P. As regards its origin it is said that Brahmā once practised austere penance for 1500 years with a great desire for creation, when he, blessed with a boon by Lord Śīva, constructed a shrine and named it as Brahmāsara after his one name.<sup>90</sup> The Sk. P.<sup>91</sup> speaks only of the location of Brahmāsara as situated in the east of Mahīnagara but it does not help us to locate or identify Mahīnagara. We, therefore, have to depend on the scanty evidences available in the Sk. P. and elsewhere for its location. The Sk. P. mentions Mahisāgara saṅgama which is the name of a place where the river Mahī meets with sea. It is also considered to be a sacred place or place of pilgrimage as most of the confluences of noted rivers are. We believe Mahīnagara similarly a place connected with the Mahī, perhaps a town on the bank of the river and also considered to be a sacred place. But it is difficult to locate the place or say other exactly. On the long bank of this great river this nagara was situated.

The Mahī rises in the mountains of Malava and empties herself into the bay of Khambāta, near Khambāta Railway station four miles from Sāyama.<sup>92</sup> The Mahīnagara, we infer, might have been situated somewhere between Malava and Khambāta.

*Brahmeśvara* : This is the temple of Lord Śīva situated to the south of Bhairaveśvara, near the Brahmakuṇḍa. It is said to have been established by Brahmā, under Prabhāsa.<sup>93</sup> It is further said

87. Sk. Nag. 198, 101-102

88. Hist. Dhs. IV. 741

89. Geog. Dic. 40

90. Sk. Ma. Kau. 56. 2-5

91. Ibid.

92. Tīrthāṅkas page. 428

93. Tato brahmeśvaraṁ gacchet tasya dakṣiṇataḥ sthitam/  
Brahmaṇā sthāpitam pūrvaṁ brahmakuṇḍa samīpataḥ//  
Sk. Pra. Kse. 100,1

to be a very big liṅga located to the west of Parṇāditya at the bank of the Sarasvatī.<sup>94</sup>

*Bṛhaspatīśvara liṅga* : It is said to be located to the east of Umā and to the south-east of Siddheśa under Prabhāsa. Bṛhaspati is said to have established this liṅga after observing penance here for a thousand years.<sup>95</sup>

*Buddheśvara liṅga* : It is situated to the north of Aṅgāreśvara at a distance of not more than two Dhanuṣas. The planet Mercury (Buddha) is said to have practiced asceticism here.<sup>96</sup>

*Bhūteśvara* : According to the Sk. P. there are two shrines bearing the title of Bhūteśvara. One is situated on the bank of the Sarasvatī<sup>97</sup> and the other at Revā.<sup>98</sup>

*Cakradhara* : Cakradhara and Daṇḍapāṇi are said to be situated altogether at a place, to the east of Candreśa tīrtha and to the north of Someśatīrtha at a distance of five Dhanuṣas near Gandharveśa.<sup>99</sup>

*Cakrasvāmītīrtha* : It is one of the sub-tīrthas under Dvārakā fit for offering oblations to the forefathers.<sup>100</sup>

*Cakratīrtha* : (a) It is situated on Raivatakagiri.<sup>101</sup> Having killed the demons with his cakra, Viṣṇu is said to have washed his cakra in this tīrtha and hence it is so called.<sup>102</sup> (b) It is said to

94. Tato gacchen mahādevi tatraivopari samsthitam/  
Sarasvatyās taṭe devi parṇādityasya paścime//  
Tatrāste sumahallīgam śthāpitam brahmaṇā purā/  
Brahmeśvare' ti vikhyātam sarvapātakanāśanam//  
Sk. Pra. Kṣe. 245. 1-2

95. Sk. Pra. Kṣe. 47. 1-2

96. Ibid. 46. 1-3

97. Ibid. 35. 30

98. Sk. Pra. Reva. 177. 1-2

99. Tato gacchen, mahādevi yatra cakradharaḥ sthitaḥ/  
Daṇḍapāṇiśca deveśi yatraikasthāna samsthitah//  
candreśāt pūrva digbhāge someśād uttare sthitaḥ/  
Dhanuṣām pañcasamsthāne gandharveśāt samīpataḥ//  
Sk. Pra. Kṣe. 99. 1-2

100. Sk. Pra. Dva. 16. 32

101. Sk. Pra. V. Kṣe. 6.2ff.

102. Sk. Pra. Kṣe. 82 1-10,

be situated at Gomatī.<sup>103</sup> Dr. Kane<sup>104</sup> also refers to it under Dvārakā. Mr. Dey<sup>105</sup> mentions it in Prabhāsa, in Gujarat on the Gomatī referring to Dvārakā Māhātmya.

*Camasodbheda* : It is said to be situated on the bank of the Sarasvatī in Prabhāsa<sup>106</sup> (q. v.). Dr. Kane<sup>107</sup> also located it in Prabhāsa.

*Camatakārapura* : It is said to be identical with Hātakeśvara<sup>108</sup> which has been identified with the modern Vaḍanagara in Saurāṣṭra.<sup>109</sup> It is said to be extended over ten miles. The boundary<sup>110</sup> as given in the Sk. P. is as follows-East-Gayāśīrṣa, West-temple of Hari (Viṣṇu), South North Gokarṇeśvara. As it was given to the Brahmins by the Mahātma named Camatkāra, it became famous by his name. (Vide Ādityakuṇḍa and Ānartaviṣaya also )

*Camatkārī devī* : It was established by the king Camatkāra<sup>111</sup> in Hātakeśvara.

103. Sk. Pra. Dvar, 5, 40-45.

104. Hist. Dhs. IV. 742.

105. Geog. Dic. 43.

106. Tato gacchen mahadevi camasodbhedaṁ uttamam/  
yatra brahmā' karot satraṁ varṣāṇām ayutam priye//  
Camasaiḥ pītavantastu somaṁ devā maharṣayah/  
Camasodbheda nāmeti tenākhyātaṁ dharātale//  
Tatra snātvā sarasvatyām piṇḍadānaṁ dadāti yaḥ/  
Gayākoṭi guṇaṁ puṇyaṁ vaiśākhyāṁ prāpnuyān naraḥ//  
Sk. Pra. Kṣe. 268. 1-3.

107. Hist. Dhs. IV. 742.

108. Sk. Nag. 17. 3-6.

109. Tīrthānka pag. 403.

110. Pañcakrośa pramāṇena kṣetraṁ brāhmaṇa sattamāḥ  
Āyāma Vyāsaṭas caiva camatkārapurottamam  
Prācyāṁ tasya gayāśīrṣaṁ paścimena hareḥ padam  
Dakṣinottarayōś caiva gokarṇeśvara sañjñitau  
Hātakeśvara sañjñāṁ tu pūrvamāsīd dvijottamāḥ  
Tat kṣetraṁ prathitaṁ loke sarvapātaka nāśanaṁ  
Yataḥ prabhṛti viprebhyo dattaṁ tena mahātmanā  
camatkāreṇa tatsthānaṁ nāmnā khyātiṁ tato gatam  
Sk. Nag. 17. 3-6.

111. Camatkārī purā devī tatraivā' sti dvijottamāḥ/  
Camatkāra narendreṇa sthāpitā śraddhayā purā//  
Sk. Nag. 64.1

*Caṇḍeśvara* : This is the phallus of Śiva situated at a distance of sixty Dhanuṣas (105 yards) to the north-west of the Someśatīrtha. It was established by the Pṛthvī (the Earth) in Tretā age and was known as Pṛthvīśvara, in the previous Manvantara. The same tīrtha was known as Candreśvara also later on.<sup>112</sup>

*Caṇḍīśvara* : It is said to be situated at a distance of seven Dhanuṣas (12 yards and 9 inches) to the north-east of Someśa tīrtha in Prabhāsa and to the south of Daṇḍapāṇi not far from it. It is said to have been established and worshipped by Caṇḍī. It is also known as Caṇḍeśvara liṅga.<sup>113</sup>

*Candrabhāgātīrtha* : it is a reservoir situated under Dvārakā.<sup>114</sup>

*Candrabhūṣaṇa* : It is a tīrtha under Prabhāsa.<sup>115</sup>

*Candrakūpikā* : It is a reservoir in Hāṭakeśvara said to have been established by the Moon himself to take bath being cursed by Dakṣa.<sup>116</sup>

*Candrasara* : It is a tank (taḍāga) in Dvārakā, said to have been established by the Moon.<sup>117</sup>

*Candreśvarakalākunḍa* : It is a reservoir not very far to the south south-West of Āśāpuraviḅnarāja in Prabhāsa. The phallus is known as Candreśvara while the kuṇḍa is known as Kalākunḍa. It is also known as Amṛtakuṇḍa. The kuṇḍa is spread over the area of sixteen Dhanuṣas to the east and west of the temple of Candreśa.<sup>118</sup>

*Carmamuṇḍā devī* : It is situated in Hāṭakeśvara said to have been established by the king Nala himself.<sup>119</sup>

112. Sk. Pra. Kṣe. 98 1-4.

113. Tato gacchen mahādevi caṇḍīśam devamuttamam/  
someśādīśa digbhāge dhanusām saptake sthitam/  
Daṇḍapāṇes tu bhavanād dakṣiṇe nāti dūragam  
Caṇḍyā pratiṣṭhitam pūrvam caṇḍenārādhitam tataḥ  
Sk. Pra Kṣa. 42. 1-2.

114. Sk. Pra. Dva. 16.9

115. Sk. Pra. Kṣe. 5.18

116. Sk. Nag. 133. 52-53

117. Brahmatīrtham tu tad dṛṣṭvā candras cakre tataḥ sarah/  
Taḍāgam candranāmnā vai sarvapāpa praṇāśanam/  
Sk. Pra. Dva. 14.8.

118. Sk. Pra. Kṣe. 342. 1-4.

119. Sk. Nag. 54, 1



*Caturmukha Vināyaka* : It is said to be situated at a distance of four Dhanuṣas to the north-north-east of Caṇḍiśa.<sup>120</sup>

*Caturvaktra* : It is situated to the north-east-east of Hiraṇyēśvara in Prabhāsa.<sup>121</sup>

*Chāyā līṅga* : It is located to the north of Nyaṅkumati tīrtha in Prabhāsa.<sup>122</sup>

*Citrāditya* : It is situated near the Brahmakuṇḍa in Prabhāsa.<sup>123</sup>

*Citrāṅgadeśvara* : It is said to be situated at a distance of twenty dhanuṣas (35 yards) to the south-west of Rameśvara in Prabhāsa. It was installed by Citrāṅgada, the head of the Gandharvas, and hence it is so called.<sup>124</sup>

*Citra tīrtha* : It is a reservoir situated in Dvārakā.<sup>125</sup>

*Citresvara* : This is the phallus of Lord Śiva in Prabhāsa.<sup>126</sup>

*Citresvarī pīṭha* : This is a place of pilgrimage established by Agastya in Camatkārapura.<sup>127</sup>

*Cyavanārka* : It is said to have been established by the sage Cyavana. It is situated to the east of Hiraṇyatīrtha in Prabhāsa.<sup>128</sup>

20. Tato gacchen mahādevi vināyakam anuttamam  
Caturmukheti vikhyātaṁ caṇḍiśād uttare sthitam  
Kiñcid iśānadigbhāge dhanuṣāṁ tu catuṣṭaye  
Taṁ prayatnāc ca sampūjya sarvavighnaiḥ pramucyate  
Sk. Pra. Kṣe. 309.1-2

21. Tasyottare tu digbhāge kiñcid iśānam āśritaḥ  
Caturvaktro mahādevi kṣetrapo lingarūpa dhṛk  
Sk. Pra. Kṣe. 147.29

122. Sk. Pra. Kṣe. 263.1

123. Ibid. 139.1

24. Tato gacchen mahādevi līṅgaṁ citrāṅgadeśvaram  
Tasyaiva nairṛte bhāge dhanur viṁśatibhiḥ sthitam  
Citrāṅgadena deveśī gandharvapatinā priye  
Kṣetraṁ pavitraṁ jñātvā vai līṅgaṁ tatra pratiṣṭhitam  
Sk. Pra. Kṣe. 122.1-2

125. Sk. Pra. Dva. 16.6.

126. Sk. Pra. Kṣe. 142. 1-3.

127. Sk. Nag. 36.46-47.

28. Tato gacchen mahādevi cyavanārkaṁ anuttamam/  
Hiraṇya pūrva bhāgasthaṁ cyavanena pratiṣṭhitam//  
Sk. Pra. Kṣe. 279.1

*Cyavaneśvara* : This liṅga is said to be situated at the place where the king Śaryāti had offered his daughter to the sage Cyavana, in Prabhāsa kṣetra.<sup>129</sup>

*Dāityasūdana* : This is the place of Viṣṇu in Prabhāsa. Its shape has been compared with 'yava' (Barley). Its boundary<sup>130</sup> has been given in the Sk. P. as such—East-Yameśvara, Someśa to the West, North-Viśālākṣa, South-Saritāmpati.

*Dakṣiṇasāgara* or *Dakṣiṇārṇava* : So many tīrthas are located on the shore of the south sea but no modern scholar has referred to it. However, according to the Sk. P.<sup>131</sup>, it is mentioned that the Mahīnadī rises in the Mālavaka Country and reaches to Dakṣiṇasāgara. Dr. B.C. Law<sup>132</sup> refers to Mahīnadī and says that it takes its rise from the Pāriyātra mountain and empties itself into the gulf of Cambay. It has a south westerly course up to Bansvara from which it turns south to pass through Gujarat. Now it is evident that the Dakṣiṇa sāgara of the Sk. P. is identical with the Gulf of Cambay.

*Dāmodara tīrtha* : It is said to be situated on mt. Raiyataka in Vastrāpatha<sup>133</sup> (q. v).

*Daśāśvamedhika tīrtha* : It is situated in Prabhāsa. The king Bharata is said to have observed penance here.<sup>134</sup>

*Devarājeśvara* : It is said to be located at a distance of sixteen Dhanuṣas to the west of Gautameśvara.<sup>135</sup>

*Devikāmukha Pīṭha* : This is a place of Pilgrimage in Prabhāsa said to be situated to the north of the sea i.e. Gulf of Cambay. Its extent is said to be five yojanas.<sup>136</sup>

129. Sk. Pra. Kṣe. 280. 1-3

130. Ibid, 81. 1-9

131. Mahīnāma samutpannā deśe mālavakābhidhe/  
Dakṣiṇam sāgaram prāptā  
Sk. Ma. Kau. 13. 45

132. Hist. Geog., p. 288

133. Dāmodaram raivataka bhavam vastrāpathe tathā/  
Etad raivatakam kṣetram vastrāpatham iti smṛtam//  
Sk. Pra. V. Kṣe. 1. 2

134. Sk. Pra. Kṣe. 234. 1

135. Gautameśvarato devi paścime nā' tidūrataḥ/  
Dhanuḥ ṣoḍaśabhir devi devarājeśvaraḥ sthitaḥ//  
Sk. Pra. Kṣe. 217. 1

136. Sk. Pra. Kṣe. 7. 59-62

*Devamātā* : It is said to be situated to the south-west of Maṅkiśa tīrtha in Prabhāsa.<sup>137</sup>

*Devikā tīrtha* : It is holy pace near the Ṛṣi tīrtha in Prabhāsa.<sup>138</sup>

*Devitraya* : The three divinities namely, Maṅgalā devī, Viśā-lākṣī, and Catvaradevī, are known as Devitraya or Dūtītraya in Prabhāsa kṣetra.<sup>139</sup>

*Dhāratīrtha* : It is situated in Hāṭakeśvara.<sup>140</sup>

*Dharmarājēśara* : It is situated in Hāṭakeśvara.<sup>141</sup>

*Dhruweśvara tīrtha* : It is said to be situated on the bank of the Sarasvatī in Prabhāsa.<sup>142</sup>

*Divyasarovara* : It is named after Dhruva<sup>143</sup>, the son of the king Uttānapāda, who observed penance here in Prabhāsa.

*Divyasarovara* : It is said to be situated in the north-west corner of vastrāpatha<sup>144</sup> (q.v.).

*Durgāditya* : It is said to be situated to the south of Brahma-Kuṇḍa in Prabhāsa.<sup>145</sup>

*Durgakūṭagaṇapati* : It is said to be located to the east of Bhalla tīrtha and to the south of Cakratīrtha in Prabhāsa.<sup>146</sup>

*Durvāsāditya* : This tīrtha is said to be situated in Prabhāsa

137. Sk. Pra. Kṣe. 185. 1

138. Tato gacchen mahādevi ṛṣitīrthasya sannidhau  
Kāmikam hi param kṣetram devikā nāma nāmataḥ  
Sk. Pra. Kṣe. 276.1

139. Sk. Pra. Kṣe. 60.2

140. Dhārānameti vikhyātā bhaktaloka sukhapradā  
Sk. Nag. 168.56

141. Sk. Nag. 138.1-2

142. Sk. Pra. Kṣe. 35.46

143. Sk. Pra. Kṣe. 31.1-4

144. Vastrāpathasya vāyavye koṇe divyam sarovaram  
Sk. Pra. V. Kṣe. 16.45

145. Sk. Pra. Kṣe. 322.1

146. Tato gacchen mahādevi vighneśam durgakūṭakam  
Bhallatīrthasya pūrveṇa yoginī cakra dakṣiṇe  
Sk. Pra. Kṣe. 349.1

where the sage Durvāsā had performed ascetism for a thousand years for the God Sun.<sup>147</sup>

*Dvārakā* : The name occurs several times in the Sk. P.<sup>148</sup>. Besides that it covers 8 special chapter in the Prabhāsakhaṇḍa. It is also known as Dvārikā, Dvārakādhāmakṣetra or Purī, Kṛṣṇa Purī, Kṛṣṇālaya, and Dvārāvātīrtha. The location of this holy place is said to be in the Ānartadeśa, on the shore of the Western Sea where the river Gomatī flows to the sea. This very place was known as Kuśasthalī established by Kuśa. God Madhusūdana is said to reside here with sixteen kalās and with the twelve images.<sup>140</sup> Its extent is recorded to be five krośas<sup>150</sup> i.e. ten miles. It is said to have been established by Viṣṇu Himself. Even a step in Dvārāvātī i.e. Dvārakā has been highly eulogised.<sup>151</sup> It is said to be located on the bank of the West sea to the north west of it, where the Gomatī meets with the sea, Mahāviṣṇu is said to remain here sitting westwardly<sup>152</sup>. Mr. Dey<sup>153</sup>, Dr. Law<sup>154</sup> and Dr. Kane<sup>155</sup> also refer to it and say a lot of it, locating it in Gujarat.

147. Tato gacchen mahādevi durvāsādity anuttaman  
yatra Durvāsasā taptam tapo varṣasahasrakam  
Nirākaro jitāhāraḥ suryāradhana tatparaḥ  
Sk. Pra. 236.1

148. Sk. Ms. Kau. 61. 12; Sk. Vai. B. M. 1.27; Sk. Vai. Ka.  
M. 4.32-35; Sk. Pra. Dva. M.

149. Paścimasya samudrasya tīram āśritya tiṣṭhati  
Kuśasthalī' ti yā pūrvam kuśena sthāpitā purī  
Dvāvatī Gomatī yatra sāgareṇa samantataḥ  
Dvārāvātī' tī sā viprā ānarteṣu prakīrtitā  
Sk. Pra. Dva. 2.3-4

150. Pañcakrośa pramāṇam hi tīrtham tīrthavarottaman  
Dvārakā nāma vikhyātam Kalidosā vivarjītam  
Viṣṇunā nirmītam sthānam lokasya gatidāyakam  
Muktīdam kalikāle tu jñānahīna janasya ca  
Sk. Pra. Dva. 4.52-53

151. Sk. Pra. Dva. 4.61

152. Paścimasya samudrasya tīramā' ritya vartate (Parvate)/  
Asmāc ca diśi vāyavyām dvārakākṣetram uttamam//  
Yatrāste Gomatī puṇyā sāgareṇa samanvitā/  
Paścimābhimukho yatra mahāviṣṇu sadā sthitaḥ//  
Sk. Pra. Dva. 29. 43-44

153. Geog. Dic. 58-59.

154. Hist. Geog. 282.

155. Hist. Dhs. IV, 748-750.

*Dyumnā tīrtha* : It is a sub-tīrtha under Dvārakā.<sup>156</sup>

*Ekādaśarudraliṅga* : The eleven liṅgas of Rudra are said to be situated at a place named Valāya which is said to be located at a distance of two gavyūtis i.e. eight miles to the north of Goṣpada-tīrtha<sup>157</sup>.

*Ekāllavīrikā* : It is said to be situated to the south of Ekāllavīra not far from it. The king Daśaratha is said to have practised penance in Prabhāsakṣetra and established a liṅga which was known as Daśarathēśvara, after which he was blessed with a son named Rāma<sup>158</sup>.

*Gadātīrtha* : It is a sub-tīrtha under Dvārakā<sup>159</sup>.

*Gajendrapada* : It is situated on mount Raivata<sup>160</sup>.

*Gaṇanātha* : It is said to be situated to the north-north-west of Kṣemeśvara in Prabhāsa<sup>161</sup>.

*Gandhamādana* : According to the Sk. P. mount Gandhamādhana is situated in Saurāṣṭra also<sup>162</sup>.

*Gandharveśvara* : It is situated near Daṇḍapāṇi to the north of Someśvara under Prabhāsa<sup>163</sup>.

156. Sk. Pra. Dva. 16. 27.

157. Tato gacchen mahādevi goṣpadasyottare sthitam/  
Gavyūti dvitaye naiva valāya iti viśnutam//  
Tatraikādaśa rudraṅgām sthānalīṅgānyapi priye//  
Sk. Pra. Kṣe. 362. 1-2.

158. Tato gacchen mahādevi devim ekāllavīrikām/  
Ekāllavīra yamyē tu nātīdūre vyavasthitām//  
Pūrvaṁ daśaratho yo' sau sūryavarṁśa vibhūṣaṇaḥ/  
Prabhāsakṣetram āsādyā tapaścakre suduścaram//  
Līṅgam tatra pratiṣṭhāya toṣayāmāsa śaṅkaram//  
Sk. Pra. 171. 1-3

159. Sk. Pra. Dva. 16. 1-3.

160. Sk. Pra. V. Kṣe. 6. 8.

161. Sk. Pra. Kṣe. 324. 1.

162. Saurāṣṭradeśe vikhyāto yasmin deśo sarasvatī/  
Vāḍavam sirsā dhṛtvā praviṣṭā lavaṇo dadhau//  
Yatra sā Gomatī yāti yatrāste gandhamādanaḥ/  
Ujjayanto girivaro yatra raivatako giriḥ/  
Tatra vastrāpatham kṣetram bhavas tatra vyavasthitah/  
Tatrāste miṇṇmayam liṅgam jālimadhye surottama//  
Sk. Pra. V. Kṣe. 16. 82-84

163. Someśād uttare bhāge daṇḍapāṇi samīpataḥ/  
Gandharveśvara nāmānam gandharva-palham-dāyakam//  
Sk. Pra. Kṣe. 26. 2

*Gaṅgeśvara* : It is a tīrtha in Prabhāsa to the west of Saṅgameśvara.<sup>164</sup>

*Gaṅgodbhedatīrtha* : It is a tīrtha situated at the confluence of the Gaṅgā and Sarasvatī<sup>165</sup>, near Dhāreśvaratīrtha.

*Gātrotsargatīrtha* : It is said to be situated to the South of Rukmavatiśvara<sup>166</sup> in Prabhāsa. It is also known as Pretatīrtha.

*Gaurīsara* : It is a pond in Dvārakā said to have been established by Pārvatī herself<sup>167</sup>.

*Gaurīśvara* : This is the phallus of Śiva near Gaurītopavana<sup>168</sup> in Prabhāsa.

*Gaurītopavana* : This is a holy place for observing asceticism. It is situated at a distance of sixty Dhanuṣas (105 yards) to the east of Someśa tīrtha in Prabhāsa. Gaurī in the form of Satī is said to have observed penance here.<sup>169</sup> It is said to be extended over fifty-five Dhanuṣas (96 yards, 9 inches). The temple of Gaurīśvara is situated to the north of it<sup>170</sup>.

*Gajakumbhadara* : This temple is situated at the Puṣkara kuṇḍa in Prabhāsa.<sup>171</sup>

*Gautameśvara* : This liṅga is said to be situated at a distance of fifty Dhanuṣas (26 yards, 9 inches) to the north of Mārkaṇḍe-

164. Sk. Pra. Kṣe. 250.1

165. Sk. Pra. Kṣe. 35.47

166. Sk. Pra. Kṣe. 223.1

167. Maheśasya ca taddṛstvā saraḥ paramaśobhanam/  
cakāra Pārvatī tatra saraścāpratimāṁ tathā//  
Gaurīsara itī khyātaṁ sarvapāpapranaśanam//  
Sk. Pra. Dva. 14.35-36

168. Sk. Pra. Kṣe. 68. 16 17

169. Someśat pūrvadigbhāge ṣaṣṭi dhanvantare sthitam  
yatra devyā tapas taptāṁ satyā vai pūrva janmani  
kṛtvā ca praṇayāt kopāṁ mayā sārddhāṁ varānane  
Prabhāsa kṣetram āsādyā saṁsthitā sā tapasvinī  
Sk. Pra. Kṣe. 68. 1-3

170. Idāṁ tapovanaṁ devī khyātaṁ gaurīyā manāprabham  
Dhanuṣāṁ pañcapanāśat samantāt parimaṇḍalam  
Tatramadhye sthitā devī ekapāda taponvitā  
Tasyā uttarato devī kiñcid īśānaśaṁsthitam  
Dhanuṣāṁ caturanti ca liṅgaṁ pāpabhayāpaham  
Sk. Pra. Kṣe. 69. 3-5

171. Sk. Pra. Kṣe. 145.1

śvara tīrtha in Prabhāsa. Gautama is said to have got rid of the sin of killing his guru by establishing this liṅga in Prabhāsa<sup>172</sup>.

*Gāyatrīśvara* : This phallus is said to have been established by Goddess Gāyatrī herself. It is said to be situated at a distance of three Dhanuṣas i. e. five yards 9 inches to the north-west of Hiraṇyēśvara. A Brahmin who being purified utters gāyatrī here is said to be released from all the troubles<sup>173</sup>.

*Ghanteśvara* : It is situated near Gupteśvara in Prabhāsa.<sup>174</sup> Dr. Kane<sup>175</sup> also refers to it but regarding its location he is silent.

*Gharghara Hrada* : This is a pond said to be situated in Tuṇḍu-pura on the bank of the Hiraṇyā in Prabhāsa.<sup>176</sup>

*Gomatī* : The Sk. P. holds that the river Gomatī runs through the country of Saurāṣṭra.<sup>177</sup> Mr. Dey<sup>178</sup> and Dr. Kane<sup>179</sup> refer to it and locate it at different places. The statement of the Sk. P. is also supported by them.

*Gomatyudadhisaṅgama* : This is the confluence<sup>180</sup> of the river Gomatī with the sea. The place where the river meets with the sea is known as Muktidvāra also is Kaliyuga.

*Gomukhākhyā tīrtha* : It is a reservoir situated in Camatkāra-pura.<sup>181</sup>

172. Mārkaṇḍeśvarato devy uttare liṅgam uttamam  
Dhanuṣām pañcaśadebhir gautameśvara nāmakam  
Gurum hatvā purā devi Gautamaḥ pāpaduḥkhitah  
Tatra liṅgam pratiṣṭhāpya tasmāt pāpād vyamucyata  
Sk. Pra. Kṣe. 216. 1-2
173. Sk. Pra. Kṣe. 154. 1-3
174. Sk. Pra. Kṣe. 254. 1-2
175. Hist. Dhs. IV. 753
176. Tato gacchen mahādevi hiraṇyatata saṁsthitam  
sthānam tuṇḍapuram nāma yatrā, sau gharghano hradaḥ  
Sk. Pra. Kṣe. 363.1
177. Sk. Pra. V. Kṣe. 16.82-83
178. Geog. Dic. 70
179. Hist. Dhs. IV. 754
180. Gomatī saṅgatā yatra sāgareṇa dvijottamāḥi  
Muktidvāram tu tat proktaṁ kalikāle na saṁśayah  
Sk. Pra. Kṣe. 8.4
181. Sk. Nag. 193. 1-33

*Gopikāsara* : This reservoir is said to be situated in Dvārakā.<sup>182</sup>

*Gopīśvara* : It is said to be located at a distance of three Dhanuṣas to the north of Balatibaladaityaghnī tīrtha in Prabhāsa.<sup>183</sup>

*Gopracāra tīrtha* : It is a reservoir in Dvārakā. It is also known as Māyāsara.<sup>184</sup>

*Gopyāditya* : It is situated at a distance of thirty Dhanuṣas i.e. 52½ yards to the north-west of Bhūteśatīrtha in Prabhāsa.<sup>185</sup>

*Goṣpada tīrtha* : It is said to be located to the south of Parṇāditya in Prabhāsa.<sup>186</sup>

*Govatsa tīrtha* : It is situated near Dvārāvātī on the bank of the Sarasvatī.<sup>187</sup>

*Gupteśvara* : It is situated to the north of Hiraṇya tīrtha<sup>188</sup> in Prabhāsa.

*Gupteśvara* : It is situated to the north-west-west of Kardamāla tīrtha where the moon is said to have observed ascetism being attached by leprosy in Prabhāsa.<sup>189</sup> It also known as Guptasomeśvara tīrtha.<sup>190</sup>

182. Sk. Pra. Dva. 13-26

183. Tato gacchen mahādevi Gopīśvaram anuttamam  
Balatibala daityaghnīyā uttare dhanuṣām traye  
Sk. Pra. Kṣe. 120.1

184. Sk. Pra. Dva. 12.1

185. Tato gacchen mahādevi gopyādityam anuttamam  
Bhūteśād vāyave bhāge dhanuṣām trīmśakāntare  
Sk. Pra. Kṣe. 118.1

186. Saṁsthitā pāpaśamanī parṇādityāc ca dakṣiṇe  
Sk. Pra. Kṣe. 336.8

187. Sk. Pra. Kṣe. 35.74-75.

188. Tato gacchen mahādevi gupteśvaram anuttamam  
Hiraṇyā uttare bhāge sarvapātakanāśanam  
Sk. Pra. Kṣe. 253.1

189. Tato gacchen mahādevi devaṁ gupteśvaram priye  
Tatra paścimavāyavye yatra somo' karot tapaḥ  
Gupto bhūtvā kuṣṭharogāl lajja yādho' mukhaḥ sthitaḥ  
Divyaṁ varṣasahasraṁ tu prabhāsaḥ setra uttame  
Sk. Pra. Kṣe. 354.1-2

190. Sk. Pra. Kṣe 354 (colophon).



*Haratīrtha* : The Sk. P. narrates that the Haratīrtha is situated in Hateśvara kṣetra.<sup>191</sup>

*Hātakeśvara Kṣetra* : It is said to be situated in Ānarta-  
viṣaya<sup>192</sup> (q. v.). It is identical with modern Vaḍanagara.<sup>193</sup>  
Vaḍanagara station is situated at a distance of twentyone miles  
from Mahasaṇā station on the line which goes to Tāraṅgāhila  
from Mehasaṇā. Mehasaṇā is situated at fortythree miles from  
Ahmedabad on the Western Railway between Ahmedabad and  
Delhi.

*Hātakeśvara līṅga* : It is said to be located in Pātāla in Hāta-  
keśvara kṣetra<sup>194</sup> situated in Ānartadeśa (q. v.).

*Herambatīrtha* : This līṅga is said to be situated to the south-  
west of Bhavatīrtha in Vastrāpatha kṣetra (q. v.). It is said to have  
been established by the God of Death.<sup>195</sup>

*Hiranyānadī* : According to the Sk.P. it is situated in Prabhāsa,  
and it is one of the five tributaries of the holy river Sarasvatī<sup>196</sup>,  
which flows in Prabhāsa kṣetra. No modern scholars have referred  
to it.

*Hiranyeśvara* : It is situated to the north-west of Brahmakuṇḍa  
in Prabhāsa.<sup>197</sup>

*Huṅkarakūpa* : It is said to be situated on the bank of  
Devikā<sup>198</sup> in Prabhāsa.

*Indradyumneśvara* : It is one of the sub-tīrthas of Hātake-  
śvara.<sup>199</sup>

191. Sk. Nag. 258. 8-9.

192. Ānarta viṣaye' smābhirāgacchadbhis tavāntikam  
Dṛṣṭam atyadbhutam kṣetram Hātakeśvarajam mahat  
Sk. Nag. 73.13

193. Tīrthāṅka. 403.

194. Etasmāt parvatāt kṣetram Hātakeśvara samjñitam  
Asti nairṭadigbhāge deśe cā'narta samjñake  
Tatrādyam sthāpitaṃ līṅgam hātakeṇa surottamaḥ  
yat tat saṅkirtyate loke pātāle hātakeśvaram  
Sk. Nag. 4. 52-53

195. Sk. Pra. V. Kṣe. 16.50.

196. Sk. Pra. Kṣe. 365. 1-7.

197. Sk. Pra. Kṣe. 147. 1-27.

198. Sk. Pra. Kṣe. 339. 1.

199. Sk. Nag. 271. 3.

*Indreśvara* : It is said to have been established by Indra himself in Dvārakā and hence it is so called.<sup>200</sup>

*Iśana Śiva* : The name occurs in association with the sub-tīrthas of Hātakeśvara.<sup>201</sup>

*Jaigīṣavyeśvara* : This liṅga is said to be situated at the place where Jaigīṣavya, the son of Śatabalāka had observed austere penance in Prabhāsa kṣetra. As it was established by him it is named after his name.<sup>202</sup>

*Jālandhara* : The Sk. P. ascertains that Jālandhara contained nine lacs of villages. And besides this no more description about this Jālandhara is found in this Purāṇa.<sup>203</sup> Jālandhara is said to have got the status of Gaṇapati by observing penance here.<sup>204</sup> Mr. Dey<sup>205</sup> identifies it with Jullandhar, a town near the western bank of the Sutlej in Punjab. Dr. P.V. Kane<sup>206</sup> also has followed Mr. Dey.

*Jālatīrtha* : This holy place is situated in Dvārakā. It was this place where the Yādavas were cursed by the sage Durvāsas. The phallus<sup>207</sup> of Lord Śiva, known as Jāleśvara stands at this place.

*Jaleśvara* : It is situated in Prabhāsa on the bank of Durkā.<sup>208</sup>

*Jālīngahana Pallava* : This is situated to the Western corner of Vastrāpatha kṣetra.<sup>209</sup>

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200. Indreṇa sthāpitaṁ liṅgaṁ yasmād bhāvanayā saha  
Prasiddham indranāmnā vai indreśvaram iti smṛtam  
Sk. Pra. Dva. 14. 23.
201. Sk. Nag. 271. 5.
202. Sk. Pra. Kṣe. 14. 7-24
203. Oḍḍiyāṇe tathādeśe nava lakṣāḥ prakīrttitāḥ  
Jālandhare tathādeśe nava lakṣāḥ prakīrttitāḥ  
Sk. Ma. Kau. 39. 133
204. Jālandharam iti sthānam andhakāras tvayā srutam  
lebhe gaṇapatām tatra tapasyābhir Jālandharaḥ  
Sk. Ma. A. c. M. V. 2. 63
205. Geog. Dic. 80
206. Hist. Dhs. IV. 758
207. Sk. Pra. Dva. 16. 29-30
208. Tato gacchen ahādevi mdevikātaṭa saṁstitham  
Jāleśvareti vikhyātaṁ surāsura namaskṛtam  
Sk. Pra. Kṣe. 338. 1
209. Vastrāpathasya vāyavye koṇe divyaṁ sarovaram  
tasya paścime digbhāge Jālīngahana Pallavā  
Sk. Pra. V. Kṣe. 16. 45

(*Patāla*) *Jāhnavī* : It is situated in Hāṭakeśvara<sup>210</sup> (q.v.).

*Jamadagniśvara* : It is said to be located in the vicinity of Vṛddha Prabhāsa. The Sk. P. narrates that it was installed by a sage Jamadagni. A visit to this phallus releases one from all the three debts.<sup>211</sup>

*Jānakiśvara* : It is said to be situated at a distance of thirty Dhanuṣas i.e. 52½ yards to the south-west of Rāmeśa tīrtha in Prabhāsa. Previously it was known as Vaśiṣṭheśa and afterwards in the age of Tretā it became famous as Jānakiśa in the World.<sup>212</sup>

*Jaradgaveśvara* : It is said to be situated to the north-north-east of Kapileśvara in Prabhāsa. It was established by Jaradgava himself. It is said to be the remover of all the sins like the murder of the Brahmins etc.<sup>213</sup>

*Jarakaṛu tīrtha* : It is one of the sub-tīrthas of Dvārakā<sup>214</sup>.

*Jvāleśvara* : It is said to be situated near the Maṅkiśvara tīrtha in Prabhāsa. This is the place where the burning Pāsupata arrow of Tripurāri is said to have fallen down, and hence it is so called<sup>215</sup>.

*Kacchamaṇḍala* : According to the Sk. P. it contained 14,220 villages, while Saurāṣṭra included fifty-one thousand of villages<sup>216</sup>.

*Kalāgnirudra* : It is situated in Prabhāsa, where 'Agni' is said to have practised penance for innumerable years<sup>217</sup>.

210. Sk. Nag. 4. 53-54

211. Tato gacchen mahādevi Jamadagniśvaram iśivam  
Vṛddhaprabhāsa sāmīpye nā' tidūre vyavasthitam  
Sarvapāpapaśamanaṁ sthāpitam Jamadagninā  
tam dr̥ṣṭvā mānavo devī mucyate ca ṛnatrayāt  
Sk. Pra. Kṣe. 197. 1-2

212. Sk. Pra. Kṣe. 113. 1-3

213. Sk. Pra. Kṣe. 344. 1-2

214. Sk. Pra. Dva. 16.33.

215. Tasyaiva sannikṛṣṭe tu liṅgam jvāleśvaraṁ smṛtam  
Śaraḥ pāsupato yatra jvalan vai tripurāriṇā  
Pātito yat pradeśe tu tena jvāleśvaraḥ smṛtaḥ  
Tam dr̥ṣṭvā mānavo devī mucyate sarvapātakaiḥ  
Sk. Pra. Kṣe. 271 1-2

216. Caturdaśa śate dve ca vimśatiḥ kacchamaṇḍalam  
Pañcapañcāśat sāhasraṁ grāmāḥ saurāṣṭram ucyate  
Sk. Ma. Kau. 39. 145

217. Sk. Pra. Kṣe. 4.71

*Kalakaleśvara* : It is said to be situated at a distance of sixty Dhanuṣas i. e. 105 yards to the south west of Śākalyeśvara in Prabhāsa<sup>218</sup>. It is known by several names in different ages, such as—Kāmeśvara, Pulaheśvara, Siddhinātha, Nāradeśa, Kalakaleśa and Kalakaleśvara<sup>219</sup>.

*Kalambeśvara* : It is said to be situated at a distance of two Dhanuṣas to the north-west of the Caturmukha Vināyaka in Prabhāsa<sup>220</sup>.

*Kālindisara* : This pond is said to be situated in Dvārakā, and to have been established by Kālindī, the daughter of the Sun<sup>221</sup>.

*Kāmakuṇḍa* : It was made by Kāmadeva in Prabhāsa<sup>222</sup>.

*Kamboja* : According to the Sk. P. this country included ten lacs of villages<sup>223</sup>. Dr. Stein<sup>224</sup> ascertains that the eastern part of Afghanistan was known as Kamboja.

*Kambusara* : It is associated with the names of the sub-tīrthas of Dvārakā<sup>225</sup>.

*Kameśvara līnga* : It is said to be situated at a distance of seven Dhanuṣas i. e. 12 yards, 9 inches west of Daityasūdena in Prabhāsa<sup>226</sup>.

*Kaṅkalabhairava* : It is placed near Lomeśeśvara in Prabhāsa and has been established by Bhairava<sup>227</sup>.

218. Ibid. 75.1

219. Ibid. 75.2-23

220. Ibid. 310.1

221. Sk. Pra. Dva. 16.18

222. Tatraiva samsthitaṁ kuṇḍaṁ dakṣiṇena kṛtasmarāt  
kāmakūṇḍeti vai nāma yatrodbhūtaḥ punaḥ smarāḥ  
Sk. Pra. Kṣe. 200.32

223. Pulastya viśayaścā' pi daśalakṣaka ucyate  
Pratyekam Lakṣadaśakam deśau kāmbojakośalau  
Sk. Ma. Kau. 39,154

224. Rājatarāṅgiṇī, Vol. I, p. 136—ref. by Dey p. 87

225. Sk. Pra. Dva. 16.25

226. Tato gacchen mahālingam kāmeśvaram iti śrutam  
kāmenāradhitaṁ pūrvam daityasūdana paścime  
Dhanuṣām saptake tatra sthitaṁ devi mahāprabham  
Nirdagdastu yadā kāmāḥ tṛṭiyenāgninā mama  
Sk. Pra. Kṣe. 67.1-2

227. Sk. Pra. Kṣe. 137.1

*Kaṁsāreśvara* : It is said to have been established by Pippalāda in Hātakeśvara.<sup>228</sup>

*Kaṇṭakaśoṣiṇī* : This is the temple of the Goddess situated to the north of Devakula and to the south of Unnatatīrtha in Prabhāsa.<sup>229</sup>

*Kanakanandādevī* : The temple of this Goddess is placed to the north-east of the Nandinīguphā in Prabhāsa.<sup>230</sup>

*Kāntipurī* : It finds mention in the Nāgarakhaṇḍa comparing it with Indrapurī. The inhabitants of this city are said to be very religious and disciplined.<sup>231</sup> Dr. Cunningham<sup>232</sup> seems to be right as to identifying it with Kotwal, twenty miles north of Gwalior.

*Kapaleśvara* : This phallus is placed in Hātakeśvara.<sup>233</sup>

*Kapālīśvara* : It is located at a distance of seven Dhanuṣas to the west of Budheśvara and to east of Nalarudra. It is mentioned as the third Rudra in Prabhāsa. It is said that the fifth head of Brahmā was chopped off by Rudra who came with the head in his hand to Prabhāsa kṣetra. And there it remained for a thousand years.<sup>234</sup>

*Kapardīśa* : It is said to be situated to the south of Viṣṇuvarāha in Prabhāsa kṣetra. It is also known as Heramba, Vighnamardana, Lambodara, and Kapardī in Kṛta, Tretā, Dvāpara and

228. Sthāpitaṁ pippalādena kaṁsāreśvaram ityaho  
Sk. Nag. 174.1
229. Sk. Pra. Kṣe. 317.1
230. Tato gacchen mahādevi aiśānyāṁ diśi samsthitāṁ /  
Devīm kanakanandāhyām sarvakāmaphalaprādāṁ //  
Sk. Pra. Kṣe. 265.1
231. Sk. Nag. 76. 18-19.
232. Ref. by Dey pg. 89.
233. Sk. Nag. 266.4.
234. Tato gacchen mahādevi kapālīśvaram uttamam /  
Rudraṁ tṛtīyāṁ pāpaghnaṁ nilarudrasya pūrvataḥ //  
Budheśvarāt paścimato dhanuṣām saptaka sthitam /  
chinnam mayā purā devi Brahmanaḥ pañcamaṁ śiraḥ //  
Tatkapālaṁ kare lagnaṁ prabhāsa kṣetram āgataḥ /  
Tato varṣasahaśraṁ tu samsthitāḥ kṣetra madhyataḥ //  
Kapāladhārī digvāsāḥ kapālī tena ca smṛtaḥ /  
Tanmayā pūjitaṁ liṅgaṁ varsāṇām ayutaṁ priye //  
Sk. Pra. Kṣe. 89. 1-4

Kaliyuga respectively.<sup>235</sup> It is said that due to ill terms with Sāvitrī, Brahmā lives here in the Prabhāsa kṣetra, in the form of Kapardī.<sup>236</sup>

*Kapilanadī* : It is said to be located to the south of Agastya kuṇḍa in Hātakeśvara where the sage Kapila<sup>237</sup> attained siddhi. There are sixty liṅgas on the bank of the river Kapilā.<sup>238</sup> It is one of the five tributaries of the river Sarasvatī in Prabhāsa.<sup>239</sup> Mr. Dey<sup>240</sup> holds that it is the portion of the river Narmadā near its source which issues from the western portion of the sacred kuṇḍa and running for about two miles falls over the descent of seventy feet into what is known as the Kapiladhārā. Further he places it in Mysore.<sup>241</sup> However it is not identical with that of the Skanda Purāṇa.

*Kapileśvara* : It is said to be situated to the east of Śaśibhūṣaṇa and west of Koṭitīrtha and south of Jaradgava and north of the Sea. This is the place where the Rājaraṣi Kapila had established the liṅga of Maheśvara and practised penance severely. The great river known as Kapiladhārā was escorted there by him.<sup>242</sup>

235. Tasya vāme sthito viṣṇur varāha iti yaḥ smṛtaḥ /  
Tasya dakṣiṇabhāge tu sthito brahmā prajāpatiḥ //  
Kapardirūpam āsthāya sāvitrīyaḥ kopakāraṇāt /  
kṛte heramba nāmā tu tretāyām vighnamardanaḥ /  
Lambodaro dvāpare tu kapardī tu kalau smṛtaḥ !/  
Sk. Pra. Kṣe. 38. 5-6
236. Sk. Pra. Kṣe. 38. 5-6.
237. Tasya dakṣiṇadigbhāge tatrā'sti kapilānadī /  
Kapilo yatra samprāptaḥ siddhīni sāmkyā  
samudbhavām //  
Sk. Nag. 52.6
238. Kapilāyās taṭe devi liṅgānām ṣaṣṭiruttamā  
Sk. Pra. Kṣe. 365.4.
239. Sk. Pra. Kṣe. 365. 1-10.
240. Geog. Dic. 90.
241. Ibid.
242. Tato gacchen mahādevi kapileśvaram uttamam/  
śaśibhūṣaṇa pūrveṇa koṭitīrthāc ca paścime//  
Jaradgaveśād dakṣiṇe samudrottaratā tathā/  
Etad vai kāpilaṅ kṣetraṅ nāpuṅyāiḥ prāpyate naraiḥ//  
Kapilena purā devi yatra taptam tapo mahat/  
Varṣānām ayutam sāgraṅ pratiṣṭhāpya maheśvaram//  
Samāhūtā tatra devi kapiladhārā mahānadi/  
Samudramadhye sādyaṅ pi puṅyavadbhiḥ pradṛśyate//  
Sk. Pra. Kṣe. 343. 1-4.

*Karnopalatīrtha* : This is a reservoir in Hātakeśvara ksetra.<sup>243</sup>

*Kārtikakuṇḍa* : It is a reservoir in Hātakeśvara established by Kārtika himself.<sup>244</sup>

*Karkoṭakaravi* or *Karkoṭakārka* : It is said to be located to the south-east of the Naleśvara tīrtha in Prabhāsa.<sup>245</sup>

*Kāśyapeśvara* : It is placed at a distance of sixteen Dhanuṣas i. e. 28 yards to the east of Kratvīśa tīrtha in Prabhāsa.<sup>246</sup>

*Kauraveśvari* : It is said to have been worshipped by Bhīma. It is one of the sub-tīrthas of Prabhāsa.<sup>247</sup>

*Kauśakeśvara* : It is located at a distance of eight Dhanuṣas i.e. 14 yards to the north-east of the Kāśyapeśvara in Prabhāsa. It is said that having killed the sons of Vasīṣṭha, Kauśika established this liṅga and was released from the sin.<sup>248</sup>

*Kedāraliṅga* : It is situated on the Raiṅvatakagīrī<sup>249</sup> (q. v.).

*Ketulīṅga* : It is placed to the north-east of Rāhū liṅga and of Maṅgala tīrtha in Prabhāsa.<sup>250</sup>

*Khaṇḍaśilādevatā* : It is situated at Saubhāgyakūpikā in Hātakeśvara<sup>251</sup>.

*Khañjanakātīrtha* : It is a reservoir situated in Dvārakā. It has been named after a demon Khañjanaka by name.<sup>252</sup>

243. Sk. Nag. 125. 1.

244. Sk. Nag. 70. 1-2.

245. Tasmād agneyadigbhāge sthitāḥ karkoṭako raviḥ/  
Pūrvakalpe mahādevi smṛtāḥ karkoṭakānvitāḥ//  
Sk. Pra. Kṣe. 346.1

246. Sk. Pra. Kṣe. 213.1

247. Sk. Pra. 350. 1-3

248. Dhanuṣām aṣṭabhis tasmād īśāne kāśyapeśvarāt/  
Kauśakeśvara nāmānam mahāpatakanāśanam//  
Vasiṣṭhathanayanān hatvā tataḥ kauśika sattamaḥ/  
Sthāpayāmāsa talliṅgam muktapāpas tato' bhavat//  
Sk. Pra. Kṣe. 214. 1-2

249. Kedārākhyam tadā liṅgam girau raivatakasthitam  
Sk. Pra. V. Kṣe. 16.53

250. Sk. Pra. Kṣe. 51. 1-2

251. Sk. Nag. 133. 54

252. Sk. Pra. Dva. 16. 34-35

*Kharjurīvana* : The river Sarasvatī is said to flow here by the name of Nandā and from this place she goes to Mārkaṇḍāśrama on Merupāda.<sup>253</sup>

*Koṭīśaṅkara liṅga* : It is placed in Saurāṣṭra<sup>254</sup>.

*Koṭīśvara* : It is said to be situated at a distance of one yojana (8 miles) to the south of Koṭīnagara standing to the north-east of Śṛṅgeśvara in Prabhāsa<sup>255</sup>.

*Koṭītīrtha* : It is a reservoir situated in Mahīnagara (q.v.)<sup>256</sup>.

*Kratuśvara* : It is situated at a distance of eight Dhanuṣas i. e. 14 yards to the south-west of Pulaheśvara in Prabhāsa.<sup>257</sup>

*Kṛkalāsa tīrtha* : It is also known as Nṛgatīrtha. It is situated in Dvārakā. The king Nṛga is said to have the form of Kṛkalāsa (chameleon) and obtained salvation being killed by Lord Kṛṣṇa<sup>258</sup>.

*Kṣemeśvara* : It is said to be situated at a distance of fifteen Dhanuṣas i.e. 26 $\frac{3}{4}$  yards to the south-east of Kapāleśvara tīrtha in Prabhāsa<sup>259</sup>.

*Kṣemāditya* : It is said to be situated at a distance of 5 gavyūtis i.e. twenty miles to the east of Devakula in Sambarasthāna<sup>260</sup>.

*Kṣetrapāleśvara* or *Kṣetrapeśvara* : It is placed to the east of Siddheśvara not far from it<sup>261</sup>.

253. Sk. Pra. Kṣe. 35. 36 37

254. Saurāṣṭre ca tathā liṅgam koṭīśaṅkaram eva ca  
Tripurāntakam bhīmeśam amareśvaram eva ca  
Sk. Ma. Ke. 7. 34

255. Sk. Pra. Kṣe. 357. 1

256. Sk. Ma. Kau. 66. 121

257. Sk. Pra. Kṣe. 212. 1

258. Tato gacched dvija śreṣṭhās tīrtham pāpaprāṇāśanam  
Kṛkalāsam iti khyātam nṛgatīrtham anuttamam  
Nṛgo yatra mahīpālah kṛkalāsavapur dharah  
Kṛṣṇena saha saṅgatyā samprāpa paramām gatim  
Sk. Pta. Dva. 10. 1-2

259. Sk. Pra. 127. 1-2

260. Atha devakulāt pūrvam pañcagavyūti mātrataḥ  
Sambarasthānamadhye tu kṣemādityeti viśrutah  
Sk. Pra. Kṣe. 316. 1

261. Tato gacchen mahādevi kṣetrapeśvaram uttamam  
Siddheśvara samīpastham pūrvasmin nāti dūrataḥ  
Sk. Pra. Kse. 181. 1



*Kṣetratraya* : Kurukṣetra, Hātakeśvarakṣetra and Prabhāsa kṣetra—these three kṣetras altogether are known as kṣetratraya. They are said to be very sacred and removers of all sins<sup>262</sup>.

*Kuberasthāna* : This is the place where Kubera, the lord of wealth, is said to have attained siddhi and became the giver of wealth<sup>263</sup>. It is said to be situated to the south-west of Śravaṇasthāna in Prabhāsa<sup>264</sup>.

*Kuṇḍalakūpa* : It is located to the north of Bhairaveśvara, near the Brahmaḥkuṇḍa in Prabhāsa<sup>265</sup>.

*Kumāreśvara* : It is situated at a distance of thirty Dhanuṣas to the south-west of Varuṇatīrtha and to the south of Gaurītapovana in Prabhāsa. It is revealed that Kārtika observed severe penance here and established a liṅga which is known as Kumāreśvaratīrtha<sup>266</sup>. Further it is recorded that it stands at a distance of twenty Dhanuṣas (35 yards) to the south of Mārkaṇḍeśvara not far from this<sup>267</sup>.

*Kumbhīśvara* : It is situated to the east of Śarabasthāna not far from it in Prabhāsa.

*Kuṇḍeśvari* : It is situated at a distance of thirty Dhanuṣas (52 yards) to the south-west of the Bhūtanātha and north west of Puṣkara tīrtha in Prabhāsa.<sup>268</sup>

*Kuntīśvara* : This phallus<sup>269</sup> is said to be located to the east

262. Kurukṣetram iti khyātaṃ prathamam kṣetram uttamam  
Hātakeśvarajam kṣetram dviṭīyam parikīrtitam  
Prābhāsikam tṛtīyam tu kṣetram hi dvijasattamāḥ  
Etat kṣetratrayaṃ puṇyam sarvapātakanāśakam

Sk. Nag. 199. 9. 10

263. Sk. Pra. 290. 1

264. Sk. Pra. 993. 1

265. Sk. Pra. Kṣe. 148. 1.

266. Sk. Pra. Kṣe. 73. 1-3

267. Tato gacchen mahādevi kumāreśvaram uttamam  
Mārkaṇḍeśvarato devi dakṣiṇe nā' tidūrataḥ  
Dhanurviśatibhis tatra sthītam svāmī pratīsthitam

Sk. Pra. 215.

268. Sk. Pra. Kṣe. 266.1

269. Tato gacchen mahādevi kuntīśvaram anuttamam  
sāvītryāḥ pūrvabhāgastham khātamadhya vyavasthitam  
Kuntīyā pratīsthitam devi kṣetre prābhāsike priye  
Pāṇḍavās tu yadā pūrvam prabhāsakṣetram āgatāḥ

Sk. Pra. 174.1-2.

of Sāvitrī tīrtha in Prabhāsa. When the Pāṇḍavas had gone there Kuntī established this līnga and hence it is so called.

*Kuśeśvara* : It is situated in Ānartadeśa.<sup>270</sup>

*Kūṣmāṇḍeśvara* : This phallus is located at the hermitage of the sage Kūṣmāṇḍa on the bank of the sacred river Sarasvatī in Prabhāsa.<sup>271</sup>

*Kollādevī* : The temple of this Goddess is situated at the place where the holy river Sarasvatī is said to flow invisibly.<sup>272</sup>

*Lakṣmīnadī* : In association with the places of pilgrimage within the sacred Dvārakā the name of the river Lakṣmī is found after the Fāgasara. Here we find that this holy river flows to the sea through Dvārakākṣetra. A mere visit to this river release one from all sins.<sup>273</sup>

*Lakṣmīśvara* : According to the Sk. P. Lakṣmīśvara, the phallus of Lord Śīva stands at a distance of five Dhanuṣas to the east of Bhairaveśvara in Prabhāsa.<sup>274</sup>

*Lakṣmaṇeśvara* : The text of the Sk. P. explain that Rāma with Sītā and Lakṣmaṇa had performed a pilgrimage to Prabhāsa kṣetra and each of them established a phallus of Śīva there separately. The temple of Lakṣmaṇeśvara is situated at a distance of thirty Dhanuṣas to the east of Rāmeśa, and was established by Lakṣmaṇa.<sup>275</sup>

270. Sk. Nag. 104.125

271. Sk. Pra. Kṣe. 35.86

272. Sk. Pra. Kṣe. 35.87

273. Lakṣmīm nadīm tato gacched gacchantīm sāgarām prati  
Yasyā darśanamātreṇa mucyate sarvapātakaiḥ

Sk. Pra. Dva. 16.23

274. Tasyaiva pūrvadigbhāge dhanuṣām pañcake sthitam  
Lakṣmīśvareti vikhyātam dāridryaughavināśanam  
yatra devyā samānitā Lakṣmyā daityān nihatyā ca  
Tena Lakṣmīśvaram nāma svayaṃ devyā pratiṣṭhitam

Sk. Pra. 64.1-2

275. Tato gacchen mahādevī Lakṣmaṇeśvaram uttamam  
Rāmeśāt pūrvadigbhāge dhanuṣ trimśaka samsthitam  
Sthāpitaṃ Lakṣmaṇenaiva tatra yātrā gatena vai  
Mahāpāpaharam devi tallingam sūrapūjitam

Sk. Pra. 112.1-2

*Lakulīśa* : The image of God Lakulīśa stands at a distance of seven Dhanuṣas to the west of Vaiśvānara<sup>276</sup> and to the east of Siddheśvara<sup>277</sup>. The version of the Purāṇa reveals the fact that there might have been the spread of nuisance in the society and it would have been established with an eye to check them. The image seems to play the role of a moderator of the society.<sup>278</sup>

*Līṅgadvaya* : When Viśvakarman was asked by Śiva to build the city of Unnatanagara, he established a phallus of Śiva before he started his work and again after the accomplishment of his work he established another phallus in Prabhāsakṣetra. These two Phalli are known as Līṅgadvaya.<sup>279</sup>

*Līṅgatraya* : The three phalli namely pātālagauṅgeśvara, Viśvāmitreśvara, and Bāleśvara are known as Līṅgatraya. They are situated at a distance of one 'Gavyūti' to the south of Bālāditya in Prabhāsa.<sup>280</sup>

*Līṅgatraya* : Near Daśāśvamedhika stand the three phalli known as Śatamedha, Sahasamedha, and Koṭimedha which are also famous as Līṅgatraya. Recording the origin of these phalli it is said that Kṛtavīrya performed one hundred sacrifices establishing the great Līṅga and it became famous as Śatamedhaliṅga. In the middle the creator also established a phallus of

276. Tato gacchen mahādevi Lakulīśam mahāprabham  
Tasya paścimadigbhāge dhanuṣām saptake sthitam  
Sk. Pra. 79.1

277. Tasyaiva pūrvadigbhāge Lakulīśastu mūrtimān  
Svayam tiṣṭhati deveśi kṛtvā ghoram tapaḥ purā  
Sk. Pra. 177.1

278. Ibid.

279. Tasmāc ca pūrvadigbhāge kiñcid āgneya samsthitam  
Līṅgadvayam mahāpuṇyam viśvakarmapratīṣṭhitam  
yadā vai nagaram kartum tvaṣṭā tatra samāgataḥ  
Pratīṣṭhāpya mahādevam nagaram kṛtavānstateḥ  
Punaḥ pratīṣṭhitam lingam tena vai viśvakarmaṇā  
Sk. Pra. 320.1-3

280. Tasyaiva dakṣiṇe devi tasmād gavyūti mātrataḥ  
Pātālagāminī gauṅgā samsthitā pāpanāśini  
Viśvāmitreṇa cā'hūtā snānārtham varavarṇini  
Tatra snātvā mahādevi mucyate sarvapātakaiḥ  
Tatra gauṅgeśvaram dṛṣṭvā viśvāmitreśvaram tathā  
Bāleśvaram ca samprekṣya sarvān kāmān avāpnuyāt  
Sk. Pra. 289, 1-3

Mahādeva and performed a crore of sacrifices and hence it was named Koṭimedha liṅga. Likely Indra also established a phallus of Mahādeva to the north of Koṭimedha and performed a thousand of yajñas, as a result of which the phallus was known as Sahasrame-dhalinga. Altogether these three are known as Liṅgatraya.<sup>281</sup>

*Lokavaṣṭika* : The name occurs in association with the sacred places of Prabhāsa. This is located to the south-west of Govatsa (q. v.).<sup>282</sup>

*Lokeśvara* : While describing a pilgrimage to the west of Maṅga'la tīrtha, the name of this sacred place is mentioned. It is situated near Cakratīrtha<sup>283</sup>.

*Lomaśeśvara* : As this phallus was established by the great sage Lomaśa, it is named after his name. It is situated at a distance of seven Dhanuṣas i e. 12 yards, 9 inches to the east of Duḥkhānt-akāriṇī in Prabhāsa. The sage Lomaśa had observed severe penance here after establishing this phallus of Śiva<sup>284</sup>

*Lopagatātīrtha* : The text of the Nāgarakhaṇḍa ascertains that so many<sup>285</sup> holy places have been destroyed in Hāṭakeśvara. Most of them were established by the sages<sup>286</sup>, kings and other deities such as Cakratīrtha, Mātṛtīrtha, Mucukundatīrtha, Ikṣvāku, Candradeva, the hermitage of Yajñavalkya, Hārīta, Kutsa, Vasiṣṭha and Nārada, the Phalli established by the wives of the sages Kātyāyana, Śāṅḍilya and others.

281. Sk. Pra. 235. 1-5

282. Govatsān nairṛte bhāge dr̥śyate lohavaṣṭikā  
Sk. Pra. 35.77

283. Adhunā sampravakṣyāmi maṅgalāt paścime vrajet  
Tatra siddheśvaraṃ paśyet sarvasiddhi pradāyakam  
Tatraiva cakratīrtham tu tīrtha koṭīphalapradam  
Lokeśvaraṃ svayambhūtaṃ pūrvam indreśvareti ca  
Sk. Pra. V. Kṣe. 6. 1-2

284. Tato gacchen mahādevi Lomaśeśvaraṃ uttamam  
Duḥkhāntakāriṇī pūrve dhanuṣāṃ saptake sthitam  
Sthāpitam tatra deveśi Lomaśena maharṣiṇā  
Guhā madhye mahāliṅgam tapaḥ kṛtvā suduścaram  
Sk. Pra. 136. 1-2

285. Asaṃkhyātāni tīrthāni tathā liṅgāni ca dvijaḥ  
Lopaṃ gatāni vakṣyāmi prādhānyena prabodhata  
Sk. Nag. 106.2

286. Sk. Nag. 106. 1-10

NATURE AND SIGNIFICANCE OF ITIHĀSA AND PURĀṆA  
IN VEDIC PURUṢĀRTHA VIDYĀS (Part. III)

By

V.V. DESHPANDE

[पूर्वतोऽनुवृत्तेऽस्मिन् निबन्धे (Vol. XVI No. 2) विदुषा  
लेखनेन भारतीयपुराणार्थविद्यान्तर्भूतयोः पुराणेतिहासविद्ययोः सिद्धान्तान्तां विवेचनं कृतम् । भारतीयेतिहासपुराणविद्ये 'वैदिकपुरुषार्थ-  
विद्यायाः सिद्धान्तानामेव प्रतिपादिके' इति लेखकमहोदयस्य सुविचारितं  
मतम् ।]

1. The first part of this paper (Jan. 1974) dealt with the five typical schools of history writers, who have composed their works in different European languages, including the ancient Greek and Latin, from earliest times, and while separately exposing them, the distinguishing characteristics of each of these schools with their peculiar social significance were also clearly pointed out in the body of this part. The second (published six months later, in July, 1974) was devoted to elucidating the meaning of several of the Sanskrit terms used to denote different approximations to the contents of the twin subject of *Itihāsa-Purāṇa*, as elaborated in standard works on *Vedic Puruṣārtha Vidyās*. These explanations were accompanied by supplementary statements purporting to indicate the special features of the subject emphasised by the several Sanskrit terms denoting it. This exposition was concerned with laying stress on the nature of the subject, by noting, in some cases, the syllables by which each of the selected terms was constituted, and the outwardly perceivable variety in the object indicated by it. The principal objective aimed to be achieved by the material proffered in this part, was to enlighten its readers on the radically disparate approaches to the understanding of (a) the true significance of the social discipline of *Itihāsa-Purāṇa* in Hindu Philosophy and way of life, as have been elaborately expounded in authoritative works on *Vedic Puruṣārtha Vidyās*, on the one hand and (b) the social discipline classified as 'history' (along with 'mythology' of ancient times) in the modernly evolved and brought together as disciplinary social sciences, on the other. These

disparate approaches have obviously originated from the fundamental divergence prevailing in the orthodox Hindu, and the modern occidental ways of thinking, on the teleological-cum-epistemological issue, regarding (a) the ultimate and supreme purpose of human life, and (b) the nature and content of the sources of 'learning' (i.e. *Vidyā* or highest wisdom) that are to be firmly relied upon for organising and regulating life, in such a way that by coordinating it with the continually functioning cosmic order, the achievement of its purpose may become possible.

2. It will not be out of place here, to present in an unequivocal manner, an expository statement giving the hitherto unchallenged conclusions of Hindu thought on the final purpose of human life and the ways and means of organising and directing lives of individual beings so that its achievements may become feasible. The Sanskrit term '*Puruṣārtha*' denotes the entire range of an individual being's *legitimate* interests, or permissible objects of desire or aspiration. According to the firm and unanimously accepted conclusions of Hindu thinkers arrived at from earliest times, no individual human being (however highly gifted he might be) singly, or collectively, by seeking to attain a consensus among a number (however large) of them, shall ever come to possess the capacity (either by intuition or process of ratiocination) to decide upon originatively, the legitimacy or otherwise of desires or interests of any individual being, or of any group or collectivity, except by relying upon normative knowledge (consisting of 'ought' propositions), if any, available for man's guidance from the beginning of his existence, from sources which are extra-sensory in their nature, and the texts of which have always been remembered in human memory in the form of positive and negative precepts, composed in *words*, which carry immutable meaning (indicating tangible and intangible objects) and further, there have continued to exist from immemorially ancient times, as individuals functioning as cells of communities of human beings, with interdependent common life developed among them, that have, over all the length of time known to history, continuously and sincerely endeavoured to regulate their individual conduct by reference to their common life, by implicitly accepting the truth and validity of the precepts, and other directions obtainable from that source. All individual beings for attainig success in their mundane lives-both single as

well as common-have got to ascertain their legitimate interests and aspirations as also the supreme purpose of their lives by placing implicit their reliance on the wisdom of the plan supplied by the extra-sensory source to mankind. The Sanskrit word *Vidyā* (or *Śāstra* giving normative or 'ought' propositions) supplies the 'knowledge' by understanding, inculcating and fully adopting in one's life, which, it becomes possible for those who have striven for achieving this to be placed on the way that will lead them unmistakably to the achievement of life Supreme purpose (as enunciated and predicted for them in the immutable and eternal plan) and secure for themselves their other legitimate interests and aspirations. The adoption in full of the elaborate system of life and code of conduct, consisting of a unique creed, and precepts addressed to stabilised and perpetuated groups, that are participants as units of harmoniously functioning of interdependent common life a vast social complex, which by itself happens to be an integrated part of the entire cosmic order will ensure the achievement by them of the manifold, but well coordinated, that is to say, admeasured as to its content, duration and variety, desires and aspirations.

3—This modality of Hindu thinking entails the conclusion that the multifarious and often times unassortable and incoherent desires and aspirations of individual beings, have to be made conformable, in the first instance, to the requirements of the frictionless and mutually inter-contributory existence of innumerable species of sentient beings, as well as varieties of non sentient objects, that constitute the cosmic order. And next, they must not have a tendency to give rise to friction—clash of interests and tensions leading to ill-will, fraudulent behaviour, violence and war among different human groups-racial, linguistic, cultural, religious or economically and politically motivated. Hindu doctrine is quite explicit on the nature of the ultimate purpose of all life. It has postulated identity of ultimate end for *all* those who have been assigned some sort of stake in continuing its existence. As, however, different entities, have different roles to play, in ensuring harmonious continuance with the climate of universal good-will prevailing, these entities have to be differently endowed hereditarily, educationally, environmentally, by investment of the appropriate social *imprimatur* (*saṁskāra*) and status, and their employ-

ment in different sorts of essential social functions, the length of time and the intensity of effort required for the attainment of supreme purpose, will obviously be not identical in case of entities belonging to different species—their attainment may be even deferred to future incarnations of specific souls, who are required to be born in the species placed at higher rungs in the social hierarchy.

This description gives an outline picture of the mutually interdependent functioning of the eternal plan of social existence as a part of integrated cosmic continuum. The resulting vast social complex, whose continuing existence has got to be ensured, with mutually well-coordinated interests, over the entire future of human existence, gives us the balance and value-weights for admeasuring and distributing as legitimate or otherwise (by reference to their variety, duration and content) the desires and aspirations permissible for being entertained and striven after for their achievement, by the individual participants of planned social existence. It is also plain that the process of replacement of perishable, erstwhile participants (belonging to older generations, who automatically become disqualified by old age or are removed by death or disease) by the newly ushered, in the places vacated by the old, by making them properly equipped representatives of succeeding generations in this vast social complex, is interminable. Neither any gap or obstruction can be acquiesced in the continuous and harmonious functioning of the purpose-oriented interdependent life in the complex. In such an uninterrupted continuum any move to deliberately introduce a change, is bound to result in causing disturbance of *status quo ante*, which would be an inherently unjust situation wherein legitimate expectations are likely to be defeated, and obstructions are likely to be introduced in the smooth running of common life.

4. According to the approach of western thinkers to this vital issue, the nature of an individual being's existence is usually assessed by classifying it into two notional segments, viz. (a) the personal or private, and (b) the social or public. This sort of classification into two sections of one life, as if each of it is unattached to the other, is not countenanced in Hindu way of thinking because this approach leads the individual being, consciously or unconsciously, to fostering a sense of personal irresponsibility in respect of those actions, which he is called upon to



perform, but which are not perceived by him as having a direct and proximate connection with his family life. Hindu thinking, made irreproachable by traditionally preserved moral values, would hold an individual being to be an integrated whole and any estimate of the degree of his achievement of the ultimate purpose will have to be made by reference to (a) the particular social unit (i.e. the caste group) to which he belonged, that is to say, in which his birth took place during his current incarnation, and the variety, facility of performance and quantity of social obligations (which are symbolised in his family, caste and regional duties and functions) he was able to attend to; (b) the total length of span of his life, and the congenial, or otherwise, composition of external conditions and environment in which he found himself placed; and lastly, (c) the relatively detached outlook he was able to cultivate by disciplining his fleshly faculties while engaged in attending to his essential duties and functions. He was expected, by undergoing courses of special training, to habituate his intellectual self to get immunised from the normally pleasing or painful experiences of his external contacts.

5—For obtaining a clear insight into the state of a typical Hindu mind, as it proceeds to form judgement on whether or not an individual being was, and if yes, to which degree, successful in directing his energy and external activities towards his predetermined destination, it is necessary to take cognizance of several factors useful for understanding (a) the significance of human species, while sharing some (which may, in quantum, be negligibly small) responsibility in ensuring the frictionless functioning of cosmic continuum; (b) the share of other unnumbered species of sentient beings in this function with the intimate correlation between the lives of human and non human species; and also (c) the nature and quantum of human individual being's contribution towards the cause of maintaining the interdependent and well-coordinated common existence. When, in this way, the vast expanse of area covered by the consideration of the teleological-cum-epistemological issue is realized, it becomes feasible to grasp that the entire range of that large mass of 'knowledge' (mostly amounting to 'information', consisting of 'is' propositions) which man has proceeded to accumulate by application exclusively of empirical/scientific method—which admits of (a) observation, and (b) inference as the

only two valid means of acquiring it, and where the acceptance of any 'ought' proposition is tolerated on sufferance, only temporarily, and as unverified hypothesis, is not only (a) arrantly incapable of furnishing any sort of solution to the several intractable questions that are required to be faced by its operation, but further, (b) the whole 'fund of knowledge', collected by the application of empirical method is likely to consist of an immeasurably large mass of disjointed, mutually self contradictory, loose pieces, bereft of capacity to be linked together so as to form any coherent set of propositions conveying intelligible meaning. (c) Moreover, any number of 'is' propositions, howsoever large the number of such propositions might be, are incapable of enlightening the class of intellectuals on the unequivocal validity of even a single normative proposition, or precept, having the quality of directing or regulating the course of a purpose-oriented social order. This latter task demands universal adoption of a coherent and an unequivocally predicative scheme for organising human life. The availability of an all-encompassing plan, laying down a universally acceptable supreme-purpose, and an elaborate code of precepts and directives deduced logically from the *Grundnorm*, and covering in its sweep all the divers aspects of a fully developed interdependent common life that would continue to remain effective throughout its future existence, is thus a *sine qua non* for solving, according to mature Hindu thought, the most crucial teleological-cum-epistemological issue. Such normative propositions for being recognised as valid and binding must be in a position to claim (a) their origin to the text of a fully laid out code, having an extra-sensory source, and (b) the continued existence and unabated functioning of a well-organised and culturally well-developed community of men which has always (i.e. from prehistoric times) acknowledged their supreme authority and has voluntarily submitted to it with the faith that by so doing it was fulfilling the supreme goal of its existence.

6—The above description of the working of a Hindu mind which has deeply imbibed the ultimate wisdom of traditional Vedic learning (the *Vedānta*) in seeking to be enlightened on 'knowledge' (*Jñāna* or *Pramā*) capable of edifying it on the supreme purpose seems to be logically quite cogent. It will be convincing, on rationally testing it, that such 'knowledge', as is obtained by the exclusive use of the *two* scientifically approved means of 'cognition', viz. (a)

perception, including controlled experimentation, and (b) inference, deductive as well as inductive drawn therefrom, including the accumulated inferential knowledge amounting to past human experience, would obviously be incapable of giving anyone insight into the universally acceptable ultimate purpose of human life. If one were to depend exclusively on the entire stock of knowledge collected from the variegated kaleidoscope of sentient existence, reflected on the mind as a photographic film taken during any length of time, (described as the accumulated fund of human experience) it would be just impossible to arrive at the concept of *Mokṣa*—being only metaphysically apprehensible before its actual realisation in the rare personality of individuals of saintly character. Hindu thought is therefore quite positive regarding man's depending on his *a priori* knowledge, (available to him from the extra-sensory source of the text of the *Vedas*) for getting illumination on the initial stage of enquiring about the final purpose of life, and about receiving guidance on basic principles of regulation. As regards the later stages, when the organisation and direction of his life is once firmly secured for him, because an individual being is required to carry on his endeavour in a setting of external and mutable environment and conditions it is reasonable to expect that the content of knowledge, necessary for further regulating the course of his life, shall be required to consist of a well proportioned blending of all the relevant miniature pieces of knowledge deduced from the scientifically approved, as well as the traditionally approved, extra-sensory sources of knowledge. All these are treated as authoritative; yet it is necessary to note that remembering the predominance of the factors of (1) ultimate purpose of life to be achieved by each individual being and that of (2) securing harmonious and never-ending functioning of interdependent common life of a socially correlated human collectivity, along with that of several others placed in similar situation, as integral parts of the cosmic continuum, we must be prepared to accord primacy of importance to that element, in the resulting amalgam of knowledge, which is culled from extra-sensory source available to him at least contemporaneously with man's existence on earth.

7—A careful perusal of the above paragraphs will bring home to the reader, the out of the common nature of Hindu approach to the issue of organising and directing of human life. It has been

pointed out in part II of this paper that the whole range of (Sanskrit) *Śāstric* literature is devoted to the elaborate presentation of multiple but confluent branches of *Vedic Puruṣārtha Vidyās* in a coherent and synthesized collection. The entire volume of this Vedic wisdom deals with the multitudinous but well coordinated aspects of human life as envisaged in orthodox Hindu thought. When it is looked at by taking the activities of individual beings, and the fulfilment of their properly trained and legitimate ambitions and desires into consideration, the scheme of *Puruṣārthas* becomes classified in a most natural way in four divisions, namely (1) the *Dharma*, (2) the *Artha*, (3) the *Kāma*, (4) the *Mokṣa* aspects of his coordinated and primarily self-regarding life—where 'self' indicates the imperishable element viz. the 'soul' embodied in a living person. When the same human life is looked at as a mutually interdependent common life of a collectivity, impelled by the overriding aspiration for its uninterrupted continuation over an indefinitely long future time, the scheme of *Puruṣārtha Vidyās* becomes naturally classified in the following four divisions, viz. (1) *Ānvikṣiki*, meaning that section of the 'learning' dealing with the ultimate purpose of cosmic existence including that of man and the methodology of approaching the teleological-cum-epistemological issue; (2) *Trayī*, meaning those branches of social sciences termed 'law', 'ethics', 'sociology', 'psychology', etc. (3) *Vārtā*, meaning Agriculture, Industry, trade commerce, artifacts and crafts, employer-employee relations etc. and finally (4) *Daṇḍanīti*, meaning thereby the social discipline aiming at superintendence, direction and control by the operation of organised physical power of the community, of the individual group activities in diverse territorial parts of the earth; maintenance of peace, promotion of harmony, fellow feeling and justice in the common order among the territorially stabilised human collectivities, and the maintenance of balance between the sentient beings belonging to innumerable living species, by securing just and equitable distribution of resources necessary for securing the continuity of their existence.

8. This gives, in a nutshell, the principal titles of the natural divisions into which the whole range of Vedic learning is found to be classified. There are attached to each of these major heads of classification, many other branches and offshoots of this learning

in which it has proliferated during the past several millennia for dealing with all sorts of sub-divisions of these disciplines into applied and technological sciences modernly termed as physical or biological sciences, fine arts and humanities. The massive contents of the entire stock of this learning are made available to mankind in the collection of Sanskrit works. The most ancient of these works have been found to be accepted on the basis of an immemorial continuous and strong tradition, by that clearly distinguishable human continuum, known as the community of *Vedic Hindus* (which is really a section of the whole cosmic continuum) from an epoch of time far anterior to its historical identification, as socially organised separate human collectivity. This section of mankind has been treating as its sacred scriptures the *Vedas*, including the *Vedāṅgas* and there has been a consensus among all the eminent Hindu thinkers, belonging to different eras of the corporate existence of the community, to hold the creed, the doctrine and the set of precepts promulgated by these scriptures to be the original, eternal, immutable and unchallengeable authoritative sources of 'knowledge', used for organising and directing the lives of Vedic Hindus. These works are found to have been given to Hindus, in a special—pre classical—form of Sanskrit language through the agency of its spiritual leaders the most eminent members of the *Brāhmaṇa* caste. They have been preserved intact by the process of (a) learning by rote the big volume of these works by them; and (b) transmitting it generation after generation, through *preceptor-disciple* chain, which has no ascertainable beginning and has not yet reached its end, whereby the enormously big text has been in pristine purity (without error of even a syllable in its entire body, or any interpolations or varieties of readings anywhere). By a firm consensus treated as sacrosanct, it is only the male members of the three regenerate classes (castes), whose *Upanayana* (initiation ceremony) has been duly performed and who are considered as being endowed with the mystical capacity of efficaciously committing these texts to their memory and using them on appropriate ceremonial occasions in the lives of other members of the collectivity. As has been pointed out in the second part of the paper, the teachings of the sacred works have got to be so preached to all the members of the vast collectivity including the members of non-regenerate classes as well as the females of regenerate classes, that they are fully

embibed in their daily lives. But as these classes of members are themselves considered ineligible for studying, by themselves, the Vedic texts, their teachings have been faithfully incorporated by the ancient and most revered of sages in the works specially composed by them with this object in view. As has been already explained (in the II part of this paper) that at two places the *Mahābhārata* has authoritatively proclaimed the purport of the composition of the *Purāṇa* and *Itihāsa* works (as representing the two major wings of the basic philosophy of *Vedic* teachings) is for instructing the uninitiated Hindus into these teachings generally—

इतिहास-पुराणाभ्यां वेदं समुपबृंहयेत् (Mahābhārata 1.267)

“The teachings, meaning the philosophy of life, of the *Vedas*, have to be expounded by the help of *Itihāsa* and *Purāṇas*.”

9—This statement, explaining the purpose for which works in this branch of Vedic learning have been composed, makes clear the distinction between the divergent, and individualized, Ideologies of history-writing mooted by the historians of different schools (surveyed in the first part of this paper) of Westernized philosophy of history, on the one hand, and the nature and significance of this social discipline of Vedic learning as presented in the Sanskrit works on *Itihāsa* and *Purāṇa*, on the other. The points of distinction that forcefully strike the students of Sanskrit works may be thus stated : (a) The sage composers of these works are fully aware that their study is a part of the compulsory subjects in the education of a *Vedic* Hindu, required to be undertaken by him for his appropriate socialization and personality development. cf.

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

(Yaj. I. 3)

(Here the *Purāṇas* include the works on *Itihāsas* also) (b) They are quite conscious of the objective of the Vedic Hindu's education, viz. his personality is to be so developed that it becomes cent per cent socialized by his complete identification with the social function and place assigned to him (by the Vedic plan) for the whole of his life; there is no room for divergence of motivations (or any sort of schizophrenic pulls) in his purpose-oriented education and training, that permits individuals in non-Hindu collectivities to develop non conformable individualist traits and characteristics

leading to disintegration of harmoniously functioning mutually interdependent common life of the vast Vedic Hindu social complex. (c) Inasmuch the *Itihāsa* and *Purāṇa* writings have to provide a lucid exposition of the unified and purpose-oriented Vedic philosophy of life to those who are uninitiated in, and ineligible for, the direct study of the *Vedas* themselves, the discourses in their writings have to be illustrated by laying special stress on those events and deeds in the lives of the past heroes and heroines of the Vedic community which have transparently exemplified the teachings of the *Vedas* by pursuing sincerely the ideals upheld therein, even though they had to face great hardships and undeserved privations throughout the whole course of their lives. (This point may be more clearly understood by referring to the episodes and happenings described in the historical works of *Rāmāyaṇa* and *Mahābhārata*.) One gazes with mute amazement when he comes across the sublime traits and qualities of nobility, courage, fortitude, singleness of purpose, bravery, chastity, benevolence, liberality of heart, etc. that were naturally manifested in the characters of the heroes and especially the heroines—*Sitā* and *Draupadī*—when they were required to face, for no fault of their own, but simply because the hostile conspiracy of evil minded personalities surrounding them (as depicted therein), the demoniacal cruelties heaped upon them. These heroes and heroines with their superhuman qualities and virtues have become permanently enshrined in Hindu mind as the highest objectives whose life histories are to be always aimed at as the most cherished objectives to be sought after, in the training of a Vedic Hindu they have been receiving over all the past aeons of the peoples history. (d) The science of historiography as evolved during the past three (or four, at the most) centuries by Western historians has apparently paid maximum regard for presenting a faithful record of the past events and deeds of the selected period of time of a specially selected people. Influenced by the climate of scientific thinking that spread among the intellectuals all over Europe, since the early decades of the 17th century, historians had begun to hold that (1) 'knowledge' of past can be truly acquired by the historian keeping himself completely separate from the subject of his enquiry, with a *neutral* mind towards it and (2) facts, about the field of his historical enquiry, ought to be examined entirely independent of historian's

personal proclivities. In the fervour of their enthusiasm towards the newly evolved scientifically true 'history' they became blind to the two grave pitfalls which every normal historian is bound to face, viz. (i) every historian, notwithstanding his pretensions to the contrary, is possessed of his own preferences and prejudices on the subject matter of his enquiry : in fact he is impelled to select it because of his pre-existing preference for it, and (ii) 'facts' of history are as numberless as the grains of sand and every historian who is required to *select* some and *reject* others, makes his choice according to his antecedent preferences and weaves his historical around those facts. The authors of *Itihāsa* and *Purāṇa* works are under no illusion about 'scientific history'. Over and above their conviction of the silliness of such an effort to bring out a scientific i.e. completely truthful history there is a superlatively praiseworthy purpose of inculcating the teachings of the *Vedic* learning to the generality of people and thus save them from the fact of being visited with the experience of continued sorrow and happiness, that impelled these sage-authors to undertake the composition of these works. In a well-known couplet, attributed to one of the disciples of *Kṛṣṇa Dvaipāyana Vyāsa* it is declared :

स्त्री-शूद्र-द्विजबन्धूनां त्रयी न श्रुतिगोचरा ।  
इति भारतमाख्यानं कृपया मुनिनाहृतम् ।

In the first chapter of the great epic, the author, after enumerating about forty different aspects of, and other matters of common interest in, the life of man (ch. I verses 61 to 70) declares that he has engaged himself in describing the elaborate code of conduct and way of life approved in Vedic learning, finally rounds up his statement by the remark :

यच्चापि सर्वगतं वस्तु तच्चैव प्रतिपादितम्  
(I. 1.70)

and again in verse 258 of the same chapter he affirms;

“असच्च सदसच्चैव यस्माद् विश्वं प्रवर्तते ।  
सन्ततिश्च प्रवृत्तिश्च जन्ममृत्युपुनर्भवाः ॥”

have all become the fields of his enquiry in the composition of the epic poem. He presents the following as one of the definitions of 'history' :

“धर्मार्थकाममोक्षाणामुपदेशसमन्वितम् ।  
पूर्ववृत्तं कथायुक्तमितिहासं प्रचक्षते ॥”



Similarly in the *last* chapter of this incomparably superior epic (when the question of faithful exposition of the teachings of the Vedas, by depending on the historical episodes that happened during the existence the Vedic Hindu collectivity, from the earliest times, as the best proof (or sources: ज्ञापकहेतु) of the truth of the narrative given in the historical poem), the author has declared, in most poignant language, the *purpose* which impelled him to write the history of illustrious ancestors of *Pāṇḍava* and *Kaurava* family and of the great Bharat war. He says:

“मातापितृसहस्राणि पुत्रदारशनानि च ।  
 संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥ 1

“हर्षस्थानसहस्राणि भयस्थानशतानि च ।  
 दिवसे-दिवसे मूढमाविशन्ति न पण्डितम् ॥” 2

ऊर्ध्वबाहुविरौम्येष न च कश्चित् शृणोति मे ।  
 धर्माद् अर्थश्च कामश्च स किमर्थं न सेव्यते ॥ 3

न जातु कामान्न भयान्न लोभाद्  
 धर्मं त्यजेज् जीवितस्यापि हेतोः ।  
 धर्मो नित्यः सुखदुःखे त्वनित्ये  
 जीवो नित्यः हेतुरस्य त्वनित्यः ॥ 4

10. After having thus grasped the significance of the subject (of Itihāsa-Purāṇa) in *Vedic Puruṣārtha Vidyās* (meaning thereby that repertory of coordinated knowledge, that has been continually used by Vedic Hindus for directing and regulated their goal-oriented and well planned out scheme of life) it is necessary to take, briefly, notice of the distinction in the two sorts of writings, going under two separate names, viz. the *Itihāsas* and the *Purāṇas*, but forming parts of the same field of useful knowledge. A close look at the arrangement of the material presented to the people in the huge mass of literary works (consisting of hundreds of thousands of verses) works going under the title of *Purāṇas* are found to be dealing with (a) cosmology, (b) the continuous activity attributed to members of human species inhabiting this globe in an endless succession of generations over countless epochs of time and (c) the process by which the whole of existence apparently come to end, and (d) after the lapse of millions of years, recommences its apparent functioning with (e) the whole panoramic display engaged as it were in a continuous game of hide and seek, indulged in by some supreme all-

pervading, all powerfull but unidentifiable entity. The distinguishing of features *Purāṇa* literature has been stated as :

“सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।  
वंशानुचरितं चैव पुराणं पञ्च लक्षणम् ॥”

These five characteristics of *Purāṇas* have been expounded into ten features in other verses :

“सर्गश्च प्रतिसर्गश्च स्थानं पोषणमृतयः ।  
मन्वन्तरेशानुकथा विरोधो मुक्तिराश्रयः ॥” (हरिलीलामृतम्)

In *Brahma Vāivarta Purāṇa* the same ten distinguishing features have been given with slight change in words. The principal object of the composition of the *Purāṇas* can, therefore, be stated as the detailed account of the designless activity of the all pervading, all powerful and ever-present *Supreme Energizer of Existence* who is continually indulging in this kind of child-like playful activity without any sort of purpose whatsoever. In contrast to this, works on *Itihāsa* are constituted by a narrative of purposeful activities carried out by men (in the free exercise of their wills for achievement of specific objectives entertained by them) in their temporal sequence. It is obvious that the nature of these purposeful activities—that is to say, whether or not they happen to be conformable to the ‘Supreme purpose’ of life and the ‘code of approved conduct’ laid down for the individual being as a member of the particular social unit to which he belongs shall have to be assessed by reference to the particular branch of the *Puruṣārtha Vidyās* under which it may fall. And if they, or any number of them, are found to be opposed and non-conformable to the tenets of *Puruṣārtha Vidyās*, they will stand openly declaimed as antisocial and sinful activities, and the people shall be warned to keep themselves free and away from the temptation to adopt them into their own lives, as they are required to regulate their lives by engaging themselves in a continuous endeavour to achieve its supreme purpose. But although in this way such activities, being directly opposed to those laid down in the works of *Puruṣārtha Vidyās*, cannot be accepted as models for others to follow, yet they form part of the *Itihāsa* work with the additional adjective attached to them that they fall into the category of *Puruṣārtha-bhāsa* (पुरुषार्थ-भास) and not *Puruṣārthās* (पुरुषार्थाः) properly so called. It will be quite apparent from the understanding of these two distinguishing features—(a) the pur-

poseless, and (b) the purposeful activities as the principal points by which *Purāṇa* works are separable from *Itihāsa* works, that, when the perspective is broadened to sufficiently large measure, everything that constitute the writings of *Itihāsa* can form a part of *Purāṇa* writings, because according to the ultimate conclusion of Vedic Hindu philosophy of life, whatever activity seems to go on continuously is all *apparent* and in the final estimate absolutely *purposeless*. When the narrow perspective whereby the existence of the earth and that of the species of *homo sapiens* along with those of innumerable other species of sentient beings is held to constitute real existence is discarded and the broad perspective of *Vedānta*, which is the unique contribution of Vedic Hindu wisdom to the philosophy of human life, is adopted then alone the true nature and significance of *Itihāsa* and *Purāṇa* in *Vedic Puruṣārtha Vidyās*, as also of their role indirecting and regulating the life, individual or common, of Vedic Hindus, can become satisfactorily explained.

## ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January—June, 1976)

### Varāha Purāṇa Work

The collation of Varāha Purāṇa MSS. procured from different places of India and abroad has already been completed as reported in the previous review. If any new MS. is procured later on, its collation will be given in an Appendix. The text of the Varāha Purāṇa is being constituted mainly on the basis of the collation of some twenty MSS. Besides these collated MSS. some uncollated MSS. and the Varāha Purāṇa quotations in the Dharma-śāstra Nibandhas are also being consulted for the purpose of the text-reconstruction. The text of the 130 Adhs. of the Varāha Purāṇa (as contained in the Venk. edition) has already been constituted. The critical apparatus has also been prepared of 120 Adhs. The work of preparing the critical apparatus of the remaining Adhs. is in progress. The press-matter, in part, has been sent to the Press, and the work of printing the first fascicle will shortly begin, which will contain 136 Adhyayas of the Venk. edn. and about 5200 ślokas out of a total of 10,000 ślokas.

### Purāṇa Pāṭha and Pravacana

In accordance with a fixed schedule (Vide *Purāṇa* III, 2, pp. 401 f) the following Purāṇas were recited in the morning, and discourses on them were given in the evening :

1. *Kālikā-purāṇa* was recited in the Sumeru temple of Ramnagar by Pt. Visvanath Bhaṭṭa from 1-2-76 to 9-2-76.
2. *Śiva-purāṇa* was recited in the Śiva-temple in the Dharmaśālā at the bank of the Gaṅgā by Pt. Visvanath Bhaṭṭa from 18-2-76 to 28-2-76. Discourses on it were given in the evening by Pt. Gangadhara Shastri Bapat.
3. *Vālmiki-Ramāyaṇa* was recited in the Janakapur temple by Pt. Ramanugraha Sharma from 31-3-76 to 8-4-76. The discourses on it were given by Pt. Shyamasundar Sharma of the Sanskrit University, Varanasi.

# सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७६)

## वराहपुराणकार्यम्

यथा पूर्वस्मिन् कार्यविवरणे सूचितं भारतदेशीयानां विदेशतः प्राप्तानां च हस्तलेखानां पाठसंवादकार्यं संपूर्णतां जातम् । यदि कोऽपि नवीनो हस्तलेखः भविष्ये प्राप्तो भविष्यति तस्य पाठान्तराणि परिशिष्टे प्रदत्तानि भविष्यन्ति । वराहपुराणस्य पाठः प्राधान्येन तेषां विशतिःहस्तलेखानामाधारेण दीयते येषां पाठसंवादः संपन्नो वर्तते । पाठनिर्धारणार्थम् एषां संवादितहस्तलेखानामतिरिक्तं केचन ते अपि हस्तलेखा येषां पाठसंवादो न कृतस्तथा धर्मशास्त्रनिबन्धेषूद्धृतानि पुराणोद्धरणान्यपि परामृष्टानि वर्तन्ते । वेङ्कटेश्वरसंस्करणस्य १३० अध्यायानां पाठनिर्धारणं संपन्नं वर्तते तथा १२० अध्यायानां पाठविवरणमपि निर्मितं वर्तते । श्रवशिष्टाध्यायानां पाठविवरणनिर्माणं क्रियमाणं वर्तते । मुद्रणार्थं केचन अंशा मुद्रणालये वर्तन्ते । शीघ्रमेव प्रथमभागस्य मुद्रणकार्यं प्रारब्धं भविष्यति । प्रथमभागे वेङ्कटेश्वरसंस्करणस्य १३६ अध्याया भविष्यन्ति येषु अध्यायेषु प्रायशः ५२०० श्लोका वर्तन्ते । संपूर्णस्य वराहपुराणस्य श्लोकसंख्या प्रायेण दशसहस्रात्मिका वर्तते ।

## पुराणपाठः प्रवचनं च

निश्चितनियमानुसारतः (यथा 'पुराणम्' पत्रिकायाः तृतीयवर्षस्य द्वितीयाङ्के ४०१ इ० पृष्ठेषु सूचितं) अधोनिर्दिष्टानां पुराणानां प्रातःकाले पाठः संजातः सायंसमये च तानधिकृत्य प्रवचनानि संजातानि—

१. कालिकापुराणस्य पाठः रामनगरस्थे सुमेरुमन्दिरे १.२.७६ दिनाङ्कमारभ्य १.२.७६ दिनाङ्कं यावत् पण्डितविश्वनाथभट्टेन कृतः ।
२. शिवपुराणस्य पाठः रामनगरस्थे गङ्गाकूले अवस्थिताया धर्मशालायाः शिवमन्दिरे १८.२.७६ दिनांकमारभ्य २८.२.७६ दिनांकं यावत् संजातः । पाठः श्रीविश्वनाथभट्टेन कृतः प्रवचनं च श्रीगङ्गाधरशास्त्रिबापटमहोदयेन कृतम् ।
३. वाल्मीकिरामायणस्य पाठः रामनगरस्थे जनकपुरमन्दिरे ३१.३.७६ दिनांकमारभ्य ८.४.७६ दिनांकं यावत् पण्डितरामानुग्रहशर्मणा कृतः । तदुपरि प्रवचनं संस्कृतविश्वविद्यालयस्य प्राध्यापकेन पण्डितश्यामसुन्दरशर्मणा कृतम् ।

### Veda Pārāyaṇa

The pārāyaṇa (recitation of the complete text) from memory of the Ṛgveda-Saṁhitā, its Brāhmaṇas, Āraṇyakas and Upaniṣads together with the pārāyaṇa of its six aṅgas and of the Āśvalāyana Śrauta and Gṛhya sūtras was arranged from Māgha, Śukla Pratipadā (Feb. 1, 1976) up to the Māgha Pūrṇimā in the Vyāseśvara temple of Ramnagar fort. The *pārāyaṇa-Kartā* was Pt. Sakhārām Maheshwara Padhye Sharma and the *śrotā* was Pt. Pāṇduranga Ramachandra Joshi. On the successful conclusion of the complete pārāyaṇa the usual dakṣiṇā of Rs. 1001 along with a ratna-kaṅkaṇa and Certificate signed by H. H. Maharaja Dr. Vibhuti Narain Singh was given to the reciter and a dakṣiṇā of Rs. 101 was given to the śrotā.

The reciter, Pt. Sakhārāma Maheshwar Padhye, is the first scholar to get the *tripūrushi vṛtti* as reported in Purāṇa, Vol. XVIII, 1 (Jan., 1976) and thus he will get Rs. 100/- p. m. for life.

### Scholars who visited the Purāṇa Deptt.

1. Dr. Andre Mercier, Vice-chancellor of the University of Berne (Switzerland)—(5 Jan., 1976).
2. Dr. V. Raghavan, Retd. Professor of Sanskrit, University of Madras, and a Member of our Purāṇa Committee.—(19.2.76).
3. Prof. Karunapati Tripathi, Vice-Chancellor Sanskrit University, Varanasi and a member of our Purāṇa Committee—(19.2.76).
4. Maharaj Kumar Dr. Raghubir Sinh, Sitamau, Malwa, Trustee of the Kashiraj Trust.—(March 29, 1976).

### ACTIVITIES OF THE SISTER TRUSTS

#### Maharaj Banaras Vidyāmandir Trust

#### Maṅgalotsava

The maṅgalotsava was arranged this year from 23rd March to 25th March, 1976 (from Tuesday to Thursday) from 7 P. M. to 9 P. M. by the *Maharaja Banaras Vidyāmandir Trust* 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 the staff of the Music college, B.H.U. On the third day the programme of dance and music was gone through. Both the programmes were quite interesting.

## वेदपारायणम्

स्मृत्याधारेण ऋग्वेदसंहितायाः, तस्या ब्राह्मणग्रन्थानाम्, आरण्यकोप-  
निषदां, षडङ्गानाम् आश्वलायनश्रौतगृह्यसूत्रयोश्च पारायणं रामनगर-  
दुर्गस्थे व्यासेश्वरमन्दिरे माघशुक्लप्रतिपत्तिथिमारभ्य (फरवरी १, १९७६)  
माघशुक्लपूर्णिमापर्यन्तं संपन्नम् । वेदपारायणं पं० सखाराम महेश्वरपाध्ये  
महोदयेन कृतम् । पं० पाण्डुरङ्गरामचन्द्रजोशी महोदयः श्रोता आसीत् ।  
पारायणस्य साफल्येन समाप्तौ पारायणकारिणे यथापूर्वं (१००१) रुप्यकाणां  
तथा श्रोतृमहोदयाय (१०१) रुप्यकाणां दक्षिणाः प्रदत्ताः । पारायणकारिणे  
स्वर्णकङ्कणं काशिनरेशेन तत्रभवता डा० विभूतिनारायणसिंहशर्मणा हस्ताक्ष-  
रितं प्रमाणपत्रं च प्रदत्तम् ।

पारायणकर्ता पं० सखाराममहेश्वरपाध्ये महोदयः प्रथमो विद्वान् वर्तते  
यस्मै 'त्रिपूरुषी' वृत्तिः प्रदत्ता जाता (यथा पुराणम् XVIII. 1, जनवरी  
१९७६ अङ्के सूचितम्) । इत्थम् एष महोदयो (१००) रुप्यकाणां मासिकी  
वृत्तिर्यावज्जीवं प्राप्स्यति ।

## पुराणविभागे आगता विद्वांसः

१. डा० अन्ध्रे मर्सियरमहोदयः—वर्ने विश्वविद्यालयस्य (स्विट्जर-  
लैण्डदेशस्य) कुलपतिः ५-१-७६ दिनाङ्के ।
२. डा० वी० राघवन्महोदयः—मद्रासविश्वविद्यालयस्य लब्धाव-  
काशःआचार्यः अस्मत्पुराणसमितेः सदस्यश्च ।  
१९-२-७६ दिनाङ्के ।
३. प्रो० करुणापतित्रिपाठिमहोदयः—संपूर्णानन्दसंस्कृतविश्वविद्या-  
लयस्योपकुलपतिः अस्मत्पुराणसमितेः सदस्यश्च ।  
१९-२-७६ दिनाङ्के
४. महाराजकुमारो डा० रघुवीरसिंहमहोदयः—सर्वभारतीयकाशि-  
राजन्यासस्य न्यासधारकः । २९ मार्च १९७६ दिनाङ्के

सहयोगिन्यासानां कार्यविवरणम्

## महाराज बनारस विद्यामन्दिर न्यासः

मङ्गलोत्सवः

अस्मिन् वर्षे महाराजबनारसविद्यामन्दिरन्यासेन रामनगरदुर्गे तत्रभवतः  
काशिनरेशस्य महाराज डा० विभूतिनारायणसिंहशर्मणः संरक्षणे २३ मार्च  
१९७६ दिनाङ्कमारभ्य २५ मार्च १९७६ दिनाङ्कं यावत् (भौमवारतः  
गुरुवारपर्यन्तं) सायंसमये ७ वादनतः ६ वादनपर्यन्तं मङ्गलोत्सवस्य आयोजनं  
कृतम् । प्रथमयोर्द्वयोदिवसयोः कण्ठसंगीतस्य वाद्यसंगीतस्य च आयोजन-

The performance of the Manipuri dance given by the girl students of the Central Hindu School, Kamaccha was greatly appreciated. The two small daughters of Prof. Chandra Shekhar of B.H.U. gave a very good dance-performance.

### Museum

The museum run by the Maharaj Banaras Vidyamandir Trust and located in the Ramnagar fort is visited by a large number of visitors and tourists, both Indian and foreign. They are greatly impressed by the collections of the Museum.

### Maharaja Udit Narain Singh Mānasa Prachāra Nidhi

The *navāhna pārayāna* of the Rāma-charita Mānasa of Goswami Tulasidasa was organised under the auspices of this Trust in the Shri Rāma temple of Chakia (Distt. Varanasi), from May 1 to 9, 1976 (Vaiśākha, Śukla 1-9). Mass recitation of the Rāma-charita mānasa was also held in the morning for nine days. For all these nine days the Kathā of the Rāmācharita-mānasa was also narrated in the Kālī temple of Chakia. Maharaja Dr. Vibhuti Narain Singh attended the Kathā daiiy during these nine days. Discourses on the Rāmācharita-mānasa were also given by Pt. Ramākānta Miśra and Pt. Ramadhāra Sharma.

### Essay Competition

Under the auspices of this Trust an Essay competition was held for Graduate and Post-Graduate students. The subject for the Essay was अरु चरित्र. The Essays were judged by Pt. Vishwanath Shastri Datar and Shri Lakshmi Shankar Vyasa in the Thakur Bādi of Kamaccha on Vaiśākha Kṛṣṇa Śaṣṭhī. The following students got the prizes :

- I Shri Rakesh Kumar Dikshit, B. A. Part II, B. H. U.
- II Shri Dinānāth Upādhyaya B. A., Part II, K. N. Govt. College, Gyanpur (Distt. Varanasi).
- III Shri Parmeshwar Datta Shukla, Research Scholar, B.H.U.



मासीत् । काशिकहिन्दुविश्वविद्यालयस्य संगीतमहाविद्यालयस्याध्यापकाः छात्राश्च वाद्यसंगीतस्य कण्ठसंगीतस्य च प्रदर्शनं कृतवन्तः । चरमे दिवसे नृत्यस्य संगीतस्य चायोजनं संपन्नम् । उभे अपि प्रदर्शने रुचिकरे आस्ताम् ।

केन्द्रीय हिन्दुविद्यालय कमच्छा इत्यस्य छात्राभिः प्रदर्शितो मणिपुरी नृत्यस्य अभिनयः अतीव रोचकः आसीत् । काशिकहिन्दुविश्वविद्यालयस्याध्यापकस्य श्रीचन्द्रशेखरमहोदयस्य द्वाभ्यां वालिकाभ्याम् अतिसुन्दरं नाट्यप्रदर्शनंकृतम् ।

### संग्रहालयः

महाराज बनारस विद्यामन्दिर न्यासेन संचालिते रामनगरदुर्गस्थे संग्रहालये बहुसंख्यका भारतीया वैदेशिकाश्च पर्यटका आगच्छन्ति । संग्रहालये संरक्षितानां महत्त्वपूर्णानां वस्तूनां दर्शनेन ते चमत्कृताः प्रभाविताश्च भवन्ति ।

### महाराजा उदितनारायणसिंहमानसप्रचार निधिः

#### नवाह्नपारायणम्

अनेन न्यासेन वैशाखशुक्लप्रतिपत्तिथिमारभ्य नवमीं पर्यन्तं (मई १-६, १९७६) चकियानगरस्थे श्रीराममन्दिरे गोस्वामितुलसीदासकृतस्य रामचरितमानसस्य नवाह्नपारायणमायोजितमासीत् । नवसु दिवसेषु प्रातः काले रामचरितमानसस्य समूहपाठोऽपि संपन्नः । सायं समये च तत्रस्थे कालीमन्दिरे नवदिनेषु रामचरितमानसस्य प्रवचनमपि संपन्नम् । प्रवचनं पण्डितरमाकान्तमिश्रेण पंडितरामाधारशर्मणा च कृतम् । प्रतिदिनं प्रवचने तत्रभवान् काशिनरेशो डा० विभूतिनारायणसिंहमहोदयोऽपि उपस्थितः आसीत् ।

#### निबन्धप्रतियोगिता

अनेन न्यासेन निबन्धप्रतियोगिताया अपि आयोजनं कृतमासीत् । निबन्धस्य विषयः 'भरतचरित्रम्' आसीत् । पं० विश्वनाथशास्त्रिदातार-महोदयः, पं० लक्ष्मीशंकर व्यासमहोदयश्च निर्णायकौ आस्ताम् । निर्णयः वैशाखकृष्णषष्ठ्यां वाराणस्यां कामाच्छास्थिते ठाकुरवाड़ी स्थाने घोषितः । अधोनिर्दिष्टाः छात्राः पुरस्कारार्हा जाताः —

१. श्रीराकेशकुमार दीक्षित, स्नातक कक्षा छात्रः, काशी हिन्दु-विश्वविद्यालयः ।
२. श्रीदीनानाथ उपाध्याय, स्नातककक्षाछात्रः काशीनरेश महाविद्यालय, ज्ञानपुर ।
३. श्रीपरमेश्वरदत्त शुक्ल, अनुसंधानछात्रः, काशी हिन्दु विश्वविद्यालयः ।

### Maharaja Kashiraj Dharmakarya Nidhi

#### (1) Maharani Ramaratna Kunvari Sanskrit Pāṭhaśālā.

This Pāṭhaśālā, established in 1923, imparts Sanskrit education in the traditional way. It prepares students for the Sanskrit examinations upto the Uttara Madhyamā of the Sanskrit University, Varanasi. The examination result of the Pāṭhaśālā has always been good.

#### (2) Maharāja Balwant Singh Degre College, Gangapur

This College is affiliated to the Gorakhpur University and imparts education in Arts subjects. The result of examinations is not declared up till now.

#### (3) Raja Manasa Rama Law College, Raja Talab

As already mentioned in the previous review, the College was started from Nov. 23, 1974 as a part of the Maharaja Balwant Singh Degre College in the form of its Law Department. It is imparting education in law with a view to prepare lawyers who can legally serve the needy with a sense of service.

#### 'Hindutva' Magazine

The Dharma Kārya Nidhi also donates Rs. 4,000 yearly towards the publication of this monthly magazine, which is published in English by the *Vishwa Hindu Dharma Śammelana* of which Maharaja Dr. Vibhuti Narain Singh is the President.

## महाराज काशिराजधर्मकार्य निधि:

### १. महारानी रामरत्न कुँअरि संस्कृत पाठशाला

१९२३ वर्षे स्थापितैषा पाठशाला परम्परानुसारतः संस्कृतभाषायाः शिक्षाप्रदानं करोति । संस्कृतविश्वविद्यालयस्य उत्तरमध्यमा परीक्षापर्यन्तम् अस्यां पाठशालायामध्यापनं भवति । अस्याः पाठशालायाः परीक्षाफलं सदैव उत्तमं भवति ।

### २. महाराजाबलवर्तसिंह महाविद्यालय, गङ्गापुर

गोरखपुर विश्वविद्यालयेन संबद्धे अस्मिन् महाविद्यालये कलाविषयेषु स्नातकपरीक्षापर्यन्तमध्यापनं भवति । अद्यावधि परीक्षाफलं घोषितं न वर्तते ।

### ३. राजा मनसाराम विधिविद्यालयः, राजातालाब

यथापूर्वं सूचितं एष महाविद्यालयः २३ नवम्बर १९७४ दिनांके विधिशिक्षाप्रदानार्थं स्थापितः । विद्यालयः अनेन उद्देश्येन शिक्षाप्रदानं करोति यदस्य विद्यालयस्य स्नातकाः सेवाभावनया वैधानिकसेवां करिष्यन्ति ।

## 'हिन्दुत्व' पत्रिका

महाराज काशिराज धर्मकार्यनिधिः विश्वहिन्दुधर्मसम्मेलनेन प्रकाश्यमानायाः 'हिन्दुत्व' नाम्न्याः मासिकपत्रिकायाः प्रकाशनार्थं ४०००) रुप्यकाणां वार्षिकं दानं करोति । तत्रभवान् महाराज डा० विभूतिनारायण सिंहमहोदय एव विश्व हिन्दुधर्मसम्मेलनस्य अध्यक्षो वर्तते ।

The 'Purāṇa' Bulletin has been started by the Purāṇa Department of the All-India Kashiraj Trust with the aim of organising the manifold studies relating to the Purāṇas. It specially discusses the several aspects of text-reconstruction, of the interpretation of the vast cultural and historical material, and of the obscure esoteric symbolism of legends and myths of the Purāṇas. The editors invite contributions from all those scholars who are interested in the culture of the Purāṇa literature in which the religion and philosophy of the Vedas have found the fullest expression.

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even the Yavanas, Kirātas, etc., to perform vratas.<sup>1</sup> The Devi Purāṇa permits even the Mlechas to perform vratas.<sup>2</sup>

The Padma Purāṇa divides vratas into three classes. viz., mental, physical and oral. The vratas are also classified on the basis of persons competent to perform them. Thus, there are vratas which are meant only for men, only for women, for both men and women, for kings, Kṣatriyas, Vaiśyas, etc. Hemādri gives another classification of the vratas, according to the time of their performance which is as follows :

(1) Tithi vratas, (2) Vāra vratas, (3) Nakṣatra vratas, (4) Yoga vratas, (5) Karaṇa vratas, (6) Saṅkrānti vratas, (7) Māsa vratas, (8) Ṛtu vratas, (9) Sainvatsara vratas and (10) Prakīrṇaka vratas.

The Samaya Pradīpa gives another classification based on the deities propitiated at the performance of the vratas as Gaṇeśa vratas, Śiva vratas, Viṣṇu vratas, etc.<sup>3</sup>

In the Nārada Purāṇa, there are more than 1419 verses, which deal with vratas. Almost all the vratas are Tithi vratas. The greatness of Ekādaśī vrata and the merits gained by its performance are described in detail through the story of Rukmāṅgada.<sup>4</sup> Vratas are also prescribed for every day of the year. From the description of vratas it becomes clear that vratas included different types of religious undertakings, worship of various deities and even utsavas, such as Dhvajāropana, Holikā pūjana, etc., followed by restrictions on food, conduct, etc.<sup>5</sup>

All the four Varṇas inclusive of women are entitled to perform vratas. During Rukmāṅgada's regime all citizens between the ages of eight and eighty-five years observed the Ekādaśī Vrata.<sup>6</sup>

The following is an alphabetical list of Vratas mentioned in the Nārada Purāṇa.

1. Mbh (B), Śānti, 65. 13-25=Mbh, XII. 65. 13-25; HD, V. I. p. 54.
2. Devi, q. by Vratārka, folio 4 a & b; HD, V. 1. p. 54.
3. P, IV. 84. 42-44; HD, V. 1. pp. 56-57.
4. N, II. 3-37; cf. Stories, supra.
5. N, I. Chs. 19; 110-124; 124. 76 ff.
6. N, II. 3.8; cf. Ekādaśī Vrata, infra.

1. *Abhaya*

Known also as *Mārtaṇḍa Vrata*, *Abhaya* is performed on the 7th day of the bright half of *Pauṣa* for the removal of fear. Worshipping the Sun in the morning, noon and evening, offering of modaka, etc., is also prescribed along with the observance of fast.<sup>1</sup> The *Bhaviṣya Purāṇa* refers to this as *Mārtaṇḍasaptamī*.<sup>2</sup>

2. *Acalākhyā*

This *Vrata*, performed for the removal of sin on the 7th day of the bright half of *Māgha*, is also known as *Trilocana Jayantī*, *Ratha Saptamī* and *Bhāskara Saptamī*. The Sun is worshipped and a gift of a golden image of the Sun is to be made.<sup>3</sup> The *Bhaviṣyottara Purāṇa* refers to a *Vrata* called '*Acalāsaptamī*'.<sup>4</sup>

3. *Akhaṇḍa*

Performance of this *Vrata* begins on the 12th day of the bright half of *Mārgaśr̥ṣa*. Aimed at gaining *Vaikunṭha*, this *Vrata* is observed on this tithi by worshipping Janārdana and offering to the teacher a golden image of Janārdana and a cow.<sup>5</sup> But there is some difference of opinion about the auspicious day for performing the *Vrata* (*Akhaṇḍadvadaśī*). While the *Vratākhaṇḍa* of *Kṛtyakalpataru* and Hemādri prescribe the 11th and the 12th days of the bright half of *Āśvina*, elsewhere Hemādri prescribes the 12th day of *Mārgaśr̥ṣa*.<sup>6</sup> The *Garuḍa*, *Vāmana*, *Agni* and *Bhaviṣyottara* follow the latter view (i.e., on the 12th). The duration of the *Vrata* is one year.<sup>7</sup>

4. *Alakṣmīnāśana*

To remove misfortune and poverty this *Vrata* is to be performed on the full moon day of *Mārgaśr̥ṣa*. If this day is conjoined with *Puṣya*, the observer of this *Vrata*, anointing his body with white mustard, should take bath in medicated water and should offer salt measuring and *āḍhaka* (the 4th of a *Droṇa*)

1. N, I. 116. 52-55.

2. Bhv, I. 109. 1-13; q. by. HVr, I. 754-755; HD, V. 1. p. 381.

3. N, I. 116. 60.64.

4. Bhv. U, q. by HVr, I. 643-648; HD, V. 1. p. 256.

5. N, I. 121. 61-67.

6. KKV. 344-347; HVr, I. 1103-1105, 1117-1124; HD, V.1. p. 255.

7. G, I. 118; Vām, 17. 11-25; Ag, 190; Bhv. U, 79; HD, V. 1. p. 255.

along with gold as gift. Then he worships *Viṣṇu*, *Indra*, Moon, *Puṣya* and *Bṛhaspati*. After performing homa, in the end he distributes sweets and other things to the *Brāhmaṇas*.<sup>1</sup> The *Smṛtikaustubha*, *Puruṣārthacintāmaṇi* and *Gadādharaṇḍhātī* mention a *Vrata* similar to this called '*Alakṣmīnāśaka—Snāna*' to be performed on the full moon day in *Pauṣa*.<sup>2</sup>

#### 5. *Amuktābharāṇa*

This is performed on the 7th day of the bright half of *Bhādra*. This day is also called as *Phalasaptamikā*.<sup>3</sup> *Nārada*, Hemandri's *Vratākhaṇḍa* and *Smṛtikaustubha* mention the worship of *Śaṅkara* and *Umā*.<sup>4</sup>

#### 6. *Anagha*

The 8th day of the dark half of *Mārgaśīrṣa* is the day for observing this *Vrata* for begetting a virtuous son. The *Bhaviṣyottara Purāṇa* refers to *Anaghaṣṭamī*.<sup>5</sup> The images of *Anagha* and *Anaghā* made of *darbha* grass are worshipped. The observance of this *Vrata* is open to both men and women.<sup>6</sup>

#### 7. *Ananta*

*Ananta Vrata* is begun on the 14th day of the bright half of *Bhādrapada* in order to get happiness and salvation.<sup>7</sup> The *Agni* mentions *Anantacaturdaśī*, and Hemādri gives an elaborate description of it.<sup>8</sup> A strap of thread with 14 knots and dipped in sandal paste is worn on the right hand by males and on the left hand by females, while observing this *Vrata*. Wheat cooked with sugar and ghee is used in worship. The *Vrata* is to be observed for 14 years and is concluded with the *Udyāpana Vrata*.<sup>9</sup> Cf. *Udyāpana Vrata* under *Svarṇagaurī*, No. 105.

1. N, I. 124. 67-73.

2. HD, V. I. p. 262.

3. N, I. 116. 32-34.

4. HVr, I. pp. 632-638; SMK, 222-228; HD, V. I. p. 260.

5. Bhv. U, 58.1 ff; HD, V. I. p. 257.

6. N, I. 117. 82-85.

7. N, I. 123. 23, 33.

8. Ag, 192. 7-10; HVr. II. pp. 26-36; HD, V. I. p. 152.

9. N, I. 123. 23-33.

8. *Annakūṭākhya*

Celebrated on the first day of the bright half of *Ūrja* (*Kārtika*), this Vrata helps in attaining happiness and salvation. The presiding deity is *Viṣṇu*, and the worship of the mountain *Govardhana* with cows and the offering of gifts are also prescribed.<sup>1</sup>

9. *Anna*

The fifth day of the dark half of *Śrāvāṇa* is prescribed for this Vrata. The food kept ready together with water in the early hours of the morning is offered as *naivedya* in the worship of *pitṛs*, *ṛṣis* and gods at sunrise and later distributed to beggars. At sunset *Śiva* in the *Līṅga*-form is worshipped. Offering of food and gifts to *Brāhmaṇas* is also prescribed.<sup>2</sup>

10. *Arkaputa*

Known also as *Trivargadayajña Vrata* and performed on the 7th day of the dark half of *Tapasya* (*Phālguna*), this Vrata is intended for gaining wealth and begetting children. The observer performs *Arka-yajña* with leaves of the *Arka* plant and eat the same leaves chanting the names of *Arka*, the Sun god.<sup>3</sup>

11. *Ārogyaka*

The 10th day of the bright half of *Mārgaśīrṣa* is prescribed as the auspicious day for its performance. By performing this Vrata one gains health and heaven.<sup>4</sup> The *Garuḍa Purāṇa* calls this a *Daśamī Vrata* and prescribes the worship of *Lakṣmī* and *Hari*. The *Viṣṇudharmottara* describes this Vrata as observed from *Pratipadā* after *Bhādrapada* full moon day to *Āśvina* full moon day.<sup>5</sup> The observer eats only once that day and worships ten *Brāhmaṇas* with *upacāras* and gifts.<sup>6</sup>

12. *Aśoka*

*Aśoka Vrata* is performed on the first day of the bright half of *Āśvina* for the removal of sorrow.<sup>7</sup> The *Bhaviṣyottara* calls this *Aśokapratipad* and prescribes it only for women.<sup>8</sup> The worship of

1. N, I. 110. 35-37.

2. N, I. 114. 16-26.

3. N, I. 116. 69-72.

4. N, I. 119. 48-50.

5. G. q. by HVr. I. 963-965; VDP. III. 205. 1-7 q. by HVr. II. 761. HD, V. 1. p. 271.

6. N, I. 119. 48-50.

7. N, I. 110. 27-28.

8. Bhv. U, Ch. 9; HVr, I. 351-352; HD, V. 1. p. 265.



the *Aśoka* tree on this day for 12 years and the offering of an image of the tree on the completion of this *Vrata* are prescribed. Though the performance of this *Vrata* is not expressly prohibited for women by Nārada it becomes clear from the context that this *Vrata* is only for men.<sup>1</sup>

In the *Kālaviveka* of Jīmūtavāhana, there is an *Aśokāṣṭamī Vrata*<sup>2</sup> in which worship of *Durgā* with *Aśoka* flowers and also the worship of the *Aśoka* tree and the taking of only one meal are prescribed. This is performed on the 8th day of the bright half of *Proṣṭhapada* for the removal of sorrow. This *Vrata* is prescribed for ladies<sup>3</sup>

### 13. *Aśokaśayana*

The second day of the bright half of *Nabhas* (*Śrāvaṇa*) called *Aśokaśayana* is prescribed as the auspicious day for this *Vrata* aimed at attaining success in every thing. This day is auspicious as god *Prajāpati* goes to sleep on this day. The four-faced *Brahmā* with his *Śaktis* is worshipped with the mantra 'Śrīvatsadhārin Śrīkaṇṭha', etc. *Candrārḍha-dāna* (gift of the image of a crescent Moon) is also suggested.<sup>4</sup>

### 14. *Avyāṅgākhyā*

This is performed on the 7th day of the bright half of *Śrāvaṇa*.<sup>5</sup> It is known also as *Avyāṅga Saptamī* and is celebrated annually by offering 'Avyāṅga' to the Sun.<sup>6</sup> The worship of *Gopati* and the offering of cotton cloth of 4½ cubits in measurement are prescribed in the observance of this *Vrata*. This *tīthi* is considered to be the destroyer of sins if it falls on the star *Hasta*.

### 15. *Bahulādhenu*

The 4th day of the dark half of *Bhādrapada* is prescribed as the auspicious day for observing this *Vrata*, which is supposed to bring happiness as well as the attainment of *Goloka* to the observer.<sup>7</sup>

1. N, I. 110. 28-29.

2. KV, p. 422; HD, V. 1. p. 265.

3. N, I. 117. 74-76.

4. N, I. 111. 13-16.

5. *Avyāṅga* : It is "a hollow strip made of fine white cotton thread, resembling a serpent's slough; 122 finger-breath long (the best), or 120 (middling) or 108 (the shortest). It seems to have been like the *kusti* worn by modern Parsis"; KKV, 150; HD, V. 1. p. 263.

6. N, I. 116. 30-31; Cf also HD, V. 1. pp. 263-264.

7. N, I. 113. 23, 26-27.

The *Nirṇaya-sindhu* and *Varṣakṛtya-dīpaka* mention this *Vrata* (*Bahulā*). Cow worship and the partaking of cooked *Yavas* are prescribed.<sup>1</sup> The cow is decorated with garlands, sandal paste, *Yavasa*, etc., and is given away as gift, according to one's capacity. The duration can be five, ten or fifteen years. The *Udyāpana Vrata* marks the completion.<sup>2</sup> Cf. *Udyāpana Vrata* under *Svarṇagaurī*, No. 105.

#### 16. *Balendu*

The second day of the bright half of *Caitra* is the auspicious day for performing this *Vrata*. It is aimed at getting happiness and salvation.<sup>3</sup> It is also known as *Balendudvitiyā*. The *Viṣṇudharmottara* mentions it.<sup>4</sup> At sunset, the crescent Moon is worshipped<sup>5</sup>

#### 17. *Bhartṛdvādaśika*

Performed on the 12th day of *Caitra*, this *Vrata* is intended to secure a happy family life in this and the other world for seven births.<sup>6</sup> The *Varāha* mentions this *Vrata* and prescribes fasting on the 11th day and worship of *Viṣṇu* on the 12th by repeating the 12 names of *Viṣṇu* from *Keśava* to *Dāmodara* for one year.<sup>7</sup> The worship of *Hari* along with *Śrī* placed on a decorated bed with *upacāras*, dance, song, etc., throughout the night, and the offering of the images of *Śrī* and *Hari* made of silver and gold respectively the next morning are prescribed as the necessary rites<sup>8</sup>.

#### 18. *Bodhinī*

The 11th day of the bright half of *Ūrja* (*Kārtika*) is prescribed as the auspicious day for this *Vrata*, which is aimed at gaining *Viṣṇupada*. Fasting during night, worshipping *Keśava* with *upacāras*, chanting *Rk-Yajus-Sama mantras* and playing musical instruments like *Rambhā* and *Śṛṅgātaka* form parts of the rites.

1. Ni, 123; VKD, 67; HD, V. 1. p. 355.

2. N, I. 113. 24-26.

3. N, I. 111. 3-4.

4. VDP, II. 131. 1-7; q. by HVr, I. 380-382; HD, V. 1 pp. 355-356.

5. N, I. 111. 3-4.

6. N, I. 121; 10, 14.

7. Var, q. by KR, 131-134; KKV, 339-340; HD, V. 1. p. 361.

8. N, I. 121, 10-14.

The next day, the observer taking bath, performs *yajña* to *Gadā-dāmodara* with 16 *upacāras*, chanting the *Puruṣa Sūkta*. After pleasing the teacher by offering an image of a cow made of gold, the observer gives food and gifts to the *Brahmaṇas*.<sup>1</sup>

19. *Brahma-Gaurī*

The third day of the bright half of *Pauṣa* is prescribed for the observance. *Brahma-Gaurī* is the deity worshipped.<sup>2</sup>

20. *Brahmakūrca*

The 14th day of the bright half of *Kārtika* is prescribed for this *Vrata*. The aim is the removal of sins<sup>3</sup>. While the *Bhaviṣyottara* gives this for *Kārtika-Kṛṣṇa* 14th, the *Viṣṇudharmottara* prescribes its performance every month for one year and the *Brahma* twice a month on *amāvāsyā* and *pūrṇimā*<sup>4</sup>. The observer undertakes fast and drinks *Pañcagavya* the ingredients of which are to be taken from cows of different colours, such as *kapila* (tan), *kṛṣṇa* (black), *śveta* (white), *rakta* (red) and *karbura* (saffron) respectively. Next morning, after taking bath in water sprinkled with *Kuśa* grass and worshipping gods and the *Brahmaṇas* the observer takes food.<sup>5</sup>

21. *Bhādrā-Gaurī*

This *vrata*, usually performed on the 3rd of the bright half of *Iṣa (Āśvina)*, helps one to attain *Gauriloka* (world of *Gaurī*).<sup>6</sup> The *Bhaviṣyottara* prescribes the 3rd day of the dark half of *Bhādra* for its performance, especially for women.<sup>7</sup> The rites include the worship of *Pārvatī*-image with *upacāras*. The duration is five years. During the last year of the *Vrata*, five women are honoured with gifts, cloth, ornaments, etc. One's preceptor and the *Brahmaṇas* are offered gifts. Five *Vamśa* (bamboo-made)

1. N, I. 120. 51-56.

2. N, I. 112. 58-59.

3. N, I. 123. 53, 57.

4. Bhv. U, q. in HVr, II. 147; VDP, q. in HVr, II. 238; B. q. in HVr, II. 937; HD, V. 1. P. 358.

5. N, I. 123. 53-57.

6. N, I. 112. 45, 53.

7. Bhv. U, q. by VR, 111-114; HD, V. 1. pp. 357-358.

utensils tied with five strands of thread, *sindūra* (red lead), *jiraka*, *apūpa*, *vāyana*, etc. The next morning, the image which was being worshipped is taken out in procession and immersed in a river chanting the mantra 'āhūtāsi yathā bhadre', etc.<sup>1</sup>

## 22. Cāndra

The 5th day of the bright half of *Madhu* (*Caitra*) is prescribed for observing this Vrata for getting the blessings of the Moon.<sup>2</sup> According to the *Mahābhārata* it is begun on the first day of the bright half of *Mārgaśīrṣa*, conjoined with *Mūla nakṣatra*.<sup>3</sup> The Moon is worshipped with *upacāras*.<sup>4</sup>

## 23. Caturmūrti

It is performed on the 4th day of the months of *Caitra*, *Vaiśākha*, *Jyēṣṭha* and *Āṣāḍha* for the fulfilment of desires.<sup>5</sup> The *Viṣṇudharmottara* declares 15 types of this Vrata.<sup>6</sup> The worship of *Vāsudeva* on the 4th day of *Caitra* and the offering of gold as gifts are the rites to be observed. On the 4th day of *Vaiśākha*, the worship of *Sainkarṣaṇa* and offering of *Śainkha* as gift are prescribed. On the 4th day of *Jyēṣṭha*, *Pradyumna* is worshipped and gifts of roots and fruits are made. On the 4th day of *Āṣāḍha*, *Aniruddha* is worshipped and utensils made of *Alabu* are given away as gifts to *Yatis*. The duration of the observance of these Vratas is 12 years.<sup>7</sup>

## 24. Daśāphala

The 8th day of the bright half of *Nabhas* (*Śrāvana*) is prescribed as the auspicious day for its observance. Union with *Kṛṣṇa* is the result.<sup>8</sup> The *Bhaviṣyottara* prescribes the 8th day of the dark half of *Śrāvana* for its performance for a period of ten years.<sup>9</sup>

The rites are fast, bath, daily duties, worship of *Kṛṣṇadeva* (Lord *Kṛṣṇa*) in the forms of *Kṛṣṇa*, *Viṣṇu*, *Ananta*, *Govinda*, *Garu-*

1. N, I. 112. 46-52.

2. N, I. 114. 4-5.

3. Mbh (B), Anu, 110=Mbh, XIII. 110; HD, V. 1 p 300.

4. N, I. 114.2, 4-5.

5. N. I. 113. 1-7.

6. VDP, III. 137-151; HD, V. 1. p. 298.

7. N, I. 113. 1-7.

8. N, I. 117. 15; 26.

9. HD, V. 1. p. 312.

*dadhwaja Dāmodara, Hṛṣīkeśa Padmanābha, Hari and Prabhu* with ten black *Tulasī* (holy basil plant) leaves for ten days, *naivedya* of ten *pūrīs*, worship of *Brāhmaṇas*, chanting of *Kṛṣṇamantra*, performance of *homa* at the start, middle and the end, gift of *Tulasī* leaves and golden image of *Kṛṣṇa* along with a cow to the preceptor. The duration of the observance of this vrata is 10 years. The observer undertakes fast on *Kṛṣṇa-Janmāṣṭamī* day for the removal of the sins.<sup>1</sup>

#### 25. *Daśāvātara*

It is to be performed on the 10th day of the bright half of *Nabhasya (Bhārapada)* for attaining happiness and *Viṣṇuloka*.<sup>2</sup> The *Viṣṇu Purāṇa* is said to give the 12th day of the bright half of *Mārgaśīrṣa* for the starting of the vrata and states that it is continued till *Bhādrapada* with the worship of the ten incarnations of *Viṣṇu* in each month in order. The *Bhaviṣya* mentions the 10th day of the bright half of *Bhādrapada* as the day of its beginning, and prescribes continuance of the performance of this particular day for ten years.<sup>3</sup>

According to the *Nārada*, after bath, *Sandhyāvandana* and *Pityarpaṇa*, one worships the golden images of the ten incarnations of *Viṣṇu*, including the *Bauddha* and in the end the images are given away as gifts to *Brāhmaṇas*.<sup>4</sup>

#### 26. *Daurbhāgyaśamana*

It is performed on the 12th day of the bright half of *Jyēṣṭha* for the removal of ill-luck. After bathing in a river, one worships trees like *Śveta Mandāra* (white coral tree), *Arka* (the sun-plant) and *Karavīra (Nerium Odorum)* with his eyes fixed on the Sun and chanting the verse, 'Mandārakaravīrārkā', etc. It is observed every year.<sup>5</sup>

#### 27. *Dhana*

For attaining prosperity and wealth, this Vrata is to be performed on the first day of the bright half of *Mārgaśīrṣa*.<sup>6</sup> The

1. N, I. 117. 15-28.

2. N, I. 119. 14, 19.

3. HD, V. 1. p. 312.

4. N, I. 119. 15-19.

5. N, I. 122. 18-22.

6. N, I. 110. 38-39.

*Viṣṇudharmottara* gives the 13th of the bright half of Phālguna as the day for starting this Vrata. The rites recommended are fast, worship of Kubera etc., for one year.<sup>1</sup> *Viṣṇu* worship at night along with *homa* and the offering of golden image of *Viṣṇu* covered with two pieces of red cloth are also prescribed.<sup>2</sup>

### 28. *Dhanada*

The 13th day of the bright half of *Phālguna* is prescribed for this Vrata, which brings wealth and fame to the observer.<sup>3</sup> The *Varāha* describes such a Vrata, which begins on the 11th day of the bright half of *Mārgaśīrṣa* with *Nakta* for one year and the worship of *Kubera*.<sup>4</sup> It is started after a fast and the honouring of *Jagannātha*. The worship of *Kubera's* portrait painted in 16 colours with *upacāras* should be done every month, and at the end with different *naivedyas*, *pañcāmṣta*, etc., the performer should worship the golden image of *Kubera*. The offering of a cow with its calf to a Brāhmaṇa (Vedic scholar), feeding of 12 or 13 Brāhmaṇas and offering gifts to them, and the golden image of *Kubera* together with clothes to the preceptor form the rites.<sup>5</sup>

### 29. *Dharmarāja*

This Vrata is performed on the full moon day in *Vaiśākha* to attain *Viṣṇuloka*. The offering of *anna* mixed with ghee, a pot filled with water, *Kṛṣṇājina* (the skin of the black antelope) with hooves and hoins, sesamum and gold covered in cloth form the rites.<sup>6</sup>

### 30. *Dhundi*

The auspicious day for this Vrata is the 4th day of the bright half of *Māgha*. It is said that according to some, this Vrata is similar to *Gaurī*, *Kuṇḍa Lalitā* and *Śānti Vratas*. By the performance of this Vrata, one gets the blessings of *Gaṇeśa*. Gift, *japa* (repetition of mantras, praises, etc.), *homa*, worship of *Gaṇeśa*, etc., are prescribed for this Vrata.<sup>7</sup> Cf. *Gaurī*, No. 36, *Kuṇḍa*, No. 58, *Lalitā* No. 59 and *Śānti* No. 90.

1. VDP, III. 184. 1-3; q. by HVr, II. 18-19; 1-3; HD, V. 1. p. 320.

2. N, I. 110. 38-40.

3. N, I. 122. 73-74, 82.

4. Var. q. by KKV, 310; HD, V. 1. p. 320.

5. N, I. 122. 73-82.

6. N, I. 124. 4-8.

7. N, I. 113. 84-86.

31. *Dhūṇḍhirāja*

It is to be performed on the 4th day of the *Phālguna* for gaining wealth.<sup>1</sup> The *Skānda* refers to a Vrata called *Dhūṇḍhirājapūjā* with a worship of *Dhūṇḍhirāja* and *Gaṇeśa* on the 4th day of the bright half of *Māgha*.<sup>2</sup> The offering of sesamum to Brāhmaṇas, eating it oneself, performance of *homa*, worship of *Gaṇeśa*, gift of sesamum, etc., are prescribed. A gift of a golden head of elephant should be offered to a Brāhmaṇa. *Caturthī* (4th day) falling on a Sunday or Tuesday is considered specially auspicious for this Vrata. *Gaṇeśa*-worship is considered auspicious on the 4th day of the dark and bright halves of every month.<sup>3</sup>

32. *Dūrvā-Gaṇapati*

Performed on the 4th day of the bright half of *Śrāvaṇa* this Vrata is for attaining happiness and for gaining *Gaṇeśa-loka*.<sup>4</sup> The *Skānda Purāṇa* mentions the 4th day of the bright half of *Śrāvaṇa* for the observance of this Vrata, but states that it should be completed by the 4th day of the bright half of *Māgha*. According to the *Saura Purāṇa*, this Vrata is observed on the 4th day of the bright half of *Śrāvaṇa* or *Kārtika* for two or three years with the worship of *Gaṇeśa*. The *Vratarāja* describes this Vrata, performed with *Gaṇapati*-worship with 16 *upacāras* and 21 kinds of leaves, *Dūrvā*, *Bilva*, etc., for 21 days from the 5th day of the bright half of *Śrāvaṇa*.<sup>5</sup> According to the *Nārada* one worships a golden image of *Gaṇeśa* placed on a copper pot covered with a red cloth, using red flowers and the leaves of *Bilva* (wood apple), *Apāmārga* (*Achyranthes aspera*), *Śamī* (*Vachellis farnesiana*), *Dūrvā* (bent grass), and *Haripriyā* (the Kadamba, i.e. *Arthrocephalus cadamba*), and offers fruits and modakas (sweet balls) to him. Then the image of *Gaṇeśa* is given in gift to the preceptor. This Vrata is celebrated for five years.<sup>6</sup>

33. *Dūrvāṣṭamī*

The 8th day of the bright half of *Nabhasya* (*Bhādrapada*) is the auspicious day for this Vrata. Its observance removes all the

1. N, I. 113. 87-89.
2. Sk, Kāśī, 57. 33; HD. V. 1. p. 304.
3. N, I. 113. 87-91.
4. N, I. 113. 17, 23.
5. HD, V. 1. pp. 314-315.
6. N, I. 113. 18-22.

sins and widowhood. The performer worships a liṅga placed on *Dūrvā* grass grown in a sacred place. Sandal paste, *dhūpa* (incense), *naivedya* (offering), etc., form part of the accessories. After giving *arghya*, he circumambulates chanting the *mantra*, 'tvam dūrve', etc. At the close of the performance he offers food and gift to the *Brāhmaṇas*. The *vrata* is prescribed for all.<sup>1</sup>

#### 34. *Dvādaśāditya*

This *Vrata* should be observed on the 12th day of the bright half of *Mārgaśīrṣa*. It is aimed at attaining salvation.<sup>2</sup> According to the *Viṣṇudharmottara* this is called *Kāmadeva Vrata*.<sup>3</sup> One worships the golden idols of 12 *Ādityas* (viz., *Dhātā*, *Mitra*, *Aryamā*, *Pūṣā*, *Śakra*, *Aṁśa*, *Varuṇa*, *Bhaga*, *Toaṣṭā*, *Vivasvān*, *Savitā*, and *Viṣṇu*) on the bright 12th of every month for one year, and at the end the idols are given as gifts to *Brāhmaṇas*.<sup>4</sup>

#### 35. *Gaṅgā*

For the salvation of *Pitṛs* this *Vrata* is performed on the 7th day of the bright half of *Vaiśākha*.<sup>5</sup> A *Gaṅgāsaptamī Vrata* is referred to in the *Brahma Purāṇa*.<sup>6</sup> The worship of the river *Gaṅgā* with *upacāras* and gift of one thousand pots are prescribed for this *Vrata*. It is said that the sage *Jahnu* drank *Gaṅgā* through anger and then let it off through his right ear in this day.<sup>7</sup>

#### 36. *Gaurī*

*Nārada* describes this *Vrata*, which is performed on the 3rd of the bright half of *Caitra* for attaining wealth and for securing husband and progeny.<sup>8</sup> The *Samayamayūkha* and *Puruṣārtha-cintāmaṇi* refer to a *Vrata* similar to this, called *Gaurī-tṛtīyā*, observed on the 3rd day of the bright half of *Caitra*, *Bhādrapada* or *Māgha*, worshipping *Gaurī* with *Śiva*.<sup>9</sup>

1. N, I. 117. 45-52.
2. N, I. 121. 54, 58-61.
3. VDP, III. 182. 1-3; HD, V. 1. p. 318.
4. N, I. 121. 55-58.
5. N, I. 116. 13.
6. HD, V. 1. p. 291.
7. N, I. 116. 11-13.
8. N, I. 112. 2, 9.
9. SM, 36: PCi. 85; HD, V. 1. p. 296.



According to the *Nārada*, the image of *Gaurī* with *Śiva* made of gold, silver, copper or mud or clay is worshipped by using sandal paste, flowers, ornaments, *Dūrvā*, etc., on this day observing fast. Then maidens are offered *sindūra* (red lead), *añjana* (collyrium), clothes, etc. During night the observer should keep awake. The image of *Gaurī*, if it is made of gold or silver, is offered to the preceptor as gift, and if it is of copper or mud, it is immersed in the water. The duration of this *Vrata* is 12 years.<sup>1</sup> The *Nārada* also prescribes its performance on the 4th day of the bright half of *Māgha*.<sup>2</sup> According to the *Brahma Purāṇa*, it is called *Gaurīcaturchī*, in which *Gaurī* is worshipped with the *Kunda* flowers, especially by women. In this connection it is said that the learned *Brāhmaṇas*, maidens and widows also are honoured.<sup>3</sup> According to the *Nārada*, along with *Yoginīs* is worshipped with *Kunda* flowers, *kuṅkuma* (saffron), etc., especially by women. *Brāhmaṇas* and maidens are honoured. The performance of this *Vrata* is prescribed every year. It is said that according to some this *Vrata* is similar to *Ḍhuṇḍhi*, *Kuṇḍa*, *Lalitā* and *Śānti Vratas*.<sup>4</sup> Cf. *Ḍhuṇḍhi*, No. 30, *Kuṇḍa*, No. 58, *Lalitā*, No. 59 and *Śānti* No. 90.

### 37. *Gopayovrata*

It is performed on the full moon day in *Āṣāḍha* for the fulfilment of desires. Worship of *Hari* with *upacāras* and by chanting the *Puruṣasūkta* is prescribed. The preceptor and other *Brāhmaṇas* are honoured by giving clothes, ornaments, etc. as gifts.<sup>5</sup>

### 38. *Gotrirātra*

The 13th day of the bright half of *Bhādrapada* is auspicious for its observance.<sup>6</sup> This *Vrata* brings results equivalent to thousands of *Aśvamedhas* and *Rājasūyas*.<sup>7</sup> The *Skanda* mentions this *Vrata* as begun on the 13th of the dark half of *Āśvina* for three days with the worship of *Govinda*. *Hemādri's Vratakhaṇḍa* refers to this as observed on the 12th day of the bright half of *Bhādrapada* or the 13th day of the bright half of *Kārtika* for three days.

1. N, I. 112. 2-8.

2. N, I. 113. 80.

3. HD, V. 1. p. 296

4. N, I. 113. 80-86.

5. N, I. 124. 13-17.

6. N, I. 122. 33.

7. N, I. 122. 40.

*Lakṣmī-Nārāyaṇa* and *Kāmadhenu* are worshipped as part of the rites. The *Bhaviṣyottara* prescribes the worship of *Kāmadhenu* and *Lakṣmī-Nārāyaṇa* from the 13th day of the bright half of *Bhādrapada*.<sup>1</sup> The worship of the gold or silver image of *Lakṣmī-Nārāyaṇa* with *Pañcāmṛta*, etc., and the gift of a pot filled with *anna* (rice) and water for three days are prescribed by *Nārada*. At the close, five cows are worshipped and are given as gift to *Brāhmaṇas* by chanting the *mantra* 'gāvo mamāgrataḥ santu', etc. The image of *Lakṣmī-Nārāyaṇa* is given as gift to a *Brāhmaṇa* couple honoured by giving food, etc.<sup>2</sup>

#### 39. *Govatsadvādasi*

This *Vrata* is performed on the 12th of the dark half of *Kārtika*.<sup>3</sup> The *Bhaviṣya* and *Bhaviṣyottara* also describe this *Vrata*.<sup>4</sup> The worship of a portrait of a cow with its calf prepared from sandal paste by offering *arghya* on its feet chanting the *mantra* 'kṣīrodārṇavasambhūte', etc., and *naivedya* of five or ten *Vaṭakas* (cakes) prepared of *Māṣa* (bean) are prescribed for this *Vrata*. The performer has to avoid consuming on that day *tailapakva* (food cooked in or with oil), *sthālipakva* (food cooked in an earthen pot), cow's milk, ghee, curds and butter.<sup>5</sup>

#### 40. *Hara-Gaurī*

The auspicious day for its observance is the 3rd day of the bright half of *Mārgaśīrṣa*. It is aimed at gaining the *Deviloka* (world of goddess). *Jagadambikā* (mother of the universe) is worshipped with various *upacāras* on this day.<sup>6</sup>

#### 41. *Haritālaka*

This *Vrata* is observed on the 3rd day of the bright half of *Bhādrapada*. The result of the performance of this *Vrata* is good fortune.<sup>7</sup> It is observed by women and referred to in the later digests like the *Nirṇayasindhu*, *Vratārka*, *Vratarāja* and *Ahalyā-kāmadhenu*. It is popular in Maharashtra and is not prevalent in

1. HD, V. 1. p. 294.

2. N, I. 122. 33-39.

3. N, I. 121. 27.

4. HD, V. 1. p. 295.

5. N, I. 121. 28-35.

6. N, I. 112. 56-57.

7. N, I. 112. 30, 36.

Bengal or Gujarat. It is performed by women by worshipping *Umā*, along with Śiva<sup>1</sup>. According to the *Nāradya*, this vrata is observed by women. Offering a pot made of gold, silver, copper, bamboo or mud filled with anna and fruits and clothes are prescribed in this *Vrata*. In addition, another gift of auspicious things, clothes and 16 utensils made of bamboo are also offered to the *Brāhmaṇas*.<sup>2</sup>

#### 42. *Hasta-Gaurī*

On the third day of *Bhādrapada* combined with the *Hasta* star this *Vrata* is performed.<sup>3</sup> The *Vratārka* and *Ahalyākāmadhenu* state that this is to be performed with mind concentrated on *Gaurī*, *Hara* and *Heramba* for 13 years and with *Udyāna* in the 14th year.<sup>4</sup> The *Nārada* says that this is prescribed by Śauri (*Viṣṇu*).<sup>5</sup>

#### 43. *Hayagrīva*

The 5th day of the bright half of *Madhu* (*Caitra*) is prescribed for this. *Hayagrīva*, the incarnation of *Viṣṇu*, is worshipped with *upacāras*.<sup>6</sup>

#### 44. *Holikāpūjana*

Performed on the full moon day in *Phālguna*,<sup>7</sup> this *Vrata* is of great antiquity and had been practised at least a few centuries before Christ. According to *Jaimini* and the *Kāṭhaka Grhya* it is known as *Holākā*. The *Bhaviṣyottara* refers to this.<sup>8</sup> Chanting *Rakṣoghnamantra*, *Holākā* is burnt and an *utsava* (festival) is celebrated. Some people acknowledge this as *sainvatsara dāha* (burning of the year) or *Kāmadāha*.<sup>9</sup>

#### 45. *Jayā*

It is to be performed on the 5th day of the bright half of *Kārtika* to remove sins, to beget children and enjoy health. Worship

1. HD, V. 1. pp. 144, 145.

2. N, I. 112. 30-36.

3. N, I. 112. 37.

4. HD, V. 1. p. 462.

5. N, I. 112. 37.

6. N, I. 114. 2, 4-5.

7. N, I. 124. 76.

8. HD, V. 1. pp. 237-240.

9. N, I. 124. 76-81.

of *Jayā* with *upacāras* and offering of food and gift to Brāhmaṇa are prescribed for it. Bath is an important item connected with this vrata.<sup>1</sup>

#### 46. *Kadalī*

On the 14th day of the bright half of *Bhādrapada* this *Vrata* should be observed for having good luck and gaining heaven.<sup>2</sup> This is referred to in the *Bhaviṣyottara*. According to the *Vratārka* this is performed by the *Gurjaras* on the full moon day of *Kārtika*, *Māgha*, or *Vaiśākha* and with all *upacāras* with Purāṇic mantras, its *udyāpana* being observed on the same tithis of these months or of any other auspicious month. The use of a golden image is prescribed, if no *Kadalī* (plantain) is available.<sup>3</sup> According to the *Nārada*, *Rambhā* (plantain tree) is worshipped by all with sandal paste, flowers, ears of corn, etc. He also prescribes chanting of the mantra 'apsaromarakanyābhik', etc. Then food, *agaru* a (kind of *candana*), *sindūra*, etc., are offered to four girls or women.<sup>4</sup>

#### 47. *Kāmadeva*

It is performed on the 13th day of the bright half of *Radha* (*Vaiśākha*).<sup>5</sup> Its performance with the worship of *Kāmadeva* for one year is described in the *Viṣṇudharmottara*.<sup>6</sup> After fasting, worship of *Kāma* on the 13th day of the bright half of every month for one year and gift of a cow to a Brāhmaṇa are prescribed in the *Nārada*.<sup>7</sup>

#### 48. *Kamala*

The 7th day of the bright half of *Vaiśākha* is prescribed for this *Vrata*.<sup>8</sup> The *Matsya* and *Padma* refer to a *Kamalasaptamī Vrata* begun on the 7th day of the bright half of *Caitra* for one year with the Sun worship.<sup>9</sup> Making a golden lotus similar in size and weight

1. N, I. 114. 53-58.

2. N, I. 123.33, 38-39.

3. HD, V. 1. p. 278.

4. N, I. 123. 34-38.

5. N, I. 122.16.

6. VDP, III. 183, p. by HVr, II. 18; HD, V. 1. p. 282.

7. N, I. 122. 16-18.

8. N, I. 116. 14.

9. N, 78. 1-11; q. by KKV, 217-219; P, V. 21. 281-290; q. by HVr, I. 640-641; HD, V. 1. p. 279.

to a grain of sesamum, the performer covers it up with two pieces of cloth and worships the same praying to the Sun chanting the mantra, 'namaste padmahastāya', etc. Then the lotus, along with a cow and a pot filled with water, is given as gift to a Brāhmaṇa at sunset. On this day he observes fast and breaks it on the next day only after feeding Brāhmaṇas.<sup>1</sup>

#### 49. *Kāmikā*

The *Kāmikā Vrata* is performed on the 11th day of the dark half of *Śrāvaṇa* for the fulfilment of desires and attainment of salvation.<sup>2</sup> The *Ahalyākāmadhenu* describes it as one to be performed on the 2nd day of the dark half of *Mārgaśīrṣa*. A golden or silver image with *cakra* (discus) is to be worshipped and given away as gift.<sup>3</sup> Fast on the prescribed day and the worship of *Śrīdhara* with 16 *upacāras* on the following day and food and gift to Brāhmaṇas are prescribed for this Vrata.<sup>4</sup>

#### 50. *Karakākhya*

Observed on the 4th day of the dark half of *Kārtika* for good fortune and for securing a virtuous son, it is prescribed only for women.<sup>5</sup> The *Nirṇayasindhu*, *Vratārka*, *Vratarāja*, *Smṛtikaustubha* and *Puruṣārtha-cintāmaṇi* (which calls it *Daśaratha-Caturthī*) refer to this vrata as *Karaka Caturthī*. "Worship of picture of *Gaurī* accompanied by *Śiva*, *Gaṇeśa* and *Skanda* drawn under a *Vaṭa* tree, with all *upacāras*, gift of ten *karakas* (vessels) to Brāhmaṇas and *arghya* to the Moon after moonrise" are prescribed for the observance of this Vrata.<sup>6</sup> *Gaṇeśa* worship, keeping ten *karakas* filled with *anna* and offering the same to women and Brāhmaṇas and *arghya* during moonrise or gift of *karaka* filled with milk or water with *Pūga* (betel-nut), *akṣata* (whole grain rice) and *ratna* (jewel) to a Brāhmaṇa, etc., are prescribed for this. For 12 or 16 years or throughout one's life the observance of this Vrata is prescribed in the *Nārada*.<sup>7</sup>

1. N, I, 116. 14-18.

2. N, I, 120. 28-31.

3. HD, V. 1. p. 283.

4. N, I, 120. 28-30.

5. N, I, 113. 43, 44, 50.

6. NSi, 196; *Vratārka*, folio 84a-86a; VR, 172 ff; SMK, 367; PCi, 95; HD, V. 1. p. 279.

7. N, I, 113. 44-50.

The *Karaka Vrata* is observed on the 8th day of the dark half of *Ūrja* (*Kārtika*) also.<sup>1</sup> The *Ahalyākamadhenu* calls it *Karakāṣṭamī*. This *Vrata* is wellknown in Maharashtra and is performed with the worship of *Gaurī* at night, a gift of nine jars with scented water and feeding of nine maidens.<sup>2</sup> According to the *Nārada*, worship of *Umā* accompanied by *Śambhu* (*Śiva*) and *arghya* during moonrise are the prescribed rites in this *Vrata*.<sup>3</sup>

#### 51. *Kaumārī*

The 9th days of *Śrāvaṇa* are prescribed for this *Vrata*. The observer is said to gain *devī loka* (world of goddess). Taking food only at night or observing fast, *Caṇḍikā-yajña*, and feeding of girls are performed in this *Vrata*.<sup>4</sup>

#### 52. *Keśavatoṣaṇa*

It is performed on the 11th day of the bright half of *Magha* for attaining *Viṣṇupada* (the residence of *Viṣṇu*). Observance of fast on the day, worship of *Śrīpati* (*Viṣṇu*) feeding and gift to *Brāhmaṇas*, etc., on the following day are prescribed for this *Vrata*.<sup>5</sup>

#### 53. *Kojāgara*

*Kojāgara Vrata* is performed on the full moon day of *Āśvina*. By this *Vrata* one gains the blessings of *Lakṣmī* and prosperity.<sup>6</sup> The *Skānda* calls it *Kaumudī Mahotsava*. Worship of *Lakṣmī* and *Indra* seated on *Airāvata*, lighting of lamps (one lac to hundred) at night on the main thoroughfares, in temples, parks and private houses, dice play, bath next morning, worship of *Indra* and sumptuous dinner to *Brāhmaṇas*, etc., are prescribed in this *Vrata*.<sup>7</sup> *Lakṣmī*-worship by keeping a jar made of gold, copper or mud with *upacāras*, lighting ghee lamps made of gold, silver, or mud (one lac to hundred) at moonrise, offering of *payasa* (porridge) kept in many pots as *naivedya* to *Lakṣmī* during the second *yāma* (after

1. N, I. 117. 78.

2. AK, folio 547a; HD, V. 1. p. 279.

3. N, I. 117. 79-80.

4. N, I. 118. 13-15.

5. N, I. 120. 73-76.

6. N, I. 124. 47, 55.

7. HD, V. 1. pp. 290-291.

three hours from nightfall), feeding of Brāhmaṇas, keeping awake the whole night with music, dance, etc., and offering of the *Lakṣmī*-image to the preceptor the next morning, etc., are prescribed in the *Nārada*. It is said that goddess *Lakṣmī* moves about at midnight offering fortune to those who keep awake and engaged in their worship, saying 'ko jāgati (who is awake). This *Vrata* is observed every year.<sup>1</sup>

#### 54. *Kokilā*

Full moon days in between *Āṣāḍha* and *Śrāvaṇa* are the auspicious days for the observance of this *Vrata*, aimed at gaining happiness and good fortune in seven births.<sup>2</sup> It is usually performed by women. The *Bhaviṣyottara* refers to this. According to Tamil calendars it is observed on the 14th of *Mithuna* (*Jyeṣṭha*).<sup>3</sup> The image of *Kokilā* in the form of *Gaurī* made of gold or sesame cake, with its golden feathers, jewel-studded eyes, pearl-studded face, etc., is worshipped meditating upon goddess *Pārvatī* in the form of *Kokilā*, and in the end the image is donated, with gold, to a Brāhmaṇa, chanting the mantra 'devī caitrarathotpanne', etc. Then a Brāhmaṇa and 30 maidens (or at least one) are presented with food and gift.<sup>4</sup>

#### 55. *Koṭīśvarī*

This *vrata*, known also as *Lakṣeśvarī*, introduced by *Śiva*, is performed on the 3rd day of the bright half of *Bhūdrapada* every year, for a period of four years, for the attainment of *Gaurīloka*.<sup>5</sup> This is referred to in the *Skānda*. *Lakṣeśvarī* is its another name. Observing fast on the day, one lac grains of rice or sesame are cast into water (milk according to the *Skānda*)<sup>6</sup> and the image of *Parvatī* is to be made with the thick paste. Then *Pārvatī* is worshipped, and on completion of this *Vrata*, the image is immersed in water. Then Brāhmaṇas are honoured with gifts, etc.<sup>7</sup>

1. N, I. 124. 47-55.

2. N, I. 124. 18-19, 25.

3. Bhv. U, Ch. 11. q. by HVr, II. 755-757; HD, V. 1. p. 290.

4. N, I. 124. 18-25.

5. N, I. 112. 38, 39, 45.

6. HD, V. 1. p. 290.

7. N, I. 112. 38-45.

56. *Kulasaukhyadā*

It is to be performed on the 3rd day of the bright half of *Phālguna* for family happiness and prosperity. The worship of *Devī* with sandal paste, flowers, etc., is performed on all *trītyās* along with homa, honouring of *Brāhmaṇas*, etc.<sup>1</sup>

57. *Kumāra*

This is observed on the 6th day of the bright half of *Caitra* for begetting a virtuous son with long life.<sup>2</sup> *Hemādri's Vratakhanda* and *Vrataprakāśa* refer to it by the name *Kumāraṣaṣṭhī*, in which worship of the clay image of *Skanda* with 12 arms is described.<sup>3</sup> According to the *Nārada*, a *yajña* and worship of *Ṣaṣṭmukha* (six-faced *Skanda*) with *upacāras* are performed.<sup>4</sup>

58. *Kuṇḍa*

Observed on the 4th day of the bright half of *Māgha*, this *Vrata* brings good luck and sound health.<sup>5</sup> The *Devī Purāna* calls it *Kuṇḍa-Caturthī*.<sup>6</sup> Bath, offering gift, *japa*, *homa*, etc., in the name of *Gaṇeśa* are performed in this *vrata*. According to some *Gaurī*, *Ḍhuṇḍhi*, *Lalitā* and *Śānti* *vratas* are similar to this *vrata*.<sup>7</sup> Cf. *Gaurī*, No. 36, *Ḍhuṇḍhi*, No. 30, *Lalitā*, No. 59 and *Śānti*, No. 90.

59. *Lalitā*

According to some, *Lalitā Vrata* is similar to *Gaurī*, *Ḍhuṇḍhi*, *Kuṇḍa* and *Śānti Vratas* and it is performed on the 4th day of the bright half of *Māgha* for attaining *Śivaloka*.<sup>8</sup> The *Agni* refers to a *Lalitā-trītyā*, to be observed on the 3rd day of the bright half of *Caitra* and the *Bhaviṣyottara*, bright half of *Māgha* with *Devī* worship.<sup>9</sup> The *Nārada* describes another *Lalitā Vrata* observed on the 6th day

1. N, I. 112. 61-63.

2. N, I. 115. 2-3.

3. HD, V. 1. p. 287.

4. N, I. 115. 2-3.

5. N, I. 113. 85.

6. HD, V. I. p. 287.

7. N, I. 113. 84-86.

8. N, I. 113. 85.

9. AG, 178, 1-2; Bhv. U, q. by HVr, I. 418-421; HD, V. I. p. 398.



of the dark half of *Bhādrapada*.<sup>1</sup> In the early hours of the day, wearing white clothes and white garlands, the performer worships the five forms of *Lalitā*. The images are to be made of sand taken from a confluence of rivers. Keeping the images in bamboo vessels, 108 or 28 in number with flowers, lotus, etc., the worship is done after offering *naivedya* of *trapuṣa* (diluted curds), *kūṣmāṇḍa* (pumpkin), *Nālikera* (coconut), etc. The observer keeps himself awake and spends the night with music, etc. It is said that while observing this *Vrata*, one who sleeps at night loses his fortune. On the following day, the images of *Lalitā* are worshipped, and later given as gifts to Brāhmaṇas. Then, performing homa and worshipping gods, pitṛs, human beings, etc. followed by feeding of women, girls (virgins) and 15 Brāhmaṇas, he offers gifts to them. Then he completes the *vrata* with a prayer to *Lalitā*. This *Vrata* is observed by both men and women.<sup>2</sup> Cf. *Gaurī* No. 36, *Dhruṅḍhi* No. 30, *Kuṇḍa* No. 58, and *Śānti* No. 90.

#### 60. *Liṅga*

It is performed on the 14th day of the dark half of *Rādha* (*Vaiśākha*) to attain happiness and salvation.<sup>3</sup> According to *Hemādri's Vratakhaṇḍa*, it is begun on the 14th of the bright half of *Kārtika* with *Śiva* worship.<sup>4</sup> The *Nārada* prescribes *Śivaliṅga* worship using *Pañcāmṛta*, *kumkuma*, etc., with *upacāras*.<sup>5</sup>

#### 61. *Madana*

Also known as *Madana-dvādaśī*, this *Vrata* is to be observed on the 12th day of the bright half of *Caitra* to attain equality with *Hari*.<sup>6</sup> The *Matsya* refers to it and describes the worship of *Kāma* together with *Rati*.<sup>7</sup> Observing fast on that day, one performs the worship of the image of *Kāma* in the form of *Acyuta*, placed on a copper pot full of jaggery, edibles and gold, and placed on another jar containing water with white rice-grains, fruits, sugar cane, and covered with two white clothes and white sandal paste. The next morning, he offers the jar to a Brāhmaṇa, feeds Brāhmaṇas and

1. N, I. 113. 84-86.

2. N, I. 115. 8-29.

3. N, I. 123. 16-18.

4. HD, V. 1. pp. 399-400.

5. N, I. 123. 16-18.

6. N, I. 121.2; 9-10.

7. HD, V. 1. p. 368.

gives other gifts to them. After performing this for one year, a bed, along with a cow and ghee, is given as gift to the preceptor. Then worship of a golden image of *Kāmadeva*, a white cow and a Brāhmaṇa couple is performed with the prayer 'may god Hari in the form of Kāma be pleased'.<sup>1</sup>

### 62. *Mahālakṣmī*

Performed on the 8th day of the bright half of *Bhādrapada*, this *Vrata* brings prosperity and *Lakṣmīloka* for the observer.<sup>2</sup> It is referred to in *Hemādri's Vratakhaṇḍa*, *Nirṇayasindhu*, *Smṛtikaustubha Puruṣārtha-cintāmaṇi* and *Vratarāja*.<sup>3</sup> It is begun on the day when Moon is in *Jyēsthā* star, and is completed in 16 days. The performer wears on his right hand a *ḍoraka* (thread) with 16 threads and 16 knots. He keeps the *ḍoraka* on a *maṇḍapa* (platform) in a *sarvatobhadramaṇḍala* (with the figure of the car of Lord Viṣṇu) under a jar. Then he worships four golden images of goddess *Lakṣmī* with *upacāras*, gives *arghya* to the Moon and *Rohiṇī*, and then to *Mahālakṣmī* sitting in *candramaṇḍala* (Moon's orb) at midnight, when the Moon rises. He spends the whole night with music, worshipping *Mahālakṣmī*, 'chanting the mantra 'kṣīrodārṇavasambhūte', etc. He pays homage to the wives of learned Brāhmaṇas with food and other articles, and performs a *Mṛtyuñjaya-homa* with *Bilva*, *Padma* (lotus) and *pāyasa* with ghee, *samid* (fuel) and sesame. Then with *Dūrvā*, *kausumbha sūtra* (gold-thread), *Śrīphala* (wood apple), etc., and eatables (16 of each), kept in a new winnowing basket and covered by another winnowing basket the images of *Lakṣmī* are given away to learned Brāhmaṇas chanting the mantra, 'kṣīrodārṇavasambhūte', etc. Then he completes the *Vrata* by honouring four Brāhmaṇas and 16 maidens with food and gift.<sup>4</sup>

### 63. *Mahattama*

Known also as *Mauna Vrata*, this *Vrata* is performed on the first day of the bright half of *Bhādrapada* and is aimed at happiness and attainment of *Śivaloka*.<sup>5</sup> The *Skānda* and *Madanaratna* refer to

1. N, I. 121. 2-10.
2. N, I. 117. 55, 74.
3. HVr, II. 495-499; NSi, 153-154; SMK, 231-239; PGI, 129-132; VR, 300-315; HD, V. 1. pp. 376-377.
4. N, I. 117. 55-74.
5. N, I. 110. 23, 27.

it.<sup>1</sup> Worship of a golden image of *Śiva*, kept upon a jar, offering of *naivedya* cooked in silence, and of 16 kinds of fruits to Lord *Śiva* form part of the rites. Another lot of 16 kinds of fruits is also offered to Brāhmaṇas, and the performer too partakes of 16 kinds of fruits. The image used for worship is given along with a cow as gift to the preceptor. The observance of this *Vrata* is prescribed for 14 years.<sup>2</sup>

#### 64. *Matṛ*

It is performed on the 9th day of the bright half of *Caitra*.<sup>3</sup> *Hemādri's Vratakhanda* prescribes its performance on the 8th day from *Vaiṣākha* with *Matṛ* worship. According to the *Nārada*, worship of *Bhairava* and *Bhadrakālī* together with her 64 *Yoginīs* is performed by undertaking fast and avoiding all kinds of enjoyments.<sup>5</sup>

#### 65. *Mitra*

The 7th day of the bright half of *Mārgaśīrṣa* is the day for this *Vrata*, aimed at gaining *Sūryaloka* and birth as a Brāhmaṇa.<sup>6</sup> The *Nīlamata Purāṇa*, *Kṛtyaratnākara*, *Varṣakriyākaumudī* and *Puruṣārthacintāmaṇi* refer to it as *Mitrasaptamī*.<sup>7</sup> The Sun, the right eye of Lord *Viṣṇu*, who took birth as the son of *Kāśyapa* and *Aditi*, and also called *Mitra*, is worshipped, and seven Brāhmaṇas are honoured by sweets and other eatables. The last rite of this *vrata* is an offering of gift to the preceptor.<sup>8</sup>

#### 66. *Nāga*

Performed on the 4th day of the bright half of *Ūrja (Kārtika)*, this *Vrata* protects one against poison and snake-bite.<sup>9</sup> The *Kūrma* refers to it. Another *Vrata*, performed on the 5th day, is mention-

1. HD, V. 1. p. 372.

2. N, 110. 23-27.

3. N, I. 118. 5.

4. HVr, I. 376; HD, V. 1. p. 380.

5. N, I. 118. 5-7.

6. N, I. 116. 48, 51.

7. Nmp, pp. 46-47 (Verses, 546-569); KR, 460-461; VKK, 483; PCi, 104; HD, V. 1. p. 382.

8. N, I. 116-48-51.

9. N, I. 113. 51, 54.

ed in the *Bhaviṣya*.<sup>1</sup> The performer drinks water used for washing a cow's horns and at mid-day worships the snakes, *Śaṅkhapāla* and others, offering milk to them.<sup>2</sup>

#### 67. *Nakta*

This is performed on the full moon day in *Kārtika* for attaining *Rudraloka*.<sup>3</sup> According to the *Nirṇayāṃṛta*, this is a *Divārātri-vrata*. The duration of this may be more than a month, four months, or one year.<sup>4</sup> It consists in fasting during day and taking food only at night. It is superior to *Ayācita Vrata*. The observer of this *Vrata* follows six principles, viz., eating *haviṣya* food, bath, truthfulness, intake of light food, offering oblations into fire and sleeping on the ground. By observing this *Vrata* with the worship of *Śiva* on the banks of *Gaṅgā* for a week in *Māgha* one secures final salvation.<sup>5</sup> The duration of this *Vrata* is one year according to the *Līṅga*. The 14th day of the bright half of *Vaiśākha* also is prescribed for this *Vrata*, with *Śiva*-worship and partaking *Śālyanna* (rice) mixed with milk.<sup>6</sup>

#### 68. *Navarātra*

Observance of this *Vrata* is begun on the first of the bright half of *Āśvina* for securing success.<sup>7</sup> This *Navarātra-vrata*, the *Durgāpūjā* festival, is celebrated from the first to the 9th of the bright half of *Āśvina* all over India in some form or other. In Bengal, Bihar and Kāmarūpa, and in South India also, it is conducted on a grand scale. Some of the works like *Nirṇayāṃṛta* insist that *Durgotsava* must be celebrated in both *Śarads*, i.e., during the bright halves of *Āśvina* and *Caitra*. The *Kalikā* and other *Purāṇas* too describe this *Vrata*.<sup>8</sup> According to the *Nārada*, on the first day, during *pūrvāhṇa*, the performer keeps a jar, places *Śālyānkura* (sprout of rice) thereon along with *Yava* and wheat, and worships *Durgā* daily for nine days. Then to the end of the

1. HD, V. I. p. 331.

2. N, I. 113. 51-54.

3. N, I. 124.66.

4. NA, 16-17; HD, V. I. p. 324.

5. N, II. 43. 11-24; L. I. 83. 3-54; HD, V. I. p. 324.

6. N, II. 43; 29-31.

7. N, I. 110. 30.

8. HD, V. I. p. 154.

festival he takes meal only once a day, worships the goddess, recites three stories of *Durgā* narrated in the *Mārkaṇḍeya Purāṇa* and honours virgins with food and other articles.<sup>1</sup>

#### 69. *Netra*

The 2nd day of the bright half of *Gaitra* is prescribed for its observance. This *Vrata*, if observed for 12 years, makes one a king, handsome and favourite of his enemies.<sup>2</sup> This is known as *Cakṣurvrata* also. The *Viṣṇudharmottara* mentions this.<sup>3</sup> By partaking only curd and ghee on the day, the performer worships *Āśvins* and gives a gift of eyes made of gold or silver to Brāhmaṇa.<sup>4</sup>

#### 70. *Nimba*

Performed on the 7th day of the bright half of *Vaiśākha*, this brings happiness.<sup>5</sup> The *Bhaviṣya* calls this *Vrata* as *Nimbasaptamī* and prescribes the worship of the *Sun* also.<sup>6</sup> Chanting the mantra 'khakhotkāya' with *Pranava*, one worships the Sun with *Nimba* (*Melia azadarachta*) leaves, eats *Nimba* leaves, sleeps on the ground, keeps silence, and concludes the *Vrata* with the feeding of the Brāhmaṇas the next day.<sup>7</sup>

#### 71. *Nīrājana*

It is to be performed on the 12th day of the bright half of *Mārgaśīrṣa* for health<sup>8</sup>, etc. A *Vrata* known as *Nīrājanadvādaśī* is observed on the 12th day of the bright half of *Kārtika* according to the *Bhaviṣyottara*.<sup>9</sup> At nightfall, when *Viṣṇu* awakes, the waving of lamps before the image of *Viṣṇu* and other deities like *Lakṣmī*, *Brahmāṇī*, *Caṇḍikā*, *Āditya*, *Śaṅkara*, *Gaurī*, *Yakṣa*, *Gaṇeśa*, the planets, *mātṛs*, *pitṛs*, *pannagas*, cows, buffaloes, horses, elephants and the symbols of royalty forms a part of the observance. Then a chaste woman or a handsome *veśyā* (courtesan) waves lamps over the

1. N, I. 110. 30-34.

2. N, I. 111. 4-6.

3. VDP, III. 130. 1-7; q. by HVr, I. 392-393; HD, V. 1, p. 297.

4. N, I. 111. 4-6.

5. N, I. 116. 18, 21.

6. HD, V. 1. p. 333.

7. N, I. 116. 19-21.

8. N, I. 121. 39, 50.

9. HD, V. 1. p. 33.

king's head. This is a *Śānti*. This *Vrata* is performed annually to keep one free from disease and to bring prosperity.<sup>1</sup>

#### 72. *Padmā*

The *Padmā Vrata* has the 11th day of the bright half of *Nabhasya* (*Bhūdrapada*) for its auspicious day. Happiness and salvation are the results. *Ekādaśī* is known as *Padmā*. After observing fast and performing daily worship the performer offers a full pot to a Brāhmaṇa. Then celebrating an *utsava* (festival), *Viṣṇu*'s image is taken to a tank for immersion, after worshipping and laying it down on a maṇḍapa by its left. The next morning, he worships *Vāmana* and offers food and gift to the Brāhmaṇas.<sup>2</sup>

#### 73. *Parama*

Observed on the 1st of the bright half of *Nabhas* (*Srāvāṇa*) to gain wealth and wisdom, this *Vrata* is considered as the source of the four *puruṣārthas* (the four principal objects of human life). Starting in *Śrāvāṇa* from the bright first when it falls on a Monday or from the first Monday of *Śrāvāṇa*, it is completed after three and a half months. Worship of *Śiva* up to the 14th of the bright half of *Kārtika*, fast on the 14th, *Śiva* worship on the following day, and gift of gold placed in a bamboo vessel along with *vāyana* (sweetmeat) to a Brāhmaṇa, etc. are prescribed for the *Vrata*.<sup>3</sup>

#### 74. *Pāṣāṇa*

The 14th day of the bright half of *Kārtika* is the day for this *vrata* to secure wealth, happiness and good luck.<sup>4</sup> According to the *Bhaviṣya* a *Pāṣāṇacaturdaśī Vrata* is observed on the 14th day of the bright half of *Vṛścika* (*Kārtika*) with *Gaurī* worship.<sup>5</sup> According to the *Nārada*, *Gaurī* is propitiated by offering morsels of flour resembling stones and by observing fast.<sup>6</sup>

#### 75. *Pāśāṅkuśā*

This *Vrata* is observed on the 11th day of the bright half of *Iṣa* (*Āśvina*) for gaining happiness and quality with *Viṣṇu*. Fast

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1. N, I. 121. 39-50
  2. N, I. 120. 36-41.
  3. N, I. 110. 19-22.
  4. N, I. 123. 58-60.
  5. HD, V. 1. p. 341.
  6. N, I. 123. 58-60.

*Viṣṇu* worship, feeding and making gifts to the *Brāhmaṇas*, etc. are prescribed for this *Vrata*.<sup>1</sup>

76. *Pāśupata*

Performed on the 14th day of the bright half of *Kārtika*, this *Vrata* is meant for the fulfilment of desires.<sup>2</sup> According to the *Vahni Purāṇa*, this is observed during a period from the 12th day of the dark half to the 1st day of the bright half of *Caitra*. *Hemādri's Vratakhanda* says that it is to be begun from *Caitra* and continued every month or only for a month with *Śiva* worship. The *Vāyu Saṃhitā* describes the observance of this *vrata* on the full moon day in *Caitra*, the duration being 12, 6, 3 or 1 year or one month or 12 days.<sup>3</sup> This is followed by *Līṅga*-worship with flowers like *Bilva* (wood-apple), *Droṇa* (*Flomis indica*), *Arka* (Sun plant) and *Ketaka* (*Pandanus odoratissimus*) and also with some fruits. The observer of this *Vrata* has to eat only once on that day. It is said that in *Hemalamba varṣa*, *Bhagavān Viśveśvara* with other gods took bath in *Maṇikarṇikā* on the 14th day of the bright half of *Kārtika* and performed worship smearing his body with ashes while observing this *vrata*.<sup>4</sup>

77. *Phalasaṅgamikā*

This is performed on the 7th day of the bright half of *Bhādrapada*, and is the sure means of attaining oneness with *Mahādeva*.<sup>5</sup> According to the *Bhaviṣya* and the *Pādma* the sun is the principal deity and not *Mahādeva*.<sup>6</sup> The performer, wearing a *ḍoraka* of seven threads and seven knots on his right hand (on the left hand in the case of women), has to worship *Mahādeva*. Then he offers sweets, etc., to seven *Brāhmaṇas*. This *vrata* is to be observed seven years.<sup>7</sup>

78. *Pṛthvī*

The 5th day of the bright half of *Madhu* (*Caitra*) is prescribed for this *Vrata*, which brings the blessings of *Pṛthvī* to the observer.<sup>8</sup>

1. N, I. 120. 45-47.

2. N, I. 123. 48-52.

3. HD, V. 1. p. 341.

4. N, I. 123. 48-52.

5. N, I. 116. 32-34, 39.

6. Bhv, I. 215, 24-27; P, V. 21. 249-262; HD, V. 1. pp. 353-354.

7. N, I. 116. 34-39.

8. N, I. 114. 2, 4-5.

*Hemādri's Vratakhaṇḍa* refers to it.<sup>1</sup> According to *Nārada*, it is performed with *Pṛthvī* worship with *upacāras*.<sup>2</sup>

#### 79. *Puṣṭipravardhana*

To attain wealth and prosperity this *Vrata* should be performed on the 2nd day of the bright half of *Ūrja* (*Kārtika*). The day is known as *Yamadviṭyā*, as it was on this day that *Yama* was offered food by his sister *Yamunā*. On this day, the performer of this *Vrata* takes food in his sister's house and offers dress and ornaments to her.<sup>3</sup>

#### 80. *Putraprada*

It is performed on the 7th of the bright half of *Māgha* for getting a virtuous son with long life.<sup>4</sup> According to the *Viṣṇudharmottara*, a *Vrata* known as *Putrīyasaptamī* is observed on the 7th of the bright half of *Mārgaśīrṣa* by subsisting on *haviṣya* food on the day and worshipping the Sun, and observing *Nakta-vrata* on the next day. The *Āditya Purāṇa* describes a *Putrasaptamī* performed on the seventh of the bright half and dark half of *Māgha* with the Sun worship.<sup>5</sup> According to the *Nārada*, it is introduced by *Āditya*. The observer of this *Vrata* undertakes fast on the day and the next morning, he worships the Sun, performs *homa* and feeds the *Brāhmaṇas* with curd-rice, milk and porridge.<sup>6</sup>

#### 81. *Rādhā*

The day prescribed for this is the 8th day of the bright half of *Nabhasya* (*Bhādrapada*) for gaining the position of *Rādhā's* devotees.<sup>7</sup> The *Pādma* refers to *Rādhāṣṭamī* performed on the 8th day of both fortnights of *Bhādrapada*.<sup>8</sup> The performer worships a golden image of *Rādhā* keeping it on a jar with *upacāras* at noon. He may take meals only once or observe complete fast on the day, and next day, after worshipping *Rādhā*, he feeds women and donates the image to his preceptor.<sup>9</sup>

1. HVr, I. 574; HD, V. 1. p. 347.

2. N, I. 114. 4-5.

3. N, I. 111. 18-19.

4. N, I. 116. 65, 68.

5. HD, V. I. pp. 344-345.

6. N, I. 116. 65-68.

7. N, I. 117. 41, 44.

8. P, III. 4. 43; 7. 21-23; HD, V. I. p. 392.

9. N, I. 117. 41-43.



82. *Rambhā*

It is to be observed on the 3rd of the bright half of *Jyēṣṭha* to secure wealth, children, etc. This day is known as *Rambhā*.<sup>1</sup> According to the *Bhaviṣyottara* it (*Rambhātṛtīyā*) is performed with *homa* and worship of *Devī* (*Rudrāṇī*).<sup>2</sup> According to the *Nārada*, it is performed only by women. Worship of a Brāhmaṇa couple with flowers, clothes, etc., is performed in connection with this vrata.<sup>3</sup>

83. *Ratikāma*

Usually performed on the 13th day of the bright half of *Nabhas* (*Śrāvaṇa*), it has for its aim, a long married life and prolific progeny. It is prescribed for women. A woman or a girl, undertaking fast, worships the images of *Rati* and *Kāma*, made of gold, silver, copper or mud. The next day, she offers the images to a couple with food and other gifts. It is to be performed for 14 years, and on its completion, two cows are given as gift.<sup>4</sup>

84. *Rudra*

*Rudra Vrata* is observed on the 14th day of the bright half of *Jyēṣṭha* to attain wealth.<sup>5</sup> According to the *Pādma* it is performed on the 8th and 14th of both halves of *Jyēṣṭha* with *Rudra* as the presiding deity.<sup>6</sup> The *Nārada* prescribes the performing of a penance in the midst of five fires, and a donation of a golden cow to Brāhmaṇas in the evening. The deity of this *Vrata* is *Rudra*.<sup>7</sup>

85. *Rūpa*

It has the 12th day of the dark half of *Pauṣa* for its auspicious day. It brings beauty and good luck to the observer. On the *Daśamī*, i.e. the 10th day, after taking bath, the observer of this *Vrata* prepares 108 round balls of the dung of a white or one year old cow. The dung should be taken before it touches the earth. The balls are dried up in the Sun, keeping them in a copper or an earthen pot. The next day, he observes fast and worships *Viṣṇu*

1. N, I. 112. 16-18.

2. HD, V. I. p. 389.

3. N, I. 112. 16-18.

4. N, I. 122. 28-32.

5. N, I. 123. 18-20.

6. HD, V. I. p. 393.

7. N, I. 123. 18-20.

in a golden image. Then he spends a sleepless night playing musical instruments and chanting mantras. On the 12th day, he keeps the image of *Viṣṇu* on sesame and worships it placing it on a jar filled with water. Then with the cow-dung balls mixed with sesame and *ājya* (clarified butter) he performs *homa* chanting mantras *Vaiṣṇavī* and “*dvādaśākṣaravidyā*” for 108 times. After feeding Brāhmaṇas by offering *Pāyasa*, etc. he donates the image of *Viṣṇu* together with the jar to his preceptor, and offers gifts to the Brāhmaṇas. This *Vrata* may be performed by both men and women.<sup>1</sup>

#### 86. *Sādhyā*

This is observed on the 12th of the bright half of *Mārgaśīrsa*.<sup>2</sup> According to the *Viṣṇudharmottara*, it is performed for one year worshipping *Sādhyas*, a group of twelve semidivine beings.<sup>3</sup> According to the *Nārada*, this *Vrata* is observed by worshipping twelve *Sādhyas*, viz., *Manobhava*, *Prāṇa*, *Nara*, *Yāta*, *Viryavān*, *Giti*, *Haya*, *Nṛpa*, *Haṁsa*, *Nārāyaṇa*, *Vibhu* and *Prabhu*, in images made of rice, and prayin<sub>g</sub> *Viṣṇu* with the mantra ‘may Nārāyaṇa be pleased’ and giving the images as gift to twelve Brāhmaṇas.<sup>4</sup>

#### 87. *Śakākhya-saptamī*

The auspicious day for its performance is the 7th day of the bright half of *Kārtika*.<sup>5</sup> The *Bhaviṣya* states that the *Śakasaptamī* is to be begun on the 7th day of the bright half of *Kārtika* by worshipping the Sun. The duration of this *vrata* is one year.<sup>6</sup> According to the *Nārada*, the performer has to donate seven varieties of vegetables together with gold and lotus flowers to seven Brāhmaṇas, and to subsist that day on vegetables. On the following day, Brāhmaṇas are offered food and gifts.<sup>7</sup>

#### 88. *Śakra*

This has the full moon day of *Proṣṭhapada* (*Bhādrapada*) as the auspicious day, and it is performed for obtaining riches.<sup>8</sup>

1. N, I. 121. 67-76.

2. N, I. 121. 51.

3. HD, V. I. p. 445.

4. N, I. 121. 51-54.

5. N, I. 116. 45.

6. Bhv, I. 47. 47-72; HD, V. I. p. 423.

7. N, I. 116. 45-47.

8. N, I. 124. 43, 46.

The *Pādma* refers to it. According to the *Viṣṇudharmottara*, the day for its performance is the full moon day in *Āśvina*.<sup>1</sup> Worship of *Śakra*, offering of food and gift to *Brāhmaṇas* and feeding the poor are the rites prescribed for this *Vrata* which is performed every year.<sup>2</sup>

#### 89. *Saṅkaṣṭa*

For prosperity, this *Vrata* is performed on the 4th day of the dark of *Māgha*.<sup>3</sup> The *Vratarāja* describes a *Vrata* called *Saṅkaṣṭahara-Gaṇapati-vrata* to be performed with very elaborate rituals.<sup>4</sup> According to the *Nārada*, the observer undertakes fast on the day and at moonrise, worships *Gaṇeśa* in an earthen image with *upacāras* and offering of sweetmeats like *modaka* prepared with jaggery and sesame. Then he offers *arghya* to the Moon together with the mixture of red sandal paste, *Kuśa*, *Dūrvā* grass, *akṣata*, leaves of *Samī* and curd in a copper pot, chanting the mantra 'gaganārṇavamāpikhya', etc. After feeding and offering gifts to the *Brāhmaṇas*, he completes this *vrata*.<sup>5</sup>

#### 90. *Sānti*

It is similar to *Gaurī*, *Dhūṇḍhi*, *Kuṇḍa* and *Lalitā Vratas* described earlier.<sup>6</sup> According to the *Garuḍa*, it is performed on the 3rd day with *Narasimha* worship and according to the *Varāha*, with *Hari* worship on the 5th of the bright half of *Kārtika*.<sup>7</sup> Cf. *Gaurī* No. 36, *Dhūṇḍhi* No. 30, *Kuṇḍa* No. 58 and *Lalitā* No. 59.

#### 91. *Sarabhauma*

By observing this *Vrata* on the 10th day of the bright half of *Kārtika*, one becomes an emperor.<sup>8</sup> The *Varāha* mentions this.<sup>9</sup> The performer observes fast or eats only once, and worships the Lords of the ten quarters and *Gaṇeśa* with *apūpa* (round cake of flour), etc., inside the house or outside. After spending that night with

1. HD, V. 1. p. 421.

2. N, I. 124. 43-46.

3. N, I. 113. 72.

4. VR, 176-188; HD, V. 1. p. 436.

5. N, I. 113. 72-79.

6. N, I. 113. 84-86.

7. HD, V. 1. pp. 423-424.

8. N, I. 119. 31, 47.

9. Var, 65. 1-6; q. by KKV, 309; HVr, I, 992-993; HD, V. 1. p. 446.

music and praises of God, he worships *Lokapālas* the next day. At the end he offers food and gift to the Brāhmaṇas.<sup>1</sup>

92. *Sarvāpti*

For the fulfilment of desires, this *Vrata* is performed on the 7th of the dark half of *Māgha*.<sup>2</sup> The *Bhaviṣya* refers to it as *Sarvāptisaptamī*.<sup>3</sup> The performer observes fast on the day and worships the Sun in a golden image. He does not sleep at night, and on the following day he offers porridge, coconut, etc., to seven Brāhmaṇas. In the end, he donates the image of the Sun with other gifts to the preceptor.<sup>4</sup>

93. *Satī*

*Satī Vrata* is performed on the 4th day of *Jyēṣṭha*. By worshipping *Gaṇeśa* at this *Vrata* a woman attains *Pārvatī*'s world and becomes happy.<sup>5</sup>

94. *Sauri*

This is to be observed on the 1st day of the bright half of *Caitra* for health and good fortune. The performer worships *Brahmā* in the form of *Agni*, and other gods also. Then he offers gift of gold, clothes, etc. to a learned Brāhmaṇa.<sup>6</sup>

95. *Sāvitrī*

It has the new moon day of *Jyēṣṭha* as its auspicious day.<sup>7</sup> The rituals for this *Vrata* are the same as prescribed for the *Vaṭasāvitrīka Vrata* to be described later.<sup>8</sup> This is described in the *Mahābhārata* and in the *Matsya*, the *Skānda* and the *Viṣṇudharmottara*. Purāṇas. The *Agni Purāṇa* refers to a *Vrata* which is the same as the modern *Vaṭasāvitrī Vrata*. According to Kane, this has been prevalent before the 10th century A. D.<sup>9</sup> Cf. *Vaṭasāvitrīka*, No. 114.

1. N, I. 119. 31-47.

2. N, I. 116. 56, 59.

3. Bhv, I. 108. 1-12; KKV, 168-169; HD, V. 1. p. 444.

4. N, I. 116. 56-60.

5. N, I. 113. 3.

6. N, J. 110. 9-12.

7. N, I. 124. 85.

8. N, I. 124. 9-12.

9. Mbh (B), Vana, Chs, 293-299 = Mbh, III. 277-283; M, Chs, 208-214; SK, Prabhāsa, Ch. 166; VDP, II. Chs, 36-41; Ag, 194. 5-8; HD, V. 1. pp. 91-93.

## 96. Śayanī

This *Vrata* is performed on the 11th day of the bright half of *Āṣāḍha*, for the enjoyment of life and attaining salvation.<sup>1</sup> The *Vāmana* and the *Brahma* refer to it. *Viṣṇu* is believed to go to sleep in the night of *Āṣāḍha Ekādaśī* and to wake up on the 11th day of the bright half of *Kārtika*, and hence these two *Ekādaśīs* are respectively called *Śayanī* and *Prabodhinī*.<sup>2</sup> The performer observes fast on the day of *Āṣāḍha Ekādaśī* and puts to sleep Lord *Viṣṇu*, in the form of a golden or a silver image in yellow clothes, on a white bed. Then the image is washed in *pañcāmṛta* and again in pure water, and is worshipped with *upacāras* chanting the *Puruṣasūkta*. Afterwards, he praises the God (*Hari*) and follows the rule prescribed for *Caturmāsya*. On the following morning, he worships *Śeṣaśāyin* (Lord resting on *Ananta*). Then he honours *Brahmaṇas* with food and gift and performs *yajña*, the daily worship, etc.<sup>3</sup>

## 97. Siddhavināyaka

Attainment of happiness is the aim of this *Vrata*, performed on the 4th day of the bright half of *Bhādrapada*.<sup>4</sup> The *Skānda* refers to a *Siddhivināyakavrata*.<sup>5</sup> According to the *Nārada*, the observer worships, *Siddhivināyaka* with *upacāras*, and offers 21 types of leaves to his 21 different forms, chanting his 21 names. 1. *Śamī* (*Vahellis fornesiana*) to *Sumukha*, 2. *Bhṛṅga* (*Verbesina calendulacea*) to *Gaṇādhīśa*, 3. *Bilva* (wood-apple) to *Umāputra*, 4. *Dūrva* (bent grass) to *Gajamukha*, 5. *Badarī* (*Ziziphus jujuba*) to *Lambodara*, 6. *Dhattūra* (white thorn-apple) to *Harasūnu*, 7. *Tulasī* (the sacred basil) to *Śūrpakarṇa*, 8. *Śimbi* (Pod-born grain plant) to *Vakratuṅḍa*, 9. *Apāmārga* (*Achyranthes aspera*) to *Guhāgraja*, 10. *Bṛhatī* (egg plant) to *Ekadanta*, 11. *Sindūra* (*Grislea Tomentosa*) to *Heramba*, 12. *Patra*, (*Bilva*) to *Caturhotra*, 13. *Agastya* (*Sesbana grandiflora* ?) to *Sarveśvara*, etc.<sup>6</sup>

1. N. I, 120. 19, 27.

2. HD, V. 1. pp. 109-111.

3. N, I. 120. 19-27.

4. N, I. 113.27.

5. HD. V. 1. pp. 447-448.

6. The remaining 8 names are not found in the text even though there is a statement which runs "Ekaviṃśati patrāṇi ekaviṃśatināmabhiḥ". According to the *Nārada Purāṇānka* of the *Kalyāṇa*, the additional names are ;

Then he offers five *modakas* as *naivedya* followed by prayer, etc. The golden image of *Vināyaka* is offered to the preceptor, and gifts to the Brāhmaṇas. This *Vrata* is performed for five years.

It is believed that scandal will be labelled about a person who sees the Moon this day, and hence seeing the Moon should be avoided. On seeing the Moon accidentally, one should chant the Purāṇic mantra 'Siṃhaḥ Prasenamavadhīt', etc., to free oneself from the evil effects<sup>1</sup>.

### 98. Śiva

The auspicious day for its observance is the 14th of the dark half of *Rādhā* (*Vaiśākha*). Its performance brings wealth and children. One observes fast during day-time, and in the evening worships *Liṅga* with *Bilva* leaves. Then he gives *Patra* (*bilva* leaf) to a Brāhmaṇa as a gift, and the next day, breaks his fast. This *vrata* is celebrated in a similar way every month<sup>2</sup>. It is performed specially on the 14th day of the bright half of *Mārgaśīrṣa* to achieve happiness and salvation. The observer takes food only once on the previous day, undergoes fast on the day of the *Vrata*, worships a golden ox and gives it to a Brāhmaṇa as gift, and on the following morning, he worships *Umā-Maheśvara* with lotus flowers, and pleases the Brāhmaṇas by offering gifts<sup>3</sup>. According to the *Matsya*, this *Vrata* is performed during four months from the full moon day of *Āsāḍha*. The *Liṅga* and *Agni* also mention this *Vrata*. The *Kalottara* describes it in a different way.<sup>4</sup>

### 99. Śivarātri

*Śivarātri* is observed on the 14th day of the dark half of *Phālguna* to gain the blessings of *Mahādeva* and heavenly enjoy-

(1) *Kāner* (*Oleander*) to *Vikāta*. (2) *Āsmāta* to *Ibhatuṇḍa*. (3) *Āk* (*Calotropia gigantea*) to *Vināyaka*, (1) *Arjuna* (*Pentaptera arguna*) to *Kapila*, (5) *Devadāru* (*Pine*) to *Vaṭu*, (6) *Maruā* (a kind of basil) to *Bhālacandra*, (7) *Gāndhārī* (a prickly plant used in medicine) to *Surāgraja*, (8) *Ketaki* (*Pandanus odoratissimus*) to *Siddhivināyaka*.

1. N, I. 113. 28-39.

2. N, I. 123. 5-8.

3. N, I. 123. 60-63.

4. M, 101. 11-12; q. by KKV, 440-441; 83. 13-54; Ag, q. by KR, 219; HD, V. 1. pp. 426, 427.

ments.<sup>1</sup> According to the *Garuḍa*, *Skanda*, *Agni* and *Padma*, it is observed on the 14th of the dark half of *Māgha*.<sup>2</sup> The performer fasts during the day time, avoiding even water, and at night he worships a *Svāyambhuva* or an earthen *Śiva Liṅga* with *upacāras*, using the leaves of *Bilva*, etc., and offering *naivedya*. The next day, he worships *Śiva Liṅga*, and offers food and gift to the *Brāhmaṇas*.<sup>3</sup>

100. *Skanda*

It is performed on the 6th day of the bright half of *Āṣāḍha* for the fulfilment of all desires and begetting children.<sup>4</sup> The *Nirṇayāmṛta*, *Puruṣārthacintāmaṇi*, etc., describe the *Skandaśaṣṭhī*. It is observed on the 6th of the bright half of *Kārtika* (*Vṛ̥ścika*) in Tamil country.<sup>5</sup> According to the *Nārada*, *Skanda* (*Kārtikeya*), son of *Śiva* and *Umā*, is worshipped on this day by observing fast.<sup>6</sup>

101. *Śrī Nṛsimha*

It is performed on the 14th of the bright half of *Rādhā* (*Vaiśākha*) in order to obtain salvation.<sup>7</sup> In the *Narasimha Purāṇa* it is known as *Narasimha-caturdaśī Vrata*.<sup>8</sup> It is performed every year by observing complete fast or taking only one meal. At sunset, *Nṛsimha* is worshipped with *upacāras* by washing the image of *Nṛsimha* with *pañcāmṛta* chanting the mantra "taptahāṭakakeśānta", etc. The observer of the *vrata* has to sleep on the ground on that day.<sup>9</sup>

102. *Śrī Rāmanavamī*

By the observance of this *Vrata* on the 9th of the bright half of *Caitra*, the performer achieves salvation.<sup>10</sup> The *Vratarāja*, *Vratārka*, etc., describe it.<sup>11</sup> With a fast or only one meal, the

1. N, I. 123. 69, 75.
2. G, I. 124; SK, I. 1.33; Ag, 193; P, VI. 240; HD, V. 1. p. 225.
3. N, I. 123. 69-73.
4. N, I. 115. 5-6.
5. NA, 49; PCi, 101; HD, V. 1. p. 458.
6. N, I. 115. 5-6.
7. N, I. 123. 8.
8. HD, V. 1. pp. 328-329.
9. N, I. 123. 8-13.
10. N, I. 118. 2, 5.
11. VR, pp. 319-329; *Vratārka*, folios, 172-182; HD, V. 1. p. 86.

performer worships Lord Rāma at noon. Then he offers food, cloth, etc., to the Brāhmaṇas as gifts.<sup>1</sup>

103. *Śubhāśubhanidarśana*

This is observed on the 5th of *Āṣāḍha* for attaining good luck and wealth. The performer hoists a five coloured flag outside his village, and places the *Dikpālakas* (Lords of directions) under the flag. In every *yāma* (a period of three hours) he notices the position of wind and worships the lord of the direction to which the wind blows. Similar worship is performed up to the end of four *yāmas*. At sunset, he takes his breakfast and bowing to the *Dikpālakas*, sleeps on the ground. By the grace of Lord Śiva, a dream he has in the fourth *yāma* at night becomes true. If the dream is unfavourable, he has to worship Śiva for a day more and to feed eight Brāhmaṇas.<sup>2</sup>

104. *Sujanmadvādaśī*

This *Vrata* is to be performed on the 12th day of the bright half of *Sahasya* (*Pauṣa*) in order to be born in a wealthy family and to become healthy.<sup>3</sup> According to the *Viṣṇudharmottara* it is begun on the day on which falls the star *Jyēsthā*, and it is performed every month for one year with *Viṣṇu* worship.<sup>4</sup> According to the *Nārada* the performer, once in a month, after taking the water used for washing the horns of a cow and donating ghee, rice, barley, gold, sesame, water pot, māṣa (bean) made of silver, boiled food, umbrella, half a *māṣa* made of gold, sandal paste and garments, partakes in each month one of the 12 articles, viz., cow's urine, water, ghee, uncooked vegetables, curds, rice, barley, sesame, ghee, sugar, water in which *darbhas* are dipped and milk. At the end, he worships the golden image of the Sun, keeping it in a copper pot, and afterwards donates it along with a cow to his preceptor.<sup>5</sup>

105. *Svarṇagaurī*

The third day of the bright half of *Nabhas* (*Śravaṇa*) is prescribed for this *Vrata*.<sup>6</sup> The *Vratārka* and *Vratarāja* refer to it.

1. N, I. 118. 2-5.

2. N, I. 114. 7-16.

3. N. I. 121. 76-85.

4. HD, V. I. p. 450.

5. N, I. 121. 76-85.

6. N, I. 112. 21.



Even now it is observed in *Karṇāṭaka*.<sup>1</sup> According to the *Nārada*, goddess *Bhavanī* is worshipped by maidens with sixteen *upacāras* and a prayer is made for bestowing children, health and fortune. After performing this vrata for 16 years, *Udyāpanavrata* also is to be performed as described below: On a *maṇḍapa*, the performer worships *Gaṇeśa* and other gods, and golden image of *Gaurī* placed first upon a copper pot and then on a jar. Then performing a *homa*, he offers 16 wickerwork vessels, filled with 16 varieties of edibles, to *Gaurī* and thereafter, to the Brāhmaṇas. Sweetmeats are distributed among the relatives, and at the end the image of *Gaurī* is donated to the preceptor.<sup>2</sup>

#### 106. *Tilaka*

This *Vrata* is observed on the 1st day of the bright half of *Caitra*<sup>3</sup> According to the *Bhaviṣyottara* it is performed for one year with a worship of *saiṃvalsara* applying a *tilaka* on the forehead of the performer.<sup>4</sup>

#### 107. *Trirātrāśokaka*

To remove widowhood and to attain wealth, children, etc., it is performed on the 13th of the bright half of *Iṣa* (*Āśvina*).<sup>5</sup> The *Mahābhārata* refers to a *Vrata* called *Trirātra*, which was observed by *Savitṛi*.<sup>6</sup> A woman, observing fast, worships a golden *Āśoka* tree chanting the *mantra* "Hareṇa nirmitaḥ pūrvaṃ", etc., for 108 times, and goes round it for three days. On the third day, after worshipping *Śiva*, she donates the golden tree to a Brāhmaṇa.<sup>7</sup>

#### 108. *Uṭpannā*

This is observed on the 11th day of the dark half of *Mārgaśīrṣa* for attaining salvation. Observing fast on this day and the following day, Lord *Kṛṣṇa* is worshipped, and in the end, Brāhmaṇas are honoured by offering food and other gifts.<sup>8</sup>

1. *Vratārka*, folio 41a-44b; VR, 96-97; HD, V. 1. p. 459.

2. N, I. 112. 22-29

3. N, I. 110. 14.

4. Bhv. U, VIII. 1-25; HD, V. 1. p. 306.

5. N, I. 122. 41, 45.

6. Mbh (B), Vana, 296. 3ff = Mbh, 280. 3ff; HD, V. 1. pp. 309, 92-94.

7. N, I. 123. 41-45.

8. N, I. 120. 56-59.

109. *Umā*

To attain happiness and heavenly life, it is observed on the 9th of the bright half of *Jyēṣṭha*, by observing fast, worshipping *Umā* and feeding girls and Brāhmaṇas with porridge prepared of milk and rice, and by offering them gifts.<sup>1</sup>

110. *Umā-Maheśvara*

By observing this vrata on the full moon day in *Proṣṭhapada* (*Bhādrapada*) one gains fame and wealth.<sup>2</sup> The *Sivarahasya* refers to it. According to the *Līṅga*, it is begun on the first day of *Mārgaśīrṣa*, and according to the *Bhaviṣyottara*, on the 3rd of the bright half of *Mārgaśīrṣa*, and is performed for one year. It is a *Vrata* observed in South India.<sup>3</sup> On the 14th of the bright half of *Bhādrapada*, the performer, with the mental resolve (*saṅkalpa*), sleeps near the God, and on the next day, smearing sacred ashes on his body and wearing *Rudrakṣa* (a sort of berry), worships *Śankara* (*Śiva*) with *Bilva* leaves. He observes fast and at moonrise worships *Śiva* again and passes the night there avoiding sleep. For 15 years, he has to observe this vrata in the similar way. At the end a jar made of gold, silver or mud with a golden image of Maheśa and *Umā* (*Śiva* and *Parvatī*), bathed in *Pañcāmṛta* and water and worshipped, is offered along with a gift of clothes to the preceptor. Then 14 Brāhmaṇas are honoured by offering food, clothes and other gifts.<sup>4</sup>

111. *Upāṅgalalitā*

On the 5th of the bright half of *Āśvina*, it is observed by worshipping the golden image of *Lalitā* with *Upacāras* and offering rice, fruits, ghee and other articles to the *Brāhmaṇas*.<sup>5</sup> It is referred to in the *Skānda*, and is prevalent in the Deccan.<sup>6</sup>

112. *Vara*

It is observed on the 4th day of the bright half of *Mārgaśīrṣa* to attain equality with *Viṣṇu* by the blessings of Lord *Gaṇeśa*.<sup>7</sup>

1. N, I. 118. 9-11.

2. N, I. 124. 33, 43.

3. L, Pūrvārdha, 84. 23-72; Bhv. U, 23. 1-28; HD, V. 1. p. 277.

4. N, I. 124. 33-43.

5. N, I. 114. 49-52.

6. HD, V. 1. p. 276.

7. N, I. 113. 69.

The *Skānda* calls it *Varacaturthī*,<sup>1</sup> which is completed in four years. The observer worships *Gaṇeśa* by observing the vows: *Ekabhakta* in the first year, *Naktabhojana* in the second year, *Ayācita* in the third year, and complete fast in the fourth year. In the end, the image of *Gaṇeśa* is placed on a jar filled with rice and covered with clothes in a golden rat-chariot. Then he worships *Gaṇeśa* offering *modaka*, and passes the whole night by reciting *Purāṇas* and other sacred texts. The next morning, he performs *homa* chanting the 16 names of *Gaṇeśa*, viz., *Gaṇa*, *Gaṇādhipa*, *Kūṣmāṇḍa*, *Triṣurāntaka*, *Lambodara*, *Ekadanta*, *Rukmadamṣṭra*, *Vighnaṇa*, *Brahmā*, *Yama*, *Varuṇa*, *Soma*, *Sūrya*, *Hutāśana*, *Gandhamādī* and *Parameṣṭhī* adding *Praṇava* (Om). Then, worshipping the *Lokapālas* (Lords of the universe) and 24 *Brāhmaṇas*, he offers *modaka* and *pāyasa* to them. A cow with its calf is offered to the preceptor, and other gifts to the other *Brāhmaṇas*.<sup>2</sup>

#### 113. *Varūthini*

To free from sins and to attain salvation, it is observed on the 11th day of the dark half of *Vaiśākha*. This day is called *Varūthini*. Observing fast on this day and next day, the performer worships *Madhusūdana* and offers gold, rice, cow, etc., to the *Brāhmaṇas*.<sup>3</sup>

#### 114. *Vaṭasāvitrīka*

It is observed by women on the full moon day in *Jyēṣṭha*. The performer sprinkles water at the root of the *Vaṭa* tree and winds the bark with cotton threads (108 rounds) and worships *Sāvitrī* with a prayer to bestow on the worshipper freedom from widowhood. The next day, the performer feeds maidens, whose husbands are alive.<sup>4</sup> Cf. *Sāvitrī*, No. 95.

#### 115. *Vidya*

On the first day of the bright half of *Caitra*, this *Vrata* is performed.<sup>5</sup> The *Garuḍa* refers to a *Vidyāpratīpad Vrata* on the first day of a month by worshipping *Viṣṇu*, *Lakṣmī*, *Sarasvatī* and the Moon.<sup>6</sup>

1. SK, q. by HVr, I. 530-531; HD, V. 1. p. 401.
2. N, I. 113. 55-70.
3. N, I. 120. 8-10.
4. N, I. 124. 9-12.
5. N, I. 110-113.
6. HD, V. 1 p. 407.

116. *Virūpākṣa*

This is to be performed on the 14th of the bright half of *Pauṣa* to attain heavenly life.<sup>1</sup> It is referred to in the *Viṣṇudharmottara*.<sup>2</sup> It is observed by worshipping Śiva in a deep tank, and offering gift to the Brāhmaṇas.<sup>3</sup>

117. *Viṣṇu Gaurī*

For the blessings of *Viṣṇu Gaurī*, it is observed on the 3rd of the bright half of *Ūrja* (*Kārtika*). Worship of *Viṣṇu Gaurī* and feeding and honouring of maidens (whose husbands are alive) are observed in this *Vrata*.<sup>4</sup>

118. *Viṣotsarga*

The attainment of *Rudraloka* (world of *Rudra*) is the result, if this *Vrata* is observed on the full moon day in *Kārtika* by letting loose a bull for Śiva.<sup>5</sup> According to the *Brahma Purāṇa*, it may be observed in *Caitra* or in *Kārtika*, once in three years, on *Revatī nakṣatra*.<sup>6</sup>

### Ekādaśī Vrata

We have a voluminous literature on *Ekādaśī* in the *Purāṇas* and medieval digests. According to *Kātyāyana*, *Ekādaśī* of both the fortnights was observed by the people between the ages of eight and 80 years by fasting. *Devāla* follows *Kātyāyana*, but restricts the performance in the case of a householder only to the *Ekādaśī* of the bright half.<sup>7</sup> The *Padma Purāṇa* insists on the observance of dark *Ekādaśīs* between the *Ekādaśī* of the bright halves of *Āṣāḍha* and *Kārtika*. *Hemādri* recommends to all the observance of all the *Ekādaśīs*, dark and bright. The *Varāha*, *Garuḍa* and *Padma* describe the importance of this *Vrata*.<sup>8</sup>

1. N, I. 123.64, 66.

2. VDP, III. 186 1-3; HD, V. 1. p. 409.

3. N, I. 123. 64 66.

4. N, I. 112. 54-55.

5. N, I. 124. 66.

6. HD, V. 1. p. 416.

7. HD, V. 1 pp. 95-97, 99.

8. P, q. in SP, p. 63; *Hemādri on Vrata*, I. p. 999; Var, 30. 6; G. I. 127. 12; P, Ādi, 31. 157, etc.; HD, V. 1, pp. 97-99.

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